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His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, Founder Acarya of the International Society for Krishna Consciousness

Foreword

Bhaktivedanta VedaBase: Sri Caitanya Caritamrta, Foreword

Sri Caitanya-caritamrta, by Srila Krsnadasa Kaviraja Gosvami, is the principal work on the life and teachings of Sri Krsna Caitanya Mahaprabhu. Caitanya Mahaprabhu is the pioneer of a great social and religious movement that began in India about five hundred years ago and that has directly and indirectly influenced the subsequent course of religious and philosophical thinking not only in India but throughout the world. That Sri Krsna Caitanya's influence has spread so far is due in large part to the efforts of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, the present work's translator and commentator and the founder and acarya (spiritual guide) of the International Society for Krishna Consciousness.

Caitanya Mahaprabhu is thus a figure of great historical significance. However, our conventional method of historical analysis-that of seeing a man as a product of his times-fails here, for Sri Krsna Caitanya is a personality who transcends the limited scope of historical settings.

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

The chief historical sources for the life of Sri Krsna Caitanya are the kadacas (diaries) kept by Murari Gupta and Svarupa Damodara Gosvami. Murari Gupta, a physician and close associate of Sri Krsna Caitanya's, recorded extensive notes on the first twenty-four years of His life, culminating in His initiation into the renounced order, sannyasa. The events of the rest of Caitanya Mahaprabhu's forty-eight years wererecorded in the diary of Svarupa Damodara Gosvami, another of His intimate associates.

Sri Caitanya-caritamrta is divided into three sections, called lilas, a word that literally means "pastimes"-Adi-lila (the early period), Madhya-lila (the middle period) and Antya-lila (the final period). The notes of Murari Gupta form the basis of the Adi-lila, and Svarupa Damodara's diary provides the details for the Madhya- and Antya-lilas.

The first twelve chapters of the Adi-lila constitute the preface for the entire work. By referring to Vedic scriptural evidence, Krsnadasa Kaviraja establishes that Caitanya Mahaprabhu is the avatara (incarnation) of God for the Age of Kali-the current epoch, which began five thousand years ago and is characterized by materialism, hypocrisy and dissension. The author also proves that Caitanya Mahaprabhu is identical to Lord Krsna and explains that He descends to liberally grant the fallen souls of this degraded age pure love of God by propagating sankirtana-literally, "congregational glorification of God"-especially by organizing massive public chanting of the maha-mantra (Great Chant for Deliverance). In addition, in the twelve-chapter preface Krsnadasa Kaviraja reveals the esoteric purpose of Lord Caitanya's appearance in the world, describes His co-avatars and principal devotees, and summarizes His teachings. In the remaining portion of the Adi-lila, chapters thirteen through seventeen, the author briefly recounts Lord Caitanya's divine birth and His life until He accepted the renounced order. This account includes His childhood miracles, schooling, marriage and early philosophical confrontations, as well as His organization of a widespread sankirtana movement and His civil disobedience against the repression of the Muslim government.

The Madhya-lila, the longest of the three divisions, narrates in detail Lord Caitanya's extensive and eventful travels throughout India as a renounced mendicant, teacher, philosopher, spiritual preceptor and mystic. During this period of six years, Sri Caitanya Mahaprabhu transmits His teachings to His principles disciples. He debates and converts many of the renowned philosophers and theologians of His time, including Sankarites, Buddhists and

Muslims, and incorporates their many thousands of followers and disciples into His own burgeoning numbers. The author also includes in this section a dramatic account of Caitanya Mahaprabhu's miraculous activities at the giant Ratha-yatra (Car Festival) in Jagannatha Puri, Orissa.

The Antya-lila concerns the last eighteen years of Sri Caitanya's presence, spent in semiseclusion near the famous Jagannatha temple in Puri. During these final years, Sri Krsna Caitanya drifted deeper and deeper into trances of spiritual ecstasy unparalleled in all of religious and literary history, Eastern or Western. His perpetual and ever-increasing religious beatitude, graphically described in the eye-witness accounts of Svarupa Damodara Gosvami, His constant companion during this period, clearly defy the investigative and descriptive abilities of modern psychologists and phenomenologists of religious experience.

The author of this great classic, Krsnadasa Kaviraja Gosvami, born around the beginning of the sixteenth century, was a disciple of Raghunatha dasa Gosvami, a confidential follower of Caitanya Mahaprabhu's. Raghunatha dasa, a renowned ascetic saint, heard and memorized all the activities of Caitanya Mahaprabhu told to him by Svarupa Damodara Gosvami. After the passing away of Sri Caitanya Mahaprabhu and Svarupa Damodara, Raghunatha dasa, unable to bear the pain of separation from these objects of his complete devotion, traveled to Vrndavana, intending to commit suicide by jumping from Govardhana Hill. In Vrndavana, however, he encountered Srila Rupa Gosvami and Srila Sanatana Gosvami, two of the most confidential disciples of Caitanya Mahaprabhu. They convinced him to give up his planned suicide and impelled him to reveal to them the spiritually inspiring events of Lord Caitanya's later life. Krsnadasa Kaviraja Gosvami was also residing in Vrndavana at this time, and Raghunatha dasa Gosvami endowed him with a full comprehension of the transcendental life of Sri Caitanya Mahaprabhu.

By this time, contemporary and near-contemporary scholars and devotees had already written several biographical works on the life of Sri Krsna Caitanya Mahaprabhu. These included Sri Caitanya-carita, by Murari Gupta, Caitanya-mangala, by Locana dasa Thakura, and Caitanya-bhagavata. This latter work, by Vrndavana dasa Thakura, who was then considered the principal authority on Sri Caitanya's life, was highly revered. While composing his important work, Vrndavana dasa, fearing that it would become too voluminous, avoided elaborately describing many of the events of Sri Caitanya Mahaprabhu's life, particularly the later ones. Anxious to hear of these later pastimes, the devotees in Vrndavana requested Krsnadasa Kaviraja Gosvami, whom they respected as a great saint and scholar, to compose a book narrating these episodes in detail. Upon this request, and with the permission and blessings of the Madana-mohana Deity of Vrndavana, he began compiling Sri Caitanya-caritamrta, which, due to its literary excellence and philosophical thoroughness, is today universally regarded as the foremost work on the life and profound teachings of Sri Caitanya Mahaprabhu.

Krsnadasa Kaviraja Gosvami commenced work on the text at a very advanced age and in failing health, as he vividly describes in the text itself: "I have now become too old and disturbed by invalidity. While writing, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a great wonder." That he completed the greatest literary gem of medieval India under such debilitating conditions is surely one of the wonders of literary history.

As mentioned above, this English translation and commentary is the work of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, the world's most distinguished teacher of Indian religions and philosophical thought. Srila Prabhupada's commentary is based upon two Bengali commentaries, one by his guru, Srila Bhaktisiddhanta Sarasvati Gosvami, the eminent Vedic scholar, teacher and saint who predicted, "The time will come when the people of the world will learn Bengali to read Sri Caitanya-caritamrta," and the other by Srila Bhaktisiddhanta Sarasvati's father, Srila Bhaktivinoda Thakura, who pioneered the propagation of Sri Caitanya Mahaprabhu's teachings in the modern era.

Srila Prabhupada is himself a disciplic descendant of Sri Caitanya Mahaprabhu, and is the

first scholar to execute systematic English translations of the major works of Sri Caitanya Mahaprabhu's followers. His consummate Bengali and Sanskrit scholarship and intimate familiarity with the precepts of Sri Krsna Caitanya are a fitting combination that eminently qualifies him to present this important classic to the English-speaking world. The ease and clarity with which he expounds upon difficult philosophical concepts enable even a reader totally unfamiliar with Indian religious tradition to understand and appreciate this profound and monumental work.

The entire text, with commentary, presented in nine lavishly illustrated volumes by the Bhaktivedanta Book Trust, represents a contribution of major importance to the intellectual, cultural and spiritual life of contemporary man.

-The Publishers

Editors note: Revisions in this edition are based on the transcripts of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada's original dictation of the translations, word meanings and purports of Sri Caitanya-caritamrta.

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Preface

Bhaktivedanta VedaBase: Sri Caitanya Caritamrta, Preface

There is no difference between the teachings of Lord Caitanya presented here and the teachings of Lord Krsna in the Bhagavad-gita. The teachings of Lord Caitanya are practical demonstrations of Lord Krsna's teachings. Lord Krsna's ultimate instruction in the Bhagavad-gita is that everyone should surrender unto Him, Lord Krsna. Krsna promises to take immediate charge of such a surrendered soul. The Lord, the Supreme Personality of Godhead, is already in charge of the maintenance of this creation by virtue of His plenary expansion, Ksirodakasayi Visnu, but this maintenance is not direct. However, when the Lord says that He takes charge of His pure devotee, He actually takes direct charge. A pure devotee is a soul who is forever surrendered to the Lord, just as a child is surrendered to his parents or an animal to its master. In the surrendering process, one should (1) accept things favorable for discharging devotional service, (2) reject things unfavorable, (3) always believe firmly in the Lord's protection, (4) feel exclusively dependent on the mercy of the Lord, (5) have no interest separate from the interest of the Lord, and (6) always feel oneself meek and humble.

The Lord demands that one surrender unto Him by following these six guidelines, but the unintelligent so-called scholars of the world misunderstand these demands and urge the general mass of people to reject them. At the conclusion of the Ninth Chapter of the Bhagavad-gita, Lord Krsna directly orders, "Always think of Me, become My devotee, worship Me alone, and offer obeisances unto Me alone." By so doing, the Lord says, one is sure to go to Him in His transcendental abode. But the scholarly demons misguide the masses of people by directing them to surrender not to the Personality of Godhead but rather to the impersonal, unmanifested, eternal, unborn truth. The impersonalist Mayavadi philosophers do not accept that the ultimate aspect of the Absolute Truth is the Supreme Personality of Godhead. If one desires to understand the sun as it is, one must first face the sunshine and then the sun globe, and then, if one is able to enter into that globe, one may come face to face with the predominating deity of the sun. Due to a poor fund of knowledge, the Mayavadi philosophers cannot go beyond the Brahman effulgence, which may be compared to the sunshine. The Upanisads confirm that one has to penetrate the dazzling effulgence of Brahman before one can see the real face of the Personality of Godhead.

Lord Caitanya therefore teaches direct worship of Lord Krsna, who appeared as the foster child of the King of Vraja. He also teaches that the place known as Vrndavana is as good as Lord Krsna because, Lord Krsna being the Absolute Truth, there is no difference between Him and His name, qualities, form, pastimes, entourage and paraphernalia. That is the absolute nature of the Personality of Godhead. Lord Caitanya also teaches that the highest mode of worship in the highest perfectional stage is the method practiced by the damsels of Vraja. These damsels (gopis, or cowherd girls) simply loved Krsna without any motive for material or spiritual gain. Lord Caitanya also teaches that Srimad-Bhagavatam is the spotless narration of transcendental knowledge and that the highest goal in human life is to develop unalloyed love for Krsna, the Supreme Personality of Godhead.

Lord Caitanya's teachings are identical to those given by Lord Kapila, the original propounder of sankhya-yoga, the sankhya system of philosophy. This authorized system of yoga teaches meditation on the transcendental form of the Lord. There is no question of meditating on something void or impersonal. When one can meditate on the transcendental form of Lord Visnu even without practicing involved sitting postures, such meditation is called perfect samadhi. That this kind of meditation is perfect samadhi is confirmed at the end of the Sixth Chapter of the Bhagavad-gita, where Lord Krsna says that of all yogis, the greatest is the one who constantly thinks of the Lord within the core of his heart with love and devotion.

On the basis of the sankhya philosophy of acintya-bhedabheda-tattva, which maintains that the Supreme Lord is simultaneously one with and different from His creation, Lord Caitanya taught that the most practical way for the mass of people to practice sankhya-yoga meditation

is simply to chant the holy name of the Lord. He taught that the holy name of the Lord is the sound incarnation of the Lord and that since the Lord is the absolute whole, there is no difference between His holy name and His transcendental form. Thus by chanting the holy name of the Lord one can directly associate with the Supreme Lord by sound vibration. As one practices chanting this sound vibration, one passes through three stages of development: the offensive stage, the clearing stage and the transcendental stage. In the offensive stage of chanting one may desire all kinds of material happiness, but in the second stage one becomes clear of all material contamination. When one is situated on the transcendental stage, one attains the most coveted position—the stage of loving God. Lord Caitanya taught that this is the highest stage of perfection for human beings.

Yoga practice is essentially meant for controlling the senses. The central controlling factor of all the senses is the mind; therefore one first has to practice controlling the mind by engaging it in Kṛṣṇa consciousness. The gross activities of the mind are expressed through the external senses, either for the acquisition of knowledge or for the functioning of the senses in accordance with the will. The subtle activities of the mind are thinking, feeling and willing, which are carried out according to one's consciousness, either polluted or clear. If one's mind is fixed on Kṛṣṇa (His name, qualities, form, pastimes, entourage and paraphernalia), all one's activities—both subtle and gross—become favorable. The Bhagavad-gītā's process of purifying consciousness is the process of fixing one's mind on Kṛṣṇa by talking of His transcendental activities, cleansing His temple, going to His temple, seeing the beautiful transcendental form of the Lord nicely decorated, hearing His transcendental glories, tasting food offered to Him, associating with His devotees, smelling the flowers and tulasi leaves offered to Him, engaging in activities for the Lord's interest, becoming angry at those who are malicious toward devotees, etc. No one can bring the activities of the mind and senses to a stop, but one can purify these activities through a change in consciousness. This change is indicated in the Bhagavad-gītā (2.39), where Kṛṣṇa tells Arjuna of the knowledge of yoga whereby one can work without fruitive results: "O son of Prtha, when you act in such knowledge you can free yourself from the bondage of works." A human being is sometimes restricted in sense gratification due to certain circumstances, such as disease, but such proscriptions are for the less intelligent. Without knowing the actual process by which the mind and senses can be controlled, less intelligent men may try to stop the mind and senses by force, but ultimately they give in to them and are carried away by the waves of sense gratification.

The eight principles of sannyāsa-yoga—observing the regulative principles, following the rules, practicing the various sitting postures, performing the breathing exercises, withdrawing one's senses from the sense objects, etc.—are meant for those who are too much engrossed in the bodily conception of life. The intelligent man situated in Kṛṣṇa consciousness does not try to forcibly stop his senses from acting. Rather, he engages his senses in the service of Kṛṣṇa. No one can stop a child from playing by leaving him inactive; rather, the child can be stopped from engaging in nonsense by being engaged in superior activities. Similarly, the forceful restraint of sense activities by the eight principles of yoga is recommended for inferior men; superior men, being engaged in the superior activities of Kṛṣṇa consciousness, naturally retire from the inferior activities of material existence.

In this way Lord Caitanya teaches the science of Kṛṣṇa consciousness. That science is absolute. Dry mental speculators try to restrain themselves from material attachment, but it is generally found that the mind is too strong to be controlled and that it drags them down to sensual activities. A person in Kṛṣṇa consciousness does not run this risk. One therefore has to engage one's mind and senses in Kṛṣṇa conscious activities, and Lord Caitanya teaches one how to do this in practice.

Before accepting sannyāsa (the renounced order), Lord Caitanya was known as Viśvambhāra. The word viśvambhāra refers to one who maintains the entire universe and who leads all living entities. This maintainer and leader appeared as Lord Sri Kṛṣṇa Caitanya to give humanity these sublime teachings. Lord Caitanya is the ideal teacher of life's prime necessities. He is the most munificent bestower of love of Kṛṣṇa. He is the complete reservoir of all mercies and good fortune. As confirmed in Srimad-Bhagavatam, the Bhagavad-gītā, the Mahābhārata and the Upaniṣads, He is the Supreme Personality of Godhead, Kṛṣṇa Himself, and He is

worshipable by everyone in this age of disagreement. Everyone can join in Hissankirtana movement. No previous qualification is necessary. Just by following His teachings, anyone can become a perfect human being. If a person is fortunate enough to be attracted by Lord Caitanya, he is sure to be successful in his life's mission. In other words, those who are interested in attaining spiritual existence can easily be released from the clutches of maya by the grace of Lord Caitanya. The teachings presented in this book are nondifferent from the Lord.

The conditioned soul, engrossed in the material body, increases the pages of history by all kinds of material activities. The teachings of Lord Caitanya can help the members of human society stop such unnecessary and temporary activities and be elevated to the topmost platform of spiritual activities, which begin after liberation from material bondage. Such liberated activities in Krsna consciousness constitute the goal of human perfection. The false prestige one acquires by attempting to dominate material nature is illusory. Illuminating knowledge can be acquired by studying the teachings of Lord Caitanya, and by such knowledge one can advance in spiritual existence.

Everyone has to suffer or enjoy the fruits of his activity; no one can check the laws of material nature that govern such things. As long as one is engaged in fruitive activity, one is sure to be baffled in the attempt to attain the ultimate goal of life. I sincerely hope that by understanding the teachings of Lord Caitanya presented in this book, Sri Caitanya-caritamrta, human society will experience a new light of spiritual life, which will open the field of activity for the pure soul.

tat sat

A. C. Bhaktivedanta Swami

March 14, 1968
The Birthday of Lord Caitanya
Sri Sri Radha-Krsna Temple
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Introduction

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(Originally delivered as five morning lectures on the Caitanya-caritamrta-the authoritative biography of Lord Caitanya Mahaprabhu by Krsnadasa Kaviraja Gosvami-before the International Society for Krishna Consciousness, New York City, April 10-14, 1967.)

The word caitanya means "living force," carita means "character," and amrta means "immortal." As living entities we can move, but a table cannot because it does not possess living force. Movement and activity may be considered signs or symptoms of the living force. Indeed, it may be said that there can be no activity without the living force. Although the living force is present in the material condition, this condition is not amrta, immortal. The words caitanya-caritamrta, then, may be translated as "the character of the living force in immortality."

But how is this living force displayed immortally? It is not displayed by man or any other creature in this material universe, for none of us are immortal in these bodies. We possess the living force, we perform activities, and we are immortal by our nature and constitution, but the material condition into which we have been put does not allow our immortality to be displayed. It is stated in the Katha Upanisad that eternality and the living force belong to both ourselves and God. Although this is true in that both God and ourselves are immortal, there is a difference. As living entities, we perform many activities, but we have a tendency to fall down into material nature. God has no such tendency. Being all-powerful, He never comes under the control of material nature. Indeed, material nature is but one display of His inconceivable energies.

An analogy will help us understand the distinction between ourselves and God. From the ground we may see only clouds in the sky, but if we fly above the clouds we can see the sun shining. From the sky, skyscrapers and cities seem very tiny; similarly, from God's position this entire material creation is insignificant. The tendency of the living entity is to come down from the heights, where everything can be seen in perspective. God, however, does not have this tendency. The Supreme Lord is not subject to fall down into illusion (maya) any more than the sun is subject to fall beneath the clouds. Impersonalist philosophers (Mayavadis) maintain that both the living entity and God Himself are under the control of maya when they come into this material world. This is the fallacy of their philosophy.

Lord Caitanya Mahaprabhu should therefore not be considered one of us. He is Krsna Himself, the supreme living entity, and as such He never comes under the cloud of maya. Krsna, His expansions and even His higher devotees never fall into the clutches of illusion. Lord Caitanya came to earth simply to preach krsna-bhakti, love of Krsna. In other words, He is Lord Krsna Himself teaching the living entities the proper way to approach Krsna. He is like a teacher who, seeing a student doing poorly, takes up a pencil and writes, saying, "Do it like this: A, B, C." From this one should not foolishly think that the teacher is learning his ABC's. Similarly, although Lord Caitanya appears in the guise of a devotee, we should not foolishly think He is an ordinary human being; we should always remember that Lord Caitanya is Krsna (God) Himself teaching us how to become Krsna conscious, and we must study Him in that light.

In the Bhagavad-gita (18.66) Lord Krsna says, "Give up all your nonsense and surrender to Me. I will protect you."

We say, "Oh, surrender? But I have so many responsibilities."

And maya, illusion, says to us, "Don't do it, or you'll be out of my clutches. Just stay in my clutches, and I'll kick you."

It is a fact that we are constantly being kicked by maya, just as the male ass is kicked in the face by the she-ass when he comes for sex. Similarly, cats and dogs are always fighting and whining when they have sex. Even an elephant in the jungle is caught by the use of a trained she-elephant who leads him into a pit. We should learn by observing these tricks of nature.

Maya has many ways to entrap us, and her strongest shackle is the female. Of course, in actuality we are neither male nor female, for these designations refer only to the outer dress, the body. We are all actually Krsna's servants. But in conditioned life we are shackled by iron chains in the form of beautiful women. Thus every male is bound by sex, and therefore one who wishes to gain liberation from the material clutches must first learn to control the sex urge. Unrestricted sex puts one fully in the clutches of illusion. Lord Caitanya Mahaprabhu officially renounced this illusion at the age of twenty-four, although His wife was sixteen and His mother seventy and He was the only male in the family. Although He was a brahmana and was not rich, He took sannyasa, the renounced order of life, and thus extricated Himself from family entanglement.

If we wish to become fully Krsna conscious, we have to give up the shackles of maya. Or, if we remain with maya, we should live in such a way that we will not be subject to illusion, as did the many householders among Lord Caitanya's closest devotees. With His followers in the renounced order, however, Lord Caitanya was very strict. He even banished Junior Haridasa, an important kirtana leader, for glancing lustfully at a woman. The Lord told him, "You are living with Me in the renounced order, and yet you are looking at a woman with lust." Other devotees of the Lord had appealed to Him to forgive Haridasa, but He replied, "All of you can forgive him and live with him. I shall live alone." On the other hand, when the Lord learned that the wife of one of His householder devotees was pregnant, He asked that the baby be given a certain auspicious name. So while the Lord approved of householders having regulated sex, He was like a thunderbolt with those in the renounced order who tried to cheat by the method known as "drinking water under water while bathing on a fast day." In other words, He tolerated no hypocrisy among His followers.

From the Caitanya-caritamrta we learn how Lord Caitanya taught people to break the shackles of maya and become immortal. Thus, as mentioned above, the title may be properly translated as "the character of the living force in immortality." The supreme living force is the Supreme Personality of Godhead. He is also the supreme entity. There are innumerable living entities, and all of them are individuals. This is very easy to understand: We are all individual in our thoughts and desires, and the Supreme Lord is also an individual person. He is different, though, in that He is the leader, the one whom no one can excel. Among the minute living entities, one being can excel another in one capacity or another. Like each of these living entities, the Lord is an individual, but He is different in that He is the supreme individual. God is also infallible, and thus in the Bhagavad-gita He is addressed as Acyuta, which means "He who never falls down." This name is appropriate because in the Bhagavad-gita Arjuna falls into illusion but Krsna does not. Krsna Himself reveals His infallibility when he says to Arjuna, "When I appear in this world, I do so by My own internal potency." (Bg. 4.6)

Thus we should not think that Krsna is overpowered by the material potency when He is in the material world. Neither Krsna nor His incarnations ever come under the control of material nature. They are totally free. Indeed, in Srimad-Bhagavatam one who has a godly nature is actually defined as one who is not affected by the modes of material nature although in material nature. If even a devotee can attain this freedom, then what to speak of the Supreme Lord?

The real question is, How can we remain unpolluted by material contamination while in the material world? Srila Rupa Gosvami explains that we can remain uncontaminated while in the world if we simply make it our ambition to serve Krsna. One may then justifiably ask, "How can I serve?" It is not simply a matter of meditation, which is just an activity of the mind, but of performing practical work for Krsna. In such work, we should leave no resource unused. Whatever is there, whatever we have, should be used for Krsna. We can use everything—typewriters, automobiles, airplanes, missiles. If we simply speak to people about Krsna consciousness, we are also rendering service. If our mind, senses, speech, money and energies

are thus engaged in the service of Krsna, then we are no longer in material nature. By virtue of spiritual consciousness, or Krsna consciousness, we transcend the platform of material nature. It is a fact that Krsna, His expansions and His devotees—that is, those who work for Him—are not in material nature, although people with a poor fund of knowledge think that they are.

The Caitanya-caritamrta teaches that the spirit soul is immortal and that our activities in the spiritual world are also immortal. The Mayavadis, who hold the view that the Absolute is impersonal and formless, contend that a realized soul has no need to talk. But the Vaisnavas, devotees of Krsna, contend that when one reaches the stage of realization, he really begins to talk. "Previously we only talked of nonsense," the Vaisnava says. "Now let us begin our real talks, talks of Krsna." In support of their view that the self-realized remain silent, the Mayavadis are fond of using the example of the water pot, maintaining that when a pot is not filled with water it makes a sound, but that when it is filled it makes no sound. But are we waterpots? How can we be compared to them? A good analogy utilizes as many similarities between two objects as possible. A waterpot is not an active living force, but we are. Ever-silent meditation may be adequate for a waterpot, but not for us. Indeed, when a devotee realizes how much he has to say about Krsna, twenty-four hours in a day are not sufficient. It is the fool who is celebrated as long as he does not speak, for when he breaks his silence his lack of knowledge is exposed. The Caitanya-caritamrta shows that there are many wonderful things to discover by glorifying the Supreme.

In the beginning of the Caitanya-caritamrta, Krsnadasa Kaviraja Gosvami writes, "I offer my respects to my spiritual masters." He uses the plural here to indicate the disciplic succession. He offers obeisances not to his spiritual master alone but to the whole parampara, the chain of disciplic succession beginning with Lord Krsna Himself. Thus the author addresses the guru in the plural to show the highest respect for all his predecessor spiritual masters. After offering obeisances to the disciplic succession, the author pays obeisances to all other devotees, to the Lord Himself, to His incarnations, to the expansions of Godhead and to the manifestation of Krsna's internal energy. Lord Caitanya Mahaprabhu (sometimes called Krsna Caitanya) is the embodiment of all of these: He is God, guru, devotee, incarnation, internal energy and expansion of God. As His associate Nityananda, He is the first expansion of God; as Advaita, He is an incarnation; as Gadadhara, He is the internal potency; and as Srivasa, He is the marginal living entity in the role of a devotee. Thus Krsna should not be thought of as being alone but should be considered as eternally existing with all His manifestations, as described by Ramanujacarya. In the Visistadvaita philosophy, God's energies, expansions and incarnations are considered to be oneness in diversity. In other words, God is not separate from all of these: everything together is God.

Actually, the Caitanya-caritamrta is not intended for the novice, for it is the postgraduate study of spiritual knowledge. Ideally, one begins with the Bhagavad-gita and advances through Srimad-Bhagavatam to the Caitanya-caritamrta. Although all these great scriptures are on the same absolute level, for the sake of comparative study the Caitanya-caritamrta is considered to be on the highest platform. Every verse in it is perfectly composed.

In the second verse of the Caitanya-caritamrta, the author offers his obeisances to Lord Caitanya and Lord Nityananda. He compares them to the sun and the moon because they dissipate the darkness of the material world. In this instance the sun and the moon have risen together.

In the Western world, where the glories of Lord Caitanya are relatively unknown, one may inquire, "Who is Krsna Caitanya?" The author of the Caitanya-caritamrta, Srila Krsnadasa Kaviraja, answers that question in the third verse of his book. Generally, in the Upanisads the Supreme Absolute Truth is described in an impersonal way, but the personal aspect of the Absolute Truth is mentioned in the Isopanisad, where we find the following verse:

hiranmayena patrena mukham
tat pusann apavrnū satya-dharmaya drstaye

"O my Lord, sustainer of all that lives, Your real face is covered by Your dazzling effulgence. Kindly remove that covering and exhibit Yourself to Your pure devotee." (Śrī Isopanisad 15) The impersonalists do not have the power to go beyond the effulgence of God and arrive at the Personality of Godhead, from whom this effulgence is emanating. The Isopanisad is a hymn to that Personality of Godhead. It is not that the impersonal Brahman is denied; it is also described, but that Brahman is revealed to be the glaring effulgence of the body of Lord Kṛṣṇa. And in the Caitanya-caritamṛta we learn that Lord Caitanya is Kṛṣṇa Himself. In other words, Sri Kṛṣṇa Caitanya is the basis of the impersonal Brahman. The Paramatma, or Supersoul, who is present within the heart of every living entity and within every atom of the universe, is but the partial representation of Lord Caitanya. Therefore Sri Kṛṣṇa Caitanya, being the basis of both Brahman and the all-pervading Paramatma as well, is the Supreme Personality of Godhead. As such, He is full in six opulences: wealth, fame, strength, beauty, knowledge and renunciation. In short, we should know that He is Kṛṣṇa, God, and that nothing is equal to or greater than Him. There is nothing superior to be conceived. He is the Supreme Person.

Srila Rupa Gosvami, a confidential devotee taught for more than ten days continually by Lord Caitanya, wrote:

namo maha-vadanyaya kṛṣṇa-prema-pradaya te
kṛṣṇaya kṛṣṇa-caitanya-namne gaura-tvise namah
[Madhya 19.53]

"I offer my respectful obeisances unto the Supreme Lord Sri Kṛṣṇa Caitanya, who is more magnanimous than any other avatara, even Kṛṣṇa Himself, because He is bestowing freely what no one else has ever given-pure love of Kṛṣṇa."

Lord Caitanya's teachings begin from the point of surrender to Kṛṣṇa. He does not pursue the paths of karma-yoga or jñāna-yoga or hatha-yoga but begins at the end of material existence, at the point where one gives up all material attachment. In the Bhagavad-gīta Kṛṣṇa begins His teachings by distinguishing the soul from matter, and in the Eighteenth Chapter He concludes at the point where the soul surrenders to Him in devotion. The Mayavadis would have all talk cease there, but at that point the real discussion only begins. As the Vedānta-sūtra says at the very beginning, athato brahma jijñāsa: "Now let us begin to inquire about the Supreme Absolute Truth." Rupa Gosvami thus praises Lord Caitanya as the most munificent incarnation of all, for He gives the greatest gift by teaching the highest form of devotional service. In other words, He answers the most important inquiries that anyone can make.

There are different stages of devotional service and God realization. Strictly speaking, anyone who accepts the existence of God is situated in devotional service. To acknowledge that God is great is something, but not much. Lord Caitanya, preaching as an acarya, a great teacher, taught that we can enter into a relationship with God and actually become God's friend, parent or lover. In the Bhagavad-gīta Kṛṣṇa showed Arjuna His universal form because Arjuna was His very dear friend. Upon seeing Kṛṣṇa as the Lord of the universes, however, Arjuna asked Kṛṣṇa to forgive the familiarity of his friendship. Lord Caitanya goes beyond this point. Through Lord Caitanya we can become friends with Kṛṣṇa, and there will be no limit to this friendship. We can become friends of Kṛṣṇa not in awe or adoration but in complete freedom. We can even relate to God as His father or mother. This is the philosophy not only of the Caitanya-caritamṛta but of Srimad-Bhagavatam as well. There are no other scriptures in the world in which God is treated as the son of a devotee. Usually God is seen as the almighty father who supplies the demands of His sons. The great devotees, however, sometimes treat God as a son in their execution of devotional service. The son demands, and the father and mother supply, and in supplying Kṛṣṇa the devotee becomes like a father or mother. Instead of taking from God, we give to God. It was in this relationship that Kṛṣṇa's mother, Yasoda, told the Lord, "Here, eat this or You'll die. Eat nicely." In this way Kṛṣṇa, although the proprietor of everything, depends on the mercy of His devotee. This is a uniquely high level of friendship, in which the devotee actually believes himself to be the father or mother of Kṛṣṇa.

However, Lord Caitanya's greatest gift was His teaching that Krsna can be treated as one's lover. In this relationship the Lord becomes so much attached to His devotee that He expresses His inability to reciprocate. Krsna was so obliged to the gopis, the cowherd girls of Vrndavana, that He felt unable to return their love. "I cannot repay your love," He told them. "I have no more assets to give." Devotional service on this highest, most excellent platform of lover and beloved, which had never been given by any previous incarnation or acarya, was given by Caitanya Mahaprabhu. Therefore Krsnadasa Kaviraja, quoting Srila Rupa Gosvami, writes in the fourth verse of his book, "Lord Caitanya is Krsna in a yellow complexion, and He is Sacinandana, the son of mother Saci. He is the most charitable personality because He came to deliver krsna-prema, unalloyed love for Krsna, to everyone. May you always keep Him in your hearts. It will be easy to understand Krsna through Him."

We have often heard the phrase "love of Godhead." How far this love of Godhead can actually be developed can be learned from the Vaisnava philosophy. Theoretical knowledge of love of God can be found in many places and in many scriptures, but what that love of Godhead actually is and how it is developed can be found in the Vaisnava literatures. It is the unique and highest development of love of God that is given by Caitanya Mahaprabhu.

Even in this material world we can have a little sense of love. How is this possible? It is due to the presence of our original love of God. Whatever we find within our experience within this conditioned life is situated in the Supreme Lord, who is the ultimate source of everything. In our original relationship with the Supreme Lord there is real love, and that love is reflected pervertedly through material conditions. Our real love is continuous and unending, but because that love is reflected pervertedly in this material world, it lacks continuity and is inebriating. If we want real, transcendental love, we have to transfer our love to the supreme lovable object-Krsna, the Supreme Personality of Godhead. This is the basic principle of Krsna consciousness.

In material consciousness we are trying to love that which is not at all lovable. We give our love to cats and dogs, running the risk that at the time of death we may think of them and consequently take birth in a family of cats or dogs. Our consciousness at the time of death determines our next life. That is one reason why the Vedic scriptures stress the chastity of women: If a woman is very much attached to her husband, at the time of death she will think of him, and in the next life she will be promoted to a man's body. Generally a man's life is better than a woman's because a man usually has better facilities for understanding the spiritual science.

But Krsna consciousness is so nice that it makes no distinction between man and woman. In the Bhagavad-gita (9.32), Lord Krsna says, "Anyone who takes shelter of Me-whether a woman, sudra, vaisya or anyone else of low birth-is sure to achieve My association." This is Krsna's guarantee.

Caitanya Mahaprabhu informs us that in every country and in every scripture there is some hint of love of Godhead. But no one knows what love of Godhead actually is. The Vedic scriptures, however, are different in that they can direct the individual in the proper way to love God. Other scriptures do not give information on how one can love God, nor do they actually define or describe what or who the Godhead actually is. Although they officially promote love of Godhead, they have no idea how to execute it. But Caitanya Mahaprabhu gives a practical demonstration of how to love God in a conjugal relationship. Taking the part of Srimati Radharani, Caitanya Mahaprabhu tried to love Krsna as Radharani loved Him. Krsna was always amazed by Radharani's love. "How does Radharani give Me such pleasure?" He would ask. In order to study Radharani, Krsna lived in Her role and tried to understand Himself. This is the secret of Lord Caitanya's incarnation. Caitanya Mahaprabhu is Krsna, but He has taken the mood and role of Radharani to show us how to love Krsna. Thus the author writes in the fifth verse, "I offer my respectful obeisances unto the Supreme Lord, who is absorbed in Radharani's thoughts."

This brings up the question of who Srimati Radharani is and what Radha-Krsna is. Actually

Radha-Kṛṣṇa is the exchange of love-but not ordinary love. Kṛṣṇa has immense potencies, of which three are principal: the internal, the external and the marginal potencies. In the internal potency there are three divisions: samvit, hladini and sandhini. The hladini potency is Kṛṣṇa's pleasure potency. All living entities have this pleasure-seeking potency, for all beings are trying to have pleasure. This is the very nature of the living entity. At present we are trying to enjoy our pleasure potency by means of the body in the material condition. By bodily contact we are attempting to derive pleasure from material sense objects. But we should not entertain the nonsensical idea that Kṛṣṇa, who is always spiritual, also tries to seek pleasure on this material plane. In the Bhagavad-gīta Kṛṣṇa describes the material universe as a nonpermanent place full of miseries. Why, then, would He seek pleasure in matter? He is the Supersoul, the supreme spirit, and His pleasure is beyond the material conception.

To learn how Kṛṣṇa enjoys pleasure, we must study the first nine cantos of Srimad-Bhagavatam, and then we should study the Tenth Canto, in which Kṛṣṇa's pleasure potency is displayed in His pastimes with Radharani and the damsels of Vraja. Unfortunately, unintelligent people turn at once to the sports of Kṛṣṇa in the Dasama-skandha, the Tenth Canto. Kṛṣṇa's embracing Radharani or His dancing with the cowherd girls in the rasa dance are generally not understood by ordinary men, because they consider these pastimes in the light of mundane lust. They foolishly think that Kṛṣṇa is like themselves and that He embraces the gopis just as an ordinary man embraces a young girl. Some people thus become interested in Kṛṣṇa because they think that His religion allows indulgence in sex. This is not kṛṣṇa-bhakti, love of Kṛṣṇa, but prakṛta-sahajīya-materialistic lust.

To avoid such errors, we should understand what Radha-Kṛṣṇa actually is. Radha and Kṛṣṇa display Their pastimes through Kṛṣṇa's internal energy. The pleasure potency of Kṛṣṇa's internal energy is a most difficult subject matter, and unless one understands what Kṛṣṇa is, one cannot understand it. Kṛṣṇa does not take any pleasure in this material world, but He has a pleasure potency. Because we are part and parcel of Kṛṣṇa, the pleasure potency is within us also, but we are trying to exhibit that pleasure potency in matter. Kṛṣṇa, however, does not make such a vain attempt. The object of Kṛṣṇa's pleasure potency is Radharani; Kṛṣṇa exhibits His potency as Radharani and then engages in loving affairs with Her. In other words, Kṛṣṇa does not take pleasure in this external energy but exhibits His internal energy, His pleasure potency, as Radharani and then enjoys with Her. Thus Kṛṣṇa manifests Himself as Radharani in order to enjoy His internal pleasure potency. Of the many extensions, expansions and incarnations of the Lord, this pleasure potency is the foremost and chief.

It is not that Radharani is separate from Kṛṣṇa. Radharani is also Kṛṣṇa, for there is no difference between the energy and the energetic. Without energy, there is no meaning to the energetic, and without the energetic, there is no energy. Similarly, without Radha there is no meaning to Kṛṣṇa, and without Kṛṣṇa there is no meaning to Radha. Because of this, the Vaisnava philosophy first of all pays obeisances to and worships the internal pleasure potency of the Supreme Lord. Thus the Lord and His potency are always referred to as Radha-Kṛṣṇa. Similarly, those who worship Narayana first of all utter the name of Lakṣmi, as Lakṣmi-Narayana. Similarly, those who worship Lord Rama first of all utter the name of Sita. In any case-Sita-Rama, Radha-Kṛṣṇa, Lakṣmi-Narayana-the potency always comes first.

Radha and Kṛṣṇa are one, and when Kṛṣṇa desires to enjoy pleasure, He manifests Himself as Radharani. The spiritual exchange of love between Radha and Kṛṣṇa is the actual display of Kṛṣṇa's internal pleasure potency. Although we speak of "when" Kṛṣṇa desires, just when He did desire we cannot say. We only speak in this way because in conditioned life we take it that everything has a beginning; however, in spiritual life everything is absolute, and so there is neither beginning nor end. Yet in order to understand that Radha and Kṛṣṇa are one and that They also become divided, the question "When?" automatically comes to mind. When Kṛṣṇa desired to enjoy His pleasure potency, He manifested Himself in the separate form of Radharani, and when He wanted to understand Himself through the agency of Radha, He united with Radharani, and that unification is called Lord Caitanya. This is all explained by Śrīla Kṛṣṇadāsa Kavirāja in the fifth verse of the Caitanya-caritamṛta.

In the next verse the author further explains why Kṛṣṇa assumed the form of Caitanya

Mahaprabhu. Krsna desired to know the glory of Radha's love. "Why is She so much in love with Me?" Krsna asked. "What is My special qualification that attracts Her so? And what is the actual way in which She loves Me?" It seems strange that Krsna, as the Supreme, should be attracted by anyone's love. A man searches after the love of a woman because he is imperfect—he lacks something. The love of a woman, that potency and pleasure, is absent in man, and therefore a man wants a woman. But this is not the case with Krsna, who is full in Himself. Thus Krsna expressed surprise: "Why am I attracted by Radharani? And when Radharani feels My love, what is She actually feeling?" To taste the essence of that loving exchange, Krsna made His appearance in the same way that the moon appears on the horizon of the sea. Just as the moon was produced by the churning of the sea, by the churning of spiritual loving affairs the moon of Caitanya Mahaprabhu appeared. Indeed, Lord Caitanya's complexion was golden, just like the luster of the moon. Although this is figurative language, it conveys the meaning behind the appearance of Caitanya Mahaprabhu. The full significance of His appearance will be explained in later chapters.

After offering respects to Lord Caitanya, Krsnadasa Kaviraja begins offering them to Lord Nityananda in the seventh verse of the Caitanya-caritamrta. The author explains that Lord Nityananda is Balarama, who is the origin of Maha-Visnu. Krsna's first expansion is Balarama, a portion of whom is manifested as Sankarsana, who then expands as Pradyumna. In this way so many expansions take place. Although there are many expansions, Lord Sri Krsna is the origin, as confirmed in the Brahma-. He is like the original candle, from which many thousands and millions of candles are lit. Although any number of candles can be lit, the original candle still retains its identity as the origin. In this way Krsna expands Himself into so many forms, and all these expansions are called visnu-tattva. Visnu is a large light, and we are small lights, but all are expansions of Krsna.

When it is necessary to create the material universes, Visnu expands Himself as Maha-Visnu. Maha-Visnu lies down in the Causal Ocean and breathes all the universes from His nostrils. Thus from Maha-Visnu and the Causal Ocean spring all the universes, and all these universes, including ours, float in the Causal Ocean. In this regard there is the story of Vamana, who, when He took three steps, stuck His foot through the covering of this universe. Water from the Causal Ocean flowed through the hole that His foot made, and it is said that that water became the river Ganges. Therefore the Ganges is accepted as the most sacred water of Visnu and is worshiped by all Hindus, from the Himalayas down to the Bay of Bengal.

Maha-Visnu is actually an expansion of Balarama, who is Krsna's first expansion and, in the Vrndavana pastimes, His brother. In the maha-mantra-Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare—the word "Rama" refers to Balarama. Since Lord Nityananda is Balarama, "Rama" also refers to Lord Nityananda. Thus Hare Krsna, Hare Rama addresses not only Krsna and Balarama but Lord Caitanya and Lord Nityananda as well.

The subject matter of the Caitanya-caritamrta primarily deals with what is beyond this material creation. The cosmic material expansion is called maya, illusion, because it has no eternal existence. Because it is sometimes manifested and sometimes not, it is regarded as illusory. But beyond this temporary manifestation is a higher nature, as indicated in the Bhagavad-gita (8.20):

paras tasmāt tu bhavo 'nyo 'vyakto 'vyaktat sanatanah
yah sa sarvesu bhutesu nasyatsu na vinasyati

"Yet there is another unmanifested nature, which is eternal and is transcendental to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is." The material world has a manifested state (vyakta) and a potential, unmanifested state (avyakta). The supreme nature is beyond both the manifested and the unmanifested material nature. This superior nature can be understood as the living force, which is present in the bodies of all living creatures. The body itself is composed of inferior nature, matter, but it is the superior nature that is moving the body. The symptom of

that superior nature is consciousness. Thus in the spiritual world, where everything is composed of the superior nature, everything is conscious. In the material world there are inanimate objects that are not conscious, but in the spiritual world nothing is inanimate. There a table is conscious, the land is conscious, the trees are conscious-everything is conscious.

It is not possible to imagine how far this material manifestation extends. In the material world everything is calculated by imagination or by some imperfect method, but the Vedic literatures give real information of what lies beyond the material universe. Since it is not possible to obtain information of anything beyond this material nature by experimental means, those who believe only in experimental knowledge may doubt the Vedic conclusions, for such people cannot even calculate how far this universe extends, nor can they reach far into the universe itself. That which is beyond our power of conception is called *acintya*, inconceivable. It is useless to argue or speculate about the inconceivable. If something is truly inconceivable, it is not subject to speculation or experimentation. Our energy is limited, and our sense perception is limited; therefore we must rely on the Vedic conclusions regarding that subject matter which is inconceivable. Knowledge of the superior nature must simply be accepted without argument. How is it possible to argue about something to which we have no access? The method for understanding transcendental subject matter is given by Lord Kṛṣṇa Himself in the *Bhagavad-gīta*, where Kṛṣṇa tells Arjuna at the beginning of the Fourth Chapter:

vivasvate proktavan aham avyayam
vivasvan manave praha manur iksvakave 'bravit

"I instructed this imperishable science of yoga to the sun-god, Vivasvan, and Vivasvan instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikṣvaku." (*Bg. 4.1*) This is the method of *parampara*, or disciplic succession. Similarly, *Srimad-Bhagavatam* explains that Kṛṣṇa imparted knowledge into the heart of Brahma, the first created being within the universe. Brahma imparted those lessons to his disciple Narada, and Narada imparted that knowledge to his disciple Vyāsadeva. Vyāsadeva imparted it to Madhvācārya, and from Madhvācārya the knowledge came down to Madhavendra Puri and then to Isvara Puri, and from him to Caitanya Mahāprabhu.

One may ask that if Caitanya Mahāprabhu is Kṛṣṇa Himself, then why did He need a spiritual master? Of course He did not need a spiritual master, but because He was playing the role of *ācārya* (one who teaches by example), He accepted a spiritual master. Even Kṛṣṇa Himself accepted a spiritual master, for that is the system. In this way the Lord sets the example for men. We should not think, however, that the Lord takes a spiritual master because He is in want of knowledge. He is simply stressing the importance of accepting the disciplic succession. The knowledge of that disciplic succession actually comes from the Lord Himself, and if the knowledge descends unbroken, it is perfect. Although we may not be in touch with the original personality who first imparted the knowledge, we may receive the same knowledge through this process of transmission. In *Srimad-Bhagavatam* it is stated that Kṛṣṇa, the Absolute Truth, the Personality of Godhead, transmitted transcendental knowledge into the heart of Brahma. This, then, is one way knowledge is received-through the heart. Thus there are two processes by which one may receive knowledge: One depends directly upon the Supreme Personality of Godhead, who is situated as the Supersoul within the heart of all living entities, and the other depends upon the guru, or spiritual master, who is an expansion of Kṛṣṇa. Thus Kṛṣṇa transmits information both from within and from without. We simply have to receive it. If knowledge is received in this way, it doesn't matter whether it is inconceivable or not.

In *Srimad-Bhagavatam* there is a great deal of information given about the Vaikuntha planetary systems, which are beyond the material universe. Similarly, a great deal of inconceivable information is given in the *Caitanya-caritamṛta*. Any attempt to arrive at this information through experimental knowledge will fail. The knowledge simply has to be accepted. According to the Vedic method, *śabda*, or transcendental sound, is regarded as evidence. Sound is very important in Vedic understanding, for, if it is pure, it is accepted as authoritative. Even in the material world we accept a great deal of information sent thousands of miles by telephone or radio. In this way we also accept sound as evidence in our daily lives. Although we cannot see the informant, we accept his information as valid on the basis of sound. Sound vibration,

then, is very important in the transmission of Vedic knowledge.

The Vedas inform us that beyond this cosmic manifestation there are extensive planets in the spiritual sky. This material manifestation is regarded as only a small portion of the total creation. The material manifestation includes not only this universe but innumerable others as well, but all the material universes combined constitute only one fourth of the total creation. The remaining three fourths is situated in the spiritual sky. In that sky innumerable planets float, and these are called Vaikunthalokas. In every Vaikunthaloka, Narayana presides with His four expansions: Sankarsana, Pradyumna, Aniruddha and Vasudeva. This Sankarsana, states Krsnadasa Kaviraja in the eighth verse of the Caitanya-caritamrta, is Lord Nityananda.

As stated before, the material universes are manifested by the Lord in the form of Maha-Visnu. Just as a husband and wife combine to beget offspring, Maha-Visnu combines with His wife maya, or material nature. This is confirmed in the Bhagavad-gita (14.4), where Krsna states:

sarva-yonisu kaunteya murtayah sambhavanti yah
brahma mahad yonir bija-pradah pita

"It should be understood that all species of life, O son of Kunti, are made possible by birth in this material nature, and that I am the seed-giving father." Visnu impregnates maya, the material nature, simply by glancing at her. This is the spiritual method. Materially we are limited to impregnating by only one particular part of our body, but the Supreme Lord, Krsna or Maha-Visnu, can impregnate by any part. Simply by glancing the Lord can conceive countless living entities in the womb of material nature. The Brahma- confirms that the spiritual body of the Supreme Lord is so powerful that any part of His body can perform the functions of any other part. We can touch only with our hands or skin, but Krsna can touch just by glancing. We can see only with our eyes; we cannot touch or smell with them. Krsna, however, can smell and also eat with His eyes. When food is offered to Krsna, we do not see Him eating, but He eats simply by glancing at the food. We cannot imagine how things work in the spiritual world, where everything is spiritual. It is not that Krsna does not eat or that we imagine that He eats; He actually eats, but His eating is different from ours. Our eating process will be similar to His when we are completely on the spiritual platform. On that platform every part of the body can act on behalf of any other part.

Visnu does not require anything in order to create. He does not require the goddess Laksmi in order to give birth to Brahma, for Brahma is born from a lotus flower that grows from the navel of Visnu. The goddess Laksmi sits at the feet of Visnu and serves Him. In this material world sex is required to produce children, but in the spiritual world a man can produce as many children as he likes without having to take help from his wife. So there is no sex there. Because we have no experience with spiritual energy, we think that Brahma's birth from the navel of Visnu is simply a fictional story. We are not aware that spiritual energy is so powerful that it can do anything and everything. Material energy is dependent on certain laws, but spiritual energy is fully independent.

Countless universes reside like seeds within the skin pores of Maha-Visnu, and when He exhales, they are all manifested. In the material world we have no experience of such a thing, but we do experience a perverted reflection in the phenomenon of perspiration. We cannot imagine, however, the duration of one breath of Maha-Visnu, for within one breath all the universes are created and annihilated. This is stated in the Brahma-. Lord Brahma lives only for the duration of one breath, and according to our time scale 4,320,000,000 years constitute only twelve hours for Brahma, and Brahma lives one hundred of his years. Yet the whole life of Brahma is contained within one breath of Maha-Visnu. Thus it is not possible for us to imagine the breathing power of Maha-Visnu, who is but a partial manifestation of Lord Nityananda. This the author of the Caitanya-caritamrta explains in the ninth verse.

In the tenth and eleventh verses Krsnadasa Kaviraja describes Garbhodakasayi Visnu and Ksirodakasayi Visnu, successive plenary expansions of Maha-Visnu. Brahma appears upon a

lotus growing from the navel of Garbhodakasayi Visnu, and within the stem of that lotus are so many planetary systems. Then Brahma creates the whole of human society, animal society everything. Ksirodakasayi Visnu lies on the milk ocean within the universe, of which He is the controller and maintainer. Thus Brahma is the creator, Visnu is the maintainer, and when the time for annihilation arrives, Siva will finish everything.

In the first eleven verses of the Caitanya-caritamrta, Krsnadasa Kaviraja Gosvami thus discusses Lord Caitanya Mahaprabhu as Sri Krsna Himself, the Supreme Personality of Godhead, and Lord Nityananda as Balarama, the first expansion of Krsna. Then in the twelfth and thirteenth verses he describes Advaitacarya, who is another principal associate of Lord Caitanya Mahaprabhu's and an incarnation of Maha-Visnu. Thus Advaitacarya is also the Lord, or, more precisely, an expansion of the Lord. The word advaita means "nondual," and His name is such because He is nondifferent from the Supreme Lord. He is also called acarya, teacher, because He disseminated Krsna consciousness. In this way He is just like Caitanya Mahaprabhu. Although Lord Caitanya is Sri Krsna Himself, He appeared as a devotee to teach people in general how to love Krsna. Similarly, although Advaitacarya is the Lord, He appeared just to distribute the knowledge of Krsna consciousness. Thus He is also the Lord incarnated as a devotee.

In the pastimes of Lord Caitanya, Krsna is manifested in five different features, known as the pañca-tattva, to whom Srila Krsnadasa Kaviraja offers his obeisances in the fourteenth verse of the Caitanya-caritamrta. Krsna and His associates appear as devotees of the Supreme Lord in the form of Sri Krsna Caitanya, Sri Nityananda Prabhu, Sri Advaitacarya, Sri Gadadhara Prabhu and Srivasa Prabhu. In all cases, Caitanya Mahaprabhu is the source of energy for all His devotees. Since this is the case, if we take shelter of Caitanya Mahaprabhu for the successful execution of Krsna consciousness, we are sure to make progress. In a devotional song, Narottama dasa Thakura sings, "My dear Lord Caitanya, please have mercy upon me. There is no one who is as merciful as You. My plea is most urgent because Your mission is to deliver all fallen souls, and no one is more fallen than I. Therefore I beg priority."

With verse 15, Krsnadasa Kaviraja Gosvami begins offering his obeisances directly to Krsna Himself. Krsnadasa Kaviraja was an inhabitant of Vrndavana and a great devotee. He had been living with his family in Katwa, a small town in the district of Burdwan, in Bengal. He worshiped Radha-Krsna with his family, and once when there was some misunderstanding among his family members about devotional service, he was advised by Nityananda Prabhu in a dream to leave home and go to Vrndavana. Although he was very old, he started out that very night and went to live in Vrndavana. While he was there, he met some of the Gosvamis, principal disciples of Lord Caitanya Mahaprabhu. He was requested to write the Caitanya-caritamrta by the devotees of Vrndavana. Although he began this work at a very old age, by the grace of Lord Caitanya he finished it. Today it remains the most authoritative book on Caitanya Mahaprabhu's philosophy and life.

When Krsnadasa Kaviraja Gosvami was living in Vrndavana, there were not very many temples. At that time the three principal temples were those of Madana-mohana, Govindaji and Gopinatha. As a resident of Vrndavana, Krsnadasa Kaviraja offers his respects to the Deities in these temples and requests God's favor: "My progress in spiritual life is very slow, so I'm asking Your help." In the fifteenth verse of the Caitanya-caritamrta, Krsnadasa offers his obeisances to the Madana-mohana vigraha, the Deity who can help us progress in Krsna consciousness. In the execution of Krsna consciousness, our first business is to know Krsna and our relationship with Him. To know Krsna is to know one's self, and to know one's self is to know one's relationship with Krsna. Since this relationship can be learned by worshiping the Madana-mohana vigraha, Krsnadasa Kaviraja Gosvami first establishes his relationship with Him.

When this is established, in the sixteenth verse Krsnadasa offers his obeisances to the functional Deity, Govinda. The Govinda Deity is called the functional Deity because He shows us how to serve Radha and Krsna. The Madana-mohana Deity simply establishes that "I am Your eternal servant." With Govinda, however, there is actual acceptance of service. Govinda resides eternally in Vrndavana. In the spiritual world of Vrndavana the buildings are made of touchstone, the cows are known as surabhi cows, givers of abundant milk, and the trees are

known as wish-fulfilling trees, for they yield whatever one desires. In Vrndavana Kṛṣṇa herds the surabhi cows, and He is worshiped by hundreds and thousands of gopis, cowherd girls, who are all goddesses of fortune. When Kṛṣṇa descends to the material world, this same Vrndavana descends with Him, just as an entourage accompanies an important personage. Because when Kṛṣṇa comes His land also comes, Vrndavana is considered to exist beyond the material world. Therefore devotees take shelter of the Vrndavana in India, for it is considered to be a replica of the original Vrndavana. Although one may complain that no kalpa-vṛkṣa, wish-fulfilling trees, exist there, when the Gosvamis were there, kalpa-vṛkṣa were present. It is not that one can simply go to such a tree and make demands; one must first become a devotee. The Gosvamis would live under a tree for one night only, and the trees would satisfy all their desires. For the common man this may all seem very wonderful, but as one makes progress in devotional service, all this can be realized.

Vrndavana is actually experienced as it is by persons who have stopped trying to derive pleasure from material enjoyment. "When will my mind become cleansed of all hankering for material enjoyment so I will be able to see Vrndavana?" one great devotee asks. The more Kṛṣṇa conscious we become and the more we advance, the more everything is revealed as spiritual. Thus Kṛṣṇadāsa Kavirāja Gosvami considered the Vrndavana in India to be as good as the Vrndavana in the spiritual sky, and in the sixteenth verse of the Caitanya-caritamṛta he describes Rādhārāṇī and Kṛṣṇa as seated beneath a wish-fulfilling tree in Vrndavana, on a throne decorated with valuable jewels. There Kṛṣṇa's dear gopi friends serve Rādhā and Kṛṣṇa by singing, dancing, offering betel nuts and refreshments, and decorating Their Lordships with flowers. Even today in India people decorate swinging thrones and re-create this scene during the month of July-August. Generally at that time people go to Vrndavana to offer their respects to the Deities there.

Finally Kṛṣṇadāsa Kavirāja Gosvami offers his blessings to his readers in the name of the Gopinātha Deity, who is Kṛṣṇa as master and proprietor of the gopis. When Kṛṣṇa played upon his flute, all the gopis, or cowherd girls, were attracted by the sound and left their household duties, and when they came to Him, He danced with them. These activities are all described in the Tenth Canto of Srimad-Bhagavatam. These gopis were childhood friends of Kṛṣṇa, and many were married, for in India the girls are generally married by the age of twelve. The boys, however, are not married before eighteen, so Kṛṣṇa, who was fifteen or sixteen at the time, was not married. Nonetheless, He called these girls from their homes and invited them to dance with Him. That dance is called the rasa-līlā dance, and it is the most elevated of all the Vrndavana pastimes. Kṛṣṇa is therefore called Gopinātha because He is the beloved master of the gopis.

Kṛṣṇadāsa Kavirāja Gosvami petitions the blessings of Lord Gopinātha: "May that Gopinātha, the master of the gopis, Kṛṣṇa, bless you. May you become blessed by Gopinātha." The author of the Caitanya-caritamṛta prays that just as Kṛṣṇa attracted the gopis by the sweet sound of His flute, He will also attract the reader's mind by that transcendental vibration.

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Adi-lila

Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

- CC Adi 1:** The Spiritual Masters
- CC Adi 2:** Sri Caitanya Mahaprabhu Is the Supreme Personality of Godhead
- CC Adi 3:** The External Reasons for the Appearance of Sri Caitanya Mahaprabhu
- CC Adi 4:** The Confidential Reasons for the Appearance of Sri Caitanya Mahaprabhu
- CC Adi 5:** The Glories Of Lord Nityananda Balarama
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- CC Madhya 13:** The Ecstatic Dancing of the Lord at Ratha-yatra
- CC Madhya 14:** Performance of the Vrndavana Pastimes
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- CC Madhya 16:** The Lord's Attempt to Go to Vrndavana
- CC Madhya 17:** The Lord Travels to Vrndavana
- CC Madhya 18:** Lord Sri Caitanya Mahaprabhu's Visit to Sri Vrndavana
- CC Madhya 19:** Lord Sri Caitanya Mahaprabhu Instructs Srila Rupa Gosvami
- CC Madhya 20:** Lord Sri Caitanya Mahaprabhu Instructs Sanatana Gosvami in the Science of the Absolute Truth
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- CC Madhya 22:** The Process of Devotional Service
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- CC Madhya 24:** The Sixty-One Explanations of the Atmarama Verse
- CC Madhya 25:** How All the Residents of Varanasi Became Vaisnavas



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Antya-lila

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- CC Antya 5:** How Pradyumna Misra Received Instructions from Ramananda Raya
- CC Antya 6:** The Meeting of Sri Caitanya Mahaprabhu and Raghunatha dasa Gosvami
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- CC Antya 8:** Ramacandra Puri Criticizes the Lord
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- CC Antya 10:** Sri Caitanya Mahaprabhu Accepts Prasadam from His Devotees
- CC Antya 11:** The Passing of Haridasa Thakura
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- CC Antya 14:** Lord Sri Caitanya Mahaprabhu's Feelings of Separation from Krsna
- CC Antya 15:** The Transcendental Madness of Lord Sri Caitanya Mahaprabhu
- CC Antya 16:** Lord Sri Caitanya Mahaprabhu Tastes Nectar from the Lips of Lord Sri Krsna
- CC Antya 17:** The Bodily Transformations of Lord Sri Caitanya Mahaprabhu
- CC Antya 18:** Rescuing the Lord from the Sea
- CC Antya 19:** The Inconceivable Behavior of Lord Sri Caitanya Mahaprabhu
- CC Antya 20:** The Siksastaka Prayers



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Concluding Words

Bhaktivedanta VedaBase: Sri Caitanya Caritamrta, Conclusion

Today, Sunday, November 10, 1974 — corresponding to the 10th of Karttika, Caitanya Era 488, the eleventh day of the dark fortnight, the Rama-ekadasi — we have now finished the English translation of Sri Krsnadasa Kaviraja Gosvami's Sri Caitanya-caritamrta in accordance with the authorized order of His Divine Grace Bhaktisiddhanta Sarasvati Thakura Gosvami Maharaja, my beloved eternal spiritual master, guide and friend. Although according to material vision His Divine Grace Srila Bhaktisiddhanta Sarasvati Thakura Prabhupada passed away from this material world on the last day of December, 1936, I still consider His Divine Grace to be always present with me by his vani, his words. There are two ways of association — by vani and by vapuh. Vani means words, and vapuh means physical presence. Physical presence is sometimes appreciable and sometimes not, but vani continues to exist eternally. Therefore we must take advantage of the vani, not the physical presence. The Bhagavad-gita, for example, is the vani of Lord Krsna. Although Krsna was personally present five thousand years ago and is no longer physically present from the materialistic point of view, the Bhagavad-gita continues.

In this connection we may call to memory the time when I was fortunate enough to meet His Divine Grace Srila Prabhupada, sometime in the year 1922. Srila Prabhupada had come to Calcutta from Sridhama Mayapur to start the missionary activities of the Gaudiya Matha. He was sitting in a house at Ulta Danga when through the inducement of an intimate friend, the late Sriman Narendranath Mullik, I had the opportunity to meet His Divine Grace for the first time. I do not remember the actual date of the meeting, but at that time I was one of the managers of Dr. Bose's laboratory in Calcutta. I was a newly married young man, addicted to Gandhi's movement and dressed in khadi. Fortunately, even at our first meeting His Divine Grace advised me to preach the cult of Sri Caitanya Mahaprabhu in English in the Western countries. Because at that time I was a complete nationalist, a follower of Mahatma Gandhi's, I submitted to His Divine Grace that unless our country were freed from foreign subjugation, no one would hear the message of Sri Caitanya Mahaprabhu seriously. Of course, we had some argument on this subject, but at last I was defeated and convinced that Sri Caitanya Mahaprabhu's message is the only panacea for suffering humanity. I was also convinced that the message of Sri Caitanya Mahaprabhu was then in the hands of a very expert devotee and that surely the message of Sri Caitanya Mahaprabhu would spread all over the world. I could not, however, immediately take up his instructions to preach, but I took his words very seriously and was always thinking of how to execute his order, although I was quite unfit to do so.

In this way I passed my life as a householder until 1950, when I retired from family life as a vanaprastha. With no companion, I loitered here and there until 1958, when I took sannyasa. Then I was completely ready to discharge the order of my spiritual master. Previously, in 1936, just before His Divine Grace passed away at Jagannatha Puri, I wrote him a letter asking what I could do to serve him. In reply, he wrote me a letter, dated 13 December 1936, ordering me, in the same way, to preach in English the cult of Sri Caitanya Mahaprabhu as I had heard it from him.

After he passed away, I started the fortnightly magazine Back to Godhead sometime in 1944 and tried to spread the cult of Sri Caitanya Mahaprabhu through this magazine. After I took sannyasa, a well-wishing friend suggested that I write books instead of magazines. Magazines, he said, might be thrown away, but books remain perpetually. Then I attempted to write Srimad-Bhagavatam. Before that, when I was a householder, I had written on Srimad Bhagavad-gita and had completed about eleven hundred pages, but somehow or other the manuscript was stolen. In any case, when I had published Srimad-Bhagavatam, First Canto, in three volumes in India, I thought of going to the U.S.A. By the mercy of His Divine Grace, I was able to come to New York on September 17, 1965. Since then, I have translated many books, including Srimad-Bhagavatam, the Bhakti-rasamrta-sindhu, Teachings of Lord Caitanya (a summary) and many others.

In the meantime, I was induced to translate Sri Caitanya-caritamrta and publish it in an elaborate version. In his leisure time in later life, His Divine Grace Bhaktisiddhanta Sarasvati Thakura would simply read Sri Caitanya-caritamrta. It was his favorite book. He used to say that there would be a time when foreigners would learn the Bengali language to read the Caitanya-caritamrta. The work on this translation began about eighteen months ago. Now, by the grace of Sri Caitanya Mahaprabhu and His Divine Grace Bhaktisiddhanta Sarasvati Thakura, it is finished. In this connection I have to thank my American disciples, especially Sriman Pradyumna dasa Adhikari, Sriman Nitai dasa Adhikari, Sriman Jayadvaita dasa Brahmachari and many other boys and girls who are sincerely helping me in writing, editing and publishing all these literatures.

I think that His Divine Grace Bhaktisiddhanta Sarasvati Thakura is always seeing my activities and guiding me within my heart by his words. As it is said in Srimad-Bhagavatam, tene brahma hrda ya adi-kavaye. Spiritual inspiration comes from within the heart, wherein the Supreme Personality of Godhead, in His Paramatma feature, is always sitting with all His devotees and associates. It is to be admitted that whatever translation work I have done is through the inspiration of my spiritual master, because personally I am most insignificant and incompetent to do this materially impossible work. I do not think myself a very learned scholar, but I have full faith in the service of my spiritual master, His Divine Grace Srila Bhaktisiddhanta Sarasvati Thakura. If there is any credit to my activities of translating, it is all due to His Divine Grace. Certainly if His Divine Grace were physically present at this time, it would have been a great occasion for jubilation, but even though he is not physically present, I am confident that he is very much pleased by this work of translation. He was very fond of seeing many books published to spread the Krsna consciousness movement. Therefore our society, the International Society for Krishna Consciousness, has been formed to execute the order of Sri Caitanya Mahaprabhu and His Divine Grace Srila Bhaktisiddhanta Sarasvati Thakura.

It is my wish that devotees of Lord Caitanya all over the world enjoy this translation, and I am glad to express my gratitude to the learned men in the Western countries who are so pleased with my work that they are ordering in advance all my books that will be published in the future. On this occasion, therefore, I request my disciples who are determined to help me in this work to continue their cooperation fully, so that philosophers, scholars, religionists and people in general all over the world will benefit by reading our transcendental literatures, such as Srimad-Bhagavatam and Sri Caitanya-caritamrta.

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, dated November 10, 1974, at the Bhaktivedanta Book Trust, Hare Krishna Land, Juhu, Bombay.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 19.53

namo maha-vadanyaya
krsna-prema-pradaya te
krsnaya krsna-caitanya-
namne gaura-tvise namah

SYNONYMS

namah — obeisances; **maha-vadanyaya** — who is most munificent and charitably disposed; **krsna-prema** — love of Krsna; **pradaya** — who can give; **te** — unto You; **krsnaya** — the original Personality of Godhead; **krsna-caitanya-namne** — under the name Krsna Caitanya; **gaura-tvise** — whose complexion is the golden complexion of Srimati Radharani; **namah** — obeisances.

TRANSLATION

"O most munificent incarnation! You are Krsna Himself appearing as Sri Krsna Caitanya Mahaprabhu. You have assumed the golden color of Srimati Radharani, and You are widely distributing pure love of Krsna. We offer our respectful obeisances unto You.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1 Summary

Sri Caitanya Mahaprabhu is none other than the combined form of Sri Radha and Krsna. He is the life of those devotees who strictly follow in the footsteps of Srila Rupa Gosvami. Srila Rupa Gosvami and Srila Sanatana Gosvami are the two principal followers of Srila Svarupa Damodara Gosvami, who acted as the most confidential servitor of Lord Sri Krsna Caitanya Mahaprabhu, known as Visvambhara in His early life. A direct disciple of Srila Rupa Gosvami was Srila Raghunatha dasa Gosvami. The author of Sri Caitanya-caritamrta, Srila Krsnadasa Kaviraja Gosvami, stands as the direct disciple of Srila Rupa Gosvami and Srila Raghunatha dasa Gosvami.

The direct disciple of Srila Krsnadasa Kaviraja Gosvami was Srila Narottama dasa Thakura, who accepted Srila Visvanatha Cakravarti as his servitor. Srila Visvanatha Cakravarti Thakura accepted Srila Jagannatha dasa Babaji, the spiritual master of Srila Bhaktivinoda Thakura, who in turn accepted Srila Gaurakisora dasa Babaji, the spiritual master of Visnupada Srila Bhaktisiddhanta Sarasvati Gosvami Maharaja, the divine master of our humble self.

Since we belong to this chain of disciplic succession from Sri Caitanya Mahaprabhu, this edition of Sri Caitanya-caritamrta will contain nothing newly manufactured by our tiny brains, but only remnants of food originally eaten by the Lord Himself. Lord Sri Caitanya Mahaprabhu does not belong to the mundane plane of the three qualitative modes. He belongs to the transcendental plane beyond the reach of the imperfect sense perception of a living being. Even the most erudite mundane scholar cannot approach the transcendental plane unless he submits himself to transcendental sound with a receptive mood, for in that mood only can one realize the message of Sri Caitanya Mahaprabhu. What will be described herein, therefore, has nothing to do with the experimental thoughts created by the speculative habits of inert minds. The subject matter of this book is not a mental concoction but a factual spiritual experience that one can realize only by accepting the line of disciplic succession described above. Any deviation from that line will bewilder the reader's understanding of the mystery of Sri Caitanya-caritamrta, which is a transcendental literature meant for the postgraduate study of one who has realized all the Vedic literatures such as the Upanisads and Vedanta-sutra and their natural commentaries such as Srimad-Bhagavatam and the Bhagavad-gita.

This edition of Sri Caitanya-caritamrta is presented for the study of sincere scholars who are really seeking the Absolute Truth. It is not the arrogant scholarship of a mental speculator but a sincere effort to serve the order of a superior authority whose service is the life and soul of this humble effort. It does not deviate even slightly from the revealed scriptures, and therefore anyone who follows in the disciplic line will be able to realize the essence of this book simply by the method of aural reception.

The First Chapter of Sri Caitanya-caritamrta begins with fourteen Sanskrit verses that describe the Absolute Truth. Then the next three Sanskrit verses describe the principal Deities of Vrndavana, namely, Sri Radha-Madana-mohana, Sri Radha-Govindadeva and Sri Radha-Gopinathaji. The first of the fourteen verses is a symbolic representation of the Supreme Truth, and the entire First Chapter is in actuality devoted to this single verse, which describes Lord Caitanya in His six different transcendental expansions.

The first manifestation described is the spiritual master, who appears in two plenary parts called the initiating spiritual master and instructing spiritual master. They are identical because both of them are phenomenal manifestations of the Supreme Truth. Next described are the devotees, who are divided into two classes, namely, the apprentices and the graduates. Next are the incarnations (avatars) of the Lord, who are explained to be nondifferent from the Lord. These incarnations are considered in three divisions — incarnations of the potency of the Lord,

incarnations of His qualities, and incarnations of His authority. In this connection, Lord Sri Krsna's direct manifestations and His manifestations for transcendental pastimes are discussed. Next considered are the potencies of the Lord, of which three principal manifestations are described: the consorts in the kingdom of God (Vaikuntha), the queens of Dvaraka-dhama and, highest of all, the damsels of Vrajadhama. Finally, there is the Supreme Lord Himself, who is the fountainhead of all these manifestations.

Lord Sri Krsna and His plenary expansions are all in the category of the Lord Himself, the energetic Absolute Truth, whereas His devotees, His eternal associates, are His energies. The energy and energetic are fundamentally one, but since their functions are differently exhibited, they are simultaneously different also. Thus the Absolute Truth is manifested in diversity in one unit. This philosophical truth, which is pursuant to the Vedanta-sutra, is called acintya-bhedabheda-tattva, or the conception of simultaneous oneness and difference. In the latter portion of this chapter, the transcendental position of Sri Caitanya Mahaprabhu and that of Srila Nityananda Prabhu are described with reference to the above theistic facts.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Adi 1 Summary

CC Adi 1.1: I offer my respectful obeisances unto the spiritual masters, the devotees of the Lord, the Lord's incarnations, His plenary portions, His energies and the primeval Lord Himself, Sri Krsna Caitanya.

CC Adi 1.2: I offer my respectful obeisances unto Sri Krsna Caitanya and Lord Nityananda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauda to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all.

CC Adi 1.3: What the Upanisads describe as the impersonal Brahman is but the effulgence of His body, and the Lord known as the Supersoul is but His localized plenary portion. Lord Caitanya is the Supreme Personality of Godhead, Krsna Himself, full with six opulences. He is the Absolute Truth, and no other truth is greater than or equal to Him.

CC Adi 1.4: May the Supreme Lord who is known as the son of Srimati Saci-devi be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in the Age of Kali by His causeless mercy to bestow what no incarnation has ever offered before: the most sublime and radiant mellow of devotional service, the mellow of conjugal love.

CC Adi 1.5: The loving affairs of Sri Radha and Krsna are transcendental manifestations of the Lord's internal pleasure-giving potency. Although Radha and Krsna are one in Their identity, They separated Themselves eternally. Now these two transcendental identities have again united, in the form of Sri Krsna Caitanya. I bow down to Him, who has manifested Himself with the sentiment and complexion of Srimati Radharani although He is Krsna Himself.

CC Adi 1.6: Desiring to understand the glory of Radharani's love, the wonderful qualities in Him that She alone relishes through Her love, and the happiness She feels when She realizes the sweetness of His love, the Supreme Lord Hari, richly endowed with Her emotions, appeared from the womb of Srimati Saci-devi, as the moon appeared from the ocean.

CC Adi 1.7: May Sri Nityananda Rama be the object of my constant remembrance. Sankarsana, Sesa Naga and the Visnus who lie on the Karana Ocean, Garbha Ocean and ocean of milk are His plenary portions and the portions of His plenary portions.

CC Adi 1.8: I surrender unto the lotus feet of Sri Nityananda Rama, who is known as Sankarsana in the midst of the catur-vyuha [consisting of Vasudeva, Sankarsana, Pradyumna and Aniruddha]. He possesses full opulences and resides in Vaikunthaloka, far beyond the material creation.

CC Adi 1.9: I offer my full obeisances unto the feet of Sri Nityananda Rama, whose partial representation called Karanodakasayi Visnu, lying on the Karana Ocean, is the original purusa, the master of the illusory energy, and the shelter of all the universes.

CC Adi 1.10: I offer my full obeisances unto the feet of Sri Nityananda Rama, a partial part of whom is Garbhodakasayi Visnu. From the navel of Garbhodakasayi Visnu sprouts the lotus that is the birthplace of Brahma, the engineer of the universe. The stem of that lotus is the resting place of the multitude of planets.

CC Adi 1.11: I offer my respectful obeisances unto the feet of Sri Nityananda Rama, whose secondary part is the Visnu lying in the ocean of milk. That Ksirodakasayi Visnu is the Supersoul of all living entities and the maintainer of all the universes. Sesa Naga is His further subpart.

CC Adi 1.12: Lord Advaita Acarya is the incarnation of Maha-Visnu, whose main function is to create the cosmic world through the actions of maya.

CC Adi 1.13: Because He is nondifferent from Hari, the Supreme Lord, He is called Advaita, and because He propagates the cult of devotion, He is called Acarya. He is the Lord and the incarnation of the Lord's devotee. Therefore I take shelter of Him.

CC Adi 1.14: I offer my obeisances unto the Supreme Lord, Krsna, who is nondifferent from His features as a devotee, devotional incarnation, devotional manifestation, pure devotee and devotional energy.

CC Adi 1.15: Glory to the all-merciful Radha and Madana-mohana! I am lame and ill advised, yet They are my directors, and Their lotus feet are everything to me.

CC Adi 1.16: In a temple of jewels in Vrndavana, underneath a desire tree, Sri Sri Radha-Govinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my humble obeisances unto Them.

CC Adi 1.17: Sri Srila Gopinatha, who originated the transcendental mellow of the rasa dance, a and attracts the attention of the cowherd damsels with the sound of His celebrated flute. May they all confer upon us their benediction.

CC Adi 1.18: Glory to Sri Caitanya and Nityananda! Glory to Advaitacandra! And glory to all the devotees of Sri Gaura [Lord Caitanya]!

CC Adi 1.19: These three Deities of Vrndavana [Madana-mohana, Govinda and Gopinatha] have absorbed the heart and soul of the Gaudiya Vaisnavas [followers of Lord Caitanya]. I worship Their lotus feet, for They are the Lords of my heart.

CC Adi 1.20: In the beginning of this narration, simply by remembering the spiritual master, the devotees of the Lord, and the Personality of Godhead, I have invoked their benedictions.

CC Adi 1.21: Such remembrance destroys all difficulties and very easily enables one to fulfill his own desires.

CC Adi 1.22: The invocation involves three processes: defining the objective, offering benedictions and offering obeisances.

CC Adi 1.23: The first two verses offer respectful obeisances, generally and specifically, to the Lord, who is the object of worship.

CC Adi 1.24: In the third verse I indicate the Absolute Truth, who is the ultimate substance. With such a description, one can visualize the Supreme Truth.

CC Adi 1.25: In the fourth verse I have invoked the benediction of the Lord upon all the world, praying to Lord Caitanya for His mercy upon all.

CC Adi 1.26: In that verse I have also explained the external reason for Lord Caitanya's incarnation. But in the fifth and sixth verses I have explained the prime reason for His advent.

CC Adi 1.27: In these six verses I have described the truth about Lord Caitanya, whereas in the next five I have described the glory of Lord Nityananda.

CC Adi 1.28: The next two verses describe the truth of Advaita Prabhu, and the following verse describes the Pañca-tattva [the Lord, His plenary portion, His incarnation, His energies and His devotees].

CC Adi 1.29: These fourteen verses, therefore, offer auspicious invocations and describe the Supreme Truth.

CC Adi 1.30: I offer my obeisances unto all my Vaisnava readers as I begin to explain the intricacies of all these verses.

CC Adi 1.31: I request all my Vaisnava readers to read and hear with rapt attention this narration of Sri Kṛṣṇa Caitanya as inculcated in the revealed scriptures.

CC Adi 1.32: Lord Kṛṣṇa enjoys by manifesting Himself as the spiritual masters, the devotees, the diverse energies, the incarnations and the plenary portions. They are all six in one.

CC Adi 1.33: I therefore worship the lotus feet of these six diversities of the one truth by invoking their benedictions.

CC Adi 1.34: I offer my respectful obeisances unto the spiritual masters, the devotees of the Lord, the Lord's incarnations, His plenary portions, His energies and the primeval Lord Himself, Sri Kṛṣṇa Caitanya.

CC Adi 1.35: I first offer my respectful obeisances at the lotus feet of my initiating spiritual master and all my instructing spiritual masters.

CC Adi 1.36: My instructing spiritual masters are Sri Rupa Gosvami, Sri Sanātana Gosvami, Sri Bhaṭṭa Raghunātha, Sri Jīva Gosvami, Sri Gopāla Bhaṭṭa Gosvami and Śrīla Raghunātha dāsa Gosvami.

CC Adi 1.37: These six are my instructing spiritual masters, and therefore I offer millions of respectful obeisances unto their lotus feet.

CC Adi 1.38: There are innumerable devotees of the Lord, of whom Śrīvāsa Thākura is the foremost. I offer my respectful obeisances thousands of times unto their lotus feet.

CC Adi 1.39: Advaita Ācārya is the Lord's partial incarnation, and therefore I offer my obeisances millions of times at His lotus feet.

CC Adi 1.40: Śrīla Nityānanda Rāma is the plenary manifestation of the Lord, and I have been initiated by Him. I therefore offer my respectful obeisances unto His lotus feet.

CC Adi 1.41: I offer my respectful obeisances unto the internal potencies of the Lord, of whom Śrī Gadadhara Prabhu is the foremost.

CC Adi 1.42: Lord Śrī Kṛṣṇa Caitanya Mahāprabhu is the Personality of Godhead Himself, and therefore I offer innumerable prostrations at His lotus feet.

CC Adi 1.43: Having offered obeisances unto the Lord and all His associates, I shall now try to explain these six diversities in one.

CC Adi 1.44: Although I know that my spiritual master is a servitor of Sri Caitanya, I know Him also as a plenary manifestation of the Lord.

CC Adi 1.45: According to the deliberate opinion of all revealed scriptures, the spiritual master is nondifferent from Krsna. Lord Krsna in the form of the spiritual master delivers His devotees.

CC Adi 1.46: "One should know the acarya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."

CC Adi 1.47: One should know the instructing spiritual master to be the Personality of Krsna. Lord Krsna manifests Himself as the Supersoul and as the greatest devotee of the Lord.

CC Adi 1.48: "O my Lord! Transcendental poets and experts in spiritual science could not fully express their indebtedness to You, even if they were endowed with the prolonged lifetime of Brahma, for You appear in two features — externally as the acarya and internally as the Supersoul — to deliver the embodied living being by directing him how to come to You."

CC Adi 1.49: "To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me."

CC Adi 1.50: The Supreme Personality of Godhead [bhagavan] taught Brahma and made him self-realized.

CC Adi 1.51: "Please hear attentively what I shall speak to you, for transcendental knowledge about Me is not only scientific but also full of mysteries.

CC Adi 1.52: "By My causeless mercy, be enlightened in truth about My personality, manifestations, qualities and pastimes.

CC Adi 1.53: "Prior to the cosmic creation, only I exist, and no phenomena exist, either gross, subtle or primordial. After creation, only I exist in everything, and after annihilation, only I remain eternally.

CC Adi 1.54: "What appears to be truth without Me is certainly My illusory energy, for nothing can exist without Me. It is like a reflection of a real light in the shadows, for in the light there are neither shadows nor reflections.

CC Adi 1.55: "As the material elements enter the bodies of all living beings and yet remain outside them all, I exist within all material creations and yet am not within them.

CC Adi 1.56: "A person interested in transcendental knowledge must therefore always directly and indirectly inquire about it to know the all-pervading truth."

CC Adi 1.57: "All glories to Cintamani and my initiating spiritual master, Somagiri. All glories to my instructing spiritual master, the Supreme Personality of Godhead, who wears peacock feathers in His crown. Under the shade of His lotus feet, which are like desire trees, Jayasri [Radharani] enjoys the transcendental mellow of an eternal consort."

CC Adi 1.58: Since one cannot visually experience the presence of the Supersoul, He appears before us as a liberated devotee. Such a spiritual master is none other than Krsna Himself.

CC Adi 1.59: "One should therefore avoid bad company and associate only with devotees. With their realized instructions, such saints can cut the knot connecting one with activities

unfavorable to devotional service."

CC Adi 1.60: "The spiritually powerful message of Godhead can be properly discussed only in a society of devotees, and it is greatly pleasing to hear in that association. If one hears from devotees, the way of transcendental experience quickly opens, and gradually one attains firm faith that in due course develops into attraction and devotion."

CC Adi 1.61: A pure devotee constantly engaged in the loving service of the Lord is identical with the Lord, who is always seated in his heart.

CC Adi 1.62: "Saints are My heart, and only I am their hearts. They do not know anyone but Me, and therefore I do not recognize anyone besides them as Mine."

CC Adi 1.63: "Saints of your caliber are themselves places of pilgrimage. Because of their purity, they are constant companions of the Lord, and therefore they can purify even the places of pilgrimage."

CC Adi 1.64: Such pure devotees are of two types: personal associates [pariāts] and neophyte devotees [sadhakas].

CC Adi 1.65-66: There are three categories of incarnations of Godhead: partial incarnations, qualitative incarnations and empowered incarnations. The purusas and Matsya are examples of partial incarnations.

CC Adi 1.67: Brahma, Visnu and Siva are qualitative incarnations. Empowered incarnations are those like the Kumaras, King Prthu and Maha-muni Vyasa [the compiler of the Vedas].

CC Adi 1.68: The Personality of Godhead exhibits Himself in two kinds of forms: prakasa and vilasa.

CC Adi 1.69-70: When the Personality of Godhead expands Himself in many forms, all nondifferent in Their features, as Lord Krsna did when He married sixteen thousand queens and when He performed His rasa dance, such forms of the Lord are called manifested forms [prakasa-vigrahas].

CC Adi 1.71: "It is astounding that Lord Sri Krsna, who is one without a second, expanded Himself in sixteen thousand similar forms to marry sixteen thousand queens in their respective homes."

CC Adi 1.72: "When Lord Krsna, surrounded by groups of cowherd girls, began the festivities of the rasa dance, the Lord of all mystic powers placed Himself between each two girls."

CC Adi 1.73-74: "When the cowherd girls and Krsna thus joined together, each girl thought that Krsna was dearly embracing her alone. To behold this wonderful pastime of the Lord's, the denizens of heaven and their wives, all very eager to see the dance, flew in the sky in their hundreds of airplanes. They showered flowers and beat sweetly on drums."

CC Adi 1.75: "If numerous forms, all equal in their features, are displayed simultaneously, such forms are called prakasa-vigrahas of the Lord."

CC Adi 1.76: But when the numerous forms are slightly different from one another, they are called vilasa-vigrahas.

CC Adi 1.77: "When the Lord displays numerous forms with different features by His

inconceivable potency, such forms are called vilasa-vigrahas."

CC Adi 1.78: Examples of such vilasa-vigrahas are Baladeva, Narayana in Vaikuntha-dhama, and the catur-vyuha — Vasudeva, Sankarsana, Pradyumna and Aniruddha.

CC Adi 1.79-80: The energies [consorts] of the Supreme Lord are of three kinds: the Laksmis in Vaikuntha, the queens in Dvaraka and the gopis in Vrndavana. The gopis are the best of all, for they have the privilege of serving Sri Krsna, the primeval Lord, the son of the King of Vraja.

CC Adi 1.81: The personal associates of the primeval Lord, Sri Krsna, are His devotees, who are identical with Him. He is complete with His entourage of devotees.

CC Adi 1.82: Now I have worshiped all the various levels of devotees. Worshiping them is the source of all good fortune.

CC Adi 1.83: In the first verse I have invoked a general benediction, but in the second I have prayed to the Lord in a particular form.

CC Adi 1.84: "I offer my respectful obeisances unto Sri Krsna Caitanya and Lord Nityananda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauda to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all."

CC Adi 1.85-86: Sri Krsna and Balarama, the Personalities of Godhead, who formerly appeared in Vrndavana and were millions of times more effulgent than the sun and moon, have arisen over the eastern horizon of Gaudadesa [West Bengal], being compassionate for the fallen state of the world.

CC Adi 1.87: The appearance of Sri Krsna Caitanya and Prabhu Nityananda has surcharged the world with happiness.

CC Adi 1.88-89: As the sun and moon drive away darkness by their appearance and reveal the nature of everything, these two brothers dissipate the darkness of ignorance covering the living beings and enlighten them with knowledge of the Absolute Truth.

CC Adi 1.90: The darkness of ignorance is called kaitava, the way of cheating, which begins with religiosity, economic development, sense gratification and liberation.

CC Adi 1.91: "The great scripture Srimad-Bhagavatam, compiled by Maha-muni Vyasadeva from four original verses, describes the most elevated and kindhearted devotees and completely rejects the cheating ways of materially motivated religiosity. It propounds the highest principle of eternal religion, which can factually mitigate the threefold miseries of a living being and award the highest benediction of full prosperity and knowledge. Those willing to hear the message of this scripture in a submissive attitude of service can at once capture the Supreme Lord in their hearts. Therefore there is no need for any scripture other than Srimad-Bhagavatam."

CC Adi 1.92: The foremost process of cheating is to desire to achieve liberation by merging into the Supreme, for this causes the permanent disappearance of loving service to Krsna.

CC Adi 1.93: "The prefix 'pra' [in the verse from Srimad-Bhagavatam] indicates that the desire for liberation is completely rejected."

CC Adi 1.94: All kinds of activities, both auspicious and inauspicious, that are detrimental to the discharge of transcendental loving service to Lord Sri Krsna are actions of the darkness of ignorance.

CC Adi 1.95: By the grace of Lord Caitanya and Lord Nityananda, this darkness of ignorance is removed and the truth is brought to light.

CC Adi 1.96: The Absolute Truth is Sri Krsna, and loving devotion to Sri Krsna exhibited in pure love is achieved through congregational chanting of the holy name, which is the essence of all bliss.

CC Adi 1.97: The sun and moon dissipate the darkness of the external world and thus reveal external material objects like pots and plates.

CC Adi 1.98: But these two brothers [Lord Caitanya and Lord Nityananda] dissipate the darkness of the inner core of the heart, and thus They help one meet the two kinds of bhagavatas [persons or things in relationship with the Personality of Godhead].

CC Adi 1.99: One of the bhagavatas is the great scripture Srimad-Bhagavatam, and the other is the pure devotee absorbed in the mellows of loving devotion.

CC Adi 1.100: Through the actions of these two bhagavatas the Lord instills the mellows of transcendental loving service into the heart of a living being, and thus the Lord, in the heart of His devotee, comes under the control of the devotee's love.

CC Adi 1.101: The first wonder is that both brothers appear simultaneously, and the other is that They illuminate the innermost depths of the heart.

CC Adi 1.102: These two, the sun and moon, are very kind to the people of the world. Thus for the good fortune of all, They have appeared on the horizon of Bengal.

CC Adi 1.103: Let us therefore worship the holy feet of these two Lords. Thus one can be rid of all difficulties on the path of self-realization.

CC Adi 1.104: I have invoked the benediction of the Lords with these two verses [texts 1 and 2 of this chapter]. Now please hear attentively the purport of the third verse.

CC Adi 1.105: I purposely avoid extensive description for fear of increasing the bulk of this book. I shall describe the essence as concisely as possible.

CC Adi 1.106: "Essential truth spoken concisely is true eloquence."

CC Adi 1.107: Simply hearing submissively will free one's heart from all the faults of ignorance, and thus one will achieve deep love for Krsna. This is the path of peace.

CC Adi 1.108-109: If one patiently hears about the glories of Sri Caitanya Mahaprabhu, Sri Nityananda Prabhu and Sri Advaita Prabhu — and Their devotees, devotional activities, names and fame, along with the mellows of Their transcendental loving exchanges — one will learn the essence of the Absolute Truth. Therefore I have described these [in the Caitanya-caritamrta] with logic and discrimination.

CC Adi 1.110: Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.



Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Adi 2 Summary

CC Adi 2.1: I offer my obeisances to Sri Caitanya Mahaprabhu, by whose mercy even an ignorant child can swim across the ocean of conclusive truth, which is full of the crocodiles of various theories.

CC Adi 2.2: O my merciful Lord Caitanya, may the nectarean Ganges waters of Your transcendental activities flow on the surface of my desertlike tongue. Beautifying these waters are the lotus flowers of singing, dancing and loud chanting of Krsna's holy name, which are the pleasure abodes of unalloyed devotees. These devotees are compared to swans, ducks and bees. The river's flowing produces a melodious sound that gladdens their ears.

CC Adi 2.3: All glories to Lord Sri Caitanya Mahaprabhu and Lord Sri Nityananda! All glories to Advaitacandra, and all glories to the devotees of Lord Gauranga!

CC Adi 2.4: Let me describe the meaning of the third verse [of the first fourteen]. It is an auspicious vibration that describes the Absolute Truth.

CC Adi 2.5: What the Upanisads describe as the impersonal Brahman is but the effulgence of His body, and the Lord known as the Supersoul is but His localized plenary portion. Lord Caitanya is the Supreme Personality of Godhead, Krsna Himself, full with six opulences. He is the Absolute Truth, and no other truth is greater than or equal to Him.

CC Adi 2.6: Impersonal Brahman, the localized Paramatma and the Personality of Godhead are three subjects, and the glowing effulgence, the partial manifestation and the original form are their three respective predicates.

CC Adi 2.7: A predicate always follows its subject. Now I shall explain the meaning of this verse according to the revealed scriptures.

CC Adi 2.8: Krsna, the original form of the Personality of Godhead, is the summum bonum of the all-pervading Visnu. He is all-perfect knowledge and all-perfect bliss. He is the Supreme Transcendence.

CC Adi 2.9: He whom Srimad-Bhagavatam describes as the son of Nanda Maharaja has descended to earth as Lord Caitanya.

CC Adi 2.10: In terms of His various manifestations, He is known in three features, called the impersonal Brahman, the localized Paramatma and the original Personality of Godhead.

CC Adi 2.11: "Learned transcendentalists who know the Absolute Truth say that it is nondual knowledge and is called impersonal Brahman, the localized Paramatma and the Personality of Godhead."

CC Adi 2.12: What the Upanisads call the transcendental, impersonal Brahman is the realm of the glowing effulgence of the same Supreme Person.

CC Adi 2.13: As with the naked eye one cannot know the sun except as a glowing substance,

merely by philosophical speculation one cannot understand Lord Krsna's transcendental varieties.

CC Adi 2.14: "I worship Govinda, the primeval Lord, who is endowed with great power. The glowing effulgence of His transcendental form is the impersonal Brahman, which is absolute, complete and unlimited and which displays the varieties of countless planets, with their different opulences, in millions and millions of universes."

CC Adi 2.15: [Lord Brahma said:] "The opulences of the impersonal Brahman spread throughout the millions and millions of universes. That Brahman is but the bodily effulgence of Govinda."

CC Adi 2.16: "I worship Govinda. He is my Lord. Only by His grace am I empowered to create the universe."

CC Adi 2.17: "Naked saints and sannyasis who undergo severe physical penances, who can raise the semen to the brain, and who are completely equiposed in Brahman can live in the realm known as Brahmaloaka."

CC Adi 2.18: He who is described in the yoga-sastras as the indwelling Supersoul [atma antar-yami] is also a plenary portion of Govinda's personal expansion.

CC Adi 2.19: As the one sun appears reflected in countless jewels, so Govinda manifests Himself [as Paramatma] in the hearts of all living beings.

CC Adi 2.20: [The Personality of Godhead, Sri Krsna, said:] "What more shall I say to you? I live throughout this cosmic manifestation merely by My single plenary portion."

CC Adi 2.21: [Grandfather Bhisma said:] "As the one sun appears differently situated to different seers, so also do You, the unborn, appear differently represented as the Paramatma in every living being. But when a seer knows himself to be one of Your own servitors, no longer does he maintain such duality. Thus I am now able to comprehend Your eternal forms, knowing well the Paramatma to be only Your plenary portion."

CC Adi 2.22: That Govinda personally appears as Caitanya Gosañi. No other Lord is as merciful in delivering the fallen souls.

CC Adi 2.23: Lord Narayana, who dominates the transcendental world, is full in six opulences. He is the Personality of Godhead, the Lord of the goddess of fortune.

CC Adi 2.24: The Personality of Godhead is He who is described as the Absolute Whole in the Vedas, Bhagavatam, Upanisads and other transcendental literatures. No one is equal to Him.

CC Adi 2.25: Through their service, devotees see that Personality of Godhead, just as the denizens of heaven see the personality of the sun.

CC Adi 2.26: Those who walk the paths of knowledge and yoga worship only Him, for it is Him they perceive as the impersonal Brahman and localized Paramatma.

CC Adi 2.27: Thus one may understand the glories of the Lord through different modes of worship, as the analogy of the sun illustrates.

CC Adi 2.28: Narayana and Sri Krsna are the same Personality of Godhead, but although They are identical, Their bodily features are different.

CC Adi 2.29: This Personality of Godhead [Sri Krsna] has two hands and holds a flute, whereas the other [Narayana] has four hands, with conch, wheel, mace and lotus.

CC Adi 2.30: "O Lord of lords, You are the seer of all creation. You are indeed everyone's dearest life. Are You not, therefore, my father, Narayana? Narayana refers to one whose abode is in the water born from Nara [Garbhodakasayi Visnu], and that Narayana is Your plenary portion. All Your plenary portions are transcendental. They are absolute and are not creations of maya."

CC Adi 2.31: After Brahma had offended Krsna by stealing His playmates and calves, he begged the Lord's pardon for his offensive act and prayed for the Lord's mercy.

CC Adi 2.32: "I took birth from the lotus that grew from Your navel. Thus You are both my father and my mother, and I am Your son."

CC Adi 2.33: "Parents never take seriously the offenses of their children. I therefore beg Your pardon and ask for Your benediction."

CC Adi 2.34: Sri Krsna said, "O Brahma, your father is Narayana. I am but a cowherd boy. How can you be My son?"

CC Adi 2.35: Brahma replied, "Are You not Narayana? You are certainly Narayana. Please listen as I state the proofs."

CC Adi 2.36: "All the living beings within the material and spiritual worlds are ultimately born of You, for You are the Supersoul of them all."

CC Adi 2.37: "As the earth is the original cause and shelter of all pots made of earth, so You are the ultimate cause and shelter of all living beings."

CC Adi 2.38: "The word 'nara' refers to the aggregate of all the living beings, and the word 'ayana' refers to the refuge of them all."

CC Adi 2.39: "You are therefore the original Narayana. This is one reason; please listen as I state the second."

CC Adi 2.40: "The direct Lords of the living beings are the purusa incarnations. But Your opulence and power are more exalted than Theirs."

CC Adi 2.41: "Therefore You are the primeval Lord, the original father of everyone. They [the purusas] are protectors of the universes by Your power."

CC Adi 2.42: "Since You protect those who are the shelters of all living beings, You are the original Narayana."

CC Adi 2.43: "O my Lord, O Supreme Personality of Godhead! Kindly hear my third reason. There are countless universes and fathomless transcendental Vaikunthas."

CC Adi 2.44: "Both in this material world and in the transcendental world, You see all the deeds of all living beings, in the past, present and future. Since You are the witness of all such deeds, You know the essence of everything."

CC Adi 2.45: "All the worlds exist because You oversee them. None can live, move or have their being without Your supervision."

CC Adi 2.46: "You oversee the wanderings of all living beings. For this reason also, You are the primeval Lord Narayana."

CC Adi 2.47: Krsna said, "Brahma, I cannot understand what you are saying. Lord Narayana is He who sits in the hearts of all living beings and lies down in the waters of the Karana Ocean."

CC Adi 2.48: Brahma replied, "What I have said is true. The same Lord Narayana who lives on the waters and in the hearts of all living beings is but a plenary portion of You.

CC Adi 2.49: "The Karanodakasayi, Garbhodakasayi and Ksirodakasayi forms of Narayana all create in cooperation with the material energy. In this way They are attached to maya.

CC Adi 2.50: "These three Visnus lying in the water are the Supersoul of everything. The Supersoul of all the universes is known as the first purusa.

CC Adi 2.51: "Garbhodakasayi Visnu is the Supersoul of the aggregate of living entities, and Ksirodakasayi Visnu is the Supersoul of each individual living being.

CC Adi 2.52: "Superficially we see that these purusas have a relationship with maya, but above them, in the fourth dimension, is Lord Krsna, who has no contact with the material energy.

CC Adi 2.53: "'In the material world the Lord is designated as virat, hiranyagarbha and karana. But beyond these three designations, the Lord is ultimately in the fourth dimension.'

CC Adi 2.54: "Although these three features of the Lord deal directly with the material energy, none of Them are touched by it. They are all beyond illusion.

CC Adi 2.55: "'This is the opulence of the Lord: Although situated in the material nature, He is never affected by the modes of nature. Similarly, those who have surrendered to Him and fixed their intelligence upon Him are not influenced by the modes of nature.'

CC Adi 2.56: "You are the ultimate shelter of these three plenary portions. Thus there is not the slightest doubt that You are the primeval Narayana.

CC Adi 2.57: "The source of these three features is the Narayana in the spiritual sky. He is Your vilasa expansion. Therefore You are the ultimate Narayana."

CC Adi 2.58: Therefore according to the authority of Brahma, the Narayana who is the predominating Deity in the transcendental world is but the vilasa feature of Krsna. This has now been conclusively proved.

CC Adi 2.59: The truth indicated in this verse [text 30] is the essence of Srimad-Bhagavatam. This conclusion, through synonyms, applies everywhere.

CC Adi 2.60: Not knowing that Brahman, Paramatma and Bhagavan are all features of Krsna, foolish scholars speculate in various ways.

CC Adi 2.61: Because Narayana has four hands whereas Krsna looks just like a man, they say that Narayana is the original God whereas Krsna is but an incarnation.

CC Adi 2.62: In this way their arguments appear in various forms, but the poetry of the Bhagavatam expertly refutes them all.

CC Adi 2.63: "Learned transcendentalists who know the Absolute Truth say that it is nondual knowledge and is called impersonal Brahman, the localized Paramatma and the Personality of Godhead."

CC Adi 2.64: My dear brothers, kindly listen to the explanation of this verse and consider its meaning: the one original entity is known in His three different features.

CC Adi 2.65: Lord Krsna Himself is the one undivided Absolute Truth, the ultimate reality. He manifests Himself in three features — as Brahman, Paramatma and Bhagavan.

CC Adi 2.66: The import of this verse has stopped you from arguing. Now listen to another verse of Srimad-Bhagavatam.

CC Adi 2.67: "All these incarnations of Godhead are either plenary portions or parts of the plenary portions of the purusa-avatars. But Krsna is the Supreme Personality of Godhead Himself. In every age He protects the world through His different features when the world is disturbed by the enemies of Indra."

CC Adi 2.68: The Bhagavatam describes the symptoms and deeds of the incarnations in general and counts Sri Krsna among them.

CC Adi 2.69: This made Suta Gosvami greatly apprehensive. Therefore he distinguished each incarnation by its specific symptoms.

CC Adi 2.70: All the incarnations of Godhead are plenary portions or parts of the plenary portions of the purusa-avatars, but the primeval Lord is Sri Krsna. He is the Supreme Personality of Godhead, the fountainhead of all incarnations.

CC Adi 2.71: An opponent may say, "This is your interpretation, but actually the Supreme Lord is Narayana, who is in the transcendental realm."

CC Adi 2.72: "He [Narayana] incarnates as Lord Krsna. This is the meaning of the verse as I see it. There is no need for further consideration."

CC Adi 2.73: To such a misguided interpreter we may reply, "Why should you suggest such fallacious logic? An interpretation is never accepted as evidence if it opposes the principles of scripture."

CC Adi 2.74: "'One should not state a predicate before its subject, for it cannot thus stand without proper support.'

CC Adi 2.75: "If I do not state a subject, I do not state a predicate. First I speak the former and then I speak the latter."

CC Adi 2.76: "The predicate of a sentence is what is unknown to the reader, whereas the subject is what is known to him."

CC Adi 2.77: "For example, we may say, 'This vipra is a greatly learned man.' In this sentence, the vipra is the subject, and the predicate is his erudition."

CC Adi 2.78: "The man's being a vipra is known, but his erudition is unknown. Therefore the person is identified first and his erudition later."

CC Adi 2.79: "In the same way, all these incarnations were known, but whose incarnations they are was unknown.

CC Adi 2.80: "First the word 'ete' ['these'] establishes the subject [the incarnations]. Then 'plenary portions of the purusa-avatars' follows as the predicate.

CC Adi 2.81: "In the same way, when Krsna was first counted among the incarnations, specific knowledge about Him was still unknown.

CC Adi 2.82: "Therefore first the word 'krsna' appears as the subject, followed by the predicate, describing Him as the original Personality of Godhead.

CC Adi 2.83: "This establishes that Sri Krsna is the original Personality of Godhead. The original Personality of Godhead is therefore necessarily Krsna.

CC Adi 2.84: "Had Krsna been the plenary portion and Narayana the primeval Lord, the statement of Suta Gosvami would have been reversed.

CC Adi 2.85: "Thus he would have said, 'Narayana, the source of all incarnations, is the original Personality of Godhead. He has appeared as Sri Krsna.'

CC Adi 2.86: "Mistakes, illusions, cheating and defective perception do not occur in the sayings of the authoritative sages.

CC Adi 2.87: "You say something contradictory and become angry when this is pointed out. Your explanation has the defect of a misplaced object. This is an unconsidered adjustment.

CC Adi 2.88: "Only the Personality of Godhead, the source of all other Divinities, is eligible to be designated bhagavan, or the primeval Lord.

CC Adi 2.89: "When from one candle many others are lit, I consider that one the original.

CC Adi 2.90: "Krsna, in the same way, is the cause of all causes and all incarnations. Please hear another verse to defeat all misinterpretations.

CC Adi 2.91-92: ""Here [in Srimad-Bhagavatam] ten subjects are described: (1) the creation of the ingredients of the cosmos, (2) the creations of Brahma, (3) the maintenance of the creation, (4) special favor given to the faithful, (5) impetuses for activity, (6) prescribed duties for law-abiding men, (7) a description of the incarnations of the Lord, (8) the winding up of the creation, (9) liberation from gross and subtle material existence, and (10) the ultimate shelter, the Supreme Personality of Godhead. The tenth item is the shelter of all the others. To distinguish this ultimate shelter from the other nine subjects, the mahajanas have described these nine, directly or indirectly, through prayers or direct explanations.'

CC Adi 2.93: "To know distinctly the ultimate shelter of everything that be, I have described the other nine categories. The cause for the appearance of these nine is rightly called their shelter.

CC Adi 2.94: "The Personality of Godhead Sri Krsna is the shelter and abode of everything. All the universes rest in His body.

CC Adi 2.95: ""The Tenth Canto of Srimad-Bhagavatam reveals the tenth object, the Supreme Personality of Godhead, who is the shelter of all surrendered souls. He is known as Sri Krsna, and He is the ultimate source of all the universes. Let me offer my obeisances unto Him.'

CC Adi 2.96: "One who knows the real feature of Sri Krsna and His three different energies cannot remain ignorant about Him.

CC Adi 2.97: "The Personality of Godhead Sri Krsna enjoys Himself in six primary expansions. His two manifestations are prabhava and vaibhava.

CC Adi 2.98: "His incarnations are of two kinds, namely partial and empowered. He appears in two ages — childhood and boyhood.

CC Adi 2.99: "The Personality of Godhead Sri Krsna, who is eternally an adolescent, is the primeval Lord, the source of all incarnations. He expands Himself in these six categories of forms to establish His supremacy throughout the universe.

CC Adi 2.100: "In these six kinds of forms there are innumerable varieties. Although they are many, they are all one: there is no difference between them.

CC Adi 2.101: "The cit-sakti, which is also called svarupa-sakti or antaranga-sakti, displays many varied manifestations. It sustains the kingdom of God and its paraphernalia.

CC Adi 2.102: "The external energy, called maya-sakti, is the cause of innumerable universes with varied material potencies.

CC Adi 2.103: "The marginal potency, which is between these two, consists of the numberless living beings. These are the three principal energies, which have unlimited categories and subdivisions.

CC Adi 2.104: "These are the principal manifestations and expansions of the Personality of Godhead and His three energies. They are all emanations from Sri Krsna, the Transcendence. They have their existence in Him.

CC Adi 2.105: "Although the three purusas are the shelter of all the universes, Lord Krsna is the original source of the purusas.

CC Adi 2.106: "Thus the Personality of Godhead Sri Krsna is the original, primeval Lord, the source of all other expansions. All the revealed scriptures accept Sri Krsna as the Supreme Lord.

CC Adi 2.107: "'Krsna, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes.'

CC Adi 2.108: "You know all the conclusions of the scriptures very well. You create these logical arguments just to agitate me."

CC Adi 2.109: That same Lord Krsna, the fountainhead of all incarnations, is known as the son of the King of Vraja. He has descended personally as Lord Sri Caitanya Mahaprabhu.

CC Adi 2.110: Therefore Lord Caitanya is the Supreme Absolute Truth. To call Him Ksirodakasayi Visnu does not add to His glory.

CC Adi 2.111: But such words from the lips of a sincere devotee cannot be false. All possibilities abide in Him, for He is the primeval Lord.

CC Adi 2.112: All other incarnations are situated in potential form in the original body of the primeval Lord. Thus according to one's opinion, one may address Him as any one of the

incarnations.

CC Adi 2.113: Some say that Sri Krsna is directly Nara-Narayana. Others say that He is directly Vamana.

CC Adi 2.114: Some say that Krsna is the incarnation of Ksirodakasayi Visnu. None of these statements is impossible; each is as correct as the others.

CC Adi 2.115: Some call Him Hari, or the Narayana of the transcendental world. Everything is possible in Krsna, for He is the primeval Lord.

CC Adi 2.116: I offer my obeisances unto the feet of all who hear or read this discourse. Kindly hear with attention the conclusion of all these statements.

CC Adi 2.117: A sincere student should not neglect the discussion of such conclusions, considering them controversial, for such discussions strengthen the mind. Thus one's mind becomes attached to Sri Krsna.

CC Adi 2.118: By such conclusive studies I know the glories of Lord Caitanya. Only by knowing these glories can one become strong and fixed in attachment to Him.

CC Adi 2.119: Just to enunciate the glories of Sri Caitanya Mahaprabhu, I have tried to describe the glories of Sri Krsna in detail.

CC Adi 2.120: The conclusion is that Lord Caitanya is the Supreme Personality of Godhead, Krsna, the son of the King of Vraja.

CC Adi 2.121: Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.



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His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, Founder Acarya of the International Society for Krishna Consciousness

Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Adi 3 Summary

CC Adi 3.1: I offer my respectful obeisances to Sri Caitanya Mahaprabhu. By the potency of the shelter of His lotus feet, even a fool can collect the valuable jewels of conclusive truth from the mines of the revealed scriptures.

CC Adi 3.2: All glories to Lord Caitanya! All glories to Lord Nityananda! All glories to Advaitacandra! And all glories to all the devotees of Lord Caitanya!

CC Adi 3.3: I have given the purport of the third verse. Now, O devotees, please listen to the meaning of the fourth with full attention.

CC Adi 3.4: "May the Supreme Lord who is known as the son of Srimati Saci-devi be transcendently situated in the innermost core of your heart. Resplendent with the radiance of molten gold, He has descended in the Age of Kali by His causeless mercy to bestow what no incarnation has ever offered before: the most elevated mellow of devotional service, the mellow of conjugal love."

CC Adi 3.5: Lord Krsna, the son of the King of Vraja, is the Supreme Lord. He eternally enjoys transcendental pastimes in His eternal abode, Goloka, which includes Vrajadhama.

CC Adi 3.6: Once in a day of Brahma, He descends to this world to manifest His transcendental pastimes.

CC Adi 3.7: We know that there are four ages [yugas], namely Satya, Treta, Dvapara and Kali. These four together constitute one divya-yuga.

CC Adi 3.8: Seventy-one divya-yugas constitute one manv-antara. There are fourteen manv-antarās in one day of Brahma.

CC Adi 3.9: The present Manu, who is the seventh, is called Vaivasvata [the son of Vivasvan]. Twenty-seven divya-yugas [27 x 4,320,000 solar years] of his age have now passed.

CC Adi 3.10: At the end of the Dvapara-yuga of the twenty-eighth divya-yuga, Lord Krsna appears on earth with the full paraphernalia of His eternal Vraja-dhama.

CC Adi 3.11: Servitude [dasya], friendship [sakhya], parental affection [vatsalya] and conjugal love [srngara] are the four transcendental mellows [rasas]. By the devotees who cherish these four mellows, Lord Krsna is subdued.

CC Adi 3.12: Absorbed in such transcendental love, Lord Sri Krsna enjoys in Vraja with His devoted servants, friends, parents and conjugal lovers.

CC Adi 3.13: Lord Krsna enjoys His transcendental pastimes as long as He wishes, and then He disappears. After disappearing, however, He thinks thus:

CC Adi 3.14: "For a long time I have not bestowed unalloyed loving service to Me upon the inhabitants of the world. Without such loving attachment, the existence of the material world is

useless.

CC Adi 3.15: "Everywhere in the world people worship Me according to scriptural injunctions. But simply by following such regulative principles one cannot attain the loving sentiments of the devotees in Vrajabhumi.

CC Adi 3.16: "Knowing My opulences, the whole world looks upon Me with awe and veneration. But devotion made feeble by such reverence does not attract Me.

CC Adi 3.17: "By performing such regulated devotional service in awe and veneration, one may go to Vaikuntha and attain the four kinds of liberation.

CC Adi 3.18: "These liberations are sarsti [achieving opulences equal to those of the Lord], sarupya [having a form the same as the Lord's], samipya [living as a personal associate of the Lord] and salokya [living on a Vaikuntha planet]. Devotees never accept sayujya, however, since that is oneness with Brahman.

CC Adi 3.19: "I shall personally inaugurate the religion of the age — nama-sankirtana, the congregational chanting of the holy name. I shall make the world dance in ecstasy, realizing the four mellows of loving devotional service.

CC Adi 3.20: "I shall accept the role of a devotee, and I shall teach devotional service by practicing it Myself.

CC Adi 3.21: "Unless one practices devotional service himself, he cannot teach it to others. This conclusion is indeed confirmed throughout the Gita and Bhagavatam.

CC Adi 3.22: "Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion — at that time I descend Myself.

CC Adi 3.23: "'To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I Myself appear, millennium after millennium.'

CC Adi 3.24: "'If I did not show the proper principles of religion, all these worlds would fall into ruin. I would be the cause of unwanted population and would spoil all these living beings.'

CC Adi 3.25: "'Whatever actions a great man performs, common people follow. And whatever standards he sets by exemplary acts, all the world pursues.'

CC Adi 3.26: "My plenary portions can establish the principles of religion for each age. No one but Me, however, can bestow the kind of loving service performed by the residents of Vraja.

CC Adi 3.27: "'There may be many all-auspicious incarnations of the Personality of Godhead, but who other than Lord Sri Krsna can bestow love of God upon the surrendered souls?'

CC Adi 3.28: "Therefore in the company of My devotees I shall appear on earth and perform various colorful pastimes."

CC Adi 3.29: Thinking thus, the Personality of Godhead, Sri Krsna Himself, descended at Nadia early in the Age of Kali.

CC Adi 3.30: Thus the lionlike Lord Caitanya has appeared in Navadvipa. He has the shoulders of a lion, the powers of a lion, and the loud voice of a lion.

CC Adi 3.31: May that lion be seated in the core of the heart of every living being. Thus with His resounding roar may He drive away one's elephantine vices.

CC Adi 3.32: In His early pastimes He is known as Visvambhara because He floods the world with the nectar of devotion and thus saves the living beings.

CC Adi 3.33: The verbal root "dubhrñ" [which is the root of the word "visvambhara"] indicates nourishing and maintaining. He [Lord Caitanya] nourishes and maintains the three worlds by distributing love of God.

CC Adi 3.34: In His later pastimes He is known as Lord Sri Kṛṣṇa Caitanya. He blesses the whole world by teaching about the name and fame of Lord Sri Kṛṣṇa.

CC Adi 3.35: Knowing Him [Lord Caitanya] to be the incarnation for Kali-yuga, Garga Muni, during the naming ceremony of Kṛṣṇa, predicted His appearance.

CC Adi 3.36: "This boy [Kṛṣṇa] has three other colors — white, red and yellow — as He appears in different ages. Now He has appeared in a transcendental blackish color."

CC Adi 3.37: White, red and yellow — these are the three bodily lusters that the Lord, the husband of the goddess of fortune, assumes in the ages of Satya, Treta and Kali respectively.

CC Adi 3.38: Now, in the Dvāpara-yuga, the Lord had descended in a blackish hue. This is the essence of the statements in the Purānas and other Vedic literatures with reference to the context.

CC Adi 3.39: "In the Dvāpara-yuga the Personality of Godhead appears in a blackish hue. He is dressed in yellow, He holds His own weapons, and He is decorated with the Kaustubha jewel and marks of Srīvatsa. This is how His symptoms are described."

CC Adi 3.40: The religious practice for the Age of Kali is to broadcast the glories of the holy name. Only for this purpose has the Lord, in a yellow color, descended as Lord Caitanya.

CC Adi 3.41: The luster of His expansive body resembles molten gold. The deep sound of His voice conquers the thundering of newly assembled clouds.

CC Adi 3.42: One who measures four cubits in height and in breadth by his own hand is celebrated as a great personality.

CC Adi 3.43: Such a person is called nyagrodha-parimandala. Sri Caitanya Mahāprabhu, who personifies all good qualities, has the body of a nyagrodha-parimandala.

CC Adi 3.44: His arms are long enough to reach His knees, His eyes are just like lotus flowers, His nose is like a sesame flower, and His face is as beautiful as the moon.

CC Adi 3.45: He is peaceful, self-controlled and fully devoted to the transcendental service of Lord Sri Kṛṣṇa. He is affectionate toward His devotees, He is gentle, and He is equally disposed toward all living beings.

CC Adi 3.46: He is decorated with sandalwood bangles and armllets and anointed with the pulp of sandalwood. He especially wears these decorations to dance in sri-kṛṣṇa-sankīrtana.

CC Adi 3.47: Recording all these qualities of Lord Caitanya, the sage Vaisampayana included His name in the Viṣṇu-sahasra-nama.

CC Adi 3.48: The pastimes of Lord Caitanya have two divisions — the early pastimes [adi-lila] and the later pastimes [sesa-lila]. He has four names in each of these two lilas.

CC Adi 3.49: "In His early pastimes He appears as a householder with a golden complexion. His limbs are beautiful, and His body, smeared with the pulp of sandalwood, seems like molten gold. In His later pastimes He accepts the sannyasa order, and He is equipoised and peaceful. He is the highest abode of peace and devotion, for He silences the impersonalist nondevotees."

CC Adi 3.50: In Srimad-Bhagavatam it is repeatedly and clearly said that the essence of religion in the Age of Kali is the chanting of the holy name of Krsna.

CC Adi 3.51: "O King, in this way people in Dvapara-yuga worshiped the Lord of the universe. In Kali-yuga they also worship the Supreme Personality of Godhead by the regulations of the revealed scriptures. Kindly now hear of that from me.

CC Adi 3.52: "In the Age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Krsna. Although His complexion is not blackish, He is Krsna Himself. He is accompanied by His associates, servants, weapons and confidential companions."

CC Adi 3.53: My dear brothers, please hear all these glories of Lord Caitanya. This verse clearly summarizes His activities and characteristics.

CC Adi 3.54: The two syllables "krs-na" are always in His mouth; or, He constantly describes Krsna with great pleasure.

CC Adi 3.55: These are two meanings of the word "krsna-varna." Indeed, nothing else but Krsna issues from His mouth.

CC Adi 3.56: If someone tries to describe Him as being of blackish complexion, the next adjective [tvisa akrsnam] immediately restricts him.

CC Adi 3.57: His complexion is certainly not blackish. Indeed, His not being blackish indicates that His complexion is yellow.

CC Adi 3.58: "By performing the sacrifice of congregational chanting of the holy name, learned scholars in the Age of Kali worship Lord Krsna, who is now nonblackish because of the great upsurge of the feelings of Srimati Radharan attained the highest stage of the fourth order [sannyasa]. May that Supreme Personality of Godhead, Lord Caitanya, show us His great causeless mercy."

CC Adi 3.59: One can vividly see His glowing complexion of molten gold, which dispels the darkness of ignorance.

CC Adi 3.60: The sinful life of the living beings results from ignorance. To destroy that ignorance, He has brought various weapons, such as His plenary associates, His devotees and the holy name.

CC Adi 3.61: The greatest ignorance consists of activities, whether religious or irreligious, that are opposed to devotional service. They are to be known as sins [kalmasa].

CC Adi 3.62: Raising His arms, chanting the holy name and looking upon all with deep love, He drives away all sins and floods everyone with love of Godhead.

CC Adi 3.63: "May the Supreme Personality of Godhead in the form of Lord Sri Caitanya bestow His causeless mercy upon us. His smiling glance at once drives away all the bereavements of the world, and His very words enliven the auspicious creepers of devotion by expanding their leaves. Taking shelter of His lotus feet invokes transcendental love of God at once."

CC Adi 3.64: Anyone who looks upon His beautiful body or beautiful face becomes freed from all sins and obtains the wealth of love of Godhead.

CC Adi 3.65: In other incarnations the Lord descended with armies and weapons, but in this incarnation His soldiers are His plenary parts and associates.

CC Adi 3.66: "Lord Sri Caitanya Mahaprabhu is always the most worshipable Deity of the demigods, including Lord Siva and Lord Brahma, who came in the garb of ordinary men, bearing love for Him. He instructs His own pure devotional service to His own devotees. Will He again be the object of my vision?"

CC Adi 3.67: His plenary parts and associates perform the work of weapons as their own specific duties. Please hear from me another meaning of the word "anga."

CC Adi 3.68: According to the evidence of the revealed scriptures, a bodily limb [anga] is also called a part [], and a part of a limb is called a partial part [upanga].

CC Adi 3.69: "O Lord of lords, You are the seer of all creation. You are indeed everyone's dearest life. Are You not, therefore, my father, Narayana? 'Narayana' refers to one whose abode is in the water born from Nara [Garbhodakasayi Visnu], and that Narayana is Your plenary portion. All Your plenary portions are transcendental. They are absolute and are not creations of maya."

CC Adi 3.70: The manifestation of the Narayana who predominates in everyone's heart, as well as the Narayana who lives in the waters [Karana, Garbha and Ksira], is Your plenary portion. You are therefore the original Narayana.

CC Adi 3.71: The word "anga" indeed refers to plenary portions. Such manifestations should never be considered products of material nature, for they are all transcendental, full of knowledge and full of bliss.

CC Adi 3.72: Sri Advaita Prabhu and Sri Nityananda Prabhu are both plenary portions of Lord Caitanya. Thus They are the limbs [angas] of His body. The parts of these two limbs are called the upangas.

CC Adi 3.73: Thus the Lord is equipped with sharp weapons in the form of His parts and plenary portions. All these weapons are competent enough to crush the faithless atheists.

CC Adi 3.74: Sri Nityananda Gosañi is directly Haladhara [Lord Balarama], and Advaita Acarya is the Personality of Godhead Himself.

CC Adi 3.75: These two captains, with Their soldiers such as Srivasa Thakura, travel everywhere, chanting the holy name of the Lord.

CC Adi 3.76: Lord Nityananda's very features indicate that He is the subduer of the unbelievers. All sins and unbelievers flee from the loud shouts of Advaita Acarya.

CC Adi 3.77: Lord Sri Krsna Caitanya is the initiator of sankirtana [congregational chanting of the holy name of the Lord]. One who worships Him through sankirtana is fortunate indeed.

CC Adi 3.78: Such a person is truly intelligent, whereas others, who have but a poor fund of knowledge, must endure the cycle of repeated birth and death. Of all sacrificial performances, the chanting of the Lord's holy name is the most sublime.

CC Adi 3.79: One who says that ten million asvamedha sacrifices are equal to the chanting of the holy name of Lord Krsna is undoubtedly an atheist. He is sure to be punished by Yamaraja.

CC Adi 3.80: In the auspicious introduction to the Bhagavata-sandarbha, Srila Jiva Gosvami has given the following verse as an explanation.

CC Adi 3.81: "I take shelter of Lord Sri Krsna Caitanya Mahaprabhu, who is outwardly of a fair complexion but is inwardly Krsna Himself. In this Age of Kali He displays His expansions [His angas and upangas] by performing congregational chanting of the holy name of the Lord."

CC Adi 3.82: In the Upapuranas we hear Sri Krsna showing His mercy to Vyasadeva by speaking to him as follows.

CC Adi 3.83: "O learned brahmana, sometimes I accept the renounced order of life to induce the fallen people of the Age of Kali to accept devotional service to the Lord."

CC Adi 3.84: Srimad-Bhagavatam, the Mahabharata, the Puranas and other Vedic literatures all give evidence to prove that Lord Sri Krsna Caitanya Mahaprabhu is the incarnation of Krsna.

CC Adi 3.85: One can also directly see Lord Caitanya's manifest influence in His uncommon deeds and uncommon Krsna conscious realization.

CC Adi 3.86: But faithless unbelievers do not see what is clearly evident, just as owls do not see the rays of the sun.

CC Adi 3.87: "O my Lord, those influenced by demoniac principles cannot realize You, although You are clearly the Supreme by dint of Your exalted activities, forms, character and uncommon power, which are confirmed by all the revealed scriptures in the quality of goodness and the celebrated transcendentalists in the divine nature."

CC Adi 3.88: Lord Sri Krsna tries to hide Himself in various ways, but nevertheless His pure devotees know Him as He is.

CC Adi 3.89: "O my Lord, everything within material nature is limited by time, space and thought. Your characteristics, however, being unequalled and unsurpassed, are always transcendental to such limitations. You sometimes cover such characteristics by Your own energy, but nevertheless Your unalloyed devotees are always able to see You under all circumstances."

CC Adi 3.90: Those whose nature is demoniac cannot know Krsna at any time, but He cannot hide Himself from His pure devotees.

CC Adi 3.91: "There are two classes of men in the created world. One consists of the demoniac and the other of the godly. The devotees of Lord Visnu are the godly, whereas those who are just the opposite are called demons."

CC Adi 3.92: Advaita Acarya Gosvami is an incarnation of the Lord as a devotee. His loud calling was the cause for Krsna's incarnation.

CC Adi 3.93: Whenever Sri Krsna desires to manifest His incarnation on earth, first He creates the incarnations of His respectable predecessors.

CC Adi 3.94: Thus respectable personalities such as His father, mother and spiritual master all take birth on earth first.

CC Adi 3.95: Madhavendra Puri, Isvara Puri, Srimati Sacimata and Srila Jagannatha Misra all appeared with Sri Advaita Acarya.

CC Adi 3.96: Advaita Acarya having appeared, He found the world devoid of devotional service to Sri Krsna because people were engrossed in material affairs.

CC Adi 3.97: Everyone was engaged in material enjoyment, whether sinfully or virtuously. No one was interested in the transcendental service of the Lord, which can give total relief from the repetition of birth and death.

CC Adi 3.98: Seeing the activities of the world, the Acarya felt compassion and began to ponder how He could act for the people's benefit.

CC Adi 3.99: [Advaita Acarya thought:] "If Sri Krsna were to appear as an incarnation, He Himself could preach devotion by His personal example.

CC Adi 3.100: "In this Age of Kali there is no religion other than the chanting of the holy name of the Lord, but how in this age will the Lord appear as an incarnation?"

CC Adi 3.101: "I shall worship Krsna in a purified state of mind. I shall constantly petition Him in humbleness.

CC Adi 3.102: "My name, 'Advaita,' will be fitting if I am able to induce Krsna to inaugurate the movement of the chanting of the holy name."

CC Adi 3.103: While He was thinking about how to propitiate Krsna by worship, the following verse came to His mind.

CC Adi 3.104: "Sri Krsna, who is very affectionate toward His devotees, sells Himself to a devotee who offers Him merely a tulasi leaf and a palmful of water."

CC Adi 3.105-106: Advaita Acarya considered the meaning of the verse in this way: "Not finding any way to repay the debt He owes to one who offers Him a tulasi leaf and water, Lord Krsna thinks, 'There is no wealth in My possession that is equal to a tulasi leaf and water.'

CC Adi 3.107: "Thus the Lord liquidates the debt by offering Himself to the devotee." Considering in this way, the Acarya began worshipping the Lord.

CC Adi 3.108: Thinking of the lotus feet of Sri Krsna, He constantly offered tulasi buds in water from the Ganges.

CC Adi 3.109: He appealed to Sri Krsna with loud calls and thus made it possible for Krsna to appear.

CC Adi 3.110: Therefore the principal reason for Sri Caitanya's descent is this appeal by Advaita Acarya. The Lord, the protector of religion, appears by the desire of His devotee.

CC Adi 3.111: "O my Lord, You always dwell in the vision and hearing of Your pure devotees.

You also live in their lotuslike hearts, which are purified by devotional service. O my Lord, who are glorified by exalted prayers, You show special favor to Your devotees by manifesting Yourself in the eternal forms in which they welcome You."

CC Adi 3.112: The essence of the meaning of this verse is that Lord Krsna appears in all His innumerable eternal forms because of the desires of His pure devotees.

CC Adi 3.113: Thus I have surely determined the meaning of the fourth verse. Lord Gauranga [Lord Caitanya] appeared as an incarnation to preach unalloyed love of God.

CC Adi 3.114: Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Adi 4 Summary

CC Adi 4.1: By the mercy of Lord Caitanya Mahaprabhu, even a foolish child can fully describe the real nature of Lord Krsna, the enjoyer of the pastimes of Vraja, according to the vision of the revealed scriptures.

CC Adi 4.2: All glory to Lord Caitanya Mahaprabhu! All glory to Lord Nityananda! All glory to Sri Advaita Acarya! And all glory to all the devotees of Lord Caitanya!

CC Adi 4.3: I have described the meaning of the fourth verse. Now, O devotees, kindly hear the explanation of the fifth verse.

CC Adi 4.4: Just to explain the original verse, I shall first suggest its meaning.

CC Adi 4.5: I have given the essential meaning of the fourth verse: this incarnation [Sri Caitanya Mahaprabhu] descends to propagate the chanting of the holy name and spread love of God.

CC Adi 4.6: Although this is true, this is but the external reason for the Lord's incarnation. Please hear one other reason — the confidential reason — for the Lord's appearance.

CC Adi 4.7: The scriptures proclaim that Lord Krsna previously descended to take away the burden of the earth.

CC Adi 4.8: To take away this burden, however, is not the work of the Supreme Personality of Godhead. The maintainer, Lord Visnu, is the one who protects the universe.

CC Adi 4.9: But the time to lift the burden of the world mixed with the time for Lord Krsna's incarnation.

CC Adi 4.10: When the complete Supreme Personality of Godhead descends, all other incarnations of the Lord meet together within Him.

CC Adi 4.11-12: Lord Narayana, the four primary expansions [Vasudeva, Sankarsana, Pradyumna and Aniruddha], Matsya and the other lila incarnations, the yuga-avatars, the manv-antara incarnations and as many other incarnations as there are — all descend in the body of Lord Krsna. In this way the complete Supreme Godhead, Lord Krsna Himself, appears.

CC Adi 4.13: At that time, therefore, Lord Visnu is present in the body of Lord Krsna, and Lord Krsna kills the demons through Him.

CC Adi 4.14: Thus the killing of the demons is but secondary work. I shall now speak of the main reason for the Lord's incarnation.

CC Adi 4.15-16: The Lord's desire to appear was born from two reasons: the Lord wanted to taste the sweet essence of the mellows of love of God, and He wanted to propagate devotional service in the world on the platform of spontaneous attraction. Thus He is known as supremely jubilant and as the most merciful of all.

CC Adi 4.17: [Lord Krsna thought:] "All the universe is filled with the conception of My majesty, but love weakened by that sense of majesty does not satisfy Me.

CC Adi 4.18: "If one regards Me as the Supreme Lord and himself as a subordinate, I do not become subservient to his love, nor can it control Me.

CC Adi 4.19: "In whatever transcendental mellow My devotee worships Me, I reciprocate with him. That is My natural behavior.

CC Adi 4.20: "'In whatever way My devotees surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Prtha.'

CC Adi 4.21-22: "If one cherishes pure loving devotion to Me, thinking of Me as his son, his friend or his beloved, regarding himself as great and considering Me his equal or inferior, I become subordinate to him.

CC Adi 4.23: "'Devotional service rendered to Me by the living beings revives their eternal life. O My dear damsels of Vraja, your affection for Me is your good fortune, for it is the only means by which you have obtained My favor.'

CC Adi 4.24: "Mother sometimes binds Me as her son. She nourishes and protects Me, thinking Me utterly helpless.

CC Adi 4.25: "My friends climb on My shoulders in pure friendship, saying, 'What kind of big man are You? You and I are equal.'

CC Adi 4.26: "If My beloved consort reproaches Me in a sulky mood, that steals My mind from the reverent hymns of the Vedas.

CC Adi 4.28: "Taking these pure devotees with Me, I shall descend and sport in various wonderful ways, unknown even in Vaikuntha. I shall broadcast such pastimes by which even I am amazed.

CC Adi 4.29: "The influence of yogamaya will inspire the gopis with the sentiment that I am their paramour.

CC Adi 4.30: "Neither the gopis nor I shall notice this, for our minds will always be entranced by one another's beauty and qualities.

CC Adi 4.31: "Pure attachment will unite us even at the expense of moral and religious duties [dharma]. Destiny will sometimes bring us together and sometimes separate us.

CC Adi 4.32: "I shall taste the essence of all these rasas, and in this way I shall favor all the devotees.

CC Adi 4.33: "Then, by hearing about the pure love of the residents of Vraja, devotees will worship Me on the path of spontaneous love, abandoning all rituals of religiosity and fruitive activity."

CC Adi 4.34: "Krsna manifests His eternal humanlike form and performs His pastimes to show mercy to the devotees. Having heard such pastimes, one should engage in service to Him."

CC Adi 4.35: Here the use of the verb "bhavet," which is in the imperative mood, tells us that

this certainly must be done. Noncompliance would be abandonment of duty.

CC Adi 4.36-37: Just as these desires are the fundamental reason for Krsna's appearance whereas destroying the demons is only an incidental necessity, so for Sri Krsna Caitanya, the Supreme Personality of Godhead, promulgating the dharma of the age is incidental.

CC Adi 4.38: When the Lord desired to appear for another reason, the time for promulgating the religion of the age also arose.

CC Adi 4.39: Thus with two intentions the Lord appeared with His devotees and tasted the nectar of prema with the congregational chanting of the holy name.

CC Adi 4.40: Thus He spread kirtana even among the untouchables. He wove a wreath of the holy name and prema, with which He garlanded the entire material world.

CC Adi 4.41: In this way, assuming the sentiment of a devotee, He preached devotional service while practicing it Himself.

CC Adi 4.42: Four kinds of devotees are the receptacles of the four kinds of mellows in love of God, namely servitude, friendship, parental affection and conjugal love.

CC Adi 4.43: Each kind of devotee feels that his sentiment is the most excellent, and thus in that mood he tastes great happiness with Lord Krsna.

CC Adi 4.44: But if we compare the sentiments in an impartial mood, we find that the conjugal sentiment is superior to all others in sweetness.

CC Adi 4.45: "Increasing love is experienced in various tastes, one above another. But that love which has the highest taste in the gradual succession of desire manifests itself in the form of conjugal love."

CC Adi 4.46: Therefore I call it madhura-rasa. It has two further divisions, namely wedded and unwedded love.

CC Adi 4.47: There is a great increase of mellow in the unwedded conjugal mood. Such love is found nowhere but in Vraja.

CC Adi 4.48: This mood is unbounded in the damsels of Vraja, but among them it finds its perfection in Sri Radha.

CC Adi 4.49: Her pure, mature love surpasses that of all others. Her love is the cause of Lord Krsna's tasting the sweetness of the conjugal relationship.

CC Adi 4.50: Therefore Lord Gauranga, who is Sri Hari Himself, accepted the sentiments of Radha and thus fulfilled His own desires.

CC Adi 4.51: "Lord Caitanya is the shelter of the demigods, the goal of the Upanisads, the be-all and end-all of the great sages, the beautiful shelter of His devotees, and the essence of the love of the lotus-eyed gopis. Will He again be the object of my vision?"

CC Adi 4.52: "Lord Krsna desired to taste the limitless nectarean mellows of the love of one of His multitude of loving damsels [Sri Radha], and so He has assumed the form of Lord Caitanya. He has tasted that love while hiding His own dark complexion with Her effulgent yellow color. May that Lord Caitanya confer upon us His grace."

CC Adi 4.53: To accept ecstatic love is the main reason He appeared and reestablished the religious system for this age. I shall now explain that reason. Everyone please listen.

CC Adi 4.54: Having first given hints about the verse describing the principal reason why the Lord appeared, now I shall manifest its full meaning.

CC Adi 4.55: "The loving affairs of Sri Radha and Krsna are transcendental manifestations of the Lord's internal pleasure-giving potency. Although Radha and Krsna are one in Their identity, They separated Themselves eternally. Now these two transcendental identities have again united, in the form of Sri Krsna Caitanya. I bow down to Him, who has manifested Himself with the sentiment and complexion of Srimati Radharani although He is Krsna Himself."

CC Adi 4.56: Radha and Krsna are one and the same, but They have assumed two bodies. Thus They enjoy each other, tasting the mellows of love.

CC Adi 4.57: Now, to enjoy rasa, They have appeared in one body as Lord Caitanya Mahaprabhu.

CC Adi 4.58: Therefore I shall first delineate the position of Radha and Krsna. From that description the glory of Lord Caitanya will be known.

CC Adi 4.59: Srimati Radhika is the transformation of Krsna's love. She is His internal energy called hladini.

CC Adi 4.60: That hladini energy gives Krsna pleasure and nourishes His devotees.

CC Adi 4.61: Lord Krsna's body is eternal [sat], full of knowledge [cit] and full of bliss [ananda]. His one spiritual energy manifests three forms.

CC Adi 4.62: Hladini is His aspect of bliss; sandhini, of eternal existence; and samvit, of cognizance, which is also accepted as knowledge.

CC Adi 4.63: "O Lord, You are the support of everything. The three attributes hladini, sandhini and samvit exist in You as one spiritual energy. But the material modes, which cause happiness, misery and mixtures of the two, do not exist in You, for You have no material qualities."

CC Adi 4.64: The essential portion of the sandhini potency is suddha-sattva. Lord Krsna's existence rests upon it.

CC Adi 4.65: Krsna's mother, father, abode, house, bedding, seats and so on are all transformations of suddha-sattva.

CC Adi 4.66: "The condition of pure goodness [suddha-sattva], in which the Supreme Personality of Godhead is revealed without any covering, is called vasudeva. In that pure state the Supreme Godhead, who is beyond the material senses and who is known as Vasudeva, is perceived by my mind."

CC Adi 4.67: The essence of the samvit potency is knowledge that the Supreme Personality of Godhead is Lord Krsna. All other kinds of knowledge, such as the knowledge of Brahman, are its components.

CC Adi 4.68: The essence of the hladini potency is love of God, the essence of love of God is emotion [bhava], and the ultimate development of emotion is mahabhava.

CC Adi 4.69: Sri Radha Thakurani is the embodiment of mahabhava. She is the repository of all good qualities and the crest jewel among all the lovely consorts of Lord Krsna.

CC Adi 4.70: "Of these two gopis [Radharani and Candravali], Srimati Radharani is superior in all respects. She is the embodiment of mahabhava, and She surpasses all in good qualities."

CC Adi 4.71: Her mind, senses and body are steeped in love for Krsna. She is Krsna's own energy, and She helps Him in His pastimes.

CC Adi 4.72: "I worship Govinda, the primeval Lord, who resides in His own realm, Goloka, with Radha, who resembles His own spiritual figure and who embodies the ecstatic potency [hladini]. Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual rasa."

CC Adi 4.73: Now please listen to how Lord Krsna's consorts help Him taste rasa and how they help in His pastimes.

CC Adi 4.74-75: The beloved consorts of Lord Krsna are of three kinds: the goddesses of fortune, the queens, and the milkmaids of Vraja, who are the foremost of all. These consorts all proceed from Radhika.

CC Adi 4.76: Just as the fountainhead, Lord Krsna, is the cause of all incarnations, so Sri Radha is the cause of all these consorts.

CC Adi 4.77: The goddesses of fortune are partial manifestations of Srimati Radhika, and the queens are reflections of Her image.

CC Adi 4.78: The goddesses of fortune are Her plenary portions, and they display the forms of vaibhava-vilasa. The queens are of the nature of Her vaibhava-prakasa.

CC Adi 4.79: The Vraja-devis have diverse bodily features. They are Her expansions and are the instruments for expanding rasa.

CC Adi 4.80: Without many consorts, there is not such exultation in rasa. Therefore there are many manifestations of Srimati Radharani to assist in the Lord's pastimes.

CC Adi 4.81: Among them are various groups of consorts in Vraja who have varieties of sentiments and mellows. They help Lord Krsna taste all the sweetness of the rasa dance and other pastimes.

CC Adi 4.82: Radha is the one who gives pleasure to Govinda, and She is also the enchantress of Govinda. She is the be-all and end-all of Govinda, and the crest jewel of all His consorts.

CC Adi 4.83: "The transcendental goddess Srimati Radharani is the direct counterpart of Lord Sri Krsna. She is the central figure for all the goddesses of fortune. She possesses all the attractiveness to attract the all-attractive Personality of Godhead. She is the primeval internal potency of the Lord."

CC Adi 4.84: "Devi" means "resplendent and most beautiful." Or else it means "the lovely abode of the worship and love sports of Lord Krsna."

CC Adi 4.85: "Krsna-mayi" means "one whose within and without are Lord Krsna." She sees Lord Krsna wherever She casts Her glance.

CC Adi 4.86: Or "krsna-mayi" means that She is identical with Lord Krsna, for She embodies the mellows of love. The energy of Lord Krsna is identical with Him.

CC Adi 4.87: Her worship [aradhana] consists of fulfilling the desires of Lord Krsna. Therefore the Puranas call Her Radhika.

CC Adi 4.88: "Truly the Personality of Godhead has been worshiped by Her. Therefore Lord Govinda, being pleased, has brought Her to a lonely spot, leaving us all behind."

CC Adi 4.89: Therefore Radha is parama-devata, the supreme goddess, and She is worshipable for everyone. She is the protectress of all, and She is the mother of the entire universe.

CC Adi 4.90: I have already explained the meaning of "sarva-laksmi." Radha is the original source of all the goddesses of fortune.

CC Adi 4.91: Or "sarva-laksmi" indicates that She fully represents the six opulences of Krsna. Therefore She is the supreme energy of Lord Krsna.

CC Adi 4.92: The word "sarva-kanti" indicates that all beauty and luster rest in Her body. All the laksmis derive their beauty from Her.

CC Adi 4.93: "Kanti" may also mean "all the desires of Lord Krsna." All the desires of Lord Krsna rest in Srimati Radharani.

CC Adi 4.94: Srimati Radhika fulfills all the desires of Lord Krsna. This is the meaning of "sarva-kanti."

CC Adi 4.95: Lord Krsna enchants the world, but Sri Radha enchants even Him. Therefore She is the supreme goddess of all.

CC Adi 4.96: Sri Radha is the full power, and Lord Krsna is the possessor of full power. The two are not different, as evidenced by the revealed scriptures.

CC Adi 4.97: They are indeed the same, just as musk and its scent are inseparable, or as fire and its heat are nondifferent.

CC Adi 4.98: Thus Radha and Lord Krsna are one, yet They have taken two forms to enjoy the mellows of pastimes.

CC Adi 4.99-100: To promulgate prema-bhakti [devotional service in love of Godhead], Krsna appeared as Sri Krsna Caitanya with the mood and complexion of Sri Radha. Thus I have explained the meaning of the fifth verse.

CC Adi 4.101: To explain the sixth verse, I shall first give a hint of its meaning.

CC Adi 4.102: The Lord came to propagate sankirtana. That is an external purpose, as I have already indicated.

CC Adi 4.103: There is a principal cause for Lord Krsna's appearance. It grows from His own engagements as the foremost enjoyer of loving exchanges.

CC Adi 4.104: That most confidential cause is threefold. Svarupa Damodara has revealed it.

CC Adī 4.105: Svarupa Gosāṇi is the most intimate associate of the Lord. He therefore knows all these topics well.

CC Adī 4.106: The heart of Lord Caitanya is the image of Sri Radhika's emotions. Thus feelings of pleasure and pain arise constantly therein.

CC Adī 4.107: In the final portion of His pastimes, Lord Caitanya was obsessed with the madness of separation from Lord Kṛṣṇa. He acted in erroneous ways and talked deliriously.

CC Adī 4.108: Just as Radhika went mad at the sight of Uddhava, so Lord Caitanya was obsessed day and night with the madness of separation.

CC Adī 4.109: At night He talked incoherently in grief with His arms around Svarupa Damodara's neck. He spoke out His heart in ecstatic inspiration.

CC Adī 4.110: Whenever a particular sentiment arose in His heart, Svarupa Damodara satisfied Him by singing songs or reciting verses of the same nature.

CC Adī 4.111: To analyze these pastimes is not necessary now. Later I shall describe them in detail.

CC Adī 4.112: Formerly in Vraja Lord Kṛṣṇa displayed three ages, namely childhood, boyhood and adolescence. His adolescence is especially significant.

CC Adī 4.113: Parental affection made His childhood fruitful. His boyhood was successful with His friends.

CC Adī 4.114: In youth He tasted the essence of rasa, fulfilling His desires in pastimes like the rasa dance with Srimati Radhika and the other gopis.

CC Adī 4.115: In His youth Lord Kṛṣṇa made all three of His ages, and the entire universe, successful by His pastimes of amorous love like the rasa dance.

CC Adī 4.116: "Lord Madhusudana enjoyed His youth with pastimes on autumn nights in the midst of the jewellike milkmaids. Thus He dispelled all the misfortunes of the world."

CC Adī 4.117: "Lord Kṛṣṇa made Srimati Radharani close Her eyes in shame before Her friends by His words relating Their amorous activities on the previous night. Then He showed the highest limit of cleverness in drawing pictures of dolphins in various playful sports on Her breasts. In this way Lord Hari made His youth successful by performing pastimes in the bushes with Sri Radha and Her friends."

CC Adī 4.118: "O Purnamasi, if Lord Hari had not descended in Mathura with Srimati Radharani, this entire creation — and especially Cupid, the demigod of love — would have been useless."

CC Adī 4.119-120: Even though Lord Kṛṣṇa, the abode of all mellows, had previously in this way chewed the essence of the mellows of love, still He was unable to fulfill three desires, although He made efforts to taste them.

CC Adī 4.121: I shall explain His first desire. Kṛṣṇa says, "I am the primary cause of all rasas."

CC Adī 4.122: "I am the full spiritual truth and am made of full joy, but the love of Srimati Radharani drives Me mad."

CC Adi 4.123: "I do not know the strength of Radha's love, with which She always overwhelms Me.

CC Adi 4.124: "The love of Radhika is My teacher, and I am Her dancing pupil. Her prema makes Me dance various novel dances."

CC Adi 4.125: "O my beloved friend Vrnda, where are you coming from?" "I am coming from the feet of Sri Hari." "Where is He?" "In the forest on the bank of Radha-kunda." "What is He doing there?" "He is learning dancing." "Who is His master?" "Your image, Radha, revealing itself in every tree and creeper in every direction, is roaming like a skillful dancer, making Him dance behind."

CC Adi 4.126: "Whatever pleasure I get from tasting My love for Srimati Radharani, She tastes ten million times more than Me by Her love.

CC Adi 4.127: "Just as I am the abode of all mutually contradictory characteristics, so Radha's love is always full of similar contradictions.

CC Adi 4.128: "Radha's love is all-pervading, leaving no room for expansion. But still it is expanding constantly.

CC Adi 4.129: "There is certainly nothing greater than Her love. But Her love is devoid of pride. That is the sign of its greatness.

CC Adi 4.130: "Nothing is purer than Her love. But its behavior is always perverse and crooked."

CC Adi 4.131: "All glories to Radha's love for Krsna, the enemy of the demon Mura! Although it is all-pervading, it tends to increase at every moment. Although it is important, it is devoid of pride. And although it is pure, it is always beset with duplicity."

CC Adi 4.132: "Sri Radhika is the highest abode of that love, and I am its only object.

CC Adi 4.133: "I taste the bliss to which the object of love is entitled. But the pleasure of Radha, the abode of that love, is ten million times greater.

CC Adi 4.134: "My mind races to taste the pleasure experienced by the abode, but I cannot taste it, even by My best efforts. How may I taste it?"

CC Adi 4.135: "If sometime I can be the abode of that love, only then may I taste its joy."

CC Adi 4.136: Thinking in this way, Lord Krsna was curious to taste that love. His eager desire for that love increasingly blazed in His heart.

CC Adi 4.137: That is one desire. Now please hear of another. Seeing His own beauty, Lord Krsna began to consider.

CC Adi 4.138: "My sweetness is wonderful, infinite and full. No one in the three worlds can find its limit.

CC Adi 4.139: "Only Radhika, by the strength of Her love, tastes all the nectar of My sweetness.

CC Adi 4.140: "Although Radha's love is pure like a mirror, its purity increases at every moment.

CC Adi 4.141: "My sweetness also has no room for expansion, yet it shines before that mirror in newer and newer beauty.

CC Adi 4.142: "There is constant competition between My sweetness and the mirror of Radha's love. They both go on increasing, but neither knows defeat.

CC Adi 4.143: "My sweetness is always newer and newer. Devotees taste it according to their own respective love.

CC Adi 4.144: "If I see My sweetness in a mirror, I am tempted to taste it, but nevertheless I cannot.

CC Adi 4.145: "If I deliberate on a way to taste it, I find that I hanker for the position of Radhika."

CC Adi 4.146: "Who manifests an abundance of sweetness greater than Mine, which has never been experienced before and which causes wonder to all? Alas, I Myself, My mind bewildered upon seeing this beauty, impetuously desire to enjoy it like Srimati Radharani."

CC Adi 4.147: The beauty of Krsna has one natural strength: it thrills the hearts of all men and women, beginning with Lord Krsna Himself.

CC Adi 4.148: All minds are attracted by hearing His sweet voice and flute, or by seeing His beauty. Even Lord Krsna Himself makes efforts to taste that sweetness.

CC Adi 4.149: The thirst of one who always drinks the nectar of that sweetness is never satisfied. Rather, that thirst increases constantly.

CC Adi 4.150: Such a person, being unsatisfied, begins to blaspheme Lord Brahma, saying that he does not know the art of creating well and is simply inexperienced.

CC Adi 4.151: He has not given millions of eyes to see the beauty of Krsna. He has given only two eyes, and even those eyes blink. How then shall I see the lovely face of Krsna?

CC Adi 4.152: [The gopis said:] "O Krsna, when You go to the forest during the day and we do not see Your sweet face, which is surrounded by beautiful curling hair, half a second becomes as long as an entire age for us. And we consider the creator, who has put eyelids on the eyes we use for seeing You, to be simply a fool."

CC Adi 4.153: "The gopis saw their beloved Krsna at Kuruksetra after a long separation. They secured and embraced Him in their hearts through their eyes, and they attained a joy so intense that not even perfect yogis can attain it. The gopis cursed the creator for creating eyelids that interfered with their vision."

CC Adi 4.154: There is no consummation for the eyes other than the sight of Krsna. Whoever sees Him is most fortunate indeed.

CC Adi 4.155: [The gopis said:] "O friends, those eyes that see the beautiful faces of the sons of Maharaja Nanda are certainly fortunate. As these two sons enter the forest, surrounded by Their friends, driving the cows before Them, They hold Their flutes to Their mouths and glance lovingly upon the residents of Vrndavana. For those who have eyes, we think there is no greater

object of vision."

CC Adi 4.156: [The women of Mathura said:] "What austerities must the gopis have performed? With their eyes they always drink the nectar of the form of Lord Krsna, which is the essence of loveliness and is not to be equaled or surpassed. That loveliness is the only abode of beauty, fame and opulence. It is self-perfect, ever fresh and extremely rare."

CC Adi 4.157: The sweetness of Lord Krsna is unprecedented, and its strength is also unprecedented. Simply by one's hearing of such beauty, the mind becomes unsteady.

CC Adi 4.158: Lord Krsna's own beauty attracts Lord Krsna Himself. But because He cannot fully enjoy it, His mind remains full of sorrow.

CC Adi 4.159: This is a description of His second desire. Now please listen as I describe the third.

CC Adi 4.160: This conclusion of rasa is extremely deep. Only Svarupa Damodara knows much about it.

CC Adi 4.161: Anyone else who claims to know it must have heard it from him, for he was the most intimate companion of Lord Caitanya Mahaprabhu.

CC Adi 4.162: The love of the gopis is called rudha-bhava. It is pure and spotless. It is not at any time lust.

CC Adi 4.163: "The pure love of the gopis has become celebrated by the name 'lust.' The dear devotees of the Lord, headed by Sri Uddhava, desire to taste that love."

CC Adi 4.164: Lust and love have different characteristics, just as iron and gold have different natures.

CC Adi 4.165: The desire to gratify one's own senses is kama [lust], but the desire to please the senses of Lord Krsna is prema [love].

CC Adi 4.166: The object of lust is only the enjoyment of one's own senses. But love caters to the enjoyment of Lord Krsna, and thus it is very powerful.

CC Adi 4.167-169: Social customs, scriptural injunctions, bodily demands, fruitive action, shyness, patience, bodily pleasures, self-gratification and the path of varnasrama-dharma, which is difficult to give up — the gopis have forsaken all these, along with their families, and suffered their relatives' punishment and scolding, all for the sake of serving Lord Krsna. They render loving service to Him for the sake of His enjoyment.

CC Adi 4.170: That is called firm attachment to Lord Krsna. It is spotlessly pure, like a clean cloth that has no stain.

CC Adi 4.171: Therefore lust and love are quite different. Lust is like dense darkness, but love is like the bright sun.

CC Adi 4.172: Thus there is not the slightest taint of lust in the gopis' love. Their relationship with Krsna is only for the sake of His enjoyment.

CC Adi 4.173: "O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our life rests only in You. Our minds, therefore, are

filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path."

CC Adi 4.174: The gopis do not care for their own pleasures or pains. All their physical and mental activities are directed toward offering enjoyment to Lord Krsna.

CC Adi 4.175: They renounced everything for Krsna. They have pure attachment to giving Krsna pleasure.

CC Adi 4.176: "O My beloved gopis, you have renounced social customs, scriptural injunctions and your relatives for My sake. I disappeared behind you only to increase your concentration upon Me. Since I disappeared for your benefit, you should not be displeased with Me."

CC Adi 4.177: Lord Krsna has a promise from before to reciprocate with His devotees according to the way they worship Him.

CC Adi 4.178: "In whatever way My devotees surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Prtha."

CC Adi 4.179: That promise has been broken by the worship of the gopis, as Lord Krsna Himself admits.

CC Adi 4.180: "O gopis, I am not able to repay My debt for your spotless service, even within a lifetime of Brahma. Your connection with Me is beyond reproach. You have worshiped Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation."

CC Adi 4.181: Now, whatever affection we see the gopis show for their own bodies, know it for certain to be only for the sake of Lord Krsna.

CC Adi 4.182: [The gopis think:] "I have offered this body to Lord Krsna. He is its owner, and it brings Him enjoyment."

CC Adi 4.183: "Krsna finds joy in seeing and touching this body." It is for this reason that they cleanse and decorate their bodies.

CC Adi 4.184: "O Arjuna, there are no greater receptacles of deep love for Me than the gopis, who cleanse and decorate their bodies because they consider them Mine."

CC Adi 4.185: There is another wonderful feature of the emotion of the gopis. Its power is beyond the comprehension of the intelligence.

CC Adi 4.186: When the gopis see Lord Krsna, they derive unbounded bliss, although they have no desire for such pleasure.

CC Adi 4.187: The gopis taste a pleasure ten million times greater than the pleasure Lord Krsna derives from seeing them.

CC Adi 4.188: The gopis have no inclination for their own enjoyment, and yet their joy increases. That is indeed a contradiction.

CC Adi 4.189: For this contradiction I see only one solution: the joy of the gopis lies in the joy of their beloved Krsna.

CC Adi 4.190: When Lord Krsna sees the gopis, His joy increases, and His unparalleled sweetness increases also.

CC Adi 4.191: [The gopis think:] "Krsna has obtained so much pleasure by seeing me." That thought increases the fullness and beauty of their faces and bodies.

CC Adi 4.192: The beauty of Lord Krsna increases at the sight of the beauty of the gopis. And the more the gopis see Lord Krsna's beauty, the more their beauty increases.

CC Adi 4.193: In this way a competition takes place between them in which no one acknowledges defeat.

CC Adi 4.194: Krsna, however, derives pleasure from the beauty and good qualities of the gopis. And when the gopis see His pleasure, the joy of the gopis increases.

CC Adi 4.195: Therefore we find that the joy of the gopis nourishes the joy of Lord Krsna. For that reason the fault of lust is not present in their love.

CC Adi 4.196: "I worship Lord Kesava. Coming back from the forest of Vraja, He is worshiped by the gopis, who mount the roofs of their palaces and meet Him on the path with a hundred manners of dancing glances and gentle smiles. The corners of His eyes wander, like large black bees, around the gopis' breasts."

CC Adi 4.197: There is another natural symptom of the gopis' love that shows it to be without a trace of lust.

CC Adi 4.198: The love of the gopis nourishes the sweetness of Lord Krsna. That sweetness in turn increases their love, for they are greatly satisfied.

CC Adi 4.199: The happiness of the abode of love is in the happiness of the object of that love. This is not a relationship of desire for personal gratification.

CC Adi 4.200-201: Whenever there is unselfish love, that is its style. The reservoir of love derives pleasure when the lovable object is pleased. When the pleasure of love interferes with the service of Lord Krsna, the devotee becomes angry toward such ecstasy.

CC Adi 4.202: "Sri Daruka did not relish his ecstatic feelings of love, for they caused his limbs to become stunned and thus obstructed his service of fanning Lord Krsna."

CC Adi 4.203: "The lotus-eyed Radharani powerfully condemned the ecstatic love that caused a flow of tears that hindered Her sight of Govinda."

CC Adi 4.204: Furthermore, pure devotees never forsake the loving service of Lord Krsna to aspire for their own personal pleasure through the five kinds of liberation.

CC Adi 4.205: "Just as the celestial waters of the Ganges flow unobstructed into the ocean, so when My devotees simply hear of Me, their minds come to Me, who reside in the hearts of all."

CC Adi 4.206: "These are the characteristics of transcendental loving service to Purusottama, the Supreme Personality of Godhead: it is causeless, and it cannot be obstructed in any way."

CC Adi 4.207: "My devotees do not accept salokya, sarsti, sarupya, samipya or oneness with Me — even if I offer these liberations — in preference to serving Me."

CC Adi 4.208: "My devotees, having fulfilled their desires by serving Me, do not accept the four kinds of salvation that are easily earned by such service. Why then should they accept any pleasures that are lost in the course of time?"

CC Adi 4.209: The natural love of the gopis is devoid of any trace of lust. It is faultless, bright and pure, like molten gold.

CC Adi 4.210: The gopis are the helpers, teachers, friends, wives, dear disciples, confidantes and serving maids of Lord Krsna.

CC Adi 4.211: "O Partha, I speak to you the truth. The gopis are My helpers, teachers, disciples, servants, friends and consorts. I do not know what they are not to Me."

CC Adi 4.212: The gopis know Krsna's desires, and they know how to render perfect loving service for His enjoyment. They perform their service expertly for the satisfaction of their beloved.

CC Adi 4.213: "O Partha, the gopis know My greatness, My loving service, respect for Me, and My mentality. Others cannot really know these."

CC Adi 4.214: Among the gopis, Srimati Radhika is the foremost. She surpasses all in beauty, in good qualities, in good fortune and, above all, in love.

CC Adi 4.215: "Just as Radha is dear to Lord Krsna, so Her bathing place [Radha-kunda] is dear to Him. She alone is His most beloved of all the gopis."

CC Adi 4.216: "O Partha, in all the three planetary systems, this earth is especially fortunate, for on earth is the town of Vrndavana. And there the gopis are especially glorious because among them is My Srimati Radharani."

CC Adi 4.217: All the other gopis help increase the joy of Krsna's pastimes with Radharani. The gopis act as the instruments of Their mutual enjoyment.

CC Adi 4.218: Radha is the beloved consort of Krsna, and She is the wealth of His life. Without Her, the gopis cannot give Him pleasure.

CC Adi 4.219: "Lord Krsna, the enemy of , left aside the other gopis during the rasa dance and took Srimati Radharani to His heart, for She is the helper of the Lord in realizing the essence of His desires."

CC Adi 4.220: Lord Caitanya appeared with the sentiment of Radha. He preached the dharma of this age — the chanting of the holy name and pure love of God.

CC Adi 4.221: In the mood of Srimati Radharani, He also fulfilled His own desires. This is the principal reason for His appearance.

CC Adi 4.222: Lord Sri Krsna Caitanya is Krsna [Vrajendra-kumara], the embodiment of rasas. He is amorous love personified.

CC Adi 4.223: He made His appearance to taste that conjugal mellow and incidentally to broadcast all the rasas.

CC Adi 4.224: "My dear friends, just see how Sri Krsna is enjoying the season of spring! With the gopis embracing each of His limbs, He is like amorous love personified. With His

transcendental pastimes, He enlivens all the gopis and the entire creation. With His soft bluish-black arms and legs, which resemble blue lotus flowers, He has created a festival for Cupid."

CC Adi 4.225: Lord Sri Krsna Caitanya is the abode of rasa. He Himself tasted the sweetness of rasa in endless ways.

CC Adi 4.226: Thus He initiated the dharma for the Age of Kali. The devotees of Lord Caitanya know all these truths.

CC Adi 4.227-228: Advaita Acarya, Lord Nityananda, Srivasa Pandita, Gadadhara Pandita, Svarupa Damodara, Murari Gupta, Haridasa Thakura and all the other devotees of Sri Krsna Caitanya — bowing down with devotion, I hold their lotus feet on my head.

CC Adi 4.229: I have given a hint of the sixth verse. Now please hear as I reveal the meaning of that original verse.

CC Adi 4.230: "Desiring to understand the glory of Radharani's love, the wonderful qualities in Him that She alone relishes through Her love, and the happiness She feels when She realizes the sweetness of His love, the Supreme Lord Hari, richly endowed with Her emotions, appeared from the womb of Srimati Saci-devi, as the moon appeared from the ocean."

CC Adi 4.231: All these conclusions are unfit to disclose in public. But if they are not disclosed, no one will understand them.

CC Adi 4.232: Therefore I shall mention them, revealing only their essence, so that loving devotees will understand them but fools will not.

CC Adi 4.233: Anyone who has captured Lord Caitanya Mahaprabhu and Lord Nityananda Prabhu in his heart will become blissful by hearing all these transcendental conclusions.

CC Adi 4.234: All these conclusions are like the newly grown twigs of a mango tree; they are always pleasing to the devotees, who in this way resemble cuckoo birds.

CC Adi 4.235: The camellike nondevotees cannot enter into these topics. Therefore there is special jubilation in my heart.

CC Adi 4.236: For fear of them I do not wish to speak, but if they do not understand, then what can be happier in all the three worlds?

CC Adi 4.237: Therefore after offering obeisances to the devotees, for their satisfaction I shall speak without hesitating.

CC Adi 4.238: Once Lord Krsna considered within His heart, "Everyone says that I am complete bliss, full of all rasas.

CC Adi 4.239: "All the world derives pleasure from Me. Is there anyone who can give Me pleasure?"

CC Adi 4.240: "One who has a hundred times more qualities than Me could give pleasure to My mind.

CC Adi 4.241: "One more qualified than Me is impossible to find in the world. But in Radha alone I feel the presence of one who can give Me pleasure.

CC Adi 4.242-243: "Although My beauty defeats the beauty of ten million Cupids, although it is unequaled and unsurpassed, and although it gives pleasure to the three worlds, seeing Radharani gives pleasure to My eyes.

CC Adi 4.244: "The vibration of My transcendental flute attracts the three worlds, but My ears are enchanted by the sweet words of Srimati Radharani.

CC Adi 4.245: "Although My body lends fragrance to the entire creation, the scent of Radharani's limbs captivates My mind and heart.

CC Adi 4.246: "Although the entire creation is full of different tastes because of Me, I am charmed by the nectarean taste of the lips of Srimati Radharani.

CC Adi 4.247: "And although My touch is cooler than ten million moons, I am refreshed by the touch of Srimati Radhika.

CC Adi 4.248: "Thus although I am the source of happiness for the entire world, the beauty and attributes of Sri Radhika are My life and soul.

CC Adi 4.249: "In this way My affectionate feelings for Srimati Radharani may be understood, but on analysis I find them contradictory.

CC Adi 4.250: "My eyes are fully satisfied when I look upon Srimati Radharani, but by looking upon Me, She becomes even more advanced in satisfaction.

CC Adi 4.251: "The flutelike murmur of the bamboos rubbing against one another steals Radharani's consciousness, for She thinks it to be the sound of My flute. And She embraces a tamala tree, mistaking it for Me.

CC Adi 4.252: "'I have gotten the embrace of Sri Krsna,' She thinks, 'so now My life is fulfilled.' Thus She remains immersed in pleasing Krsna, taking the tree in Her arms.

CC Adi 4.253: "When a favorable breeze carries to Her the fragrance of My body, She is blinded by love and tries to fly into that breeze.

CC Adi 4.254: "When She tastes the betel chewed by Me, She merges in an ocean of joy and forgets everything else.

CC Adi 4.255: "Even with hundreds of mouths I could not express the transcendental pleasure She derives from My association.

CC Adi 4.256: "Seeing the luster of Her complexion after Our pastimes together, I forget My own identity in happiness.

CC Adi 4.257: "The sage Bharata has said that the mellows of lover and beloved are equal. But he does not know the mellows of My Vrndavana.

CC Adi 4.258: "The happiness I feel when meeting Radharani is a hundred times greater than the happiness I get from meeting others.

CC Adi 4.259: "'My dear auspicious Radharani, Your body is the source of all beauty. Your red lips are softer than the sense of immortal sweetness, Your face bears the aroma of a lotus flower, Your sweet words defeat the vibrations of the cuckoo, and Your limbs are cooler than the pulp of sandalwood. All My transcendental senses are overwhelmed in ecstatic pleasure by

tasting You, who are completely decorated by beautiful qualities.'

CC Adi 4.260: "'Her eyes are enchanted by the beauty of Lord Krsna, the enemy of . Her body thrills in pleasure at His touch. Her ears are always attracted to His sweet voice, Her nostrils are enchanted by His fragrance, and Her tongue hankers for the nectar of His soft lips. She hangs down her lotuslike face, exercising self-control only by pretense, but She cannot help showing the external signs of Her spontaneous love for Lord Krsna.'

CC Adi 4.261: "Considering this, I can understand that some unknown mellow in Me controls the entire existence of My captivator, Srimati Radharani.

CC Adi 4.262: "I am always eager to taste the joy that Radharani derives from Me.

CC Adi 4.263: "In spite of various efforts, I have not been able to taste it. But My desire to relish that pleasure increases as I smell its sweetness.

CC Adi 4.264: "Formerly I appeared in the world to taste mellows, and I tasted the mellows of pure love in various ways.

CC Adi 4.265: "I taught devotional service that springs from the devotees' spontaneous love by demonstrating it with My pastimes.

CC Adi 4.266: "But these three desires of Mine were not satisfied, for one cannot enjoy them in a contrary position.

CC Adi 4.267: "Unless I accept the luster of the ecstatic love of Sri Radhika, these three desires cannot be fulfilled.

CC Adi 4.268: "Therefore, assuming Radharani's sentiments and bodily complexion, I shall descend to fulfill these three desires."

CC Adi 4.269: In this way Lord Krsna came to a decision. Simultaneously, the time came for the incarnation of the age.

CC Adi 4.270: At that time Sri Advaita was earnestly worshiping Him. Advaita attracted Him with His loud calls.

CC Adi 4.271-272: First Lord Krsna made His parents and elders appear. Then Krsna Himself, with the sentiments and complexion of Radhika, appeared in Navadvipa, like the full moon, from the womb of mother Saci, which is like an ocean of pure milk.

CC Adi 4.273: Meditating on the lotus feet of Sri Rupa Gosvami, I have thus explained the sixth verse.

CC Adi 4.274: I can support the explanation of these two verses [verses 5 and 6 of the First Chapter] with a verse by Sri Rupa Gosvami.

CC Adi 4.275: "Lord Krsna desired to taste the limitless nectarean mellows of the love possessed by one of His multitude of loving damsels [Sri Radha], and so He has assumed the form of Lord Caitanya. He has tasted that love while hiding His own dark complexion with Her effulgent yellow color. May that Lord Caitanya confer upon us His grace."

CC Adi 4.276: Thus the auspicious invocation, the essential nature of the truth of Lord Caitanya, and the need for His appearance have been set forth in six verses.

CC Adi 4.277: Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Adi 5 Summary

CC Adi 5.1: Let me offer my obeisances to Lord Sri Nityananda, the Supreme Personality of Godhead, whose opulence is wonderful and unlimited. By His will, even a fool can understand His identity.

CC Adi 5.2: All glories to Sri Caitanya Mahaprabhu! All glories to Lord Nityananda! All glories to Advaita Acarya! And all glories to all the devotees of Lord Caitanya Mahaprabhu!

CC Adi 5.3: I have described the glory of Sri Krsna Caitanya in six verses. Now, in five verses I shall describe the glory of Lord Nityananda.

CC Adi 5.4: The Supreme Personality of Godhead, Krsna, is the fountainhead of all incarnations. Lord Balarama is His second body.

CC Adi 5.5: These two are one and the same identity. They differ only in form. Lord Balarama is the first bodily expansion of Krsna, and He assists in Lord Krsna's transcendental pastimes.

CC Adi 5.6: That original Lord Krsna appeared in Navadvipa as Lord Caitanya, and Balarama appeared with Him as Lord Nityananda.

CC Adi 5.7: May Sri Nityananda Rama be the object of my constant remembrance. Sankarsana, Sesa Naga and the Visnus who lie on the Karana Ocean, Garbha Ocean and ocean of milk are His plenary portions and the portions of His plenary portions.

CC Adi 5.8: Lord Balarama is the original Sankarsana. He assumes five other forms to serve Lord Krsna.

CC Adi 5.9: He Himself helps in the pastimes of Lord Krsna, and He does the work of creation in four other forms.

CC Adi 5.10: He executes the orders of Lord Krsna in the work of creation, and in the form of Lord Sesa He serves Krsna in various ways.

CC Adi 5.11: In all the forms He tastes the transcendental bliss of serving Krsna. That same Balarama is Lord Nityananda, the companion of Lord Gaurasundara.

CC Adi 5.12: I have explained the seventh verse in four subsequent verses. By these verses all the world can know the truth about Lord Nityananda.

CC Adi 5.13: I surrender unto the lotus feet of Sri Nityananda Rama, who is known as Sankarsana in the midst of the catur-vyuha [consisting of Vasudeva, Sankarsana, Pradyumna and Aniruddha]. He possesses full opulences and resides in Vaikunthaloka, far beyond the material creation.

CC Adi 5.14: Beyond the material nature lies the realm known as paravyoma, the spiritual sky. Like Lord Krsna Himself, it possesses all transcendental attributes, such as the six opulences.

CC Adi 5.15: That Vaikuntha region is all-pervading, infinite and supreme. It is the residence

of Lord Krsna and His incarnations.

CC Adi 5.16: In the highest region of that spiritual sky is the spiritual planet called Krsnaloka. It has three divisions — Dvaraka, Mathura and Gokula.

CC Adi 5.17: Sri Gokula, the highest of all, is also called Vraja, Goloka, Svetadvipa and Vrndavana.

CC Adi 5.18: Like the transcendental body of Lord Krsna, Gokula is all-pervading, infinite and supreme. It expands both above and below, without any restriction.

CC Adi 5.19: That abode is manifested within the material world by the will of Lord Krsna. It is identical to that original Gokula; they are not two different bodies.

CC Adi 5.20: The land there is touchstone [cintamani], and the forests abound with desire trees. Material eyes see it as an ordinary place.

CC Adi 5.21: But with the eyes of love of Godhead one can see its real identity as the place where Lord Krsna performs His pastimes with the cowherd boys and cowherd girls.

CC Adi 5.22: "I worship Govinda, the primeval Lord, the first progenitor, who is tending cows yielding all desires in abodes built with spiritual gems and surrounded by millions of purpose trees. He is always served with great reverence and affection by hundreds and thousands of goddesses of fortune."

CC Adi 5.23: Lord Krsna manifests His own form in Mathura and Dvaraka. He enjoys pastimes in various ways by expanding into the quadruple forms.

CC Adi 5.24: Vasudeva, Sankarsana, Pradyumna and Aniruddha are the primary quadruple forms, from whom all other quadruple forms are manifested. They are all purely transcendental.

CC Adi 5.25: Only in these three places [Dvaraka, Mathura and Gokula] does the all-sporting Lord Krsna perform His endless pastimes with His personal associates.

CC Adi 5.26: In the Vaikuntha planets of the spiritual sky the Lord manifests His identity as Narayana and performs pastimes in various ways.

CC Adi 5.27-28: Krsna's own form has only two hands, but in the form of Lord Narayana He has four hands. Lord Narayana holds a conchshell, disc, club and lotus flower, and He is full of great opulence. The sri, bhū and nīla energies serve at His lotus feet.

CC Adi 5.29: Although His pastimes are His only characteristic functions, by His causeless mercy He performs one activity for the fallen souls.

CC Adi 5.30: He delivers the fallen living entities by offering them the four kinds of liberation — salokya, samipya, sarsti and sarupya.

CC Adi 5.31: Those who attain brahma-sayujya liberation cannot gain entrance into Vaikuntha; their residence is outside the Vaikuntha planets.

CC Adi 5.32: Outside the Vaikuntha planets is the atmosphere of the glowing effulgence, which consists of the supremely bright rays of the body of Lord Krsna.

CC Adi 5.33: That region is called Siddhaloka, and it is beyond the material nature. Its essence

is spiritual, but it does not have spiritual varieties.

CC Adi 5.34: It is like the homogeneous effulgence around the sun. But inside the sun are the chariots, horses and other opulences of the sun-god.

CC Adi 5.35: "As through devotion to the Lord one can attain His abode, many have attained that goal by abandoning their sinful activities and absorbing their minds in the Lord through lust, envy, fear or affection."

CC Adi 5.36: "Where it has been stated that the Lord's enemies and devotees attain the same destination, this refers to the ultimate oneness of Brahman and Lord Krsna. This may be understood by the analogy of the sun and the sunshine, in which Brahman is like the sunshine and Krsna Himself is like the sun."

CC Adi 5.37: Thus in the spiritual sky there are varieties of pastimes within the spiritual energy. Outside the Vaikuntha planets appears the impersonal reflection of light.

CC Adi 5.38: That impersonal Brahman effulgence consists only of the effulgent rays of the Lord. Those fit for sayujya liberation merge into that effulgence.

CC Adi 5.39: "Beyond the region of ignorance [the material cosmic manifestation] lies the realm of Siddhaloka. The Siddhas reside there, absorbed in the bliss of Brahman. Demons killed by the Lord also attain that realm."

CC Adi 5.40: In that spiritual sky, on the four sides of Narayana, are the second expansions of the quadruple expansions of Dvaraka.

CC Adi 5.41: Vasudeva, Sankarsana, Pradyumna and Aniruddha constitute this second quadruple. They are purely transcendental.

CC Adi 5.42: There [in the spiritual sky] the personal feature of Balarama called Maha-sankarsana is the shelter of the spiritual energy. He is the primary cause, the cause of all causes.

CC Adi 5.43: One variety of the pastimes of the spiritual energy is described as pure goodness [visuddha-sattva]. It comprises all the abodes of Vaikuntha.

CC Adi 5.44: The six attributes are all spiritual. Know for certain that they are all manifestations of the opulence of Sankarsana.

CC Adi 5.45: There is one marginal potency, known as the jiva. Maha-sankarsana is the shelter of all jivas.

CC Adi 5.46: Sankarsana is the original shelter of the purusa, from whom this world is created and in whom it is dissolved.

CC Adi 5.47: He [Sankarsana] is the shelter of everything. He is wonderful in every respect, and His opulences are infinite. Even Ananta cannot describe His glory.

CC Adi 5.48: That Sankarsana, who is transcendental pure goodness, is a partial expansion of Nityananda Balarama.

CC Adi 5.49: I have briefly explained the eighth verse. Now please listen with attention as I explain the ninth verse.

CC Adi 5.50: I offer my full obeisances unto the feet of Sri Nityananda Rama, whose partial representation called Karanodakasayi Visnu, lying on the Karana Ocean, is the original purusa, the master of the illusory energy, and the shelter of all the universes.

CC Adi 5.51: Outside the Vaikuntha planets is the impersonal Brahman effulgence, and beyond that effulgence is the Karana Ocean, or Causal Ocean.

CC Adi 5.52: Surrounding Vaikuntha is a mass of water that is endless, unfathomed and unlimited.

CC Adi 5.53: The earth, water, fire, air and ether of Vaikuntha are all spiritual. Material elements are not found there.

CC Adi 5.54: The water of the Karana Ocean, which is the original cause, is therefore spiritual. The sacred Ganges, which is but a drop of it, purifies the fallen souls.

CC Adi 5.55: In that ocean lies a plenary portion of Lord Sankarsana.

CC Adi 5.56: He is known as the first purusa, the creator of the total material energy. He, the cause of the universes, the first incarnation, casts His glance over maya.

CC Adi 5.57: Maya-sakti resides outside the Karana Ocean. Maya cannot touch its waters.

CC Adi 5.58: Maya has two varieties of existence. One is called pradhana or prakrti. It supplies the ingredients of the material world.

CC Adi 5.59: Because prakrti is dull and inert, it cannot actually be the cause of the material world. But Lord Krsna shows His mercy by infusing His energy into the dull, inert material nature.

CC Adi 5.60: Thus prakrti, by the energy of Lord Krsna, becomes the secondary cause, just as iron becomes red-hot by the energy of fire.

CC Adi 5.61: Therefore Lord Krsna is the original cause of the cosmic manifestation. Prakrti is like the nipples on the neck of a goat, for they cannot give any milk.

CC Adi 5.62: The maya aspect of material nature is the immediate cause of the cosmic manifestation. But it cannot be the real cause, for the original cause is Lord Narayana.

CC Adi 5.63: Just as the original cause of an earthen pot is the potter, so the creator of the material world is the first purusa incarnation [Karanarnavasayi Visnu].

CC Adi 5.64: Lord Krsna is the creator, and maya only helps Him as an instrument, just like the potter's wheel and other instruments, which are the instrumental causes of a pot.

CC Adi 5.65: The first purusa casts His glance at maya from a distance, and thus He impregnates her with the seed of life in the form of the living entities.

CC Adi 5.66: The reflected rays of His body mix with maya, and thus maya gives birth to myriad universes.

CC Adi 5.67: The purusa enters each and every one of the countless universes. He manifests Himself in as many separate forms as there are universes.

CC Adi 5.68: When the purusa exhales, the universes are manifested with each outward breath.

CC Adi 5.69: Thereafter, when He inhales, all the universes again enter His body.

CC Adi 5.70: Just as atomic particles of dust pass through the openings of a window, so the networks of universes pass through the pores of the skin of the purusa.

CC Adi 5.71: "The Brahmas and other lords of the mundane worlds appear from the pores of Maha-Visnu and remain alive for the duration of His one exhalation. I adore the primeval Lord, Govinda, of whom Maha-Visnu is a portion of a plenary portion."

CC Adi 5.72: "Where am I, a small creature of seven spans the measure of my own hand? I am enclosed in the universe composed of material nature, the total material energy, false ego, ether, air, water and earth. And what is Your glory? Unlimited universes pass through the pores of Your body just like particles of dust passing through the opening of a window."

CC Adi 5.73: A part of a part of a whole is called a kala. Sri Balarama is the counterform of Lord Govinda.

CC Adi 5.74: Balarama's own expansion is called Maha-sankarsana, and His fragment, the purusa, is counted as a kala, or a part of a plenary portion.

CC Adi 5.75: I say that this kala is Maha-Visnu. He is the Maha-purusa, who is the source of the other purusas and who is all-pervading.

CC Adi 5.76: Garbhodasayi and Ksirodasayi are both called purusas. They are plenary portions of Karanodasayi Visnu, the first purusa, who is the abode of all the universes.

CC Adi 5.77: "Visnu has three forms called purusas. The first, Maha-Visnu, is the creator of the total material energy [mahat], the second is Garbhodasayi, who is situated within each universe, and the third is Ksirodasayi, who lives in the heart of every living being. He who knows these three becomes liberated from the clutches of maya."

CC Adi 5.78: Although Karanodasayi Visnu is called a kala of Lord Krsna, He is the source of Matsya, Kurma and the other incarnations.

CC Adi 5.79: "All these incarnations of Godhead are either plenary portions or parts of the plenary portions of the purusa-avatars. But Krsna is the Supreme Personality of Godhead Himself. In every age He protects the world through His different features when the world is disturbed by the enemies of Indra."

CC Adi 5.80: That purusa [Karanodakasayi Visnu] is the performer of creation, maintenance and destruction. He manifests Himself in many incarnations, for He is the maintainer of the world.

CC Adi 5.81: That fragment of the Supreme Lord, known as the Maha-purusa, appears for the purpose of creation, maintenance and annihilation and is called an incarnation.

CC Adi 5.82: That Maha-purusa is identical with the Personality of Godhead. He is the original incarnation, the seed of all others, and the shelter of everything.

CC Adi 5.83: "The purusa [Maha-Visnu] is the primary incarnation of the Supreme Personality

of Godhead. Time, nature, prakṛti (as cause and effect), the mind, the material elements, false ego, the modes of nature, the senses, the universal form, complete independence and the moving and nonmoving beings appear subsequently as His opulences."

CC Adi 5.84: "In the beginning of the creation, the Lord expanded Himself in the form of the puruṣa incarnation, accompanied by all the ingredients of material creation. First He created the sixteen principal energies suitable for creation. This was for the purpose of manifesting the material universes."

CC Adi 5.85: Although the Lord is the shelter of everything and although all the universes rest in Him, He, as the Supersoul, is also the support of everything.

CC Adi 5.86: Although He is thus connected with the material energy in two ways, He does not have the slightest contact with it.

CC Adi 5.87: "This is the opulence of the Lord. Although situated within the material nature, He is never affected by the modes of nature. Similarly, those who have surrendered to Him and have fixed their intelligence upon Him are not influenced by the modes of nature."

CC Adi 5.88: Thus the Bhagavad-gīta also states again and again that the Absolute Truth always possesses inconceivable power.

CC Adi 5.89: [Lord Kṛṣṇa said:] "I am situated in the material world, and the world rests in Me. But at the same time I am not situated in the material world, nor does it rest in Me in truth."

CC Adi 5.90: "O Arjuna, you should know this as My inconceivable opulence." This is the meaning propagated by Lord Kṛṣṇa in the Bhagavad-gīta.

CC Adi 5.91: That Maha-puruṣa [Karanodakasayi Viṣṇu] is known as a plenary part of Him who is Lord Nityānanda Balarama, the favorite associate of Lord Caitanya.

CC Adi 5.92: I have thus explained the ninth verse, and now I shall explain the tenth. Please listen with rapt attention.

CC Adi 5.93: I offer my full obeisances unto the feet of Sri Nityānanda Rama, a partial part of whom is Garbhodakasayi Viṣṇu. From the navel of Garbhodakasayi Viṣṇu sprouts the lotus that is the birthplace of Brahma, the engineer of the universe. The stem of that lotus is the resting place of the multitude of planets.

CC Adi 5.94: After creating millions of universes, the first puruṣa entered into each of them in a separate form, as Sri Garbhodakasayi.

CC Adi 5.95: Entering the universe, He found only darkness, with no place in which to reside. Thus He began to consider.

CC Adi 5.96: Then He created water from the perspiration of His own body and with that water filled half the universe.

CC Adi 5.97: The universe measures five hundred million yojanas. Its length and breadth are one and the same.

CC Adi 5.98: After filling half the universe with water, He made His own residence therein and manifested the fourteen worlds in the other half.

CC Adi 5.99: There He manifested Vaikuntha as His own abode and rested in the waters on the bed of Lord Sesa.

CC Adi 5.100-101: He lay there with Ananta as His bed. Lord Ananta is a divine serpent having thousands of heads, thousands of faces, thousands of eyes and thousands of hands and feet. He is the seed of all incarnations and is the cause of the material world.

CC Adi 5.102: From His navel grew a lotus flower, which became the birthplace of Lord Brahma.

CC Adi 5.103: Within the stem of that lotus were the fourteen worlds. Thus the Supreme Lord, as Brahma, created the entire creation.

CC Adi 5.104: And as Lord Visnu He maintains the entire world. Lord Visnu, being beyond all material attributes, has no touch with the material qualities.

CC Adi 5.105: Assuming the form of Rudra, He destroys the creation. Thus creation, maintenance and dissolution are created by His will.

CC Adi 5.106: He is the Supersoul, Hiranyagarbha, the cause of the material world. The universal form is conceived as His expansion.

CC Adi 5.107: That Lord Narayana is a part of a plenary part of Lord Nityananda Balarama, who is the source of all incarnations.

CC Adi 5.108: I have thus explained the tenth verse. Now please listen to the meaning of the eleventh verse with all your mind.

CC Adi 5.109: I offer my respectful obeisances unto the feet of Sri Nityananda Rama, whose secondary part is the Visnu lying in the ocean of milk. That Ksirodakasayi Visnu is the Supersoul of all living entities and the maintainer of all the universes. Sesa Naga is His further subpart.

CC Adi 5.110: The material planets rest within the stem that grows from the lotus navel of Lord Narayana. Among these planets are seven oceans.

CC Adi 5.111: There, in part of the ocean of milk, lies Svetadvipa, the abode of the sustainer, Lord Visnu.

CC Adi 5.112: He is the Supersoul of all living entities. He maintains this material world, and He is its Lord.

CC Adi 5.113: In the ages and millenniums of Manu, He appears as different incarnations to establish the principles of real religion and vanquish the principles of irreligion.

CC Adi 5.114: Unable to see Him, the demigods go to the shore of the ocean of milk and offer prayers to Him.

CC Adi 5.115: He then descends to maintain the material world. His unlimited opulences cannot be counted.

CC Adi 5.116: That Lord Visnu is but a part of a part of a plenary portion of Lord Nityananda, who is the source of all incarnations.

CC Adi 5.117: That same Lord Visnu, in the form of Lord Sesa, holds the planets upon His heads, although He does not know where they are, for He cannot feel their existence upon His heads.

CC Adi 5.118: His thousands of extended hoods are adorned with dazzling jewels surpassing the sun.

CC Adi 5.119: The universe, which measures five hundred million yojanas in diameter, rests on one of His hoods like a mustard seed.

CC Adi 5.120: That Ananta Sesa is the devotee incarnation of Godhead. He knows nothing but service to Lord Krsna.

CC Adi 5.121: With His thousands of mouths He sings the glories of Lord Krsna, but although He always sings in that way, He does not find an end to the qualities of the Lord.

CC Adi 5.122: The four Kumaras hear Srimad-Bhagavatam from His lips, and they in turn repeat it in the transcendental bliss of love of Godhead.

CC Adi 5.123: He serves Lord Krsna, assuming all the following forms: umbrella, slippers, bedding, pillow, garments, resting chair, residence, sacred thread and throne.

CC Adi 5.124: He is thus called Lord Sesa, for He has attained the ultimate end of servitude to Krsna. He takes many forms for the service of Krsna, and thus He serves the Lord.

CC Adi 5.125: That person of whom Lord Ananta is a kala, or part of a plenary part, is Lord Nityananda Prabhu. Who, therefore, can know the pastimes of Lord Nityananda?

CC Adi 5.126: From these conclusions we can know the limit of the truth of Lord Nityananda. But what glory is there in calling Him Ananta?

CC Adi 5.127: But I accept it as the truth because it has been said by devotees. Since He is the source of all incarnations, everything is possible in Him.

CC Adi 5.128: They know that there is no difference between the incarnation and the source of all incarnations. Previously Lord Krsna was regarded in the light of different principles by different people.

CC Adi 5.129: Some said that Krsna was directly Lord Nara-Narayana, and some called Him Lord Vamanadeva incarnate.

CC Adi 5.130: Some called Lord Krsna an incarnation of Lord Ksirodakasayi. All these names are true; nothing is impossible.

CC Adi 5.131: When the Supreme Personality of Godhead Krsna appears, He is the shelter of all plenary parts. Thus at that time all His plenary portions join in Him.

CC Adi 5.132: In whatever form one knows the Lord, one speaks of Him in that way. In this there is no falsity, since everything is possible in Krsna.

CC Adi 5.133: Therefore Lord Caitanya Mahaprabhu has exhibited to everyone all the pastimes of all the various incarnations.

CC Adi 5.134: Thus Lord Nityananda has unlimited incarnations. In transcendental emotion He

calls Himself a servant of Lord Caitanya.

CC Adi 5.135: Sometimes He serves Lord Caitanya as His guru, sometimes as His friend and sometimes as His servant, just as Lord Balarama played with Lord Krsna in these three different moods in Vraja.

CC Adi 5.136: Playing like a bull, Lord Balarama fights with Krsna head to head. And sometimes Lord Krsna massages the feet of Lord Balarama.

CC Adi 5.137: He considers Himself a servant and knows Krsna to be His master. Thus He regards Himself as a fragment of His plenary portion.

CC Adi 5.138: "Acting just like ordinary boys, They played like roaring bulls as They fought each other, and They imitated the calls of various animals."

CC Adi 5.139: "Sometimes when Lord Krsna's elder brother, Lord Balarama, felt tired after playing and lay His head on the lap of a cowherd boy, Lord Krsna Himself served Him by massaging His feet."

CC Adi 5.140: "Who is this mystic power, and where has she come from? Is she a demigod or a demoness? She must be the illusory energy of My master, Lord Krsna, for who else can bewilder Me?"

CC Adi 5.141: "What is the value of a throne to Lord Krsna? The masters of the various planetary systems accept the dust of His lotus feet on their crowned heads. That dust makes the holy places sacred, and even Lord Brahma, Lord Siva, Laksmi and I Myself, who are all portions of His plenary portion, eternally carry that dust on our heads."

CC Adi 5.142: Lord Krsna alone is the supreme controller, and all others are His servants. They dance as He makes them do so.

CC Adi 5.143: Thus Lord Caitanya is also the only controller. All others are His associates or servants.

CC Adi 5.144-145: His elders such as Lord Nityananda, Advaita Acarya and Srivasa Thakura, as well as His other devotees — whether His juniors, equals or superiors — are all His associates who help Him in His pastimes. Lord Gauranga fulfills His aims with their help.

CC Adi 5.146: Sri Advaita Acarya and Srila Nityananda Prabhu, who are plenary parts of the Lord, are His principal associates. With these two the Lord performs His pastimes in various ways.

CC Adi 5.147: Lord Advaita Acarya is directly the Supreme Personality of Godhead. Although Lord Caitanya accepts Him as His preceptor, Advaita Acarya is a servant of the Lord.

CC Adi 5.148: I cannot describe the truth of Advaita Acarya. He has delivered the entire world by making Lord Krsna descend.

CC Adi 5.149: Lord Nityananda Svarupa formerly appeared as Laksmāna and served Lord Ramacandra as His younger brother.

CC Adi 5.150: The activities of Lord Rama were full of suffering, but Laksmāna, of His own accord, tolerated that suffering.

CC Adi 5.151: As a younger brother He could not stop Lord Rama from His resolution, and so He remained silent, although unhappy in His mind.

CC Adi 5.152: When Lord Krsna appeared, He [Balarama] became His elder brother to serve Him to His heart's content and make Him enjoy all sorts of happiness.

CC Adi 5.153: Sri Rama and Sri Laksmana, who are plenary portions of Lord Krsna and Lord Balarama respectively, entered into Them at the time of Krsna's and Balarama's appearance.

CC Adi 5.154: Krsna and Balarama present Themselves as younger brother and elder brother, but in the scriptures They are described as the original Supreme Personality of Godhead and His expansion.

CC Adi 5.155: "I worship Govinda, the primeval Lord, who by His various plenary portions appears in the world in different forms and incarnations such as Lord Rama, but who personally appears in His supreme original form as Lord Krsna."

CC Adi 5.156: Lord Caitanya is the same Lord Krsna, and Lord Nityananda is Lord Balarama. Lord Nityananda fulfills all of Lord Caitanya's desires.

CC Adi 5.157: The ocean of Lord Nityananda's glories is infinite and unfathomable. Only by His mercy can I touch even a drop of it.

CC Adi 5.158: Please listen to another glory of His mercy. He made a fallen living entity climb to the highest limit.

CC Adi 5.159: To disclose it is not proper, for it should be kept as confidential as the Vedas, yet I shall speak of it to make His mercy known to all.

CC Adi 5.160: O Lord Nityananda, I write of Your mercy out of great exultation. Please forgive me for my offenses.

CC Adi 5.161: Lord Nityananda Prabhu had a servant named Sri Minaketana Ramadasa, who was a reservoir of love.

CC Adi 5.162: At my house there was sankirtana day and night, and therefore he visited there, having been invited.

CC Adi 5.163: Absorbed in emotional love, he sat in my courtyard, and all the Vaisnavas bowed down at his feet.

CC Adi 5.164: In a joyful mood of love of God he sometimes climbed upon the shoulder of someone offering obeisances, and sometimes he struck others with his flute or mildly slapped them.

CC Adi 5.165: When someone saw the eyes of Minaketana Ramadasa, tears would automatically flow from his own eyes, for a constant shower of tears flowed from the eyes of Minaketana Ramadasa.

CC Adi 5.166: Sometimes there were eruptions of ecstasy like kadamba flowers on some parts of his body, and sometimes one limb would be stunned while another would be trembling.

CC Adi 5.167: Whenever he shouted aloud the name Nityananda, the people around him were filled with great wonder and astonishment.

CC Adi 5.168: One respectable brahmana named Sri Gunarnava Misra was serving the Deity.

CC Adi 5.169: When Minaketana was seated in the yard, this brahmana did not offer him respect. Seeing this, Sri Ramadasa became angry and spoke.

CC Adi 5.170: "Here I find the second Romaharsana-suta, who did not stand to show honor when he saw Lord Balarama."

CC Adi 5.171: After saying this, he danced and sang to his heart's content, but the brahmana did not become angry, for he was then serving Lord Krsna.

CC Adi 5.172: At the end of the festival Minaketana Ramadasa went away, offering his blessings to everyone. At that time he had some controversy with my brother.

CC Adi 5.173: My brother had firm faith in Lord Caitanya but only a dim glimmer of faith in Lord Nityananda.

CC Adi 5.174: Knowing this, Sri Ramadasa felt unhappy in his mind. I then rebuked my brother.

CC Adi 5.175: "These two brothers," I told him, "are like one body; They are identical manifestations. If you do not believe in Lord Nityananda, you will fall down.

CC Adi 5.176: "If you have faith in one but disrespect the other, your logic is like the logic of accepting half a hen.

CC Adi 5.177: "It would be better to be an atheist by slighting both brothers than a hypocrite by believing in one and slighting the other."

CC Adi 5.178: Thus Sri Ramadasa broke his flute in anger and went away, and at that time my brother fell down.

CC Adi 5.179: I have thus described the power of the servants of Lord Nityananda. Now I shall describe another characteristic of His mercy.

CC Adi 5.180: That night Lord Nityananda appeared to me in a dream because of my good quality in chastising my brother.

CC Adi 5.181: In the village of Jhamatapura, which is near Naihati, Lord Nityananda appeared to me in a dream.

CC Adi 5.182: I fell at His feet, offering my obeisances, and He then placed His own lotus feet upon my head.

CC Adi 5.183: "Arise! Get up!" He told me again and again. Upon rising, I was greatly astonished to see His beauty.

CC Adi 5.184: He had a glossy blackish complexion, and His tall, strong, heroic stature made Him seem like Cupid himself.

CC Adi 5.185: He had beautifully formed hands, arms and legs, and eyes like lotus flowers. He wore a silk cloth, with a silk turban on His head.

CC Adi 5.186: He wore golden earrings on His ears, and golden armlets and bangles. He wore tinkling anklets on His feet and a garland of flowers around His neck.

CC Adi 5.187: His body was anointed with sandalwood pulp, and He was nicely decorated with tilaka. His movements surpassed those of a maddened elephant.

CC Adi 5.188: His face was more beautiful than millions upon millions of moons, and His teeth were like pomegranate seeds because of His chewing betel.

CC Adi 5.189: His body moved to and fro, right and left, for He was absorbed in ecstasy. He chanted "Krsna, Krsna" in a deep voice.

CC Adi 5.190: His red stick moving in His hand, He seemed like a maddened lion. All around the four sides of His feet were bumblebees.

CC Adi 5.191: His devotees, dressed like cowherd boys, surrounded His feet like so many bees and also chanted "Krsna, Krsna," absorbed in ecstatic love.

CC Adi 5.192: Some of them played horns and flutes, and others danced and sang. Some of them offered betel nuts, and others waved camara fans about Him.

CC Adi 5.193: Thus I saw such opulence in Lord Nityananda Svarupa. His wonderful form, qualities and pastimes are all transcendental.

CC Adi 5.194: I was overwhelmed with transcendental ecstasy, not knowing anything else. Then Lord Nityananda smiled and spoke to me as follows.

CC Adi 5.195: "O my dear Krsnadasa, do not be afraid. Go to Vrndavana, for there you will attain all things."

CC Adi 5.196: After saying this, He directed me toward Vrndavana by waving His hand. Then He disappeared with His associates.

CC Adi 5.197: I fainted and fell to the ground, my dream broke, and when I regained consciousness I saw that morning had come.

CC Adi 5.198: I thought about what I had seen and heard and concluded that the Lord had ordered me to proceed to Vrndavana at once.

CC Adi 5.199: That very second I started for Vrndavana, and by His mercy I reached there in great happiness.

CC Adi 5.200: All glory, all glory to Lord Nityananda Balarama, by whose mercy I have attained shelter in the transcendental abode of Vrndavana!

CC Adi 5.201: All glory, all glory to the merciful Lord Nityananda, by whose mercy I have attained shelter at the lotus feet of Sri Rupa and Sri Sanatana!

CC Adi 5.202: By His mercy I have attained the shelter of the great personality Sri Raghunatha dasa Gosvami, and by His mercy I have found the refuge of Sri Svarupa Damodara.

CC Adi 5.203: By the mercy of Sanatana Gosvami I have learned the final conclusions of devotional service, and by the grace of Sri Rupa Gosvami I have tasted the highest nectar of devotional service.

CC Adi 5.204: All glory, all glory to the lotus feet of Lord Nityananda, by whose mercy I have attained Sri Radha-Govinda!

CC Adi 5.205: I am more sinful than Jagai and Madhai and even lower than the worms in the stool.

CC Adi 5.206: Anyone who hears my name loses the results of his pious activities. Anyone who utters my name becomes sinful.

CC Adi 5.207: Who in this world but Nityananda could show His mercy to such an abominable person as me?

CC Adi 5.208: Because He is intoxicated by ecstatic love and is an incarnation of mercy, He does not distinguish between the good and the bad.

CC Adi 5.209: He delivers all those who fall down before Him. Therefore He has delivered such a sinful and fallen person as me.

CC Adi 5.210: Although I am sinful and I am the most fallen, He has conferred upon me the lotus feet of Sri Rupa Gosvami.

CC Adi 5.211: I am not fit to speak all these confidential words about my visiting Lord Madana Gopala and Lord Govinda.

CC Adi 5.212: Lord Madana Gopala, the chief Deity of Vrndavana, is the enjoyer of the rasa dance and is directly the son of the King of Vraja.

CC Adi 5.213: He enjoys the rasa dance with Srimati Radharani, Sri Lalita and others. He manifests Himself as the Cupid of Cupids.

CC Adi 5.214: "Wearing yellow garments and decorated with a flower garland, Lord Krsna, appearing among the gopis with His smiling lotus face, looked directly like the charmer of the heart of Cupid."

CC Adi 5.215: With Radha and Lalita serving Him on His two sides, He attracts the hearts of all by His own sweetness.

CC Adi 5.216: The mercy of Lord Nityananda showed me Sri Madana-mohana and gave me Sri Madana-mohana as my Lord and master.

CC Adi 5.217: He granted to one as low as me the sight of Lord Govinda. Words cannot describe this, nor is it fit to be disclosed.

CC Adi 5.218-219: On an altar made of gems in the principal temple of Vrndavana, amidst a forest of desire trees, Lord Govinda, the son of the King of Vraja, sits upon a throne of gems and manifests His full glory and sweetness, thus enchanting the entire world.

CC Adi 5.220: By His left side is Srimati Radharani and Her personal friends. With them Lord Govinda enjoys the rasa-lila and many other pastimes.

CC Adi 5.221: Lord Brahma, sitting on his lotus seat in his own abode, always meditates on Him and worships Him with the mantra consisting of eighteen syllables.

CC Adi 5.222: Everyone in the fourteen worlds meditates upon Him, and all the denizens of Vaikuntha sing of His qualities and pastimes.

CC Adi 5.223: The goddess of fortune is attracted by His sweetness, which Srila Rupa Gosvami has described in this way:

CC Adi 5.224: "My dear friend, if you are indeed attached to your worldly friends, do not look at the smiling face of Lord Govinda as He stands on the bank of the Yamuna at Kesighata. Casting sidelong glances, He places His flute to His lips, which seem like newly blossomed twigs. His transcendental body, bending in three places, appears very bright in the moonlight."

CC Adi 5.225: Without a doubt He is directly the son of the King of Vraja. Only a fool considers Him a statue.

CC Adi 5.226: For that offense, he cannot be liberated. Rather, he will fall into a terrible hellish condition. What more should I say?

CC Adi 5.227: Therefore who can describe the mercy of the lotus feet of Him [Lord Nityananda] by whom I have attained the shelter of this Lord Govinda?

CC Adi 5.228: All the groups of Vaisnavas who live in Vrndavana are absorbed in chanting the all-auspicious name of Krsna.

CC Adi 5.229: Lord Caitanya and Lord Nityananda are the life and soul of those Vaisnavas, who do not know anything but devotional service to Sri Sri Radha-Krsna.

CC Adi 5.230: The dust and shade of the lotus feet of the Vaisnavas have been granted to this fallen soul by the mercy of Lord Nityananda.

CC Adi 5.231: Lord Nityananda said, "In Vrndavana all things are possible." Here I have explained His brief statement in detail.

CC Adi 5.232: I have attained all this by coming to Vrndavana, and this was made possible by the mercy of Lord Nityananda.

CC Adi 5.233: I have described my own story without reservations. The attributes of Lord Nityananda, making me like a madman, force me to write these things.

CC Adi 5.234: The glories of Lord Nityananda's transcendental attributes are unfathomable. Even Lord Sesa, with His thousands of mouths, cannot find their limit.

CC Adi 5.235: Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Adi 6 Summary

CC Adi 6.1: I offer my respectful obeisances to Sri Advaita Acarya, whose activities are all wonderful. By His mercy, even a foolish person can describe His characteristics.

CC Adi 6.2: All glories to Lord Sri Caitanya Mahaprabhu! All glories to Lord Nityananda! All glories to Advaita Acarya! And all glories to all the devotees of Lord Sri Caitanya Mahaprabhu!

CC Adi 6.3: In five verses I have described the principle of Lord Nityananda. Then in the following two verses I describe the glories of Sri Advaita Acarya.

CC Adi 6.4: Lord Advaita Acarya is the incarnation of Maha-Visnu, whose main function is to create the cosmic world through the actions of maya.

CC Adi 6.5: Because He is nondifferent from Hari, the Supreme Lord, He is called Advaita, and because He propagates the cult of devotion, He is called Acarya. He is the Lord and the incarnation of the Lord's devotee. Therefore I take shelter of Him.

CC Adi 6.6: Sri Advaita Acarya is indeed directly the Supreme Personality of Godhead Himself. His glory is beyond the conception of ordinary living beings.

CC Adi 6.7: Maha-Visnu performs all the functions for the creation of the universes. Sri Advaita Acarya is His direct incarnation.

CC Adi 6.8: That purusa creates and maintains with His external energy. He creates innumerable universes in His pastimes.

CC Adi 6.9: By His will He manifests Himself in unlimited forms, in which He enters each and every universe.

CC Adi 6.10: Sri Advaita Acarya is a plenary part of that purusa and so is not different from Him. Indeed, Sri Advaita Acarya is not separate but is another form of that purusa.

CC Adi 6.11: He [Advaita Acarya] helps in the pastimes of the purusa, with whose material energy and by whose will He creates innumerable universes.

CC Adi 6.12: Being a reservoir of all auspicious attributes, Sri Advaita Acarya is all-auspicious for the world. His characteristics, activities and name are always auspicious.

CC Adi 6.13: Maha-Visnu creates the entire material world with millions of His parts, energies and incarnations.

CC Adi 6.14-15: Just as the external energy consists of two parts — the efficient cause [nimitta] and the material cause [upadana], maya being the efficient cause and pradhana the material cause — so Lord Visnu, the Supreme Personality of Godhead, assumes two forms to create the material world with the efficient and material causes.

CC Adi 6.16: Lord Visnu Himself is the efficient [nimitta] cause of the material world, and Narayana in the form of Sri Advaita is the material cause [upadana].

CC Adi 6.17: Lord Visnu, in His efficient aspect, glances over the material energy, and Sri Advaita, as the material cause, creates the material world.

CC Adi 6.18: Although the Sankhya philosophy accepts that the material ingredients are the cause, the creation of the world never arises from dead matter.

CC Adi 6.19: The Lord infuses the material ingredients with His own creative potency. Then, by the power of the Lord, creation takes place.

CC Adi 6.20: In the form of Advaita He infuses the material ingredients with creative energy. Therefore, Advaita is the original cause of creation.

CC Adi 6.21: Sri Advaita Acarya is the creator of millions and millions of universes, and by His expansions [as Garbhodakasayi Visnu] He maintains each and every universe.

CC Adi 6.22: Sri Advaita is the principal limb [anga] of Narayana. Srimad-Bhagavatam speaks of "limb" [anga] as "a plenary portion" [] of the Lord.

CC Adi 6.23: "O Lord of lords, You are the seer of all creation. You are indeed everyone's dearest life. Are You not, therefore, my father, Narayana? 'Narayana' refers to one whose abode is in the water born from Nara [Garbhodakasayi Visnu], and that Narayana is Your plenary portion. All Your plenary portions are transcendental. They are absolute and are not creations of maya."

CC Adi 6.24: This verse describes that the limbs and plenary portions of the Lord are all spiritual; They have no relationship with the material energy.

CC Adi 6.25: Why has Sri Advaita been called a limb and not a part? The reason is that "limb" implies greater intimacy.

CC Adi 6.26: Sri Advaita, who is a reservoir of virtues, is the main limb of Maha-Visnu. His full name is Advaita, for He is identical in all respects with that Lord.

CC Adi 6.27: As He had formerly created all the universes, now He descended to introduce the path of bhakti.

CC Adi 6.28: He delivered all living beings by offering the gift of krsna-bhakti. He explained the Bhagavad-gita and Srimad-Bhagavatam in the light of devotional service.

CC Adi 6.29: Since He has no other occupation than to teach devotional service, His name is Advaita Acarya.

CC Adi 6.30: He is the spiritual master of all devotees and is the most revered personality in the world. By a combination of these two names, His name is Advaita Acarya.

CC Adi 6.31: Since He is a limb or part of the lotus-eyed Supreme Lord, He also bears the name Kamalaksa.

CC Adi 6.32: His associates have the same bodily features as the Lord. They all have four arms and are dressed in yellow garments like Narayana.

CC Adi 6.33: Sri Advaita Acarya is the principal limb of the Supreme Lord. His truths, names and attributes are all wonderful.

CC Adi 6.34: He worshiped Krsna with tulasi leaves and water of the Ganges and called for Him in a loud voice. Thus Lord Caitanya Mahaprabhu appeared on earth, accompanied by His personal associates.

CC Adi 6.35: It is through Him [Advaita Acarya] that Lord Caitanya spread the sankirtana movement and through Him that He delivered the world.

CC Adi 6.36: The glory and attributes of Advaita Acarya are unlimited. How can the insignificant living entities fathom them?

CC Adi 6.37: Sri Advaita Acarya is a principal limb of Lord Caitanya. Another limb of the Lord is Nityananda Prabhu.

CC Adi 6.38: The devotees headed by Srivasa are His smaller limbs. They are like His hands, face and eyes and His disc and other weapons.

CC Adi 6.39: With all of them Lord Caitanya performed His pastimes, and with them He spread His mission.

CC Adi 6.40: Thinking "He [Sri Advaita Acarya] is a disciple of Sri Madhavendra Puri," Lord Caitanya obeys Him, respecting Him as His spiritual master.

CC Adi 6.41: To maintain the proper etiquette for the principles of religion, Lord Caitanya bows down at the lotus feet of Sri Advaita Acarya with reverential prayers and devotion.

CC Adi 6.42: Sri Advaita Acarya, however, considers Lord Caitanya Mahaprabhu His master, and He thinks of Himself as a servant of Lord Caitanya Mahaprabhu.

CC Adi 6.43: He forgets Himself in the joy of that conception and teaches all living entities, "You are servants of Sri Caitanya Mahaprabhu."

CC Adi 6.44: The conception of servitude to Sri Krsna generates such an ocean of joy in the soul that even the joy of oneness with the Absolute, if multiplied ten million times, could not compare to a drop of it.

CC Adi 6.45: He says, "Nityananda and I are servants of Lord Caitanya." Nowhere else is there such joy as that which is tasted in this emotion of servitude.

CC Adi 6.46: The most beloved goddess of fortune resides on the chest of Sri Krsna, yet she too, earnestly praying, begs for the joy of service at His feet.

CC Adi 6.47: All the associates of Lord Krsna, such as Brahma, Siva, Narada, Suka and Sanatana Kumara, are very pleased in the sentiment of servitude.

CC Adi 6.48: Sri Nityananda, the wandering mendicant, is the foremost of all the associates of Lord Caitanya. He became mad in the ecstasy of service to Lord Caitanya.

CC Adi 6.49-50: Srivasa, Haridasa, Ramadasa, Gadadhara, Murari, Mukunda, Candrasekhara and Vakresvara are all glorious and are all learned scholars, but the sentiment of servitude to Lord Caitanya makes them mad in ecstasy.

CC Adi 6.51: Thus they dance, sing and laugh like madmen, and they instruct everyone, "Just be loving servants of Lord Caitanya."

CC Adi 6.52: Sri Advaita Acarya thinks, "Lord Caitanya considers Me His spiritual master, yet I feel Myself to be only His servant."

CC Adi 6.53: Love for Krsna has this one unique effect: it imbues superiors, equals and inferiors with the spirit of service to Lord Krsna.

CC Adi 6.54: For evidence, please listen to the examples described in the revealed scriptures, which are corroborated by the realization of great souls.

CC Adi 6.55-56: Although no one is a more respected elder for Krsna than Nanda Maharaja in Vraja, who in transcendental paternal love has no knowledge that his son is the Supreme Personality of Godhead, still ecstatic love makes him, what to speak of others, feel himself to be a servant of Lord Krsna.

CC Adi 6.57: He too prays for attachment and devotion to the lotus feet of Lord Krsna, as the words from his own mouth give evidence.

CC Adi 6.58-59: "My dear Uddhava, please hear me. In truth Krsna is my son, but even if you think that He is God, I would still bear toward Him my own feelings for my son. May my mind be attached to your Lord Krsna.

CC Adi 6.60: "May our minds be attached to the lotus feet of your Lord Krsna, may our tongues chant His holy names, and may our bodies lie prostrate before Him.

CC Adi 6.61: "Wherever we wander in the material universe under the influence of karma by the will of the Lord, may our auspicious activities cause our attraction to Lord Krsna to increase."

CC Adi 6.62: Lord Krsna's friends in Vrndavana, headed by Sridama, have pure fraternal affection for Lord Krsna and have no idea of His opulences.

CC Adi 6.63: Although they fight with Him and climb upon His shoulders, they worship His lotus feet in a spirit of servitude.

CC Adi 6.64: "Some of the friends of Sri Krsna, the Supreme Personality of Godhead, massaged His feet, and others whose sinful reactions had been destroyed fanned Him with hand-held fans."

CC Adi 6.65-66: Even the beloved girlfriends of Lord Krsna in Vrndavana, the gopis, the dust of whose feet was desired by Sri Uddhava and who are more dear to Krsna than anyone else, regard themselves as Krsna's maidservants.

CC Adi 6.67: "O Lord, remover of the afflictions of the inhabitants of Vrndavana! O hero of all women! O Lord who destroy the pride of Your devotees by Your sweet, gentle smile! O friend! We are Your maidservants. Please fulfill our desires and show us Your attractive lotus face."

CC Adi 6.68: "O Uddhava! It is indeed regrettable that Krsna resides in Mathura. Does He remember His father's household affairs and His friends, the cowherd boys? O great soul! Does He ever talk about us, His maidservants? When will He lay on our heads His aguru-scented hand?"

CC Adi 6.69-70: What to speak of the other gopis, even Sri Radhika, who in every respect is the most elevated of them all and who has bound Sri Krsna forever by Her loving attributes, serves His feet as His maidservant.

CC Adi 6.71: "O My Lord, O My husband, O most dearly beloved! O mighty-armed Lord! Where are You? Where are You? O My friend, reveal Yourself to Your maidservant, who is very much aggrieved by Your absence."

CC Adi 6.72: In Dvaraka-dhama, all the queens, headed by Rukmini, also consider themselves maidservants of Lord Krsna.

CC Adi 6.73: "When Jarasandha and other kings, bows and arrows upraised, stood ready to deliver me in charity to Sisupala, He forcibly took me from their midst, as a lion takes its share of goats and sheep. The dust of His lotus feet is therefore the crown of unconquerable soldiers. May those lotus feet, which are the shelter of the goddess of fortune, be the object of my worship."

CC Adi 6.74: "Knowing me to be performing austerities with the desire to touch His feet, He came with His friend Arjuna and accepted my hand. Yet I am but a maidservant engaged in sweeping the floor of the house of Sri Krsna."

CC Adi 6.75: "Through austerity and through renunciation of all attachments, we have become maidservants in the home of the Supreme Personality of Godhead, who is satisfied in Himself."

CC Adi 6.76: What to speak of others, even Lord Baladeva, the Supreme Personality of Godhead, is full of emotions like pure friendship and paternal love.

CC Adi 6.77: He also considers Himself a servant of Lord Krsna. Indeed, who is there who does not have this conception of being a servant of Lord Krsna?

CC Adi 6.78: He who is Sesa, Sankarsana, with His thousands of mouths, serves Sri Krsna by assuming ten forms.

CC Adi 6.79: Rudra, who is an expansion of Sadasiva and who appears in unlimited universes, is also a gunavatara [qualitative incarnation] and is the ornament of all the demigods in the endless universes.

CC Adi 6.80: He also desires only to be a servant of Lord Krsna. Sri Sadasiva always says, "I am a servant of Lord Krsna."

CC Adi 6.81: Intoxicated by ecstatic love for Lord Krsna, he becomes overwhelmed and incessantly dances without clothing and sings about Lord Krsna's qualities and pastimes.

CC Adi 6.82: All the emotions, whether those of father, mother, teacher or friend, are full of sentiments of servitude. That is the nature of love of Krsna.

CC Adi 6.83: Lord Krsna, the one master and the Lord of the universe, is worthy of being served by everyone. Indeed, everyone is but a servant of His servants.

CC Adi 6.84: That same Lord Krsna has descended as Lord Caitanya, the Supreme Personality of Godhead. Everyone, therefore, is His servant.

CC Adi 6.85: Some accept Him whereas others do not, yet everyone is His servant. One who does not accept Him, however, will be ruined by his sinful activities.

CC Adi 6.86: "I am a servant of Lord Caitanya, a servant of Lord Caitanya. I am a servant of Lord Caitanya, and a servant of His servants."

CC Adi 6.87: Saying this, Advaita Prabhu dances and loudly sings. Then at the next moment He quietly sits down.

CC Adi 6.88: The source of the sentiment of servitude is indeed Lord Balarama. The plenary expansions who follow Him are all influenced by that ecstasy.

CC Adi 6.89: Lord Sankarsana, who is one of His incarnations, always considers Himself a devotee.

CC Adi 6.90: Another of His incarnations, Laksmana, who is very beautiful and opulent, always serves Lord Rama.

CC Adi 6.91: The Visnu who lies on the Causal Ocean is an incarnation of Lord Sankarsana, and, accordingly, the emotion of being a devotee is always present in His heart.

CC Adi 6.92: Advaita Acarya is a separate expansion of Him. He always engages in devotional service with His thoughts, words and actions.

CC Adi 6.93: By His words He declares, "I am a servant of Lord Caitanya." Thus with His mind He always thinks, "I am His devotee."

CC Adi 6.94: With His body He worshiped the Lord by offering Ganges water and tulasi leaves, and by preaching devotional service He delivered the entire universe.

CC Adi 6.95: Sesa Sankarsana, who holds all the planets on His heads, expands Himself in different bodies to render service to Lord Krsna.

CC Adi 6.96: These are all incarnations of Lord Krsna, yet we always find that they act as devotees.

CC Adi 6.97: The scriptures call them incarnations as devotees [bhakta-avatara]. The position of being such an incarnation is above all others.

CC Adi 6.98: Lord Krsna is the source of all incarnations, and all others are His parts or partial incarnations. We find that the whole and the part behave as superior and inferior.

CC Adi 6.99: The source of all incarnations has the emotions of a superior when He considers Himself the master, and He has the emotions of an inferior when He considers Himself a devotee.

CC Adi 6.100: The position of being a devotee is higher than that of equality with Lord Krsna, for the devotees are dearer to Lord Krsna than His own self.

CC Adi 6.101: Lord Krsna considers His devotees greater than Himself. In this connection the scriptures provide an abundance of evidence.

CC Adi 6.102: "O Uddhava! Neither Brahma, nor Sankara, nor Sankarsana, nor Laksmi, nor even My own self is as dear to Me as you."

CC Adi 6.103: The sweetness of Lord Krsna is not to be tasted by those who consider themselves equal to Krsna. It is to be tasted only through the sentiment of servitude.

CC Adi 6.104: This conclusion of the revealed scriptures is also the realization of experienced

devotees. Fools and rascals, however, cannot understand the opulences of devotional emotions.

CC Adi 6.105-106: Baladeva, Laksmāna, Advaita Acārya, Lord Nityānanda, Lord Sesa and Lord Sankarsana taste the nectarean mellows of the transcendental bliss of Lord Kṛṣṇa by recognizing Themselves as being His devotees and servants. They are all mad with that happiness, and they know nothing else.

CC Adi 6.107: What to speak of others, even Lord Kṛṣṇa Himself becomes thirsty to taste His own sweetness.

CC Adi 6.108: He tries to taste His own sweetness, but He cannot do so without accepting the emotions of a devotee.

CC Adi 6.109: Therefore Lord Kṛṣṇa accepted the position of a devotee and descended in the form of Lord Caitanya, who is complete in every respect.

CC Adi 6.110: He tastes His own sweetness through the various emotions of a devotee. I have formerly explained this conclusion.

CC Adi 6.111: All the incarnations are entitled to the emotions of devotees. There is no higher bliss than this.

CC Adi 6.112: The original bhakta-avatara is Sankarsana. Sri Advaita is counted among such incarnations.

CC Adi 6.113: The glories of Sri Advaita Acārya are boundless, for His sincere vibrations brought about Lord Caitanya's descent upon this earth.

CC Adi 6.114: He liberated the universe by preaching sankirtana. Thus the people of the world received the treasure of love of Godhead through the mercy of Sri Advaita.

CC Adi 6.115: Who can describe the unlimited glories of Advaita Acārya? I write here as much as I have known from great authorities.

CC Adi 6.116: I offer my obeisances ten million times to the lotus feet of Sri Advaita Acārya. Please do not take offense at this.

CC Adi 6.117: Your glories are as fathomless as millions of oceans and seas. Speaking of its measure is a great offense indeed.

CC Adi 6.118: All glories, all glories to Sri Advaita Acārya! All glories to Lord Caitanya Mahāprabhu and the superior Lord Nityānanda!

CC Adi 6.119: Thus in two verses I have described the truth concerning Advaita Acārya. Now, O devotees, please hear about the five truths [pañca-tattva].

CC Adi 6.120: Praying at the lotus feet of Sri Rupa and Sri Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Sri Caitanya-caritamṛta, following in their footsteps.



Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta

CC Adi 7.1: Let me first offer my respectful obeisances unto Lord Caitanya Mahāprabhu, who is the ultimate goal of life for one bereft of all possessions in this material world and is the only meaning for one advancing in spiritual life. Thus let me write about His magnanimous contribution of devotional service in love of God.

CC Adi 7.2: Let me offer glorification to the Supreme Lord Sri Caitanya Mahāprabhu. One who has taken shelter of His lotus feet is the most glorified person.

CC Adi 7.3: In the beginning I have discussed the truth about the spiritual master. Now I shall try to explain the Pañca-tattva.

CC Adi 7.4: These five tattvas incarnate with Lord Caitanya Mahāprabhu, and thus the Lord executes His sankīrtana movement with great pleasure.

CC Adi 7.5: Spiritually there are no differences between these five tattvas, for on the transcendental platform everything is absolute. Yet there are also varieties in the spiritual world, and in order to taste these spiritual varieties one should distinguish between them.

CC Adi 7.6: Let me offer my obeisances unto Lord Sri Kṛṣṇa, who has manifested Himself in five as a devotee, expansion of a devotee, incarnation of a devotee, pure devotee and devotional energy.

CC Adi 7.7: Kṛṣṇa, the reservoir of all pleasure, is the Supreme Personality of Godhead Himself, the supreme controller. No one is greater than or equal to Sri Kṛṣṇa, yet He appears as the son of Maharaja Nanda.

CC Adi 7.8: Lord Sri Kṛṣṇa, the Supreme Personality of Godhead, is the supreme enjoyer in the rasa dance. He is the leader of the damsels of Vraja, and all others are simply His associates.

CC Adi 7.9: The selfsame Lord Kṛṣṇa advented Himself as Sri Caitanya Mahāprabhu with all His eternal associates, who are also equally glorious.

CC Adi 7.10: Sri Caitanya Mahāprabhu, who is the supreme controller, the one Personality of Godhead, has ecstatically become a devotee, yet His body is transcendental and not materially tinged.

CC Adi 7.11: The transcendental mellow of conjugal love of Kṛṣṇa is so wonderful that Kṛṣṇa Himself accepts the form of a devotee to relish and taste it fully.

CC Adi 7.12: For this reason Sri Caitanya Mahāprabhu, the supreme teacher, accepts the form of a devotee and accepts Lord Nityānanda as His elder brother.

CC Adi 7.13: Sri Advaita Acārya is Lord Caitanya's incarnation as a devotee. Therefore these three tattvas [Caitanya Mahāprabhu, Nityānanda Prabhu and Advaita Goṣāṇī] are the predominators, or masters.

CC Adi 7.14: One of Them is Mahāprabhu, and the other two are prabhus. These two prabhus serve the lotus feet of Mahāprabhu.

CC Adi 7.15: The three predominators [Caitanya Mahaprabhu, Nityananda Prabhu and Advaita Prabhu] are worshipable by all living entities, and the fourth principle [Sri Gadadhara Prabhu] is to be understood as Their worshiper.

CC Adi 7.16: There are innumerable pure devotees of the Lord, headed by Srivasa Thakura, who are known as unalloyed devotees.

CC Adi 7.17: The devotees headed by Gadadhara Pandita are to be considered incarnations of the internal potency of the Lord. They are confidential devotees engaged in the service of the Lord.

CC Adi 7.18-19: The internal devotees or potencies are all eternal associates in the pastimes of the Lord. Only with them does the Lord advent to propound the sankirtana movement, only with them does the Lord taste the mellow of conjugal love, and only with them does He distribute this love of God to people in general.

CC Adi 7.20-21: The characteristics of Krsna are understood to be a storehouse of transcendental love. Although that storehouse of love certainly came with Krsna when He was present, it was sealed. But when Sri Caitanya Mahaprabhu came with His associates of the Pañca-tattva, they broke the seal and plundered the storehouse to taste transcendental love of Krsna. The more they tasted it, the more their thirst for it grew.

CC Adi 7.22: Sri Pañca-tattva themselves danced again and again and thus made it easier to drink nectarean love of Godhead. They danced, cried, laughed and chanted like madmen, and in this way they distributed love of Godhead.

CC Adi 7.23: In distributing love of Godhead, Caitanya Mahaprabhu and His associates did not consider who was a fit candidate and who was not, nor where such distribution should or should not take place. They made no conditions. Wherever they got the opportunity, the members of the Pañca-tattva distributed love of Godhead.

CC Adi 7.24: Although the members of the Pañca-tattva plundered the storehouse of love of Godhead and ate and distributed its contents, there was no scarcity, for this wonderful storehouse is so complete that as the love is distributed, the supply increases hundreds of times.

CC Adi 7.25: The flood of love of Godhead swelled in all directions, and thus young men, old men, women and children were all immersed in that inundation.

CC Adi 7.26: The Krsna consciousness movement will inundate the entire world and drown everyone, whether one be a gentleman, a rogue or even lame, invalid or blind.

CC Adi 7.27: When the five members of the Pañca-tattva saw the entire world drowned in love of Godhead and the seed of material enjoyment in the living entities completely destroyed, they all became exceedingly happy.

CC Adi 7.28: The more the five members of the Pañca-tattva cause the rains of love of Godhead to fall, the more the inundation increases and spreads all over the world.

CC Adi 7.29-30: The impersonalists, fruitive workers, false logicians, blasphemers, nondevotees and lowest among the student community are very expert in avoiding the Krsna consciousness movement, and therefore the inundation of Krsna consciousness cannot touch them.

CC Adi 7.31-32: Seeing that the Mayavadis and others were fleeing, Lord Caitanya thought, "I

wanted everyone to be immersed in this inundation of love of Godhead, but some of them have escaped. Therefore I shall devise a trick to drown them also."

CC Adi 7.33: Thus the Lord accepted the sannyasa order of life after full consideration.

CC Adi 7.34: Sri Caitanya Mahaprabhu remained in householder life for twenty-four years, and on the verge of His twenty-fifth year He accepted the sannyasa order.

CC Adi 7.35: After accepting the sannyasa order, Sri Caitanya Mahaprabhu attracted the attention of all those who had evaded Him, beginning with the logicians.

CC Adi 7.36: Thus the students, infidels, fruitive workers and critics all came to surrender unto the lotus feet of the Lord.

CC Adi 7.37: Lord Caitanya excused them all, and they merged into the ocean of devotional service, for no one can escape the unique loving network of Sri Caitanya Mahaprabhu.

CC Adi 7.38: Sri Caitanya Mahaprabhu appeared in order to deliver all the fallen souls. Therefore He devised many methods to liberate them from the clutches of maya.

CC Adi 7.39: All were converted into devotees of Lord Caitanya, even the mlecchas and yavanas. Only the impersonalist followers of Sankaracarya evaded Him.

CC Adi 7.40: While Lord Caitanya Mahaprabhu was passing through Varanasi on His way to Vrndavana, the Mayavadi sannyasi philosophers blasphemed against Him in many ways.

CC Adi 7.41: The blasphemers said, "Although a sannyasi, He does not take interest in the study of Vedanta but instead always engages in chanting and dancing in sankirtana.

CC Adi 7.42: "This Caitanya Mahaprabhu is an illiterate sannyasi and therefore does not know His real function. Guided only by His sentiments, He wanders about in the company of other sentimentalists."

CC Adi 7.43: Hearing all this blasphemy, Lord Caitanya Mahaprabhu merely smiled to Himself, rejected all these accusations and did not talk with the Mayavadis.

CC Adi 7.44: Thus neglecting the blasphemy of the Varanasi Mayavadis, Lord Caitanya Mahaprabhu proceeded to Mathura, and after visiting Mathura He returned to meet the situation.

CC Adi 7.45: This time Lord Caitanya stayed at the house of Candrasekhara, although he was regarded as a sudra or kayastha, for the Lord, as the Supreme Personality of Godhead, is completely independent.

CC Adi 7.46: As a matter of principle, Lord Caitanya regularly accepted His food at the house of Tapan Misra. He never mixed with other sannyasis, nor did He accept invitations from them.

CC Adi 7.47: When Sanatana Gosvami came from Bengal, he met Lord Caitanya at the house of Tapan Misra, where Lord Caitanya remained continuously for two months to teach him devotional service.

CC Adi 7.48: On the basis of scriptures like Srimad-Bhagavatam, which reveal these confidential directions, Sri Caitanya Mahaprabhu instructed Sanatana Gosvami regarding all the regular activities of a devotee.

CC Adi 7.49: While Lord Caitanya Mahaprabhu was instructing Sanatana Gosvami, both Candrasekhara and Tapan Misra became very unhappy. Therefore they submitted an appeal unto the lotus feet of the Lord.

CC Adi 7.50: "How long can we tolerate the blasphemy by Your critics against Your conduct? We should give up our lives rather than hear such blasphemy.

CC Adi 7.51: "The Mayavadi sannyasis are all criticizing Your Holiness. We cannot tolerate hearing such criticism, for this blasphemy breaks our hearts."

CC Adi 7.52: While Tapan Misra and Candrasekhara were thus talking with Sri Caitanya Mahaprabhu, He only smiled slightly and remained silent. At that time a brahmana came there to meet the Lord.

CC Adi 7.53: The brahmana immediately fell at the lotus feet of Caitanya Mahaprabhu and requested Him to accept his proposal in a joyful mood.

CC Adi 7.54: "My dear Lord, I have invited all the sannyasis of Benares to my home. My desires will be fulfilled if You also accept my invitation."

CC Adi 7.55: "My dear Lord, I know that You never mix with other sannyasis, but please be merciful unto me and accept my invitation.

CC Adi 7.56: Lord Caitanya smiled and accepted the invitation of the brahmana. He made this gesture to show His mercy to the Mayavadi sannyasis.

CC Adi 7.57: The brahmana knew that Lord Caitanya Mahaprabhu never went to anyone else's house, yet due to inspiration from the Lord he earnestly requested Him to accept this invitation.

CC Adi 7.58: The next day, when Lord Sri Caitanya Mahaprabhu went to the house of that brahmana, He saw all the sannyasis of Benares sitting there.

CC Adi 7.59: As soon as Sri Caitanya Mahaprabhu saw the sannyasis He immediately offered obeisances, and then He went to wash His feet. After washing His feet, He sat down by the place where He had done so.

CC Adi 7.60: After sitting on the ground, Caitanya Mahaprabhu exhibited His mystic power by manifesting an effulgence as brilliant as the illumination of millions of suns.

CC Adi 7.61: When the sannyasis saw the brilliant illumination of the body of Sri Caitanya Mahaprabhu, their minds were attracted, and they all immediately gave up their sitting places and stood in respect.

CC Adi 7.62: The leader of all the Mayavadi sannyasis present was named Prakasananda Sarasvati, and after standing up he addressed Lord Caitanya Mahaprabhu as follows with great respect.

CC Adi 7.63: "Please come here. Please come here, Your Holiness. Why do You sit in that unclean place? What has caused Your lamentation?"

CC Adi 7.64: The Lord replied, "I belong to a lower order of sannyasis. Therefore I do not deserve to sit with you."

CC Adi 7.65: Prakasananda Sarasvati, however, caught Sri Caitanya Mahaprabhu personally by the hand and seated Him with great respect in the midst of the assembly.

CC Adi 7.66: Prakasananda Sarasvati then said, "I understand that Your name is Sri Krsna Caitanya. You are a disciple of Sri Kesava Bharati, and therefore You are glorious.

CC Adi 7.67: "You belong to our Sankara-sampradaya and live in our village, Varanasi. Why then do You not associate with us? Why is it that You avoid even seeing us?"

CC Adi 7.68: "You are a sannyasi. Why then do You indulge in chanting and dancing, engaging in Your sankirtana movement in the company of fanatics?"

CC Adi 7.69: "Meditation and the study of Vedanta are the sole duties of a sannyasi. Why do You abandon these to dance with fanatics?"

CC Adi 7.70: "You look as brilliant as if You were Narayana Himself. Will You kindly explain the reason that You have adopted the behavior of lower-class people?"

CC Adi 7.71: Sri Caitanya Mahaprabhu replied to Prakasananda Sarasvati, "My dear sir, kindly hear the reason. My spiritual master considered Me a fool, and therefore he chastised Me.

CC Adi 7.72: "'You are a fool,' he said. 'You are not qualified to study Vedanta philosophy, and therefore You must always chant the holy name of Krsna. This is the essence of all mantras, or Vedic hymns.

CC Adi 7.73: "Simply by chanting the holy name of Krsna one can obtain freedom from material existence. Indeed, simply by chanting the Hare Krsna mantra one will be able to see the lotus feet of the Lord.

CC Adi 7.74: "'In this Age of Kali there is no religious principle other than the chanting of the holy name, which is the essence of all Vedic hymns. This is the purport of all scriptures.'

CC Adi 7.75: "After describing the potency of the Hare Krsna maha-mantra, My spiritual master taught Me another verse, advising Me to always keep it within My throat.

CC Adi 7.76: "'For spiritual progress in this Age of Kali, there is no alternative, there is no alternative, there is no alternative to the holy name, the holy name, the holy name of the Lord.'

CC Adi 7.77: "Since I received this order from My spiritual master, I always chant the holy name, but I thought that by chanting and chanting the holy name I had been bewildered.

CC Adi 7.78: "While chanting the holy name of the Lord in pure ecstasy, I lose myself, and thus I laugh, cry, dance and sing just like a madman.

CC Adi 7.79: "Collecting My patience, therefore, I began to consider that chanting the holy name of Krsna had covered all My spiritual knowledge.

CC Adi 7.80: "I saw that I had become mad by chanting the holy name, and I immediately submitted this at the lotus feet of my spiritual master.

CC Adi 7.81: "'My dear lord, what kind of mantra have you given Me? I have become mad simply by chanting this maha-mantra!

CC Adi 7.82: "'Chanting the holy name in ecstasy causes Me to dance, laugh and cry.' When

My spiritual master heard all this, he smiled and then began to speak.

CC Adi 7.83: "It is the nature of the Hare Kṛṣṇa maha-mantra that anyone who chants it immediately develops his loving ecstasy for Kṛṣṇa.

CC Adi 7.84: "Religiosity, economic development, sense gratification and liberation are known as the four goals of life, but before love of Godhead, the fifth and highest goal, these appear as insignificant as straw in the street.

CC Adi 7.85: "For a devotee who has actually developed bhava, the pleasure derived from dharma, artha, kama and mokṣa appears like a drop in the presence of the sea.

CC Adi 7.86: "The conclusion of all revealed scriptures is that one should awaken his dormant love of Godhead. You are greatly fortunate to have already done so.

CC Adi 7.87: "It is a characteristic of love of Godhead that by nature it induces transcendental symptoms in one's body and makes one more and more greedy to achieve the shelter of the lotus feet of the Lord.

CC Adi 7.88: "When one actually develops love of Godhead, he naturally sometimes cries, sometimes laughs, sometimes chants and sometimes runs here and there just like a madman.

CC Adi 7.89-90: "Perspiration, trembling, standing on end of one's bodily hairs, tears, faltering voice, fading complexion, madness, melancholy, patience, pride, joy and humility — these are various natural symptoms of ecstatic love of Godhead, which causes a devotee to dance and float in an ocean of transcendental bliss while chanting the Hare Kṛṣṇa mantra.

CC Adi 7.91: "It is very good, my dear child, that You have attained the supreme goal of life by developing love of Godhead. Thus You have pleased me very much, and I am very much obliged to You.

CC Adi 7.92: "My dear child, continue dancing, chanting and performing sankīrtana in association with devotees. Furthermore, go out and preach the value of chanting kṛṣṇa-nama, for by this process You will be able to deliver all fallen souls.'

CC Adi 7.93: "Saying this, My spiritual master taught Me a verse from Srimad-Bhagavatam. It is the essence of all the Bhagavatam's instructions; therefore he recited this verse again and again.

CC Adi 7.94: "When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders.'

CC Adi 7.95-96: "I firmly believe in these words of My spiritual master, and therefore I always chant the holy name of the Lord, alone and in the association of devotees. That holy name of Lord Kṛṣṇa sometimes causes Me to chant and dance, and therefore I chant and dance. Please do not think that I intentionally do it. I do it automatically.

CC Adi 7.97: "Compared to the ocean of transcendental bliss that one tastes by chanting the Hare Kṛṣṇa mantra, the pleasure derived from impersonal Brahman realization [brahmananda] is like the shallow water in a canal.

CC Adi 7.98: "My dear Lord, O master of the universe, since I have directly seen You, my transcendental bliss has taken the shape of a great ocean. Being situated in that ocean, I now realize all other so-called happiness to be like the water contained in the hoofprint of a calf."

CC Adi 7.99: After hearing Lord Sri Caitanya Mahaprabhu, all the Mayavadi sannyasis were moved. Their minds changed, and thus they spoke with pleasing words.

CC Adi 7.100: "Dear Sri Caitanya Mahaprabhu, what You have said is all true. Only one who is favored by fortune attains love of Godhead.

CC Adi 7.101: "Dear Sir, there is no objection to Your being a great devotee of Lord Krsna. Everyone is satisfied with this. But why do You avoid discussion on the Vedanta-sutra? What is the fault in it?"

CC Adi 7.102: After hearing the Mayavadi sannyasis speak in that way, Lord Caitanya Mahaprabhu smiled slightly and said, "My dear sirs, if you don't mind I can say something to you regarding Vedanta philosophy." The seriously inquisitive student or sage, well equipped with knowledge and detachment, realizes that Absolute Truth by rendering devotional service in terms of what he has heard from the Vedanta-sruti.

CC Adi 7.103: Hearing this, the Mayavadi sannyasis became somewhat humble and addressed Caitanya Mahaprabhu as Narayana Himself, who they all agreed He was.

CC Adi 7.104: "Dear Caitanya Mahaprabhu," they said, "to tell You the truth, we are greatly pleased to hear Your words, and furthermore Your bodily features are so pleasing that we feel extraordinary satisfaction in seeing You.

CC Adi 7.105: "Dear Sir, by Your influence our minds are greatly satisfied, and we believe that Your words will never be unreasonable. Therefore You may speak on the Vedanta-sutra."

CC Adi 7.106: The Lord said, "Vedanta philosophy consists of words spoken by the Supreme Personality of Godhead Narayana in the form of Vyasadeva.

CC Adi 7.107: "The material defects of mistakes, illusions, cheating and sensory inefficiency do not exist in the words of the Supreme Personality of Godhead.

CC Adi 7.108: "The Absolute Truth is described in the Upanisads and Brahma-sutra, but one must understand the verses as they are. That is the supreme glory in understanding.

CC Adi 7.109: "Sripada Sankaracarya has described all the Vedic literatures in terms of indirect meanings. One who hears such explanations is ruined.

CC Adi 7.110: "Sankaracarya is not at fault, for it is under the order of the Supreme Personality of Godhead that he has covered the real purpose of the Vedas.

CC Adi 7.111: "According to direct understanding, the Absolute Truth is the Supreme Personality of Godhead, who has all spiritual opulences. No one can be equal to or greater than Him.

CC Adi 7.112: "Everything about the Supreme Personality of Godhead is spiritual, including His body, opulence and paraphernalia. Mayavada philosophy, however, covering His spiritual opulence, advocates the theory of impersonalism.

CC Adi 7.113: "The Supreme Personality of Godhead is full of spiritual potencies. Therefore His body, name, fame and entourage are all spiritual. The Mayavadi philosopher, due to ignorance, says that these are all merely transformations of the material mode of goodness.

CC Adi 7.114: "Sankaracarya, who is an incarnation of Lord Siva, is faultless because he is a servant carrying out the orders of the Lord. But those who follow his Mayavadi philosophy are doomed. They will lose all their advancement in spiritual knowledge.

CC Adi 7.115: "One who considers the transcendental body of Lord Visnu to be made of material nature is the greatest offender at the lotus feet of the Lord. There is no greater blasphemy against the Supreme Personality of Godhead.

CC Adi 7.116: "The Lord is like a great blazing fire, and the living entities are like small sparks of that fire.

CC Adi 7.117: "The living entities are energies, not the energetic. The energetic is Krsna. This is very vividly described in the Bhagavad-gita, the Visnu Purana and other Vedic literatures.

CC Adi 7.118: "'Besides these inferior energies, O mighty-armed Arjuna, there is another, superior energy of Mine, which comprises the living entities who are exploiting the resources of this material, inferior nature.'

CC Adi 7.119: "'The potency of Lord Visnu is summarized in three categories — namely, the spiritual potency, the living entities and ignorance. The spiritual potency is full of knowledge; the living entities, although belonging to the spiritual potency, are subject to bewilderment; and the third energy, which is full of ignorance, is always visible in fruitive activities.'

CC Adi 7.120: "The Mayavada philosophy is so degraded that it has taken the insignificant living entities to be the Lord, the Supreme Truth, thus covering the glory and supremacy of the Absolute Truth with monism.

CC Adi 7.121: "In his Vedanta-sutra Srila Vyasadeva has described that everything is but a transformation of the energy of the Lord. Sankaracarya, however, has misled the world by commenting that Vyasadeva was mistaken. Thus he has raised great opposition to theism throughout the entire world.

CC Adi 7.122: "According to Sankaracarya, by accepting the theory of the transformation of the energy of the Lord, one creates an illusion by indirectly accepting that the Absolute Truth is transformed.

CC Adi 7.123: "Transformation of energy is a proven fact. It is the false bodily conception of the self that is an illusion.

CC Adi 7.124: "The Supreme Personality of Godhead is opulent in all respects. Therefore by His inconceivable energies He has transformed the material cosmic manifestation.

CC Adi 7.125: "Using the example of a touchstone, which by its energy turns iron to gold and yet remains the same, we can understand that although the Supreme Personality of Godhead transforms His innumerable energies, He remains unchanged.

CC Adi 7.126: "Although a touchstone produces many varieties of valuable jewels, it nevertheless remains the same. It does not change its original form.

CC Adi 7.127: "If there is such inconceivable potency in material objects, why should we not believe in the inconceivable potency of the Supreme Personality of Godhead?

CC Adi 7.128: "The Vedic sound vibration, the principal word in the Vedic literatures, is the basis of all Vedic vibrations. Therefore one should accept as the sound representation of the Supreme Personality of Godhead and the reservoir of the cosmic manifestation.

CC Adi 7.129: "It is the purpose of the Supreme Personality of Godhead to present pranava [] as the reservoir of all Vedic knowledge. The words 'tat tvam asi' are only a partial explanation of the Vedic knowledge.

CC Adi 7.130: "Pranava [] is the maha-vakya [maha-mantra] in the Vedas. Sankaracarya's followers cover this to stress without authority the mantra tat tvam asi.

CC Adi 7.131: "In all the Vedic sutras and literatures, it is Lord Krsna who is to be understood, but the followers of Sankaracarya have covered the real meaning of the Vedas with indirect explanations.

CC Adi 7.132: "The self-evident Vedic literatures are the highest evidence of all, but if these literatures are interpreted, their self-evident nature is lost.

CC Adi 7.133: "To prove their philosophy, the members of the Mayavada school have given up the real, easily understood meaning of the Vedic literature and introduced indirect meanings based on their imaginative powers."

CC Adi 7.134: When Sri Caitanya Mahaprabhu thus showed for each and every sutra the defects in Sankaracarya's explanations, all the assembled Mayavadi sannyasis were struck with wonder.

CC Adi 7.135: All the Mayavadi sannyasis said, "Your Holiness, kindly know from us that we actually have no quarrel with Your refutation of these meanings, for You have given a clear understanding of the sutras.

CC Adi 7.136: "We know that all this word jugglery springs from the imagination of Sankaracarya, and yet because we belong to his sect, we accept it although it does not satisfy us.

CC Adi 7.137: "Now let us see," the Mayavadi sannyasis continued, "how well You can describe the sutras in terms of their direct meaning." Hearing this, Lord Caitanya Mahaprabhu began His direct explanation of the Vedanta-sutra.

CC Adi 7.138: "Brahman, who is greater than the greatest, is the Supreme Personality of Godhead. He is full in six opulences, and therefore He is the reservoir of ultimate truth and absolute knowledge.

CC Adi 7.139: "In His original form the Supreme Personality of Godhead is full with transcendental opulences, which are free from the contamination of the material world. It is to be understood that in all Vedic literature the Supreme Personality of Godhead is the ultimate goal.

CC Adi 7.140: "When we speak of the Supreme as impersonal, we deny His spiritual potencies. Logically, if you accept half of the truth, you cannot understand the whole.

CC Adi 7.141: "It is only by devotional service, beginning with hearing, that one can approach the Supreme Personality of Godhead. That is the only means to approach Him.

CC Adi 7.142: "By practicing this regulated devotional service under the direction of the spiritual master, certainly one awakens his dormant love of Godhead. This process is called abhidheya.

CC Adi 7.143: "If one develops his love of Godhead and becomes attached to the lotus feet of

Krsna, gradually he loses his attachment to everything else.

CC Adi 7.144: "Love of Godhead is so exalted that it is considered to be the fifth goal of human life. By awakening one's love of Godhead, one can attain the platform of conjugal love, tasting it even during the present span of life.

CC Adi 7.145: "The Supreme Lord, who is greater than the greatest, becomes submissive to even a very insignificant devotee because of his devotional service. It is the beautiful and exalted nature of devotional service that the infinite Lord becomes submissive to the infinitesimal living entity because of it. In reciprocal devotional activities with the Lord, the devotee actually enjoys the transcendental mellow of devotional service.

CC Adi 7.146: "One's relationship with the Supreme Personality of Godhead, activities in terms of that relationship, and the ultimate goal of life [to develop love of God] — these three subjects are explained in every aphorism of the Vedanta-sutra, for they form the culmination of the entire Vedanta philosophy."

CC Adi 7.147: When all the Mayavadi sannyasis thus heard the explanation of Caitanya Mahaprabhu on the basis of sambandha, abhidheya and prayojana, they spoke very humbly.

CC Adi 7.148: "Dear Sir, You are Vedic knowledge personified and are directly Narayana Himself. Kindly excuse us for the offenses we previously committed by criticizing You."

CC Adi 7.149: From that moment when the Mayavadi sannyasis heard the explanation of the Vedanta-sutra from the Lord, their minds changed, and on the instruction of Caitanya Mahaprabhu, they too chanted "Krsna! Krsna!" always.

CC Adi 7.150: Thus Lord Caitanya excused all the offenses of the Mayavadi sannyasis and very mercifully blessed them with krsna-nama.

CC Adi 7.151: After this, all the sannyasis took the Lord into their midst, and thus they all took their meal together.

CC Adi 7.152: After taking lunch among the Mayavadi sannyasis, Sri Caitanya Mahaprabhu, who is known as Gaurasundara, returned to His residence. Thus the Lord performs His wonderful pastimes.

CC Adi 7.153: Hearing the arguments of Sri Caitanya Mahaprabhu and seeing His victory, Candrasekhara, Tapana Misra and Sanatana Gosvami were all extremely pleased.

CC Adi 7.154: Many Mayavadi sannyasis of Varanasi came to see the Lord after this incident, and the entire city praised Him.

CC Adi 7.155: Sri Caitanya Mahaprabhu visited the city of Varanasi, and all of its people were very thankful.

CC Adi 7.156: The crowd at the door of His residence was so great that it numbered hundreds of thousands.

CC Adi 7.157: When the Lord went to visit the temple of Visvesvara, hundreds of thousands of people assembled to see Him.

CC Adi 7.158: Whenever Lord Caitanya went to the banks of the Ganges to take His bath, big crowds of many hundreds of thousands of people assembled there.

CC Adi 7.159: Whenever the crowds were too great, Sri Caitanya Mahaprabhu stood up, raised His hands and chanted, "Hari! Hari!" to which all the people responded, filling both the land and sky with the vibration.

CC Adi 7.160: After thus delivering the people in general, the Lord desired to leave Varanasi. After instructing Sri Sanatana Gosvami, He sent him toward Vrndavana.

CC Adi 7.161: Because the city of Varanasi was always full of tumultuous crowds, Sri Caitanya Mahaprabhu, after sending Sanatana to Vrndavana, returned to Jagannatha Puri.

CC Adi 7.162: I have here given a brief account of these pastimes of Lord Caitanya, but later I shall describe them in an extensive way.

CC Adi 7.163: Sri Krsna Caitanya Mahaprabhu and His associates of the Pañca-tattva distributed the holy name of the Lord to invoke love of Godhead throughout the universe, and thus the entire universe was thankful.

CC Adi 7.164: Lord Caitanya dispatched the two generals Rupa Gosvami and Sanatana Gosvami to Vrndavana to preach the bhakti cult.

CC Adi 7.165: As Rupa Gosvami and Sanatana Gosvami were sent toward Mathura, so Nityananda Prabhu was sent to Bengal to preach extensively the cult of Caitanya Mahaprabhu.

CC Adi 7.166: Sri Caitanya Mahaprabhu personally went to South India, and He broadcast the holy name of Lord Krsna in every village and town.

CC Adi 7.167: Thus the Lord went to the southernmost tip of the Indian peninsula, known as Setubandha [Cape Comorin]. Everywhere He distributed the bhakti cult and love of Krsna, and in this way He delivered everyone.

CC Adi 7.168: I have thus explained the truth of the Pañca-tattva. One who hears this explanation increases in knowledge of Sri Caitanya Mahaprabhu.

CC Adi 7.169: While chanting the Pañca-tattva maha-mantra, one must chant the names of Sri Caitanya, Nityananda, Advaita, Gadadhara and Srivasa with their many devotees. This is the process.

CC Adi 7.170: I again and again offer obeisances unto the Pañca-tattva. Thus I think that I will be able to describe something about the pastimes of Lord Caitanya Mahaprabhu.

CC Adi 7.171: Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Adi 8 Summary

CC Adi 8.1: I offer my respects to the Supreme Personality of Godhead, Sri Caitanya Mahaprabhu, by whose desire I have become like a dancing dog and suddenly taken to the writing of Sri Caitanya-caritamrta, although I am a fool.

CC Adi 8.2: Let me offer my respectful obeisances unto Sri Krsna Caitanya Mahaprabhu, who is known as Gaurasundara. I also offer my respectful obeisances unto Nityananda Prabhu, who is always very joyful.

CC Adi 8.3: Let me offer my respectful obeisances unto Advaita Acarya, who is very merciful, and also to that great personality Gadadhara Pandita, the learned scholar.

CC Adi 8.4: Let me offer my respectful obeisances unto Srivasa Thakura and all the other devotees of the Lord. I fall down to offer them respect. I worship their lotus feet.

CC Adi 8.5: By remembering the lotus feet of the Pañca-tattva, a dumb man can become a poet, a lame man can cross mountains, and a blind man can see the stars in the sky.

CC Adi 8.6: The education cultivated by so-called learned scholars who do not believe these statements of Sri Caitanya-caritamrta is like the tumultuous croaking of frogs.

CC Adi 8.7: One who does not accept the glories of the Pañca-tattva but still makes a show of devotional service to Krsna can never achieve the mercy of Krsna or advance to the ultimate goal.

CC Adi 8.8: Formerly kings like Jarasandha [the father-in-law of] strictly followed the Vedic rituals, thus worshiping Lord Visnu.

CC Adi 8.9: One who does not accept Krsna as the Supreme Personality of Godhead is certainly a demon. Similarly, anyone who does not accept Sri Caitanya Mahaprabhu as Krsna, the same Supreme Lord, is also to be considered a demon.

CC Adi 8.10: Lord Sri Caitanya Mahaprabhu thought, "Unless people accept Me they will all be destroyed." Thus the merciful Lord accepted the sannyasa order.

CC Adi 8.11: "If a person offers obeisances to Me, even due to accepting Me only as an ordinary sannyasi, his material distresses will diminish, and he will ultimately get liberation."

CC Adi 8.12: One who does not show respect unto this merciful Lord, Caitanya Mahaprabhu, or does not worship Him should be considered a demon, even if he is very much exalted in human society.

CC Adi 8.13: Therefore I say again, lifting my arms: O fellow human beings, please worship Sri Caitanya and Nityananda without false arguments!

CC Adi 8.14: Logicians say, "Unless one gains understanding through logic and argument, how can one decide upon a worshipable Deity?"

CC Adi 8.15: If you are indeed interested in logic and argument, kindly apply it to the mercy of Sri Caitanya Mahaprabhu. If you do so, you will find it to be strikingly wonderful.

CC Adi 8.16: If one is infested with the ten offenses in the chanting of the Hare Krsna maha-mantra, despite his endeavor to chant the holy name for many births, he will not get the love of Godhead that is the ultimate goal of this chanting.

CC Adi 8.17: "By cultivating philosophical knowledge one can understand his spiritual position and thus be liberated, and by performing sacrifices and pious activities one can achieve sense gratification in a higher planetary system, but the devotional service of the Lord is so rare that even by executing hundreds and thousands of such sacrifices one cannot obtain it."

CC Adi 8.18: If a devotee wants liberation or material sense gratification from the Lord, Krsna immediately delivers it, but pure devotional service He keeps hidden.

CC Adi 8.19: [The great sage Narada said:] "My dear Maharaja Yudhisthira, the Supreme Personality of Godhead Krsna is always ready to help you. He is your master, guru, God, very dear friend and head of your family. Yet sometimes He agrees to act as your servant or order-carrier. You are greatly fortunate because this relationship is possible only by bhakti-yoga. The Lord can give liberation [mukti] very easily, but He does not very easily give one bhakti-yoga, because by that process He is bound to the devotee."

CC Adi 8.20: Lord Sri Caitanya Mahaprabhu has freely given this love of Krsna everywhere and anywhere, even to the most fallen, such as Jagai and Madhai. What then to speak of those who are already pious and elevated?

CC Adi 8.21: Sri Caitanya Mahaprabhu, as the Supreme Personality of Godhead Himself, is fully independent. Therefore, although it is the most confidentially stored benediction, He can distribute love of Godhead to anyone and everyone without consideration.

CC Adi 8.22: Whether he is offensive or inoffensive, anyone who even now chants sri-krsna-caitanya prabhu-nityananda is immediately overwhelmed with ecstasy, and tears fill his eyes.

CC Adi 8.23: Simply by talking of Nityananda Prabhu one awakens his love for Krsna. Thus all his bodily limbs are agitated by ecstasy, and tears flow from his eyes like the waters of the Ganges.

CC Adi 8.24: There are offenses to be considered while chanting the Hare Krsna mantra. Therefore simply by chanting Hare Krsna one does not become ecstatic.

CC Adi 8.25: "If one's heart does not change, tears do not flow from his eyes, his body does not shiver, and his bodily hairs do not stand on end as he chants the Hare Krsna maha-mantra, it should be understood that his heart is as hard as iron. This is due to his offenses at the lotus feet of the Lord's holy name."

CC Adi 8.26: Simply chanting the Hare Krsna maha-mantra without offenses vanquishes all sinful activities. Thus pure devotional service, which is the cause of love of Godhead, becomes manifest.

CC Adi 8.27: When one's transcendental loving service to the Lord is actually awakened, it generates transformations in the body such as perspiration, trembling, throbbing of the heart, faltering of the voice and tears in the eyes.

CC Adi 8.28: As a result of chanting the Hare Krsna maha-mantra, one makes such great advancement in spiritual life that simultaneously his material existence terminates and he receives love of Godhead. The holy name of Krsna is so powerful that by chanting even one name, one very easily achieves these transcendental riches.

CC Adi 8.29-30: If one chants the exalted holy name of the Lord again and again and yet his love for the Supreme Lord does not develop and tears do not appear in his eyes, it is evident that because of his offenses in chanting, the seed of the holy name of Krsna does not sprout.

CC Adi 8.31: But if one only chants, with some slight faith, the holy names of Lord Caitanya and Nityananda, very quickly he is cleansed of all offenses. Thus as soon as he chants the Hare Krsna maha-mantra, he feels the ecstasy of love for God.

CC Adi 8.32: Sri Caitanya Mahaprabhu, the independent Supreme Personality of Godhead, is greatly magnanimous. Unless one worships Him, one can never be liberated.

CC Adi 8.33: O fools, just read Sri Caitanya-mangala! By reading this book you can understand all the glories of Sri Caitanya Mahaprabhu.

CC Adi 8.34: As Vyasadeva has compiled all the pastimes of Lord Krsna in Srimad-Bhagavatam, Thakura Vrndavana dasa has depicted the pastimes of Lord Caitanya.

CC Adi 8.35: Thakura Vrndavana dasa has composed Sri Caitanya-mangala. Hearing this book annihilates all misfortune.

CC Adi 8.36: By reading Sri Caitanya-mangala one can understand all the glories and truths of Lord Caitanya and Nityananda and come to the ultimate conclusion of devotional service to Lord Krsna.

CC Adi 8.37: In Sri Caitanya-mangala [later known as Sri Caitanya-bhagavata] Srila Vrndavana dasa Thakura has given the conclusion and essence of devotional service by quoting the authoritative statements of Srimad-Bhagavatam.

CC Adi 8.38: If even a great atheist hears Sri Caitanya-mangala, he immediately becomes a great devotee.

CC Adi 8.39: The subject matter of this book is so sublime that it appears that Sri Caitanya Mahaprabhu has personally spoken through the writings of Sri Vrndavana dasa Thakura.

CC Adi 8.40: I offer millions of obeisances unto the lotus feet of Vrndavana dasa Thakura. No one else could write such a wonderful book for the deliverance of all fallen souls.

CC Adi 8.41: Narayani eternally eats the remnants of the food of Caitanya Mahaprabhu. Srila Vrndavana dasa Thakura was born of her womb.

CC Adi 8.42: What a wonderful description he has given of the pastimes of Lord Caitanya! Anyone in the three worlds who hears it is purified.

CC Adi 8.43: I fervently appeal to everyone to adopt the method of devotional service given by Lord Caitanya and Nityananda and thus be freed from the miseries of material existence and ultimately achieve the loving service of the Lord.

CC Adi 8.44: Srila Vrndavana dasa Thakura has written Sri Caitanya-mangala and therein described in all respects the pastimes of Lord Caitanya.

CC Adi 8.45: He first summarized all the pastimes of the Lord and later described them vividly in detail.

CC Adi 8.46: The pastimes of Lord Caitanya are unlimited and unfathomable. Therefore, in describing all those pastimes, the book became voluminous.

CC Adi 8.47: He saw them to be so extensive that he later felt that some had not been properly described.

CC Adi 8.48: He ecstatically described the pastimes of Lord Nityananda, but the later pastimes of Caitanya Mahaprabhu remained untold.

CC Adi 8.49: The devotees of Vrndavana were all very anxious to hear those pastimes.

CC Adi 8.50: In Vrndavana, in a great place of pilgrimage underneath the desire trees, is a golden throne bedecked with jewels.

CC Adi 8.51: On that throne sits the son of Nanda Maharaja, Sri Govindadeva, the transcendental Cupid.

CC Adi 8.52: Varieties of majestic service are rendered to Govinda there. His garments, ornaments and paraphernalia are all transcendental.

CC Adi 8.53: In that temple of Govindaji, thousands of servitors always render service to the Lord in devotion. Even with thousands of mouths, one could not describe this service.

CC Adi 8.54: In that temple the chief servitor was Sri Haridasa Pandita. His qualities and fame are known all over the world.

CC Adi 8.55: He was gentle, tolerant, peaceful, magnanimous, grave, sweet in his words and very sober in his endeavors.

CC Adi 8.56: He was respectful to everyone and worked for the benefit of all. Diplomacy, envy and jealousy were unknown to his heart.

CC Adi 8.57: The fifty qualities of Lord Krsna were all present in his body.

CC Adi 8.58: "In one who has unflinching devotional faith in Krsna, all the good qualities of Krsna and the demigods are consistently manifested. However, one who has no devotion to the Supreme Personality of Godhead has no good qualifications because he is engaged by mental concoction in material existence, which is the external feature of the Lord."

CC Adi 8.59: Ananta Acarya was a disciple of Gadadhara Pandita. His body was always absorbed in love of Godhead. He was magnanimous and advanced in all respects.

CC Adi 8.60: Ananta Acarya was a reservoir of all good qualities. No one can estimate how great he was. Pandita Haridasa was his beloved disciple.

CC Adi 8.61: Pandita Haridasa had great faith in Lord Caitanya and Nityananda. Therefore he took great satisfaction in knowing about Their pastimes and qualities.

CC Adi 8.62: He always accepted the good qualities of Vaisnavas and never found fault in them. He engaged his heart and soul only to satisfy the Vaisnavas.

CC Adi 8.63: He always heard the reading of Sri Caitanya-mangala, and all the other Vaisnavas used to hear it by his grace.

CC Adi 8.64: Like the full moon, he illuminated the entire assembly of Vaisnavas by speaking Sri Caitanya-mangala, and by the nectar of his qualities he increased their transcendental bliss.

CC Adi 8.65: By his causeless mercy he ordered me to write about the last pastimes of Sri Caitanya Mahaprabhu.

CC Adi 8.66: Govinda Gosañi, the priest engaged in the service of Lord Govinda in Vrndavana, was a disciple of Kasisvara Gosañi. There was no servant more dear to the Govinda Deity.

CC Adi 8.67: Sri Yadavacarya Gosañi, a constant associate of Srila Rupa Gosvami, was also very enthusiastic in hearing and chanting about Lord Caitanya's pastimes.

CC Adi 8.68: Bhugarbha Gosañi, a disciple of Pandita Gosañi, was always engaged in topics regarding Lord Caitanya, knowing nothing else.

CC Adi 8.69: Among his disciples were Caitanya dasa, who was a priest of the Govinda Deity, as well as Mukundananda Cakravarti and the great devotee Krsnadasa.

CC Adi 8.70: Among the disciples of Ananta Acarya was Sivananda Cakravarti, in whose heart Lord Caitanya and Nityananda constantly dwelled.

CC Adi 8.71: In Vrndavana there were also many other great devotees, all of whom desired to hear the last pastimes of Lord Caitanya.

CC Adi 8.72: By their mercy, all these devotees ordered me to write of the last pastimes of Sri Caitanya Mahaprabhu. Because of their order only, although I am shameless, I have attempted to write this Caitanya-caritamrta.

CC Adi 8.73: Having received the order of the Vaisnavas but being anxious within my heart, I went to the temple of Madana-mohana in Vrndavana to ask His permission also.

CC Adi 8.74: When I visited the temple of Madana-mohana, the priest Gosañi dasa was serving the feet of the Lord, and I also prayed at the Lord's lotus feet.

CC Adi 8.75: When I prayed to the Lord for permission, a garland from His neck immediately slipped down.

CC Adi 8.76: As soon as this happened, the Vaisnavas standing there all loudly chanted, "Haribol!" and the priest, Gosañi dasa, brought me the garland and put it around my neck.

CC Adi 8.77: I was greatly pleased to have the garland signifying the order of the Lord, and then and there I commenced to write this book.

CC Adi 8.78: Actually Sri Caitanya-caritamrta is not my writing but the dictation of Sri Madana-mohana. My writing is like the repetition of a parrot.

CC Adi 8.79: As a wooden doll is made to dance by a magician, I write as Madana-gopala orders me to do so.

CC Adi 8.80: I accept as my family Deity Madana-mohana, whose worshipers are Raghunatha

dasa Gosvami, Sri Rupa Gosvami and Sanatana Gosvami.

CC Adi 8.81: I took permission from Srila Vrndavana dasa Thakura by praying at his lotus feet, and upon receiving his order I have attempted to write this auspicious literature.

CC Adi 8.82: Srila Vrndavana dasa Thakura is the authorized writer on the pastimes of Lord Caitanya. Without his mercy, therefore, one cannot describe these pastimes.

CC Adi 8.83: I am foolish, lowborn and insignificant, and I always desire material enjoyment; yet by the order of the Vaisnavas I am greatly enthusiastic to write this transcendental literature.

CC Adi 8.84: The lotus feet of Sri Rupa Gosvami and Raghunatha dasa Gosvami are my source of strength. Remembering their lotus feet can fulfill all one's desires.

CC Adi 8.85: Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Adi 9 Summary

CC Adi 9.1: Let me offer my respectful obeisances unto the spiritual master of the entire world, Lord Sri Krsna Caitanya Mahaprabhu, by whose mercy even a dog can swim across a great ocean.

CC Adi 9.2: All glories to Sri Krsna Caitanya, who is known as Gaurahari! All glories to Advaita Acarya and Nityananda Prabhu!

CC Adi 9.3: All glories to the devotees of Lord Caitanya, headed by Srivasa Thakura! In order to fulfill all my desires, I remember their lotus feet.

CC Adi 9.4: I also remember the six Gosvamis — Rupa, Sanatana, Bhatta Raghunatha, Sri Jiva, Gopala Bhatta and Dasa Raghunatha.

CC Adi 9.5: It is by the mercy of all these Vaisnavas and gurus that I attempt to write about the pastimes and qualities of Lord Caitanya Mahaprabhu. Whether I know it or know not, it is for self-purification that I write this book.

CC Adi 9.6: I take shelter of the Supreme Personality of Godhead Sri Caitanya Mahaprabhu, who Himself is the tree of transcendental love of Krsna, its gardener and also the bestower and enjoyer of its fruits.

CC Adi 9.7: Lord Caitanya thought, "My name is Visvambhara, 'one who maintains the entire universe.' Its meaning will be actualized if I can fill the whole universe with love of Godhead."

CC Adi 9.8: Thinking in this way, He accepted the duty of a planter and began to grow a garden in Navadvipa.

CC Adi 9.9: Thus the Lord brought the desire tree of devotional service to this earth and became its gardener. He sowed the seed and sprinkled upon it the water of His will.

CC Adi 9.10: All glories to Sri Madhavendra Puri, the storehouse of all devotional service unto Krsna! He is a desire tree of devotional service, and it is in him that the seed of devotional service first fructified.

CC Adi 9.11: The seed of devotional service next fructified in the form of Sri Isvara Puri, and then the gardener Himself, Caitanya Mahaprabhu, became the main trunk of the tree of devotional service.

CC Adi 9.12: By His inconceivable powers, the Lord became the gardener, the trunk and the branches simultaneously.

CC Adi 9.13-15: Paramananda Puri, Kesava Bharati, Brahmananda Puri and Brahmananda Bharati, Sri Visnu Puri, Kesava Puri, Krsnananda Puri, Sri Nr Tirtha and Sukhananda Puri — these nine sannyasi roots all sprouted from the trunk of the tree. Thus the tree stood steadfastly on the strength of these nine roots.

CC Adi 9.16: With the sober and grave Paramananda Puri as the central root and the other

eight roots in the eight directions, the tree of Caitanya Mahaprabhu stood firmly.

CC Adi 9.17: From the trunk grew many branches, and above them innumerable others.

CC Adi 9.18: Thus the branches of the Caitanya tree formed a cluster or society, with great branches covering all the universe.

CC Adi 9.19: From each branch grew many hundreds of subbranches. No one can count how many branches thus grew.

CC Adi 9.20: I shall try to name the foremost of the innumerable branches. Please hear the description of the Caitanya tree.

CC Adi 9.21: At the top of the tree the trunk branched into two. One trunk was named Sri Advaita Prabhu and the other Sri Nityananda Prabhu.

CC Adi 9.22: From these two trunks grew many branches and subbranches that covered the entire world.

CC Adi 9.23: These branches and subbranches and their subbranches became so numerous that no one can actually write about them.

CC Adi 9.24: Thus the disciples and the granddisciples and their admirers spread throughout the entire world, and it is not possible to enumerate them all.

CC Adi 9.25: As a big fig tree bears fruits all over its body, each part of the tree of devotional service bore fruit.

CC Adi 9.26: Since Sri Krsna Caitanya Mahaprabhu was the original trunk, the taste of the fruits that grew on the branches and subbranches surpassed the taste of nectar.

CC Adi 9.27: The fruits ripened and became sweet and nectarean. The gardener, Sri Caitanya Mahaprabhu, distributed them without asking any price.

CC Adi 9.28: All the wealth in the three worlds cannot equal the value of one such nectarean fruit of devotional service.

CC Adi 9.29: Not considering who asked for it and who did not, nor who was fit and who unfit to receive it, Caitanya Mahaprabhu distributed the fruit of devotional service.

CC Adi 9.30: The transcendental gardener, Sri Caitanya Mahaprabhu, distributed handful after handful of fruit in all directions, and when the poor, hungry people ate the fruit, the gardener smiled with great pleasure.

CC Adi 9.31: Lord Caitanya thus addressed the multifarious varieties of branches and subbranches of the tree of devotional service:

CC Adi 9.32: "Since the tree of devotional service is transcendental, every one of its parts can perform the action of all the others. Although a tree is supposed to be immovable, this tree nevertheless moves.

CC Adi 9.33: "All the parts of this tree are spiritually cognizant, and thus as they grow they spread all over the world.

CC Adi 9.34: "I am the only gardener. How many places can I go? How many fruits can I pick and distribute?"

CC Adi 9.35: "It would certainly be a very laborious task to pick the fruits and distribute them alone, and still I suspect that some would receive them and others would not."

CC Adi 9.36: "Therefore I order every man within this universe to accept this Krsna consciousness movement and distribute it everywhere."

CC Adi 9.37: "I am the only gardener. If I do not distribute these fruits, what shall I do with them? How many fruits can I alone eat?"

CC Adi 9.38: "By the transcendental desire of the Supreme Personality of Godhead, water has been sprinkled all over the tree, and thus there are innumerable fruits of love of Godhead."

CC Adi 9.39: "Distribute this Krsna consciousness movement all over the world. Let people eat these fruits and ultimately become free from old age and death."

CC Adi 9.40: "If the fruits are distributed all over the world, My reputation as a pious man will be known everywhere, and thus all people will glorify My name with great pleasure."

CC Adi 9.41: "One who has taken his birth as a human being in the land of India [Bharata-varsa] should make his life successful and work for the benefit of all other people."

CC Adi 9.42: "'It is the duty of every living being to perform welfare activities for the benefit of others with his life, wealth, intelligence and words.'

CC Adi 9.43: "'By his work, thoughts and words, an intelligent man must perform actions which will be beneficial for all living entities in this life and the next.'

CC Adi 9.44: "I am merely a gardener. I have neither a kingdom nor very great riches. I simply have some fruits and flowers that I wish to utilize to achieve piety in My life."

CC Adi 9.45: "Although I am acting as a gardener, I also want to be the tree, for thus I can bestow benefit upon all."

CC Adi 9.46: "'Just see how these trees are maintaining every living entity! Their birth is successful. Their behavior is just like that of great personalities, for anyone who asks anything from a tree never goes away disappointed.'"

CC Adi 9.47: The descendants of the tree [the devotees of Sri Caitanya Mahaprabhu] were very glad to receive this order directly from the Lord."

CC Adi 9.48: The fruit of love of God is so delicious that wherever a devotee distributes it, those who relish the fruit, anywhere in the world, immediately become intoxicated."

CC Adi 9.49: The fruit of love of Godhead distributed by Caitanya Mahaprabhu is such a great intoxicant that anyone who eats it, filling his belly, immediately becomes maddened by it, and automatically he chants, dances, laughs and enjoys."

CC Adi 9.50: When Sri Caitanya Mahaprabhu, the great gardener, sees that people are chanting, dancing and laughing and that some of them are rolling on the floor and some are making loud humming sounds, He smiles with great pleasure."

CC Adi 9.51: The great gardener, Lord Caitanya, personally eats this fruit, and as a result He constantly remains mad, as if helpless and bewildered.

CC Adi 9.52: With His sankirtana movement the Lord made everyone mad like Himself. We do not find anyone who was not intoxicated by His sankirtana movement.

CC Adi 9.53: Persons who had formerly criticized Lord Caitanya Mahaprabhu, calling Him a drunkard, also ate the fruit and began to dance, saying, "Very good! Very good!"

CC Adi 9.54: After describing the Lord's distribution of the fruit of love of Godhead, I now wish to describe the different branches of the tree of Lord Caitanya Mahaprabhu.

CC Adi 9.55: Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Adi 10 Summary

CC Adi 10.1: Let me repeatedly offer my respectful obeisances unto the beelike devotees who always taste the honey of the lotus feet of Lord Caitanya Mahaprabhu. If even a doggish nondevotee somehow takes shelter of such devotees, he enjoys the aroma of the lotus flower.

CC Adi 10.2: All glories to Lord Caitanya Mahaprabhu and Lord Nityananda! All glories to Advaita Prabhu, and all glories to the devotees of Lord Caitanya, headed by Srivasa!

CC Adi 10.3: The description of Lord Caitanya as the gardener and the tree is inconceivable. Now hear with attention about the branches of this tree.

CC Adi 10.4: The associates of Sri Caitanya Mahaprabhu were many, but none of them should be considered lower or higher. This cannot be ascertained.

CC Adi 10.5: All the great personalities in the line of Lord Caitanya enumerated these devotees, but they could not distinguish between the greater and the lesser.

CC Adi 10.6: I offer my obeisances unto them as a token of respect. I request them not to consider my offenses.

CC Adi 10.7: I offer my obeisances to all the dear devotees of Sri Caitanya Mahaprabhu, the eternal tree of love of Godhead. I offer my respects to all the branches of the tree, the devotees of the Lord who distribute the fruit of love of Krsna.

CC Adi 10.8: The two brothers Srivasa Pandita and Sri Rama Pandita started two branches that are well known in the world.

CC Adi 10.9: Their two brothers were named Sripati and Srinidhi. These four brothers and their servants and maidservants are considered one big branch.

CC Adi 10.10: There is no counting the subbranches of these two branches. Sri Caitanya Mahaprabhu held congregational chanting daily at the house of Srivasa Pandita.

CC Adi 10.11: These four brothers and their family members fully engaged in the service of Lord Caitanya. They knew no other god or goddess.

CC Adi 10.12: Another big branch was Acaryaratna, and his associates were subbranches.

CC Adi 10.13: Acaryaratna was also named Sri Candrasekhara Acarya. In a drama in his house, Lord Caitanya played the goddess of fortune.

CC Adi 10.14: Pundarika Vidyanidhi, the third big branch, was so dear to Lord Caitanya Mahaprabhu that in his absence Lord Caitanya Himself would sometimes cry.

CC Adi 10.15: Gadadhara Pandita, the fourth branch, is described as an incarnation of the pleasure potency of Sri Krsna. No one, therefore, can equal him.

CC Adi 10.16: His disciples and granddisciples are his subbranches. To describe them all would be difficult.

CC Adi 10.17: Vakresvara Pandita, the fifth branch of the tree, was a very dear servant of Lord Caitanya's. He could dance with constant ecstasy for seventy-two hours.

CC Adi 10.18: Sri Caitanya Mahaprabhu personally sang while Vakresvara Pandita danced, and thus Vakresvara Pandita fell at the lotus feet of the Lord and spoke as follows.

CC Adi 10.19: "O Candramukha! Please give me ten thousand Gandharvas. Let them sing as I dance, and then I will be greatly happy."

CC Adi 10.20: Lord Caitanya replied, "I have only one wing like you, but if I had another, certainly I would fly in the sky!"

CC Adi 10.21: Pandita Jagadananda, the sixth branch of the Caitanya tree, was celebrated as the life and soul of the Lord. He is known to have been an incarnation of Satyabhama [one of the chief queens of Lord Krsna].

CC Adi 10.22: Jagadananda Pandita [as an incarnation of Satyabhama] always wanted to see to the comfort of Lord Caitanya, but since the Lord was a sannyasi He did not accept the luxuries that Jagadananda Pandita offered.

CC Adi 10.23: They sometimes appeared to fight over trifles, but these quarrels were based on their affection, of which I shall speak later.

CC Adi 10.24: Raghava Pandita, Lord Sri Caitanya Mahaprabhu's original follower, is understood to have been the seventh branch. From him proceeded another subbranch, headed by Makaradhvaja Kara.

CC Adi 10.25: Raghava Pandita's sister Damayanti was the dear maidservant of the Lord. She always collected various ingredients with which to cook for Lord Caitanya.

CC Adi 10.26: The foods Damayanti cooked for Lord Caitanya when He was at Puri were carried in bags by her brother Raghava without the knowledge of others.

CC Adi 10.27: The Lord accepted these foods throughout the entire year. Those bags are still celebrated as raghavera jhali ["the bags of Raghava Pandita"].

CC Adi 10.28: I shall describe the contents of the bags of Raghava Pandita later in this book. Hearing this narration, devotees generally cry, and tears glide down from their eyes.

CC Adi 10.29: Pandita Gangadasa was the eighth dear branch of the tree of Sri Caitanya Mahaprabhu. One who remembers his activities attains freedom from all bondage.

CC Adi 10.30: Sri Acarya Purandara, the ninth branch, was a constant associate of Lord Caitanya's. The Lord accepted him as His father.

CC Adi 10.31: Damodara Pandita, the tenth branch of the Caitanya tree, was so elevated in love of Lord Caitanya that he once unhesitatingly chastised the Lord with strong words.

CC Adi 10.32: Later in the Caitanya-caritamrta I shall describe this incident of chastisement in detail. The Lord, being very much satisfied by this chastisement, sent Damodara Pandita to Navadvipa.

CC Adi 10.33: The eleventh branch, the younger brother of Damodara Pandita, was known as Sankara Pandita. He was celebrated as the shoes of the Lord.

CC Adi 10.34: Sadasiva Pandita, the twelfth branch, was always eager to serve the lotus feet of the Lord. It was his good fortune that when Lord Nityananda came to Navadvipa He resided at his house.

CC Adi 10.35: The thirteenth branch was Pradyumna Brahmachari. Since he was a worshiper of Lord Nr Sri Caitanya Mahaprabhu changed his name to Nr Brahmachari.

CC Adi 10.36: Narayana Pandita, the fourteenth branch, a great and liberal devotee, did not know any shelter but Lord Caitanya's lotus feet.

CC Adi 10.37: The fifteenth branch was Sriman Pandita, who was a constant servitor of Lord Caitanya Mahaprabhu. He used to carry a torch while the Lord danced.

CC Adi 10.38: The sixteenth branch, Suklambara Brahmachari, was very fortunate because Lord Caitanya Mahaprabhu jokingly or seriously begged food from him or sometimes snatched it from him forcibly and ate it.

CC Adi 10.39: Nandana Acarya, the seventeenth branch of the Caitanya tree, is celebrated within the world because the two Prabhus [Lord Caitanya and Nityananda] sometimes hid in his house.

CC Adi 10.40: Mukunda Datta, a class friend of Lord Caitanya's, was another branch of the Caitanya tree. Lord Caitanya danced while he sang.

CC Adi 10.41: Vasudeva Datta, the nineteenth branch of the Sri Caitanya tree, was a great personality and a most confidential devotee of the Lord. One could not describe his qualities even with thousands of mouths.

CC Adi 10.42: Srila Vasudeva Datta Thakura wanted to suffer for the sinful activities of all the people of the world so that Lord Caitanya Mahaprabhu might deliver them.

CC Adi 10.43: The twentieth branch of the Caitanya tree was Haridasa Thakura. His character was wonderful. He used to chant the holy name of Krsna 300,000 times a day without fail.

CC Adi 10.44: There was no end to the transcendental qualities of Haridasa Thakura. Here I mention but a fraction of his qualities. He was so exalted that Advaita Gosvami, when performing the sraddha ceremony of his father, offered him the first plate.

CC Adi 10.45: The waves of his good qualities were like those of Prahlada Maharaja. He did not even slightly raise an eyebrow when persecuted by the Muslim ruler.

CC Adi 10.46: After the passing away of Haridasa Thakura, the Lord Himself took his body on His lap and danced with it in great ecstasy.

CC Adi 10.47: Srila Vrndavana dasa Thakura has vividly described the pastimes of Haridasa Thakura in his Caitanya-bhagavata. Whatever has remained undescribed I shall try to explain later in this book.

CC Adi 10.48: One subbranch of Haridasa Thakura consisted of the residents of Kulina-grama. The most important among them was Satyaraja Khan, or Satyaraja Vasu, who was a recipient

of all the mercy of Haridasa Thakura.

CC Adi 10.49: Murari Gupta, the twenty-first branch of the tree of Sri Caitanya Mahaprabhu, was a storehouse of love of Godhead. His great humility and meekness melted the heart of Lord Caitanya.

CC Adi 10.50: Srila Murari Gupta never accepted charity from friends, nor did he accept money from anyone. He practiced as a physician and maintained his family with his earnings.

CC Adi 10.51: As Murari Gupta treated his patients, by his mercy both their bodily and spiritual diseases subsided.

CC Adi 10.52: Sriman Sena, the twenty-second branch of the Caitanya tree, was a very faithful servant of Lord Caitanya. He knew nothing else but the lotus feet of Sri Caitanya Mahaprabhu.

CC Adi 10.53: Sri Gadadhara dasa, the twenty-third branch, was understood to be the topmost, for he induced all the Muslim Kazis to chant the holy name of Lord Hari.

CC Adi 10.54: Sivananda Sena, the twenty-fourth branch of the tree, was an extremely confidential servant of Lord Caitanya Mahaprabhu. Everyone who went to Jagannatha Puri to visit Lord Caitanya took shelter and guidance from Sri Sivananda Sena.

CC Adi 10.55: Every year he took a party of devotees from Bengal to Jagannatha Puri to visit Lord Caitanya. He maintained the entire party as they journeyed on the road.

CC Adi 10.56: Lord Sri Caitanya Mahaprabhu bestows His causeless mercy upon His devotees in three features: His own direct appearance [saksat], His prowess within someone He empowers [avesa], and His manifestation [avirbhava].

CC Adi 10.57: The appearance of Lord Sri Caitanya Mahaprabhu in every devotee's presence is called saksat. His appearance in Nakula Brahmachari as a symptom of special prowess is an example of avesa.

CC Adi 10.58: The former Pradyumna Brahmachari was given the name Nr Brahmachari by Sri Caitanya Mahaprabhu.

CC Adi 10.59: In his body there were symptoms of avirbhava. Such appearances are uncommon, but Lord Caitanya Mahaprabhu displayed many such pastimes through His different features.

CC Adi 10.60: Srila Sivananda Sena experienced the three features of saksat, avesa and avirbhava. Later I shall vividly describe this transcendently blissful subject.

CC Adi 10.61: The sons, servants and family members of Sivananda Sena constituted a subbranch. They were all sincere servants of Lord Sri Caitanya Mahaprabhu.

CC Adi 10.62: The three sons of Sivananda Sena, named Caitanya dasa, Ramadasa and Karnapura, were all heroic devotees of Lord Caitanya.

CC Adi 10.63: Srivallabha Sena and Srikanta Sena were also subbranches of Sivananda Sena, for they were not only his nephews but also unalloyed devotees of Sri Caitanya Mahaprabhu.

CC Adi 10.64: Govindananda and Govinda Datta, the twenty-fifth and twenty-sixth branches of the tree, were performers of kirtana in the company of Sri Caitanya Mahaprabhu. Govinda Datta

was the principal singer in Lord Caitanya's kirtana party.

CC Adi 10.65: Sri Vijaya dasa, the twenty-seventh branch, another of the Lord's chief singers, gave the Lord many books written by hand.

CC Adi 10.66: Sri Caitanya Mahāprabhu gave Vijaya dasa the name Ratnabahu ["jewel-handed"] because he copied many manuscripts for Him. The twenty-eighth branch was Kṛsnadasa, who was very dear to the Lord. He was known as Akiñcana Kṛsnadasa.

CC Adi 10.67: The twenty-ninth branch was Sridhara, a trader in banana-tree bark. He was a very dear servant of the Lord. On many occasions, the Lord played jokes on him.

CC Adi 10.68: Every day Lord Caitanya Mahāprabhu jokingly snatched fruits, flowers and pulp from Sridhara and drank from his broken iron pot.

CC Adi 10.69: The thirtieth branch was Bhagavan Pandita. He was an extremely dear servant of the Lord, but even previously he was a great devotee of Lord Kṛṣṇa who always kept the Lord within his heart.

CC Adi 10.70: The thirty-first branch was Jagadisa Pandita, and the thirty-second was Hiranya Mahasaya, unto whom Lord Caitanya in His childhood showed His causeless mercy.

CC Adi 10.71: In their two houses Lord Caitanya Mahāprabhu begged food on the Ekadasi day and personally ate it.

CC Adi 10.72: The thirty-third and thirty-fourth branches were the two students of Caitanya Mahāprabhu named Purusottama and Sañjaya, who were stalwart students in grammar. They were very great personalities.

CC Adi 10.73: Vanamali Pandita, the thirty-fifth branch of the tree, was very much celebrated in this world. He saw a golden club and plow in the hands of the Lord.

CC Adi 10.74: The thirty-sixth branch, Buddhimanta Khan, was extremely dear to Lord Caitanya Mahāprabhu. He was always prepared to carry out the Lord's orders, and therefore he was considered to be a chief servant of the Lord.

CC Adi 10.75: Garuda Pandita, the thirty-seventh branch of the tree, always engaged in chanting the auspicious name of the Lord. Because of the strength of this chanting, even the effects of poison could not touch him.

CC Adi 10.76: Gopinatha, the thirty-eighth branch of the tree, was a faithful servant of Lord Caitanya Mahāprabhu. The Lord jokingly addressed him as Akrura.

CC Adi 10.77: Devananda Pandita was a professional reciter of Srimad-Bhagavatam, but by the mercy of Vakresvara Pandita and the grace of the Lord he understood the devotional interpretation of the Bhagavatam.

CC Adi 10.78-79: Sri Khandavasi Mukunda and his son Raghunandana were the thirty-ninth branch of the tree, Narahari was the fortieth, Cirañjiva the forty-first and Sulocana the forty-second. They were all big branches of the all-merciful tree of Caitanya Mahāprabhu. They distributed the fruits and flowers of love of Godhead anywhere and everywhere.

CC Adi 10.80: Satyaraja, Ramananda, Yadunatha, Purusottama, Sankara and Vidyananda all belonged to the twentieth branch. They were inhabitants of the village known as Kulina-grama.

CC Adi 10.81: All the inhabitants of Kulina-grama village, headed by Vaninatha Vasu, were servants of Lord Caitanya, who was their only life and wealth.

CC Adi 10.82: The Lord said, "What to speak of others, even a dog in the village of Kulina-grama is My dear friend.

CC Adi 10.83: "No one can describe the fortunate position of Kulina-grama. It is so sublime that even sweepers who tend their hogs there also chant the Hare Krsna maha-mantra."

CC Adi 10.84: On the western side were the forty-third, forty-fourth and forty-fifth branches — Sri Sanatana, Sri Rupa and Anupama. They were the best of all.

CC Adi 10.85: Among these branches, Rupa and Sanatana were principal. Anupama, Jiva Gosvami and others, headed by Rajendra, were their subbranches.

CC Adi 10.86: By the will of the supreme gardener, the branches of Srila Rupa Gosvami and Sanatana Gosvami grew many times over, expanding throughout the western countries and covering the entire region.

CC Adi 10.87: Extending to the borders of the river Sindhu and the Himalayan Mountain valleys, these two branches expanded throughout India, including all the places of pilgrimage, such as Vrndavana, Mathura and Haridvara.

CC Adi 10.88: The fruits of love of Godhead which fructified on these two branches were distributed in abundance. Tasting these fruits, everyone became mad after them.

CC Adi 10.89: The people in general on the western side of India were neither intelligent nor well behaved, but by the influence of Srila Rupa Gosvami and Sanatana Gosvami they were trained in devotional service and good behavior.

CC Adi 10.90: In accordance with the directions of the revealed scriptures, both Gosvamis excavated the lost places of pilgrimage and inaugurated the worship of Deities in Vrndavana.

CC Adi 10.91: Srila Raghunatha dasa Gosvami, the forty-sixth branch of the tree, was one of the most dear servants of Lord Caitanya Mahaprabhu. He left all his material possessions to surrender completely unto the Lord and live at His lotus feet.

CC Adi 10.92: When Raghunatha dasa Gosvami approached Sri Caitanya Mahaprabhu at Jagannatha Puri, the Lord entrusted him to the care of Svarupa Damodara, His secretary. Thus they both engaged in the confidential service of the Lord.

CC Adi 10.93: He rendered confidential service to the Lord for sixteen years at Jagannatha Puri, and after the disappearance of both the Lord and Svarupa Damodara, he left Jagannatha Puri and went to Vrndavana.

CC Adi 10.94: Srila Raghunatha dasa Gosvami intended to go to Vrndavana to see the lotus feet of Rupa and Sanatana and then give up his life by jumping from Govardhana Hill.

CC Adi 10.95: Thus Srila Raghunatha dasa Gosvami came to Vrndavana, visited Srila Rupa Gosvami and Sanatana Gosvami and offered them his obeisances.

CC Adi 10.96: These two brothers, however, did not allow him to die. They accepted him as their third brother and kept him in their company.

CC Adi 10.97: Because Raghunatha dasa Gosvami was an assistant to Svarupa Damodara, he knew much about the external and internal features of the pastimes of Lord Caitanya. Thus the two brothers Rupa and Sanatana always used to hear of this from him.

CC Adi 10.98: Raghunatha dasa Gosvami gradually gave up all food and drink but a few drops of buttermilk.

CC Adi 10.99: As a daily duty, he regularly offered one thousand obeisances to the Lord, chanted at least one hundred thousand holy names and offered obeisances to two thousand Vaisnavas.

CC Adi 10.100: Day and night he rendered service within his mind to Radha-Krsna, and for three hours a day he discoursed about the character of Lord Caitanya Mahaprabhu.

CC Adi 10.101: Sri Raghunatha dasa Gosvami took three baths daily in the Radha-kunda lake. As soon as he found a Vaisnava residing in Vrndavana, he would embrace him and give him all respect.

CC Adi 10.102: He engaged himself in devotional service for more than twenty-two and a half hours a day, and for less than two hours he slept, although on some days that also was not possible.

CC Adi 10.103: I am struck with wonder when I hear about the devotional service he executed. I accept Srila Rupa Gosvami and Raghunatha dasa Gosvami as my guides.

CC Adi 10.104: I shall later explain very elaborately how all these devotees met Sri Caitanya Mahaprabhu.

CC Adi 10.105: Sri Gopala Bhatta Gosvami, the forty-seventh branch, was one of the great and exalted branches of the tree. He always engaged in discourses about love of Godhead in the company of Rupa Gosvami and Sanatana Gosvami.

CC Adi 10.106: The acarya Sankararanya was considered the forty-eighth branch of the original tree. From him proceeded the subbranches known as Mukunda, Kasinatha and Rudra.

CC Adi 10.107: Srinatha Pandita, the forty-ninth branch, was the beloved recipient of all the mercy of Sri Caitanya Mahaprabhu. Everyone in the three worlds was astonished to see how he worshiped Lord Krsna.

CC Adi 10.108: Jagannatha Acarya, the fiftieth branch of the Caitanya tree, was an extremely dear servant of the Lord, by whose order he decided to live on the bank of the Ganges.

CC Adi 10.109: The fifty-first branch of the Caitanya tree was Krsnadasa Vaidya, the fifty-second was Pandita Sekhara, the fifty-third was Kavicandra, and the fifty-fourth was Sasthivara, who was a great sankirtana performer.

CC Adi 10.110: The fifty-fifth branch was Srinatha Misra, the fifty-sixth was Subhananda, the fifty-seventh was Srirama, the fifty-eighth was Isana, the fifty-ninth was Srinidhi, the sixtieth was Sri Gopikanta, and the sixty-first was Misra Bhagavan.

CC Adi 10.111: The sixty-second branch of the tree was Subuddhi Misra, the sixty-third was Hrdayananda, the sixty-fourth was Kamala-nayana, the sixty-fifth was Mahesa Pandita, the sixty-sixth was Srikara, and the sixty-seventh was Sri Madhusudana.

CC Adi 10.112: The sixty-eighth branch of the original tree was Purusottama, the sixty-ninth was Sri Galima, the seventieth was Jagannatha dasa, the seventy-first was Sri Candrasekhara Vaidya, and the seventy-second was Dvija Haridasa.

CC Adi 10.113: The seventy-third branch of the original tree was Ramadasa, the seventy-fourth was Kavindra, the seventy-fifth was Sri Gopala dasa, the seventy-sixth was Bhagavata Acarya, and the seventy-seventh was Thakura Saranga dasa.

CC Adi 10.114: The seventy-eighth branch of the original tree was Jagannatha Tirtha, the seventy-ninth was the brahmana Sri Janakinatha, the eightieth was Gopala Acarya, and the eighty-first was the brahmana Vaninatha.

CC Adi 10.115: The three brothers Govinda, Madhava and Vasudeva were the eighty-second, eighty-third and eighty-fourth branches of the tree. Lord Caitanya and Nityananda used to dance in their kirtana performances.

CC Adi 10.116: Ramadasa Abhirama was fully absorbed in the mellow of friendship. He made a flute of a bamboo stick with sixteen knots.

CC Adi 10.117: By the order of Sri Caitanya Mahaprabhu, three devotees accompanied Lord Nityananda Prabhu when He returned to Bengal to preach.

CC Adi 10.118: These three were Ramadasa, Madhava Ghosa and Vasudeva Ghosa. Govinda Ghosa, however, remained with Sri Caitanya Mahaprabhu at Jagannatha Puri and thus felt great satisfaction.

CC Adi 10.119: Bhagavata Acarya, Cirañjiva, Sri Raghunandana, Madhvacarya, Kamalakanta and Sri Yadunandana were all among the branches of the Caitanya tree.

CC Adi 10.120: Jagai and Madhai, the eighty-ninth and ninetieth branches of the tree, were the greatest recipients of Lord Caitanya's mercy. These two brothers were the witnesses who proved that Lord Caitanya was rightly named Patita-pavana, "the deliverer of the fallen souls."

CC Adi 10.121: I have given a brief description of the devotees of Lord Caitanya in Bengal. Actually His devotees are innumerable.

CC Adi 10.122: I have especially mentioned all these devotees because they accompanied Lord Caitanya Mahaprabhu in Bengal and Orissa and served Him in many ways.

CC Adi 10.123: Let me briefly describe some of the devotees of Lord Caitanya Mahaprabhu in Jagannatha Puri.

CC Adi 10.124-126: Among the devotees who accompanied the Lord in Jagannatha Puri, two of them — Paramananda Puri and Svarupa Damodara — were the heart and soul of the Lord. Among the other devotees were Gadadhara, Jagadananda, Sankara, Vakresvara, Damodara Pandita, Thakura Haridasa, Raghunatha Vaidya and Raghunatha dasa.

CC Adi 10.127: All these devotees were associates of the Lord from the very beginning, and when the Lord took up residence in Jagannatha Puri, they remained there to serve Him faithfully.

CC Adi 10.128: All the devotees who resided in Bengal used to visit Jagannatha Puri every year to see the Lord.

CC Adi 10.129: Now let me enumerate the devotees of Bengal who first came to see the Lord at Jagannatha Puri.

CC Adi 10.130: There was Sarvabhauma Bhattacharya, one of the biggest branches of the tree of the Lord, and his sister's husband, Sri Gopinatha Acarya.

CC Adi 10.131: In the list of devotees at Jagannatha Puri [which begins with Paramananda Puri, Svarupa Damodara, Sarvabhauma Bhattacharya and Gopinatha Acarya], Kasi Misra was the fifth, Pradyumna Misra the sixth and Bhavananda Raya the seventh. Lord Caitanya took great pleasure in meeting with them.

CC Adi 10.132: Embracing Raya Bhavananda, the Lord declared to him, "You formerly appeared as Pandu, and your five sons appeared as the five Pandavas."

CC Adi 10.133: The five sons of Bhavananda Raya were Ramananda Raya, Pattanayaka Gopinatha, Kalanidhi, Sudhanidhi and Nayaka Vaninatha.

CC Adi 10.134: Sri Caitanya Mahaprabhu told Bhavananda Raya, "Your five sons are all My dear devotees. Ramananda Raya and I are one, although our bodies are different."

CC Adi 10.135-136: King Prataparudra of Orissa, the Oriya devotees Krsnananda and Sivananda, and Paramananda Mahapatra, Bhagavan Acarya, Brahmananda Bharati, Sri Sikhi Mahiti and Murari Mahiti constantly associated with Caitanya Mahaprabhu while He resided in Jagannatha Puri.

CC Adi 10.137: Madhavidevi, the seventeenth of the prominent devotees, was the younger sister of Sikhi Mahiti. She is considered to have formerly been a maidservant of Srimati Radharani.

CC Adi 10.138: Brahmacari Kasisvara was a disciple of Isvara Puri, and Sri Govinda was another of his dear disciples.

CC Adi 10.139: In the list of prominent devotees at Nilacala [Jagannatha Puri], Kasisvara was the eighteenth and Govinda the nineteenth. They both came to see Caitanya Mahaprabhu at Jagannatha Puri, being thus ordered by Isvara Puri at the time of his passing away.

CC Adi 10.140: Both Kasisvara and Govinda were Godbrothers of Sri Caitanya Mahaprabhu, and thus the Lord duly honored them as soon as they arrived. But because Isvara Puri had ordered them to give Caitanya Mahaprabhu personal service, the Lord accepted their service.

CC Adi 10.141: Govinda cared for the body of Sri Caitanya Mahaprabhu, whereas Kasisvara went in front of the Lord when He went to see Jagannatha in the temple.

CC Adi 10.142: When Caitanya Mahaprabhu went to the temple of Jagannatha, Kasisvara, being very strong, cleared the crowds aside with his hands so that Caitanya Mahaprabhu could pass untouched.

CC Adi 10.143: Ramai and Nandai, the twentieth and twenty-first among the important devotees in Jagannatha Puri, always assisted Govinda twenty-four hours a day in rendering service to the Lord.

CC Adi 10.144: Every day Ramai filled twenty-two big waterpots, whereas Nandai personally assisted Govinda.

CC Adi 10.145: The twenty-second devotee, Krsnadasa, was born of a pure and respectable brahmana family. While touring southern India, Lord Caitanya took Krsnadasa with Him.

CC Adi 10.146: As a bona fide devotee, Balabhadra Bhattacharya, the twenty-third principal associate, acted as the brahmacari of Sri Caitanya Mahaprabhu when He toured Mathura.

CC Adi 10.147: Bada Haridasa and Chota Haridasa, the twenty-fourth and twenty-fifth devotees in Nilacala, were good singers who always accompanied Lord Caitanya.

CC Adi 10.148: Among the devotees who lived with Lord Caitanya Mahaprabhu at Jagannatha Puri, Ramabhadra Acarya was the twenty-sixth, the twenty-seventh, Tapana Acarya the twenty-eighth, Raghunatha Bhattacharya the twenty-ninth and Nilambara the thirtieth.

CC Adi 10.149: Singabhatta was the thirty-first, Kamabhatta the thirty-second, Sivananda the thirty-third and Kamalananda the thirty-fourth. They all formerly served Sri Caitanya Mahaprabhu in Bengal, but later these servants left Bengal to live with the Lord in Jagannatha Puri.

CC Adi 10.150: Acyutananda, the thirty-fifth devotee, was the son of Advaita Acarya. He also lived with Lord Caitanya, taking shelter of His lotus feet at Jagannatha Puri.

CC Adi 10.151: Nirloma Gangadasa and Visnudasa were the thirty-sixth and thirty-seventh among the devotees who lived at Jagannatha Puri as servants of Sri Caitanya Mahaprabhu.

CC Adi 10.152-154: The prominent devotees at Varanasi were the physician Candrasekhara, Tapana Misra and Raghunatha Bhattacharya, Tapana Misra's son. When Lord Caitanya came to Varanasi after seeing Vrndavana, for two months He lived at the residence of Candrasekhara Vaidya and accepted prasadam at the house of Tapana Misra.

CC Adi 10.155: When Sri Caitanya Mahaprabhu stayed at the house of Tapana Misra, Raghunatha Bhatta, who was then a boy, washed His dishes and massaged His legs.

CC Adi 10.156: When Raghunatha grew to be a young man, he visited Lord Caitanya Mahaprabhu at Jagannatha Puri and stayed there for eight months. Sometimes he offered prasadam to the Lord.

CC Adi 10.157: Later, by the order of Lord Caitanya, Raghunatha went to Vrndavana and remained there under the shelter of Srila Rupa Gosvami.

CC Adi 10.158: While he stayed with Srila Rupa Gosvami, his engagement was to recite Srimad-Bhagavatam for him to hear. As a result of this Bhagavatam recitation, he attained perfectional love of Krsna, by which he remained always maddened.

CC Adi 10.159: I list in this way only a portion of the innumerable devotees of Lord Caitanya. To describe them all fully is not possible.

CC Adi 10.160: From each branch of the tree have grown hundreds and thousands of subbranches of disciples and granddisciples.

CC Adi 10.161: Every branch and subbranch of the tree is full of innumerable fruits and flowers. They inundate the world with the waters of love of Krsna.

CC Adi 10.162: Each and every branch of Sri Caitanya Mahaprabhu's devotees has unlimited spiritual power and glory. Even if one had thousands of mouths, it would be impossible to

describe the limits of their activities.

CC Adi 10.163: I have briefly described the devotees of Lord Caitanya Mahaprabhu in different places. Even Lord Sesa, who has thousands of mouths, could not list them all.

CC Adi 10.164: Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Adi 11 Summary

CC Adi 11.1: After offering my obeisances unto all the devotees of Sri Nityananda Prabhu, who are like bumblebees collecting honey from His lotus feet, I shall try to describe those who are the most prominent.

CC Adi 11.2: All glories to Sri Caitanya Mahaprabhu! Anyone who has taken shelter at His lotus feet is glorious.

CC Adi 11.3: All glories to Sri Advaita Prabhu, Nityananda Prabhu and all the devotees of Lord Caitanya Mahaprabhu!

CC Adi 11.4: Sri Nityananda Prabhu is the topmost branch of the indestructible tree of eternal love of Godhead, Sri Krsna Caitanya Mahaprabhu. I offer my respectful obeisances to all the subbranches of that topmost branch.

CC Adi 11.5: Sri Nityananda Prabhu is an extremely heavy branch of the Sri Caitanya tree. From that branch grow many branches and subbranches.

CC Adi 11.6: Watered by the desire of Sri Caitanya Mahaprabhu, these branches and subbranches have grown unlimitedly and covered the entire world with fruits and flowers.

CC Adi 11.7: These branches and subbranches of devotees are innumerable and unlimited. Who could count them? For my personal purification I shall try to enumerate only the most prominent among them.

CC Adi 11.8: After Nityananda Prabhu, the greatest branch is Virabhadra Gosañi, who also has innumerable branches and subbranches. It is not possible to describe them all.

CC Adi 11.9: Although Virabhadra Gosañi was the Supreme Personality of Godhead, He presented Himself as a great devotee. And although the Supreme Godhead is transcendental to all Vedic injunctions, He strictly followed the Vedic rituals.

CC Adi 11.10: He is the main pillar in the hall of devotional service erected by Sri Caitanya Mahaprabhu. He knew within Himself that He acted as the Supreme Lord Visnu, but externally He was prideless.

CC Adi 11.11: It is by the glorious mercy of Sri Virabhadra Gosañi that people all over the world now have the chance to chant the names of Caitanya and Nityananda.

CC Adi 11.12: I therefore take shelter of the lotus feet of Virabhadra Gosañi, so that by His mercy my great desire to write Sri Caitanya-caritamrta will be properly guided.

CC Adi 11.13: Two devotees of Lord Caitanya named Sri Ramadasa and Gadadhara dasa always lived with Sri Virabhadra Gosañi.

CC Adi 11.14-15: When Nityananda Prabhu was ordered to go to Bengal to preach, these two devotees [Sri Ramadasa and Gadadhara dasa] were ordered to go with Him. Thus they are sometimes counted among the devotees of Lord Caitanya and sometimes among the devotees

of Lord Nityananda. Similarly, Madhava Ghosa and Vasudeva Ghosa belonged to both groups of devotees simultaneously.

CC Adi 11.16: Ramadasa, one of the chief branches, was full of fraternal love of Godhead. He made a flute from a stick with sixteen knots.

CC Adi 11.17: Srila Gadadhara dasa was always fully absorbed in ecstasy as a gopi. In his house Lord Nityananda enacted the drama Dana-keli.

CC Adi 11.18: Sri Madhava Ghosa was a principal performer of kirtana. While he sang, Nityananda Prabhu danced.

CC Adi 11.19: When Vasudeva Ghosa described Lord Caitanya and Nityananda while performing kirtana, even wood and stone would melt upon hearing it.

CC Adi 11.20: There were many extraordinary activities performed by Murari, a great devotee of Lord Caitanya Mahaprabhu. Sometimes in his ecstasy he would slap the cheek of a tiger, and sometimes he would play with a venomous snake.

CC Adi 11.21: All the associates of Lord Nityananda were formerly cowherd boys in Vrajabhumi. Their symbolic representations were the horns and sticks they carried, their cowherd dress and the peacock plumes on their heads.

CC Adi 11.22: The physician Raghunatha, also known as Upadhyaya, was so great a devotee that simply by seeing him one would awaken his dormant love of Godhead.

CC Adi 11.23: Sundarananda, another branch of Sri Nityananda Prabhu, was Lord Nityananda's most intimate servant. Lord Nityananda Prabhu perceived the life of Vrajabhumi in his company.

CC Adi 11.24: Kamalakara Pippalai is said to have been the third gopala. His behavior and love of Godhead were uncommon, and thus he is celebrated all over the world.

CC Adi 11.25: Suryadasa Sarakhela and his younger brother Krsnadasa Sarakhela both possessed firm faith in Nityananda Prabhu. They were a reservoir of love of Godhead.

CC Adi 11.26: Gauridasa Pandita, the emblem of the most elevated devotional service in love of Godhead, had the greatest potency to receive and deliver such love.

CC Adi 11.27: Making Lord Caitanya and Lord Nityananda the Lords of his life, Gauridasa Pandita sacrificed everything for the service of Lord Nityananda, even the fellowship of his own family.

CC Adi 11.28: The thirteenth important devotee of Sri Nityananda Prabhu was Pandita Purandara, who moved in the ocean of love of Godhead just like the Mandara Hill.

CC Adi 11.29: Paramesvara dasa, said to be the fifth gopala of krsna-lila, completely surrendered to the lotus feet of Nityananda. Anyone who remembers his name, Paramesvara dasa, will get love of Krsna very easily.

CC Adi 11.30: Jagadisa Pandita, the fifteenth branch of Lord Nityananda's followers, was the deliverer of the entire world. Devotional love of Krsna showered from him like torrents of rain.

CC Adi 11.31: The sixteenth dear servant of Nityananda Prabhu was Dhanañjaya Pandita. He was very much renounced and always merged in love of Krsna.

CC Adi 11.32: Mahesa Pandita, the seventh of the twelve gopals, was very liberal. In great love of Krsna he danced to the beating of a kettledrum like a madman.

CC Adi 11.33: Purusottama Pandita, a resident of Navadvipa, was the eighth gopala. He would become almost mad as soon as he heard the holy name of Nityananda Prabhu.

CC Adi 11.34: Balarama dasa always fully tasted the nectar of love of Krsna. Upon hearing the name of Nityananda Prabhu, he would become greatly maddened.

CC Adi 11.35: Yadunatha Kavicandra was a great devotee. Lord Nityananda Prabhu always danced in his heart.

CC Adi 11.36: The twenty-first devotee of Sri Nityananda in Bengal was Krsnadasa Brahmana, who was a first-class servant of the Lord.

CC Adi 11.37: The twenty-second devotee of Lord Nityananda Prabhu was Kala Krsnadasa, who was the ninth cowherd boy. He was a first-class Vaisnava and did not know anything beyond Nityananda Prabhu.

CC Adi 11.38: The twenty-third and twenty-fourth prominent devotees of Nityananda Prabhu were Sadasiva Kaviraja and his son Purusottama dasa, who was the tenth gopala.

CC Adi 11.39: From birth, Purusottama dasa was merged in the service of the lotus feet of Lord Nityananda Prabhu, and he always engaged in childish play with Lord Krsna.

CC Adi 11.40: Sri Kanu Thakura, a very respectable gentleman, was the son of Purusottama dasa Thakura. He was such a great devotee that Lord Krsna always lived in his body.

CC Adi 11.41: Uddharana Datta Thakura, the eleventh among the twelve cowherd boys, was an exalted devotee of Lord Nityananda Prabhu. He worshiped the lotus feet of Lord Nityananda in all respects.

CC Adi 11.42: The twenty-seventh prominent devotee of Nityananda Prabhu was Acarya Vaisnavananda, a great personality in devotional service. He was formerly known as Raghunatha Puri.

CC Adi 11.43: Another important devotee of Lord Nityananda Prabhu was Visnudasa, who had two brothers, Nandana and Gangadasa. Lord Nityananda Prabhu sometimes stayed at their house.

CC Adi 11.44: Paramananda Upadhyaya was Nityananda Prabhu's great servitor. Sri Jiva Pandita glorified the qualities of Sri Nityananda Prabhu.

CC Adi 11.45: The thirty-first devotee of Lord Nityananda Prabhu was Paramananda Gupta, who was greatly devoted to Lord Krsna and highly advanced in spiritual consciousness. Formerly Nityananda Prabhu also resided at his house for some time.

CC Adi 11.46: The thirty-second, thirty-third, thirty-fourth and thirty-fifth prominent devotees were Narayana, Krsnadasa, Manohara and Devananda, who always engaged in the service of Lord Nityananda.

CC Adi 11.47: The thirty-sixth devotee of Lord Nityananda was Hoda Krsnadasa, whose life and soul was Nityananda Prabhu. He was always dedicated to the lotus feet of Nityananda, and he knew no one else but Him.

CC Adi 11.48: Among Lord Nityananda's devotees, Nakadi was the thirty-seventh, Mukunda the thirty-eighth, Surya the thirty-ninth, Madhava the fortieth, Sridhara the forty-first, Ramananda the forty-second, Jagannatha the forty-third and Mahidhara the forty-fourth.

CC Adi 11.49: Srimanta was the forty-fifth, Gokula dasa the forty-sixth, Hariharananda the forty-seventh, Sivai the forty-eighth, Nandai the forty-ninth and Paramananda the fiftieth.

CC Adi 11.50: Vasanta was the fifty-first, Navani Hoda the fifty-second, Gopala the fifty-third, Sanatana the fifty-fourth, Visnai the fifty-fifth, Krsnananda the fifty-sixth and Sulocana the fifty-seventh.

CC Adi 11.51: The fifty-eighth great devotee of Lord Nityananda Prabhu was Sena, the fifty-ninth was Ramasena, the sixtieth was Ramacandra Kaviraja, and the sixty-first, sixty-second and sixty-third were Govinda, Sriranga and Mukunda, who were all physicians.

CC Adi 11.52: Among the devotees of Lord Nityananda Prabhu, Pitambara was the sixty-fourth, Madhavacarya the sixty-fifth, Damodara dasa the sixty-sixth, Sankara the sixty-seventh, Mukunda the sixty-eighth, Jñana dasa the sixty-ninth and Manohara the seventieth.

CC Adi 11.53: The dancer Gopala was the seventy-first, Ramabhadra the seventy-second, Gauranga dasa the seventy-third, Nr-caitanya the seventy-fourth and Minaketana Ramadasa the seventy-fifth.

CC Adi 11.54: Vrndavana dasa Thakura, the son of Srimati Narayani, composed Sri Caitanya-mangala [later known as Sri Caitanya-bhagavata].

CC Adi 11.55: Srila Vyasadeva described the pastimes of Krsna in Srimad-Bhagavatam. The Vyasa of the pastimes of Lord Caitanya Mahaprabhu was Vrndavana dasa.

CC Adi 11.56: Among all the branches of Sri Nityananda Prabhu, Virabhadra Gosāṇi was the topmost. His subbranches were unlimited.

CC Adi 11.57: No one can count the unlimited followers of Nityananda Prabhu. I have mentioned some of them just for my self-purification.

CC Adi 11.58: All these branches, the devotees of Lord Nityananda Prabhu, being full of ripened fruits of love of Krsna, distributed these fruits to all they met, flooding them with love of Krsna.

CC Adi 11.59: All these devotees had unlimited strength to deliver unobstructed, unceasing love of Krsna. By their own strength they could offer anyone Krsna and love of Krsna.

CC Adi 11.60: I have briefly described only some of the followers and devotees of Lord Nityananda Prabhu. Even the thousand-mouthed Sesa Naga cannot describe all of these unlimited devotees.

CC Adi 11.61: With an ardent desire to serve the purpose of Sri Rupa and Sri Raghunatha, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.



Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Adi 12 Summary

CC Adi 12.1: The followers of Sri Advaita Prabhu were of two kinds. Some were real followers, and the others were false. Rejecting the false followers, I offer my respectful obeisances to Sri Advaita Acarya's real followers, whose life and soul was Sri Caitanya Mahaprabhu.

CC Adi 12.2: All glories to Sri Caitanya Mahaprabhu! All glories to Lord Nityananda! All glories to Sri Advaita Prabhu! All of Them are glorious.

CC Adi 12.3: I offer my respectful obeisances to the all-glorious Advaita Prabhu, who forms the second branch of the eternal Caitanya tree, and to His followers, who form His subbranches.

CC Adi 12.4: Sri Advaita Prabhu was the second big branch of the tree. There are many subbranches, but it is impossible to mention them all.

CC Adi 12.5: Sri Caitanya Mahaprabhu was also the gardener, and as He poured the water of His mercy on the tree, all the branches and subbranches grew, day after day.

CC Adi 12.6: The fruits of love of Godhead that grew on those branches of the Caitanya tree were so large that they flooded the entire world with love of Krsna.

CC Adi 12.7: As the trunk and branches were watered, the branches and subbranches spread lavishly, and the tree grew full with fruits and flowers.

CC Adi 12.8: At first all the followers of Advaita Acarya shared a single opinion. But later they followed two different opinions, as ordained by providence.

CC Adi 12.9: Some of the disciples strictly accepted the orders of the acarya, and others deviated, independently concocting their own opinions under the spell of daivi-maya.

CC Adi 12.10: The order of the spiritual master is the active principle in spiritual life. Anyone who disobeys the order of the spiritual master immediately becomes useless.

CC Adi 12.11: There is no need to name those who are useless. I have mentioned them only to distinguish them from the useful devotees.

CC Adi 12.12: Paddy is mixed with straw at first, and one must fan it to separate the paddy from the straw.

CC Adi 12.13: A big branch of Advaita Acarya was His son Acyutananda. From the beginning of his life he engaged in the service of the lotus feet of Lord Caitanya.

CC Adi 12.14: When Acyutananda heard from his father that Kesava Bharati was the spiritual master of Lord Caitanya Mahaprabhu, he was very unhappy.

CC Adi 12.15: He told his father, "Your instruction that Kesava Bharati is the spiritual master of Caitanya Mahaprabhu will spoil the entire country."

CC Adi 12.16: "Lord Caitanya Mahaprabhu is the spiritual master of the fourteen worlds, but You say that someone else is His spiritual master. This is not supported by any revealed scripture."

CC Adi 12.17: When Advaita Acarya heard this statement from His five-year-old son Acyutananda, He felt great satisfaction because of his conclusive judgment.

CC Adi 12.18: Krsna Misra was a son of Advaita Acarya. Lord Caitanya Mahaprabhu always sat in his heart.

CC Adi 12.19: Sri Gopala was another son of Sri Advaita Acarya Prabhu. Now just hear about his characteristics, for they are all very wonderful.

CC Adi 12.20: When Lord Caitanya personally cleansed the Gundica-mandira in Jagannatha Puri, Gopala danced in front of the Lord with great love and happiness.

CC Adi 12.21: While Lord Caitanya Mahaprabhu and Advaita Prabhu chanted the Hare Krsna mantra and danced, there were various ecstatic symptoms in Their bodies, and Their minds were very pleased.

CC Adi 12.22: While all of them danced, Gopala, dancing and dancing, fainted and fell to the ground unconscious.

CC Adi 12.23: Advaita Acarya Prabhu became very unhappy. Taking His son on His lap, He began to chant the Nr mantra for his protection.

CC Adi 12.24: Advaita Acarya chanted various mantras, but Gopala did not come to consciousness. Thus all the Vaisnavas present cried in sorrow at His plight.

CC Adi 12.25: Lord Caitanya Mahaprabhu then put His hand on the chest of Gopala and told him, "My dear Gopala, get up and chant the holy name of the Lord!"

CC Adi 12.26: When he heard this sound and felt the touch of the Lord, Gopala immediately got up, and all the Vaisnavas chanted the Hare Krsna maha-mantra in jubilation.

CC Adi 12.27: The other sons of Advaita Acarya were Sri Balarama, Svarupa and Jagadisa.

CC Adi 12.28: Advaita Acarya's very confidential servant named Kamalakanta Visvasa knew all the dealings of Advaita Acarya.

CC Adi 12.29: When Kamalakanta Visvasa was in Jagannatha Puri, he sent a note through someone to Maharaja Prataparudra.

CC Adi 12.30: No one knew of that note, but somehow or other it reached the hands of Sri Caitanya Mahaprabhu.

CC Adi 12.31: That note established Advaita Acarya as an incarnation of the Supreme Personality of Godhead.

CC Adi 12.32: But it also mentioned that Advaita Acarya had recently incurred a debt of about three hundred rupees that Kamalakanta Visvasa wanted to liquidate.

CC Adi 12.33: Lord Caitanya Mahaprabhu became unhappy upon reading the note, although

His face still shone as brightly as the moon. Thus, smiling, He spoke as follows.

CC Adi 12.34: "He has established Advaita Acarya as an incarnation of the Supreme Personality of Godhead. There is nothing wrong in this, for He is indeed the Lord Himself.

CC Adi 12.35: "But he has made the incarnation of Godhead a poverty-stricken beggar. Therefore I shall punish him in order to correct him."

CC Adi 12.36: The Lord ordered Govinda, "From today on, do not allow that bauliya Kamalakanta Visvasa to come here."

CC Adi 12.37: When Kamalakanta Visvasa heard about this punishment by Sri Caitanya Mahaprabhu, he was very unhappy, but when Advaita Prabhu heard about it, He was greatly pleased.

CC Adi 12.38: Seeing Kamalakanta Visvasa unhappy, Advaita Acarya Prabhu told him, "You are greatly fortunate to have been punished by the Supreme Lord, the Personality of Godhead, Lord Caitanya Mahaprabhu.

CC Adi 12.39: "Formerly Lord Caitanya Mahaprabhu always respected Me as His senior, but I did not like such respect. Therefore, My mind being afflicted by unhappiness, I made a plan.

CC Adi 12.40: "Thus I expounded the Yoga-vasistha, which considers liberation the ultimate goal of life. For this the Lord became angry at Me and treated Me with apparent disrespect.

CC Adi 12.41: "When chastised by Lord Caitanya, I was very happy to receive a punishment similar to that awarded Sri Mukunda.

CC Adi 12.42: "A similar punishment was awarded to mother Sacidevi. Who could be more fortunate than she to receive such punishment?"

CC Adi 12.43: After pacifying Kamalakanta Visvasa in this way, Sri Advaita Acarya Prabhu went to see Caitanya Mahaprabhu.

CC Adi 12.44: Sri Advaita Acarya told Lord Caitanya, "I cannot understand Your transcendental pastimes. You have shown more favor to Kamalakanta than You generally show to Me.

CC Adi 12.45: "The favor You have shown Kamalakanta is so great that even to Me You have never shown such favor. What offense have I committed at Your lotus feet so as not to be shown such favor?"

CC Adi 12.46: Hearing this, Lord Caitanya Mahaprabhu laughed with satisfaction and immediately called Kamalakanta Visvasa.

CC Adi 12.47: Advaita Acarya then said to Caitanya Mahaprabhu, "Why have You called back this man and allowed him to see You? He has cheated Me in two ways."

CC Adi 12.48: When Caitanya Mahaprabhu heard this, His mind was satisfied. Only They could understand each other's minds.

CC Adi 12.49: Lord Caitanya Mahaprabhu instructed Kamalakanta, "You are a bauliya, one who does not know things as they are. Why do you act in this way? Why do you invade the privacy of Advaita Acarya and damage His religious principles?"

CC Adi 12.50: "Advaita Acarya, My spiritual master, should never accept charity from rich men or kings, because if a spiritual master accepts money or grains from such materialists his mind becomes polluted.

CC Adi 12.51: "When one's mind is polluted, it is very difficult to remember Krsna, and when remembrance of Lord Krsna is hampered, one's life is unproductive.

CC Adi 12.52: "Thus one becomes unpopular in the eyes of the people in general, for this damages his religiosity and fame. A Vaisnava, especially one who acts as a spiritual master, must not act in such a way. One should always be conscious of this fact."

CC Adi 12.53: When Caitanya Mahaprabhu gave this instruction to Kamalakanta, all present considered it to be meant for everyone. Thus Advaita Acarya was greatly pleased.

CC Adi 12.54: Only Lord Caitanya Mahaprabhu could understand the intentions of Advaita Acarya, and Advaita Acarya appreciated the grave instruction of Lord Caitanya Mahaprabhu.

CC Adi 12.55: In this statement there are many confidential considerations. I do not write of them all, fearing an unnecessary increase in the volume of the book.

CC Adi 12.56: The fifth branch of Advaita Acarya was Sri Yadunandana Acarya, who had so many branches and subbranches that it is impossible to write of them.

CC Adi 12.57: Sri Yadunandana Acarya was a student of Vasudeva Datta, and he received all his mercy. Therefore he could accept Lord Caitanya's lotus feet, from all angles of vision, as the supreme shelter.

CC Adi 12.58: Bhagavata Acarya, Visnudasa Acarya, Cakrapani Acarya and Ananta Acarya were the sixth, seventh, eighth and ninth branches of Advaita Acarya.

CC Adi 12.59: Nandini, Kamadeva, Caitanya dasa, Durlabha Visvasa and Vanamali dasa were the tenth, eleventh, twelfth, thirteenth and fourteenth branches of Sri Advaita Acarya.

CC Adi 12.60: Jagannatha Kara, Bhavanatha Kara, Hrdayananda Sena and Bholanatha dasa were the fifteenth, sixteenth, seventeenth and eighteenth branches of Advaita Acarya.

CC Adi 12.61: Yadava dasa, Vijaya dasa, Janardana dasa, Ananta dasa, Kanu Pandita and Narayana dasa were the nineteenth, twentieth, twenty-first, twenty-second, twenty-third and twenty-fourth branches of Advaita Acarya.

CC Adi 12.62: Srivatsa Pandita, Haridasa Brahmachari, Purusottama Brahmachari and Krsnadasa were the twenty-fifth, twenty-sixth, twenty-seventh and twenty-eighth branches of Advaita Acarya.

CC Adi 12.63: Purusottama Pandita, Raghunatha, Vanamali Kavicandra and Vaidyanatha were the twenty-ninth, thirtieth, thirty-first and thirty-second branches of Advaita Acarya.

CC Adi 12.64: Lokanatha Pandita, Murari Pandita, Sri Haricarana and Madhava Pandita were the thirty-third, thirty-fourth, thirty-fifth and thirty-sixth branches of Advaita Acarya.

CC Adi 12.65: Vijaya Pandita and Srirama Pandita were two important branches of Advaita Acarya. There are innumerable branches, but I am unable to mention them all.

CC Adi 12.66: The Advaita Acarya branch received the water supplied by the original gardener,

Sri Caitanya Mahaprabhu. In this way, the subbranches were nourished, and their fruits and flowers grew luxuriantly.

CC Adi 12.67: After the disappearance of Lord Caitanya Mahaprabhu, some of the branches, for unfortunate reasons, deviated from His path.

CC Adi 12.68: Some branches did not accept the original trunk that vitalized and maintained the entire tree. When they thus became ungrateful, the original trunk was angry at them.

CC Adi 12.69: Thus Lord Caitanya did not sprinkle upon them the water of His mercy, and they gradually withered and died.

CC Adi 12.70: A person without Krsna consciousness is no better than dry wood or a dead body. He is understood to be dead while living, and after death he is punishable by Yamaraja.

CC Adi 12.71: Not only the misguided descendants of Advaita Acarya but anyone who is against the cult of Sri Caitanya Mahaprabhu should be considered an atheist subject to be punished by Yamaraja.

CC Adi 12.72: Be he a learned scholar, a great ascetic, a successful householder or a famous sannyasi, one who is against the cult of Sri Caitanya Mahaprabhu is destined to suffer the punishment meted out by Yamaraja.

CC Adi 12.73: The descendants of Advaita Acarya who accepted the path of Sri Acyutananda were all great devotees.

CC Adi 12.74: By the mercy of Advaita Acarya, the devotees who strictly followed the path of Caitanya Mahaprabhu attained the shelter of Lord Caitanya's lotus feet without difficulty.

CC Adi 12.75: It should be concluded, therefore, that the path of Acyutananda is the essence of spiritual life. Those who did not follow this path simply scattered.

CC Adi 12.76: I therefore offer my respectful obeisances millions of times to Acyutananda's actual followers, whose life and soul was Sri Caitanya Mahaprabhu.

CC Adi 12.77: Thus I have briefly described the three branches [Acyutananda, Krsna Misra and Gopala] of Sri Advaita Acarya's descendants.

CC Adi 12.78: There are multifarious branches and subbranches of Advaita Acarya. It is very difficult to enumerate them fully. I have simply given a glimpse of the whole trunk and its branches and subbranches.

CC Adi 12.79: After describing the branches and subbranches of Advaita Acarya, I shall now attempt to describe some of the descendants of Sri Gadadhara Pandita, the most important among the branches.

CC Adi 12.80: The chief branches of Sri Gadadhara Pandita were (1) Sri Dhruvananda, (2) Sridhara Brahmachari, (3) Haridasa Brahmachari and (4) Raghunatha Bhagavata Acarya.

CC Adi 12.81: The fifth branch was Ananta Acarya; the sixth, Kavi Datta; the seventh, Nayana Misra; the eighth, Gangamantri; the ninth, Mamu Thakura; and the tenth, Kanthabharana.

CC Adi 12.82: The eleventh branch of Gadadhara Gosvami was Bhugarbha Gosañi, and the twelfth was Bhagavata dasa. Both of them went to Vrndavana and resided there for life.

CC Adi 12.83: The thirteenth branch was Vaninatha Brahmachari, and the fourteenth was Vallabha-caitanya dasa. Both of these great personalities were always filled with love of Krsna.

CC Adi 12.84: The fifteenth branch was Srinatha Cakravarti; the sixteenth, Uddhava; the seventeenth, Jitamitra; and the eighteenth, Jagannatha dasa.

CC Adi 12.85: The nineteenth branch was Sri Hari Acarya; the twentieth, Sadipuriya Gopala; the twenty-first, Krsnadasa Brahmachari; and the twenty-second, Puspagopala.

CC Adi 12.86: The twenty-third branch was Sriharsa; the twenty-fourth, Raghu Misra; the twenty-fifth, Laksminatha Pandita; the twenty-sixth, Bangavati Caitanya dasa; and the twenty-seventh, Raghunatha.

CC Adi 12.87: The twenty-eighth branch was Amogha Pandita; the twenty-ninth, Hastigopala; the thirtieth, Caitanya-vallabha; the thirty-first, Yadu Ganguli; and the thirty-second, Mangala Vaisnava.

CC Adi 12.88: Sivananda Cakravarti, the thirty-third branch, who always lived in Vrndavana with firm conviction, is considered an important branch of Gadadhara Pandita.

CC Adi 12.89: Thus I have briefly described the branches and subbranches of Gadadhara Pandita. There are still many more that I have not mentioned here.

CC Adi 12.90: All the followers of Gadadhara Pandita are considered great devotees because they have Lord Sri Caitanya Mahaprabhu as their life and soul.

CC Adi 12.91: Simply by remembering the names of all these branches and subbranches of the three trunks I have described [Nityananda, Advaita and Gadadhara], one attains freedom from the entanglement of material existence.

CC Adi 12.92: Simply by remembering the names of all these Vaisnavas, one can attain the lotus feet of Sri Caitanya Mahaprabhu. Indeed, simply by remembering their holy names, one achieves the fulfillment of all desires.

CC Adi 12.93: Therefore, offering my obeisances at the lotus feet of them all, I shall describe the pastimes of the gardener, Sri Caitanya Mahaprabhu, in chronological order.

CC Adi 12.94: The ocean of the pastimes of Lord Caitanya Mahaprabhu is immeasurable and unfathomable. Who can have the courage to measure that great ocean?

CC Adi 12.95: It is not possible to dip into that great ocean, but its sweet mellow fragrance attracts my mind. I therefore stand on the shore of that ocean to try to taste but a drop of it.

CC Adi 12.96: Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Adi 13 Summary

CC Adi 13.1: I wish the grace of Lord Caitanya Mahaprabhu, by whose mercy even one who is fallen can describe the pastimes of the Lord.

CC Adi 13.2: All glories to Sri Krsna Caitanya Mahaprabhu! All glories to Advaitacandra! All glories to Lord Nityananda Prabhu!

CC Adi 13.3: All glories to Gadadhara Prabhu! All glories to Srivasa Thakura! All glories to Mukunda Prabhu and Vasudeva Prabhu! All glories to Haridasa Thakura!

CC Adi 13.4: All glories to Svarupa Damodara and Murari Gupta! All these brilliant moons have together dissipated the darkness of this material world.

CC Adi 13.5: All glories to the moons who are devotees of the principal moon, Lord Caitanyacandra! Their bright moonshine illuminates the entire universe.

CC Adi 13.6: Thus I have spoken the preface of the Caitanya-caritamrta. Now I shall describe Caitanya Mahaprabhu's pastimes in chronological order.

CC Adi 13.7: First let me give a synopsis of the Lord's pastimes. Then I shall describe them in detail.

CC Adi 13.8: Lord Sri Caitanya Mahaprabhu, adventing Himself in Navadvipa, was visible for forty-eight years, enjoying His pastimes.

CC Adi 13.9: In the year 1407 of the Saka Era (A.D. 1486), Lord Sri Caitanya Mahaprabhu appeared, and in the year 1455 (A.D. 1534) He disappeared from this world.

CC Adi 13.10: For twenty-four years Lord Caitanya lived in the grhastha-asrama [household life], always engaging in the pastimes of the Hare Krsna movement.

CC Adi 13.11: After twenty-four years He accepted the renounced order of life, sannyasa, and He resided for twenty-four years more at Jagannatha Puri.

CC Adi 13.12: Of these last twenty-four years, He spent the first six continuously touring India, sometimes in South India, sometimes in Bengal and sometimes in Vrndavana.

CC Adi 13.13: For the remaining eighteen years He continuously stayed in Jagannatha Puri. Chanting the nectarean Hare Krsna maha-mantra, He inundated everyone there in a flood of love of Krsna.

CC Adi 13.14: The pastimes of His household life are known as the adi-lila, or the original pastimes. His later pastimes are known as the madhya-lila and antya-lila, or the middle and final pastimes.

CC Adi 13.15: All the pastimes enacted by Lord Sri Caitanya Mahaprabhu in His adi-lila were recorded in summary form by Murari Gupta.

CC Adi 13.16: His later pastimes [the madhya-lila and antya-lila] were recorded in the form of notes by His secretary, Svarupa Damodara Gosvami, and thus kept within a book.

CC Adi 13.17: By seeing and hearing the notes recorded by these two great personalities, a Vaisnava, a devotee of the Lord, can know these pastimes one after another.

CC Adi 13.18: In His original pastimes there are four divisions: balya, pauganda, kaisora and yauvana [childhood, early boyhood, later boyhood and youth].

CC Adi 13.19: I offer my respectful obeisances unto the full-moon evening in the month of Phalguna, an auspicious time full of auspicious symptoms, when Lord Sri Caitanya Mahaprabhu advented Himself with the chanting of the holy name, Hare Krsna.

CC Adi 13.20: On the full-moon evening of the month of Phalguna when the Lord took birth, coincidentally there was also a lunar eclipse.

CC Adi 13.21: In jubilation everyone was chanting the holy name of the Lord — "Hari! Hari!" — and Lord Sri Caitanya Mahaprabhu then appeared, after first causing the appearance of the holy name.

CC Adi 13.22: At His birth, in His childhood and in His early and later boyhood, as well as in His youth, Lord Caitanya Mahaprabhu, under different pleas, induced people to chant the holy name of Hari [the Hare Krsna maha-mantra].

CC Adi 13.23: In His childhood, when the Lord was crying He would stop immediately upon hearing the holy names Krsna and Hari.

CC Adi 13.24: All the friendly ladies who came to see the child would chant the holy names, "Hari, Hari!" as soon as the child would cry.

CC Adi 13.25: When all the ladies saw this fun, they enjoyed laughing and called the Lord "Gaurahari." From then on, Gaurahari became another of His names.

CC Adi 13.26: His childhood lasted until the date of hate khadi, the beginning of His education, and His age from the end of His childhood until He married is called pauganda.

CC Adi 13.27: After His marriage His youth began, and in His youth He induced everyone to chant the Hare Krsna maha-mantra anywhere and everywhere.

CC Adi 13.28: During His pauganda age He became a serious student and also taught disciples. In this way He used to explain the holy name of Krsna everywhere.

CC Adi 13.29: When teaching a course in grammar [vyakarana] and explaining it with notes, Sri Caitanya Mahaprabhu taught His disciples about the glories of Lord Krsna. All explanations culminated in Krsna, and His disciples would understand them very easily. Thus His influence was wonderful.

CC Adi 13.30: When Lord Caitanya Mahaprabhu was a student, He asked whomever He met to chant the Hare Krsna maha-mantra. In this way He inundated the whole town of Navadvipa with the chanting of Hare Krsna.

CC Adi 13.31: Just prior to His youthful life, He began the sankirtana movement. Day and night He used to dance in ecstasy with His devotees.

CC Adi 13.32: The sankirtana movement went on from one part of the town to another, as the Lord wandered everywhere performing kirtana. In this way He inundated the whole world by distributing love of Godhead.

CC Adi 13.33: Lord Caitanya Mahaprabhu lived in the Navadvipa area for twenty-four years, and He induced every person to chant the Hare Krsna maha-mantra and thus merge in love of Krsna.

CC Adi 13.34: For His remaining twenty-four years, Sri Caitanya Mahaprabhu, after accepting the renounced order of life, stayed at Jagannatha Puri with His devotees.

CC Adi 13.35: For six of these twenty-four years in Nilacala [Jagannatha Puri], He distributed love of Godhead by always chanting and dancing.

CC Adi 13.36: Beginning from Cape Comorin and extending through Bengal to Vrndavana, during these six years He toured all of India, chanting, dancing and distributing love of Krsna.

CC Adi 13.37: The activities of Lord Caitanya Mahaprabhu in His travels after He accepted sannyasa are His principal pastimes. His activities during His remaining eighteen years are called the antya-lila, or the final portion of His pastimes.

CC Adi 13.38: For six of the eighteen years He continuously stayed in Jagannatha Puri, He regularly performed kirtana, inducing all the devotees to love Krsna simply by chanting and dancing.

CC Adi 13.39: For the remaining twelve years He stayed in Jagannatha Puri, He taught everyone how to taste the transcendental mellow ecstasy of love of Krsna by tasting it Himself.

CC Adi 13.40: Day and night Lord Caitanya Mahaprabhu felt separation from Krsna. Manifesting symptoms of this separation, He cried and talked very inconsistently, like a madman.

CC Adi 13.41: As Srimati Radharani talked inconsistently when She met Uddhava, so also Sri Caitanya Mahaprabhu relished, both day and night, such ecstatic talk in the mood of Srimati Radharani.

CC Adi 13.42: The Lord used to read the books of Vidyapati, Jayadeva and Candidasa, relishing their songs with His confidential associates like Sri Ramananda Raya and Svarupa Damodara Gosvami.

CC Adi 13.43: In separation from Krsna, Sri Caitanya Mahaprabhu relished all these ecstatic activities, and thus He fulfilled His own desires.

CC Adi 13.44: The pastimes of Lord Caitanya Mahaprabhu are unlimited. How much can a small living entity elaborate about those transcendental pastimes?

CC Adi 13.45: If Sesa Naga Ananta personally were to make the pastimes of Lord Caitanya into sutras, even with His thousands of mouths there is no possibility that He could find their limit.

CC Adi 13.46: Devotees like Sri Svarupa Damodara and Murari Gupta have recorded all the principal pastimes of Lord Caitanya in the form of notes, after deliberate consideration.

CC Adi 13.47: The notes kept by Sri Svarupa Damodara and Murari Gupta are the basis of this

book. Following those notes, I write of all the pastimes of the Lord. The notes have been described elaborately by Vrndavana dasa Thakura.

CC Adi 13.48: Srila Vrndavana dasa Thakura, the authorized writer of the pastimes of Sri Caitanya Mahaprabhu, is as good as Srila Vyasadeva. He has described the pastimes in such a way as to make them sweeter and sweeter.

CC Adi 13.49: Being afraid of his book's becoming too voluminous, he left some places without vivid descriptions. I shall try to fill those places as far as possible.

CC Adi 13.50: The transcendental pastimes of Lord Caitanya have actually been relished by Srila Vrndavana dasa Thakura. I am simply trying to chew the remnants of food left by him.

CC Adi 13.51: My dear devotees of Lord Caitanya, let me now write a synopsis of the adi-lila; I write of these pastimes in brief because it is not possible to describe them in full.

CC Adi 13.52: To fulfill a particular desire within His mind, Lord Krsna, Vrajendra-kumara, decided to descend to this planet after mature contemplation.

CC Adi 13.53: Lord Krsna therefore first allowed His family of superiors to descend to the earth. I shall try to describe them in brief because it is not possible to describe them fully.

CC Adi 13.54-55: Lord Sri Krsna, before appearing as Lord Caitanya, requested these devotees to precede Him: Sri Sacidevi, Jagannatha Misra, Madhavendra Puri, Kesava Bharati, Isvara Puri, Advaita Acarya, Srivasa Pandita, Acaryaratna, Vidyavidhi and Thakura Haridasa.

CC Adi 13.56: There was also Sri Upendra Misra, a resident of the district of Srihatta. He was a great devotee of Lord Visnu, a learned scholar, a rich man and a reservoir of all good qualities.

CC Adi 13.57-58: Upendra Misra had seven sons, who were all saintly and most influential: (1) , (2) Paramananda, (3) Padmanabha, (4) Sarvesvara, (5) Jagannatha, (6) Janardana and (7) Trailokyanatha. Jagannatha Misra, the fifth son, decided to reside on the bank of the Ganges at Nadia.

CC Adi 13.59: Jagannatha Misra was designated as Purandara. Exactly like Nanda Maharaja and Vasudeva, he was an ocean of all good qualities.

CC Adi 13.60: His wife, Srimati Sacidevi, was a chaste woman highly devoted to her husband. Sacidevi's father's name was Nilambara, and his surname was Cakravarti.

CC Adi 13.61: In Radhadesa, the part of Bengal where the Ganges is not visible, Nityananda Prabhu, Gangadasa Pandita, Murari Gupta and Mukunda took birth.

CC Adi 13.62: Lord Krsna, Vrajendra-kumara, first caused countless devotees to appear, and at last He appeared Himself.

CC Adi 13.63: Before the appearance of Lord Caitanya Mahaprabhu, all the devotees of Navadvipa used to gather in the house of Advaita Acarya.

CC Adi 13.64: In these meetings of the Vaisnavas, Advaita Acarya used to recite the Bhagavad-gita and Srimad-Bhagavatam, decrying the paths of philosophical speculation and fruitive activity and establishing the superexcellence of devotional service.

CC Adi 13.65: In all the revealed scriptures of Vedic culture, devotional service to Lord Krsna is explained throughout. Therefore devotees of Lord Krsna do not recognize the processes of philosophical speculation, mystic yoga, unnecessary austerity and so-called religious rituals. They do not accept any process but devotional service.

CC Adi 13.66: In the house of Advaita Acarya, all the Vaisnavas took pleasure in always talking of Krsna, always worshiping Krsna and always chanting the Hare Krsna maha-mantra.

CC Adi 13.67: But Sri Advaita Acarya Prabhu felt pained to see all the people without Krsna consciousness simply merging in material sense enjoyment.

CC Adi 13.68: Seeing the condition of the world, He began to think seriously of how all these people could be delivered from the clutches of maya.

CC Adi 13.69: Srila Advaita Acarya Prabhu thought, "If Krsna Himself appears in order to distribute the cult of devotional service, then only will liberation be possible for all people."

CC Adi 13.70: With this consideration, Advaita Acarya Prabhu, promising to cause Lord Krsna to descend, began to worship the Supreme Personality of Godhead, Krsna, with tulasi leaves and water of the Ganges.

CC Adi 13.71: By loud cries He invited Krsna to appear, and this repeated invitation attracted Lord Krsna to descend.

CC Adi 13.72: Before the birth of Lord Caitanya Mahaprabhu, eight daughters took birth one after another from the womb of Sacimata, the wife of Jagannatha Misra. But just after their birth, they all died.

CC Adi 13.73: Jagannatha Misra was very unhappy at the death of his children one after another. Therefore, desiring a son, he worshiped the lotus feet of Lord Visnu.

CC Adi 13.74: After this, Jagannatha Misra got a son of the name Visvarupa, who was most powerful and highly qualified because He was an incarnation of Baladeva.

CC Adi 13.75: The expansion of Baladeva known as Sankarsana in the spiritual world is the ingredient and immediate cause of this material cosmic manifestation.

CC Adi 13.76: The gigantic universal form is called the Visvarupa incarnation of Maha-sankarsana. Thus we do not find anything within this cosmic manifestation except the Lord Himself.

CC Adi 13.77: "As the threads in a cloth spread both lengthwise and breadthwise, so the Supreme Personality of Godhead exists directly and indirectly within everything we see in this cosmic manifestation. This is not very wonderful for Him."

CC Adi 13.78: Because Maha-sankarsana is the ingredient and efficient cause of the cosmic manifestation, He is present in every detail of it. Lord Caitanya therefore called Him His elder brother. The two brothers are known as Krsna and Balarama in the spiritual world, but at the present moment they are Caitanya and Nitai. Therefore the conclusion is that Nityananda Prabhu is the original Sankarsana, Baladeva.

CC Adi 13.79: The husband and wife [Jagannatha Misra and Sacimata], having gotten Visvarupa as their son, were very pleased within their minds. Because of their pleasure, they specifically began to serve the lotus feet of Govinda.

CC Adi 13.80: In the month of January in the year 1406 of the Saka Era (A.D. 1485), Lord Krsna entered the bodies of both Jagannatha Misra and Saci.

CC Adi 13.81: Jagannatha Misra said to Sacimata, "I see wonderful things! Your body is effulgent, and it appears as if the goddess of fortune were now staying personally in my home.

CC Adi 13.82: "Anywhere and everywhere I go, all people offer me respect. Even without my asking, they voluntarily give me riches, clothing and paddy."

CC Adi 13.83: Sacimata told her husband, "I see wonderfully brilliant human beings appearing in outer space, as if offering prayers."

CC Adi 13.84: Jagannatha Misra then replied, "In a dream I saw the effulgent abode of the Lord enter my heart.

CC Adi 13.85: "From my heart it entered your heart. I therefore understand that a great personality will soon take birth."

CC Adi 13.86: After this conversation, both husband and wife were very jubilant, and together they rendered service to the household salagrama-sila.

CC Adi 13.87: In this way the pregnancy approached its thirteenth month, but still there was no sign of the delivery of the child. Thus Jagannatha Misra became greatly apprehensive.

CC Adi 13.88: Nilambara Cakravarti [the grandfather of Sri Caitanya Mahaprabhu] then did an astrological calculation and said that in that very month, taking advantage of an auspicious moment, the child would take birth.

CC Adi 13.89: Thus in the year 1407 of the Saka Era [A.D. 1486], in the month of Phalguna [February-March], in the evening of the full-moon day, the desired auspicious moment arrived.

CC Adi 13.90: [According to the Jyotir-veda, or Vedic astrology, the auspicious birth moment is described as follows:] The moon was in Leo [the figure of the lion in the zodiac], Leo was the ascendant, several planets were strongly positioned, and the sad-varga and asta-varga showed all-auspicious influences.

CC Adi 13.91: When the spotless moon of Caitanya Mahaprabhu became visible, what would be the need for a moon full of black marks on its body?

CC Adi 13.92: Considering this, Rahu, the black planet, covered the full moon, and immediately vibrations of "Krsna! Krsna! Hari!" inundated the three worlds.

CC Adi 13.93: All people thus chanted the Hare Krsna maha-mantra during the lunar eclipse, and their minds were struck with wonder.

CC Adi 13.94: When the whole world was thus chanting the holy name of the Supreme Personality of Godhead, Krsna in the form of Gaurahari advented Himself on the earth.

CC Adi 13.95: The whole world was pleased. While the Hindus chanted the holy name of the Lord, the non-Hindus, especially the Muslims, jokingly imitated the words.

CC Adi 13.96: While all the ladies vibrated the holy name of Hari on earth, in the heavenly planets dancing and music were going on, for the demigods were very curious.

CC Adi 13.97: In this atmosphere, all the ten directions became jubilant, as did the waves of the rivers. Moreover, all beings, moving and nonmoving, were overwhelmed with transcendental bliss.

CC Adi 13.98: Thus by His causeless mercy the full moon, Gaurahari, rose in the district of Nadia, which is compared to Udayagiri, where the sun first becomes visible. His rising in the sky dissipated the darkness of sinful life, and thus the three worlds became joyful and chanted the holy name of the Lord.

CC Adi 13.99: At that time Sri Advaita Acarya Prabhu, in His own house at Santipura, was dancing in a pleasing mood. Taking Haridasa Thakura with Him, He danced and loudly chanted Hare Krsna. But why they were dancing, no one could understand.

CC Adi 13.100: Seeing the lunar eclipse and laughing, Advaita Acarya and Haridasa Thakura immediately went to the bank of the Ganges and bathed in the river in great jubilation. Taking advantage of the occasion of the lunar eclipse, Advaita Acarya, by His mental strength, distributed various types of charity to the brahmanas.

CC Adi 13.101: When he saw that the whole world was jubilant, Haridasa Thakura, his mind astonished, directly and indirectly expressed himself to Advaita Acarya: "Your dancing and distributing charity are very pleasing to me. I can understand that there is some special purpose in these actions."

CC Adi 13.102: Acaryaratna [Candrasekhara] and Srivasa Thakura were overwhelmed with joy, and immediately they went to the bank of the Ganges to bathe in her waters. Their minds full of happiness, they chanted the Hare Krsna mantra and gave charity by mental strength.

CC Adi 13.103: In this way all the devotees, wherever they were situated, in every city and every country, danced, performed sankirtana and gave charity by mental strength on the plea of the lunar eclipse, their minds overwhelmed with joy.

CC Adi 13.104: All sorts of respectable brahmana gentlemen and ladies, carrying plates filled with various gifts, came with their presentations. Seeing the newborn child, whose form resembled natural glaring gold, all of them happily offered their blessings.

CC Adi 13.105: Dressing themselves as the wives of brahmanas, all the celestial ladies, including the wives of Lord Brahma, Lord Siva, Lord Nr Indra and Vasistha Rsi, along with Rambha, a dancing girl of heaven, came there with varieties of gifts.

CC Adi 13.106: In outer space all the demigods, including the inhabitants of Gandharvaloka, Siddhaloka and Caranaloka, offered their prayers and danced to the accompaniment of music, songs and the beating of drums. Similarly, in Navadvipa city all the professional dancers, musicians and blessers gathered together, dancing in great jubilation.

CC Adi 13.107: No one could understand who was coming and who was going, who was dancing and who was singing. Nor could they understand one another's language. Yet all unhappiness and lamentation were immediately dissipated, and people became all-jubilant. Thus Jagannatha Misra was also overwhelmed with joy.

CC Adi 13.108: Candrasekhara Acarya and Srivasa Thakura both came to Jagannatha Misra and drew his attention in various ways. They performed the ritualistic ceremonies prescribed at the time of birth according to religious principles. Jagannatha Misra also gave varieties of charity.

CC Adi 13.109: Whatever riches Jagannatha Misra collected in the form of gifts and presentations, and whatever he had in his house, he distributed among the brahmanas,

professional singers, dancers, bhatas and the poor. He honored them all by giving them riches in charity.

CC Adi 13.110: The wife of Srivasa Thakura, whose name was Malini, accompanied by the wife of Candrasekhara [Acaryaratna] and other ladies, came there in great happiness to worship the baby with paraphernalia such as vermilion, turmeric, oil, fused rice, bananas and coconuts.

CC Adi 13.111: One day shortly after Lord Caitanya Mahaprabhu was born, Advaita Acarya's wife, Sitadevi, who is worshipable by the whole world, took her husband's permission and went to see that topmost child with all kinds of gifts and presentations

CC Adi 13.112: She brought different kinds of golden ornaments, including armlets, necklaces, anklets and bangles for the hands.

CC Adi 13.113: There were also tiger nails set in gold, waist decorations of silk and lace, ornaments for the hands and legs, nicely printed silken saris, and a child's garment, also made of silk. Many other riches, including gold and silver coins, were also presented to the child.

CC Adi 13.114: Riding in a palanquin covered with cloth and accompanied by maidservants, Sita Thakurani came to the house of Jagannatha Misra, bringing with her many auspicious articles such as fresh grass, paddy, gorocana, turmeric, kunkuma and sandalwood. All these presentations filled a large basket.

CC Adi 13.115: When Sita Thakurani came to the house of Sacidevi, bringing with her many kinds of eatables, dresses and other gifts, she was astonished to see the newborn child, for she appreciated that except for a difference in color, the child was directly Krsna of Gokula Himself.

CC Adi 13.116: Seeing the transcendental bodily effulgence of the child, each of His nicely constructed limbs full of auspicious signs and resembling a form of gold, Sita Thakurani was very pleased, and because of her maternal affection, she felt as if her heart were melting.

CC Adi 13.117: She blessed the newborn child by placing fresh grass and paddy on His head and saying, "May You be blessed with a long duration of life." But being afraid of ghosts and witches, she gave the child the name Nimai.

CC Adi 13.118: On the day the mother and son bathed and left the maternity home, Sita Thakurani gave them all kinds of ornaments and garments and then also honored Jagannatha Misra. Then Sita Thakurani, being honored by mother Sacidevi and Jagannatha Misra, was greatly happy within her mind, and thus she returned home.

CC Adi 13.119: In this way mother Sacidevi and Jagannatha Misra, having obtained a son who was the husband of the goddess of fortune, had all their desires fulfilled. Their house was always filled with riches and grains. As they saw the beloved body of Sri Caitanya Mahaprabhu, day after day their pleasure increased.

CC Adi 13.120: Jagannatha Misra was an ideal Vaisnava. He was peaceful, restrained in sense gratification, pure and controlled. Therefore he had no desire to enjoy material opulence. Whatever money came because of the influence of his transcendental son, he gave it in charity to the brahmanas for the satisfaction of Visnu.

CC Adi 13.121: After calculating the birth moment of Lord Caitanya Mahaprabhu, Nilambara Cakravarti privately said to Jagannatha Misra that he saw all the different symptoms of a great personality in both the body and birth moment of the child. Thus he understood that in the future this child would deliver all the three worlds.

CC Adi 13.122: In this way Lord Caitanya Mahaprabhu, out of His causeless mercy, made His advent in the house of Sacidevi. Lord Caitanya is very merciful to anyone who hears this narration of His birth, and thus such a person attains the lotus feet of the Lord.

CC Adi 13.123: Anyone who attains a human body but does not take to the cult of Sri Caitanya Mahaprabhu is baffled in his opportunity. Amrtadhuni is a flowing river of the nectar of devotional service. If after getting a human body one drinks the water in a poison pit of material happiness instead of the water of such a river, it would be better for him not to have lived, but to have died long ago.

CC Adi 13.124: Taking on my head as my own property the lotus feet of Sri Caitanya Mahaprabhu, Nityananda Prabhu, Acarya Advaitacandra, Svarupa Damodara, Rupa Gosvami and Raghunatha dasa Gosvami, I, Krsnadasa Kaviraja Gosvami, have thus described the advent of Sri Caitanya Mahaprabhu.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Adi 14 Summary

CC Adi 14.1: Things that are very difficult to do become easy to execute if one somehow or other simply remembers Lord Caitanya Mahaprabhu. But if one does not remember Him, even easy things become very difficult. To this Lord Caitanya Mahaprabhu I offer my respectful obeisances.

CC Adi 14.2: All glories to Lord Caitanya Mahaprabhu, Nityananda Prabhu, Advaita Prabhu and all the devotees of Lord Caitanya!

CC Adi 14.3: I have thus described in brief the advent of Sri Caitanya Mahaprabhu, who appeared as the son of mother Saci exactly as Krsna appeared as the son of mother Yasoda.

CC Adi 14.4: I have already briefly spoken about the pastimes of His birth in chronological order. Now I shall give a synopsis of His childhood pastimes.

CC Adi 14.5: Let me offer my respectful obeisances unto the childhood pastimes of Lord Sri Caitanya Mahaprabhu, who is Lord Krsna Himself. Although such pastimes appear exactly like those of an ordinary child, they should be understood as various pastimes of the Supreme Personality of Godhead.

CC Adi 14.6: In His first childhood pastimes the Lord turned upside down while lying on His bed, and thus He showed His parents the marks of His lotus feet.

CC Adi 14.7: When the Lord tried to walk, in His small footprints the specific marks of Lord Visnu were visible, namely the flag, thunderbolt, conchshell, disc and fish.

CC Adi 14.8: Seeing all these marks, neither His father nor His mother could understand whose footprints they were. Thus struck with wonder, they could not understand how those marks could be possible in their home.

CC Adi 14.9: Jagannatha Misra said, "Certainly child Krsna is with the salagrama-sila. Taking His childhood form, He is playing within the room."

CC Adi 14.10: While mother Saci and Jagannatha Misra were talking, child Nimai woke up and began to cry, and mother Saci took Him on her lap and allowed Him to suck her breast.

CC Adi 14.11: While mother Saci was feeding the child from her breast, she saw on His lotus feet all the marks that were visible on the floor of the room, and she called for Jagannatha Misra.

CC Adi 14.12: When Jagannatha Misra saw the wonderful marks on the sole of his son, he became very joyful and privately called for Nilambara Cakravarti.

CC Adi 14.13: When Nilambara Cakravarti saw those marks, he smilingly said, "Formerly I ascertained all this by astrological calculation and noted it in writing.

CC Adi 14.14: "There are thirty-two bodily marks that symptomize a great personality, and I see all those marks on the body of this child.

CC Adi 14.15: "There are thirty-two bodily symptoms of a great personality: five of his bodily parts are large, five fine, seven reddish, six raised, three small, three broad and three grave.'

CC Adi 14.16: "This baby has all the symptoms of Lord Narayana on His palms and soles. He will be able to deliver all the three worlds.

CC Adi 14.17: "This child will preach the Vaisnava cult and deliver both His maternal and paternal families.

CC Adi 14.18: "I propose to perform a name-giving ceremony. We should observe a festival and call for the brahmanas because today is very auspicious.

CC Adi 14.19: "In the future this child will protect and maintain all the world. For this reason He is to be called Visvambhara."

CC Adi 14.20: After hearing Nilambara Cakravarti's prediction, Sacimata and Jagannatha Misra observed the name-giving festival in great joy, inviting all the brahmanas and their wives.

CC Adi 14.21: After some days the Lord began to crawl on His knees, and He caused various wonderful things to be seen.

CC Adi 14.22: The Lord caused all the ladies to chant the holy names of the Hare Krsna maha-mantra on the plea of His crying, and while they chanted the Lord would smile.

CC Adi 14.23: After some days the Lord began to move His legs and walk. He mixed with other children and exhibited various sports.

CC Adi 14.24: One day while the Lord was enjoying His playful sports with the other little children, mother Saci brought a dish filled with fused rice and sweetmeats and asked the child to sit down and eat them.

CC Adi 14.25: But when she returned to her household duties, the child hid from His mother and began to eat dirt.

CC Adi 14.26: Seeing this, mother Saci hastily returned and exclaimed, "What is this! What is this!" She snatched the dirt from the hands of the Lord and inquired why He was eating it.

CC Adi 14.27: Crying, the child inquired from His mother, "Why are you angry? You have already given Me dirt to eat. What is My fault?"

CC Adi 14.28: "Fused rice, sweetmeats and all other eatables are but transformations of dirt. This is dirt, that is dirt. Please consider. What is the difference between them?"

CC Adi 14.29: "This body is a transformation of dirt, and the eatables are also a transformation of dirt. Please reflect upon this. You are blaming Me without consideration. What can I say?"

CC Adi 14.30: Astonished that the child was speaking Mayavada philosophy, mother Saci replied, "Who has taught You this philosophical speculation that justifies eating dirt?"

CC Adi 14.31: Replying to the Mayavada idea of the child philosopher, mother Saci said, "My dear boy, if we eat earth transformed into grain, our body is nourished, and it becomes strong. But if we eat dirt in its crude state, the body becomes diseased instead of nourished, and thus

it is destroyed.

CC Adi 14.32: "In a waterpot, which is a transformation of dirt, I can bring water very easily. But if I poured water on a lump of dirt, the lump would soak up the water, and my labor would be useless."

CC Adi 14.33: The Lord replied to His mother, "Why did you conceal self-realization by not teaching Me this practical philosophy in the beginning?"

CC Adi 14.34: "Now that I can understand this philosophy, no more shall I eat dirt. Whenever I am hungry I shall suck your breast and drink your breast milk."

CC Adi 14.35: After saying this, the Lord, smiling slightly, climbed on the lap of His mother and sucked her breast.

CC Adi 14.36: Thus under various excuses the Lord exhibited His opulences as much as possible in His childhood, and later, after exhibiting such opulences, He hid Himself.

CC Adi 14.37: On one occasion the Lord ate the food of a brahmana guest three times, and later, in confidence, the Lord delivered that brahmana from material engagement.

CC Adi 14.38: In His childhood the Lord was taken away by two thieves outside His home. The Lord, however, got up on the shoulders of the thieves, and while they were thinking they were safely carrying the child to rob His ornaments, the Lord misled them, and thus instead of going to their own home the thieves came back to the home of Jagannatha Misra.

CC Adi 14.39: Pretending to be sick, the Lord asked some food from the house of Hiranya and Jagadisa on the Ekadasi day.

CC Adi 14.40: As usual for small children, He learned to play, and with His playmates He went to the houses of neighboring friends, stealing their eatables and eating them. Sometimes the children fought among themselves.

CC Adi 14.41: All the children lodged complaints with Sacimata about the Lord's fighting with them and stealing from the neighbors' houses. Therefore sometimes she used to chastise or rebuke her son.

CC Adi 14.42: Sacimata said, "Why do You steal others' things? Why do You beat the other children? And why do You go inside others' houses? What do You not have in Your own house?"

CC Adi 14.43: Thus rebuked by His mother, he Lord would go in anger to a room and break all the pots within it.

CC Adi 14.44: Then Sacimata would take her son on her lap and pacify Him, and the Lord would be very much ashamed, admitting His faults.

CC Adi 14.45: Once the child, Caitanya Mahaprabhu, chastised His mother with His soft hand, and His mother pretended to faint. Seeing this, the Lord began to cry.

CC Adi 14.46: The neighboring ladies told Him, "Dear child, please bring a coconut from somewhere, and then Your mother will be cured."

CC Adi 14.47: He then went outside the house and immediately brought two coconuts. All the ladies were astonished to see such wonderful activities.

CC Adi 14.48: Sometimes the Lord would go with other children to bathe in the Ganges, and the neighboring girls would also come there to worship various demigods.

CC Adi 14.49: When the girls engaged in worshipping the different demigods after bathing in the Ganges, the young Lord would come there and sit down among them.

CC Adi 14.50: Addressing the girls, the Lord would say, "Worship Me, and I shall give you good husbands or good benedictions. The Ganges and goddess Durga are My maidservants. What to speak of other demigods, even Lord Siva is My servant."

CC Adi 14.51: Without the permission of the girls, the Lord would take the sandalwood pulp and smear it on His own body, put the flower garlands on His neck, and snatch and eat all the offerings of sweetmeats, rice and bananas.

CC Adi 14.52: All the girls became very angry at the Lord for this behavior. "Dear Nimai," they told Him, "You are just like our brother in our village relationship."

CC Adi 14.53: "Therefore it does not behoove You to act like this. Don't take our paraphernalia for worship of the demigods. Don't create a disturbance in this way."

CC Adi 14.54: The Lord replied, "My dear sisters, I give you the benediction that your husbands will be very handsome.

CC Adi 14.55: "They will be learned, clever and young and possess abundant wealth and rice. Not only that, but you will each have seven sons, who will all live long lives and be very intelligent."

CC Adi 14.56: Hearing this benediction from Sri Caitanya Mahaprabhu, all the girls were inwardly very happy, but externally, as is natural for girls, they rebuked the Lord under the pretense of anger.

CC Adi 14.57: When some of the girls fled, the Lord called them in anger and advised them as follows:

CC Adi 14.58: "If you are miserly and do not give Me the offerings, every one of you will have an old husband with at least four co-wives."

CC Adi 14.59: Hearing this supposed curse by Lord Caitanya, the girls, considering that He might know something uncommon or be empowered by demigods, were afraid that His curse might be effective.

CC Adi 14.60: The girls then brought the offerings before the Lord, who ate them all and blessed the girls to their satisfaction.

CC Adi 14.61: When this cunning behavior of the Lord with the girls became known to the people in general, it did not create misunderstandings among them. Rather, they enjoyed happiness in these dealings.

CC Adi 14.62: One day a girl of the name Laksmi, the daughter of Vallabhacarya, came to the bank of the Ganges to take a bath in the river and worship the demigods.

CC Adi 14.63: Seeing Laksmidevi, the Lord became attached to her, and Laksmi, upon seeing the Lord, felt great satisfaction within her mind.

CC Adi 14.64: Their natural love for each other awakened, and although it was covered by childhood emotions, it became apparent that they were mutually attracted.

CC Adi 14.65: They both enjoyed natural pleasure in seeing each other, and under the pretext of demigod worship they manifested their feelings.

CC Adi 14.66: The Lord told Laksmi, "Just worship Me, for I am the Supreme Lord. If you worship Me, certainly you will get the benediction you desire."

CC Adi 14.67: On hearing the order of the Supreme Lord, Sri Caitanya Mahaprabhu, Laksmi immediately worshiped Him, offering sandalwood pulp and flowers for His body, garlanding Him with mallika flowers, and offering prayers.

CC Adi 14.68: Being worshiped by Laksmi, the Lord began to smile. He recited a verse from Srimad-Bhagavatam and thus accepted the emotion she expressed.

CC Adi 14.69: "My dear gopis, I accept your desire to have Me as your husband and thus worship Me. I wish your desire to be fulfilled because it deserves to be so."

CC Adi 14.70: After thus expressing their feelings to each other, Lord Caitanya and Laksmi returned home. Who can understand the grave pastimes of Lord Caitanya Mahaprabhu?

CC Adi 14.71: When the neighboring people saw the naughty behavior of Lord Caitanya, out of love for Him they lodged complaints with Sacimata and Jagannatha Misra.

CC Adi 14.72: One day mother Saci went to catch her son, wanting to rebuke Him, but He fled from the spot.

CC Adi 14.73: Although He is the maintainer of the entire universe, once the Lord sat upon some rejected pots in the pit where the remnants of food were thrown, after the pots had been used for cooking.

CC Adi 14.74: When mother Saci saw her boy sitting on the rejected pots, she protested, "Why have You touched these untouchable pots? You have now become impure. Go and bathe in the Ganges."

CC Adi 14.75: Hearing this, Lord Caitanya Mahaprabhu taught His mother about absolute knowledge. Although amazed by this, His mother forced Him to take a bath.

CC Adi 14.76: Sometimes, taking her son with her, mother Saci would lie down on her bed, and she would see that denizens of the celestial world had come there, filling the entire house.

CC Adi 14.77: Once mother Saci told the Lord, "Please go call Your father." Receiving this order from His mother, the Lord went out to call him.

CC Adi 14.78: When the child was going out, there was a tinkling of ankle bells from His lotus feet. Hearing this, His father and mother were struck with wonder.

CC Adi 14.79: Jagannatha Misra said, "This is a very wonderful incident. Why is there a sound of ankle bells from the bare feet of my child?"

CC Adi 14.80: Mother Saci said, "I also saw another wonder. People were coming down from the celestial kingdom and crowding the entire courtyard."

CC Adi 14.81: "They made noisy sounds I could not understand. I guess they were offering prayers to someone."

CC Adi 14.82: Jagannatha Misra replied, "Never mind what it is. There is no need to worry. Let there always be good fortune for Visvambhara. This is all I want."

CC Adi 14.83: On another occasion, Jagannatha Misra, seeing the mischievous acts of his son, gave Him lessons in morality after rebuking Him greatly.

CC Adi 14.84: On that very night, Jagannatha Misra dreamt that a brahmana had come before him speaking these words in great anger:

CC Adi 14.85: "My dear Misra, you do not know anything about your son. You think Him your son, and therefore you rebuke and chastise Him."

CC Adi 14.86: Jagannatha Misra replied, "This boy may be a demigod, a mystic yogi or a great saintly person. It doesn't matter what He is, for I think He is only my son."

CC Adi 14.87: "It is the duty of a father to educate his son in both religion and morality. If I do not give Him this education, how will He know of it?"

CC Adi 14.88: The brahmana replied, "If your son is a transcendental mystic boy with self-effulgent perfect knowledge, what is the use of your education?"

CC Adi 14.89: Jagannatha Misra replied, "Even if my son is not a common man but Narayana, still it is the duty of a father to instruct his son."

CC Adi 14.90: In this way Jagannatha Misra and the brahmana discussed the principles of religion in the dream, yet Jagannatha Misra was absorbed in unalloyed parental mellow and did not want to know anything else.

CC Adi 14.91: Being very pleased, the brahmana left after talking with Jagannatha Misra, and when Jagannatha Misra awakened from his dream, he was very much astonished.

CC Adi 14.92: He related the dream to his friends and relatives, and every one of them was very much astonished to hear of it.

CC Adi 14.93: In this way Gaurahari performed His childhood pastimes and day after day increased the pleasure of His parents.

CC Adi 14.94: After some days Jagannatha Misra inaugurated the primary education of his son by performing the hate khadi ceremony. Within a very few days the Lord learned all the letters and combinations of letters.

CC Adi 14.95: This is a synopsis of the childhood pastimes of Lord Caitanya Mahaprabhu, placed herewith in chronological order. Vrndavana dasa Thakura has already elaborately explained these pastimes in his book Caitanya-bhagavata.

CC Adi 14.96: I have therefore made only a brief summary. Being afraid of repetition, I have not elaborated upon this subject matter.

CC Adi 14.97: Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Adi 15 Summary

CC Adi 15.1: I offer my respectful obeisances unto the lotus feet of Lord Caitanya because simply by offering a flower at His lotus feet even the most ardent materialist becomes a devotee.

CC Adi 15.2: All glories to Lord Caitanya Mahaprabhu! All glories to Lord Nityananda Prabhu! All glories to Advaita Acarya! And all glories to all the devotees of Lord Caitanya!

CC Adi 15.3: Let me now enumerate the activities of the Lord between the ages of five and ten. His chief occupation during this period was to engage Himself in study.

CC Adi 15.4: The pastimes of the Lord during His pauganda age were very extensive. His education was His chief occupation, and after that His very beautiful marriage took place.

CC Adi 15.5: When the Lord was studying grammar at the place of Gangadasa Pandita, He would immediately learn grammatical rules and definitions by heart simply by hearing them once.

CC Adi 15.6: He soon became so expert in commenting on the Pañji-tika that He could win victory over all the other students, although He was a neophyte.

CC Adi 15.7: In his book Caitanya-mangala [which later became Caitanya-bhagavata], Srila Vrndavana dasa Thakura has very elaborately described the Lord's pastimes of study.

CC Adi 15.8: One day Sri Caitanya Mahaprabhu fell down at the feet of His mother and requested her to give Him one thing in charity.

CC Adi 15.9: His mother replied, "My dear son, I will give You whatever You ask." Then the Lord said, "My dear mother, please do not eat grains on the Ekadasi day."

CC Adi 15.10: Mother Saci said, "You have spoken very nicely. I shall not eat grains on Ekadasi." From that day, she began to observe fasting on Ekadasi.

CC Adi 15.11: Thereafter, seeing that Visvarupa was a grown-up youth, Jagannatha Misra wanted to find a girl and arrange a marriage ceremony for Him.

CC Adi 15.12: Hearing of this, Visvarupa immediately left home and went away to accept sannyasa and travel from one place of pilgrimage to another.

CC Adi 15.13: When Sacimata and Jagannatha Misra heard of the departure of their elder son, Visvarupa, they were very unhappy, but Lord Caitanya tried to console them.

CC Adi 15.14: "My dear mother and father," the Lord said, "it is very good that Visvarupa has accepted the sannyasa order, for thus He has delivered both His father's family and His mother's family."

CC Adi 15.15: Sri Caitanya Mahaprabhu assured His parents that He would serve them, and thus the minds of His father and mother were satisfied.

CC Adi 15.16: One day Sri Caitanya Mahaprabhu ate betel nuts offered to the Deity, but they acted as an intoxicant, and He fell down on the ground unconscious.

CC Adi 15.17: After His father and mother sprinkled water on His mouth with great haste, the Lord revived and said something wonderful they had never heard before.

CC Adi 15.18: The Lord said, "Visvarupa took Me away from here, and He requested Me to accept the sannyasa order.

CC Adi 15.19: "I replied to Visvarupa, 'I have My helpless father and mother, and also I am but a child. What do I know about the sannyasa order of life?

CC Adi 15.20: "'Later I shall become a householder and thus serve My parents, for this action will very much satisfy Lord Narayana and His wife, the goddess of fortune.'

CC Adi 15.21: "Then Visvarupa returned Me home and requested, 'Offer thousands and thousands of obeisances unto My mother, Sacidevi.'"

CC Adi 15.22: In this way Lord Caitanya Mahaprabhu performed various pastimes, but why He did so I cannot understand.

CC Adi 15.23: After some days, Jagannatha Misra passed away from this world to the transcendental world, and both mother and son were very much aggrieved in their hearts.

CC Adi 15.24: Friends and relatives came there to pacify Lord Caitanya and His mother. Then Lord Caitanya, even though He was the Supreme Personality of Godhead, executed the rituals for His dead father according to the Vedic system.

CC Adi 15.25: After some days the Lord thought, "I did not take sannyasa, and since I am remaining at home it is My duty to act as a grhastha.

CC Adi 15.26: "Without a wife," Lord Caitanya considered, "there is no meaning to householder life." Thus the Lord decided to marry.

CC Adi 15.27: "Merely a house is not a home, for it is a wife who gives a home its meaning. If one lives at home with his wife, together they can fulfill all the interests of human life."

CC Adi 15.28: One day when the Lord was coming back from school He accidentally saw the daughter of Vallabhacarya on the way to the Ganges.

CC Adi 15.29: When the Lord and Laksmidevi met, their relationship awakened, having already been settled, and coincidentally the marriage-maker Vanamali came to see Sacimata.

CC Adi 15.30: Following the indications of Sacidevi, Vanamali Ghataka arranged the marriage, and thus in due course the Lord married Laksmidevi.

CC Adi 15.31: Vrndavana dasa Thakura has elaborately described all these pastimes of the Lord's early age. What I have given is but a condensed presentation of the same pastimes.

CC Adi 15.32: The Lord performed many varieties of pastimes in His early age, and Srila Vrndavana dasa Thakura has described them elaborately.

CC Adi 15.33: I have given but a single hint of these pastimes, for Vrndavana dasa Thakura, in his book Caitanya-mangala [now Caitanya-bhagavata], has described them all vividly.

CC Adi 15.34: Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Adi 16 Summary

CC Adi 16.1: I worship Lord Sri Caitanya Mahaprabhu, whose nectarean mercy flows like a great river, inundating the entire universe. Just as a river flows downstream, Lord Caitanya especially extends Himself to the fallen.

CC Adi 16.2: All glories to Lord Sri Caitanya Mahaprabhu! All glories to Lord Nityananda! All glories to Advaitacandra! And all glories to all the devotees of the Lord!

CC Adi 16.3: Long live Lord Caitanya Mahaprabhu in His kaisora age! Both the goddess of fortune and the goddess of learning worshiped Him. The goddess of learning, Sarasvati, worshiped Him in His victory over the scholar who had conquered all the world, and the goddess of fortune, Laksmidevi, worshiped Him at home. Since He is therefore the husband or Lord of both goddesses, I offer my obeisances unto Him.

CC Adi 16.4: At the age of eleven Sri Caitanya Mahaprabhu began to teach students. This marks the beginning of His kaisora age.

CC Adi 16.5: As soon as the Lord became a teacher, many, many students came to Him, every one of them astonished to hear His mode of explanation.

CC Adi 16.6: The Lord defeated all kinds of scholars in discourses about all the scriptures, yet because of His gentle behavior, none of them were unhappy.

CC Adi 16.7: The Lord, as a teacher, performed various kinds of pranks in His sporting pastimes in the water of the Ganges.

CC Adi 16.8: After some days the Lord went to East Bengal, and wherever He went He introduced the sankirtana movement.

CC Adi 16.9: Struck with wonder by the influence of Lord Caitanya Mahaprabhu's intellectual prowess, many hundreds of students came to the Lord and began studying under His direction.

CC Adi 16.10: In East Bengal there was a brahmana named Tapana Misra, who could not ascertain the objective of life or how to attain it.

CC Adi 16.11: If one becomes a bookworm, reading many books and scriptures and hearing many commentaries and the instructions of many men, this will produce doubt within his heart. One cannot in this way ascertain the real goal of life.

CC Adi 16.12: Tapana Misra, being thus bewildered, was directed by a brahmana in a dream to go to Nimai Pandita [Caitanya Mahaprabhu].

CC Adi 16.13: "Because He is the Lord [isvara]," the brahmana told him, "undoubtedly He can give you proper direction."

CC Adi 16.14: After seeing the dream, Tapana Misra came to the shelter of Lord Caitanya's lotus feet, and he described all the details of the dream to the Lord.

CC Adi 16.15: The Lord, being satisfied, instructed him about the object of life and the process for attaining it. He instructed him that the basic principle of success is to chant the holy name of the Lord [the Hare Krsna maha-mantra].

CC Adi 16.16: Tapana Misra desired to live with the Lord in Navadvipa, but the Lord asked him to go to Varanasi [Benares].

CC Adi 16.17: The Lord assured Tapana Misra that they would meet again in Varanasi. Receiving this order, Tapana Misra went there.

CC Adi 16.18: I cannot understand the inconceivable pastimes of Lord Caitanya Mahaprabhu, for although Tapana Misra wanted to live with Him in Navadvipa, the Lord advised him to go to Varanasi.

CC Adi 16.19: In this way Sri Caitanya Mahaprabhu contributed the greatest benefit to the people of East Bengal by initiating them into hari-nama, the chanting of the Hare Krsna maha-mantra, and making them learned scholars by educating them.

CC Adi 16.20: Because the Lord was engaged in various ways in preaching work in East Bengal, His wife, Laksmidevi, was very unhappy at home in separation from her husband.

CC Adi 16.21: The snake of separation bit Laksmidevi, and its poison caused her death. Thus she passed to the next world. She went back home, back to Godhead.

CC Adi 16.22: Lord Caitanya knew about the disappearance of Laksmidevi because He is the Supersoul Himself. Thus He returned home to solace His mother, Sacidevi, who was greatly unhappy about the death of her daughter-in-law.

CC Adi 16.23: When the Lord returned home, bringing with Him great wealth and many followers, He spoke to Sacidevi about transcendental knowledge to relieve her of the grief she was suffering.

CC Adi 16.24: After coming back from East Bengal, Sri Caitanya Mahaprabhu again began educating others. By the strength of His education He conquered everyone, and thus He was greatly proud.

CC Adi 16.25: Then Lord Caitanya married Visnupriya, the goddess of fortune, and thereafter He conquered a champion of learning named Kesava Kasmiri.

CC Adi 16.26: Vrndavana dasa Thakura has previously elaborately described this. That which is clear need not be scrutinized for good qualities and faults.

CC Adi 16.27: Offering my obeisances to Srila Vrndavana dasa Thakura, I shall try to describe that portion of the Lord's analysis which, when he heard it, made the Digvijayi feel himself condemned.

CC Adi 16.28: Once on a full moon night the Lord was sitting on the bank of the Ganges with His many disciples and discussing literary topics.

CC Adi 16.29: Coincidentally, Kesava Kasmiri Pandita came there. While offering his prayers to mother Ganges, he met Caitanya Mahaprabhu.

CC Adi 16.30: The Lord received him with adoration, but because Kesava Kasmiri was very proud, he talked to the Lord very inconsiderately.

CC Adi 16.31: "I understand that You are a teacher of grammar," he said, "and that Your name is Nimai Pandita. People speak very highly of Your teaching of beginners' grammar."

CC Adi 16.32: "I understand that You teach Kalapa-vyakarana. I have heard that Your students are very expert in the word jugglery of this grammar."

CC Adi 16.33: The Lord said, "Yes, I am known as a teacher of grammar, but factually I cannot impress My students with grammatical knowledge, nor can they understand Me very well."

CC Adi 16.34: "My dear sir, whereas you are a very learned scholar in all sorts of scriptures and are very much experienced in composing poetry, I am only a boy — a new student and nothing more."

CC Adi 16.35: "Therefore I desire to hear your skill in composing poetry. We could hear this if you would mercifully describe the glory of mother Ganges."

CC Adi 16.36: When the brahmana, Kesava Kasmiri, heard this, he became still more puffed up, and within one hour he composed one hundred verses describing mother Ganges.

CC Adi 16.37: The Lord praised him, saying, "Sir, there is no greater poet than you in the entire world."

CC Adi 16.38: "Your poetry is so difficult that no one can understand it but you and mother Sarasvati, the goddess of learning."

CC Adi 16.39: "But if you explain the meaning of one verse, we can all hear it from your own mouth and thus be very happy."

CC Adi 16.40: The Digvijayi, Kesava Kasmiri, inquired which verse He wanted explained. The Lord then recited one of the one hundred verses Kesava Kasmiri had composed.

CC Adi 16.41: "'The greatness of mother Ganges always brilliantly exists. She is the most fortunate because she emanated from the lotus feet of Sri Visnu, the Personality of Godhead. She is a second goddess of fortune, and therefore she is always worshiped both by demigods and by humanity. Endowed with all wonderful qualities, she flourishes on the head of Lord Siva.'"

CC Adi 16.42: When Lord Caitanya Mahaprabhu asked him to explain the meaning of this verse, the champion, very much astonished, inquired from Him as follows.

CC Adi 16.43: "I recited all the verses like the blowing wind. How could You completely learn by heart even one among those verses?"

CC Adi 16.44: The Lord replied, "By the grace of the Lord someone may become a great poet, and similarly by His grace someone else may become a greatsruti-dhara who can memorize anything immediately."

CC Adi 16.45: Satisfied by the statement of Lord Caitanya Mahaprabhu, the brahmana [Kesava Kasmiri] explained the quoted verse. Then the Lord said, "Now kindly explain the special qualities and faults in the verse."

CC Adi 16.46: The brahmana replied, "There is not a tinge of fault in that verse. Rather, it has

the good qualities of similes and alliteration."

CC Adi 16.47: The Lord said, "My dear sir, I may say something to you if you will not become angry. Can you explain the faults in this verse?"

CC Adi 16.48: "There is no doubt that your poetry is full of ingenuity, and certainly it has satisfied the Supreme Lord. Yet if we scrutinizingly consider it we can find both good qualities and faults."

CC Adi 16.49: The Lord concluded, "Now, therefore, let us carefully scrutinize this verse." The poet replied, "Yes, the verse You have recited is perfectly correct."

CC Adi 16.50: "You are an ordinary student of grammar. What do You know about literary embellishments? You cannot review this poetry because You do not know anything about it."

CC Adi 16.51: Taking a humble position, Sri Caitanya Mahaprabhu said, "Because I am not on your level, I have asked you to teach Me by explaining the faults and good qualities in your poetry."

CC Adi 16.52: "Certainly I have not studied the art of literary embellishments. But I have heard about it from higher circles, and thus I can review this verse and find in it many faults and many good qualities."

CC Adi 16.53: The poet said, "All right, let me see what good qualities and faults You have found." The Lord replied, "Let Me speak, and please hear Me without becoming angry."

CC Adi 16.54: "My dear sir, in this verse there are five faults and five literary ornaments. I shall state them one after another. Kindly hear Me and then give your judgment."

CC Adi 16.55: "In this verse the fault of avimrsta- occurs twice, and the faults of viruddha-mati, bhagna-krama and punar-atta occur once each."

CC Adi 16.56: "The glorification of the Ganges [gangayah] is the principal unknown subject matter in this verse, and the known subject matter is indicated by the word 'idam,' which has been placed after the unknown."

CC Adi 16.57: "Because you have placed the known subject at the end and that which is unknown at the beginning, the composition is faulty, and the meaning of the words has become doubtful."

CC Adi 16.58: "'Without first mentioning what is known, one should not introduce the unknown, for that which has no solid basis can never be established anywhere.'"

CC Adi 16.59: "In the word 'dvitiya-sri-laksmi' ['a second all-opulent goddess of fortune'], the quality of being a second Laksmi is the unknown. In making this compound word, the meaning became secondary and the originally intended meaning was lost."

CC Adi 16.60: "Because the word 'dvitiya' ['second'] is the unknown, in its combination in this compound word the intended meaning of equality with Laksmi is lost."

CC Adi 16.61: "Not only is there the fault avimrsta-, but there is also another fault, which I shall point out to you. Kindly hear Me with great attention."

CC Adi 16.62: "Here is another great fault. You have arranged the word 'bhavani-bhartr' to

your great satisfaction, but this betrays the fault of contradiction.

CC Adi 16.63: "The word 'bhavani' means 'the wife of Lord Siva.' But when we mention her husband, one might conclude that she has another husband.

CC Adi 16.64: "It is contradictory to hear that Lord Siva's wife has another husband. The use of such words in literature creates the fault called viruddha-mati-kṛt.

CC Adi 16.65: "If someone says, 'Place this charity in the hand of the husband of the wife of the brahmana,' when we hear these contradictory words we immediately understand that the brahmana's wife has another husband.

CC Adi 16.66: "The statement by the word 'vibhavati' ['flourishes'] is complete. Qualifying it with the adjective 'adbhuta-guna' ['wonderful qualities'] creates the fault of redundancy.

CC Adi 16.67: "There is extraordinary alliteration in three lines of the verse, but in one line there is no such alliteration. This is the fault of deviation.

CC Adi 16.68: "Although there are five literary ornaments decorating this verse, the entire verse has been spoiled by these five most faulty presentations.

CC Adi 16.69: "If there are ten literary ornaments in a verse but even one faulty expression, the entire verse is nullified.

CC Adi 16.70: "One's beautiful body may be decorated with jewels, but one spot of white leprosy makes the entire body abominable.

CC Adi 16.71: "'As one's body, although well-decorated with ornaments, is made unfortunate by even one spot of white leprosy, so an entire poem is made useless by a fault, despite alliteration, similes and metaphors.'

CC Adi 16.72: "Now hear the description of the five literary embellishments. There are two ornaments of sound and three ornaments of meaning.

CC Adi 16.73: "There is a sound ornament of alliteration in three lines. And in the combination of the words 'sri' and 'laksmi' there is the ornament of a tinge of redundancy.

CC Adi 16.74: "In the arrangement of the first line the letter 'ta' occurs five times, and the arrangement of the third line repeats the letter 'ra' five times.

CC Adi 16.75: "In the fourth line the letter 'bha' occurs four times. This arrangement of alliteration is a pleasing ornamental use of sounds.

CC Adi 16.76: "Although the words 'sri' and 'laksmi' convey the same meaning and are therefore almost redundant, they are nevertheless not redundant.

CC Adi 16.77: "Describing Laksmi as possessed of sri [opulence] offers a difference in meaning with a tinge of repetition. This is the second ornamental use of words.

CC Adi 16.78: "The use of the words 'laksmir iva' ['like Laksmi'] manifests the ornament of meaning called upama [analogy]. There is also the further ornament of meaning called virodhabhasa, or a contradictory indication.

CC Adi 16.79: "Everyone knows that lotus flowers grow in the water of the Ganges. But to say

that the Ganges takes birth from a lotus flower seems extremely contradictory.

CC Adi 16.80: "The existence of mother Ganges begins from the lotus feet of the Lord. Although this statement that water comes from a lotus flower is a contradiction, in connection with Lord Visnu it is a great wonder.

CC Adi 16.81: "In this birth of the Ganges by the inconceivable potency of the Lord, there is no contradiction although it appears contradictory.

CC Adi 16.82: "'Everyone knows that lotus flowers grow in the water but water never grows from a lotus. All such contradictions, however, are wonderfully possible in Krsna: the great river Ganges has grown from His lotus feet.'

CC Adi 16.83: "The real glory of mother Ganges is that she has grown from the lotus feet of Lord Visnu. Such a hypothesis is another ornament, called anumana.

CC Adi 16.84: "I have simply discussed the five gross faults and five literary embellishments of this verse, but if we consider it in fine detail we will find unlimited faults.

CC Adi 16.85: "You have achieved poetic imagination and ingenuity by the grace of your worshipable demigod. But poetry not well reviewed is certainly subject to criticism.

CC Adi 16.86: "Poetic skill used with due consideration is very pure, and with metaphors and analogies it is dazzling."

CC Adi 16.87: After hearing the explanation of Lord Caitanya Mahaprabhu, the champion poet was struck with wonder. His cleverness stunned, he could not say anything.

CC Adi 16.88: He wanted to say something, but no reply would come from his mouth. He then began to consider this puzzle within his mind.

CC Adi 16.89: "This mere boy has blocked my intelligence. I can therefore understand that mother Sarasvati has become angry with me.

CC Adi 16.90: "The wonderful explanation the boy has given could not have been possible for a human being. Therefore mother Sarasvati must have spoken personally through His mouth."

CC Adi 16.91: Thinking thus, the pandita said, "My dear Nimai Pandita, please hear me. Hearing Your explanation, I am simply struck with wonder.

CC Adi 16.92: "I am surprised. You are not a literary student and do not have long experience in studying the sastras. How have You been able to explain all these critical points?"

CC Adi 16.93: Hearing this and understanding the pandita's heart, Sri Caitanya Mahaprabhu replied in a humorous way.

CC Adi 16.94: "My dear sir, I do not know what is good composition and what is bad. But whatever I have spoken must be understood to have been spoken by mother Sarasvati."

CC Adi 16.95: When he heard this judgment from Lord Caitanya Mahaprabhu, the pandita sorrowfully wondered why mother Sarasvati wanted to defeat him through a small boy.

CC Adi 16.96: "I shall offer prayers and meditation to the goddess of learning," the champion concluded, "and ask her why she has insulted me so greatly through this boy."

CC Adi 16.97: Sarasvati had in fact induced the champion to compose his verse in an impure way. Furthermore, when it was discussed she covered his intelligence, and thus the Lord's intelligence was triumphant.

CC Adi 16.98: When the poetic champion was thus defeated, all the Lord's disciples sitting there began to laugh loudly. But Lord Caitanya Mahaprabhu asked them not to do so, and He addressed the poet as follows.

CC Adi 16.99: "You are the most learned scholar and the topmost of all great poets, for otherwise how could such fine poetry come from your mouth?"

CC Adi 16.100: "Your poetic skill is like the constant flow of the waters of the Ganges. I find no one in the world who can compete with you.

CC Adi 16.101: "Even in the poetic compositions of such great poets as Bhavabhuti, Jayadeva and Kalidasa there are many examples of faults.

CC Adi 16.102: "Such mistakes should be considered negligible. One should see only how such poets have displayed their poetic power.

CC Adi 16.103: "I am not even fit to be your disciple. Therefore kindly do not take seriously whatever childish impudence I have shown.

CC Adi 16.104: "Please go back home, and tomorrow we may meet again so that I may hear discourses on the sastras from your mouth."

CC Adi 16.105: In this way both the poet and Caitanya Mahaprabhu went back to their homes, and at night the poet worshiped mother Sarasvati.

CC Adi 16.106: In a dream the goddess informed him of the Lord's position, and the poetic champion could understand that Lord Caitanya Mahaprabhu is the Supreme Personality of Godhead Himself.

CC Adi 16.107: The next morning the poet came to Lord Caitanya and surrendered unto His lotus feet. The Lord bestowed His mercy upon him and cut off all his bondage to material attachment.

CC Adi 16.108: The poetic champion was certainly most fortunate. His life was successful by dint of his vast learning and erudite scholarship, and thus he attained the shelter of Lord Caitanya Mahaprabhu.

CC Adi 16.109: Srila Vrndavana dasa Thakura has described all these incidents elaborately. I have only presented the specific incidents he has not described.

CC Adi 16.110: The nectarean drops of Sri Caitanya Mahaprabhu's pastimes can satisfy the senses of everyone who hears them.

CC Adi 16.111: Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.



Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Adi 17 Summary

CC Adi 17.1: Let me offer my respectful obeisances to Sri Caitanya Mahaprabhu, by whose mercy even unclean yavanas become perfectly well bred gentlemen by chanting the holy name of the Lord. Such is the power of Lord Sri Caitanya Mahaprabhu.

CC Adi 17.2: All glories to Lord Caitanya Mahaprabhu! All glories to Lord Nityananda Prabhu! All glories to Advaita Acarya! And all glories to all the devotees of Lord Caitanya!

CC Adi 17.3: I have already given a synopsis of the kaisora-lila of Sri Caitanya Mahaprabhu. Now let me enumerate His youthful pastimes in chronological order.

CC Adi 17.4: Exhibiting His scholarship, beauty and fine dress, Lord Caitanya danced and chanted as He distributed the holy name of the Lord to awaken dormant love of Krsna. Thus Lord Sri Gaurasundara shone in His youthful pastimes.

CC Adi 17.5: As He entered His youth, the Lord decorated Himself with ornaments, dressed Himself in fine cloth, garlanded Himself with flowers and smeared Himself with sandalwood.

CC Adi 17.6: By dint of pride in His education, Sri Caitanya Mahaprabhu, not caring for anyone else, defeated all kinds of learned scholars while executing His studies.

CC Adi 17.7: In His youth the Lord exhibited His ecstatic love of Krsna on the plea of disturbances of the bodily airs. Accompanied by His confidential devotees, He enjoyed various pastimes in this way.

CC Adi 17.8: Thereafter the Lord went to Gaya. There He met Srila Isvara Puri.

CC Adi 17.9: In Gaya, Sri Caitanya Mahaprabhu was initiated by Isvara Puri, and immediately afterwards He exhibited signs of love of Godhead. He again displayed such symptoms after returning home.

CC Adi 17.10: Thereafter the Lord delivered love of Krsna to His mother, Sacidevi, nullifying her offense at the feet of Advaita Acarya. Thus there was a meeting with Advaita Acarya, who later had a vision of the Lord's universal form.

CC Adi 17.11: Srivasa Thakura then worshiped Lord Caitanya Mahaprabhu by the process of abhiseka. Sitting on a cot, the Lord exhibited transcendental opulence.

CC Adi 17.12: After this function at the house of Srivasa Thakura, Nityananda Prabhu appeared, and when He met with Lord Caitanya He got the opportunity to see Him in His six-armed form.

CC Adi 17.13: One day Lord Caitanya Mahaprabhu exhibited to Lord Nityananda Prabhu a six-armed form bearing a conchshell, disc, club, lotus flower, bow and flute.

CC Adi 17.14: Thereafter the Lord showed Him His four-armed form, standing in a three-curved posture. With two hands He played upon a flute, and in the other two He carried a

conchshell and disc.

CC Adi 17.15: Finally the Lord showed Nityananda Prabhu His two-armed form of Krsna, the son of Maharaja Nanda, simply playing on His flute, His bluish body dressed in yellow garments.

CC Adi 17.16: Nityananda Prabhu then arranged to offer Vyasa-puja, or worship of the spiritual master, to Lord Sri Gaurasundara. But Lord Caitanya carried the plowlike weapon called musala in the ecstasy of being Nityananda Prabhu.

CC Adi 17.17: Thereafter mother Sacidevi saw the brothers Krsna and Balarama in Their manifestation of Lord Caitanya and Nityananda. Then the Lord delivered the two brothers Jagai and Madhai.

CC Adi 17.18: After this incident, the Lord remained in an ecstatic position for twenty-one hours, and all the devotees saw His specific pastimes.

CC Adi 17.19: One day Sri Caitanya Mahaprabhu felt the ecstasy of the boar incarnation and got up on the shoulders of Murari Gupta. Thus they both danced in Murari Gupta's courtyard.

CC Adi 17.20: After this incident the Lord ate raw rice given by Suklambara Brahmacari and explained very elaborately the import of the "harer nama" sloka mentioned in the Brhan-naradiya Purana.

CC Adi 17.21: "'In this Age of Kali there is no other means, no other means, no other means for self-realization than chanting the holy name, chanting the holy name, chanting the holy name of Lord Hari.'

CC Adi 17.22: "In this Age of Kali, the holy name of the Lord, the Hare Krsna maha-mantra, is the incarnation of Lord Krsna. Simply by chanting the holy name, one associates with the Lord directly. Anyone who does this is certainly delivered.

CC Adi 17.23: "This verse repeats the word 'eva' ['certainly'] three times for emphasis, and it also three times repeats 'harer nama' ['the holy name of the Lord'], just to make common people understand.

CC Adi 17.24: "The use of the word 'kevala' ['only'] prohibits all other processes, such as the cultivation of knowledge, practice of mystic yoga, or performance of austerities and fruitive activities.

CC Adi 17.25: "This verse clearly states that anyone who accepts any other path cannot be delivered. This is the reason for the triple repetition 'nothing else, nothing else, nothing else,' which emphasizes the real process of self-realization.

CC Adi 17.26: "To chant the holy name always, one should be humbler than the grass in the street and devoid of all desire for personal honor, but one should offer others all respectful obeisances.

CC Adi 17.27: "A devotee engaged in chanting the holy name of the Lord should practice forbearance like that of a tree. Even if rebuked or chastised, he should not say anything to others to retaliate.

CC Adi 17.28: "For even if one cuts a tree, it never protests, and even if it is drying up and dying, it does not ask anyone for water.

CC Adi 17.29: "Thus a Vaisnava should not ask anything from anyone else. If someone gives him something without being asked, he should accept it, but if nothing comes, a Vaisnava should be satisfied to eat whatever vegetables and fruits are easily available.

CC Adi 17.30: "One should strictly follow the principle of always chanting the holy name, and one should be satisfied with whatever he gets easily. Such devotional behavior solidly maintains one's devotional service.

CC Adi 17.31: "One who thinks himself lower than the grass, who is more tolerant than a tree, and who does not expect personal honor yet is always prepared to give all respect to others can very easily always chant the holy name of the Lord."

CC Adi 17.32: Raising my hands, I declare, "Everyone please hear me! String this verse on the thread of the holy name and wear it on your neck for continuous remembrance."

CC Adi 17.33: One must strictly follow the principles given by Lord Caitanya Mahaprabhu in this verse. If one simply follows in the footsteps of Lord Caitanya and the Gosvamis, certainly he will achieve the ultimate goal of life, the lotus feet of Sri Krsna.

CC Adi 17.34: Sri Caitanya Mahaprabhu regularly led congregational chanting of the Hare Krsna maha-mantra in the house of Srivasa Thakura every night for one full year.

CC Adi 17.35: This ecstatic chanting was performed with the doors closed so that nonbelievers who came to make fun could not gain entrance.

CC Adi 17.36: Thus the nonbelievers almost burned to ashes and died out of envy. To retaliate, they planned various ways to give trouble to Srivasa Thakura.

CC Adi 17.38: One night while kirtana was going on inside Srivasa Thakura's house, a brahmana named Gopala Capala, the chief of the nonbelievers, who was talkative and very rough in his speech, placed all the paraphernalia for worshiping the goddess Durga outside Srivasa Thakura's door.

CC Adi 17.39: On the upper portion of a plantain leaf he placed such paraphernalia for worship as oda-phula, turmeric, vermilion, red sandalwood and rice.

CC Adi 17.40: He placed a pot of wine beside all this, and in the morning when Srivasa Thakura opened his door he saw this paraphernalia.

CC Adi 17.41: Srivasa Thakura called for all the respectable gentlemen of the neighborhood and smilingly addressed them as follows.

CC Adi 17.42: "Gentlemen, every night I worship the goddess Bhavani. Since the paraphernalia for the worship is present here, now all you respectable brahmanas and members of the higher castes can understand my position."

CC Adi 17.43: Then all the assembled gentlemen exclaimed, "What is this? What is this? Who has performed such mischievous activities? Who is that sinful man?"

CC Adi 17.44: They called for a sweeper [hadi], who threw all the items of worship far away and cleansed the place by mopping it with a mixture of water and cow dung.

CC Adi 17.45: After three days, leprosy attacked Gopala Capala, and blood oozed from sores all over his body.

CC Adi 17.46: Incessantly covered with germs and insects biting him all over his body, Gopala Capala felt unbearable pain. His entire body burned in distress.

CC Adi 17.47: Since leprosy is an infectious disease, Gopala Capala left the village to sit down on the bank of the Ganges underneath a tree. One day, however, he saw Caitanya Mahaprabhu passing by and spoke to Him as follows.

CC Adi 17.48: "My dear nephew, I am Your maternal uncle in our village relationship. Please see how greatly this attack of leprosy has afflicted me.

CC Adi 17.49: "As an incarnation of God, You are delivering so many fallen souls. I am also a greatly unhappy fallen soul. Kindly deliver me by Your mercy."

CC Adi 17.50: Hearing this, Caitanya Mahaprabhu appeared greatly angry, and in that angry mood He spoke some words chastising him.

CC Adi 17.51: "O sinful person, envious of pure devotees, I shall not deliver you! Rather, I shall have you bitten by these germs for many millions of years.

CC Adi 17.52: "You have made Srivasa Thakura appear to have been worshiping the goddess Bhavani. Simply for this offense, you will have to fall down into hellish life for ten million births.

CC Adi 17.53: "I have appeared in this incarnation to kill the demons [pasandis] and, after killing them, to preach the cult of devotional service."

CC Adi 17.54: After saying this, the Lord left to take His bath in the Ganges, and that sinful man did not give up his life but continued to suffer.

CC Adi 17.56: When Sri Caitanya, after accepting the renounced order of life, went to Jagannatha Puri and then came back to the village of Kuliya, upon His return that sinful man took shelter at the Lord's lotus feet. The Lord, being merciful to him, gave him instructions for his benefit.

CC Adi 17.57-58: "You have committed an offense at the lotus feet of Srivasa Thakura," the Lord said. "First you must go there and beg for his mercy, and then if he gives you his blessings and you do not commit such sins again, you will be freed from these reactions."

CC Adi 17.59: Then the brahmana, Gopala Capala, went to Srivasa Thakura and took shelter of his lotus feet, and by Srivasa Thakura's mercy he was freed from all sinful reactions.

CC Adi 17.60: Another brahmana came to see the kirtana performance, but the door was closed, and he could not enter the hall.

CC Adi 17.61: He returned home with an unhappy mind, but on the next day he met Lord Caitanya on the bank of the Ganges and spoke to Him.

CC Adi 17.62: That brahmana was expert in talking harshly and cursing others. Thus he broke his sacred thread and declared, "I shall now curse You, for Your behavior has greatly aggrieved me."

CC Adi 17.63: The brahmana cursed the Lord, "You shall be bereft of all material happiness!" When the Lord heard this, He felt great jubilation within Himself.

CC Adi 17.64: Any faithful person who hears of this brahmana's cursing Lord Caitanya is

delivered from all brahminical curses.

CC Adi 17.65: Lord Sri Caitanya Mahaprabhu blessed Mukunda Datta with punishment and in that way vanquished all his mental depression.

CC Adi 17.66: Lord Caitanya respected Advaita Acarya as His spiritual master, but Advaita Acarya Prabhu was greatly aggrieved by such behavior.

CC Adi 17.67: Thus He whimsically began to explain the path of philosophical speculation, and the Lord, in His anger, seemingly disrespected Him.

CC Adi 17.68: At that time Advaita Acarya was greatly pleased. The Lord understood this, and He was somewhat ashamed, but He offered Advaita Acarya His benediction.

CC Adi 17.69: Murari Gupta was a great devotee of Lord Ramacandra. When Lord Caitanya heard Lord Ramacandra's glories from his mouth, He immediately wrote on his forehead "ramadasa" [the eternal servant of Lord Ramacandra].

CC Adi 17.70: Once Lord Caitanya Mahaprabhu went to the house of Sridhara after kirtana and drank water from his damaged iron pot. Then He bestowed His benediction upon all the devotees according to their desires.

CC Adi 17.71: After this incident the Lord blessed Haridasa Thakura and vanquished the offense of His mother at the home of Advaita Acarya.

CC Adi 17.72: Once when the Lord explained the glories of the holy name to the devotees, some ordinary students who heard Him fashioned their own interpretation.

CC Adi 17.73: When a student interpreted the glories of the holy name as a prayer of exaggeration, Sri Caitanya Mahaprabhu, greatly unhappy, immediately warned everyone not to see the student's face henceforward.

CC Adi 17.74: Without even removing His garments, Lord Caitanya took a bath in the Ganges with His companions. There He explained the glories of devotional service.

CC Adi 17.75: "By following the paths of speculative philosophical knowledge, fruitive activity or mystic yoga to control the senses, one cannot satisfy Krsna, the Supreme Lord. Unalloyed devotional love for Krsna is the only cause for the Lord's satisfaction.

CC Adi 17.76: [The Supreme Personality of Godhead, Krsna, said:] "My dear Uddhava, neither through astanga-yoga [the mystic yoga system to control the senses], nor through impersonal monism or an analytical study of the Absolute Truth, nor through study of the Vedas, nor through austerities, charity or acceptance of sannyasa can one satisfy Me as much as by developing unalloyed devotional service unto Me."

CC Adi 17.77: Lord Caitanya then praised Murari Gupta, saying, "You have satisfied Lord Krsna." Hearing this, Murari Gupta quoted a verse from Srimad-Bhagavatam.

CC Adi 17.78: "'Since I am but a poor, sinful brahma-bandhu, not brahminically qualified although born in a brahmana family, and You, Lord Krsna, are the shelter of the goddess of fortune, it is simply wonderful, my dear Lord Krsna, that You have embraced me with Your arms.'"

CC Adi 17.79: One day the Lord performed sankirtana with all His devotees, and when they

were greatly fatigued they sat down.

CC Adi 17.80: The Lord then sowed a mango seed in the yard, and immediately the seed fructified into a tree and began to grow.

CC Adi 17.81: As people looked on, the tree became fully grown, with fruits that fully ripened. Thus everyone was struck with wonder.

CC Adi 17.82: The Lord immediately picked about two hundred fruits, and after washing them He offered them to Krsna to eat.

CC Adi 17.83: The fruits were all red and yellow, with no seed inside and no skin outside, and eating one fruit would immediately fill a man's belly.

CC Adi 17.84: Seeing the quality of the mangoes, the Lord was greatly satisfied, and thus after eating first, He fed all the other devotees.

CC Adi 17.85: The fruits had no seeds or skins. They were full of nectarean juice and were so sweet that a man would be fully satisfied by eating only one.

CC Adi 17.86: In this way, fruits grew on the tree every day throughout the twelve months of the year, and the Vaisnavas used to eat them, to the Lord's great satisfaction.

CC Adi 17.87: These are confidential pastimes of the son of Saci. Other than devotees, no one knows of this incident.

CC Adi 17.88: In this way the Lord performed sankirtana every day, and at the end of sankirtana there was a mango-eating festival every day for twelve months.

CC Adi 17.89: Once while Caitanya Mahaprabhu was performing kirtana, clouds assembled in the sky, and the Lord, by His own will, immediately stopped them from pouring rain.

CC Adi 17.90: One day the Lord ordered Srivasa Thakura to read the Brhat-sahasra-nama [the thousand names of Lord Visnu], for He wanted to hear them at that time.

CC Adi 17.91: As he read the thousand names of the Lord, in due course the holy name of Lord Nr appeared. When Caitanya Mahaprabhu heard the holy name of Lord Nr, He became fully absorbed in thought.

CC Adi 17.92: In the mood of Lord Nr Caitanya ran through the city streets, club in hand, ready to kill all the atheists.

CC Adi 17.93: Seeing Him appearing very fierce in the ecstasy of Lord Nr, people ran from the street and fled here and there, afraid of His anger.

CC Adi 17.94: Seeing the people so afraid, the Lord came to His external senses and thus returned to the house of Srivasa Thakura and threw away the club.

CC Adi 17.95: The Lord became morose and said to Srivasa Thakura, "When I adopted the mood of Lord Nr people is an offense."

CC Adi 17.96: Srivasa Thakura replied, "Anyone who takes Your holy name vanquishes ten million of his offenses immediately."

CC Adi 17.97: "There was no offense in Your appearing as Nr in that mood was immediately liberated from the bondage of material existence."

CC Adi 17.98: After saying this, Srivasa Thakura worshiped the Lord, who was then greatly satisfied and returned to His own home.

CC Adi 17.99: On another day a great devotee of Lord Siva, chanting of Lord Siva's qualities, came to Lord Caitanya's house, where he began dancing in the courtyard and playing his damaru [a musical instrument].

CC Adi 17.100: Then Lord Caitanya, adopting the mood of Lord Siva, got on the man's shoulders, and thus they danced together for a long time.

CC Adi 17.101: On another day a mendicant came to beg alms from the Lord's house, but when he saw the Lord dancing, he also began to dance.

CC Adi 17.102: He danced with the Lord because he was favored by love of Krsna. Thus he flowed in the mellows of love of Godhead.

CC Adi 17.103: On another day an astrologer came who was said to know everything — past, present and future. Thus Sri Caitanya Mahaprabhu received him with all honor and put this question before him.

CC Adi 17.104: "Please tell Me who I was in My previous birth," the Lord said. "Please tell Me by your astrological computations." Hearing the words of the Lord, the astrologer immediately began to calculate.

CC Adi 17.105: Through calculation and meditation, the all-knowing astrologer saw the greatly effulgent body of the Lord, which is the resting place of all the unlimited Vaikuntha planets.

CC Adi 17.106: Seeing Lord Caitanya Mahaprabhu to be the same Absolute Truth, the Supreme Brahman, the Personality of Godhead, the astrologer was confused.

CC Adi 17.107: Struck with wonder, the astrologer remained silent, unable to speak. But when the Lord again put the question before him, he replied as follows.

CC Adi 17.108: "My dear sir, in Your previous birth You were the shelter of all creation, the Supreme Personality of Godhead, full of all opulences.

CC Adi 17.109: "You are now the same Personality of Godhead that You were in Your previous birth. Your identity is inconceivable eternal happiness."

CC Adi 17.110: When the astrologer was speaking so highly of Him, Sri Caitanya Mahaprabhu stopped him and began to smile. "My dear sir," He said, "I think you do not know very clearly what I was, for I know that in My previous birth I was a cowherd boy.

CC Adi 17.111: "In My last birth I was born in the family of cowherd men, and I gave protection to the calves and cows. Because of such pious activities, I have now become the son of a brahmana."

CC Adi 17.112: The astrologer said, "What I saw in meditation was full of opulence, and therefore I was confused.

CC Adi 17.113: "I am certain that Your form and the form I saw in my meditation are one and the same. If I see any difference, this is an act of Your illusory energy."

CC Adi 17.114: The all-knowing astrologer concluded, "Whatever You may be or whoever You may be, I offer my respectful obeisances unto You!" By His causeless mercy, the Lord then gave him love of Godhead, thus rewarding him for his service.

CC Adi 17.115: One day the Lord sat down in the corridor of a Visnu temple and began calling very loudly, "Bring some honey! Bring some honey!"

CC Adi 17.116: Nityananda Prabhu Gosāṇi, understanding the ecstatic mood of Sri Caitanya Mahaprabhu, brought a pot of Ganges water as a token and put it before Him.

CC Adi 17.117: After drinking the water, Lord Caitanya became so ecstatic that He began to dance. Thus everyone saw the pastime of attracting the river Yamuna.

CC Adi 17.118: When the Lord, in His ecstasy of Baladeva, was moving as if intoxicated by the beverage, Advaita Acarya, the chief of the acaryas [acarya sekhara], saw Him in the form of Balarama.

CC Adi 17.119: Vanamali Acarya saw a golden plow in the hand of Balarama, and the devotees all assembled together and danced, overwhelmed by ecstasy.

CC Adi 17.120: In this way they danced continuously for twelve hours, and in the evening they all took a bath in the Ganges and then returned to their homes.

CC Adi 17.121: The Lord ordered all the citizens of Navadvipa to chant the Hare Krsna mantra, and in each and every home they began performing sankirtana regularly.

CC Adi 17.122: [All the devotees sang this popular song along with the Hare Krsna maha-mantra.] "Haraye namah, krsna yadavaya namah/ gopala govinda rama sri-madhusudana."

CC Adi 17.123: When the sankirtana movement thus started, no one in Navadvipa could hear any sound other than the words "Hari! Hari!" and the beating of the mrdanga and clashing of hand bells.

CC Adi 17.124: Hearing the resounding vibration of the Hare Krsna mantra, the local Muslims, greatly angry, submitted a complaint to the Kazi.

CC Adi 17.125: Chand Kazi angrily came to one home in the evening, and when he saw kirtana going on, he broke a mrdanga and spoke as follows.

CC Adi 17.126: "For so long you did not follow the regulative principles of the Hindu religion, but now you are following them with great enthusiasm. May I know by whose strength you are doing so?"

CC Adi 17.127: "No one should perform sankirtana on the streets of the city. Today I am excusing the offense and returning home.

CC Adi 17.128: "The next time I see someone performing such sankirtana, I shall certainly chastise him by not only confiscating all his property but also converting him into a Muslim."

CC Adi 17.129: After saying this, the Kazi returned home, and the devotees, greatly shocked

that they were forbidden to chant Hare Krsna, submitted their grief to Lord Caitanya Mahaprabhu.

CC Adi 17.130: Lord Caitanya ordered, "Go perform sankirtana! Today I shall kill all the Muslims!"

CC Adi 17.131: Returning home, all the citizens began performing sankirtana, but because of the order of the Kazi, they were not carefree but always full of anxiety.

CC Adi 17.132: Understanding the anxiety within the people's minds, the Lord called them together and spoke to them as follows.

CC Adi 17.133: "In the evening I shall perform sankirtana in each and every town. Therefore you should all decorate the city in the evening.

CC Adi 17.134: "In the evening, burn torchlights in every home. I shall give protection to everyone. Let us see what kind of Kazi comes to stop our kirtana."

CC Adi 17.135: In the evening Lord Gaurasundara went out and formed three parties to perform kirtana.

CC Adi 17.136: In the front party danced Thakura Haridasa, and in the middle party danced Advaita Acarya with great jubilation.

CC Adi 17.137: Lord Gaurasundara Himself danced in the rear party, and Sri Nityananda Prabhu moved with Lord Caitanya's dancing.

CC Adi 17.138: By the grace of the Lord, Srila Vrndavana dasa Thakura has elaborately described this incident in his Caitanya-mangala [now Caitanya-bhagavata].

CC Adi 17.139: Performing kirtana in this way, circumambulating through every nook and corner of the city, they finally reached the door of the Kazi.

CC Adi 17.140: Murmuring in anger and making a roaring sound, the people, under the protection of Lord Caitanya, became mad through such indulgence.

CC Adi 17.141: The loud sound of the chanting of the Hare Krsna mantra certainly made the Kazi very much afraid, and he hid himself within his room. Hearing the people thus protesting, murmuring in great anger, the Kazi would not come out of his home.

CC Adi 17.142: Naturally some of the people who were very much agitated began to retaliate the Kazi's actions by wrecking his house and flower garden. Srila Vrndavana dasa Thakura has elaborately described this incident.

CC Adi 17.143: Thereafter, when Sri Caitanya Mahaprabhu reached the Kazi's house, He sat down by the doorway and sent some respectable persons to call for the Kazi.

CC Adi 17.144: When the Kazi came, his head bowed down, the Lord gave him proper respect and a seat.

CC Adi 17.145: In a friendly way, the Lord said, "Sir, I have come to your house as your guest, but upon seeing Me you hid yourself in your room. What kind of etiquette is this?"

CC Adi 17.146: The Kazi replied, "You have come to my house in a very angry mood. To

pacify You, I did not come before You immediately but kept myself hidden.

CC Adi 17.147: "Now that You have become pacified, I have come to You. It is my good fortune to receive a guest like Your Honor.

CC Adi 17.148: "In our village relationship, Nilambara Cakravarti Thakura was my uncle. Such a relationship is stronger than a bodily relationship.

CC Adi 17.149: "Nilambara Cakravarti is Your maternal grandfather, and by this relationship You are thus my nephew.

CC Adi 17.150: "When a nephew is very angry, his maternal uncle is tolerant, and when the maternal uncle commits an offense, the nephew does not take it very seriously."

CC Adi 17.151: In this way the Kazi and the Lord talked with each other with various indications, but no outsider could understand the inner meaning of their conversation.

CC Adi 17.152: The Lord said, "My dear uncle, I have come to your home just to ask you some questions." "Yes," the Kazi replied, "You are welcome. Just tell me what is in Your mind."

CC Adi 17.153: The Lord said, "You drink cows' milk; therefore the cow is your mother. And the bull produces grains for your maintenance; therefore he is your father.

CC Adi 17.154: "Since the bull and cow are your father and mother, how can you kill and eat them? What kind of religious principle is this? On what strength are you so daring that you commit such sinful activities?"

CC Adi 17.155: The Kazi replied, "As You have Your scriptures called the Vedas and Puranas, we have our scripture, known as the holy Koran.

CC Adi 17.156: "According to the Koran, there are two ways of advancement — through increasing the propensity to enjoy, and through decreasing the propensity to enjoy. On the path of decreasing attachment [nivr̥tti-marga], the killing of animals is prohibited.

CC Adi 17.157: "On the path of material activities, there is regulation for killing cows. If such killing is done under the guidance of scripture, there is no sin."

CC Adi 17.158: As a learned scholar, the Kazi challenged Caitanya Mahāprabhu, "In Your Vedic scriptures there is an injunction for killing a cow. On the strength of this injunction, great sages performed sacrifices involving cow-killing."

CC Adi 17.159: Refuting the Kazi's statement, the Lord immediately replied, "The Vedas clearly enjoin that cows should not be killed. Therefore every Hindu, whoever he may be, avoids indulging in cow-killing.

CC Adi 17.160: "In the Vedas and Puranas there are injunctions declaring that if one can revive a living being, one can kill it for experimental purposes.

CC Adi 17.161: "Therefore the great sages sometimes killed old cows, and by chanting Vedic hymns they brought them back to life for perfection.

CC Adi 17.162: "The killing and rejuvenation of such old and invalid cows was not truly killing but an act of great benefit.

CC Adi 17.163: "Formerly there were powerful brahmanas who could make such experiments using Vedic hymns, but now, because of the Kali-yuga, brahmanas are not so powerful. Therefore the killing of cows and bulls for rejuvenation is forbidden.

CC Adi 17.164: "'In this Age of Kali, five acts are forbidden: the offering of a horse in sacrifice, the offering of a cow in sacrifice, the acceptance of the order of sannyasa, the offering of oblations of flesh to the forefathers, and a man's begetting children in his brother's wife.'

CC Adi 17.165: "Since you Muslims cannot bring killed cows back to life, you are responsible for killing them. Therefore you are going to hell; there is no way for your deliverance.

CC Adi 17.166: "Cow-killers are condemned to rot in hellish life for as many thousands of years as there are hairs on the body of the cow.

CC Adi 17.167: "There are many mistakes and illusions in your scriptures. Their compilers, not knowing the essence of knowledge, gave orders that were against reason and argument."

CC Adi 17.168: After hearing these statements by Sri Caitanya Mahaprabhu, the Kazi, his arguments stunned, could not put forward any more words. Thus, after due consideration, the Kazi accepted defeat and spoke as follows.

CC Adi 17.169: "My dear Nimai Pandita, what You have said is all true. Our scriptures have developed only recently, and they are certainly not logical and philosophical.

CC Adi 17.170: "I know that our scriptures are full of imagination and mistaken ideas, yet because I am a Muslim I accept them for the sake of my community, despite their insufficient support.

CC Adi 17.171: "The reasoning and arguments in the scriptures of the meat-eaters are not very sound," the Kazi concluded. Upon hearing this statement, Sri Caitanya Mahaprabhu smiled and inquired from him as follows.

CC Adi 17.172: "My dear maternal uncle, I wish to ask you another question. Please tell Me the truth. Do not try to cheat Me with tricks.

CC Adi 17.173: "In your city there is always congregational chanting of the holy name. A tumultuous uproar of music, singing and dancing is always going on.

CC Adi 17.174: "As a Muslim magistrate, you have the right to oppose the performance of Hindu ceremonies, but now you do not forbid them. I cannot understand the reason why."

CC Adi 17.175: The Kazi said, "Everyone calls You Gaurahari. Please let me address You by that name.

CC Adi 17.176: "Kindly listen, O Gaurahari! If You come to a private place, I shall then explain the reason."

CC Adi 17.177: The Lord replied, "All these men are My confidential associates. You may speak frankly. There is no reason to be afraid of them."

CC Adi 17.178-179: The Kazi said, "When I went to the Hindu's house, broke the drum and forbade the performance of congregational chanting, in my dreams that very night I saw a greatly fearful lion, roaring very loudly, His body like a human being's and His face like a lion's.

CC Adi 17.180: "While I was asleep, the lion jumped on my chest, laughing fiercely and gnashing His teeth.

CC Adi 17.181: "Placing its nails on my chest, the lion said in a grave voice, 'I shall immediately bifurcate your chest as you broke the mrdanga drum!

CC Adi 17.182: "'You have forbidden the performance of My congregational chanting. Therefore I must destroy you!' Being very much afraid of Him, I closed my eyes and trembled.

CC Adi 17.183: "Seeing me so afraid, the lion said, 'I have defeated you just to teach you a lesson, but I must be merciful to you.

CC Adi 17.184: "'On that day you did not create a very great disturbance. Therefore I have excused you and not taken your life.

CC Adi 17.185: "'But if you perform such activities again, I shall not be tolerant. At that time I shall kill you, your entire family and all the meat-eaters.'

CC Adi 17.186: "After saying this, the lion left, but I was very much afraid of Him. Just see the marks of His nails on my heart!"

CC Adi 17.187: After this description, the Kazi showed his chest. Having heard him and seen the marks, all the people there accepted the wonderful incident.

CC Adi 17.188: The Kazi continued, "I did not speak to anyone about this incident, but on that very day one of my orderlies came to see me.

CC Adi 17.189: "After coming to me, the orderly said, 'When I went to stop the congregational chanting, suddenly flames struck my face.

CC Adi 17.190: "'My beard was burned, and there were blisters on my cheeks.' Every orderly who went gave the same description.

CC Adi 17.191: "After seeing this, I was very much afraid. I asked them not to stop the congregational chanting but to go sit down at home.

CC Adi 17.192: "Then all the meat-eaters, hearing that there would be unrestricted congregational chanting in the city, came to submit a petition.

CC Adi 17.193: "'The religion of the Hindus has increased unlimitedly. There are always vibrations of "Hari! Hari!" We do not hear anything but this.'

CC Adi 17.194: "One meat-eater said, 'The Hindus say, "Krsna, Krsna," and they laugh, cry, dance, chant and fall on the ground, smearing their bodies with dirt.

CC Adi 17.195: "'Vibrating "Hari, Hari," the Hindus make a tumultuous sound. If the king [patasaha] hears it, certainly he will punish you.'

CC Adi 17.196: "I then inquired from these yavanas, 'I know that these Hindus by nature chant "Hari, Hari."

CC Adi 17.197: "'The Hindus chant the name Hari because that is the name of their God. But you are Muslim meat-eaters. Why do you chant the name of the Hindus' God?'

CC Adi 17.198: "The meat-eater replied, 'Sometimes I joke with the Hindus. Some of them are called Krsnadasa, and some are called Ramadasa.'

CC Adi 17.199: "'Some of them are called Haridasa. They always chant "Hari, Hari," and thus I thought they would steal the riches from someone's house.'

CC Adi 17.200: "'Since that time, my tongue also always vibrates the sound "Hari, Hari." I have no desire to say it, but still my tongue says it. I do not know what to do.'

CC Adi 17.201-202: "Another meat-eater said, 'Sir, please hear me. Since the day I joked with some Hindus in this way, my tongue chants the Hare Krsna hymn and cannot give it up. I do not know what mystic hymns and herbal potions these Hindus know.'

CC Adi 17.203: "After hearing all this, I sent all the mleccchas back to their homes. Five or seven nonbelieving Hindus then approached me.

CC Adi 17.204: "Coming to me, the Hindus complained, 'Nimai Pandita has broken the Hindu religious principles. He has introduced the sankirtana system, which we never heard from any scripture.'

CC Adi 17.205: "'When we keep a night-long vigil to observe religious performances for the worship of Mangalacandi and Visahari, playing on musical instruments, dancing and chanting are certainly fitting customs.'

CC Adi 17.206: "'Nimai Pandita was previously a very good boy, but since He has returned from Gaya He conducts Himself differently.'

CC Adi 17.207: "'Now He loudly sings all kinds of songs, claps, and plays drums and hand cymbals, making a tumultuous sound that deafens our ears.'

CC Adi 17.208: "'We do not know what He eats that makes Him become mad, dancing, singing, sometimes laughing, crying, falling down, jumping up and rolling on the ground.'

CC Adi 17.209: "'He has made all the people practically mad by always performing congregational chanting. At night we cannot get any sleep; we are always kept awake.'

CC Adi 17.210: "'Now He has given up His own name Nimai and introduced Himself by the name Gaurahari. He has spoiled the Hindu religious principles and introduced the irreligion of nonbelievers.'

CC Adi 17.211: "'Now the lower classes are chanting the Hare Krsna maha-mantra again and again. For this sinful activity, the entire city of Navadvipa will become deserted.'

CC Adi 17.212: "'According to Hindu scripture, God's name is the most powerful hymn. If everyone hears the chanting of the name, the potency of the hymn will be lost.'

CC Adi 17.213: "'Sir, you are the ruler of this town. Whether Hindu or Muslim, everyone is under your protection. Therefore please call Nimai Pandita and make Him leave the town.'

CC Adi 17.214: "After hearing their complaints, in sweet words I told them, 'Please go back home. I shall certainly prohibit Nimai Pandita from continuing His Hare Krsna movement.'

CC Adi 17.215: "I know that Narayana is the Supreme God of the Hindus, and I think that You are the same Narayana. This I feel within my mind."

CC Adi 17.216: After hearing the Kazi speak so nicely, Sri Caitanya Mahaprabhu touched him and smilingly spoke as follows.

CC Adi 17.217: "The chanting of the holy name of Krsna from your mouth has performed a wonder — it has nullified the reactions of all your sinful activities. Now you have become supremely pure.

CC Adi 17.218: "Because you have chanted three holy names of the Lord — Hari, Krsna and Narayana — you are undoubtedly the most fortunate and pious."

CC Adi 17.219: After the Kazi heard this, tears flowed down from his eyes. He immediately touched the lotus feet of the Lord and spoke the following sweet words.

CC Adi 17.220: "Only by Your mercy have my bad intentions vanished. Kindly favor me so that my devotion may always be fixed upon You."

CC Adi 17.221: The Lord said, "I wish to beg you for one favor in charity. You must pledge that this sankirtana movement will not be checked, at least in the district of Nadia."

CC Adi 17.222: The Kazi said, "To as many descendants as take birth in my dynasty in the future, I give this grave admonition: No one should check the sankirtana movement."

CC Adi 17.223: Hearing this, the Lord got up, chanting "Hari! Hari!" Following Him, all the other Vaisnavas also got up, chanting the vibration of the holy name.

CC Adi 17.224: Sri Caitanya Mahaprabhu went back to perform kirtana, and the Kazi, his mind jubilant, went with Him.

CC Adi 17.225: The Lord asked the Kazi to go back home. Then the son of mother Saci came back to His own home, dancing and dancing.

CC Adi 17.226: This is the incident concerning the Kazi and the Lord's mercy upon him. Anyone who hears this is also freed from all offenses.

CC Adi 17.227: One day the two brothers Lord Nityananda Prabhu and Sri Caitanya Mahaprabhu were dancing in the holy house of Srivasa Thakura.

CC Adi 17.228: At that time a calamity took place — Srivasa Thakura's son died. Yet Srivasa Thakura was not at all sorry.

CC Adi 17.229: Sri Caitanya Mahaprabhu caused the dead son to speak about knowledge, and then the two brothers personally became the sons of Srivasa Thakura.

CC Adi 17.230: Thereafter the Lord charitably bestowed His benediction upon all His devotees. He gave the remnants of His food to Narayani, showing her special respect.

CC Adi 17.231: There was a tailor who was a meat-eater but was sewing garments for Srivasa Thakura. The Lord, being merciful to him, showed him His own form.

CC Adi 17.232: Saying "I have seen! I have seen!" and dancing in ecstatic love as though mad, he became a first-class Vaisnava.

CC Adi 17.233: In ecstasy the Lord asked Srivasa Thakura to deliver His flute, but Srivasa

Thakura replied, "Your flute has been stolen away by the gopis."

CC Adi 17.234: Hearing this reply, the Lord said in ecstasy, "Go on talking! Go on talking!" Thus Srivasa described the transcendental mellows of the pastimes of Sri Vrndavana.

CC Adi 17.235: In the beginning Srivasa Thakura described the transcendental sweetness of Vrndavana's pastimes. Hearing this, the Lord felt great and increasing jubilation in His heart.

CC Adi 17.236: Thereafter the Lord again and again asked him, "Speak on! Speak on!" Thus Srivasa again and again described the pastimes of Vrndavana, vividly expanding them.

CC Adi 17.237: Srivasa Thakura extensively explained how the gopis were attracted to the forests of Vrndavana by the vibration of Krsna's flute and how they wandered together in the forest.

CC Adi 17.238: Srivasa Pandita narrated all the pastimes enacted during the six changing seasons. He described the drinking of honey, the celebration of the rasa dance, the swimming in the Yamuna and other such incidents.

CC Adi 17.239: When the Lord, hearing with great pleasure, said, "Go on speaking! Go on speaking!" Srivasa Thakura described the rasa-lila dance, which is filled with transcendental mellows.

CC Adi 17.240: As the Lord thus requested and Srivasa Thakura spoke, the morning appeared, and the Lord embraced Srivasa Thakura and satisfied him.

CC Adi 17.241: Thereafter a dramatization of Krsna's pastimes was performed in the house of Sri Candrasekhara Acarya. The Lord personally took the part of Rukmini, the foremost of Krsna's queens.

CC Adi 17.242: The Lord sometimes took the part of Goddess Durga, Laksmi [the goddess of fortune] or the chief potency, Yogamaya. Sitting on a cot, He delivered love of Godhead to all the devotees present.

CC Adi 17.243: One day when Sri Caitanya Mahaprabhu had finished His dancing, a woman, the wife of a brahmana, came there and caught hold of His lotus feet.

CC Adi 17.244: As she took the dust of His lotus feet again and again, the Lord became unlimitedly unhappy.

CC Adi 17.245: Immediately He ran to the river Ganges and jumped in to counteract the sinful activities of that woman. Lord Nityananda and Haridasa Thakura caught Him and raised Him from the river.

CC Adi 17.246: That night the Lord stayed at the house of Vijaya Acarya. In the morning the Lord took all His devotees and returned home.

CC Adi 17.247: One day the Lord, in the ecstasy of the gopis, was sitting in His house. Very morose in separation, He was calling, "Gopi! Gopi!"

CC Adi 17.248: A student who came to see the Lord was astonished that the Lord was chanting "Gopi! Gopi!" Thus he spoke as follows.

CC Adi 17.249: "Why are You chanting the names 'gopi gopi' instead of the holy name of Lord

Krsna, which is so glorious? What pious result will You achieve by such chanting?"

CC Adi 17.250: Hearing the foolish student, the Lord became greatly angry and rebuked Lord Krsna in various ways. Taking up a stick, He rose to strike the student.

CC Adi 17.251: The student ran away in fear, and the Lord followed him. But somehow or other the devotees checked the Lord.

CC Adi 17.252: The devotees pacified the Lord and brought Him home, and the student ran away to an assembly of other students.

CC Adi 17.253: The brahmana student ran to a place where a thousand students were studying together. There he described the incident to them.

CC Adi 17.254: Hearing of the incident, all the students became greatly angry and joined together in criticizing the Lord.

CC Adi 17.255: "Nimai Pandita alone has spoiled the entire country," they accused. "He wants to strike a caste brahmana. He has no fear of religious principles.

CC Adi 17.256: "If He again performs such an atrocious act, certainly we shall retaliate and strike Him in turn. What kind of important person is He, that He can check us in this way?"

CC Adi 17.257: When all the students thus resolved, criticizing Sri Caitanya Mahaprabhu, their intelligence was spoiled. Thus although they were learned scholars, because of this offense the essence of knowledge was not manifested in them.

CC Adi 17.258: But the proud student community did not become submissive. On the contrary, the students spoke of the incident anywhere and everywhere. In a laughing manner they criticized the Lord.

CC Adi 17.259: Lord Sri Caitanya Mahaprabhu, being omniscient, could understand the degradation of these students. Thus He sat at home, contemplating how to rescue them.

CC Adi 17.260: "All the so-called professors and scientists and their students generally follow the regulative principles of religion, fruitive activities and austerities," the Lord thought, "yet at the same time they are blasphemers and rogues.

CC Adi 17.261: "If I do not induce them to take to devotional service, because of committing the offense of blasphemy none of these people will be able to take to it.

CC Adi 17.262: "I have come to deliver all the fallen souls, but now just the opposite has happened. How can these rogues be delivered? How may they be benefited?

CC Adi 17.263: "If these rogues offer Me obeisances, the reactions of their sinful activities will be nullified. Then, if I induce them, they will take to devotional service.

CC Adi 17.264: "I must certainly deliver all these fallen souls who blaspheme Me and do not offer Me obeisances.

CC Adi 17.265: "I shall accept the sannyasa order of life, for thus people will offer Me their obeisances, thinking of Me as a member of the renounced order.

CC Adi 17.266: "Offering obeisances will relieve them of all the reactions to their offenses.

Then, by My grace, devotional service [bhakti] will awaken in their pure hearts.

CC Adi 17.267: "All the unfaithful rogues of this world can be delivered by this process. There is no alternative. This is the essence of the argument."

CC Adi 17.268: After coming to this firm conclusion, the Lord continued to stay at home. In the meantime Kesava Bharati came to the town of Nadia.

CC Adi 17.269: The Lord offered him respectful obeisances and invited him to His house. After feeding him sumptuously, He submitted to him His petition.

CC Adi 17.270: "Sir, you are directly Narayana. Therefore please be merciful unto Me. Deliver Me from this material bondage."

CC Adi 17.271: Kesava Bharati replied to the Lord, "You are the Supreme Personality of Godhead, the Supersoul. I must do whatever You cause me to do. I am not independent of You."

CC Adi 17.272: After saying this, Kesava Bharati, the spiritual master, went back to his village, Katwa. Lord Caitanya Mahaprabhu went there and accepted the renounced order of life [sannyasa].

CC Adi 17.273: When Sri Caitanya Mahaprabhu accepted sannyasa, three personalities were with Him to perform all the necessary activities. They were Nityananda Prabhu, Candrasekhara Acarya and Mukunda Datta.

CC Adi 17.274: Thus I have summarized the incidents of the adi-lila. Srila Vrndavana dasa Thakura has described them elaborately [in his Caitanya-bhagavata].

CC Adi 17.275: The same Supreme Personality of Godhead who appeared as the son of mother Yasoda has now appeared as the son of mother Saci, relishing four kinds of devotional activities.

CC Adi 17.276: To taste the mellows of Srimati Radharani's loving affairs in Her relationship with Krsna, and to understand the reservoir of pleasure in Krsna, Krsna Himself, as Sri Caitanya Mahaprabhu, accepted the mood of Radharani.

CC Adi 17.277: Lord Caitanya Mahaprabhu accepted the mood of the gopis, who accept Vrajendranandana, Sri Krsna, as their lover.

CC Adi 17.278: It is firmly concluded that the ecstatic mood of the gopis is possible only before Krsna, and no one else.

CC Adi 17.279: He has a bluish complexion, a peacock feather on His head, a guñja garland and the decorations of a cowherd boy. His body is curved in three places, and He holds a flute to His mouth.

CC Adi 17.280: If Lord Krsna gives up this original form and assumes another Visnu form, nearness to Him cannot invoke the ecstatic mood of the gopis.

CC Adi 17.281: "Once Lord Sri Krsna playfully manifested Himself as Narayana, with four victorious hands and a very beautiful form. When the gopis saw this exalted form, however, their ecstatic feelings were crippled. Even a learned scholar, therefore, cannot understand the gopis' ecstatic feelings, which are firmly fixed upon the original form of Lord Krsna as the son of

Nanda Maharaja. The wonderful feelings of the gopis in ecstatic parama-rasa with Krsna constitute the greatest mystery in spiritual life."

CC Adi 17.282: During the season of springtime, when the rasa dance was going on, suddenly Krsna disappeared from the scene, indicating that He wanted to be alone with Srimati Radharani.

CC Adi 17.283: Krsna was sitting in a solitary bush, waiting for Srimati Radharani to pass by. But while He was searching, the gopis arrived there, like a phalanx of soldiers.

CC Adi 17.284: "Just see!" the gopis said, seeing Krsna from a distant place. "Here within a bush is Krsna, the son of Nanda Maharaja."

CC Adi 17.285: As soon as Krsna saw all the gopis, He was struck with emotion. Thus He could not hide Himself, and out of fear He became motionless.

CC Adi 17.286: Krsna assumed His four-armed Narayana form and sat there. When all the gopis came, they looked at Him and spoke as follows.

CC Adi 17.287: "He is not Krsna! He is the Supreme Personality of Godhead, Narayana." After saying this, they offered obeisances and the following respectful prayers.

CC Adi 17.288: "O Lord Narayana, we offer our respectful obeisances unto You. Kindly be merciful to us. Give us the association of Krsna and thus vanquish our lamentation."

CC Adi 17.289: After saying this and offering obeisances, all the gopis dispersed. Then Srimati Radharani came and appeared before Lord Krsna.

CC Adi 17.290: When Lord Krsna saw Radharani, He wanted to maintain the four-armed form to joke with Her.

CC Adi 17.291: In front of Srimati Radharani, Sri Krsna had to hide the two extra arms. He tried His best to keep four arms before Her, but He was completely unable to do so.

CC Adi 17.292: The influence of Radharani's pure ecstasy is so inconceivably great that it forced Krsna to come to His original two-armed form.

CC Adi 17.293: "Prior to the rasa dance, Lord Krsna hid Himself in a grove just to have fun. When the gopis came, their eyes resembling those of deer, by His sharp intelligence He exhibited His beautiful four-armed form to hide Himself. But when Srimati Radharani came there, Krsna could not maintain His four arms in Her presence. This is the wonderful glory of Her love."

CC Adi 17.294: Father Nanda, the King of Vrajabhumi, is now Jagannatha Misra, the father of Caitanya Mahaprabhu. And mother Yasoda, the Queen of Vrajabhumi, is now Sacidevi, Lord Caitanya's mother.

CC Adi 17.295: The former son of Nanda Maharaja is now Sri Caitanya Mahaprabhu, and the former Baladeva, Krsna's brother, is now Nityananda Prabhu, the brother of Lord Caitanya.

CC Adi 17.296: Sri Nityananda Prabhu always feels the ecstatic emotions of paternity, servitude and friendship. He always assists Sri Caitanya Mahaprabhu in that way.

CC Adi 17.297: Sri Nityananda Prabhu overflowed the entire world by distributing

transcendental loving service. No one can understand His character and activities.

CC Adi 17.298: Srila Advaita Acarya Prabhu appeared as an incarnation of a devotee. He is in the category of Krsna, but He descended to this earth to propagate devotional service.

CC Adi 17.299: His natural emotions were always on the platform of fraternity and servitude, but the Lord sometimes treated Him as His spiritual master.

CC Adi 17.300: All the devotees of Sri Caitanya Mahaprabhu, headed by Srivasa Thakura, have their own emotional humors in which they render service unto Him.

CC Adi 17.301: Personal associates like Gadadhara, Svarupa Damodara, Ramananda Raya, and the six Gosvamis (headed by Rupa Gosvami) are all situated in their respective transcendental humors. Thus the Lord submits to various positions in various transcendental mellows.

CC Adi 17.302: In krsna-lila the Lord's complexion is blackish. Holding a flute to His mouth, He enjoys as a cowherd boy. Now the selfsame person has appeared with a fair complexion, sometimes acting as a brahmana and sometimes accepting the renounced order of life.

CC Adi 17.303: Therefore the Lord Himself, accepting the emotional ecstasy of the gopis, now addresses the son of Nanda Maharaja, "O master of My life! O My dear husband!"

CC Adi 17.304: He is Krsna, yet He has accepted the mood of the gopis. How is it so? It is the inconceivable character of the Lord, which is very difficult to understand.

CC Adi 17.305: One cannot understand the contradictions in Lord Caitanya's character by putting forward mundane logic and arguments. Consequently one should not maintain doubts in this connection. One should simply try to understand the inconceivable energy of Krsna; otherwise one cannot understand how such contradictions are possible.

CC Adi 17.306: The pastimes of Sri Krsna Caitanya Mahaprabhu are inconceivable and wonderful. His ecstasy is wonderful, His qualities are wonderful, and His behavior is wonderful.

CC Adi 17.307: If one simply adheres to mundane arguments and therefore does not accept this, he will boil in the hell of Kumbhipaka. For him there is no deliverance.

CC Adi 17.308: "Anything transcendental to material nature is called inconceivable, whereas arguments are all mundane. Since mundane arguments cannot touch transcendental subject matters, one should not try to understand transcendental subjects through mundane arguments."

CC Adi 17.309: Only a person who has firm faith in the wonderful pastimes of Lord Caitanya Mahaprabhu can approach His lotus feet.

CC Adi 17.310: In this discourse I have explained the essence of the devotional conclusion. Anyone who hears this develops unalloyed devotional service to the Lord.

CC Adi 17.311: If I repeat what is already written, I may thus relish the purpose of this scripture.

CC Adi 17.312: We can see in the scripture Srimad-Bhagavatam the conduct of its author, Sri Vyasadeva. After speaking the narration, he repeats it again and again.

CC Adi 17.313: Therefore I shall enumerate the chapters of the Adi-lila. In the First Chapter I

offer obeisances to the spiritual master, for this is the beginning of auspicious writing.

CC Adi 17.314: The Second Chapter explains the truth of Sri Caitanya Mahāprabhu. He is the Supreme Personality of Godhead, Lord Kṛṣṇa, the son of Maharaja Nanda.

CC Adi 17.315: Sri Kṛṣṇa Caitanya Mahāprabhu, who is Kṛṣṇa Himself, has now appeared as the son of mother Sacī. The Third Chapter describes the general cause of His appearance.

CC Adi 17.316: The Third Chapter specifically describes the distribution of love of Godhead. It also describes the religion of the age, which is simply to distribute the holy name of Lord Kṛṣṇa and propagate the process of loving Him.

CC Adi 17.317: The Fourth Chapter describes the main reason for His appearance, which is to taste the mellows of His own transcendental loving service and His own sweetness.

CC Adi 17.318: The Fifth Chapter describes the truth of Lord Nityānanda Prabhu, who is none other than Balarama, the son of Rohini.

CC Adi 17.319: The Sixth Chapter considers the truth of Advaita Ācārya. He is an incarnation of Mahā-Viṣṇu.

CC Adi 17.320: The Seventh Chapter describes the Pañca-tattva — Sri Caitanya, Prabhu Nityānanda, Sri Advaita, Gadadhara and Srivasa. They all combined together to distribute love of Godhead everywhere.

CC Adi 17.321: The Eighth Chapter gives the reason for describing Lord Caitanya's pastimes. It also describes the greatness of Lord Kṛṣṇa's holy name.

CC Adi 17.322: The Ninth Chapter describes the desire tree of devotional service. Sri Caitanya Mahāprabhu Himself is the gardener who planted it.

CC Adi 17.323: The Tenth Chapter describes the branches and subbranches of the main trunk and the distribution of their fruits.

CC Adi 17.324: The Eleventh Chapter describes the branch called Sri Nityānanda Prabhu. The Twelfth Chapter describes the branch called Sri Advaita Prabhu.

CC Adi 17.325: The Thirteenth Chapter describes the birth of Sri Caitanya Mahāprabhu, which took place with the chanting of the holy name of Kṛṣṇa.

CC Adi 17.326: The Fourteenth Chapter gives some description of the Lord's childhood pastimes. The Fifteenth briefly describes the Lord's boyhood pastimes.

CC Adi 17.327: In the Sixteenth Chapter I have indicated the pastimes of the kaisora age [the age prior to youth]. In the Seventeenth Chapter I have specifically described His youthful pastimes.

CC Adi 17.328: Thus there are seventeen varieties of subjects in the first canto, which is known as the Adi-līla. Twelve of these constitute the preface of this scripture.

CC Adi 17.329: After the chapters of the preface, I have described five transcendental mellows in five chapters. I have described them very briefly rather than expansively.

CC Adi 17.330: By the order and strength of Sri Nityānanda Prabhu, Śrīla Vṛndāvana dasa

Thakura has elaborately described in his Caitanya-mangala all that I have not.

CC Adi 17.331: The pastimes of Lord Sri Caitanya Mahaprabhu are wonderful and unlimited. Even personalities like Lord Brahma, Lord Siva and Sesa Naga cannot find their end.

CC Adi 17.332: Anyone who describes or hears any part of this elaborate subject will very soon receive the causeless mercy of Sri Krsna Caitanya Mahaprabhu.

CC Adi 17.333: [Herein the author again describes the Pañca-tattva.] Sri Krsna Caitanya, Prabhu Nityananda, Sri Advaita, Gadadhara, Srivasa and all the devotees of Lord Caitanya.

CC Adi 17.334: I offer my respectful obeisances to all the residents of Vrndavana. I wish to place their lotus feet on my head in great humbleness.

CC Adi 17.336: I wish to place the lotus feet of the Gosvamis on my head. Their names are Sri Svarupa Damodara, Sri Rupa Gosvami, Sri Sanatana Gosvami, Sri Raghunatha dasa Gosvami and Sri Jiva Gosvami. Placing their lotus feet on my head, always hoping to serve them, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Madhya 1 Summary

CC Madhya 1.1: Even a person with no knowledge can immediately acquire all knowledge simply by the benediction of Sri Caitanya Mahaprabhu. Therefore I am praying to the Lord for His causeless mercy upon me.

CC Madhya 1.2: I offer my respectful obeisances unto Sri Krsna Caitanya and Lord Nityananda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauda to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all.

CC Madhya 1.3: Glory to the all-merciful Radha and Madana-mohana! I am lame and ill advised, yet They are my directors, and Their lotus feet are everything to me.

CC Madhya 1.4: In a temple of jewels in Vrndavana, underneath a desire tree, Sri Sri Radha-Govinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my humble obeisances unto Them.

CC Madhya 1.5: May Gopinathaji, who attracts all the gopis with the song of His flute and who has begun the most melodious rasa dace on the bank of the Yamuna a, be merciful upon us.

CC Madhya 1.6: All glories unto Sri Gaurahari, who is an ocean of mercy! All glories unto You, the son of Sacidevi, for You are the only friend of all fallen souls!

CC Madhya 1.7: All glories unto Lord Nityananda and Advaita Prabhu, and all glories unto all the devotees of Lord Caitanya, headed by Srivasa Thakura!

CC Madhya 1.8: I have previously described in synopsis the adi-lila [initial pastimes], which have already been fully described by Vrndavana dasa Thakura.

CC Madhya 1.9: I have therefore given only a synopsis of those incidents, and whatever specifics were to be related have already been given in that synopsis.

CC Madhya 1.10: To describe the unlimited pastimes of Sri Caitanya Mahaprabhu is not possible, but I now wish to relate the chief incidents and give a synopsis of those pastimes occurring at the end.

CC Madhya 1.11-12: I shall describe only in synopsis that portion which Vrndavana dasa Thakura has described very elaborately in his book Caitanya-mangala. Whatever incidents are outstanding, however, I shall later elaborate.

CC Madhya 1.13: Actually the authorized compiler of the pastimes of Sri Caitanya Mahaprabhu is Srila Vrndavana dasa, the incarnation of Vyasadeva. Only upon his orders am I trying to chew the remnants of food that he has left.

CC Madhya 1.14: Placing his lotus feet upon my head in great devotion, I shall now describe in summary the Lord's final pastimes.

CC Madhya 1.15: For twenty-four years, Lord Sri Caitanya Mahaprabhu remained at home,

and whatever pastimes He performed during that time are called the adi-lila.

CC Madhya 1.16: At the end of His twenty-fourth year, in the month of Magha, during the fortnight of the waxing moon, the Lord accepted the renounced order of life, sannyasa.

CC Madhya 1.17: After accepting sannyasa, Lord Caitanya remained within this material world for another twenty-four years. Within this period, whatever pastimes He enacted are called the sesa-lila, or pastimes occurring at the end.

CC Madhya 1.18: The final pastimes of the Lord, occurring in His last twenty-four years, are called madhya [middle] and antya [final]. All the devotees of the Lord refer to His pastimes according to these divisions.

CC Madhya 1.19: For six years of the last twenty-four, Sri Caitanya Mahaprabhu traveled all over India, from Jagannatha Puri to Bengal and from Cape Comorin to Vrndavana.

CC Madhya 1.20: All the pastimes performed by the Lord in those places are known as the madhya-lila, and whatever pastimes were performed after that are called the antya-lila.

CC Madhya 1.21: The pastimes of the Lord are therefore divided into three periods — the adi-lila, madhya-lila and antya-lila. Now I shall very elaborately describe the madhya-lila.

CC Madhya 1.22: For eighteen continuous years, Lord Sri Caitanya Mahaprabhu remained at Jagannatha Puri and, through His personal behavior, instructed all living entities in the mode of devotional service.

CC Madhya 1.23: Of these eighteen years at Jagannatha Puri, Sri Caitanya Mahaprabhu spent six years with His many devotees. By chanting and dancing, He introduced the loving service of the Lord.

CC Madhya 1.24: Lord Sri Caitanya Mahaprabhu sent Nityananda Prabhu from Jagannatha Puri to Bengal, which is known as Gauda-desa, and Lord Nityananda Prabhu overflowed that country with the transcendental loving service of the Lord.

CC Madhya 1.25: Sri Nityananda Prabhu is by nature very much inspired in rendering transcendental loving service to Lord Krsna. Now, being ordered by Sri Caitanya Mahaprabhu, He distributed this loving service anywhere and everywhere.

CC Madhya 1.26: I offer innumerable obeisances unto the lotus feet of Sri Nityananda Prabhu, who is so kind that He spread the service of Sri Caitanya Mahaprabhu all over the world.

CC Madhya 1.27: Caitanya Mahaprabhu used to address Nityananda Prabhu as His elder brother, whereas Nityananda Prabhu addressed Sri Caitanya Mahaprabhu as His Lord.

CC Madhya 1.28: Although Nityananda Prabhu is none other than Balarama Himself, He nonetheless always thinks of Himself as the eternal servant of Lord Sri Caitanya Mahaprabhu.

CC Madhya 1.29: Nityananda Prabhu requested everyone to serve Sri Caitanya Mahaprabhu, chant His glories and utter His name. Nityananda Prabhu claimed that person to be His life and soul who rendered devotional service unto Sri Caitanya Mahaprabhu.

CC Madhya 1.30: In this way, Srila Nityananda Prabhu introduced the cult of Sri Caitanya Mahaprabhu to everyone without discrimination. Even though the people were fallen souls and blasphemers, they were delivered by this process.

CC Madhya 1.31: Lord Sri Caitanya Mahaprabhu then sent the two brothers Srila Rupa Gosvami and Srila Sanatana Gosvami to Vraja. By His order, they went to Sri Vrndavana-dhama.

CC Madhya 1.32: After going to Vrndavana, the brothers preached devotional service and discovered many places of pilgrimage. They specifically initiated the service of Madana-mohana and Govindaji.

CC Madhya 1.33: Both Rupa Gosvami and Sanatana Gosvami brought various scriptures to Vrndavana and collected the essence of these by compiling many scriptures on devotional service. In this way they delivered all rascals and fallen souls.

CC Madhya 1.34: The Gosvamis carried out the preaching work of devotional service on the basis of an analytical study of all confidential Vedic literatures. This was in compliance with the order of Sri Caitanya Mahaprabhu. Thus one can understand the most confidential devotional service of Vrndavana.

CC Madhya 1.35: Some of the books compiled by Srila Sanatana Gosvami were the Hari-bhakti-vilasa, Brhad-bhagavatamrta, Dasama-tippani and Dasama-carita.

CC Madhya 1.36: We have already given the names of four books compiled by Sanatana Gosvami. Similarly, Srila Rupa Gosvami has also compiled many books, which no one can even count.

CC Madhya 1.37: I shall therefore enumerate the chief books compiled by Srila Rupa Gosvami. He has described the pastimes of Vrndavana in 100,000 verses.

CC Madhya 1.38: The books compiled by Sri Rupa Gosvami include the Bhakti-rasamrta-sindhu, Vidagdha-madhava, Ujjvala-nilamani and Lalita-madhava.

CC Madhya 1.40: Srila Rupa Gosvami also compiled the Dana-keli-kaumudi, Stavavali, Lila-cchanda, Padyavali, Govinda-virudavali, Mathura-mahatmya and Nataka-varnana.

CC Madhya 1.41: Who can count the rest of the books (headed by the Laghu-bhagavatamrta) written by Srila Rupa Gosvami? He has described the pastimes of Vrndavana in all of them.

CC Madhya 1.42: Sri Rupa Gosvami's nephew, Srila Jiva Gosvami, has compiled so many books on devotional service that there is no counting them.

CC Madhya 1.43: In Sri Bhagavata-sandarbha, Srila Jiva Gosvami has written conclusively about the ultimate end of devotional service.

CC Madhya 1.44: The most famous and formidable transcendental literature is the book named Gopala-campu. In this book the eternal pastimes of the Lord are established, and the transcendental mellows enjoyed in Vrndavana are completely described.

CC Madhya 1.45: Thus Srila Rupa Gosvami, Sanatana Gosvami and their nephew Srila Jiva Gosvami, as well as practically all of their family members, lived in Vrndavana and published important books on devotional service.

CC Madhya 1.46: The first year after Sri Caitanya Mahaprabhu accepted the renounced order of life, all the devotees, headed by Sri Advaita Prabhu, went to see the Lord at Jagannatha Puri.

CC Madhya 1.47: After attending the Ratha-yatra ceremony at Jagannatha Puri, all the devotees remained there for four months, greatly enjoying the company of Sri Caitanya

Mahaprabhu by performing kirtana [chanting and dancing].

CC Madhya 1.48: At the time of departure, the Lord requested all the devotees, "Please come here every year to see the Ratha-yatra festival of Lord Jagannatha's journey to the Gundica temple."

CC Madhya 1.49: Following the order of Sri Caitanya Mahaprabhu, all the devotees used to visit Lord Caitanya Mahaprabhu every year. They would see the Gundica festival at Jagannatha Puri and then return home after four months.

CC Madhya 1.50: For twenty consecutive years this meeting took place, and the situation became so intense that the Lord and the devotees could not be happy without meeting one another.

CC Madhya 1.51: The last twelve years were simply devoted to relishing the pastimes of Krsna in separation within the heart of the Lord.

CC Madhya 1.52: In the attitude of separation, Lord Caitanya Mahaprabhu appeared mad both day and night. Sometimes He laughed, and sometimes He cried; sometimes He danced, and sometimes He chanted in great sorrow.

CC Madhya 1.53: At those times, Sri Caitanya Mahaprabhu would visit Lord Jagannatha. Then His feelings exactly corresponded to those of the gopis when they saw Krsna at Kuruksetra after long separation. Krsna had come to Kuruksetra with His brother and sister to visit.

CC Madhya 1.54: When Caitanya Mahaprabhu used to dance before the car during the festival, He always sang the following two lines.

CC Madhya 1.55: "I have gotten that Lord of My life, for whom I was burning in the fire of lusty desires."

CC Madhya 1.56: Lord Caitanya Mahaprabhu used to sing this song [seita parana-natha] especially during the latter part of the day, and He would think, "Let Me take Krsna and go back to Vrndavana." This ecstasy was always filling His heart.

CC Madhya 1.57: In that ecstasy, Sri Caitanya Mahaprabhu recited a verse when dancing in front of Lord Jagannatha. Almost no one could understand the meaning of that verse.

CC Madhya 1.58: "That very personality who stole away my heart during my youth is now again my master. These are the same moonlit nights of the month of Caitra. The same fragrance of malati flowers is there, and the same sweet breezes are blowing from the kadamba forest. In our intimate relationship, I am also the same lover, yet still my mind is not happy here. I am eager to go back to that place on the bank of the Reva under the Vetasi tree. That is my desire."

CC Madhya 1.59: This verse appears to be the hankering between some ordinary boy and girl, but its actual deep meaning was known only to Svarupa Damodara. By chance, one year Rupa Gosvami was also present there.

CC Madhya 1.60: Although the meaning of the verse was known only to Svarupa Damodara, Rupa Gosvami, after hearing it from Sri Caitanya Mahaprabhu, immediately composed another verse that described the meaning of the original verse.

CC Madhya 1.61: After composing this verse, Rupa Gosvami wrote it on a palm leaf and put it on the roof of the thatched house in which he was living.

CC Madhya 1.62: After composing this verse and putting it on the roof of his house, Srila Rupa Gosvami went to bathe in the sea. In the meantime, Lord Caitanya Mahaprabhu went to his hut to meet him.

CC Madhya 1.63: To avoid turmoil, three great personalities — Haridasa Thakura, Srila Rupa Gosvami and Srila Sanatana Gosvami — did not enter the temple of Jagannatha.

CC Madhya 1.64: Every day Sri Caitanya Mahaprabhu used to see the upala-bhoga ceremony at the temple of Jagannatha, and after seeing this He used to go visit these three great personalities on His way to His own residence.

CC Madhya 1.65: If one of these three was not present, He would meet the others. That was His regular practice.

CC Madhya 1.66: When Sri Caitanya Mahaprabhu went to the residence of Srila Rupa Gosvami, He accidentally saw the palm leaf on the roof, and thus He read the verse composed by him.

CC Madhya 1.67: After reading the verse, Sri Caitanya Mahaprabhu went into an ecstatic mood. While He was in that state, Srila Rupa Gosvami came and immediately fell down on the floor like a rod.

CC Madhya 1.68: When Rupa Gosvami fell down like a rod, Sri Caitanya Mahaprabhu got up and gave him a slap. Then, taking him on His lap, He began to speak to him.

CC Madhya 1.69: "No one knows the purport of My verse," Caitanya Mahaprabhu said. "How could you understand My intention?"

CC Madhya 1.70: Saying this, Lord Caitanya Mahaprabhu bestowed various benedictions upon Rupa Gosvami, and taking the verse, He later showed it to Svarupa Gosvami.

CC Madhya 1.71: Having shown the verse to Svarupa Damodara with great wonder, Caitanya Mahaprabhu asked him how Rupa Gosvami could understand the intentions of His mind.

CC Madhya 1.72: Srila Svarupa Damodara Gosvami replied to Lord Caitanya Mahaprabhu, "If Rupa Gosvami can understand Your mind and intentions, he must have Your Lordship's special benediction."

CC Madhya 1.73: The Lord said, "I was so pleased with Rupa Gosvami that I embraced him and bestowed upon him all necessary potencies for preaching the bhakti cult.

CC Madhya 1.74: "I accept Srila Rupa Gosvami as quite fit to understand the confidential mellows of devotional service, and I recommend that you explain devotional service to him further."

CC Madhya 1.75: I shall describe all these incidents elaborately later on. Now I have given only a brief reference.

CC Madhya 1.76: [This is a verse spoken by Srimati Radharani.] "My dear friend, now I have met My very old and dear friend Krsna on this field of Kuruksetra. I am the same Radharani, and now We are meeting together. It is very pleasant, but still I would like to go to the bank of the Yamuna beneath the trees of the forest there. I wish to hear the vibration of His sweet flute playing the fifth note within that forest of Vrndavana."

CC Madhya 1.77: Now, O devotees, please hear a brief explanation of this verse. Lord Caitanya Mahaprabhu was thinking in this way after having seen the Jagannatha Deity.

CC Madhya 1.78: The subject of His thoughts was Srimati Radharani, who met Krsna on the field of Kuruksetra. Although She met Krsna there, She was nonetheless thinking of Him in the following way.

CC Madhya 1.79: She thought of Him in the calm and quiet atmosphere of Vrndavana, dressed as a cowherd boy. But at Kuruksetra He was in a royal dress and was accompanied by elephants, horses and crowds of men. Thus the atmosphere was not congenial for Their meeting.

CC Madhya 1.80: Thus meeting with Krsna and thinking of the Vrndavana atmosphere, Radharani longed for Krsna to take Her to Vrndavana again to fulfill Her desire in that calm atmosphere.

CC Madhya 1.81: The gopis spoke thus: "Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshiped and meditated upon by great mystic yogis and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs."

CC Madhya 1.82: The gopis thought, "Dear Lord, if Your lotus feet again come to our home in Vrndavana, our desires will be fulfilled."

CC Madhya 1.83: In one verse, Srila Rupa Gosvami has explained the confidential meaning of the verse of Srimad-Bhagavatam for the understanding of the general populace.

CC Madhya 1.84: The gopis continued, "Dear Krsna, the fragrance of the mellows of Your pastimes is spread throughout the forests of the glorious land of Vrndavana, which is surrounded by the sweetness of the district of Mathura. In the congenial atmosphere of that wonderful land, You may enjoy Your pastimes, with Your flute dancing on Your lips, and surrounded by us, the gopis, whose hearts are always enchanted by unpredictable ecstatic emotions."

CC Madhya 1.85: In this way, when Sri Caitanya Mahaprabhu saw Jagannatha, He saw that the Lord was with His sister Subhadra and was not holding a flute in His hand.

CC Madhya 1.86: Absorbed in the ecstasy of the gopis, Lord Caitanya Mahaprabhu wished to see Lord Jagannatha in His original form as Krsna, the son of Nanda Maharaja, standing in Vrndavana and appearing very beautiful, His body curved in three places. His desire to see that form was always increasing.

CC Madhya 1.87: Just as Srimati Radharani talked inconsistently with a bumblebee in the presence of Uddhava, Sri Caitanya Mahaprabhu in His ecstasy talked crazily and inconsistently day and night.

CC Madhya 1.88: The last twelve years of Sri Caitanya Mahaprabhu were passed in this transcendental craziness. Thus He executed His last pastimes in three ways.

CC Madhya 1.89: For the twenty-four years after Sri Caitanya Mahaprabhu accepted the renounced order, whatever pastimes He executed were unlimited and unfathomable. Who can understand the purport of such pastimes ?

CC Madhya 1.90: Just to indicate those pastimes, I am presenting a general survey of the

chief pastimes in the form of a synopsis.

CC Madhya 1.91: This is the first synopsis: After accepting the sannyasa order, Caitanya Mahaprabhu proceeded toward Vrndavana.

CC Madhya 1.92: When proceeding toward Vrndavana, Sri Caitanya Mahaprabhu was overwhelmed with ecstatic love for Krsna, and He lost all remembrance of the external world. In this way He traveled continuously for three days in Radha-desa, the country where the Ganges River does not flow.

CC Madhya 1.93: First of all, Lord Nityananda bewildered Sri Caitanya Mahaprabhu by bringing Him along the banks of the Ganges, saying that it was the river Yamuna.

CC Madhya 1.94: After three days, Lord Caitanya Mahaprabhu came to the house of Advaita Acarya at Santipura and accepted alms there. This was His first acceptance of alms. At night He performed congregational chanting there.

CC Madhya 1.95: At the house of Advaita Prabhu, He met His mother as well as all the devotees from Mayapura. He adjusted everything and then went to Jagannatha Puri.

CC Madhya 1.96: On the way toward Jagannatha Puri, Caitanya Mahaprabhu performed many other pastimes. He visited various temples and heard the story about Madhavendra Puri and the installation of Gopala.

CC Madhya 1.97: From Nityananda Prabhu, Lord Caitanya Mahaprabhu heard the story of Ksira-curi Gopinatha and of the witness Gopala. Then Nityananda Prabhu broke the sannyasa rod belonging to Lord Caitanya Mahaprabhu.

CC Madhya 1.98: After His sannyasa rod was broken by Nityananda Prabhu, Caitanya Mahaprabhu apparently became very angry and left His company to travel alone to the Jagannatha temple. When Caitanya Mahaprabhu entered the Jagannatha temple and saw Lord Jagannatha, He immediately lost His senses and fell down on the ground.

CC Madhya 1.99: After Lord Caitanya Mahaprabhu saw Lord Jagannatha in the temple and fell down unconscious, Sarvabhauma Bhattacharya took Him to his home. The Lord remained unconscious until the afternoon, when He finally regained His consciousness.

CC Madhya 1.100: The Lord had left Nityananda's company and had gone alone to the Jagannatha temple, but later Nityananda, Jagadananda, Damodara and Mukunda came to see Him, and after seeing Him they were very pleased.

CC Madhya 1.101: After this incident, Lord Caitanya Mahaprabhu bestowed His mercy upon Sarvabhauma Bhattacharya by showing him His original form as the Lord.

CC Madhya 1.102: After bestowing mercy upon Sarvabhauma Bhattacharya, the Lord started for southern India. When He came to Kurma-ksetra, He delivered a person named Vasudeva.

CC Madhya 1.103: After visiting Kurma-ksetra, the Lord visited the South Indian temple of Jiyada-nr and offered His prayers to Lord Nr Hare Krsna maha-mantra in every village.

CC Madhya 1.104: Once the Lord mistook the forest on the bank of the river Godavari to be Vrndavana. In that place He happened to meet Ramananda Raya.

CC Madhya 1.105: He visited the places known as Tirumala and Tirupati, where He extensively preached the chanting of the Lord's holy name.

CC Madhya 1.106: After visiting the temples of Tirumala and Tirupati, Sri Caitanya Mahaprabhu had to subdue some atheists. He then visited the temple of Ahovala-nr.

CC Madhya 1.107: When Sri Caitanya Mahaprabhu came to the land of Sri Ranga-ksetra, on the bank of the Kaveri, He visited the temple of Sri Ranganatha and was there overwhelmed in the ecstasy of love of Godhead.

CC Madhya 1.108: Sri Caitanya Mahaprabhu lived at the house of Trimalla Bhatta for the four months of the rainy season.

CC Madhya 1.109: Sri Trimalla Bhatta was both a member of the Sri Vaisnava community and a learned scholar; therefore when he saw Caitanya Mahaprabhu, who was both a great scholar and a great devotee of the Lord, he was very much astonished.

CC Madhya 1.110: Lord Sri Caitanya Mahaprabhu passed the Caturmasya months with the Sri Vaisnavas, singing, chanting the holy name and dancing.

CC Madhya 1.111: After the end of Caturmasya, Lord Caitanya Mahaprabhu continued traveling throughout South India. At that time He met Paramananda Puri.

CC Madhya 1.112: After this, Krsnadasa, the servant of Lord Caitanya Mahaprabhu, was delivered from the clutches of a Bhattathari. Caitanya Mahaprabhu then preached that Lord Krsna's name should also be chanted by brahmanas who were accustomed to chanting Lord Rama's name.

CC Madhya 1.113: Sri Caitanya Mahaprabhu then met Sri Ranga Puri and mitigated all the sufferings of a brahmana named Ramadasa.

CC Madhya 1.114: Caitanya Mahaprabhu also had a discussion with the Tattvavadi community, and the Tattvavadis felt themselves to be inferior Vaisnavas.

CC Madhya 1.115: Sri Caitanya Mahaprabhu then visited the Visnu temples of Anantadeva, Purusottama, Sri Janardana, Padmanabha and Vasudeva.

CC Madhya 1.116: After that, Lord Caitanya Mahaprabhu delivered the celebrated Sapta-tala trees, took His bath at Setubandha Ramesvara and visited the temple of Lord Siva known as Ramesvara.

CC Madhya 1.117: At Ramesvara, Sri Caitanya Mahaprabhu had a chance to read the Kurma Purana, in which He discovered that the form of Sita kidnapped by Ravana was not that of the real Sita but a mere shadow representation.

CC Madhya 1.118: Sri Caitanya Mahaprabhu was very glad to read about the false Sita, and He remembered His meeting with Ramadasa Vipra, who was very sorry that mother Sita had been kidnapped by Ravana.

CC Madhya 1.119: Indeed, Lord Caitanya Mahaprabhu eagerly tore this page from the Kurma Purana, although the book was very old, and He later showed it to Ramadasa Vipra, whose unhappiness was mitigated.

CC Madhya 1.120: Sri Caitanya Mahaprabhu also found two other books — namely, the

Brahma- and Krsna-karnamrta. Knowing these books to be excellent, He took them to present to His devotees.

CC Madhya 1.121: After collecting these books, Sri Caitanya Mahaprabhu returned to Jagannatha Puri. At that time, the bathing ceremony of Jagannatha was taking place, and He saw it.

CC Madhya 1.122: When Jagannatha was absent from the temple, Caitanya Mahaprabhu, who could not see Him, felt separation and left Jagannatha Puri to go to a place known as Alalanatha.

CC Madhya 1.123: Sri Caitanya Mahaprabhu remained for some days at Alalanatha. In the meantime, He received news that all the devotees from Bengal were coming to Jagannatha Puri.

CC Madhya 1.124: When the devotees from Bengal arrived at Jagannatha Puri, both Nityananda Prabhu and Sarvabhauma Bhattacharya greatly endeavored to take Sri Caitanya Mahaprabhu back to Jagannatha Puri.

CC Madhya 1.125: When Lord Caitanya Mahaprabhu finally left Alalanatha to return to Jagannatha Puri, He was overwhelmed both day and night due to separation from Jagannatha. His lamentation knew no bounds. During this time, all the devotees from different parts of Bengal, and especially from Navadvipa, arrived in Jagannatha Puri.

CC Madhya 1.126: After due consideration, all the devotees began chanting the holy name congregationally. Lord Caitanya's mind was thus pacified by the ecstasy of the chanting.

CC Madhya 1.127: Previously, when Sri Caitanya Mahaprabhu had been touring South India, He had met Ramananda Raya on the banks of the Godavari. At that time it had been decided that Ramananda Raya would resign from his post as governor and return to Jagannatha Puri to live with Sri Caitanya Mahaprabhu.

CC Madhya 1.128: Upon the order of Sri Caitanya Mahaprabhu, Sri Ramananda Raya took leave of the King and returned to Jagannatha Puri. After he arrived, Sri Caitanya Mahaprabhu very much enjoyed talking with him both day and night about Lord Krsna and His pastimes.

CC Madhya 1.129: After Ramananda Raya's arrival, Sri Caitanya Mahaprabhu bestowed His mercy upon Kasi Misra and met Pradyumna Misra and other devotees. At that time three personalities — Paramananda Puri, Govinda and Kasisvara — came to see Lord Caitanya at Jagannatha Puri.

CC Madhya 1.130: Eventually there was a meeting with Svarupa Damodara Gosvami, and the Lord became very greatly pleased. Then there was a meeting with Sikhi Mahiti and with Bhavananda Raya, the father of Ramananda Raya.

CC Madhya 1.131: All the devotees from Bengal gradually began arriving at Jagannatha Puri. At this time, the residents of Kulina-grama also came to see Sri Caitanya Mahaprabhu for the first time.

CC Madhya 1.132: Eventually Narahari dasa and other inhabitants of Khanda, along with Sivananda Sena, all arrived, and Sri Caitanya Mahaprabhu met them.

CC Madhya 1.133: After seeing the bathing ceremony of Lord Jagannatha, Sri Caitanya Mahaprabhu washed and cleaned Sri Gundica temple with the assistance of many devotees.

CC Madhya 1.134: After this, Lord Caitanya Mahaprabhu and all the devotees saw the

Ratha-yatra, the car festival ceremony. Caitanya Mahaprabhu Himself danced in front of the car, and after dancing He entered a garden.

CC Madhya 1.135: In that garden, Lord Caitanya Mahaprabhu bestowed His mercy upon King Prataparudra. Afterwards, when the Bengali devotees were about to return home, the Lord gave separate orders to almost every one of them.

CC Madhya 1.136: Sri Caitanya Mahaprabhu desired to meet all the devotees of Bengal every year. Therefore He ordered them to come to see the Ratha-yatra festival every year.

CC Madhya 1.137: Sri Caitanya Mahaprabhu was invited to dine at the house of Sarvabhauma Bhattacharya. While He was eating sumptuously, the son-in-law of Sarvabhauma Bhattacharya [the husband of his daughter Sathi] criticized Him. Because of this, Sathi's mother cursed him by praying that Sathi would become a widow. In other words, she cursed her son-in-law to die.

CC Madhya 1.138: At the end of the year, all the devotees from Bengal, headed by Advaita Acarya, again came to see the Lord. Indeed, there was a great rush of devotees to Jagannatha Puri.

CC Madhya 1.139: When all the devotees from Bengal arrived, Sri Caitanya Mahaprabhu allotted them residential quarters, and Sivananda Sena was put in charge of their maintenance.

CC Madhya 1.140: A dog accompanied Sivananda Sena and the devotees, and that dog was so fortunate that after seeing the lotus feet of Lord Caitanya Mahaprabhu, it was liberated and went back home, back to Godhead.

CC Madhya 1.141: Everyone met Sarvabhauma Bhattacharya on his way to Varanasi.

CC Madhya 1.142: After arriving at Jagannatha Puri, all the Vaisnavas met with Sri Caitanya Mahaprabhu. Later, Sri Caitanya Mahaprabhu sported in the water, taking all the devotees with Him.

CC Madhya 1.143: First the Lord washed the temple of Gundica very thoroughly. Then everyone saw the Ratha-yatra festival and the Lord's dancing before the car.

CC Madhya 1.144: In the garden along the road from the Jagannatha temple to Gundica, Lord Caitanya Mahaprabhu performed various pastimes. A brahmana named Krsnadasa performed the bathing ceremony of Lord Sri Caitanya Mahaprabhu.

CC Madhya 1.145: After dancing in the Gundica temple, the Lord sported in the water with His devotees, and on Hera-pañcami day they all saw the activities of the goddess of fortune, Laksmidevi.

CC Madhya 1.146: On Janmastami, Lord Krsna's birthday, Sri Caitanya Mahaprabhu dressed Himself as a cowherd boy. At that time He carried a balance with pots of yogurt and wheeled a rod about.

CC Madhya 1.147: After this, Sri Caitanya Mahaprabhu bade farewell to all the devotees from Gauda-desa [Bengal] and continued chanting with His intimate devotees who constantly remained with Him.

CC Madhya 1.148: To visit Vrndavana, the Lord went to Gauda-desa [Bengal]. On the way, King Prataparudra performed a variety of services to please the Lord.

CC Madhya 1.149: On the way to Vrndavana via Bengal, there was an incident wherein some cloth was exchanged with Puri Gosāṇi. Sri Ramananda Raya accompanied the Lord as far as the city of Bhadraka.

CC Madhya 1.150: When Sri Caitanya Mahaprabhu reached Vidyanagara, Bengal, on the way to Vrndavana, He stopped at the house of Vidya-vacaspati, who was the brother of Sarvabhauma Bhattacharya. When Lord Caitanya Mahaprabhu suddenly arrived at his house, great crowds of people gathered.

CC Madhya 1.151: For five consecutive days all the people gathered to see the Lord, and still there was no rest. Out of fear of the crowd, Lord Caitanya Mahaprabhu left at night and went to the town of Kuliya [present-day Navadvipa].

CC Madhya 1.152: Hearing of the Lord's arrival in Kuliya-grama, many hundreds of thousands of people came to see Him.

CC Madhya 1.153: The specific acts performed by Sri Caitanya Mahaprabhu at this time were His showing favor to Devananda Pandita and excusing the brahmana known as Gopala Capala from the offense he had committed at the lotus feet of Srivasa Thakura.

CC Madhya 1.154: Many atheists and blasphemers came and fell at the lotus feet of the Lord, and the Lord in return excused them and gave them love of Krsna.

CC Madhya 1.155: When Sri Nr Brahmachari heard that Lord Caitanya Mahaprabhu would go to Vrndavana, he became very pleased and mentally began decorating the way there.

CC Madhya 1.156: First Nr Brahmachari contemplated a broad road starting from the city of Kuliya. He bedecked the road with jewels, upon which he then laid a bed of stemless flowers.

CC Madhya 1.157: He mentally decorated both sides of the road with bakula flower trees, and at intervals on both sides he placed lakes of a transcendental nature.

CC Madhya 1.158: These lakes had bathing places constructed with jewels, and they were filled with blossoming lotus flowers. There were various birds chirping, and the water was exactly like nectar.

CC Madhya 1.159: The entire road was surcharged with many cool breezes, which carried the fragrances from various flowers. He carried the construction of this road as far as Kanai Natasala.

CC Madhya 1.160: Within the mind of Nr Brahmachari, the road could not be constructed beyond Kanai Natasala. He could not understand why the road's construction could not be completed, and thus he was astonished.

CC Madhya 1.161: With great assurance he then told the devotees that Lord Caitanya would not go to Vrndavana at that time.

CC Madhya 1.162: Nr Brahmachari said, "The Lord will go to Kanai Natasala and then will return. All of you will come to know of this later, but I now say this with great assurance."

CC Madhya 1.163: When Lord Caitanya Mahaprabhu began to proceed from Kuliya toward Vrndavana, thousands of men were with Him, and all of them were devotees.

CC Madhya 1.164: Wherever the Lord visited, crowds of innumerable people came to see Him.

When they saw Him, all their unhappiness and lamentation disappeared.

CC Madhya 1.165: Wherever the Lord touched the ground with His lotus feet, people immediately came and gathered the dirt. Indeed, they gathered so much that many holes were created in the road.

CC Madhya 1.166: Lord Caitanya Mahaprabhu eventually arrived at a village named Ramakeli. This village is situated on the border of Bengal and is very exquisite.

CC Madhya 1.167: While performing sankirtana in Ramakeli-grama, the Lord danced and sometimes lost consciousness due to love of God. While at Ramakeli-grama, an unlimited number of people came to see His lotus feet.

CC Madhya 1.168: When the Muslim king of Bengal heard of Caitanya Mahaprabhu's influence in attracting innumerable people, he became very much astonished and began to speak as follows.

CC Madhya 1.169: "Such a person, who is followed by so many people without giving them charity, must be a prophet. I can surely understand this fact."

CC Madhya 1.170: The Muslim King ordered the magistrate, "Do not disturb this Hindu prophet out of jealousy. Let Him do His own will wherever He likes."

CC Madhya 1.171: When the Muslim King asked his assistant, Kesava Chatri, for news of the influence of Sri Caitanya Mahaprabhu, Kesava Chatri, although knowing everything about Caitanya Mahaprabhu, tried to avoid the conversation by not giving any importance to Caitanya Mahaprabhu's activities.

CC Madhya 1.172: Kesava Chatri informed the Muslim King that Caitanya Mahaprabhu was a mendicant touring different places of pilgrimage and that, as such, only a few people came to see Him.

CC Madhya 1.173: Kesava Chatri said, "Out of jealousy your Muslim servant plots against Him. I think that you should not be very interested in Him, for there is no profit in it. Rather, there is simply loss."

CC Madhya 1.174: After pacifying the King in this way, Kesava Chatri sent a brahmana messenger to Lord Caitanya Mahaprabhu, requesting Him to leave without delay.

CC Madhya 1.175: In private, the King inquired from Dabira Khasa [Srila Rupa Gosvami], who began to speak about the glories of the Lord.

CC Madhya 1.176: Srila Rupa Gosvami said, "The Supreme Personality of Godhead, who gave you this kingdom and whom you accept as a prophet, has taken birth in your country due to your good fortune.

CC Madhya 1.177: "This prophet always desires your good fortune. By His grace, all your business is successful. By His blessings, you will attain victory everywhere.

CC Madhya 1.178: "Why are you questioning me? Better that you question your own mind. Because you are the King of the people, you are the representative of the Supreme Personality of Godhead. Therefore you can understand this better than I."

CC Madhya 1.179: Thus Srila Rupa Gosvami informed the King about his mind as a way of

knowing Sri Caitanya Mahaprabhu. He assured the King that whatever occurred in his mind could be considered evidence.

CC Madhya 1.180: The King replied, "I consider Sri Caitanya Mahaprabhu to be the Supreme Personality of Godhead. There is no doubt about it."

CC Madhya 1.181: After having this conversation with Rupa Gosvami, the King entered his private house. Rupa Gosvami, then known as Dabira Khasa, also returned to his residence.

CC Madhya 1.182: After returning to his residence, Dabira Khasa and his brother decided after much consideration to go see the Lord incognito.

CC Madhya 1.183: Thus in the dead of night the two brothers, Dabira Khasa and Sakara Mallika, went to see Sri Caitanya Mahaprabhu incognito. First they met Nityananda Prabhu and Haridasa Thakura.

CC Madhya 1.184: Sri Nityananda Prabhu and Haridasa Thakura told Lord Caitanya Mahaprabhu that two personalities — Sri Rupa and Sanatana — had come to see Him.

CC Madhya 1.185: In great humility, both brothers took bunches of straw between their teeth and, each binding a cloth around his neck, fell down like rods before the Lord.

CC Madhya 1.186: Upon seeing Lord Caitanya Mahaprabhu, the two brothers were overwhelmed with joy, and out of humility they began to cry. Lord Caitanya Mahaprabhu asked them to get up and assured them of all good fortune.

CC Madhya 1.187: The two brothers got up, and again taking straw between their teeth, they humbly offered their prayers with folded hands.

CC Madhya 1.188: "All glories to Sri Krsna Caitanya Mahaprabhu, the most merciful savior of the fallen souls! All glories to the Supreme Personality!"

CC Madhya 1.189: "Sir, we belong to the lowest class of men, and our associates and employment are also of the lowest type. Therefore we cannot introduce ourselves to You. We feel very much ashamed, standing here before You.

CC Madhya 1.190: "Dear Lord, let us inform you that no one is more sinful than us, nor is there any offender like us. Even if we wanted to mention our sinful activities, we would immediately become ashamed. And what to speak of giving them up!"

CC Madhya 1.191: The two brothers submitted, "Dear Lord, You have incarnated to deliver the fallen souls. You should consider that in this world there is none so fallen as us.

CC Madhya 1.192: "You have delivered the two brothers Jagai and Madhai, but to deliver them You did not have to exert Yourself very much.

CC Madhya 1.193: "The brothers Jagai and Madhai belonged to the brahmana caste, and their residence was in the holy place of Navadvipa. They never served low-class persons, nor were they instruments to abominable activities.

CC Madhya 1.194: "Jagai and Madhai had but one fault — they were addicted to sinful activity. However, volumes of sinful activity can be burned to ashes simply by a dim reflection of the chanting of Your holy name.

CC Madhya 1.195: "Jagai and Madhai uttered Your holy name by way of blaspheming You. Fortunately, that holy name became the cause of their deliverance.

CC Madhya 1.196: "We two are millions and millions of times inferior to Jagai and Madhai. We are more degraded, fallen and sinful than they.

CC Madhya 1.197: "Actually we belong to the caste of meat-eaters because we are servants of meat-eaters. Indeed, our activities are exactly like those of the meat-eaters. Because we always associate with such people, we are inimical toward the cows and brahmanas."

CC Madhya 1.198: The two brothers, Sakara Mallika and Dabira Khasa, very humbly submitted that due to their abominable activities they were now bound by the neck and hands and had been thrown into a ditch filled with abominable, stoollike objects of material sense enjoyment.

CC Madhya 1.199: "No one within the three worlds is sufficiently powerful to deliver us. You are the only savior of the fallen souls; therefore there is no one but You.

CC Madhya 1.200: "If You simply deliver us by Your transcendental strength, then certainly Your name will be known as Patita-pavana, the savior of the fallen souls.

CC Madhya 1.201: "Let us speak one word that is very true. Plainly hear us, O merciful one. There is no other object of mercy within the three worlds but us.

CC Madhya 1.202: "We are the most fallen; therefore by showing us Your mercy, Your mercy is most successful. Let the power of Your mercy be exhibited throughout the entire universe!

CC Madhya 1.203: "'Let us submit one piece of information before You, dear Lord. It is not at all false but is full of meaning. It is this: If You are not merciful upon us, then it will be very, very difficult to find more suitable candidates for Your mercy.'

CC Madhya 1.204: "We are very depressed at being unfit candidates for Your mercy. Yet since we have heard of Your transcendental qualities, we are very much attracted to You.

CC Madhya 1.205: "Indeed, we are like a dwarf who wants to capture the moon. Although we are completely unfit, a desire to receive Your mercy is awakening within our minds.

CC Madhya 1.206: "'By serving You constantly, one is freed from all material desires and is completely pacified. When shall I engage as Your permanent eternal servant and always feel joyful to have such a fitting master?'"

CC Madhya 1.207: After hearing the prayer of Dabira Khasa and Sakara Mallika, Sri Caitanya Mahaprabhu said, "My dear Dabira Khasa, you two brothers are My old servants.

CC Madhya 1.208: "My dear Sakara Mallika, from this day your names will be changed to Srila Rupa and Srila Sanatana. Now please abandon your humility, for My heart is breaking to see you so humble.

CC Madhya 1.209: "You have written several letters showing your humility. I can understand your behavior from those letters.

CC Madhya 1.210: "By your letters, I could understand your heart. Therefore, in order to teach you, I sent you one verse, which reads as follows.

CC Madhya 1.211: "'If a woman is attached to a man other than her husband, she will appear

very busy in carrying out her household affairs, but within her heart she is always relishing feelings of association with her paramour.'

CC Madhya 1.212: "I really had no business in coming to Bengal, but I have come just to see you two brothers.

CC Madhya 1.213: "Everyone is asking why I have come to this village of Ramakeli. No one knows My intentions.

CC Madhya 1.214: "It is very good that you two brothers have come to see Me. Now you can go home. Do not fear anything.

CC Madhya 1.215: "Birth after birth you have been My eternal servants. I am sure that Krsna will deliver you very soon."

CC Madhya 1.216: The Lord then placed His two hands on the heads of both of them, and in return they immediately placed the lotus feet of the Lord on their heads.

CC Madhya 1.217: After this, the Lord embraced both of them and requested all of the devotees present to be merciful upon them and deliver them.

CC Madhya 1.218: When all of the devotees saw the mercy of the Lord upon the two brothers, they were very much gladdened, and they began to chant the holy name of the Lord, "Hari! Hari!"

CC Madhya 1.219: All the Vaisnava associates of the Lord were present, including Nityananda Prabhu, Haridasa Thakura, Srivasa Thakura, Gadadhara Pandita, Mukunda, Jagadananda, Murari and Vakresvara.

CC Madhya 1.220: In accordance with the instructions of Sri Caitanya Mahaprabhu, the two brothers, Rupa and Sanatana, immediately touched the lotus feet of these Vaisnavas, who all became very happy and congratulated the two brothers for having received the mercy of the Lord.

CC Madhya 1.221: After begging the permission of all the Vaisnavas present, the two brothers, at the time of their departure, humbly submitted something at the lotus feet of the Lord.

CC Madhya 1.222: They said, "Dear Lord, although the King of Bengal, Nawab Hussain Shah, is very respectful toward You, You have no other business here. Kindly depart from this place.

CC Madhya 1.223: "Although the King is respectful toward You, he still belongs to the yavana class and should not be believed. We think that there is no need for such a great crowd to accompany You on Your pilgrimage to Vrndavana.

CC Madhya 1.224: "Dear Lord, You are going to Vrndavana with hundreds and thousands of people following You, and this is not a fitting way to go on a pilgrimage."

CC Madhya 1.225: Although Sri Caitanya Mahaprabhu was Sri Krsna Himself, the Supreme Lord, and was therefore not at all fearful, He still acted like a human being to teach neophytes how to act.

CC Madhya 1.226: Having spoken thus, the two brothers offered prayers to the lotus feet of the Lord and returned to their homes. Lord Caitanya Mahaprabhu then desired to leave that

village.

CC Madhya 1.227: In the morning, the Lord left and went to a place known as Kanai Natasala. While there, He saw many pastimes of Lord Krsna.

CC Madhya 1.228: That night the Lord considered Sanatana Gosvami's proposal that He should not go to Vrndavana followed by so many people.

CC Madhya 1.229: The Lord thought, "If I go to Mathura with such crowds behind Me, it would not be a very happy situation, for the atmosphere would be disturbed."

CC Madhya 1.230: The Lord concluded that He would go alone to Vrndavana or, at most, would take only one person as His companion. In that way, going to Vrndavana would be very pleasant.

CC Madhya 1.231: Thinking like this, the Lord took His morning bath in the Ganges and started for Nilacala, saying "I shall go there."

CC Madhya 1.232: Walking and walking, Sri Caitanya Mahaprabhu arrived at Santipura and remained at the house of Advaita Acarya for five to seven days.

CC Madhya 1.233: Taking this opportunity, Sri Advaita Acarya Prabhu sent for mother Sacidevi, and she remained at His house for seven days to prepare the meals for Sri Caitanya Mahaprabhu.

CC Madhya 1.234: Taking permission from His mother, Lord Caitanya Mahaprabhu then started for Jagannatha Puri. When the devotees followed Him, He humbly begged them to remain and bade them all farewell.

CC Madhya 1.235: Sri Caitanya Mahaprabhu, although requesting all the devotees to go back, allowed two people to follow Him. He requested all the devotees to come to Jagannatha Puri and meet Him during the car festival.

CC Madhya 1.236: The two persons who accompanied Sri Caitanya Mahaprabhu to Jagannatha Puri [Nilacala] were Balabhadra Bhattacharya and Damodara Pandita.

CC Madhya 1.237: After remaining at Jagannatha Puri for a few days, the Lord secretly started for Vrndavana at night. He did this without anyone's knowledge.

CC Madhya 1.238: When Sri Caitanya Mahaprabhu left Jagannatha Puri for Vrndavana, only Balabhadra Bhattacharya was with Him. Thus He traveled on the path through Jharikhanda and arrived in Benares [Varanasi] with great delight.

CC Madhya 1.239: Sri Caitanya Mahaprabhu stayed at Benares only four days and then left for Vrndavana. After seeing the town of Mathura, He visited the twelve forests.

CC Madhya 1.240: When Sri Caitanya Mahaprabhu visited all twelve places of Sri Krsna's pastimes, He became very much agitated because of ecstasy. Balabhadra Bhattacharya somehow or other got Him out of Mathura.

CC Madhya 1.241: After leaving Mathura, the Lord began to walk along the path on the bank of the Ganges, and finally He reached the holy place named Prayaga [Allahabad]. It was there that Srila Rupa Gosvami came and met the Lord.

CC Madhya 1.242: At Prayaga, Rupa Gosvami fell down on the ground to offer obeisances to the Lord, and the Lord embraced him with great delight.

CC Madhya 1.243: After instructing Srila Rupa Gosvami at Prayaga, at the Dasasvamedha-ghata, Caitanya Mahaprabhu ordered him to go to Vrndavana. The Lord then returned to Varanasi.

CC Madhya 1.244: When Lord Caitanya Mahaprabhu arrived at Varanasi, Sanatana Gosvami met Him there. The Lord remained there for two months and instructed Sanatana Gosvami perfectly.

CC Madhya 1.245: After fully instructing Sanatana Gosvami, Sri Caitanya Mahaprabhu sent him to Mathura with empowered devotional service. In Benares He also bestowed His mercy upon the Mayavadi sannyasis. He then returned to Nilacala [Jagannatha Puri].

CC Madhya 1.246: The Lord traveled all over India for six years. He was sometimes here and sometimes there, performing His transcendental pastimes, and sometimes He remained at Jagannatha Puri.

CC Madhya 1.247: While at Jagannatha Puri, the Lord passed His time in great joy by performing sankirtana and visiting the temple of Jagannatha in great ecstasy.

CC Madhya 1.248: Thus I have given a synopsis of the madhya-lila, the middle pastimes of the Lord. Now, O devotees, kindly hear the synopsis of the final pastimes of the Lord, known as the antya-lila.

CC Madhya 1.249: When the Lord returned to Jagannatha Puri from Vrndavana, He remained there and did not go anywhere else for eighteen years.

CC Madhya 1.250: During those eighteen years, all the devotees of Bengal used to visit Him at Jagannatha Puri every year. They would remain there for four continuous months and enjoy the company of the Lord.

CC Madhya 1.251: At Jagannatha Puri, Sri Caitanya Mahaprabhu performed chanting and dancing unceasingly. Thus He enjoyed the pastime of sankirtana. He manifested His causeless mercy, pure love of God, to everyone, including the lowest man.

CC Madhya 1.252: Residing with the Lord at Jagannatha Puri were Pandita Gosañi and other devotees, such as Vakresvara, Damodara, Sankara and Haridasa Thakura.

CC Madhya 1.253: Jagadananda, Bhagavan, Govinda, Kasisvara, Paramananda Puri and Svarupa Damodara were other devotees who also lived with the Lord.

CC Madhya 1.254: Srila Ramananda Raya and other devotees who were residents of Jagannatha Puri also remained permanently with the Lord.

CC Madhya 1.255-256: Other devotees of the Lord — headed by Advaita Acarya, Nityananda Prabhu, Mukunda, Srivasa, Vidyanidhi, Vasudeva and Murari — used to visit Jagannatha Puri and remain with the Lord for four continuous months. The Lord enjoyed various pastimes in their company.

CC Madhya 1.257: At Jagannatha Puri, Haridasa Thakura passed away. The incident was very wonderful because the Lord Himself performed the festival of Thakura Haridasa's departure.

CC Madhya 1.258: At Jagannatha Puri Srila Rupa Gosvami met the Lord again, and the Lord invested his heart with all transcendental power.

CC Madhya 1.259: After this, the Lord punished Junior Haridasa, and Damodara Pandita gave some warning to the Lord.

CC Madhya 1.260: Thereafter Sanatana Gosvami met the Lord again, and the Lord tested him in scorching heat during the month of Jyaistha.

CC Madhya 1.261: Being pleased, the Lord sent Sanatana Gosvami back to Vrndavana. After that, He was fed wonderfully by the hands of Sri Advaita Acarya.

CC Madhya 1.262: After sending Sanatana Gosvami back to Vrndavana, the Lord privately consulted with Sri Nityananda Prabhu. He then sent Him to Bengal to preach love of Godhead.

CC Madhya 1.263: Soon afterward, Vallabha Bhatta met the Lord at Jagannatha Puri, and the Lord explained to him the import of the holy name of Krsna.

CC Madhya 1.264: After explaining the transcendental qualities of Ramananda Raya, the Lord sent Pradyumna Misra to his residence, and Pradyumna Misra learned krsna-katha from him.

CC Madhya 1.265: After this, Lord Caitanya Mahaprabhu saved Gopinatha Pattanayaka, the younger brother of Ramananda Raya, from being condemned to death by the King.

CC Madhya 1.266: Ramacandra Puri criticized Lord Caitanya Mahaprabhu's eating; therefore the Lord reduced His eating to a minimum. However, when all the Vaisnavas became very sorry, the Lord increased His portion to half as much as usual.

CC Madhya 1.267: There are fourteen planetary systems within the universe, and all living entities reside in those planetary systems.

CC Madhya 1.268: Dressing like human beings on pilgrimage, they all used to come to Jagannatha Puri to visit Sri Caitanya Mahaprabhu.

CC Madhya 1.269: One day all the devotees, headed by Srivasa Thakura, were chanting the transcendental qualities of Sri Caitanya Mahaprabhu.

CC Madhya 1.270: Not liking the chanting of His transcendental qualities, Sri Caitanya Mahaprabhu chastised them as if He were angry. "What kind of chanting is this?" He asked. "Are you leaving aside the chanting of the holy name of the Lord?"

CC Madhya 1.271: Thus Sri Caitanya Mahaprabhu chastised all the devotees, telling them not to show impudence and spoil the entire world by becoming independent.

CC Madhya 1.272: When Sri Caitanya Mahaprabhu was apparently in an angry mood and chastising His devotees, many thousands of people outside loudly cried in a tumultuous voice, "All glories to Sri Caitanya Mahaprabhu!"

CC Madhya 1.273: All the people began to call very loudly, "All glories to Sri Caitanya Mahaprabhu, who is the son of Maharaja Nanda! Now You have appeared in order to deliver the whole world!"

CC Madhya 1.274: "O Lord, we are very unhappy. We have come a long distance to see You. Please be merciful and show us Your favor."

CC Madhya 1.275: When the Lord heard the humble petition made by the people, His heart softened. Being very merciful, He immediately came out and gave audience to all of them.

CC Madhya 1.276: Raising His arms, the Lord asked everyone to chant loudly the vibration of the holy name of Lord Hari. There immediately arose a great stir, and the vibration of "Hari!" filled all directions.

CC Madhya 1.277: Seeing the Lord, everyone became joyful out of love. Everyone accepted the Lord as the Supreme, and thus they offered their prayers.

CC Madhya 1.278: While the people were offering their prayers unto the Lord, Srivasa Thakura sarcastically said to the Lord, "At home, You wanted to be covered. Why have You exposed Yourself outside?"

CC Madhya 1.279: Srivasa Thakura continued, "Who has taught these people? What are they saying? Now You can cover their mouths with Your own hand.

CC Madhya 1.280: "It is as if the sun, after rising, wanted to hide itself. We cannot understand such characteristics in Your behavior."

CC Madhya 1.281: The Lord replied, "My dear Srinivasa, please stop joking. You have all combined together to humiliate Me in this way."

CC Madhya 1.282: Thus speaking, the Lord entered His room after glancing auspiciously upon the people out of charity. In this way the desires of the people were completely fulfilled.

CC Madhya 1.283: At this time, Raghunatha dasa approached Sri Nityananda Prabhu and, according to His order, prepared a feast and distributed prasadam composed of chipped rice and curd.

CC Madhya 1.284: Later, Srila Raghunatha dasa Gosvami left home and took shelter of Sri Caitanya Mahaprabhu at Jagannatha Puri. At that time, the Lord received him and placed him under the care of Svarupa Damodara for spiritual enlightenment.

CC Madhya 1.285: Later, Sri Caitanya Mahaprabhu stopped Brahmananda Bharati's habit of wearing deerskin. The Lord thus enjoyed His pastimes continuously for six years, experiencing varieties of transcendental bliss.

CC Madhya 1.286: I have thus given a synopsis of the madhya-lila. Now please hear the pastimes the Lord performed during the last twelve years.

CC Madhya 1.287: Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.



Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Madhya 2 Summary

CC Madhya 2.1: While relating in synopsis form the last division of the pastimes of Lord Caitanya Mahaprabhu, in this chapter I shall describe the Lord's transcendental ecstasy, which appears like madness due to His separation from Krsna.

CC Madhya 2.2: All glories to Sri Caitanya Mahaprabhu! All glories to Lord Nityananda! All glories to Advaitacandra! And all glories to all the devotees of the Lord!

CC Madhya 2.3: During His last twelve years, Sri Caitanya Mahaprabhu always manifested all the symptoms of ecstasy in separation from Krsna.

CC Madhya 2.4: Sri Caitanya Mahaprabhu's state of mind, day and night, was practically identical to Radharani's state of mind when Uddhava came to Vrndavana to see the gopis.

CC Madhya 2.5: The Lord constantly exhibited a state of mind reflecting the madness of separation. All His activities were based on forgetfulness, and His talks were always based on madness.

CC Madhya 2.6: Blood flowed from all the pores of His body, and all His teeth were loosened. At one moment His whole body became slender, and at another moment His whole body became fat.

CC Madhya 2.7: The small room beyond the corridor is called the Gambhira. Sri Caitanya Mahaprabhu used to stay in that room, but He did not sleep for a moment. All night He used to grind His mouth and head on the wall, and His face sustained injuries all over.

CC Madhya 2.8: Although the three doors of the house were always closed, the Lord would nonetheless go out and sometimes would be found at the Jagannatha Temple, before the gate known as -dvara. And sometimes the Lord would fall flat into the sea.

CC Madhya 2.9: Sri Caitanya Mahaprabhu would also run very fast across the sand dunes, mistaking them for Govardhana. As He ran, He would wail and cry loudly.

CC Madhya 2.10: Sometimes Caitanya Mahaprabhu mistook the small parks of the city for Vrndavana. Sometimes He would go there, dance and chant and sometimes fall unconscious in spiritual ecstasy.

CC Madhya 2.11: The extraordinary transformations of the body due to transcendental feelings would never have been possible for anyone but the Lord, in whose body all transformations were manifest.

CC Madhya 2.12: The joints of His hands and legs would sometimes become separated by eight inches, and they remained connected only by the skin.

CC Madhya 2.13: Sometimes Sri Caitanya Mahaprabhu's hands, legs and head would all enter within His body, just like the withdrawn limbs of a tortoise.

CC Madhya 2.14: In this way Sri Caitanya Mahaprabhu used to manifest wonderful ecstatic symptoms. His mind appeared vacant, and there were only hopelessness and disappointment in His words.

CC Madhya 2.15: Sri Caitanya Mahaprabhu used to express His mind in this way: "Where is the Lord of My life, who is playing His flute? What shall I do now? Where should I go to find the son of Maharaja Nanda?"

CC Madhya 2.16: "To whom should I speak? Who can understand My disappointment? Without the son of Nanda Maharaja, My heart is broken."

CC Madhya 2.17: In this way Sri Caitanya Mahaprabhu always expressed bewilderment and lamented in separation from Krsna. At such times He used to recite the slokas from Ramananda Raya's drama, known as Jagannatha-vallabha-nataka.

CC Madhya 2.18: [Srimati Radharani used to lament:] "'Our Krsna does not realize what We have suffered from injuries inflicted in the course of loving affairs. We are actually misused by love because love does not know where to strike and where not to strike. Even Cupid does not know of Our very much weakened condition. What should I tell anyone? No one can understand another's difficulties. Our life is actually not under Our control, for youth will remain for two or three days and soon be finished. In this condition, O creator, what will be Our destination?'"

CC Madhya 2.19: [Srimati Radharani spoke thus, in distress due to separation from Krsna:] "Oh, what shall I say of My distress? After I met Krsna My loving propensities sprouted, but upon separating from Him I sustained a great shock, which is now continuing like the sufferings of a disease. The only physician for this disease is Krsna Himself, but He is not taking care of this sprouting plant of devotional service. What can I say about the behavior of Krsna? Outwardly He is a very attractive young lover, but at heart He is a great cheat, very expert in killing others' wives."

CC Madhya 2.20: [Srimati Radharani continued lamenting about the consequences of loving Krsna:] "My dear friend, I do not understand the regulative principles given by the Creator. I loved Krsna for happiness, but the result was just the opposite. I am now in an ocean of distress. It must be that now I am going to die, for My vital force no longer remains. This is My state of mind.

CC Madhya 2.21: "By nature loving affairs are very crooked. They are not entered with sufficient knowledge, nor do they consider whether a place is suitable or not, nor do they look forward to the results. By the ropes of His good qualities, Krsna, who is so unkind, has bound My neck and hands, and I am unable to get relief.

CC Madhya 2.22: "In My loving affairs there is a person named Madana. His qualities are thus: Personally He possesses no gross body, yet He is very expert in giving pains to others. He has five arrows, and fixing them on His bow, He shoots them into the bodies of innocent women. Thus these women become invalids. It would be better if He took My life without hesitation, but He does not do so. He simply gives Me pain.

CC Madhya 2.23: "In the scriptures it is said that one person can never know the unhappiness in the mind of another. Therefore what can I say of My dear friends, Lalita and the others? Nor can they understand the unhappiness within Me. They simply try to console Me repeatedly, saying, 'Dear friend, be patient.'

CC Madhya 2.24: "I say, 'My dear friends, you are asking Me to be patient, saying that Krsna is an ocean of mercy and that some time in the future He will accept Me. However, I must say that this will not console Me. A living entity's life is very flickering. It is like water on the leaf of a lotus flower. Who will live long enough to expect Krsna's mercy?"

CC Madhya 2.25: "A human being does not live more than a hundred years. You should also consider that the youthfulness of a woman, which is the only attraction for Krsna, remains for only a few days.

CC Madhya 2.26: "If you say that Krsna is an ocean of transcendental qualities and therefore must be merciful some day, I can only say that He is like fire, which attracts moths by its dazzling brightness and kills them. Such are the qualities of Krsna. By showing Us His transcendental qualities, He attracts Our minds, and then later, by separating from Us, He drowns Us in an ocean of unhappiness."

CC Madhya 2.27: In this way, Lord Sri Caitanya Mahaprabhu lamented in a great ocean of sadness, and thus He opened the doors of His unhappiness. Forced by the waves of ecstasy, His mind wandered over transcendental mellows, and He recited another verse [as follows].

CC Madhya 2.28: "My dear friends, unless I serve the transcendental form, qualities and pastimes of Sri Krsna, all My days and all My senses will become entirely useless. Now I am uselessly bearing the burden of My senses, which are like stone blocks and dried wood. I do not know how long I will be able to continue without shame.'

CC Madhya 2.29: "Of what use are the eyes of one who does not see the face of Krsna, which resembles the moon and is the birthplace of all beauty and the reservoir of the nectarean songs of His flute? Oh, let a thunderbolt strike his head! Why does he keep such eyes?"

CC Madhya 2.30: "My dear friends, please hear Me. I have lost all providential strength. Without Krsna, My body, consciousness and mind, as well as all My senses, are useless.

CC Madhya 2.31: "Topics about Krsna are like waves of nectar. If such nectar does not enter one's ear, the ear is no better than the hole of a damaged conchshell. Such an ear is created for no purpose.

CC Madhya 2.32: "The nectar from the lips of Lord Krsna and His transcendental qualities and characteristics surpass the taste of the essence of all nectar, and there is no fault in tasting such nectar. If one does not taste it, he should die immediately after birth, and his tongue is to be considered no better than the tongue of a frog.

CC Madhya 2.33: "One's nostrils are no better than the bellows of a blacksmith if one has not smelled the fragrance of Krsna's body, which is like the aroma of musk combined with that of the bluish lotus flower. Indeed, such combinations are actually defeated by the aroma of Krsna's body.

CC Madhya 2.34: "The palms of Krsna's hands and the soles of His feet are so cool and pleasant that they can be compared only to the light of millions of moons. One who has touched such hands and feet has indeed tasted the effects of touchstone. If one has not touched them, his life is spoiled, and his body is like iron."

CC Madhya 2.35: Lamenting in this way, Sri Caitanya Mahaprabhu opened the doors of grief within His heart. Morose, humble and disappointed, He recited a verse again and again with a despondent heart.

CC Madhya 2.36: "If by chance the transcendental form of Krsna comes before My path of vision, My heart, injured from being beaten, will be stolen away by Cupid, happiness personified. Because I could not see the beautiful form of Krsna to My heart's content, when I again see His form I shall decorate the phases of time with many jewels.'

CC Madhya 2.37: "Whenever I had the chance to see Lord Krsna's face and His flute, even in

a dream, two enemies would appear before Me. They were pleasure and Cupid, and since they took away My mind, I was not able to see the face of Krsna to the full satisfaction of My eyes.

CC Madhya 2.38: "If by chance such a moment comes when I can once again see Krsna, then I shall worship those seconds, moments and hours with flower garlands and pulp of sandalwood and decorate them with all kinds of jewels and ornaments."

CC Madhya 2.39: In an instant, Sri Caitanya Mahaprabhu regained external consciousness and saw two persons before Him. Questioning them, He asked, "Am I conscious? What dreams have I been seeing? What craziness have I spoken? Have you heard some expressions of humility?"

CC Madhya 2.40: Sri Caitanya Mahaprabhu continued, "My dear friends, you are all My life and soul; therefore I tell you that I possess no wealth of love for Krsna. Consequently My life is poverty-stricken. My limbs and senses are useless."

CC Madhya 2.41: Again He addressed Svarupa Damodara and Raya Ramananda, speaking despondently: "Alas! My friends, you can now know the certainty within My heart, and after knowing My heart you should judge whether I am correct or not. You can speak of this properly." Sri Caitanya Mahaprabhu then began to chant another verse.

CC Madhya 2.42: "'Love of Godhead, devoid of cheating propensities, is not possible within this material world. If there is such a love, there cannot be separation, for if there is separation, how can one live?'

CC Madhya 2.43: "Pure love for Krsna, just like gold from the Jambu River, does not exist in human society. If it existed, there could not be separation. If separation were there, one could not live."

CC Madhya 2.44: Thus speaking, the son of Srimati Sacimata recited another wonderful verse, and Ramananda Raya and Svarupa Damodara heard this verse with rapt attention. Sri Caitanya Mahaprabhu said, "I feel shameful to disclose the activities of My heart. Nonetheless, I shall be done with all formalities and speak from the heart. Please hear."

CC Madhya 2.45: Sri Caitanya Mahaprabhu continued, "'My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Krsna playing His flute, I continue to live My life like an insect, without purpose.'

CC Madhya 2.46: "Actually, My love for Krsna is far, far away. Whatever I do is actually an exhibition of pseudo love of Godhead. When you see Me cry, I am simply falsely demonstrating My great fortune. Please try to understand this beyond a doubt.

CC Madhya 2.47: "Even though I do not see the moonlike face of Krsna as He plays on His flute, and although there is no possibility of My meeting Him, still I take care of My own body. That is the way of lust. In this way, I maintain My flylike life.

CC Madhya 2.48: "Love for Lord Krsna is very pure, just like the waters of the Ganges. That love is an ocean of nectar. That pure attachment to Krsna does not conceal any spot, which would appear just like a spot of ink on a white cloth.

CC Madhya 2.49: "Unalloyed love of Krsna is like an ocean of happiness. If someone gets one drop of it, the whole world can drown in that drop. It is not befitting to express such love of Godhead, yet a madman must speak. But even though he speaks, no one believes him."

CC Madhya 2.50: In this way, Lord Caitanya used to revel in ecstasy day after day and exhibit

these ecstasies before Svarupa and Ramananda Raya. Externally there appeared severe tribulation, as if He were suffering from poisonous effects, but internally He was experiencing bliss. This is characteristic of transcendental love of Krsna.

CC Madhya 2.51: If one tastes such love of Godhead, he can compare it to hot sugarcane. When one chews hot sugarcane, his mouth burns, yet he cannot give it up. Similarly, if one has but a little love of Godhead, he can perceive its powerful effects. It can only be compared to poison and nectar mixed together.

CC Madhya 2.52: Lord Caitanya Mahaprabhu spoke, "My dear beautiful friend, if one develops love of Godhead, love of Krsna, the son of Nanda Maharaja, all the bitter and sweet influences of this love will manifest in one's heart. Such love of Godhead acts in two ways. The poisonous effects of love of Godhead defeat the severe and fresh poison of the serpent. Yet there is simultaneously transcendental bliss, which pours down and defeats the pride of nectar and diminishes its value. In other words, love of Krsna is so powerful that it simultaneously defeats the poisonous effects of a snake, as well as the happiness derived from pouring nectar on one's head. It is perceived as doubly effective, simultaneously poisonous and nectarean."

CC Madhya 2.53: When Sri Caitanya Mahaprabhu would see Jagannatha along with Balarama and Subhadra, He would immediately think that He had reached Kuruksetra, where all of them had come. He would think that His life was successful because He had seen the lotus-eyed one, whom, if seen, pacifies the body, mind and eyes.

CC Madhya 2.54: Staying near the Garuda-stambha, the Lord would look upon Lord Jagannatha. What can be said about the strength of that love? On the ground beneath the column of the Garuda-stambha was a deep ditch, and that ditch was filled with the water of His tears.

CC Madhya 2.55: When coming from the Jagannatha temple to return to His house, Sri Caitanya Mahaprabhu used to sit on the ground and mark it with His nails. At such times He would be greatly morose and would cry, "Alas, where is Vrndavana? Where is Krsna, the son of the King of the cowherd men? Where is that person who plays the flute?"

CC Madhya 2.56: Sri Caitanya Mahaprabhu used to lament by saying, "Where is Sri Krsna, whose form is curved in three places? Where is the sweet song of His flute, and where is the bank of the Yamuna? Where is the rasa dance? Where is that dancing, singing, and laughing? Where is My Lord, Madana-mohana, the enchanter of Cupid?"

CC Madhya 2.57: In this way various ecstatic emotions evolved, and the mind of Caitanya Mahaprabhu filled with anxiety. He could not escape even for a moment. In this way, because of fierce feelings of separation, His patience began to totter, and He began to recite various verses.

CC Madhya 2.58: "'O My Lord, O Supreme Personality of Godhead, O friend of the helpless! You are the only ocean of mercy! Because I have not met You, My inauspicious days and nights have become unbearable. I do not know how I shall pass the time.'

CC Madhya 2.59: "All these inauspicious days and nights are not passing, for I have not met You. It is difficult to know how to pass all this time. But You are the friend of the helpless and an ocean of mercy. Kindly give Me Your audience, for I am in a precarious position."

CC Madhya 2.60: In this way, the Lord's restlessness was awakened by ecstatic feelings, and His mind became agitated. No one could understand what course such ecstasy would take. Because Lord Caitanya could not meet the Supreme Personality of Godhead, Krsna, His mind burned. He began to ask Krsna about the means by which He could reach Him.

CC Madhya 2.61: "O Krsna, O flute-player, the sweetness of Your early age is wonderful within these three worlds. You know My unsteadiness, and I know Yours. No one else knows about this. I want to see Your beautiful attractive face somewhere in a solitary place, but how can this be accomplished?"

CC Madhya 2.62: "My dear Krsna, only You and I know the strength of Your beautiful features and, because of them, My unsteadiness. Now, this is My position; I do not know what to do or where to go. Where can I find You? I am asking You to give directions."

CC Madhya 2.63: Because of the various kinds of ecstasy, contradictory states of mind occurred, and this resulted in a great fight between different types of ecstasy. Anxiety, impotence, humility, anger and impatience were all like soldiers fighting, and the madness of love of Godhead was the cause.

CC Madhya 2.64: The body of the Lord was just like a field of sugarcane into which the mad elephants of ecstasy entered. There was a fight amongst the elephants, and in the process the entire field of sugarcane was destroyed. Thus transcendental madness was awakened in the body of the Lord, and He experienced despondency in mind and body. In this ecstatic condition, He began to speak as follows.

CC Madhya 2.65: "O My Lord! O dearest one! O only friend of the universe! O Krsna, O restless one, O only ocean of mercy! O My Lord, O My enjoyer, O beloved to My eyes! Alas, when will You again be visible to Me?"

CC Madhya 2.66: The symptoms of madness served as an impetus for remembering Krsna. The mood of ecstasy awoke love, disdain, defamation by words, pride, honor and indirect prayer. Thus Sri Krsna was sometimes blasphemed and sometimes honored.

CC Madhya 2.67: [In the attitude of Radharani, Sri Caitanya Mahaprabhu addressed Krsna:] "My dear Lord, You are engaged in Your pastimes, and You utilize all the women in the universe according to Your desire. You are so kind to Me. Please divert Your attention to Me, for by fortune You have appeared before Me.

CC Madhya 2.68: "My dear Lord, You attract all the women of the universe, and You make adjustments for all of them when they appear. You are Lord Krsna, and You can enchant everyone, but on the whole, You are nothing but a debauchee. Who can honor You?"

CC Madhya 2.69: "My dear Krsna, Your mind is always restless. You cannot remain in one place, but You are not at fault for this. You are actually the ocean of mercy, the friend of My heart. Therefore I have no reason to be angry with You.

CC Madhya 2.70: "My dear Lord, You are the master and the life and soul of Vrndavana. Kindly arrange for the deliverance of Vrndavana. We have no leisure hours away from our many activities. Actually, You are My enjoyer. You have appeared just to give Me happiness, and this is one of Your expert activities.

CC Madhya 2.71: "Taking My words as defamation, Lord Krsna has left Me. I know that He is gone, but kindly hear My prayers in praise: 'You are the satisfaction of My eyes. You are My wealth and My life. Alas, please give Me your audience once again.'"

CC Madhya 2.72: There were different transformations of the body of Lord Caitanya Mahaprabhu: being stunned, trembling, perspiring, fading away of color, weeping, and choking of the voice. In this way His whole body was pervaded by transcendental joy. As a result, sometimes Caitanya Mahaprabhu would laugh, sometimes cry, sometimes dance and sometimes sing. Sometimes He would get up and run here and there, and sometimes fall on the ground and lose consciousness.

CC Madhya 2.73: When Sri Caitanya Mahaprabhu was thus unconscious, He happened to meet the Supreme Personality of Godhead. Consequently He got up and immediately made a tumultuous sound, very loudly declaring, "Now Krsna, the great personality, is present." In this way, because of Krsna's sweet qualities, Caitanya Mahaprabhu made different types of mistakes in His mind. Thus by reciting the following verse, He ascertained the presence of Lord Krsna.

CC Madhya 2.74: In the attitude of Radharani, Sri Caitanya Mahaprabhu addressed the gopis: "My dear friends, where is that Krsna, Cupid personified, who has the effulgence of a kadamba flower, who is sweetness itself, the nectar of My eyes and mind, He who loosens the hair of the gopis, who is the supreme source of transcendental bliss and My life and soul? Has He come before My eyes again?"

CC Madhya 2.75: Sri Caitanya Mahaprabhu then began to talk like this: "Is Cupid personified present with the effulgence and reflection of the kadamba tree? Is He the same person, personified sweetness, who is the pleasure of My eyes and mind, who is My life and soul? Has Krsna actually come before My eyes?"

CC Madhya 2.76: As the spiritual master chastises the disciple and teaches him the art of devotional service, so all the ecstatic symptoms of Lord Caitanya Mahaprabhu — including despondency, moroseness, humility, restlessness, joy, endurance and anger — instructed His body and mind. In this way, Sri Caitanya Mahaprabhu passed His time.

CC Madhya 2.77: He also passed His time reading the books and singing the songs of Candidasa and Vidyapati, and listening to quotations from the Jagannatha-vallabha-nataka, Krsna-karnamrta and Gita-govinda. Thus in the association of Svarupa Damodara and Raya Ramananda, Sri Caitanya Mahaprabhu passed His days and nights chanting and hearing with great pleasure.

CC Madhya 2.78: Among His associates, Lord Caitanya Mahaprabhu enjoyed paternal loving affection from Paramananda Puri, friendly affection with Ramananda Raya, unalloyed service from Govinda and others, and humors of conjugal love with Gadadhara, Jagadananda and Svarupa Damodara. Sri Caitanya Mahaprabhu enjoyed all these four mellows, and thus He remained obliged to His devotees.

CC Madhya 2.79: Lilasuka [Bilvamangala Thakura] was an ordinary human being, yet he developed many ecstatic symptoms in his body. What, then, is so astonishing about these symptoms' being manifest in the body of the Supreme Personality of Godhead? In the ecstatic mood of conjugal love, Sri Caitanya Mahaprabhu was on the highest platform; therefore, all the exuberant ecstasies were naturally visible in His body.

CC Madhya 2.80: During His previous pastimes in Vrndavana, Lord Krsna desired to enjoy the three different types of ecstasy, but despite great endeavor, He could not taste them. Such ecstasies are the monopoly of Srimati Radharani. Therefore, in order to taste them, Sri Krsna accepted the position of Srimati Radharani in the form of Sri Caitanya Mahaprabhu.

CC Madhya 2.81: By personally tasting the mellows of love of Godhead, Caitanya Mahaprabhu taught His direct disciples the process. Sri Caitanya Mahaprabhu is a wealthy capitalist possessing the touchstone of love of God. Not considering whether one is a proper or improper recipient, He gives His treasure to anyone and everyone. Thus He is the most munificent.

CC Madhya 2.82: No one, not even Lord Brahma, can ascertain or even taste a drop of this confidential ocean of ecstasy, but Sri Caitanya Mahaprabhu, out of His causeless mercy, has distributed this love of Godhead all over the world. Thus there cannot be any incarnation more munificent than Sri Caitanya Mahaprabhu. There is no greater donor. Who can describe His transcendental qualities?

CC Madhya 2.83: Such topics are not to be discussed freely because if they are, no one will understand them. Such are the wonderful pastimes of Sri Caitanya Mahaprabhu. Unto one who is able to understand, Sri Caitanya Mahaprabhu has shown mercy by giving him the association of the servant of His own servant.

CC Madhya 2.84: The pastimes of Sri Caitanya Mahaprabhu are the topmost of jewels. They have been kept in the storehouse of Svarupa Damodara Gosvami, who has explained them to Raghunatha dasa Gosvami, who has repeated them to me. Whatever little I have heard from Raghunatha dasa Gosvami I have described in this book, which is presented to all devotees.

CC Madhya 2.85: If one says that Sri Caitanya-caritamrta is full of Sanskrit verses and therefore not understandable by a common man, I reply that what I have described are the pastimes of Sri Caitanya Mahaprabhu and that for me to satisfy everyone is not possible.

CC Madhya 2.86: In this Caitanya-caritamrta there is no contradictory conclusion, nor is anyone else's opinion accepted. I have written this book to describe the simple substance as I have heard it from superiors. If I become involved in someone's likes and dislikes, I cannot possibly write the simple truth.

CC Madhya 2.87: If one does not understand in the beginning but continues to hear again and again, the wonderful effects of Lord Caitanya's pastimes will bring love for Krsna. Gradually one will come to understand the loving affairs between Krsna and the gopis and other associates of Vrndavana. Everyone is advised to continue to hear over and over again in order to greatly benefit.

CC Madhya 2.88: In reply to those critics who say that Sri Caitanya-caritamrta is full of Sanskrit verses, it can be said that Srimad-Bhagavatam is also full of Sanskrit verses, as are the commentaries on Srimad-Bhagavatam. Nonetheless, Srimad-Bhagavatam can be understood by everyone, as well as by advanced devotees who study the Sanskrit commentaries. Why, then, will people not understand the Caitanya-caritamrta? There are only a few Sanskrit verses, and these have been explained in the Bengali vernacular. What is the difficulty in understanding?

CC Madhya 2.89: I have already given a synopsis of all the facts and figures of Lord Sri Caitanya Mahaprabhu's last pastimes, and I have a desire to describe them elaborately. If I remain longer and am fortunate enough to receive the mercy of Lord Sri Caitanya Mahaprabhu, I shall try to describe them again more elaborately.

CC Madhya 2.90: I have now become too old and disturbed by invalidity. While I write, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a great wonder.

CC Madhya 2.91: In this chapter I have to some extent described the essence of the pastimes of Lord Caitanya at the end. If I die in the meantime and cannot describe them in detail, at least the devotees will have this transcendental treasure.

CC Madhya 2.92: In this chapter I have briefly described the antya-lila. Whatever I have not described I shall describe extensively in the future. If by Sri Caitanya Mahaprabhu's mercy I live for so many days that I can fulfill my desires, I will give full consideration to these pastimes.

CC Madhya 2.93: I worship herewith the lotus feet of all kinds of devotees, both advanced and neophyte. I request all of them to be satisfied with me. I am faultless because I have written herein whatever I have understood from Svarupa Damodara Gosvami and Rupa and Raghunatha dasa Gosvamis. I have neither added to nor subtracted from their version.

CC Madhya 2.94: According to the parampara system, I wish to take the dust from the lotus feet of Sri Caitanya Mahaprabhu, Nityananda Prabhu, Advaita Prabhu, and all the associates of

Sri Caitanya Mahaprabhu like Svarupa Damodara, Rupa Gosvami, Sanatana Gosvami and Raghunatha dasa Gosvami. I wish to take the dust of their lotus feet upon my head. In this way I wish to be blessed with their mercy.

CC Madhya 2.95: Receiving orders from the above authorities and the Vaisnavas of Vrndavana, especially from Haridasa, the priest of Govindaji, I, Krsnadasa Kaviraja Gosvami, have tried to describe one small particle of one drop of one wave of the ocean of the pastimes of Sri Caitanya Mahaprabhu.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Madhya 3 Summary

CC Madhya 3.1: After accepting the sannyasa order of life, Lord Caitanya Mahaprabhu, out of intense love for Krsna, wanted to go to Vrndavana, but apparently by mistake He wandered in the Radha-desa. Later He arrived at Santipura and enjoyed Himself there with His devotees. I offer my respectful obeisances to Sri Caitanya Mahaprabhu.

CC Madhya 3.2: All glories to Sri Caitanya Mahaprabhu! All glories to Nityananda! All glories to Advaita Prabhu! And all glories to all the devotees of Lord Caitanya, headed by Srivasa!

CC Madhya 3.3: At the end of His twenty-fourth year, in the month of Magha, Sri Caitanya Mahaprabhu accepted the sannyasa order during the waxing period of the moon.

CC Madhya 3.4: After accepting the sannyasa order, Caitanya Mahaprabhu, out of intense love for Krsna, started for Vrndavana. However, He mistakenly wandered about in a trance continuously for three days in the tract of land known as Radha-desa.

CC Madhya 3.5: Passing through the tract of land known as Radha-desa, Sri Caitanya Mahaprabhu recited the following verse in ecstasy.

CC Madhya 3.6: "[As a brahmana from Avanti-desa said:] 'I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Krsna. This was approved by the previous acaryas, who were fixed in firm devotion to the Lord, Paramatma, the Supreme Personality of Godhead.'"

CC Madhya 3.7: Sri Caitanya Mahaprabhu approved the purport of this verse on account of the determination of the mendicant devotee to engage in the service of Lord Mukunda. He gave His approval of this verse, indicating that it was very good.

CC Madhya 3.8: The real purpose of accepting sannyasa is to dedicate oneself to the service of Mukunda. By serving Mukunda, one can actually be liberated from the bondage of material existence.

CC Madhya 3.9: After accepting the sannyasa order, Sri Caitanya Mahaprabhu decided to go to Vrndavana and engage Himself wholly and solely in the service of Mukunda in a solitary place.

CC Madhya 3.10: As Sri Caitanya Mahaprabhu was en route to Vrndavana, all the ecstatic symptoms became manifest, and He did not know in which direction He was going, nor did He know whether it was day or night.

CC Madhya 3.11: When Sri Caitanya Mahaprabhu went toward Vrndavana, Nityananda Prabhu, Candrasekhara and Prabhu Mukunda followed Him.

CC Madhya 3.12: When Sri Caitanya Mahaprabhu passed through Radha-desa, whoever saw Him in ecstasy exclaimed, "Hari! Hari!" As they chanted this with the Lord, all the unhappiness of material existence diminished.

CC Madhya 3.13: All the cowherd boys who saw Sri Caitanya Mahaprabhu passing joined with Him and began to shout loudly, "Hari! Hari!"

CC Madhya 3.14: When He heard all the cowherd boys also chanting "Hari! Hari!" Sri Caitanya Mahaprabhu was very pleased. He approached them, put His hand on their heads and said, "Go on chanting like that."

CC Madhya 3.15: Sri Caitanya Mahaprabhu thus blessed them all, saying that they were all fortunate. In this way He praised them, and He felt very successful because they chanted the holy name of Lord Hari.

CC Madhya 3.16: Calling all the boys in confidence and telling a reasonable story, Nityananda Prabhu instructed them as follows.

CC Madhya 3.17: "If Sri Caitanya Mahaprabhu asks you about the path to Vrndavana, please show Him the path on the bank of the Ganges instead."

CC Madhya 3.18-19: When the cowherd boys were questioned by Lord Caitanya Mahaprabhu about the path to Vrndavana, the boys showed Him the path on the bank of the Ganges, and the Lord went that way in ecstasy.

CC Madhya 3.20: As the Lord proceeded along the bank of the Ganges, Sri Nityananda Prabhu requested Acaryaratna [Candraksekharā Acārya] to go immediately to the house of Advaita Acārya.

CC Madhya 3.21: Sri Nityananda Gosvami told him, "I shall take Sri Caitanya Mahaprabhu to the bank of the Ganges at Santipura, and Advaita Acārya should carefully stay there on shore with a boat.

CC Madhya 3.22: "After that," Nityananda Prabhu continued, "I shall go to Advaita Acārya's house, and you should go to Navadvīpa and return with mother Sacī and all the other devotees."

CC Madhya 3.23: After sending Acaryaratna to the house of Advaita Acārya, Sri Nityananda Prabhu went before Lord Caitanya Mahaprabhu and gave notice of His coming.

CC Madhya 3.24: Sri Caitanya Mahaprabhu was in ecstasy, and He asked where Nityananda Prabhu was going. Nityananda replied that He was going with Him toward Vrndavana.

CC Madhya 3.25: When the Lord asked Nityananda Prabhu how far it was to Vrndavana, Nityananda replied, "Just see! Here is the river Yamuna."

CC Madhya 3.26: Saying this, Nityananda Prabhu took Caitanya Mahaprabhu near the Ganges, and the Lord, in His ecstasy, accepted the river Ganges as the river Yamuna.

CC Madhya 3.27: The Lord said, "Oh, what good fortune! Now I have seen the river Yamuna." Thus thinking the Ganges to be the river Yamuna, Caitanya Mahaprabhu began to offer prayers to it.

CC Madhya 3.28: "O river Yamuna, you are the blissful spiritual water that gives love to the son of Nanda Maharaja. You are the same as the water of the spiritual world, for you can vanquish all our offenses and the sinful reactions incurred in life. You are the creator of all auspicious things for the world. O daughter of the sun-god, kindly purify us by your pious activities."

CC Madhya 3.29: After reciting this mantra, Sri Caitanya Mahaprabhu offered obeisances and took His bath in the Ganges. At that time He had on only one piece of underwear, for there was no second garment.

CC Madhya 3.30: While Sri Caitanya Mahaprabhu was standing there without a second garment, Sri Advaita Acarya arrived in a boat, bringing with Him new underwear and external garments.

CC Madhya 3.31: When Advaita Acarya arrived, He stood before the Lord and offered His obeisances. After seeing Him, the Lord began to wonder about the entire situation.

CC Madhya 3.32: Still in His ecstasy, the Lord asked Advaita Acarya, "Why did You come here? How did You know that I was in Vrndavana?"

CC Madhya 3.33: Advaita Acarya disclosed the whole situation, telling Sri Caitanya Mahaprabhu, "Wherever You are, that is Vrndavana. Now it is My great fortune that You have come to the bank of the Ganges."

CC Madhya 3.34: Sri Caitanya Mahaprabhu then said, "Nityananda has cheated Me. He has brought Me to the bank of the Ganges and told Me that it was the Yamuna."

CC Madhya 3.35: When Sri Caitanya Mahaprabhu accused Nityananda of cheating Him, Srila Advaita Acarya said, "Whatever Nityananda Prabhu has told You is not false. You have indeed just now taken Your bath in the river Yamuna."

CC Madhya 3.36: Advaita Acarya then explained that at that spot the Ganges and Yamuna flow together. On the western side was the Yamuna, and on the eastern side was the Ganges.

CC Madhya 3.37: Advaita Acarya then suggested that since Caitanya Mahaprabhu had taken His bath in the river Yamuna and His underwear was now wet, the Lord should change His underwear for dry garments.

CC Madhya 3.38: Advaita Acarya said, "You have been fasting continuously for three days in Your ecstasy of love for Krsna. I therefore invite You to My home, where You may kindly take Your alms. Come with Me to My residence."

CC Madhya 3.39: Advaita Prabhu continued, "At My home I have just cooked one palmful of rice. The vegetables are always very simple. There is no luxurious cooking — simply a little liquid vegetable and spinach."

CC Madhya 3.40: Saying this, Sri Advaita Acarya took the Lord into the boat and brought the Lord to His residence. There Advaita Acarya washed the feet of the Lord and was consequently very happy within.

CC Madhya 3.41: All the eatables were first cooked by the wife of Advaita Acarya. Then Srila Advaita Acarya personally offered everything to Lord Visnu.

CC Madhya 3.42: All the prepared food was divided into three equal parts. One part was arranged on a metal plate for offering to Lord Krsna.

CC Madhya 3.43: Of the three divisions, one was arranged on a metal plate, and the other two were arranged on plantain leaves. These leaves were not bifurcated, and they were taken from a banana tree that held at least thirty-two bunches of bananas. The two plates were filled very nicely with the kinds of food described below.

CC Madhya 3.44: The cooked rice was a stack of very fine grains nicely cooked, and in the middle was yellow clarified butter from the milk of cows. Surrounding the stack of rice were pots made of the skins of banana trees, and in these pots were varieties of vegetables and mung dhal.

CC Madhya 3.45: Among the cooked vegetables were patolas, squash, manakacu and a salad made with pieces of ginger and various types of spinach.

CC Madhya 3.46: There was sukhta, bitter melon mixed with all kinds of vegetables, defying the taste of nectar. There were five types of bitter and pungent sukhtas.

CC Madhya 3.47: Amongst the various vegetables were newly grown leaves of nimba trees fried with eggplant. The fruit known as patola was fried with phulabadi, a kind of dhal preparation first mashed and then dried in the sun. There was also a preparation known as kusmanda-manacaki.

CC Madhya 3.48: The preparation made with coconut pulp mixed with curd and rock candy was very sweet. There was a curry made of banana flowers and squash boiled in milk, all in great quantity.

CC Madhya 3.49: There were small cakes in sweet and sour sauce and five or six kinds of sour preparations. All the vegetables were so made that everyone present could take prasadam.

CC Madhya 3.50: There were soft cakes made with mung dhal, soft cakes made with ripe bananas, and soft cakes made with urad dhal. There were various kinds of sweetmeats, condensed milk mixed with rice cakes, a coconut preparation and every kind of cake desirable.

CC Madhya 3.51: All the vegetables were served in pots made of banana leaves taken from trees producing at least thirty-two bunches of bananas. These pots were very strong and big and did not tilt or totter.

CC Madhya 3.52: All around the three eating places were a hundred pots filled with various kinds of vegetables.

CC Madhya 3.53: Along with the various vegetables was sweet rice mixed with ghee. This was kept in new earthen pots. Earthen pots filled with highly condensed milk were placed in three places.

CC Madhya 3.54: Besides the other preparations, there were chipped rice made with milk and mixed with bananas, and also white squash boiled in milk. Indeed, it is not possible to describe all the preparations that were made.

CC Madhya 3.55: In two places there were earthen pots filled with another preparation made with yogurt, sandesa [a sweetmeat made with curd] and banana. I am unable to describe it all.

CC Madhya 3.56: Upon the stack of boiled rice and all the vegetables were flowers of the tulasi trees. There were also pots filled with scented rosewater.

CC Madhya 3.57: There were three sitting places where soft cloths were placed. Thus Lord Krsna was offered all the food, and the Lord took it very pleasantly.

CC Madhya 3.58: It is the system, after offering food, to perform bhoga-arati. Advaita Prabhu asked the two brothers, Lord Caitanya Mahaprabhu and Nityananda Prabhu, to come see the arati. The two Lords and all others present went to see the arati ceremony.

CC Madhya 3.59: After arati was performed for the Deities in the temple, Lord Krsna was made to lie down to rest. Advaita Acarya then came out to submit something to Lord Caitanya Mahaprabhu.

CC Madhya 3.60: Sri Advaita Prabhu said, "My dear Lords, kindly enter this room." The two brothers, Caitanya Mahaprabhu and Nityananda Prabhu, then came forward to take the prasadam.

CC Madhya 3.61: When Lord Sri Caitanya Mahaprabhu and Nityananda Prabhu went to accept the prasadam, They both called Mukunda and Haridasa to come with Them. However, Mukunda and Haridasa, both with folded hands, spoke as follows.

CC Madhya 3.62: When Mukunda was called for, he submitted, "My dear sir, I have something to do that is not yet finished. Later I shall accept the prasadam, so You two Prabhus should now please enter the room."

CC Madhya 3.63: Haridasa Thakura said, "I am the most sinful and lowest among men. Later I shall eat one palmful of prasadam while waiting outside."

CC Madhya 3.64: Advaita Acarya took Lord Nityananda Prabhu and Lord Caitanya Mahaprabhu within the room, and the two Lords saw the arrangement of the prasadam. Sri Caitanya Mahaprabhu was especially very pleased.

CC Madhya 3.65: Sri Caitanya Mahaprabhu approved of all the methods employed in cooking and offering food to Krsna. Indeed, He was so pleased that He said, "Frankly, I will personally take the lotus feet of anyone who can offer Krsna such nice food and place those lotus feet on My head birth after birth."

CC Madhya 3.66: When Sri Caitanya Mahaprabhu entered the room, He saw three divisions of food, and He knew that all of these were meant for Krsna. However, He did not understand the intentions of Advaita Acarya.

CC Madhya 3.67: Sri Caitanya Mahaprabhu said, "Let Us sit down in these three places, and We shall take prasadam." However, Advaita Acarya said, "I shall distribute the prasadam."

CC Madhya 3.68: Sri Caitanya Mahaprabhu thought that all three servings were meant for distribution; therefore He asked for another two banana leaves, saying, "Let Us have a very little quantity of vegetable and rice."

CC Madhya 3.69: Advaita Acarya said, "Just sit down here on these seats." Catching Their hands, He sat Them both down.

CC Madhya 3.70: Sri Caitanya Mahaprabhu said, "It is not proper for a sannyasi to eat such a variety of foods. If he does, how can he control his senses?"

CC Madhya 3.71: When Sri Caitanya Mahaprabhu did not accept the food that had already been served, Advaita Acarya said, "Please give up Your concealment. I know what You are, and I know the confidential meaning of Your accepting the sannyasa order."

CC Madhya 3.72: Advaita Acarya thus requested Sri Caitanya Mahaprabhu to eat and give up juggling words. The Lord replied, "I certainly cannot eat so much food."

CC Madhya 3.73: Advaita Acarya then requested the Lord to simply accept the prasadam without pretense. If He could not eat it all, the balance could be left on the plate.

CC Madhya 3.74: Sri Caitanya Mahaprabhu said, "I will not be able to eat so much food, and it is not the duty of a sannyasi to leave remnants."

CC Madhya 3.75: In this connection Advaita Acarya referred to Caitanya Mahaprabhu's eating at Jagannatha Puri. Lord Jagannatha and Sri Caitanya Mahaprabhu are identical. Advaita Acarya pointed out that at Jagannatha Puri Caitanya Mahaprabhu ate fifty-four times a day, and each time He ate many hundreds of pots of food.

CC Madhya 3.76: Sri Advaita Acarya said, "The amount of food that three people can eat does not constitute even a morsel for You. In proportion to that, these edibles are not even five morsels of food for You."

CC Madhya 3.77: Advaita Acarya continued, "By My great fortune You have just come to My home. Please do not juggle words. Just begin eating and do not talk."

CC Madhya 3.78: Upon saying this, Advaita Acarya supplied water to the two Lords so that They could wash Their hands. The two Lords then sat down and, smiling, began to eat the prasadam.

CC Madhya 3.79: Nityananda Prabhu said, "I have undergone fasting for three days continuously. Today I had hoped to break My fast."

CC Madhya 3.80: Although Sri Caitanya Mahaprabhu was thinking that the quantity of food was enormous, Nityananda Prabhu, on the contrary, thought it not even a morsel. He had been fasting for three days and had greatly hoped to break fast on that day. Indeed, He said, "Although I am invited to eat by Advaita Acarya, today also is a fast. So small a quantity of food will not fill even half My belly."

CC Madhya 3.81: Advaita Acarya replied, "Sir, You are a mendicant traveling on pilgrimage. Sometimes You eat fruits and roots, and sometimes You simply go on fasting."

CC Madhya 3.82: "I am a poor brahmana, and You have come to My home. Please be satisfied with whatever little food You have received and give up Your greedy mentality."

CC Madhya 3.83: Lord Nityananda Prabhu replied, "Whatever I may be, You have invited Me. Therefore You must supply as much as I want to eat."

CC Madhya 3.84: His Divine Grace Advaita Acarya, after hearing the statement of Nityananda Prabhu, took the opportunity presented by the joking words and spoke to Him as follows.

CC Madhya 3.85: Advaita Acarya said, "You are a reject, and You have accepted the renounced order of life just to fill up Your belly. I can understand that Your business is to give trouble to brahmanas."

CC Madhya 3.86: Advaita Acarya accused Nityananda Prabhu, saying, "You can eat ten to twenty manas of rice. I am a poor brahmana. How shall I get so much rice?"

CC Madhya 3.87: "Whatever You have, though it be a palmful of rice, please eat it and get up. Don't show Your madness and strew the remnants of food here and there."

CC Madhya 3.88: In this way, Nityananda Prabhu and Lord Caitanya Mahaprabhu ate and talked with Advaita Acarya jokingly. After eating half of each vegetable preparation given to Him, Sri Caitanya Mahaprabhu abandoned it and went on to the next.

CC Madhya 3.89: As soon as half of the vegetable in the pot was finished, Advaita Acarya filled it up again. In this way, as the Lord finished half of a preparation, Advaita Acarya again and again filled it up.

CC Madhya 3.90: After filling a pot with vegetables, Advaita Acarya requested Them to eat more, and Caitanya Mahaprabhu said, "How much more can I go on eating?"

CC Madhya 3.91: Advaita Acarya said, "Please do not give up whatever I have already given You. Now, whatever I am giving, You may eat half and leave half."

CC Madhya 3.92: In this way, by submitting various humble requests, Advaita Acarya made Sri Caitanya Mahaprabhu and Lord Nityananda eat. Thus Caitanya Mahaprabhu fulfilled all the desires of Advaita Acarya.

CC Madhya 3.93: Again Nityananda Prabhu jokingly said, "My belly is not yet filled up. Please take away Your food. I have not taken the least of it."

CC Madhya 3.94: After saying this, Nityananda Prabhu took a handful of rice and threw it on the floor in front of Him, as if He were angry.

CC Madhya 3.95: When two or four pieces of the thrown rice touched His body, Advaita Acarya began to dance in various ways with the rice still stuck to His body.

CC Madhya 3.96: When the rice thrown by Nityananda Prabhu touched His body, Advaita Acarya thought Himself purified by the touch of remnants thrown by Nityananda. Therefore He began dancing.

CC Madhya 3.97: Advaita Acarya jokingly said, "My dear Nityananda, I invited You, and indeed I have received the results. You have no fixed caste or dynasty. By nature You are a madman.

CC Madhya 3.98: "To make Me a madman like Yourself, You have thrown the remnants of Your food at Me. You did not even fear the fact that I am a brahmana."

CC Madhya 3.99: Nityananda Prabhu replied, "These are the remnants of food left by Lord Krsna. If You take them to be ordinary remnants, You have committed an offense."

CC Madhya 3.100: Srila Nityananda Prabhu continued, "If you invite at least one hundred sannyasis to Your home and feed them sumptuously, Your offense will be nullified."

CC Madhya 3.101: Advaita Acarya replied, "I shall never again invite another sannyasi, for it is a sannyasi who has spoiled all My brahminical smrti regulations."

CC Madhya 3.102: After this, Advaita Acarya made the Lords wash Their hands and mouths. He then took Them to a nice bed and made Them lie down to take rest.

CC Madhya 3.103: Sri Advaita Acarya fed the two Lords cloves and cardamom mixed with tulasi flowers. Thus there was a good flavor within Their mouths.

CC Madhya 3.104: Sri Advaita Acarya then smeared the bodies of the Lords with sandalwood pulp and then placed very fragrant flower garlands on Their chests.

CC Madhya 3.105: When the Lord lay down on the bed, Advaita Acarya waited to massage His legs, but the Lord was very hesitant and spoke as follows to Advaita Acarya.

CC Madhya 3.106: Sri Caitanya Mahaprabhu said, "Advaita Acarya, You have made Me dance in various ways. Now give up this practice. Go with Mukunda and Haridasa and accept Your lunch."

CC Madhya 3.107: Thereupon Advaita Acarya took prasadam with Mukunda and Haridasa, and they all wholeheartedly ate as much as they desired.

CC Madhya 3.108: When the people of Santipura heard that Lord Sri Caitanya Mahaprabhu was staying there, they all immediately came to see His lotus feet.

CC Madhya 3.109: Being very pleased, all the people loudly began to shout the holy name of the Lord, "Hari! Hari!" Indeed, they became struck with wonder upon seeing the beauty of the Lord.

CC Madhya 3.110: They saw Sri Caitanya Mahaprabhu's very fair-complexioned body and its bright luster, which conquered the brilliance of the sun. Over and above this was the beauty of the saffron garments that glittered upon His body.

CC Madhya 3.111: People came and went with great pleasure. There was no calculating how many people assembled there before the day was over.

CC Madhya 3.112: As soon as it was evening, Advaita Acarya began the congregational chanting. He even began to dance Himself, and the Lord saw the performance.

CC Madhya 3.113: When Advaita Acarya began to dance, Nityananda Prabhu began dancing behind Him. Haridasa Thakura, being very pleased, also began dancing behind Him.

CC Madhya 3.114: Advaita Acarya said, "'My dear friends, what shall I say? Today I have received the highest transcendental pleasure. After many, many days, Lord Krsna is in My house.'"

CC Madhya 3.115: Advaita Acarya led the sankirtana party, and with great pleasure He sang this verse. There was a manifestation of ecstatic perspiration, shivering, raised hairs, tears in the eyes and sometimes thundering and bellowing.

CC Madhya 3.116: While dancing, Advaita Acarya would sometimes turn around and around and catch the lotus feet of Sri Caitanya Mahaprabhu. Advaita Acarya would then speak to Him as follows.

CC Madhya 3.117: Sri Advaita Acarya would say, "Many days You escaped Me by bluffing. Now I have You in My home, and I will keep You bound up."

CC Madhya 3.118: So speaking, Advaita Acarya performed congregational chanting with great pleasure for three hours that night and danced all the time.

CC Madhya 3.119: When Advaita Acarya danced in that way, Lord Caitanya felt ecstatic love for Krsna, and because of His separation, the waves and flames of love increased.

CC Madhya 3.120: Being agitated by the ecstasy, Sri Caitanya Mahaprabhu suddenly fell to the ground. Seeing this, Advaita Acarya stopped dancing.

CC Madhya 3.121: When Mukunda saw the ecstasy of Sri Caitanya Mahaprabhu, he understood the feelings of the Lord and began to sing many stanzas augmenting the force of the Lord's ecstasy.

CC Madhya 3.122: Advaita Acarya raised the body of Sri Caitanya Mahaprabhu to help Him dance, but the Lord, after hearing the stanzas sung by Mukunda, could not be held due to His bodily symptoms.

CC Madhya 3.123: Tears fell from His eyes, and His whole body trembled. His bodily hairs stood on end, He perspired heavily, and His words faltered. Sometimes He stood, and sometimes He fell. And sometimes He cried.

CC Madhya 3.124: Mukunda sang, "My dear intimate friend! What has not happened to me! Due to the effects of the poison of love for Krsna, my body and mind have been severely afflicted.

CC Madhya 3.125: "My feeling is like this: My mind burns day and night, and I can get no rest. If there were someplace I could go to meet Krsna, I would immediately fly there."

CC Madhya 3.126: This stanza was sung by Mukunda in a very sweet voice, but as soon as Caitanya Mahaprabhu heard this stanza, His mind went to pieces.

CC Madhya 3.127: The transcendental ecstatic symptoms of disappointment, moroseness, pleasure, restlessness, pride and humility all began to fight like soldiers within the Lord.

CC Madhya 3.128: The entire body of Lord Sri Caitanya Mahaprabhu began to totter due to the onslaught of various ecstatic symptoms. As a result, He immediately fell to the ground, and His breathing almost stopped.

CC Madhya 3.129: Upon seeing the condition of the Lord, all the devotees became very anxious. Then, suddenly, the Lord got up and began to make thundering sounds.

CC Madhya 3.130: Upon standing up, the Lord said, "Go on speaking! Go on speaking!" Thus He began to dance, overwhelmed with pleasure. No one could understand the strong waves of this ecstasy.

CC Madhya 3.131: Lord Nityananda began to walk with Caitanya Mahaprabhu to see that He would not fall, and Advaita Acarya and Haridasa Thakura followed Them, dancing.

CC Madhya 3.132: In this way the Lord danced for at least three hours. Sometimes the symptoms of ecstasy were visible, including pleasure, moroseness and many other waves of ecstatic emotional love.

CC Madhya 3.133: The Lord had been fasting for three days, and after that period He took eatables sumptuously. Thus when He danced and jumped high, He became a little fatigued.

CC Madhya 3.134: Being fully absorbed in love of Godhead, He would not understand His fatigue. But Nityananda Prabhu, catching Him, stopped His dancing.

CC Madhya 3.135: Although the Lord was fatigued, Nityananda Prabhu kept Him steady by holding Him. At that time Advaita Acarya suspended the chanting and, by rendering various services to the Lord, made Him lie down to take rest.

CC Madhya 3.136: For ten continuous days Advaita Acarya held feasting and chanting in the evening. He served the Lord in this way without any change.

CC Madhya 3.137: In the morning Candrasekhara seated Sacimata in a palanquin and brought her from her house with many devotees.

CC Madhya 3.138: In this way, all the people of the town of Nadia — including all women, boys and old men — came there. Thus the crowd increased.

CC Madhya 3.139: In the morning, after regular duties were completed and the Lord was chanting the Hare Krsna maha-mantra, the people accompanied Sacimata to the house of Advaita Acarya.

CC Madhya 3.140: As soon as mother Saci appeared on the scene, Caitanya Mahaprabhu fell before her like a stick. Mother Saci began to cry, taking the Lord on her lap.

CC Madhya 3.141: Upon seeing each other, they both became overwhelmed. Seeing the Lord's head without hair, mother Saci became greatly agitated.

CC Madhya 3.142: Out of love she began to caress the body of the Lord. Sometimes she kissed His face and tried to observe Him carefully, but because her eyes were filled with tears, she could not see.

CC Madhya 3.143: Understanding that Lord Caitanya had accepted the renounced order of life, Sacimata, crying, said to the Lord, "My darling Nimai, do not be cruel like Visvarupa, Your elder brother."

CC Madhya 3.144: Mother Saci continued, "After accepting the renounced order, Visvarupa never again gave me audience. If You do like Him, that will certainly be the death of me."

CC Madhya 3.145: The Lord replied, "My dear mother, please hear. This body belongs to you. I do not possess anything.

CC Madhya 3.146: "This body was raised by you, and it comes from you. I cannot repay this debt even in millions of births.

CC Madhya 3.147: "Knowingly or unknowingly I have accepted this renounced order. Still, I shall never be indifferent to you.

CC Madhya 3.148: "My dear mother, wherever you ask Me to stay I shall stay, and whatever you order I shall execute."

CC Madhya 3.149: Saying this, the Lord offered obeisances to His mother again and again, and mother Saci, being pleased, took Him again and again on her lap.

CC Madhya 3.150: Then Advaita Acarya took mother Saci within the house. The Lord was immediately ready to meet all the devotees.

CC Madhya 3.151: The Lord met all the devotees one after the other, and looking at everyone's face individually, He embraced them tightly.

CC Madhya 3.152: Although the devotees were unhappy at not seeing the Lord's hair, they nonetheless derived great happiness from seeing His beauty.

CC Madhya 3.153-155: Srivasa, Ramai, Vidyanidhi, Gadadhara, Gangadasa, Vakresvara, Murari, Suklambara, Buddhimanta Khan, Nandana, Sridhara, Vijaya, Vasudeva, Damodara, Mukunda, Sañjaya and all the others, however many I can mention — indeed, all the inhabitants of Navadvipa — arrived there, and the Lord met them with smiles and glances of mercy.

CC Madhya 3.156: Everyone was chanting the holy names of Hari and dancing. In this way the domicile of Advaita Acarya was converted into Sri Vaikuntha Puri.

CC Madhya 3.157: People came to see Sri Caitanya Mahaprabhu from various other villages nearby, as well as Navadvipa.

CC Madhya 3.158: To everyone who came to see the Lord from villages nearby, especially from Navadvipa, Advaita Acarya gave residential quarters, as well as all kinds of eatables, for many days. Indeed, He properly adjusted everything.

CC Madhya 3.159: The supplies of Advaita Acarya were inexhaustible and indestructible. As many goods and commodities as He used, just as many again appeared.

CC Madhya 3.160: From the day Sacimata arrived at the house of Advaita Acarya, she took charge of the cooking, and Sri Caitanya Mahaprabhu dined in the company of all the devotees.

CC Madhya 3.161: All the people who came there during the day saw Lord Caitanya Mahaprabhu and the friendly behavior of Advaita Acarya. At night they had the opportunity to see the Lord's dancing and hear His chanting.

CC Madhya 3.162: When the Lord performed kirtana, He manifested all kinds of transcendental symptoms. He appeared stunned and trembling, His hair stood on end, and His voice faltered. There were tears and devastation.

CC Madhya 3.163: Frequently the Lord would tumble to the ground. Seeing this, mother Saci would cry.

CC Madhya 3.164: Srimati Sacimata thought that the body of Nimai was being smashed when He fell down so. She cried, "Alas!" and petitioned Lord Visnu.

CC Madhya 3.165: "My dear Lord, kindly bestow this benediction as a result of whatever service I have rendered unto You from my childhood.

CC Madhya 3.166: "Whenever Nimai falls to the surface of the earth, please do not let Him feel any pain."

CC Madhya 3.167: When mother Saci was thus overwhelmed in maternal love for Lord Caitanya Mahaprabhu, she became transformed with happiness, fear and humility, as well as bodily symptoms.

CC Madhya 3.168: Since Advaita Acarya was giving alms and food to Lord Caitanya Mahaprabhu, the other devotees, headed by Srivasa Thakura, also desired to give Him alms and invite Him for lunch.

CC Madhya 3.169: Hearing these proposals made by other devotees of the Lord, mother Saci said to the devotees, "How many times shall I get the chance to see Nimai again?"

CC Madhya 3.170: Sacimata submitted, "As far as you are concerned, you can meet Nimai [Sri Caitanya Mahaprabhu] many times somewhere else, but what is the possibility of my ever meeting Him again? I shall have to remain at home. A sannyasi never returns to his home."

CC Madhya 3.171: Mother Saci appealed to all the devotees to give her this charity: As long as Sri Caitanya Mahaprabhu remained at the house of Advaita Acarya, only she would supply Him food.

CC Madhya 3.172: Hearing this appeal from mother Saci, all the devotees offered obeisances and said, "We all agree to whatever mother Saci desires."

CC Madhya 3.173: When Sri Caitanya Mahaprabhu saw His mother's great eagerness, He became a little agitated. He therefore assembled all the devotees present and spoke to them.

CC Madhya 3.174: Sri Caitanya Mahaprabhu informed them all, "Without your order, I tried to go to Vrndavana. There was some obstacle, however, and I had to return.

CC Madhya 3.175: "My dear friends, although I have suddenly accepted this renounced order, I still know that I shall never be indifferent to you.

CC Madhya 3.176: "My dear friends, as long as I remain manifest, I shall never give you up. Nor shall I be able to give up My mother.

CC Madhya 3.177: "After accepting sannyasa, it is not the duty of a sannyasi to remain at his birthplace, encircled by relatives.

CC Madhya 3.178: "Make some arrangement so that I may not leave you and at the same time people may not blame Me for remaining with relatives after taking sannyasa."

CC Madhya 3.179: After hearing Lord Caitanya's statement, all the devotees, headed by Advaita Acarya, approached mother Saci.

CC Madhya 3.180: When they submitted Lord Caitanya's statement, mother Saci, who is the mother of the universe, began to speak.

CC Madhya 3.181: Sacimata said, "It will be a great happiness for me if Nimai [Sri Caitanya Mahaprabhu] stays here. But at the same time, if someone blames Him, it will be my great unhappiness."

CC Madhya 3.182: Mother Saci said, "This consideration is good. In my opinion, if Nimai remains at Jagannatha Puri, He may not leave any one of us and at the same time can remain aloof as a sannyasi. Thus both purposes are fulfilled.

CC Madhya 3.183: "Since Jagannatha Puri and Navadvipa are intimately related — as if they were two rooms in the same house — people from Navadvipa generally go to Jagannatha Puri, and those in Jagannatha Puri go to Navadvipa. This going and coming will help carry news of Lord Caitanya. In this way I will be able to get news of Him.

CC Madhya 3.184: "All you devotees will be able to come and go, and sometimes He may also come to take His bath in the Ganges.

CC Madhya 3.185: "I do not care for my personal happiness or unhappiness, but only for His happiness. Indeed, I accept His happiness as my happiness."

CC Madhya 3.186: After hearing Sacimata, all the devotees offered her prayers and assured her that her order, like a Vedic injunction, could not be violated.

CC Madhya 3.187: All the devotees informed Lord Caitanya of Sacimata's decision. Hearing it, the Lord became very pleased.

CC Madhya 3.188: Lord Sri Caitanya Mahaprabhu offered respects to all the devotees present from Navadvipa and other towns, speaking to them as follows.

CC Madhya 3.189: "My dear friends, you are all My intimate friends. Now I am begging a favor of you. Please give it to Me."

CC Madhya 3.190: Lord Caitanya Mahaprabhu requested them all to return home and begin chanting the holy name congregationally. He also requested them to worship Krsna, chant His holy name and discuss His holy pastimes.

CC Madhya 3.191: After thus instructing the devotees, the Lord asked their permission to go to Jagannatha Puri. He assured them that at intervals He would come there and meet them again and again.

CC Madhya 3.192: In this way, Sri Caitanya Mahaprabhu, offering due respects to all the devotees and smiling very mildly, bade them farewell.

CC Madhya 3.193: After requesting all the devotees to return home, the Lord decided to go to Jagannatha Puri. At that time Haridasa Thakura began to cry and speak some pathetic words.

CC Madhya 3.194: Haridasa Thakura said, "You are going to Jagannatha Puri, and that is all right, but what will be my destination? I am not able to go to Jagannatha Puri."

CC Madhya 3.195: "Because I am the lowest among men, I shall not be able to see You. How shall I maintain my sinful life?"

CC Madhya 3.196: The Lord replied to Haridasa Thakura, "Please check your humility. Just the sight of your humility very much agitates My mind."

CC Madhya 3.197: Lord Caitanya Mahaprabhu assured Haridasa Thakura that He would place a petition before Lord Jagannatha and that He would certainly take him there to Jagannatha Puri.

CC Madhya 3.198: After that, Advaita Acarya respectfully requested Lord Caitanya Mahaprabhu to show Him mercy by remaining another two or four days.

CC Madhya 3.199: Caitanya Mahaprabhu never violated the request of Advaita Acarya; therefore He remained at His home and did not leave immediately for Jagannatha Puri.

CC Madhya 3.200: Lord Caitanya's decision was received very happily by Advaita Acarya, mother Saci and all the devotees. Advaita Acarya celebrated every day with a great festival.

CC Madhya 3.201: During the day the devotees discussed subject matters concerning Krsna, and at night there was a great festival of congregational chanting at the house of Advaita Acarya.

CC Madhya 3.202: Mother Saci cooked with great pleasure, and Sri Caitanya Mahaprabhu, along with the devotees, accepted the prasadam with great pleasure.

CC Madhya 3.203: In this way all the opulences of Advaita Acarya — His faith, devotion, home, riches and everything else — were successfully utilized in the worship of Lord Caitanya Mahaprabhu.

CC Madhya 3.204: As mother Saci constantly saw the face of her son and fed Him, her own happiness increased and was indeed complete.

CC Madhya 3.205: In this way, at Advaita Acarya's house all the devotees met and passed some days together in a greatly festive mood.

CC Madhya 3.206: The next day, Lord Caitanya Mahāprabhu requested all the devotees to return to their respective homes.

CC Madhya 3.207: Sri Caitanya Mahāprabhu also asked them to execute the congregational chanting of the holy name of the Lord at their homes, and He assured them that they would be able to meet Him again.

CC Madhya 3.208: Sri Caitanya Mahāprabhu told them, "Sometimes you will come to Jagannātha Puri, and sometimes I shall come bathe in the Ganges."

CC Madhya 3.209-210: Sri Advaita Acarya sent four persons — Nityānanda Gosāṇi, Jagadānanda Pandita, Damodara Pandita and Mukunda Datta — to accompany the Lord. After pacifying His mother, Sacimata, Sri Caitanya Mahāprabhu submitted prayers to her lotus feet.

CC Madhya 3.211: When everything was arranged, Lord Caitanya Mahāprabhu circumambulated His mother and then started for Jagannātha Puri. In the house of Advaita Acarya there arose tumultuous crying.

CC Madhya 3.212: Sri Caitanya Mahāprabhu was unaffected. He left swiftly, and Advaita Acarya followed Him, weeping.

CC Madhya 3.213: After He had followed Sri Caitanya Mahāprabhu for some distance, Advaita Acarya was petitioned by Sri Caitanya Mahāprabhu with folded hands. The Lord spoke the following sweet words.

CC Madhya 3.214: Sri Caitanya Mahāprabhu said, "Please pacify all the devotees and My mother. If You become agitated, no one will be able to continue to exist."

CC Madhya 3.215: Saying this, Sri Caitanya Mahāprabhu embraced Advaita Acarya and stopped Him from following any further. Then, without anxiety, He proceeded to Jagannātha Puri.

CC Madhya 3.216: The Lord, with the other four persons, went along the banks of the Ganges through the path of Chatrabhoga toward Niladri, Jagannātha Puri.

CC Madhya 3.217: In his book known as Caitanya-mangala [Caitanya-bhagavata], Vr̥ndavana dasa Thakura has elaborately described the Lord's passage to Jagannātha Puri.

CC Madhya 3.218: If one hears the activities of the Lord at the house of Advaita Acarya, he will certainly very soon attain the riches of love of Kṛṣṇa.

CC Madhya 3.219: Praying at the lotus feet of Sri Rupa and Sri Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Sri Caitanya-caritamṛta, following in their footsteps.



Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Madhya 4 Summary

CC Madhya 4.1: I offer my respectful obeisances unto Madhavendra Puri, who was given a pot of sweet rice stolen by Sri Gopinatha, celebrated thereafter as Ksira-cora. Being pleased by Madhavendra Puri's love, Sri Gopala, the Deity at Govardhana, appeared to the public vision.

CC Madhya 4.2: All glories to Lord Caitanya Mahaprabhu! All glories to Nityananda Prabhu! All glories to Advaita Prabhu! And all glories to all the devotees of Lord Caitanya!

CC Madhya 4.3-4: The Lord went to Jagannatha Puri and visited Lord Jagannatha's temple. He also met with Sarvabhauma Bhattacharya. All these pastimes have been very elaborately explained by Vrndavana dasa Thakura in his book Caitanya-bhagavata.

CC Madhya 4.5: By nature all the activities of Sri Caitanya Mahaprabhu are very wonderful and sweet, and when they are described by Vrndavana dasa Thakura, they become like a shower of nectar.

CC Madhya 4.6: Therefore I very humbly submit that since these incidents have already been nicely described by Vrndavana dasa Thakura, I would be very proud to repeat the same thing, and this would not be very good. I do not have such powers.

CC Madhya 4.7: I am therefore presenting only a synopsis of those events already described elaborately by Vrndavana dasa Thakura in his Caitanya-mangala [now known as Caitanya-bhagavata].

CC Madhya 4.8: Some of the incidents he did not describe elaborately but only summarized, and these I shall try to describe in this book.

CC Madhya 4.9: I thus offer my respectful obeisances unto the lotus feet of Vrndavana dasa Thakura. I hope that I will not offend his lotus feet by this action.

CC Madhya 4.10: Sri Caitanya Mahaprabhu proceeded toward Jagannatha Puri with four of His devotees, and He chanted the holy name of the Lord, the Hare Krsna mantra, with great eagerness.

CC Madhya 4.11: Each day Sri Caitanya Mahaprabhu personally went to a village and collected a great quantity of rice and other grains for the preparation of prasadam.

CC Madhya 4.12: There were many rivers on the way, and at each river there was a tax collector. They did not hinder the Lord, however, and He showed them mercy. Finally He reached the village of Remuna.

CC Madhya 4.13: The Deity of Gopinatha in the temple at Remuna was very attractive. Lord Caitanya visited the temple and offered His obeisances with great devotion.

CC Madhya 4.14: When Sri Caitanya Mahaprabhu offered His obeisances at the lotus feet of the Gopinatha Deity, the helmet of flowers on the head of Gopinatha fell down and landed on the head of Caitanya Mahaprabhu.

CC Madhya 4.15: When the Deity's helmet fell upon His head, Sri Caitanya Mahaprabhu became very pleased, and thus He chanted and danced in various ways with His devotees.

CC Madhya 4.16: All the servants of the Deity were struck with wonder due to Sri Caitanya Mahaprabhu's intense love, His exquisite beauty and His transcendental qualities.

CC Madhya 4.17: Because of their love for Sri Caitanya Mahaprabhu, they served Him in many ways, and that night the Lord stayed at the temple of Gopinatha.

CC Madhya 4.18: The Lord remained there because He was very eager to receive the remnants of sweet rice offered to the Gopinatha Deity, having heard a narration from His spiritual master, Isvara Puri, of what had once happened there.

CC Madhya 4.19: That Deity was known widely as Ksira-cora-gopinatha, and Caitanya Mahaprabhu told His devotees the story of how the Deity became so famous.

CC Madhya 4.20: Formerly the Deity had stolen a pot of sweet rice for Madhavendra Puri; therefore He became very famous as the Lord who stole the sweet rice.

CC Madhya 4.21: Once, Sri Madhavendra Puri traveled to Vrndavana, where he came upon the hill known as Govardhana.

CC Madhya 4.22: Madhavendra Puri was almost mad in his ecstasy of love of Godhead, and he did not know whether it was day or night. Sometimes he stood up, and sometimes he fell to the ground. He could not discriminate whether he was in a proper place or not.

CC Madhya 4.23: After circumambulating the hill, Madhavendra Puri went to Govinda-kunda and took his bath. He then sat beneath a tree to take his evening rest.

CC Madhya 4.24: While he was sitting beneath a tree, an unknown cowherd boy came with a pot of milk, placed it before Madhavendra Puri and, smiling, addressed him as follows.

CC Madhya 4.25: "O Madhavendra Puri, please drink the milk I have brought. Why don't you beg some food to eat? What kind of meditation are you undergoing?"

CC Madhya 4.26: When he saw the beauty of that boy, Madhavendra Puri became very satisfied. Hearing His sweet words, he forgot all hunger and thirst.

CC Madhya 4.27: Madhavendra Puri said, "Who are You? Where do You reside? And how did You know that I was fasting?"

CC Madhya 4.28: The boy replied, "Sir, I am a cowherd boy, and I reside in this village. In My village, no one fasts.

CC Madhya 4.29: "In this village a person can beg food from others and thus eat. Some people drink only milk, but if a person does not ask anyone for food, I supply him all his eatables.

CC Madhya 4.30: "The women who come here to take water saw you, and they supplied Me with this milk and sent Me to you."

CC Madhya 4.31: The boy continued, "I must go very soon to milk the cows, but I shall return and take back this milk pot from you."

CC Madhya 4.32: Saying this, the boy left the place. Indeed, He suddenly could be seen no more, and Madhavendra Puri's heart was filled with wonder.

CC Madhya 4.33: After drinking the milk, Madhavendra Puri washed the pot and put it aside. He looked toward the path, but the boy never returned.

CC Madhya 4.34: Madhavendra Puri could not sleep. He sat and chanted the Hare Krsna maha-mantra, and at the end of the night he dozed a little, and his external activities stopped.

CC Madhya 4.35: In a dream Madhavendra Puri saw the very same boy. The boy came before him and, holding his hand, took him to a bush in the jungle.

CC Madhya 4.36: The boy showed Madhavendra Puri the bush and said, "I reside in this bush, and because of this I suffer very much from severe cold, rain showers, winds and scorching heat.

CC Madhya 4.37: "Please bring the people of the village and get them to take Me out of this bush. Then have them situate Me nicely on top of the hill.

CC Madhya 4.38: "Please construct a temple on top of that hill," the boy continued, "and install Me in that temple. After this, wash Me with large quantities of cold water so that My body may be cleansed.

CC Madhya 4.39: "For many days I have been observing you, and I have been wondering, 'When will Madhavendra Puri come here to serve Me?'

CC Madhya 4.40: "I have accepted your service due to your ecstatic love for Me. Thus I shall appear, and by My audience all fallen souls will be delivered.

CC Madhya 4.41: "My name is Gopala. I am the lifter of Govardhana Hill. I was installed by Vajra, and here I am the authority.

CC Madhya 4.42: "When the Muslims attacked, the priest who was serving Me hid Me in this bush in the jungle. Then he ran away out of fear of the attack.

CC Madhya 4.43: "Since the priest went away, I have been staying in this bush. It is very good that you have come here. Now just remove Me with care."

CC Madhya 4.44: After saying this, the boy disappeared. Then Madhavendra Puri woke up and began to consider his dream.

CC Madhya 4.45: Madhavendra Puri began to lament, "I saw Lord Krsna directly, but I could not recognize Him!" Thus he fell down on the ground in ecstatic love.

CC Madhya 4.46: Madhavendra Puri cried for some time, but then he fixed his mind on executing the order of Gopala. Thus he became tranquil.

CC Madhya 4.47: After taking his morning bath, Madhavendra Puri entered the village and assembled all the people. Then he spoke as follows.

CC Madhya 4.48: "The proprietor of this village, Govardhana-dhari, is lying in the bushes. Let us go there and rescue Him from that place.

CC Madhya 4.49: "The bushes are very dense, and we will not be able to enter the jungle.

Therefore take choppers and spades to clear the way."

CC Madhya 4.50: After hearing this, all the people accompanied Madhavendra Puri with great pleasure. According to his directions, they cut down bushes, cleared a path and entered the jungle.

CC Madhya 4.51: When they saw the Deity covered with dirt and grass, they were all struck with wonder and pleasure.

CC Madhya 4.52: After they had cleansed the body of the Deity, some of them said, "The Deity is very heavy. No single person can move Him."

CC Madhya 4.53: Since the Deity was very heavy, some of the stronger men assembled to carry Him to the top of the hill. Madhavendra Puri also went there.

CC Madhya 4.54: A big stone was made into a throne, and the Deity was installed upon it. Another big stone was placed behind the Deity for support.

CC Madhya 4.55: All the brahmana priests of the village gathered together with nine waterpots, and water from Govinda-kunda lake was brought there and filtered.

CC Madhya 4.56: When the Deity was being installed, nine hundred pots of water were brought from Govinda-kunda. There were musical sounds of bugles and drums and the singing of women.

CC Madhya 4.57: During the festival at the installation ceremony, some people sang and some danced. All the milk, yogurt and clarified butter in the village was brought to the festival.

CC Madhya 4.58: Various foods and sweetmeats, as well as other kinds of presentations, were brought there. I am unable to describe all these.

CC Madhya 4.59: The villagers brought a large quantity of tulasi leaves, flowers, and various kinds of garments. Then Śrī Madhavendra Puri personally began the abhiseka [bathing ceremony].

CC Madhya 4.60: After all inauspicious things were driven away by the chanting of the mantra, the Deity's bathing ceremony started. First the Deity was massaged with a large quantity of oil, so that His body became very glossy.

CC Madhya 4.61: After the first bathing, further bathings were conducted with pañca-gavya and then with pañcamṛta. Then the maha-snana was performed with ghee and water, which had been brought in one hundred pots.

CC Madhya 4.62: After the maha-snana was finished, the Deity was again massaged with scented oil and His body made glossy. Then the last bathing ceremony was performed with scented water kept within a conchshell.

CC Madhya 4.63: After the body of the Deity was cleansed, He was dressed very nicely with new garments. Then sandalwood pulp, tulasi garlands and other fragrant flower garlands were placed upon the body of the Deity.

CC Madhya 4.64: After the bathing ceremony was finished, incense and lamps were burned and all kinds of food offered before the Deity. These foods included yogurt, milk and as many sweetmeats as were received.

CC Madhya 4.65: The Deity was first offered many varieties of food, then scented drinking water in new pots, and then water for washing the mouth. Finally pan mixed with a variety of spices was offered.

CC Madhya 4.66: After the last offering of tambula and pan, bhoga-aratrika was performed. Finally everyone offered various prayers and then obeisances, falling flat before the Deity in full surrender.

CC Madhya 4.67: As soon as the people of the village had understood that the Deity was going to be installed, they had brought their entire stocks of rice, dhal and wheat flour. They brought such large quantities that the entire surface of the top of the hill was filled.

CC Madhya 4.68: When the villagers brought their stock of rice, dhal and flour, the potters of the village brought all kinds of cooking pots, and in the morning the cooking began.

CC Madhya 4.69: Ten brahmanas cooked the food grains, and five brahmanas cooked both dry and liquid vegetables.

CC Madhya 4.70: The vegetable preparations were made from various kinds of spinach, roots and fruits collected from the forest, and someone had made bada and badi by mashing dhal. In this way the brahmanas prepared all kinds of food.

CC Madhya 4.71: Five to seven men had prepared a huge quantity of chapatis, which were sufficiently covered with ghee [clarified butter], as were all the vegetables, rice and dhal.

CC Madhya 4.72: All the cooked rice was stacked on palasa leaves, which were on new cloths spread over the ground.

CC Madhya 4.73: Around the stack of cooked rice were stacks of chapatis, and all the vegetables and liquid vegetable preparations were placed in different pots and put around them.

CC Madhya 4.74: Pots of yogurt, milk, buttermilk and sikharini, sweet rice, cream and solid cream were placed alongside the vegetables.

CC Madhya 4.75: In this way the Annakuta ceremony was performed, and Madhavendra Puri Gosvami personally offered everything to Gopala.

CC Madhya 4.76: Many waterpots were filled with scented water for drinking, and Lord Sri Gopala, who had been hungry for many days, ate everything offered to Him.

CC Madhya 4.77: Although Sri Gopala ate everything offered, still, by the touch of His transcendental hand, everything remained as before.

CC Madhya 4.78: How Gopala ate everything while the food remained the same was transcendently perceived by Madhavendra Puri Gosvami; nothing remains a secret to the devotees of the Lord.

CC Madhya 4.79: The wonderful festival and installation of Sri Gopalaji was arranged in one day. Certainly all this was accomplished by the potency of Gopala. No one but a devotee can understand this.

CC Madhya 4.80: Madhavendra Puri offered water to Gopala for washing His mouth, and he gave Him betel nuts to chew. Then, while arati was performed, all the people chanted, "Jaya,

Jaya!" ["All glories to Gopala!"].

CC Madhya 4.81: Arranging for the Lord's rest, Sri Madhavendra Puri brought a new cot, and over this he spread a new bedspread and thus made the bed ready.

CC Madhya 4.82: A temporary temple was constructed by covering the bed all around with a straw mattress. Thus there was a bed and a straw mattress to cover it.

CC Madhya 4.83: After the Lord was laid down to rest on the bed, Madhavendra Puri gathered all the brahmanas who had prepared the prasadam and said to them, "Now feed everyone sumptuously, from the children on up to the aged!"

CC Madhya 4.84: All the people gathered there sat down to honor the prasadam, and by and by they took food. All the brahmanas and their wives were fed first.

CC Madhya 4.85: Those who took prasadam included not only the people of Govardhana village but also those who came from other villages. They also saw the Deity of Gopala and were offered prasadam to eat.

CC Madhya 4.86: Seeing the influence of Madhavendra Puri, all the people gathered there were struck with wonder. They saw that the Annakuta ceremony, which had been performed before during the time of Krsna, was now taking place again by the mercy of Sri Madhavendra Puri.

CC Madhya 4.87: All the brahmanas present on that occasion were initiated by Madhavendra Puri into the Vaisnava cult, and Madhavendra Puri engaged them in different types of service.

CC Madhya 4.88: After taking rest, the Deity must be awakened at the end of the day, and immediately some food and some water must be offered to Him.

CC Madhya 4.89: When it was advertised throughout the country that Lord Gopala had appeared atop Govardhana Hill, all the people from neighboring villages came to see the Deity.

CC Madhya 4.90: One village after another was pleased to beg Madhavendra Puri to allot them one day to perform the Annakuta ceremony. Thus, day after day, the Annakuta ceremony was performed for some time.

CC Madhya 4.91: Sri Madhavendra Puri did not eat anything throughout the day, but at night, after laying the Deity down to rest, he took a milk preparation.

CC Madhya 4.92: The next morning, the rendering of service to the Deity began again, and people from one village arrived with all kinds of food grains.

CC Madhya 4.93: The inhabitants of the village brought to the Deity of Gopala as much food grains, ghee, yogurt and milk as they had in their village.

CC Madhya 4.94: The next day, almost as before, there was an Annakuta ceremony. All the brahmanas prepared foods and Gopala accepted them.

CC Madhya 4.95: The ideal place to execute Krsna consciousness is Vrajabhumi, or Vrndavana, where the people are naturally inclined to love Krsna and Krsna is naturally inclined to love them.

CC Madhya 4.96: Throngs of people came from different villages to see the Deity of Gopala,

and they took maha-prasadam sumptuously. When they saw the superexcellent form of Lord Gopala, all their lamentation and unhappiness disappeared.

CC Madhya 4.97: All the villages in neighboring Vrajabhumi [Vrndavana] became aware of the appearance of Gopala, and all the people from these villages came to see Him. Day after day they all performed the Annakuta ceremony.

CC Madhya 4.98: In this way not only the neighboring villages but all the other provinces came to know of Gopala's appearance. Thus people came from all over, bringing a variety of presentations.

CC Madhya 4.99: The people of Mathura, who are very big capitalists, also brought various presentations and offered them before the Deity in devotional service.

CC Madhya 4.100: Thus countless presentations of gold, silver, garments, scented articles and eatables arrived. The store of Gopala increased daily.

CC Madhya 4.101: One very rich ksatriya of the royal order constructed a temple, someone made cooking utensils, and someone constructed boundary walls.

CC Madhya 4.102: Each and every family residing in the land of Vrajabhumi contributed one cow. In this way, thousands of cows became the property of Gopala.

CC Madhya 4.103: Eventually two brahmanas in the renounced order arrived from Bengal, and Madhavendra Puri, who liked them very much, kept them in Vrndavana and gave them all kinds of comforts.

CC Madhya 4.104: These two were then initiated by Madhavendra Puri, and he entrusted them with the daily service of the Lord. This service was performed continuously, and the worship of the Deity became very gorgeous. Thus Madhavendra Puri was very pleased.

CC Madhya 4.105: In this way the Deity worship in the temple was very gorgeously performed for two years. Then one day Madhavendra Puri had a dream.

CC Madhya 4.106: In his dream, Madhavendra Puri saw Gopala, who said, "My bodily temperature still has not decreased. Please bring sandalwood from the Malaya province and smear the pulp over My body to cool Me.

CC Madhya 4.107: "Bring sandalwood pulp from Jagannatha Puri. Kindly go quickly. Since no one else can do it, you must."

CC Madhya 4.108: After having this dream, Madhavendra Puri Gosvami became very glad due to ecstasy of love of Godhead, and in order to execute the command of the Lord, he started east toward Bengal.

CC Madhya 4.109: Before leaving, Madhavendra Puri made all arrangements for regular Deity worship, and he engaged different people in various duties. Then, taking up the order of Gopala, he started for Bengal.

CC Madhya 4.110: When Madhavendra Puri arrived at the house of Advaita Acarya in Santipura, the Acarya became very pleased upon seeing the ecstatic love of Godhead manifest in Madhavendra Puri.

CC Madhya 4.111: Advaita Acarya begged to be initiated by Madhavendra Puri. After initiating

Him, Madhavendra Puri started for South India.

CC Madhya 4.112: Going into South India, Sri Madhavendra Puri visited Remuna, where Gopinatha is situated. Upon seeing the beauty of the Deity, Madhavendra Puri was overwhelmed.

CC Madhya 4.113: In the corridor of the temple, from which people generally viewed the Deity, Madhavendra Puri chanted and danced. Then he sat down there and asked a brahmana what kinds of foods they offered to the Deity.

CC Madhya 4.114: From the excellence of the arrangements, Madhavendra Puri understood by deduction that only the best food was offered.

CC Madhya 4.115: Madhavendra Puri thought, "I shall inquire from the priest what foods are offered to Gopinatha so that by making arrangements in our kitchen, we can offer similar foods to Sri Gopala."

CC Madhya 4.116: When the brahmana priest was questioned about this matter, he explained in detail what kinds of foods were offered to the Deity of Gopinatha.

CC Madhya 4.117: The brahmana priest said, "In the evening the Deity is offered sweet rice in twelve earthen pots. Because the taste is as good as nectar [amrta], it is named amrta-keli.

CC Madhya 4.118: "This sweet rice is celebrated throughout the world as gopinatha-ksira. It is not offered anywhere else in the world."

CC Madhya 4.119: While Madhavendra Puri was talking with the brahmana priest, the sweet rice was placed before the Deity as an offering. Hearing this, Madhavendra Puri thought as follows.

CC Madhya 4.120: "If, without my asking, a little sweet rice is given to me, I can then taste it and make a similar preparation to offer my Lord Gopala."

CC Madhya 4.121: Madhavendra Puri became greatly ashamed when he desired to taste the sweet rice, and he immediately began to think of Lord Visnu. While he was thus thinking of Lord Visnu, the offering was completed, and the arati ceremony began.

CC Madhya 4.122: After the arati was finished, Madhavendra Puri offered his obeisances to the Deity and then left the temple. He did not say anything more to anyone.

CC Madhya 4.123: Madhavendra Puri avoided begging. He was completely unattached and indifferent to material things. If, without his begging, someone offered him some food, he would eat; otherwise he would fast.

CC Madhya 4.124: A like Madhavendra Puri is always satisfied in the loving service of the Lord. Material hunger and thirst cannot impede his activities. When he desired to taste a little sweet rice offered to the Deity, he considered that he had committed an offense by desiring to eat what was being offered to the Deity.

CC Madhya 4.125: Madhavendra Puri left the temple and sat down in the village marketplace, which was vacant. Sitting there, he began to chant. In the meantime, the temple priest laid the Deity down to rest.

CC Madhya 4.126: Finishing his daily duties, the priest went to take rest. In a dream he saw

the Gopinatha Deity come to talk to him, and He spoke as follows.

CC Madhya 4.127: "O priest, please get up and open the door of the temple. I have kept one pot of sweet rice for the sannyasi Madhavendra Puri.

CC Madhya 4.128: "This pot of sweet rice is just behind My cloth curtain. You did not see it because of My tricks.

CC Madhya 4.129: "A sannyasi named Madhavendra Puri is sitting in the vacant marketplace. Please take this pot of sweet rice from behind Me and deliver it to him."

CC Madhya 4.130: Awakening from the dream, the priest immediately rose from bed and thought it wise to take a bath before entering the Deity's room. He then opened the temple door.

CC Madhya 4.131: According to the Deity's directions, the priest found the pot of sweet rice behind the cloth curtain. He removed the pot and mopped up the place where it had been kept. He then went out of the temple.

CC Madhya 4.132: Closing the door of the temple, he went to the village with the pot of sweet rice. He called out in every stall in search of Madhavendra Puri.

CC Madhya 4.133: Holding the pot of sweet rice, the priest called, "Will he whose name is Madhavendra Puri please come and take this pot! Gopinatha has stolen this pot of sweet rice for you!"

CC Madhya 4.134: The priest continued, "Would the sannyasi whose name is Madhavendra Puri please come and take this pot of sweet rice and enjoy the prasadam with great happiness! You are the most fortunate person within these three worlds!"

CC Madhya 4.135: Hearing this invitation, Madhavendra Puri came out and identified himself. The priest then delivered the pot of sweet rice and offered his obeisances, falling flat before him.

CC Madhya 4.136: When the story about the pot of sweet rice was explained to him in detail, Sri Madhavendra Puri at once became absorbed in ecstatic love of Krsna.

CC Madhya 4.137: Upon seeing the ecstatic loving symptoms manifest in Madhavendra Puri, the priest was struck with wonder. He could understand why Krsna had become so much obliged to him, and he saw that Krsna's action was befitting.

CC Madhya 4.138: The priest offered his obeisances to Madhavendra Puri and returned to the temple. Then, in ecstasy, Madhavendra Puri ate the sweet rice offered to him by Krsna.

CC Madhya 4.139: After this, Madhavendra Puri washed the pot and broke it into pieces. He then bound all the pieces in his outer cloth and kept them nicely.

CC Madhya 4.140: Each day, Madhavendra Puri would eat one piece of that earthen pot, and after eating it he would immediately be overwhelmed with ecstasy. These are wonderful stories.

CC Madhya 4.141: Having broken the pot and bound the pieces in his cloth, Madhavendra Puri began to think, "The Lord has given me a pot of sweet rice, and when the people hear of this tomorrow morning, there will be great crowds."

CC Madhya 4.142: Thinking this, Sri Madhavendra Puri offered his obeisances to Gopinatha on the spot and left Remuna before morning.

CC Madhya 4.143: Walking and walking, Madhavendra Puri finally reached Jagannatha Puri, which is also known as Nilacala. There he saw Lord Jagannatha and was overwhelmed with loving ecstasy.

CC Madhya 4.144: When Madhavendra Puri was overwhelmed in the ecstasy of love of Godhead, he sometimes stood up and sometimes fell to the ground. Sometimes he laughed, danced and sang. In this way he enjoyed transcendental bliss by seeing the Jagannatha Deity.

CC Madhya 4.145: When Madhavendra Puri came to Jagannatha Puri, people were aware of his transcendental reputation. Therefore crowds of people came and offered him all sorts of respect in devotion.

CC Madhya 4.146: Even though one may not like it, reputation, as ordained by providence, comes to him. Indeed, one's transcendental reputation is known throughout the entire world.

CC Madhya 4.147: Being afraid of his reputation [pratistha], Madhavendra Puri fled from Remuna. But the reputation brought by love of Godhead is so sublime that it goes along with the devotee, as if following him.

CC Madhya 4.148: Madhavendra Puri wanted to leave Jagannatha Puri because the people were honoring him as a great devotee; however, this threatened to hinder his collecting sandalwood for the Gopala Deity.

CC Madhya 4.149: Sri Madhavendra Puri told all the servants of Lord Jagannatha and all the great devotees there the story of the appearance of Sri Gopala.

CC Madhya 4.150: When all the devotees at Jagannatha Puri heard that the Gopala Deity wanted sandalwood, in great pleasure they all endeavored to collect it.

CC Madhya 4.151: Those who were acquainted with government officers met with them and begged for camphor and sandalwood, which they collected.

CC Madhya 4.152: One brahmana and one servant were given to Madhavendra Puri just to carry the sandalwood. He was also given the necessary traveling expenses.

CC Madhya 4.153: To get past the toll collectors along the way, Madhavendra Puri was supplied with the necessary release papers from government officers. The papers were placed in his hand.

CC Madhya 4.154: In this way Madhavendra Puri started for Vrndavana with the burden of sandalwood, and after some days he again reached the village of Remuna and the Gopinatha temple there.

CC Madhya 4.155: When Madhavendra Puri reached the temple of Gopinatha, he offered his respectful obeisances many times at the lotus feet of the Lord. In the ecstasy of love, he began to dance and sing without cessation.

CC Madhya 4.156: When the priest of Gopinatha saw Madhavendra Puri again, he offered all respects to him and, giving him the sweet rice prasadam, made him eat.

CC Madhya 4.157: Madhavendra Puri took rest that night in the temple, but toward the end of

the night he had another dream.

CC Madhya 4.158: Madhavendra Puri dreamed that Gopala came before him and said, "O Madhavendra Puri, I have already received all the sandalwood and camphor.

CC Madhya 4.159: "Now just grind all the sandalwood together with the camphor and then smear the pulp on the body of Gopinatha daily until it is finished.

CC Madhya 4.160: "There is no difference between My body and Gopinatha's body. They are one and the same. Therefore if you smear the sandalwood pulp on the body of Gopinatha, you will naturally also smear it on My body. Thus the temperature of My body will be reduced.

CC Madhya 4.161: "You should not hesitate to act according to My order. Believing in Me, just do what is needed."

CC Madhya 4.162: After giving these instructions, Gopala disappeared, and Madhavendra Puri awoke. He immediately called for all the servants of Gopinatha, and they came before him.

CC Madhya 4.163: Madhavendra Puri said, "Smear the body of Gopinatha with this camphor and sandalwood I have brought for Gopala in Vrndavana. Do this regularly every day.

CC Madhya 4.164: "If the sandalwood pulp is smeared over the body of Gopinatha, then Gopala will be cooled. After all, the Supreme Personality of Godhead is completely independent; His order is all-powerful."

CC Madhya 4.165: The servants of Gopinatha became very pleased to hear that in the summer all the sandalwood pulp would be used to anoint the body of Gopinatha.

CC Madhya 4.166: Madhavendra Puri said, "These two assistants will regularly grind the sandalwood, and you should also get two other people to help. I shall pay their salaries."

CC Madhya 4.167: In this way Gopinathaji was supplied ground sandalwood pulp daily. The servants of Gopinatha were very pleased with this.

CC Madhya 4.168: In this way the sandalwood pulp was smeared over the body of Gopinatha until the whole stock was finished. Madhavendra Puri stayed there until that time.

CC Madhya 4.169: At the end of summer Madhavendra Puri returned to Jagannatha Puri, where he remained with great pleasure during the whole period of Caturmasya.

CC Madhya 4.170: Thus Sri Caitanya Mahaprabhu personally praised the nectarean characteristics of Madhavendra Puri, and while He related all this to the devotees, He personally relished it.

CC Madhya 4.171: Lord Sri Caitanya Mahaprabhu asked Nityananda Prabhu to judge whether there was anyone within the world as fortunate as Madhavendra Puri.

CC Madhya 4.172: Sri Caitanya Mahaprabhu said, "Madhavendra Puri was so fortunate that Krsna personally appeared before him on the plea of delivering milk. Three times the Lord gave orders to Madhavendra Puri in dreams.

CC Madhya 4.173: "Being obliged because of the loving affairs of Madhavendra Puri, Lord Krsna Himself appeared as the Gopala Deity, and, accepting his service, He liberated the whole world.

CC Madhya 4.174: "On account of Madhavendra Puri, Lord Gopinatha stole the pot of sweet rice. Thus He became famous as Ksira-cora [the thief who stole the sweet rice]."

CC Madhya 4.175: "Madhavendra Puri smeared the sandalwood pulp over the body of Gopinatha, and in this way he was overpowered with love of Godhead."

CC Madhya 4.176: "In the provinces of India governed by the Muslims, there was much inconvenience in traveling with sandalwood and camphor. Because of this, Madhavendra Puri might have gotten into trouble. This became known to the Gopala Deity."

CC Madhya 4.177: "The Lord is very merciful and attached to His devotees, so when Gopinatha was covered with sandalwood pulp, Madhavendra Puri's labor became successful."

CC Madhya 4.178: Caitanya Mahaprabhu placed the standard of Madhavendra Puri's intense love before Nityananda Prabhu for judgment. "All his loving activities are uncommon," Caitanya Mahaprabhu said. "Indeed, one is struck with wonder to hear of his activities."

CC Madhya 4.179: Caitanya Mahaprabhu continued, "Sri Madhavendra Puri used to remain alone. He was completely renounced and always very silent. He was uninterested in everything material, and for fear of talking about mundane things, he always lived without a companion."

CC Madhya 4.180: "After receiving the transcendental orders of Gopala, this great personality traveled thousands of miles just to collect sandalwood by begging."

CC Madhya 4.181: "Although Madhavendra Puri was hungry, he would not beg food to eat. This renounced person carried a load of sandalwood for the sake of Sri Gopala."

CC Madhya 4.182: "Without considering his personal comforts, Madhavendra Puri carried one maund [about eighty-two pounds] of sandalwood and twenty tolas [about eight ounces] of camphor to smear over the body of Gopala. This transcendental pleasure was sufficient for him."

CC Madhya 4.183: "Since there were restrictions against taking the sandalwood out of the Orissa province, the toll official confiscated the stock, but Madhavendra Puri showed him the release papers given by the government and consequently escaped difficulties."

CC Madhya 4.184: "Madhavendra Puri was not at all anxious during the long journey to Vrndavana through the provinces governed by the Muslims and filled with unlimited numbers of watchmen."

CC Madhya 4.185: "Although Madhavendra Puri did not have a farthing with him, he was not afraid to pass by the toll officers. His only enjoyment was in carrying the load of sandalwood to Vrndavana for Gopala."

CC Madhya 4.186: "This is the natural result of intense love of Godhead. The devotee does not consider personal inconveniences or impediments. In all circumstances he wants to serve the Supreme Personality of Godhead."

CC Madhya 4.187: "Sri Gopala wanted to show how intensely Madhavendra Puri loved Krsna; therefore He asked him to go to Nilacala to fetch sandalwood and camphor."

CC Madhya 4.188: "With great trouble and after much labor, Madhavendra Puri brought the load of sandalwood to Remuna. However, he was still very pleased; he discounted all the difficulties."

CC Madhya 4.189: "To test the intense love of Madhavendra Puri, Gopala, the Supreme Personality of Godhead, ordered him to bring sandalwood from Nilacala, and when Madhavendra Puri passed this examination, the Lord became very merciful to him.

CC Madhya 4.190: "Such behavior exhibited in loving service between the devotee and the devotee's lovable object, Sri Krsna, is transcendental. It is not possible for a common man to understand. Common men do not even have the capacity."

CC Madhya 4.191: After saying this, Lord Caitanya Mahaprabhu read the famous verse of Madhavendra Puri. That verse is just like the moon. It has spread illumination all over the world.

CC Madhya 4.192: Continuous rubbing increases the aroma of Malaya sandalwood. Similarly, consideration of this verse increases one's understanding of its importance.

CC Madhya 4.193: As the Kaustubha-mani is considered the most precious of valuable stones, this verse is similarly considered the best of poems dealing with the mellows of devotional service.

CC Madhya 4.194: Actually this verse was spoken by Srimati Radharani Herself, and by Her mercy only was it manifest in the words of Madhavendra Puri.

CC Madhya 4.195: Only Sri Caitanya Mahaprabhu has tasted the poetry of this verse. No fourth man is capable of understanding it.

CC Madhya 4.196: Madhavendra Puri recited this verse again and again at the end of his material existence. Thus uttering this verse, he attained the ultimate goal of life.

CC Madhya 4.197: "O My Lord! O most merciful master! O master of Mathura! When shall I see You again? Because of My not seeing You, My agitated heart has become unsteady. O most beloved one, what shall I do now?"

CC Madhya 4.198: When Sri Caitanya Mahaprabhu recited this verse, He immediately fell to the ground unconscious. He was overwhelmed and had no control over Himself.

CC Madhya 4.199: When Lord Sri Caitanya Mahaprabhu fell to the ground in ecstatic love, Lord Nityananda quickly took Him on His lap. Crying, Caitanya Mahaprabhu then got up again.

CC Madhya 4.200: Exhibiting ecstatic emotions, the Lord began to run here and there, making resounding noises. Sometimes He laughed, and sometimes He cried, and sometimes He danced and sang.

CC Madhya 4.201: Caitanya Mahaprabhu could not recite the whole verse. He simply said, "Ayi dina! Ayi dina!" repeatedly. Thus He could not speak, and profuse tears were in His eyes.

CC Madhya 4.202: Trembling, perspiration, jubilant tears, shock, fading of the bodily luster, disappointment, moroseness, loss of memory, pride, joy and humility were all visible in Sri Caitanya Mahaprabhu's body.

CC Madhya 4.203: This verse uncovered the door of ecstatic love, and when it was exhibited, all the servants of Gopinatha saw Caitanya Mahaprabhu dance in ecstasy.

CC Madhya 4.204: When many people crowded around Sri Caitanya Mahaprabhu, He regained His external senses. In the meantime, the offering to the Deity had been finished, and there was a resounding arati performance.

CC Madhya 4.205: When the Deities were laid down to rest, the priest came out of the temple and offered all twelve pots of sweet rice to Lord Caitanya Mahaprabhu.

CC Madhya 4.206: When all the pots of sweet rice, remnants left by Gopinatha, were placed before Sri Caitanya Mahaprabhu, He became very pleased. In order to feed the devotees, He accepted five of them.

CC Madhya 4.207: The seven remaining pots were pushed forward and delivered to the priest. Then the five pots of sweet rice the Lord had accepted were distributed among the five devotees, and they ate the prasadam.

CC Madhya 4.208: Being identical with the Gopinatha Deity, Sri Caitanya Mahaprabhu had already tasted and eaten the pots of sweet rice. Yet just to manifest devotional service, He again ate the pots of sweet rice as a devotee.

CC Madhya 4.209: Sri Caitanya Mahaprabhu passed that night at the temple engaged in congregational chanting. In the morning, after seeing the mangala-arati performance, He departed.

CC Madhya 4.210: In this way, Lord Sri Caitanya Mahaprabhu personally tasted with His own mouth the transcendental qualities of Gopalaji, Gopinatha and Sri Madhavendra Puri.

CC Madhya 4.211: Thus I have described both the transcendental glories of Lord Caitanya Mahaprabhu's affection for His devotees and the highest limit of ecstatic love of God.

CC Madhya 4.212: One who hears this narration with faith and devotion attains the treasure of love of Godhead at the lotus feet of Sri Krsna.

CC Madhya 4.213: Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Madhya 5 Summary

CC Madhya 5.1: I offer my respectful obeisances unto the Supreme Personality of God [brahmanya-deva], who appeared as Saksi-gopala to benefit a brahmana. For one hundred days He traveled through the country, walking on His own legs. Thus His activities are wonderful.

CC Madhya 5.2: All glories to Lord Sri Caitanya Mahaprabhu! All glories to Lord Nityananda Prabhu! All glories to Sri Advaita Prabhu! And all glories to all the devotees of Sri Caitanya Mahaprabhu!

CC Madhya 5.3: Walking and walking, Sri Caitanya Mahaprabhu and His party finally arrived at Yajapura, on the river Vaitarani. There He saw the temple of Varahadeva and offered His obeisances unto Him.

CC Madhya 5.4: In the temple of Varahadeva, Sri Caitanya Mahaprabhu engaged in chanting and dancing and offered prayers. He passed that night in the temple.

CC Madhya 5.5: Afterwards, Sri Caitanya Mahaprabhu went to the town of Kataka to see the temple of the witness Gopala. When He saw the Deity of Gopala, He was very much pleased by His beauty.

CC Madhya 5.6: While there, Sri Caitanya Mahaprabhu engaged in chanting and dancing for some time, and being overwhelmed, He offered many prayers to Gopala.

CC Madhya 5.7: That night Sri Caitanya Mahaprabhu stayed in the temple of Gopala, and along with all the devotees, He heard the narration of the witness Gopala with great pleasure.

CC Madhya 5.8: Previously, when Nityananda Prabhu had toured all over India to see different places of pilgrimage, He also had come to see Saksi-gopala at Kataka.

CC Madhya 5.9: At that time, Nityananda Prabhu had heard the story of Saksi-gopala from the townspeople. He now recited this again, and Lord Caitanya Mahaprabhu heard the narration with great pleasure.

CC Madhya 5.10: Formerly at Vidyanagara in South India there were two brahmanas who made a long tour to see different places of pilgrimage.

CC Madhya 5.11: First of all they visited Gaya, then Kasi, then Prayaga. Finally, with great pleasure, they came to Mathura.

CC Madhya 5.12: After reaching Mathura, they started visiting the different forests of Vrndavana and came to Govardhana Hill. They visited all twelve forests [vanas] and at last came to the town of Vrndavana.

CC Madhya 5.13: In the village of Pañcakrosi Vrndavana, at the site where the Govinda temple is now situated, there was a great temple where gorgeous worship of Gopala was performed.

CC Madhya 5.14: After taking baths at different bathing places along the river Yamuna, such as Kesi-ghata and Kaliya-ghata, the pilgrims visited the temple of Gopala. Afterwards, they took rest in that temple.

CC Madhya 5.15: The beauty of the Gopala Deity stole away their minds, and feeling great happiness, they remained there for two or four days.

CC Madhya 5.16: One of the two brahmanas was an old man, and the other was young. The young man was assisting the old one.

CC Madhya 5.17: Indeed, the young brahmana always rendered service to the older one, and the old man, being very satisfied with his service, was pleased with him.

CC Madhya 5.18: The older man told the younger, "You have rendered various types of service to me. You have assisted me in traveling to all these places of pilgrimage.

CC Madhya 5.19: "Even my own son does not render such service. By your mercy, I did not become fatigued while on this tour.

CC Madhya 5.20: "If I did not show you any respect, I would be ungrateful. Therefore, I promise to give you my daughter in charity."

CC Madhya 5.21: The younger brahmana replied, "My dear sir, please hear me. You are saying something very unusual. Such a thing never happens.

CC Madhya 5.22: "You are a most aristocratic family man, well educated and very rich. I am not at all aristocratic, and I am without a decent education and have no wealth.

CC Madhya 5.23: "Sir, I am not a suitable bridegroom for your daughter. I render service to you only for the satisfaction of Krsna.

CC Madhya 5.24: "Lord Krsna is very much pleased by service rendered to brahmanas, and when the Lord is pleased, the opulence of one's devotional service increases."

CC Madhya 5.25: The older brahmana replied, "My dear boy, do not doubt me. I will give you my daughter in charity. I have already decided this."

CC Madhya 5.26: The young brahmana said, "You have a wife and sons, and you have a large circle of relatives and friends.

CC Madhya 5.27: "Without the consent of all your friends and relatives, it is not possible to give me your daughter in charity. Just consider the story of Queen Rukmini and her father, Bhismaka.

CC Madhya 5.28: "King Bhismaka wanted to give his daughter, Rukmini, in charity to Krsna, but Rukmi, his eldest son, objected. Therefore he could not carry out his decision."

CC Madhya 5.29: The elderly brahmana said, "My daughter is my own property. If I choose to give my property to someone, who has the power to stop me?"

CC Madhya 5.30: "My dear boy, I will give my daughter to you in charity, and I will neglect the position of all others. Don't doubt me in this regard; just accept my proposal."

CC Madhya 5.31: The younger brahmana replied, "If you have decided to give your young

daughter to me, then say so before the Gopala Deity."

CC Madhya 5.32: Coming before Gopala, the elderly brahmana said, "My dear Lord, please witness that I have given my daughter to this boy."

CC Madhya 5.33: Then the younger brahmana addressed the Deity, saying, "My dear Lord, You are my witness. I shall call for You to testify if it is necessary later on."

CC Madhya 5.34: After these talks, the two brahmanas started for home. As usual, the young brahmana accompanied the elderly brahmana as if the older brahmana were a guru [spiritual master] and rendered him service in various ways.

CC Madhya 5.35: After returning to Vidyanagara, each brahmana went to his respective home. After some time, the elderly brahmana became very anxious.

CC Madhya 5.36: He began to think, "I have given my word to a brahmana in a holy place, and what I promised will certainly come to pass. I must now disclose this to my wife, sons, other relatives and friends."

CC Madhya 5.37: Thus one day the elderly brahmana called for a meeting of all his relatives and friends, and before them all he narrated what had taken place in front of Gopala.

CC Madhya 5.38: When those who belonged to the family circle heard the narration of the old brahmana, they made exclamations showing their disappointment. They all requested that he not make such a proposal again.

CC Madhya 5.39: They unanimously agreed, "If you offer your daughter to a degraded family, your aristocracy will be lost. When people hear of this, they will make jokes and laugh at you."

CC Madhya 5.40: The elderly brahmana said, "How can I undo the promise I made in a holy place while on pilgrimage? Whatever may happen, I must give him my daughter in charity."

CC Madhya 5.41: The relatives unanimously said, "If you give your daughter to that boy, we shall give up all connection with you." Indeed, his wife and sons declared, "If such a thing happens, we shall take poison and die."

CC Madhya 5.42: The elderly brahmana said, "If I do not give my daughter to the young brahmana, he will call Sri Gopalaji as a witness. Thus he will take my daughter by force, and in that case my religious principles will become meaningless."

CC Madhya 5.43: His son replied, "The Deity may be a witness, but He is in a distant country. How can He come to bear witness against you? Why are you so anxious over this?"

CC Madhya 5.44: "You do not have to flatly deny that you spoke such a thing. There is no need to make a false statement. Simply say that you do not remember what you said."

CC Madhya 5.45: "If you simply say, 'I do not remember,' I shall take care of the rest. By argument, I shall defeat the young brahmana."

CC Madhya 5.46: When the elderly brahmana heard this, his mind became very much agitated. Feeling helpless, he simply turned his attention to the lotus feet of Gopala.

CC Madhya 5.47: The elderly brahmana prayed, "My dear Lord Gopala, I have taken shelter of Your lotus feet, and therefore I request You to please protect my religious principles from

disturbance and at the same time save my kinsmen from dying."

CC Madhya 5.48: The next day, the elderly brahmana was thinking deeply about this matter when the young brahmana came to his house.

CC Madhya 5.49: The young brahmana came to him and offered respectful obeisances. Then, very humbly folding his hands, he spoke as follows.

CC Madhya 5.50: "You have promised to give your daughter in charity to me. Now you do not say anything. What is your conclusion?"

CC Madhya 5.51: After the young brahmana submitted this statement, the elderly brahmana remained silent. Taking this opportunity, his son immediately came out with a stick to strike the younger man.

CC Madhya 5.52: The son said, "Oh, you are most degraded! You want to marry my sister, just like a dwarf who wants to catch the moon!"

CC Madhya 5.53: Seeing a stick in the hand of the son, the younger brahmana fled. The next day, however, he gathered together all the people of the village.

CC Madhya 5.54: All the people of the village then called for the elderly brahmana and brought him to their meeting place. The young brahmana then began to speak before them as follows.

CC Madhya 5.55: "This gentleman has promised to hand over his daughter to me, yet now he does not follow his promise. Please ask him about his behavior."

CC Madhya 5.56: All the people gathered there asked the elderly brahmana, "If you have already promised to give him your daughter in charity, why are you not fulfilling your promise? You have given your word of honor."

CC Madhya 5.57: The elderly brahmana said, "My dear friends, please hear what I have to submit. I do not exactly remember making a promise like that."

CC Madhya 5.58: When the elderly brahmana's son heard this, he took the opportunity to juggle some words. Becoming very impudent, he stood before the assembly and spoke as follows.

CC Madhya 5.59: "While touring various holy places of pilgrimage, my father carried much money. Seeing the money, this rogue decided to take it away.

CC Madhya 5.60: "There was no one besides this man with my father. Giving him an intoxicant known as dhutura to eat, this rogue made my father mad.

CC Madhya 5.61: "Having taken all my father's money, this rogue claimed that it was taken by some thief. Now he is claiming that my father has promised to give him his daughter in charity.

CC Madhya 5.62: "All of you assembled here are gentlemen. Please judge whether it is befitting to offer this poor brahmana my father's daughter."

CC Madhya 5.63: Hearing all these statements, all the people gathered there became a little doubtful. They thought it quite possible that because of attraction for riches one might give up

his religious principles.

CC Madhya 5.64: At that time the young brahmana said, "My dear gentlemen, please hear. Just to gain victory in an argument, this man is lying.

CC Madhya 5.65: "Being very satisfied with my service, this brahmana said to me of his own accord, 'I promise to hand over my daughter to you.'

CC Madhya 5.66: "At that time I forbade him to do this, telling him, 'O best of the brahmanas, I am not a fit husband for your daughter.

CC Madhya 5.67: "'Whereas you are a learned scholar, a rich man belonging to an aristocratic family, I am a poor man, uneducated and with no claim to aristocracy.'

CC Madhya 5.68: "Still this brahmana insisted. Again and again he asked me to accept his proposal, saying, 'I have given you my daughter. Please accept her.'

CC Madhya 5.69: "I then said, 'Please hear. You are a learned brahmana. Your wife, friends and relatives will never agree to this proposal.

CC Madhya 5.70: "'My dear sir, you will not be able to fulfill your promise. Your promise will be broken.' Yet, again and again the brahmana emphasized his promise.

CC Madhya 5.71: "'I have offered you my daughter. Do not hesitate. She is my daughter, and I shall give her to you. Who can forbid me?'

CC Madhya 5.72: "At that time I concentrated my mind and requested the brahmana to make the promise before the Gopala Deity.

CC Madhya 5.73: "Then this gentleman said in front of the Gopala Deity, 'My dear Lord, please bear witness. I have offered my daughter to this brahmana in charity.'

CC Madhya 5.74: "Accepting the Gopala Deity as my witness, I then submitted the following at His lotus feet.

CC Madhya 5.75: "'If this brahmana later hesitates to give me his daughter, my dear Lord, I shall call on You as a witness. Please note this with care and attention.'

CC Madhya 5.76: "Thus I have called upon a great personality in this transaction. I have asked the Supreme Godhead to be my witness. The entire world accepts the words of the Supreme Personality of Godhead."

CC Madhya 5.77-78: Taking this opportunity, the elderly brahmana immediately confirmed that this was really true. He said, "If Gopala personally comes here to serve as a witness, I shall surely give my daughter to the young brahmana." The elderly brahmana's son immediately confirmed this, saying, "Yes, this is a very nice settlement."

CC Madhya 5.79: The elderly brahmana thought, "Since Lord Krsna is very merciful, He will certainly come to prove my statement."

CC Madhya 5.80: The atheistic son thought, "It is not possible for Gopala to come and bear witness." Thinking thus, the father and son agreed.

CC Madhya 5.81: The young brahmana took this opportunity to speak: "Please write this

down on paper in black and white so that you may not again change your word of honor."

CC Madhya 5.82: All the assembled people got this statement down in black and white and, taking the signatures of agreement from both of them, served as the mediators.

CC Madhya 5.83: The young brahmana then said, "Will all you gentlemen present please hear me? This elderly brahmana is certainly truthful and is following religious principles.

CC Madhya 5.84: "He had no desire to break his promise, but fearing that his kinsmen would commit suicide, he deviated from the truth.

CC Madhya 5.85: "By the piety of the elderly brahmana, I shall call the Supreme Personality of Godhead as a witness. Thus I shall keep his truthful promise intact."

CC Madhya 5.86: Hearing the emphatic statement of the younger brahmana, some atheists in the meeting began to cut jokes. However, someone else said, "After all, the Lord is merciful, and if He likes, He can come."

CC Madhya 5.87: After the meeting, the young brahmana started for Vrndavana. Upon arriving there, he first offered his respectful obeisances to the Deity and then narrated everything in full detail.

CC Madhya 5.88: He said, "My Lord, You are the protector of brahminical culture, and You are also very merciful. Therefore, kindly show Your great mercy by protecting the religious principles of us two brahmanas.

CC Madhya 5.89: "My dear Lord, I am not thinking to become happy by getting the daughter as a bride. I am simply thinking that the brahmana has broken his promise, and that is giving me great pain."

CC Madhya 5.90: The young brahmana continued, "My dear Sir, You are very merciful and You know everything. Therefore, kindly be a witness in this case. A person who knows things as they are and still does not bear witness becomes involved in sinful activities."

CC Madhya 5.91: Lord Krsna replied, "My dear brahmana, go back to your home and call a meeting of all the men. In that meeting, just try to remember Me.

CC Madhya 5.92: "I shall certainly appear there, and at that time I shall protect the honor of both you brahmanas by bearing witness to the promise."

CC Madhya 5.93: The young brahmana replied, "My dear sir, even if You appear there as a four-handed Visnu Deity, still, none of those people will believe in Your words.

CC Madhya 5.94: "Only if You go there in this form of Gopala and speak the words from Your beautiful face will Your testimony be heard by all the people."

CC Madhya 5.95: Lord Krsna said, "I've never heard of a Deity's walking from one place to another." The brahmana replied, "That is true, but how is it that You are speaking to me, although You are a Deity?"

CC Madhya 5.96: "My dear Lord, You are not a statue; You are directly the son of Maharaja Nanda. Now, for the sake of the old brahmana, You can do something You have never done before."

CC Madhya 5.97: Sri Gopalaji then smiled and said, "My dear brahmana, just listen to Me. I shall walk behind you, and in this way I shall go with you."

CC Madhya 5.98: The Lord continued, "Do not try to see Me by turning around. As soon as you see Me, I shall remain stationary in that very place."

CC Madhya 5.99: "You will know that I am walking behind you by the sound of My ankle bells."

CC Madhya 5.100: "Cook one kilogram of rice daily and offer it. I shall eat that rice and follow behind you."

CC Madhya 5.101: The next day, the brahmana begged permission from Gopala and started for his country. Gopala followed him, step by step.

CC Madhya 5.102: While Gopala followed the young brahmana, the tinkling sound of His ankle bells could be heard. The brahmana became very pleased, and he cooked first-class rice for Gopala to eat.

CC Madhya 5.103: The young brahmana walked and walked in this way until he eventually arrived in his own country. When he neared his own village, he began to think as follows.

CC Madhya 5.104: "I have now come to my village, and I shall go to my home and tell all the people that the witness has arrived."

CC Madhya 5.105: The brahmana then began to think that if the people didn't directly see the Gopala Deity, they would not believe that He had arrived. "But even if Gopala stays here," he thought, "there is still nothing to fear."

CC Madhya 5.106: Thinking this, the brahmana turned to look back, and He saw that Gopala, the Supreme Personality of Godhead, was standing there smiling.

CC Madhya 5.107: The Lord told the brahmana, "Now you can go home. I shall stay here and shall not leave."

CC Madhya 5.108: The young brahmana then went to the town and informed all the people about Gopala's arrival. Hearing this, the people were struck with wonder.

CC Madhya 5.109: All the townspeople went to see the witness Gopala, and when they saw the Lord actually standing there, they all offered their respectful obeisances.

CC Madhya 5.110: When the people arrived, they were very pleased to see the beauty of Gopala, and when they heard that He had actually walked there, they were all surprised.

CC Madhya 5.111: Then the elderly brahmana, being very pleased, came forward and immediately fell like a stick in front of Gopala.

CC Madhya 5.112: Thus in the presence of all the townspeople, Lord Gopala bore witness that the elderly brahmana had offered his daughter in charity to the young brahmana.

CC Madhya 5.113: After the marriage ceremony was performed, the Lord informed both brahmanas, "You two brahmanas are My eternal servants, birth after birth."

CC Madhya 5.114: The Lord continued, "I have become very much pleased by the truthfulness of you both. Now you can ask for a benediction." Thus with great pleasure the two

brahmanas begged for a benediction.

CC Madhya 5.115: The brahmanas said, "Please remain here so that people all over the world will know how merciful You are to Your servants."

CC Madhya 5.116: Lord Gopala stayed, and the two brahmanas engaged in His service. After hearing of the incident, many people from different countries began to come to see Gopala.

CC Madhya 5.117: Eventually the King of that country heard this wonderful story, and he also came to see Gopala and thus became very satisfied.

CC Madhya 5.118: The King constructed a nice temple, and regular service was executed. Gopala became very famous under the name of Saksi-gopala [the witness Gopala].

CC Madhya 5.119: Thus Saksi-gopala stayed in Vidyanagara and accepted service for a very long time.

CC Madhya 5.120: Later there was a fight, and this country was conquered by King Purusottama-deva of Orissa.

CC Madhya 5.121: That King was victorious over the King of Vidyanagara, and he took possession of his throne, the Manikya-, which was bedecked with many jewels.

CC Madhya 5.122: King Purusottama-deva was a great devotee and was advanced in the civilization of the Aryans. He begged at the lotus feet of Gopala, "Please come to my kingdom."

CC Madhya 5.123: When the King begged Him to come to his kingdom, Gopala, who was already obliged for his devotional service, accepted his prayer. Thus the King took the Gopala Deity and went back to Kataka.

CC Madhya 5.124: After winning the Manikya throne, King Purusottama-deva took it to Jagannatha Puri and presented it to Lord Jagannatha. In the meantime, he also established regular worship of the Gopala Deity at Kataka.

CC Madhya 5.125: When the Gopala Deity was installed at Kataka, the Queen of Purusottama-deva went to see Him and, with great devotion, presented various kinds of ornaments.

CC Madhya 5.126: The Queen had a very valuable pearl, which she wore on her nose, and she wished to give it to Gopala. She then began to think as follows.

CC Madhya 5.127: "If there were a hole in the Deity's nose, I could transfer the pearl to Him."

CC Madhya 5.128: Considering this, the Queen offered her obeisances to Gopala and returned to her palace. That night she dreamed that Gopala appeared and began to speak to her as follows.

CC Madhya 5.129: "During My childhood My mother made a hole in My nose and with great endeavor set a pearl there.

CC Madhya 5.130: "That very hole is still there, and you can use it to set the pearl you desired to give Me."

CC Madhya 5.131: After dreaming this, the Queen explained it to her husband, the King. Both the King and the Queen then went to the temple with the pearl.

CC Madhya 5.132: Seeing the hole in the nose of the Deity, they set the pearl there and, being very pleased, held a great festival.

CC Madhya 5.133: Since then, Gopala has been situated in the city of Kataka [Cuttak], and He has been known ever since as Saksi-gopala.

CC Madhya 5.134: Thus Sri Caitanya Mahaprabhu heard the narration of Gopala's activities. Both He and His personal devotees became very pleased.

CC Madhya 5.135: When Sri Caitanya Mahaprabhu was sitting before the Gopala Deity, all the devotees saw Him and the Deity as being of the same form.

CC Madhya 5.136: They were of the same complexion, and both had gigantic bodies. Both wore saffron cloth, and both were very grave.

CC Madhya 5.137: The devotees saw that both Lord Caitanya Mahaprabhu and Gopala were brilliantly effulgent and had eyes like lotuses. They were both absorbed in ecstasy, and both Their faces resembled full moons.

CC Madhya 5.138: When Nityananda saw the Gopala Deity and Sri Caitanya Mahaprabhu in that way, He began to exchange remarks with the devotees, all of whom were smiling.

CC Madhya 5.139: Thus with great pleasure Lord Sri Caitanya Mahaprabhu passed that night in the temple. After seeing the mangala-arati ceremony in the morning, He started on His journey.

CC Madhya 5.140: [In his book Caitanya-bhagavata] Srila Vrndavana dasa Thakura has very vividly described the places visited by the Lord on the way to Bhuvaneshvara.

CC Madhya 5.141: When Sri Caitanya Mahaprabhu arrived at Kamalapura, He took His bath in the Bharginadi River and left His sannyasa staff in the hands of Lord Nityananda.

CC Madhya 5.142-143: When Lord Caitanya Mahaprabhu went to the temple of Lord Siva known as Kapotesvara, Nityananda Prabhu, who was keeping His sannyasa staff in custody, broke the staff in three parts and threw it into the river Bharginadi. Later this river became known as Danda-bhanga-nadi.

CC Madhya 5.144: After seeing the temple of Jagannatha from a distant place, Sri Caitanya Mahaprabhu immediately became ecstatic. After offering obeisances to the temple, He began to dance in the ecstasy of love of God.

CC Madhya 5.145: All the devotees became ecstatic in the association of Lord Caitanya, and thus absorbed in love of God, they were dancing and singing while going along the main road.

CC Madhya 5.146: Sri Caitanya Mahaprabhu laughed, cried, danced and made many ecstatic vibrations and sounds. Although the temple was only six miles away, to Him the distance seemed thousands of miles.

CC Madhya 5.147: Thus walking and walking, the Lord eventually arrived at the place known as Atharanala. Arriving there, He expressed His external consciousness, speaking to Sri Nityananda Prabhu.

CC Madhya 5.148: When Lord Caitanya Mahaprabhu had thus regained external consciousness, He asked Lord Nityananda Prabhu, "Please return My staff." Nityananda Prabhu then replied, "It has been broken into three parts."

CC Madhya 5.149: Nityananda Prabhu said, "When You fell down in ecstasy, I caught You, but both of Us together fell upon the staff."

CC Madhya 5.150: "Thus the staff broke under Our weight. Where the pieces have gone, I cannot say."

CC Madhya 5.151: "It is certainly because of My offense that Your staff was broken. Now You can punish Me on this account as You think proper."

CC Madhya 5.152: After hearing the story about how His staff had been broken, the Lord expressed a little sadness and, displaying a bit of anger, began to speak as follows.

CC Madhya 5.153: Caitanya Mahaprabhu said, "You have all benefited Me by bringing Me to Nilacala. However, My only possession was that one staff, and you have not kept it."

CC Madhya 5.154: "So all of you should go before or behind Me to see Lord Jagannatha. I shall not go with you."

CC Madhya 5.155: Mukunda Datta told Sri Caitanya Mahaprabhu, "My Lord, You should go ahead and allow all the others to follow. We shall not go with You."

CC Madhya 5.156: Sri Caitanya Mahaprabhu then began to walk very swiftly before all the other devotees. No one could understand the real purpose of the two Lords, Caitanya Mahaprabhu and Nityananda Prabhu.

CC Madhya 5.157: The devotees could not understand why Nityananda Prabhu broke the staff, why Sri Caitanya Mahaprabhu permitted Him to do so, or why, after permitting Him, Caitanya Mahaprabhu became angry.

CC Madhya 5.158: The pastime of the breaking of the staff is very deep. Only one whose devotion is fixed upon the lotus feet of the two Lords can understand it.

CC Madhya 5.159: The glories of Lord Gopala, who is merciful to brahmanas, are very great. The narration of Saksi-gopala was spoken by Nityananda Prabhu and heard by Sri Caitanya Mahaprabhu.

CC Madhya 5.160: One who hears this narration of Lord Gopala with faith and love very soon attains the lotus feet of Lord Gopala.

CC Madhya 5.161: Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Madhya 6 Summary

CC Madhya 6.1: I offer my respectful obeisances unto Lord Gauracandra, the Supreme Personality of Godhead, who converted the hardhearted Sarvabhauma Bhattacharya, the reservoir of all bad logic, into a great devotee.

CC Madhya 6.2: All glories to Lord Caitanya Mahaprabhu! All glories to Lord Nityananda Prabhu! All glories to Advaita Acarya! And all glories to all the devotees of Lord Caitanya!

CC Madhya 6.3: In ecstasy, Sri Caitanya Mahaprabhu went from Atharanala to the temple of Jagannatha. After seeing Lord Jagannatha, He became very restless due to love of Godhead.

CC Madhya 6.4: Lord Sri Caitanya Mahaprabhu went swiftly to embrace Lord Jagannatha, but when He entered the temple, He was so overwhelmed with love of Godhead that He fainted to the floor.

CC Madhya 6.5: When Sri Caitanya Mahaprabhu fell down, Sarvabhauma Bhattacharya happened to see Him. When the watchman threatened to beat the Lord, Sarvabhauma Bhattacharya immediately forbade him.

CC Madhya 6.6: Sarvabhauma Bhattacharya was very surprised to see the personal beauty of Lord Caitanya Mahaprabhu, as well as the transcendental transformations wrought on His body due to love of Godhead.

CC Madhya 6.7: Sri Caitanya Mahaprabhu remained unconscious for a long time. Meanwhile, the time for offering prasadam to Lord Jagannatha came, and the Bhattacharya tried to think of a remedy.

CC Madhya 6.8: While Lord Caitanya Mahaprabhu was unconscious, Sarvabhauma Bhattacharya, with the help of the watchman and some disciples, carried Him to his home and laid Him down in a very sanctified room.

CC Madhya 6.9: Examining the body of Sri Caitanya Mahaprabhu, Sarvabhauma saw that His abdomen was not moving and that He was not breathing. Seeing His condition, the Bhattacharya became very anxious.

CC Madhya 6.10: The Bhattacharya then took a fine cotton swab and put it before the Lord's nostrils. When he saw the cotton move very slightly, he became hopeful.

CC Madhya 6.11: Sitting beside Sri Caitanya Mahaprabhu, he thought, "This is a transcendental ecstatic transformation brought about by love of Krsna."

CC Madhya 6.12: Upon seeing the sign of suddipta-sattvika, Sarvabhauma Bhattacharya could immediately understand the transcendental ecstatic transformation in the body of Lord Caitanya Mahaprabhu. Such a sign takes place only in the bodies of eternally liberated devotees.

CC Madhya 6.13: Sarvabhauma Bhattacharya considered, "The uncommon ecstatic symptoms of adhirudha-bhava are appearing in the body of Sri Caitanya Mahaprabhu. This is very wonderful! How are they possible in the body of a human being?"

CC Madhya 6.14: While the Bhattacharya was thinking in this way at his home, all the devotees of Caitanya Mahaprabhu, headed by Nityananda Prabhu, approached the -dvara [the entrance door of the temple].

CC Madhya 6.15: There the devotees heard the people talking about a mendicant who had come to Jagannatha Puri and seen the Deity of Jagannatha.

CC Madhya 6.16: The people said that the sannyasi had fallen unconscious upon seeing the Deity of Lord Jagannatha. Because His consciousness did not return, Sarvabhauma Bhattacharya had taken Him to his home.

CC Madhya 6.17: Hearing this, the devotees could understand that they were speaking of Lord Caitanya Mahaprabhu. Just then, Sri Gopinatha Acarya arrived.

CC Madhya 6.18: Gopinatha Acarya was a resident of Nadia, the son-in-law of Visarada and a devotee of Caitanya Mahaprabhu. He knew the true identity of His Lordship.

CC Madhya 6.19: Gopinatha Acarya had previously been acquainted with Mukunda Datta, and when the Acarya saw him at Jagannatha Puri, he was very much astonished.

CC Madhya 6.20: Mukunda Datta offered obeisances unto Gopinatha Acarya upon meeting him. Then the Acarya embraced Mukunda Datta and inquired about news of Sri Caitanya Mahaprabhu.

CC Madhya 6.21: Mukunda Datta replied, "The Lord has already arrived here. We have come with Him."

CC Madhya 6.22: As soon as Gopinatha Acarya saw Nityananda Prabhu, he offered his obeisances unto Him. In this way, meeting all the devotees, he asked about news of Lord Caitanya Mahaprabhu again and again.

CC Madhya 6.23: Mukunda Datta continued, "After accepting the sannyasa order, Lord Caitanya Mahaprabhu has come to Jagannatha Puri and has brought all of us with Him.

CC Madhya 6.24: "Lord Caitanya Mahaprabhu left our company and walked ahead to see Lord Jagannatha. We have just arrived and are now looking for Him.

CC Madhya 6.25: "From the talk of the people in general, we have guessed that the Lord is now at the house of Sarvabhauma Bhattacharya.

CC Madhya 6.26: "Upon seeing Lord Jagannatha, Caitanya Mahaprabhu became ecstatic and fell unconscious, and Sarvabhauma Bhattacharya has taken Him to his home in this condition.

CC Madhya 6.27: "Just as I was thinking of meeting you, by chance we have actually met.

CC Madhya 6.28: "First let us all go to the house of Sarvabhauma Bhattacharya and see Caitanya Mahaprabhu. Later we shall come to see Lord Jagannatha."

CC Madhya 6.29: Hearing this and feeling very pleased, Gopinatha Acarya immediately took all the devotees with him and approached the house of Sarvabhauma Bhattacharya.

CC Madhya 6.30: Arriving at the home of Sarvabhauma Bhattacharya, everyone saw the Lord lying unconscious. Seeing Him in this condition, Gopinatha Acarya became very unhappy, but at the same time he was happy just to see the Lord.

CC Madhya 6.31: Sarvabhauma Bhattacharya permitted all the devotees to enter his house, and upon seeing Nityananda Prabhu, the Bhattacharya offered Him obeisances.

CC Madhya 6.32: Sarvabhauma met with all the devotees and offered them a proper welcome. They were all pleased to see Lord Caitanya Mahaprabhu.

CC Madhya 6.33: The Bhattacharya then sent them all back to see Lord Jagannatha, and he asked his own son, Candanesvara, to accompany them as a guide.

CC Madhya 6.34: Everyone was then very pleased to see the Deity of Lord Jagannatha. Lord Nityananda in particular was overwhelmed with ecstasy.

CC Madhya 6.35: When Lord Nityananda Prabhu nearly fainted, all the devotees caught Him and steadied Him. At that time, the priest of Lord Jagannatha brought a garland that had been offered to the Deity and offered it to Nityananda Prabhu.

CC Madhya 6.36: Everyone was pleased to receive this garland worn by Lord Jagannatha. Afterwards they all returned to the place where Lord Sri Caitanya Mahaprabhu was staying.

CC Madhya 6.37: All of the devotees then began to loudly chant the Hare Krsna mantra. Just before noon the Lord regained His consciousness.

CC Madhya 6.38: Caitanya Mahaprabhu got up and very loudly chanted, "Hari! Hari!" Sarvabhauma Bhattacharya was very pleased to see the Lord regain consciousness, and he took the dust of the Lord's lotus feet.

CC Madhya 6.39: The Bhattacharya informed all of them, "Please take your midday baths immediately. Today I shall offer you maha-prasadam, the remnants of food offered to Lord Jagannatha."

CC Madhya 6.40: After bathing in the sea, Sri Caitanya Mahaprabhu and His devotees returned very soon. The Lord then washed His feet and sat down on a carpet to take lunch.

CC Madhya 6.41: Sarvabhauma Bhattacharya made arrangements to bring various kinds of maha-prasadam from the Jagannatha temple. Sri Caitanya Mahaprabhu then accepted lunch with great happiness.

CC Madhya 6.42: Caitanya Mahaprabhu was offered special rice and first-class vegetables on golden plates. He thus took lunch in the company of His devotees.

CC Madhya 6.43: While Sarvabhauma Bhattacharya personally distributed the prasadam, Lord Caitanya Mahaprabhu requested him, "Please give Me only boiled vegetables.

CC Madhya 6.44: "You can offer the cakes and preparations made with condensed milk to all the devotees." Hearing this, the Bhattacharya folded his hands and spoke as follows.

CC Madhya 6.45: "Today, all of you please try to taste the lunch just as Lord Jagannatha accepted it."

CC Madhya 6.46: After saying this, he made them all eat the various cakes and condensed-milk preparations. After feeding them, he offered them water to wash their hands, feet and mouths.

CC Madhya 6.47: Begging permission from Lord Caitanya Mahaprabhu and His devotees, Sarvabhauma Bhattacharya then went with Gopinatha Acarya to take lunch. After finishing their lunch, they returned to Lord Caitanya Mahaprabhu.

CC Madhya 6.48: Offering his obeisances to Caitanya Mahaprabhu, Sarvabhauma Bhattacharya said, "Namo narayanaya" ["I offer my obeisances to Narayana"]. In return, Caitanya Mahaprabhu said, "Krsne matir astu" ["Let your attention be on Krsna"].

CC Madhya 6.49: Hearing these words, Sarvabhauma understood Lord Caitanya to be a Vaisnava sannyasi.

CC Madhya 6.50: Sarvabhauma then said to Gopinatha Acarya, "I want to know Caitanya Mahaprabhu's previous situation."

CC Madhya 6.51: Gopinatha Acarya replied, "There was a man named Jagannatha, who was a resident of Navadvipa, and whose surname was Misra Purandara.

CC Madhya 6.52: "Lord Caitanya Mahaprabhu is the son of that Jagannatha Misra, and His former name was Visvambhara Misra. He also happens to be the grandson of Nilambara Cakravarti."

CC Madhya 6.53: The Bhattacharya said, "Nilambara Cakravarti was a classmate of my father, Mahesvara Visarada. I knew him as such.

CC Madhya 6.54: "Jagannatha Misra Purandara was respected by my father. Thus because of their relationship with my father, I respect both Jagannatha Misra and Nilambara Cakravarti."

CC Madhya 6.55: Hearing that Sri Caitanya Mahaprabhu belonged to the Nadia district, Sarvabhauma Bhattacharya became very pleased and addressed the Lord as follows.

CC Madhya 6.56: "You are naturally respectable. Besides, You are a sannyasi; thus I wish to become Your personal servant."

CC Madhya 6.57: As soon as Caitanya Mahaprabhu heard this from the Bhattacharya, He immediately remembered Lord Visnu and began to speak humbly to him as follows.

CC Madhya 6.58: "Because you are a teacher of Vedanta philosophy, you are the master of all the people in the world and their well-wisher as well. You are also the benefactor of all kinds of sannyasis.

CC Madhya 6.59: "I am a young sannyasi, and I actually have no knowledge of what is good and what is bad. Therefore I am taking shelter of you and accepting you as My spiritual master.

CC Madhya 6.60: "I have come here only to associate with you, and I am now taking shelter of you. Will you kindly maintain Me in all respects?"

CC Madhya 6.61: "The incident that happened today was a great obstacle for Me, but you have kindly relieved Me of it."

CC Madhya 6.62: The Bhattacharya replied, "Do not go alone to see the Deity at the Jagannatha temple. It is better that You go with me or my men."

CC Madhya 6.63: The Lord said, "I shall never enter the temple but shall always view the Lord from the side of the Garuda-stambha."

CC Madhya 6.64: Sarvabhauma Bhattacharya then told Gopinatha Acarya, "Take Gosvamiji and show Him Lord Jagannatha.

CC Madhya 6.65: "Also, the apartment belonging to my maternal aunt is in a very solitary place. Make all arrangements for Him to stay there."

CC Madhya 6.66: Thus Gopinatha Acarya took Lord Caitanya Mahaprabhu to His residential quarters and showed Him where to find water, tubs and waterpots. Indeed, he arranged everything.

CC Madhya 6.67: The next day Gopinatha Acarya took Lord Caitanya Mahaprabhu to see the early rising of Lord Jagannatha.

CC Madhya 6.68: Gopinatha Acarya then took Mukunda Datta with him and went to Sarvabhauma's house. When they arrived, Sarvabhauma addressed Mukunda Datta as follows.

CC Madhya 6.69: "The sannyasi is very meek and humble by nature, and His person is very beautiful to see. Consequently my affection for Him increases.

CC Madhya 6.70: "From which sampradaya has He accepted the sannyasa order, and what is His name?"

CC Madhya 6.71: Gopinatha Acarya replied, "The Lord's name is Sri Krsna Caitanya, and His sannyasa preceptor is the greatly fortunate Kesava Bharati."

CC Madhya 6.72: Sarvabhauma Bhattacharya said, "'Sri Krsna' is a very good name, but He belongs to the Bharati community. Therefore He is a second-class sannyasi."

CC Madhya 6.73: Gopinatha Acarya replied, "Sri Krsna Caitanya Mahaprabhu does not rely on any external formality. There is no need for Him to accept the sannyasa order from a superior sampradaya."

CC Madhya 6.74: The Bhattacharya inquired, "Sri Caitanya Mahaprabhu is in His full-fledged youthful life. How can He keep the principles of sannyasa?"

CC Madhya 6.75: "I shall continually recite Vedanta philosophy before Caitanya Mahaprabhu so that He may remain fixed in His renunciation and thus enter upon the path of monism."

CC Madhya 6.76: Sarvabhauma Bhattacharya then suggested, "If Sri Caitanya Mahaprabhu would like, I could bring Him into a first-class sampradaya by offering Him saffron cloth and performing the reformatory process again."

CC Madhya 6.77: Gopinatha Acarya and Mukunda Datta became very unhappy when they heard this. Gopinatha Acarya therefore addressed Sarvabhauma Bhattacharya as follows.

CC Madhya 6.78: "My dear Bhattacharya, you do not know the greatness of Lord Caitanya Mahaprabhu. All the symptoms of the Supreme Personality of Godhead are found in Him to the highest degree."

CC Madhya 6.79: Gopinatha Acarya continued, "Lord Caitanya Mahaprabhu is celebrated as the Supreme Personality of Godhead. Those who are ignorant in this connection find the conclusion of knowledgeable men very difficult to understand."

CC Madhya 6.80: The disciples of Sarvabhauma Bhattacharya retaliated, "By what evidence do you conclude that Sri Caitanya Mahaprabhu is the Supreme Lord?" Gopinatha Acarya replied, "The statements of authorized acaryas who understand the Supreme Personality of Godhead are proof."

CC Madhya 6.81: The disciples of the Bhattacharya said, "We derive knowledge of the Absolute Truth by logical hypothesis." Gopinatha Acarya replied, "One cannot attain real knowledge of the Supreme Personality of Godhead by such logical hypothesis and argument."

CC Madhya 6.82: Gopinatha Acarya continued, "One can understand the Supreme Personality of Godhead only by His mercy, not by guesswork or hypothesis."

CC Madhya 6.83: The Acarya continued, "If one receives but a tiny bit of the Lord's favor by dint of devotional service, he can understand the nature of the Supreme Personality of Godhead."

CC Madhya 6.84: "My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate in order to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the Vedas for many years."

CC Madhya 6.85-86: Gopinatha Acarya then addressed Sarvabhauma Bhattacharya: "You are a great scholar and a teacher of many disciples. Indeed, there is no other scholar like you on earth. Nonetheless, because you are bereft of even a pinch of the Lord's mercy, you cannot understand Him, even though He is present in your home."

CC Madhya 6.87: "It is not your fault; it is the verdict of the scriptures. You cannot understand the Supreme Personality of Godhead simply by scholarship."

CC Madhya 6.88: Sarvabhauma Bhattacharya replied, "My dear Gopinatha Acarya, please speak with great care. What is the proof that you have received the mercy of the Lord?"

CC Madhya 6.89: Gopinatha Acarya replied, "Knowledge of the summum bonum, the Absolute Truth, is evidence of the mercy of the Supreme Lord."

CC Madhya 6.90: Gopinatha Acarya continued, "You have seen the symptoms of the Supreme Personality of Godhead in the body of Sri Caitanya Mahaprabhu during His absorption in an ecstatic mood."

CC Madhya 6.91: "Despite directly perceiving the symptoms of the Supreme Lord in the body of Sri Caitanya Mahaprabhu, you cannot understand Him. This is commonly called illusion."

CC Madhya 6.92: "A person influenced by the external energy is called bahirmukha jana, a mundane person, because despite his perception, he cannot understand the real substance." Hearing Gopinatha Acarya say this, Sarvabhauma Bhattacharya smiled and began to speak as follows.

CC Madhya 6.93: The Bhattacharya said, "We are just having a discussion among friends and considering the points described in the scriptures. Do not become angry. I am simply speaking on the strength of the sastras. Please don't take any offense."

CC Madhya 6.94: "Sri Caitanya Mahaprabhu is certainly a great, uncommon devotee, but we cannot accept Him as an incarnation of Lord Visnu because, according to sastra, there is no incarnation in this Age of Kali."

CC Madhya 6.95: "Another name for Lord Visnu is Triyuga because there is no incarnation of

Lord Visnu in Kali-yuga. Indeed, this is the verdict of the revealed scriptures."

CC Madhya 6.96: Upon hearing this, Gopinatha Acarya became very unhappy. He said to the Bhattacharya, "You consider yourself the knower of all Vedic scriptures.

CC Madhya 6.97: "Srimad-Bhagavatam and the Mahabharata are the two most important Vedic scriptures, but you have paid no attention to their statements.

CC Madhya 6.98: "In Srimad-Bhagavatam and Mahabharata it is stated that the Lord appears directly, but you say that in this age there is no manifestation or incarnation of Lord Visnu.

CC Madhya 6.99: "In this Age of Kali there is no lila-avatara of the Supreme Personality of Godhead; therefore He is known as Triyuga. That is one of His holy names."

CC Madhya 6.100: Gopinatha Acarya continued, "There is certainly an incarnation in every age, and such an incarnation is called the yuga-avatara. But your heart has become so hardened by logic and argument that you cannot consider all these facts.

CC Madhya 6.101: "'In the past, your son has had bodies of three different colors, according to the age. These colors were white, red and yellow. In this age [Dvapara-yuga] He has accepted a blackish body.'

CC Madhya 6.102: "'In the Age of Kali, as well as in Dvapara-yuga, the people offer prayers to the Supreme Personality of Godhead by various mantras and observe the regulative principles of the supplementary Vedic literatures. Now please hear of this from me.

CC Madhya 6.103: "'In this Age of Kali, those who are intelligent perform the congregational chanting of the Hare Krsna maha-mantra, worshiping the Supreme Personality of Godhead, who appears in this age always describing the glories of Krsna. That incarnation is yellowish in hue and is always associated with His plenary expansions [such as Sri Nityananda Prabhu] and personal expansions [such as Gadadhara], as well as His devotees and associates [such as Svarupa Damodara].'

CC Madhya 6.104: "'The Lord [in the incarnation of Gaurasundara] has a golden complexion. Indeed, His entire body, which is very nicely constituted, is like molten gold. Sandalwood pulp is smeared all over His body. He will take the fourth order of spiritual life [sannyasa] and will be very much self-controlled. He will be distinguished from Mayavadi sannyasis in that He will be fixed in devotional service and will spread the sankirtana movement.'"

CC Madhya 6.105: Gopinatha Acarya then said, "There is no need to quote so much evidence from the sastras, for you are a very dry speculator. There is no need to sow seeds in barren land.

CC Madhya 6.106: "When the Lord will be pleased with you, you will also understand these conclusions and will quote from the sastras.

CC Madhya 6.107: "The false arguments and philosophical word jugglery of your disciples are not faults of theirs. They have simply received the benediction of Mayavada philosophy.

CC Madhya 6.108: "'I offer my respectful obeisances unto the Supreme Personality of Godhead, who is full of unlimited qualities and whose different potencies bring about agreement and disagreement between disputants. Thus the illusory energy again and again covers the self-realization of both disputants.'

CC Madhya 6.109: "'In almost all cases, whatever learned brahmanas speak becomes

accepted; nothing is impossible for one who takes shelter of My illusory energy and speaks under her influence."

CC Madhya 6.110: After hearing this from Gopinatha Acarya, Sarvabhauma Bhattacharya said, "First go to the place where Sri Caitanya Mahaprabhu is staying and invite Him here with His associates. Ask Him on my account."

CC Madhya 6.111: "Take jagannatha-prasadam and first give it to Caitanya Mahaprabhu and His associates. After that, come back here and teach me well."

CC Madhya 6.112: Gopinatha Acarya was the brother-in-law of Sarvabhauma Bhattacharya; therefore their relationship was very sweet and intimate. Under the circumstances, Gopinatha Acarya taught him by sometimes blaspheming him, sometimes praising him and sometimes laughing at him. This had been going on for some time.

CC Madhya 6.113: Srila Mukunda Datta felt very satisfied to hear the conclusive statements of Gopinatha Acarya, but he became very unhappy and angry to hear the statements put forward by Sarvabhauma Bhattacharya.

CC Madhya 6.114: According to the instructions of Sarvabhauma Bhattacharya, Gopinatha Acarya went to Sri Caitanya Mahaprabhu and invited Him on the Bhattacharya's behalf.

CC Madhya 6.115: The Bhattacharya's statements were discussed before Sri Caitanya Mahaprabhu. Gopinatha Acarya and Mukunda Datta disapproved of the Bhattacharya's statements because they caused mental pain.

CC Madhya 6.116: Hearing this, Sri Caitanya Mahaprabhu said, "Do not speak like that. Sarvabhauma Bhattacharya has shown great affection and mercy toward Me."

CC Madhya 6.117: "Out of paternal affection for Me, he wants to protect Me and see that I follow the regulative principles of a sannyasi. What fault is there in this?"

CC Madhya 6.118: The next morning, Sri Caitanya Mahaprabhu and Sarvabhauma Bhattacharya together visited the temple of Lord Jagannatha. Both of them were in a very pleasant mood.

CC Madhya 6.119: When they entered the temple, Sarvabhauma Bhattacharya offered Caitanya Mahaprabhu a seat, while he himself sat down on the floor out of due respect for a sannyasi.

CC Madhya 6.120: He then began to instruct Lord Caitanya Mahaprabhu on Vedanta philosophy, and out of affection and devotion, he spoke to the Lord as follows.

CC Madhya 6.121: The Bhattacharya said, "Hearing Vedanta philosophy is a sannyasi's main business. Therefore without hesitation You should study Vedanta philosophy, hearing it without cessation from a superior person."

CC Madhya 6.122: Lord Caitanya replied, "You are very merciful to Me, and therefore I think it is My duty to obey your order."

CC Madhya 6.123: Thus for seven days continually, Sri Caitanya Mahaprabhu listened to the Vedanta philosophy expounded by Sarvabhauma Bhattacharya. However, Caitanya Mahaprabhu did not say anything and did not indicate whether it was right or wrong. He simply sat there and listened to the Bhattacharya.

CC Madhya 6.124: On the eighth day, Sarvabhauma Bhattacharya said to Caitanya Mahaprabhu, "You have been listening to Vedanta philosophy from me continually for seven days.

CC Madhya 6.125: "You have simply been listening, fixed in Your silence. Since You do not say whether You think it is right or wrong, I cannot know whether You are actually understanding Vedanta philosophy or not."

CC Madhya 6.126: Sri Caitanya Mahaprabhu replied, "I am a fool, and consequently I do not study the Vedanta-sutra. I am just trying to hear it from you because you have ordered Me.

CC Madhya 6.127: "Only for the sake of executing the duties of the renounced order of sannyasa do I listen. Unfortunately, I cannot in the least understand the meaning you are presenting."

CC Madhya 6.128: Sarvabhauma Bhattacharya replied, "I accept that You do not understand, yet even one who does not understand inquires about the subject matter.

CC Madhya 6.129: "You are hearing again and again, yet You keep silent. I cannot understand what is actually within Your mind."

CC Madhya 6.130: Sri Caitanya Mahaprabhu then revealed His mind, saying, "I can understand the meaning of each sutra very clearly, but your explanations have simply agitated My mind.

CC Madhya 6.131: "The meaning of the aphorisms in the Vedanta-sutra contain clear purports in themselves, but other purports you presented simply covered the meaning of the sutras like a cloud.

CC Madhya 6.132: "You do not explain the direct meaning of the Brahma-sutras. Indeed, it appears that your business is to cover their real meaning."

CC Madhya 6.133: Caitanya Mahaprabhu continued, "The Vedanta-sutra is the summary of all the Upanisads; therefore whatever direct meaning is there in the Upanisads is also recorded in the Vedanta-sutra, or Vyasa-sutra.

CC Madhya 6.134: "For each sutra the direct meaning must be accepted without interpretation. However, you simply abandon the direct meaning and proceed with your imaginative interpretation.

CC Madhya 6.135: "Although there is other evidence, the evidence given in the Vedic version must be taken as foremost. Vedic versions understood directly are first-class evidence."

CC Madhya 6.136: Caitanya Mahaprabhu continued, "Conchshells and cow dung are nothing but the bones and the stool of some living entities, but according to the Vedic version they are both considered very pure.

CC Madhya 6.137: "The Vedic statements are self-evident. Whatever is stated there must be accepted. If we interpret according to our own imagination, the authority of the Vedas is immediately lost."

CC Madhya 6.138: Sri Caitanya Mahaprabhu continued, "The Brahma-sutra, compiled by Srila Vyasadeva, is as radiant as the sun. One who tries to interpret its meaning simply covers that sunshine with a cloud.

CC Madhya 6.139: "All the Vedas and literature that strictly follows the Vedic principles explain that the Supreme Brahman is the Absolute Truth, the greatest of all, and a feature of the Supreme Lord.

CC Madhya 6.140: "Actually, the Supreme Absolute Truth is a person, the Supreme Personality of Godhead, full with all opulences. You are trying to explain Him as impersonal and formless.

CC Madhya 6.141: "Wherever there is an impersonal description in the Vedas, the Vedas mean to establish that everything belonging to the Supreme Personality of Godhead is transcendental and free of mundane characteristics."

CC Madhya 6.142: Sri Caitanya Mahaprabhu continued, "'Whatever Vedic mantras describe the Absolute Truth impersonally only prove in the end that the Absolute Truth is a person. The Supreme Lord is understood in two features — impersonal and personal. If one considers the Supreme Personality of Godhead in both features, he can actually understand the Absolute Truth. He knows that the personal understanding is stronger because we see that everything is full of variety. No one can see anything that is not full of variety.'

CC Madhya 6.143: "Everything in the cosmic manifestation emanates from the Absolute Truth, remains in the Absolute Truth, and after annihilation again enters the Absolute Truth.

CC Madhya 6.144: "The personal features of the Supreme Personality of Godhead are categorized in three cases — namely ablative, instrumental and locative."

CC Madhya 6.145-146: Sri Caitanya Mahaprabhu continued, "When the Supreme Personality of Godhead wished to become many, He glanced over the material energy. Before the creation there were no mundane eyes or mind; therefore the transcendental nature of the Absolute Truth's mind and eyes is confirmed.

CC Madhya 6.147: "The word 'Brahman' indicates the complete Supreme Personality of Godhead, who is Sri Krsna. That is the verdict of all Vedic literature.

CC Madhya 6.148: "The confidential meaning of the Vedas is not easily understood by common men; therefore that meaning is supplemented by the words of the Puranas.

CC Madhya 6.149: "'How greatly fortunate are Nanda Maharaja, the cowherd men and all the inhabitants of Vrajabhumi! There is no limit to their fortune, because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend.'

CC Madhya 6.150: "The Vedic 'apani-pada' mantra rejects material hands and legs, yet it states that the Lord goes very fast and accepts everything offered to Him.

CC Madhya 6.151: "All these mantras confirm that the Absolute Truth is personal, but the Mayavadis, throwing away the direct meaning, interpret the Absolute Truth as impersonal.

CC Madhya 6.152: "Are you describing as formless that Supreme Personality of Godhead whose transcendental form is complete with six transcendental opulences?"

CC Madhya 6.153: "The Supreme Personality of Godhead has three primary potencies. Are you trying to prove that He has no potencies?"

CC Madhya 6.154: "'The internal potency of the Supreme Lord, Visnu, is spiritual, as verified by the sastras. There is another spiritual potency, known as ksetra-jña, or the living entity. The third potency, which is known as nescience, makes the living entity godless and fills him with

fruitive activity.

CC Madhya 6.155: "'O King, the ksetra-jña-sakti is the living entity. Although he has the facility to live in either the material or spiritual world, he suffers the threefold miseries of material existence because he is influenced by the avidya [nescience] potency, which covers his constitutional position.

CC Madhya 6.156: "'This living entity, covered by the influence of nescience, exists in different forms in the material condition. O King, he is thus proportionately freed from the influence of material energy, to a greater or lesser degree.'

CC Madhya 6.157: "'The Supreme Personality of Godhead is sac-cid-ananda-vigraha [Bs. 5.1]. This means that He originally has three potencies — the pleasure potency, the potency of eternity and the potency of knowledge. Together these are called the cit potency, and they are present in full in the Supreme Lord. For the living entities, who are part and parcel of the Lord, the pleasure potency in the material world is sometimes displeasing and sometimes mixed. This is not the case with the Supreme Personality of Godhead, because He is not under the influence of the material energy or its modes.'

CC Madhya 6.158: "The Supreme Personality of Godhead in His original form is full of eternity, knowledge and bliss. The spiritual potency in these three portions [sat, cit and ananda] assumes three different forms.

CC Madhya 6.159: "The three portions of the spiritual potency are called hladini [the bliss portion], sandhini [the eternity portion] and samvit [the knowledge portion]. We accept knowledge of these as full knowledge of the Supreme Personality of Godhead.

CC Madhya 6.160: "The spiritual potency of the Supreme Personality of Godhead also appears in three phases — internal, marginal and external. These are all engaged in His devotional service in love.

CC Madhya 6.161: "In His spiritual potency, the Supreme Lord enjoys six kinds of opulences. You do not accept this spiritual potency, and this is due to your great impudence.

CC Madhya 6.162: "The Lord is the master of the potencies, and the living entity is the servant of them. That is the difference between the Lord and the living entity. However, you declare that the Lord and the living entities are one and the same.

CC Madhya 6.163: "In the Bhagavad-gita the living entity is established as the marginal potency of the Supreme Personality of Godhead. Yet you say that the living entity is completely different from the Lord.

CC Madhya 6.164: "'Earth, water, fire, air, ether, mind, intelligence and false ego are My eightfold separated energies.

CC Madhya 6.165: "'Besides these inferior energies, which are material, there is another energy, a spiritual energy, and this is the living being, O mighty-armed one. The entire material world is sustained by the living entities.'

CC Madhya 6.166: "The transcendental form of the Supreme Personality of Godhead is complete in eternity, cognizance and bliss. However, you describe this transcendental form as a product of material goodness.

CC Madhya 6.167: "One who does not accept the transcendental form of the Lord is certainly an agnostic. Such a person should be neither seen nor touched. Indeed, he is subject to be

punished by Yamaraja.

CC Madhya 6.168: "The Buddhists do not recognize the authority of the Vedas; therefore they are considered agnostics. However, those who have taken shelter of the Vedic scriptures yet preach agnosticism in accordance with the Mayavada philosophy are certainly more dangerous than the Buddhists.

CC Madhya 6.169: "Srila Vyasadeva presented the Vedanta philosophy for the deliverance of conditioned souls, but if one hears the commentary of Sankaracarya, everything is spoiled.

CC Madhya 6.170: "The Vedanta-sutra aims at establishing that the cosmic manifestation has come into being by the transformation of the inconceivable potency of the Supreme Personality of Godhead.

CC Madhya 6.171: "The touchstone, after touching iron, produces volumes of gold without being changed. Similarly, the Supreme Personality of Godhead manifests Himself as the cosmic manifestation by His inconceivable potency, yet He remains unchanged in His eternal, transcendental form.

CC Madhya 6.172: "Sankaracarya's theory states that the Absolute Truth is transformed. By accepting this theory, the Mayavadi philosophers denigrate Srila Vyasadeva by accusing him of error. They thus find fault in the Vedanta-sutra and interpret it to try to establish the theory of illusion.

CC Madhya 6.173: "The theory of illusion can be applied only when the living entity identifies himself with the body. As far as the cosmic manifestation is concerned, it cannot be called false, although it is certainly temporary.

CC Madhya 6.174: "The transcendental vibration is the sound form of the Supreme Personality of Godhead. All Vedic knowledge and this cosmic manifestation are produced from this sound representation of the Supreme Lord.

CC Madhya 6.175: "The subsidiary vibration tat tvam asi ["you are the same"] is meant for the understanding of the living entity, but the principal vibration is . Not caring for , Sankaracarya has stressed the vibration tat tvam asi."

CC Madhya 6.176: Thus Sri Caitanya Mahaprabhu criticized Sankaracarya's Sariraka-bhasya as imaginary, and He pointed out hundreds of faults in it. To defend Sankaracarya, however, Sarvabhauma Bhattacharya presented unlimited opposition.

CC Madhya 6.177: The Bhattacharya presented various types of false arguments with pseudo logic and tried to defeat his opponent in many ways. However, Sri Caitanya Mahaprabhu refuted all these arguments and established His own conviction.

CC Madhya 6.178: Sri Caitanya Mahaprabhu continued, "The Supreme Personality of Godhead is the central point of all relationships, acting in devotional service to Him is one's real occupation, and the attainment of love of Godhead is the ultimate goal of life. These three subject matters are described in the Vedic literature.

CC Madhya 6.179: "If one tries to explain the Vedic literature in a different way, he is indulging in imagination. Any interpretation of the self-evident Vedic version is simply imaginary.

CC Madhya 6.180: "Actually there is no fault on the part of Sankaracarya. He simply carried out the order of the Supreme Personality of Godhead. He had to imagine some kind of interpretation, and therefore he presented a kind of Vedic literature that is full of atheism.

CC Madhya 6.181: "[Addressing Lord Siva, the Supreme Personality of Godhead said:] 'Please make the general populace averse to Me by imagining your own interpretation of the Vedas. Also, cover Me in such a way that people will take more interest in advancing material civilization just to propagate a population bereft of spiritual knowledge.'

CC Madhya 6.182: "[Lord Siva informed goddess Durga, the superintendent of the material world:] 'In the Age of Kali I take the form of a brahmana and explain the Vedas through false scriptures in an atheistic way, similar to Buddhist philosophy.'"

CC Madhya 6.183: Sarvabhauma Bhattacharya became very much astonished upon hearing this. He became stunned and said nothing.

CC Madhya 6.184: Lord Sri Caitanya Mahaprabhu then told him, "Do not be astonished. Actually, devotional service unto the Supreme Personality of Godhead is the highest perfection of human activity.

CC Madhya 6.185: "Even the self-satisfied sages perform devotional service to the Supreme Lord. Such are the transcendental qualities of the Lord. They are full of inconceivable spiritual potency.

CC Madhya 6.186: "Those who are self-satisfied and unattracted by external material desires are also attracted to the loving service of Sri Krsna, whose qualities are transcendental and whose activities are wonderful. Hari, the Personality of Godhead, is called Krsna because He has such transcendently attractive features."

CC Madhya 6.187: After hearing the atmarama verse, Sarvabhauma Bhattacharya addressed Sri Caitanya Mahaprabhu, "My dear Sir, please explain this verse. I have a great desire to hear Your explanation of it."

CC Madhya 6.188: The Lord replied, "First let Me hear your explanation. After that, I shall try to explain what little I know."

CC Madhya 6.189: Sarvabhauma Bhattacharya then began to explain the atmarama verse, and according to the principles of logic, he put forward various propositions.

CC Madhya 6.190: The Bhattacharya explained the atmarama verse in nine different ways on the basis of scripture. After hearing his explanation, Sri Caitanya Mahaprabhu, smiling a little, began to speak.

CC Madhya 6.191: Sri Caitanya Mahaprabhu said, "My dear Bhattacharya, you are exactly like Brhaspati, the priest of the heavenly kingdom. Indeed, no one within this world has the power to explain the scriptures in such a way.

CC Madhya 6.192: "My dear Bhattacharya, you have certainly explained this verse by the prowess of your vast learning, but you should know that, besides this scholarly explanation, there is another purport to this verse."

CC Madhya 6.193: Upon the request of Sarvabhauma Bhattacharya, Lord Caitanya Mahaprabhu began to explain the verse, without touching upon the nine explanations given by the Bhattacharya.

CC Madhya 6.194: There are eleven words in the atmarama verse, and Sri Caitanya Mahaprabhu explained each word, one after the other.

CC Madhya 6.195: Lord Caitanya Mahaprabhu took each word specifically and combined it with the word "atmarama." He thus explained the word "atmarama" in eighteen different ways.

CC Madhya 6.196: Sri Caitanya Mahaprabhu said, "The Supreme Personality of Godhead, His different potencies and His transcendental qualities all have inconceivable prowess. It is not possible to explain them fully.

CC Madhya 6.197: "These three items attract the mind of a perfect student engaged in spiritual activities and overcome all other processes of spiritual activity."

CC Madhya 6.198: Sri Caitanya Mahaprabhu explained the meaning of the verse by giving evidence concerning Sukadeva Gosvami and the four rsis Sanaka, Sanat-kumara, Sanatana and Sanandana. Thus the Lord gave various meanings and explanations.

CC Madhya 6.199: Upon hearing Caitanya Mahaprabhu's explanation of the atmarama verse, Sarvabhauma Bhattacharya was struck with wonder. He then understood Lord Sri Caitanya Mahaprabhu to be Krsna in person, and he thus condemned himself in the following words.

CC Madhya 6.200: "Caitanya Mahaprabhu is certainly Lord Krsna Himself. Because I could not understand Him and was very proud of my own learning, I have committed many offenses."

CC Madhya 6.201: When Sarvabhauma Bhattacharya denounced himself as an offender and took shelter of the Lord, the Lord desired to show him mercy.

CC Madhya 6.202: To show him mercy, Sri Caitanya Mahaprabhu allowed him to see His Visnu form. Thus He immediately assumed four hands.

CC Madhya 6.203: Sri Caitanya Mahaprabhu first showed him the four-handed form and then appeared before him in His original form of Krsna, with a blackish complexion and a flute to His lips.

CC Madhya 6.204: When Sarvabhauma Bhattacharya saw the form of Lord Krsna manifested in Caitanya Mahaprabhu, he immediately fell down flat to offer Him obeisances. Then he stood up and with folded hands began to offer prayers.

CC Madhya 6.205: By the mercy of the Lord, all truths were revealed to Sarvabhauma Bhattacharya, and he could understand the importance of chanting the holy name and distributing love of Godhead everywhere.

CC Madhya 6.206: Sarvabhauma Bhattacharya composed one hundred verses in a very short time. Indeed, not even Brhaspati, the priest of the heavenly planets, could compose verses as quickly.

CC Madhya 6.207: After hearing the one hundred verses, Sri Caitanya Mahaprabhu happily embraced Sarvabhauma Bhattacharya, who was immediately overwhelmed in ecstatic love of Godhead and fell unconscious.

CC Madhya 6.208: Out of ecstatic love of God, the Bhattacharya shed tears, and his body was stunned. He exhibited an ecstatic mood, and he perspired, shook and trembled. He sometimes danced, sometimes chanted, sometimes cried and sometimes fell down to touch the lotus feet of the Lord.

CC Madhya 6.209: While Sarvabhauma Bhattacharya was in this ecstasy, Gopinatha Acarya was very pleased. The associates of Sri Caitanya Mahaprabhu all laughed to see the Bhattacharya dance so.

CC Madhya 6.210: Gopinātha Acārya told Lord Caitanya Mahāprabhu, "Sir, You have brought all this upon Sarvaśhauma Bhāttācārya."

CC Madhya 6.211: Sri Caitanya Mahāprabhu replied, "You are a devotee. Because of your association, Lord Jagannātha has shown him mercy."

CC Madhya 6.212: After this, Sri Caitanya Mahāprabhu pacified the Bhāttācārya, and when he was quieted, he offered many prayers to the Lord.

CC Madhya 6.213: Sarvaśhauma Bhāttācārya said, "My dear Sir, You have delivered the entire world, but that is not a very great task. However, You have also delivered me, and that is certainly the work of very wonderful powers.

CC Madhya 6.214: "I had become dull-headed due to reading too many books on logic. Consequently I had become like an iron bar. Nonetheless, You have melted me, and therefore Your influence is very great."

CC Madhya 6.215: After hearing the prayers offered by Sarvaśhauma Bhāttācārya, Sri Caitanya Mahāprabhu returned to His residence, and the Bhāttācārya, through Gopinātha Acārya, induced the Lord to accept lunch there.

CC Madhya 6.216: Early the following morning, Sri Caitanya Mahāprabhu went to see Lord Jagannātha in the temple, and He saw the Lord rise from His bed.

CC Madhya 6.217: The priest there presented Him with garlands and prasadam that had been offered to Lord Jagannātha. This pleased Caitanya Mahāprabhu very much.

CC Madhya 6.218: Carefully tying the prasadam and garlands in a cloth, Caitanya Mahāprabhu hastened to the house of Sarvaśhauma Bhāttācārya.

CC Madhya 6.219: He arrived at the Bhāttācārya's house a little before sunrise, just when the Bhāttācārya was arising from bed.

CC Madhya 6.220: As Sarvaśhauma Bhāttācārya arose from bed, he distinctly chanted, "Kṛṣṇa, Kṛṣṇa." Lord Caitanya was very pleased to hear him chant the holy name of Kṛṣṇa.

CC Madhya 6.221: The Bhāttācārya noticed Sri Caitanya Mahāprabhu outside, and with great haste he went to Him and offered prayers unto His lotus feet.

CC Madhya 6.222: The Bhāttācārya offered a carpet for the Lord to sit upon, and both of them sat there. Then Sri Caitanya Mahāprabhu opened the prasadam and placed it in the hands of the Bhāttācārya.

CC Madhya 6.223: At that time the Bhāttācārya had not even washed his mouth, nor had he taken his bath or finished his morning duties. Nonetheless, he was very pleased to receive the prasadam of Lord Jagannātha.

CC Madhya 6.224: By the mercy of Sri Caitanya Mahāprabhu, all the dullness in the mind of Sarvaśhauma Bhāttācārya was eradicated. After reciting the following two verses, he ate the prasadam offered to him.

CC Madhya 6.225: The Bhāttācārya said, "'One should eat the maha-prasadam of the Lord immediately upon receiving it, even though it is dried up, stale or brought from a distant

country. One should consider neither time nor place.

CC Madhya 6.226: "The prasadam of Lord Krsna is to be eaten by gentlemen as soon as it is received; there should be no hesitation. There are no regulative principles concerning time and place. This is the order of the Supreme Personality of Godhead."

CC Madhya 6.227: Sri Caitanya Mahaprabhu was very pleased to see this. He became ecstatic in love of Godhead and embraced Sarvabhauma Bhattacharya.

CC Madhya 6.228: The Lord and the servant embraced each other and began to dance. Simply by touching each other, they became ecstatic.

CC Madhya 6.229: As they danced and embraced, spiritual symptoms manifested in their bodies. They perspired, trembled and shed tears, and the Lord began to speak in His ecstasy.

CC Madhya 6.230: Sri Caitanya Mahaprabhu said, "Today I have conquered the three worlds very easily. Today I have ascended to the spiritual world."

CC Madhya 6.231: Caitanya Mahaprabhu continued, "I think that today all My desires have been fulfilled because I see that Sarvabhauma Bhattacharya has acquired faith in the maha-prasadam of Lord Jagannatha.

CC Madhya 6.232: "Indeed, today you have undoubtedly taken shelter of the lotus feet of Krsna, and Krsna, without reservation, has become very merciful toward you.

CC Madhya 6.233: "My dear Bhattacharya, today you have been released from material bondage in the bodily conception of life; you have cut to pieces the shackles of the illusory energy.

CC Madhya 6.234: "Today your mind has become fit to take shelter of the lotus feet of Krsna because, surpassing the Vedic regulative principles, you have eaten the remnants of food offered to the Lord.

CC Madhya 6.235: "When a person takes shelter of the lotus feet of the Supreme Personality of Godhead without reservation, the unlimited, merciful Lord bestows His causeless mercy upon him. Thus he can pass over the insurmountable ocean of nescience. Those whose intelligence is fixed in the bodily conception, who think, "I am this body," are fit food for dogs and jackals. The Supreme Lord never bestows His mercy upon such people."

CC Madhya 6.236: After speaking to Sarvabhauma Bhattacharya in this way, Sri Caitanya Mahaprabhu returned to His residence. From that day on, the Bhattacharya was free because his false pride had been dismantled.

CC Madhya 6.237: From that day on, Sarvabhauma Bhattacharya did not know anything but the lotus feet of Lord Caitanya Mahaprabhu, and from that day he could explain the revealed scriptures only in accordance with the process of devotional service.

CC Madhya 6.238: Seeing that Sarvabhauma Bhattacharya was firmly fixed in the cult of Vaisnavism, Gopinatha Acarya, his brother-in-law, began to dance, clap his hands and chant, "Hari! Hari!"

CC Madhya 6.239: The next day, the Bhattacharya went to visit the temple of Lord Jagannatha, but before he reached the temple, he went to see Caitanya Mahaprabhu.

CC Madhya 6.240: When he met Lord Caitanya Mahaprabhu, the Bhattacharya fell down flat to offer Him respects. After offering various prayers to Him, he spoke of his previous bad disposition with great humility.

CC Madhya 6.241: Then the Bhattacharya asked Caitanya Mahaprabhu, "Which item is most important in the execution of devotional service?" The Lord replied that the most important item was the chanting of the holy name of the Lord.

CC Madhya 6.242: "In this age of quarrel and hypocrisy, the only means of deliverance is the chanting of the holy names of the Lord. There is no other way. There is no other way. There is no other way."

CC Madhya 6.243: Sri Caitanya Mahaprabhu very elaborately explained the harer nama verse of the Brhan-naradiya Purana, and Sarvabhauma Bhattacharya was struck with wonder to hear His explanation.

CC Madhya 6.244: Gopinatha Acarya reminded Sarvabhauma Bhattacharya, "My dear Bhattacharya, what I foretold to you has now taken place."

CC Madhya 6.245: Offering his obeisances to Gopinatha Acarya, the Bhattacharya said, "Because I am related to you and you are a devotee, by your mercy the Lord has shown mercy to me."

CC Madhya 6.246: "You are a first-class devotee, whereas I am in the darkness of logical arguments. Because of your relationship with the Lord, the Lord has bestowed His benediction upon me."

CC Madhya 6.247: Sri Caitanya Mahaprabhu was very pleased with this humble statement. After embracing the Bhattacharya, He said, "Now go see Lord Jagannatha in the temple."

CC Madhya 6.248: After visiting the temple of Lord Jagannatha, Sarvabhauma Bhattacharya returned home with Jagadananda and Damodara.

CC Madhya 6.249: The Bhattacharya brought large quantities of excellent food remnants blessed by Lord Jagannatha. All this prasadam was given to his own brahmana servant, along with Jagadananda and Damodara.

CC Madhya 6.250: Sarvabhauma Bhattacharya then composed two verses on the leaf of a palm tree. Giving the palm leaf to Jagadananda Prabhu, the Bhattacharya requested him to deliver it to Sri Caitanya Mahaprabhu.

CC Madhya 6.251: Jagadananda and Damodara then returned to Sri Caitanya Mahaprabhu, bringing Him both the prasadam and the palm leaf on which the verses were composed. But Mukunda Datta took the palm leaf from the hands of Jagadananda before he could deliver it to Sri Caitanya Mahaprabhu.

CC Madhya 6.252: Mukunda Datta then copied the two verses on the wall outside the room. After this, Jagadananda took the palm leaf from Mukunda Datta and delivered it to Lord Caitanya Mahaprabhu.

CC Madhya 6.253: As soon as Lord Caitanya Mahaprabhu read the two verses, He immediately tore up the palm leaf. However, all the devotees read these verses on the outside wall, and they all kept them within their hearts. The verses read as follows.

CC Madhya 6.254: "Let me take shelter of the Supreme Personality of Godhead, Sri Krsna,

who has descended in the form of Lord Caitanya Mahaprabhu to teach us real knowledge, His devotional service and detachment from whatever does not foster Krsna consciousness. He has descended because He is an ocean of transcendental mercy. Let me surrender unto His lotus feet.

CC Madhya 6.255: "Let my consciousness, which is like a honeybee, take shelter of the lotus feet of the Supreme Personality of Godhead, who has just now appeared as Sri Krsna Caitanya Mahaprabhu to teach the ancient system of devotional service to Himself. This system had almost been lost due to the influence of time."

CC Madhya 6.256: These two verses composed by Sarvabhauma Bhattacharya will always declare his name and fame as loudly as a pounding drum, for they have become pearl necklaces around the necks of all devotees.

CC Madhya 6.257: Indeed, Sarvabhauma Bhattacharya became an unalloyed devotee of Caitanya Mahaprabhu; he did not know anything but the service of the Lord.

CC Madhya 6.258: The Bhattacharya always chanted the holy name of Sri Krsna Caitanya, son of mother Saci and reservoir of all good qualities. Indeed, chanting the holy names became his meditation.

CC Madhya 6.259: One day Sarvabhauma Bhattacharya came before Caitanya Mahaprabhu and, after offering obeisances, began to recite a verse.

CC Madhya 6.260: He began to quote one of Lord Brahma's prayers from Srimad-Bhagavatam, but he changed two syllables at the end of the verse.

CC Madhya 6.261: The Bhattacharya recited, "'One who seeks Your compassion and thus tolerates all kinds of adverse conditions due to the karma of his past deeds, who engages always in Your devotional service with his mind, words and body, and who always offers obeisances unto You is certainly a bona fide candidate for becoming Your unalloyed devotee.'"

CC Madhya 6.262: Sri Caitanya Mahaprabhu immediately pointed out, "In that verse the word is 'mukti-pade,' but you have changed it to 'bhakti-pade.' What is your intention?"

CC Madhya 6.263: Sarvabhauma Bhattacharya replied, "The awakening of pure love of Godhead, which is the result of devotional service, far surpasses liberation from material bondage. For those averse to devotional service, merging into the Brahman effulgence is a kind of punishment."

CC Madhya 6.264-265: The Bhattacharya continued, "The impersonalists, who do not accept the transcendental form of Lord Sri Krsna, and the demons, who are always engaged in blaspheming and fighting with Him, are punished by being merged into the Brahman effulgence. But that does not happen to the person engaged in the devotional service of the Lord."

CC Madhya 6.266: "There are five kinds of liberation: salokya, samipya, sarupya, sarsti and sayujya."

CC Madhya 6.267: "If there is a chance to serve the Supreme Personality of Godhead, a pure devotee sometimes accepts the salokya, sarupya, samipya or sarsti forms of liberation, but never sayujya."

CC Madhya 6.268: "A pure devotee does not like even to hear about sayujya-mukti, which inspires him with fear and hatred. Indeed, the pure devotee would rather go to hell than merge into the effulgence of the Lord."

CC Madhya 6.269: Sarvabhauma Bhattacharya continued, "There are two kinds of sayujya-mukti: merging into the Brahman effulgence and merging into the personal body of the Lord. Merging into the Lord's body is even more abominable than merging into His effulgence."

CC Madhya 6.270: Sarvabhauma Bhattacharya concluded, "Even though he is offered all kinds of liberation, the pure devotee does not accept them. He is fully satisfied engaging in the service of the Lord."

CC Madhya 6.271: Lord Sri Caitanya Mahaprabhu replied, "The word 'mukti-pade' has another meaning. 'Mukti-pada' directly refers to the Supreme Personality of Godhead."

CC Madhya 6.272: "All kinds of liberation exist under the feet of the Supreme Personality of Godhead; therefore He is known as mukti-pada. According to another meaning, mukti is the ninth subject, and the Supreme Personality of Godhead is the shelter of liberation."

CC Madhya 6.273: "Since I can understand Krsna according to these two meanings," Caitanya Mahaprabhu said, "what point is there in changing the verse?" Sarvabhauma Bhattacharya replied, "I was not able to give that reading to the verse."

CC Madhya 6.274: "Although Your explanation is correct, it should not be used, because there is ambiguity in the word 'mukti-pada.'"

CC Madhya 6.275: "The word 'mukti' refers to five kinds of liberation. But its direct meaning usually conveys the idea of becoming one with the Lord."

CC Madhya 6.276: "The very sound of the word 'mukti' immediately induces hate and fear, but when we say the word 'bhakti,' we naturally feel transcendental bliss within the mind."

CC Madhya 6.277: Upon hearing this explanation, the Lord began to laugh and, with great pleasure, immediately embraced Sarvabhauma Bhattacharya very firmly.

CC Madhya 6.278: Indeed, that very person who had been accustomed to reading and teaching Mayavada philosophy was now even hating the word "mukti." This was possible only by the mercy of Sri Caitanya Mahaprabhu.

CC Madhya 6.279: As long as it does not turn iron into gold by its touch, no one can recognize an unknown stone to be a touchstone.

CC Madhya 6.280: Upon seeing transcendental Vaisnavism in Sarvabhauma Bhattacharya, everyone could understand that Lord Caitanya was none other than Krsna, the son of Nanda Maharaja.

CC Madhya 6.281: After this incident, all the inhabitants of Jagannatha Puri, headed by Kasi Misra, came to take shelter of the lotus feet of the Lord.

CC Madhya 6.282: Later I shall describe how Sarvabhauma Bhattacharya always engaged in the service of the Lord.

CC Madhya 6.283: I shall also describe in full detail how Sarvabhauma Bhattacharya perfectly rendered service to Sri Caitanya Mahaprabhu by offering Him alms.

CC Madhya 6.285: If one hears with faith and love these pastimes concerning Lord Caitanya Mahaprabhu's meeting with Sarvabhauma Bhattacharya, he very soon is freed from the net of speculation and fruitive activity and attains the shelter of Sri Caitanya Mahaprabhu's lotus feet.

CC Madhya 6.286: Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Madhya 7 Summary

CC Madhya 7.1: Lord Caitanya Mahaprabhu, being very compassionate toward a brahmana named Vasudeva, cured him of leprosy. He transformed him into a beautiful man satisfied with devotional service. I offer my respectful obeisances unto the glorious Lord Sri Caitanya Mahaprabhu.

CC Madhya 7.2: All glories to Lord Caitanya Mahaprabhu! All glories to Lord Nityananda Prabhu! All glories to Advaita Acarya! And all glories to all the devotees of Lord Caitanya!

CC Madhya 7.3: After delivering Sarvabhauma Bhattacharya, the Lord desired to go to South India to preach.

CC Madhya 7.4: Sri Caitanya Mahaprabhu accepted the renounced order during the waxing fortnight of the month of Magha. During the following month, Phalguna, He went to Jagannatha Puri and resided there.

CC Madhya 7.5: At the end of the month of Phalguna, He witnessed the Dola-yatra ceremony, and in His usual ecstatic love of God, He chanted and danced in various ways on the occasion.

CC Madhya 7.6: During the month of Caitra, while living at Jagannatha Puri, the Lord delivered Sarvabhauma Bhattacharya, and at the beginning of the next month (Vaisakha), He decided to go to South India.

CC Madhya 7.7-8: Sri Caitanya Mahaprabhu called all His devotees together and, holding them by the hand, humbly informed them, "You are all more dear to Me than My life. I can give up My life, but to give you up is difficult for Me.

CC Madhya 7.9: "You are all My friends, and you have properly executed the duties of friends by bringing Me here to Jagannatha Puri and giving Me the chance to see Lord Jagannatha in the temple.

CC Madhya 7.10: "I now beg all of you for one bit of charity. Please give Me permission to leave for a tour of South India.

CC Madhya 7.11: "I shall go to search out Visvarupa. Please forgive Me, but I want to go alone; I do not wish to take anyone with Me.

CC Madhya 7.12: "Until I return from Setubandha, all of you dear friends should remain at Jagannatha Puri."

CC Madhya 7.13: Knowing everything, Sri Caitanya Mahaprabhu was aware that Visvarupa had already passed away. A pretense of ignorance was necessary, however, so that He could go to South India and liberate the people there.

CC Madhya 7.14: Upon hearing this message from Sri Caitanya Mahaprabhu, all the devotees became very unhappy and remained silent with sullen faces.

CC Madhya 7.15: Nityananda Prabhu then said, "How is it possible for You to go alone? Who

can tolerate this?

CC Madhya 7.16: "Let one or two of us go with You; otherwise You may fall into the clutches of thieves and rogues along the way. They may be whomever You like, but two persons should go with You.

CC Madhya 7.17: "Indeed, I know all the paths to the different places of pilgrimage in South India. Just order Me, and I shall go with You."

CC Madhya 7.18: The Lord replied, "I am simply a dancer, and You are the wire-puller. However You pull the wires to make Me dance, I shall dance in that way.

CC Madhya 7.19: "After accepting the sannyasa order, I decided to go to Vrndavana, but You took Me instead to the house of Advaita Prabhu.

CC Madhya 7.20: "While on the way to Jagannatha Puri, You broke My sannyasa staff. I know that all of you have great affection for Me, but such things disturb My activities.

CC Madhya 7.21: "Jagadananda wants Me to enjoy bodily sense gratification, and out of fear I do whatever he tells Me.

CC Madhya 7.22: "If I sometimes do something against his desire, out of anger he will not talk to Me for three days.

CC Madhya 7.23: "Being a sannyasi, I have a duty to lie down on the ground and to take a bath three times a day, even during the winter. But Mukunda becomes very unhappy when he sees My severe austerities.

CC Madhya 7.24: "Of course, Mukunda does not say anything, but I know that he is very unhappy within, and upon seeing him unhappy, I become twice as unhappy.

CC Madhya 7.25: "Although I am in the renounced order of life and Damodara is a brahmachari, he still keeps a stick in his hand just to educate Me.

CC Madhya 7.26: "According to Damodara, I am still a neophyte as far as social etiquette is concerned; therefore he does not like My independent nature.

CC Madhya 7.27: "Damodara Pandita and others are more advanced in receiving the mercy of Lord Krsna; therefore they are independent of public opinion. As such, they want Me to enjoy sense gratification, even though it be unethical. But since I am a poor sannyasi, I cannot abandon the duties of the renounced order, and therefore I follow them strictly.

CC Madhya 7.28: "You should all therefore remain here in Nilacala for some days while I tour the sacred places of pilgrimage alone."

CC Madhya 7.29: Actually the Lord was controlled by the good qualities of all His devotees. On the pretense of attributing faults, He tasted all these qualities.

CC Madhya 7.30: No one can properly describe Lord Sri Caitanya Mahaprabhu's affection for His devotees. He always tolerated all kinds of personal unhappiness resulting from His acceptance of the renounced order of life.

CC Madhya 7.31: The regulative principles observed by Caitanya Mahaprabhu were sometimes intolerable, and all the devotees became greatly affected by them. Although strictly observing

the regulative principles, Caitanya Mahaprabhu could not tolerate the unhappiness felt by His devotees.

CC Madhya 7.32: Therefore, to prevent them from accompanying Him and becoming unhappy, Sri Caitanya Mahaprabhu declared their good qualities to be faults.

CC Madhya 7.33: Four devotees then humbly insisted that they go with the Lord, but Sri Caitanya Mahaprabhu, being the independent Supreme Personality of Godhead, did not accept their request.

CC Madhya 7.34: Thereupon Lord Nityananda said, "Whatever You order is My duty, regardless of whether it results in happiness or unhappiness.

CC Madhya 7.35: "Yet I still submit one petition to You. Please consider it, and if You think it proper, please accept it.

CC Madhya 7.36: "You must take with You a loincloth, external clothes and a waterpot. You should take nothing more than this.

CC Madhya 7.37: "Since Your two hands will always be engaged in chanting and counting the holy names, how will You be able to carry the waterpot and external garments?"

CC Madhya 7.38: "When, along the way, You fall unconscious in ecstatic love of Godhead, who will protect Your belongings — the waterpot, garments and so forth?"

CC Madhya 7.39: Sri Nityananda Prabhu continued, "Here is a simple brahmana named Krsnadasa. Please accept him and take him with You. That is My request.

CC Madhya 7.40: "He will carry Your waterpot and garments. You may do whatever You like; he will not say a word."

CC Madhya 7.41: Accepting the request of Lord Nityananda Prabhu, Lord Caitanya took all His devotees and went to the house of Sarvabhauma Bhattacharya.

CC Madhya 7.42: As soon as they entered his house, Sarvabhauma Bhattacharya offered the Lord obeisances and a place to sit. After seating all the others, the Bhattacharya took his seat.

CC Madhya 7.43: After they had discussed various topics about Lord Krsna, Sri Caitanya Mahaprabhu informed Sarvabhauma Bhattacharya, "I have come to your place just to receive your order.

CC Madhya 7.44: "My elder brother, Visvarupa, has taken sannyasa and gone to South India. Now I must go search for Him.

CC Madhya 7.45: "Please permit Me to go, for I must tour South India. With your permission, I shall soon return very happily."

CC Madhya 7.46: Upon hearing this, Sarvabhauma Bhattacharya became very much agitated. Catching hold of the lotus feet of Caitanya Mahaprabhu, he gave this sorrowful reply.

CC Madhya 7.47: "After many births, due to some pious activity I got Your association. Now providence is breaking this invaluable association.

CC Madhya 7.48: "If a thunderbolt falls on my head or if my son dies, I can tolerate it. But I

cannot endure the unhappiness of separation from You.

CC Madhya 7.49: "My dear Lord, You are the independent Supreme Personality of Godhead. Certainly You will depart. I know that. Still, I ask You to stay here a few days more so that I can see Your lotus feet."

CC Madhya 7.50: Upon hearing Sarvabhauma Bhattacharya's request, Caitanya Mahaprabhu relented. He stayed a few days longer and did not depart.

CC Madhya 7.51: The Bhattacharya eagerly invited Lord Caitanya Mahaprabhu to his home and fed Him very nicely.

CC Madhya 7.52: The Bhattacharya's wife, whose name was Sathimata (the mother of Sathi), did the cooking. The narrations of these pastimes are very wonderful.

CC Madhya 7.53: Later I shall tell about this in elaborate detail, but at present I wish to describe Sri Caitanya Mahaprabhu's South Indian tour.

CC Madhya 7.54: After staying five days at the home of Sarvabhauma Bhattacharya, Sri Caitanya Mahaprabhu personally asked his permission to depart for South India.

CC Madhya 7.55: After receiving the Bhattacharya's permission, Lord Caitanya Mahaprabhu went to see Lord Jagannatha in the temple. He took the Bhattacharya with Him.

CC Madhya 7.56: Seeing Lord Jagannatha, Sri Caitanya Mahaprabhu also begged His permission. The priest then immediately delivered prasadam and a garland to Lord Caitanya.

CC Madhya 7.57: Thus receiving Lord Jagannatha's permission in the form of a garland, Sri Caitanya Mahaprabhu offered obeisances, and then in great jubilation He prepared to depart for South India.

CC Madhya 7.58: Accompanied by His personal associates and Sarvabhauma Bhattacharya, Sri Caitanya Mahaprabhu circumambulated the altar of Jagannatha. The Lord then departed on His South Indian tour.

CC Madhya 7.59: While the Lord was going along the path to Alalanatha, which was located on the seashore, Sarvabhauma Bhattacharya gave the following orders to Gopinatha Acarya.

CC Madhya 7.60: "Bring the four sets of loincloths and outer garments I keep at home, and also some prasadam of Lord Jagannatha. You may carry these things with the help of some brahmana."

CC Madhya 7.61: While Lord Sri Caitanya Mahaprabhu was departing, Sarvabhauma Bhattacharya submitted the following at His lotus feet: "My Lord, I have one final request that I hope You will kindly fulfill.

CC Madhya 7.62: "In the town of Vidyanagara, on the bank of the Godavari, there is a responsible government officer named Ramananda Raya.

CC Madhya 7.63: "Please do not neglect him, thinking he belongs to a sudra family engaged in material activities. It is my request that You meet him without fail."

CC Madhya 7.64: Sarvabhauma Bhattacharya continued, "Ramananda Raya is a fit person to associate with You; no other devotee can compare with him in knowledge of the transcendental

mellows.

CC Madhya 7.65: "He is a most learned scholar as well as an expert in devotional mellows. Actually he is most exalted, and if You talk with him, You will see how glorious he is.

CC Madhya 7.66: "I could not realize when I first spoke with Ramananda Raya that his topics and endeavors were all transcendently uncommon. I made fun of him simply because he was a Vaisnava."

CC Madhya 7.67: The Bhattacharya said, "By Your mercy I can now understand the truth about Ramananda Raya. In talking with him, You also will acknowledge his greatness."

CC Madhya 7.68: Lord Sri Caitanya Mahaprabhu accepted Sarvabhauma Bhattacharya's request that He meet Ramananda Raya. Bidding Sarvabhauma farewell, the Lord embraced him.

CC Madhya 7.69: Sri Caitanya Mahaprabhu asked the Bhattacharya to bless Him while he engaged in the devotional service of Lord Krsna at home, so that by Sarvabhauma's mercy the Lord could return to Jagannatha Puri.

CC Madhya 7.70: Saying this, Sri Caitanya Mahaprabhu departed on His tour, and Sarvabhauma Bhattacharya immediately fainted and fell to the ground.

CC Madhya 7.71: Although Sarvabhauma Bhattacharya fainted, Sri Caitanya Mahaprabhu did not take notice of him. Rather, He left quickly. Who can understand the mind and intention of Sri Caitanya Mahaprabhu?

CC Madhya 7.72: This is the nature of the mind of an uncommon personality. Sometimes it is soft like a flower, but sometimes it is as hard as a thunderbolt.

CC Madhya 7.73: "The hearts of those above common behavior are sometimes harder than a thunderbolt and sometimes softer than a flower. How can one accommodate such contradictions in great personalities?"

CC Madhya 7.74: Lord Nityananda Prabhu raised Sarvabhauma Bhattacharya and with the help of His men saw him to his home.

CC Madhya 7.75: Immediately all the devotees came and partook of Sri Caitanya Mahaprabhu's company. Afterwards, Gopinatha Acarya came with the garments and prasadam.

CC Madhya 7.76: All the devotees followed Sri Caitanya Mahaprabhu to a place known as Alalanatha. There they all offered respects and various prayers.

CC Madhya 7.77: In great ecstasy, Sri Caitanya Mahaprabhu danced and chanted for some time. Indeed, all the neighbors came to see Him.

CC Madhya 7.78: All around Sri Caitanya Mahaprabhu, who is also known as Gaurahari, people began to shout the holy name of Hari. Lord Caitanya, immersed in His usual ecstasy of love, danced in the midst of them.

CC Madhya 7.79: The body of Sri Caitanya Mahaprabhu was naturally very beautiful. It was like molten gold dressed in saffron cloth. Indeed, He was most beautiful for being ornamented with the ecstatic symptoms, which caused His bodily hair to stand on end, tears to well up in His eyes, and His body to tremble and perspire all over.

CC Madhya 7.80: Everyone present was astonished to see Sri Caitanya Mahaprabhu's dancing and His bodily transformations. Whoever came did not want to return home.

CC Madhya 7.81: Everyone — including children, old men and women — began to dance and to chant the holy names of Sri Krsna and Gopala. In this way they all floated in the ocean of love of Godhead.

CC Madhya 7.82: Upon seeing the chanting and dancing of Lord Sri Caitanya Mahaprabhu, Lord Nityananda predicted that later there would be dancing and chanting in every village.

CC Madhya 7.83: Seeing that it was already getting late, Lord Nityananda Prabhu, the spiritual master, invented a means to disperse the crowd.

CC Madhya 7.84: When Lord Nityananda Prabhu took Sri Caitanya Mahaprabhu for lunch at noon, everyone came running around Them.

CC Madhya 7.85: After finishing Their baths, They returned at noon to the temple. Admitting His own men, Sri Nityananda Prabhu closed the outside door.

CC Madhya 7.86: Gopinatha Acarya then brought prasadam for the two Lords to eat, and after They had eaten, the remnants of the food were distributed to all the devotees.

CC Madhya 7.87: Hearing about this, everyone there came to the outside door and began chanting the holy name, "Hari! Hari!" Thus there was a tumultuous sound.

CC Madhya 7.88: After lunch, Sri Caitanya Mahaprabhu made them open the door. In this way everyone received His audience with great pleasure.

CC Madhya 7.89: The people came and went until evening, and all of them became Vaisnava devotees and began to chant and dance.

CC Madhya 7.90: Sri Caitanya Mahaprabhu then passed the night there and discussed the pastimes of Lord Krsna with His devotees with great pleasure.

CC Madhya 7.91: The next morning, after taking His bath, Sri Caitanya Mahaprabhu started on His South Indian tour. He bade farewell to the devotees by embracing them.

CC Madhya 7.92: Although they all fell to the ground unconscious, the Lord did not turn to see them but proceeded onward.

CC Madhya 7.93: In separation, the Lord became very much perturbed and walked on unhappily. His servant, Krsnadasa, who was carrying His waterpot, followed behind.

CC Madhya 7.94: All the devotees remained there and fasted, and the next day they all unhappily returned to Jagannatha Puri.

CC Madhya 7.95: Almost like a mad lion, Lord Sri Caitanya Mahaprabhu went on His tour filled with ecstatic love and performing sankirtana, chanting Krsna's names as follows.

CC Madhya 7.96: The Lord chanted:Krsna! Krsna! Krsna! Krsna! Krsna! Krsna! Krsna! heKrsna! Krsna! Krsna! Krsna! Krsna! Krsna! heKrsna! Krsna! Krsna! Krsna! Krsna! Krsna! raksa mamKrsna! Krsna! Krsna! Krsna! Krsna! Krsna! Krsna! pahi mamThat is, "O Lord Krsna, please protect Me and maintain Me." He also chanted:Rama! Raghava! Rama! Raghava! Rama! Raghava! raksa mamKrsna! Kesava! Krsna! Kesava! Krsna! Kesava! pahi mamThat is, "O Lord

Rama, descendant of King Raghu, please protect Me. O Krsna, O Kesava, killer of the Kesi demon, please maintain Me."

CC Madhya 7.97: Chanting this verse, Lord Sri Caitanya Mahaprabhu, known as Gaurahari, went on His way. As soon as He saw someone, He would request him to chant "Hari! Hari!"

CC Madhya 7.98: Whoever heard Lord Caitanya Mahaprabhu chant "Hari! Hari!" also chanted the holy name of Lord Hari and Krsna. In this way they all followed the Lord, very eager to see Him.

CC Madhya 7.99: After some time the Lord would embrace these people and bid them return home, having invested each of them with spiritual potency.

CC Madhya 7.100: Each of these empowered persons would return to his own village, always chanting the holy name of Krsna and sometimes laughing, crying and dancing.

CC Madhya 7.101: Such an empowered person would request everyone and anyone — whomever he saw — to chant the holy name of Krsna. In this way all the villagers would also become devotees of the Supreme Personality of Godhead.

CC Madhya 7.102: People from different villages who came to see such an empowered individual would become like him simply by seeing him and receiving the mercy of his glance.

CC Madhya 7.103: When each of these newly empowered individuals returned to his own village, he also converted the villagers into devotees. And when others came from different villages to see him, they were also converted.

CC Madhya 7.104: In this way, as empowered men went from one village to another, all the people of South India became devotees.

CC Madhya 7.105: Thus many hundreds of people became Vaisnavas when they passed the Lord on the way and were embraced by Him.

CC Madhya 7.106: In whatever village Sri Caitanya Mahaprabhu stayed to accept alms, many people came to see Him.

CC Madhya 7.107: By the mercy of the Supreme Lord, Sri Caitanya Mahaprabhu, everyone became a first-class devotee. Later they became teachers or spiritual masters and liberated the entire world.

CC Madhya 7.108: In this way the Lord went to the extreme southern part of India, and He converted all the provinces to Vaisnavism.

CC Madhya 7.109: Lord Sri Caitanya Mahaprabhu did not manifest His spiritual potencies at Navadvipa, but He did manifest them in South India and liberated all the people there.

CC Madhya 7.110: Lord Sri Caitanya Mahaprabhu's empowering of others can be understood by one who is actually a devotee of the Lord and who has received His mercy.

CC Madhya 7.111: If one does not believe in the uncommon transcendental pastimes of the Lord, he is vanquished both in this world and in the next.

CC Madhya 7.112: Whatever I have stated about the beginning of the Lord's tour should also be understood to hold for as long as the Lord toured South India.

CC Madhya 7.113: When Lord Sri Caitanya Mahaprabhu came to the holy place known as Kurma-ksetra, He saw the Deity and offered prayers and obeisances.

CC Madhya 7.114: While at this place, Lord Sri Caitanya Mahaprabhu was in His usual ecstasy of love of Godhead and was laughing, crying, dancing and chanting. Everyone who saw Him was astonished.

CC Madhya 7.115: After hearing of these wonderful occurrences, everyone came to see Him there. When they saw the beauty of the Lord and His ecstatic condition, they were all struck with wonder.

CC Madhya 7.116: Just by seeing Lord Caitanya Mahaprabhu, everyone became a devotee. They began to chant "Krsna" and "Hari" and all the holy names. They all were merged in a great ecstasy of love, and they began to dance, raising their arms.

CC Madhya 7.117: Always hearing them chant the holy names of Lord Krsna, the residents of all the other villages also became Vaisnavas.

CC Madhya 7.118: By hearing the holy name of Krsna, the entire country became Vaisnava. It was as if the nectar of the holy name of Krsna overflowed the entire country.

CC Madhya 7.119: After some time, when Lord Sri Caitanya Mahaprabhu manifested His external consciousness, a priest of the Lord Kurma Deity gave Him various offerings.

CC Madhya 7.120: Sri Caitanya Mahaprabhu's mode of preaching has already been explained, and I shall not repeat the explanation. In whichever village the Lord entered, His behavior was the same.

CC Madhya 7.121: In one village there was a Vedic brahmana named Kurma. He invited Lord Caitanya Mahaprabhu to his home with great respect and devotion.

CC Madhya 7.122: This brahmana brought Lord Caitanya Mahaprabhu to his home, washed His lotus feet and, with his family members, drank that water.

CC Madhya 7.123: With great affection and respect, that Kurma brahmana made Sri Caitanya Mahaprabhu eat all kinds of food. After that, the remnants were shared by all the members of the family.

CC Madhya 7.124: The brahmana then began to pray, "O my Lord, Your lotus feet are meditated upon by Lord Brahma, and these very lotus feet have come into my home.

CC Madhya 7.125: "My dear Lord, there is no limit to my great fortune. It cannot be described. Today my family, birth and riches have all been glorified."

CC Madhya 7.126: The brahmana begged Lord Caitanya Mahaprabhu, "My dear Lord, kindly show me favor and let me go with You. I can no longer tolerate the waves of misery caused by materialistic life."

CC Madhya 7.127: Sri Caitanya Mahaprabhu replied, "Don't speak like that again. Better to remain at home and chant the holy name of Krsna always.

CC Madhya 7.128: "Instruct everyone to follow the orders of Lord Sri Krsna as they are given in the Bhagavad-gita and Srimad-Bhagavatam. In this way become a spiritual master and try to liberate everyone in this land."

CC Madhya 7.129: Sri Caitanya Mahaprabhu further advised the brahmana Kurma, "If you follow this instruction, your materialistic life at home will not obstruct your spiritual advancement. Indeed, if you follow these regulative principles, we will again meet here, or, rather, you will never lose My company."

CC Madhya 7.130: At whosever house Sri Caitanya accepted His alms by taking prasadam, He would convert the dwellers to His sankirtana movement and advise them just as He advised the brahmana named Kurma.

CC Madhya 7.131-132: While on His tour, Sri Caitanya Mahaprabhu would spend the night at a temple or on the roadside. Whenever He accepted food from a person, He would give him the same advice He gave the brahmana named Kurma. He adopted this process until He returned to Jagannatha Puri from His South Indian tour.

CC Madhya 7.133: Thus I have described the Lord's behavior elaborately in the case of Kurma. In this way, you will know Sri Caitanya Mahaprabhu's dealings throughout South India.

CC Madhya 7.134: Thus Lord Sri Caitanya Mahaprabhu would remain at night in one place, and the next morning, after bathing, He would start again.

CC Madhya 7.135: When Sri Caitanya Mahaprabhu left, the brahmana Kurma followed Him a great distance, but eventually Lord Caitanya took care to send him back home.

CC Madhya 7.136: There was also a brahmana named Vasudeva, who was a great person but was suffering from leprosy. Indeed, his body was filled with living worms.

CC Madhya 7.137: Although suffering from leprosy, the brahmana Vasudeva was enlightened. As soon as one worm fell from his body, he would pick it up and place it back again in the same location.

CC Madhya 7.138: Then one night Vasudeva heard of Lord Caitanya Mahaprabhu's arrival, and in the morning he came to see the Lord at the house of Kurma.

CC Madhya 7.139: When the leper Vasudeva came to Kurma's house to see Caitanya Mahaprabhu, he was informed that the Lord had already left. The leper then fell to the ground unconscious.

CC Madhya 7.140: When Vasudeva, the leper brahmana, was lamenting due to not being able to see Caitanya Mahaprabhu, the Lord immediately returned to that spot and embraced him.

CC Madhya 7.141: When Sri Caitanya Mahaprabhu touched him, both the leprosy and his distress went to a distant place. Indeed, Vasudeva's body became very beautiful, to his great happiness.

CC Madhya 7.142: The brahmana Vasudeva was astonished to behold the wonderful mercy of Sri Caitanya Mahaprabhu, and he began to recite a verse from Srimad-Bhagavatam, touching the Lord's lotus feet.

CC Madhya 7.143: He said, "'Who am I? A sinful, poor friend of a brahmana. And who is Krsna? The Supreme Personality of Godhead, full in six opulences. Nonetheless, He has embraced me with His two arms.'"

CC Madhya 7.144-145: The brahmana Vasudeva continued, "O my merciful Lord, such mercy is not possible for ordinary living entities. Such mercy can be found only in You. Upon seeing

me, even a sinful person goes away due to my bad bodily odor. Yet You have touched me. Such is the independent behavior of the Supreme Personality of Godhead."

CC Madhya 7.146: Being meek and humble, the brahmana Vasudeva worried that he would become proud after being cured by the grace of Sri Caitanya Mahaprabhu.

CC Madhya 7.147: To protect the brahmana, Sri Caitanya Mahaprabhu advised him to chant the Hare Krsna mantra incessantly. By doing so, he would never become unnecessarily proud.

CC Madhya 7.148: Sri Caitanya Mahaprabhu also advised Vasudeva to preach about Krsna and thus liberate living entities. As a result, Krsna would very soon accept him as His devotee.

CC Madhya 7.149: After instructing the brahmana Vasudeva in that way, Sri Caitanya Mahaprabhu disappeared from that place. Then the two brahmanas, Kurma and Vasudeva, embraced each other and began to cry, remembering the transcendental qualities of Sri Caitanya Mahaprabhu.

CC Madhya 7.150: Thus I have described how Sri Caitanya Mahaprabhu reclaimed the leper Vasudeva and so received the name Vasudevamrta-prada.

CC Madhya 7.151: Thus I end my description of the beginning of the tour of Sri Caitanya Mahaprabhu, His visiting the temple of Kurma and His liberating the leper brahmana Vasudeva.

CC Madhya 7.152: One who hears these pastimes of Sri Caitanya Mahaprabhu with great faith will surely very soon attain the lotus feet of Lord Sri Caitanya Mahaprabhu.

CC Madhya 7.153: I admit that I do not know the beginning or the end of Sri Caitanya Mahaprabhu's pastimes. However, whatever I have written I have heard from the mouths of great personalities.

CC Madhya 7.154: O devotees, please do not consider my offenses in this regard. Your lotus feet are my only shelter.

CC Madhya 7.155: Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.



Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Madhya 8 Summary

CC Madhya 8.1: Sri Caitanya Mahaprabhu, who is known as Gauranga, is the ocean of all conclusive knowledge in devotional service. He empowered Sri Ramananda Raya, who may be likened to a cloud of devotional service. This cloud was filled with the water of all the conclusive purports of devotional service and was empowered by the ocean to spread this water over the sea of Sri Caitanya Mahaprabhu Himself. Thus the ocean of Caitanya Mahaprabhu became filled with the jewels of the knowledge of pure devotional service.

CC Madhya 8.2: All glories to Lord Sri Caitanya Mahaprabhu! All glories to Lord Nityananda! All glories to Advaita Acarya! And all glories to all the devotees of Lord Sri Caitanya Mahaprabhu!

CC Madhya 8.3: According to His previous program, Lord Sri Caitanya Mahaprabhu went forward on His tour and after some days arrived at the place of pilgrimage known as Jiyada-nr.

CC Madhya 8.4: Upon seeing the Deity of Lord Nr in the temple, Sri Caitanya Mahaprabhu offered His respectful obeisances by falling flat. Then, in ecstatic love, He performed various dances, chanted, and offered prayers.

CC Madhya 8.5: "All glories to Nr Prahlada Maharaja and, like a honeybee, is always engaged in beholding the lotuslike face of the goddess of fortune.'

CC Madhya 8.6: "Although very ferocious, the lioness is very kind to her cubs. Similarly, although very ferocious to nondevotees like Hiranyakasipu, Lord Nr to devotees like Prahlada Maharaja."

CC Madhya 8.7: In this way Lord Sri Caitanya Mahaprabhu recited different verses from the sastra. The priest of Lord Nr offered them to Sri Caitanya Mahaprabhu.

CC Madhya 8.8: As usual, a brahmana offered Sri Caitanya Mahaprabhu an invitation. The Lord passed the night in the temple and then commenced His tour again.

CC Madhya 8.9: The next morning, in the great ecstasy of love, Lord Sri Caitanya Mahaprabhu started on His tour with no knowledge of the proper direction, and He continued the whole day and night.

CC Madhya 8.10: As previously, Sri Caitanya Mahaprabhu converted to Vaisnavism many people He met on the road. After some days, the Lord reached the banks of the river Godavari.

CC Madhya 8.11: When He saw the river Godavari, the Lord remembered the river Yamuna, and when He saw the forest on the banks of the river, He remembered Sri Vrndavana-dhama.

CC Madhya 8.12: After performing His usual chanting and dancing for some time in this forest, the Lord crossed the river and took His bath on the other bank.

CC Madhya 8.13: After bathing in the river, the Lord walked a little distance from the bathing

place and engaged in chanting the holy name of Krsna.

CC Madhya 8.14: At that time, accompanied by the sounds of music, Ramananda Raya came there on a palanquin to take his bath.

CC Madhya 8.15: Many brahmanas following the Vedic principles accompanied Ramananda Raya. According to the Vedic rituals, Ramananda Raya took his bath and offered oblations to his forefathers.

CC Madhya 8.16: Sri Caitanya Mahaprabhu could understand that the person who had come to bathe in the river was Ramananda Raya. The Lord wanted so much to meet him that His mind immediately began running after him.

CC Madhya 8.17: Although Sri Caitanya Mahaprabhu was running after him mentally, He patiently remained sitting. Ramananda Raya, seeing the wonderful sannyasi, then came to see Him.

CC Madhya 8.18: Srila Ramananda Raya then saw Sri Caitanya Mahaprabhu to be as brilliant as a hundred suns. The Lord was covered by a saffron garment. He was large in body and very strongly built, and His eyes were like lotus petals.

CC Madhya 8.19: When Ramananda Raya saw the wonderful sannyasi, he was struck with wonder. He went to Him and immediately offered his respectful obeisances, falling down flat like a rod.

CC Madhya 8.20: The Lord stood up and asked Ramananda Raya to arise and chant the holy name of Krsna. Indeed, Sri Caitanya Mahaprabhu was very eager to embrace him.

CC Madhya 8.21: Sri Caitanya Mahaprabhu then inquired whether he was Ramananda Raya, and he replied, "Yes, I am Your very low servant, and I belong to the sudra community."

CC Madhya 8.22: Sri Caitanya Mahaprabhu then embraced Sri Ramananda Raya very firmly. Indeed, both the master and the servant almost lost consciousness due to ecstatic love.

CC Madhya 8.23: Their natural love for each other was awakened in them both, and they embraced and fell to the ground.

CC Madhya 8.24: When they embraced each other, ecstatic symptoms — paralysis, perspiration, tears, shivering, paleness and standing up of the bodily hairs — appeared. The word "Krsna" came from their mouths falteringly.

CC Madhya 8.25: When the stereotyped, ritualistic brahmanas who were following the Vedic principles saw this ecstatic manifestation of love, they were struck with wonder. All these brahmanas began to reflect as follows.

CC Madhya 8.26: The brahmanas thought, "We can see that this sannyasi has a luster like the effulgence of Brahman, but how is it He is crying upon embracing a sudra, a member of the fourth caste in the social order?"

CC Madhya 8.27: They thought, "This Ramananda Raya is the Governor of Madras, a highly learned and grave person, a maha-pandita, but upon touching this sannyasi he has become restless like a madman."

CC Madhya 8.28: While the brahmanas were thinking in this way about the activities of Sri

Caitanya Mahāprabhu and Ramananda Raya, Sri Caitanya Mahāprabhu saw those outsiders and restrained His transcendental emotions.

CC Madhya 8.29: When they regained their sanity, they both sat down, and Sri Caitanya Mahāprabhu smiled and began to speak as follows.

CC Madhya 8.30: "Sarvabhauma Bhattacharya spoke of your good qualities, and he made a great endeavor to convince Me to meet you.

CC Madhya 8.31: "Indeed, I have come here just to meet you. It is very good that even without making an effort I have gotten your interview here."

CC Madhya 8.32: Ramananda Raya replied, "Sarvabhauma Bhattacharya thinks of me as his servant. Even in my absence he is very careful to do me good.

CC Madhya 8.33: "By his mercy I have received Your interview here. Consequently I consider that today I have become a successful human being.

CC Madhya 8.34: "I can see that You have bestowed special mercy upon Sarvabhauma Bhattacharya. Therefore You have touched me, although I am untouchable. This is due only to his love for You.

CC Madhya 8.35: "You are the Supreme Personality of Godhead, Narayana Himself, and I am only a government servant interested in materialistic activities. Indeed, I am the lowest among men of the fourth caste.

CC Madhya 8.36: "You do not fear the Vedic injunctions stating that You should not associate with a sudra. You were not contemptuous of my touch, although in the Vedas You are forbidden to associate with sudras.

CC Madhya 8.37: "You are the Supreme Personality of Godhead Himself; therefore no one can understand Your purpose. By Your mercy You are touching me, although this is not sanctioned by the Vedas.

CC Madhya 8.38: "You have come here specifically to deliver me. You are so merciful that You alone can deliver all fallen souls.

CC Madhya 8.39: "It is the general practice of all saintly people to deliver the fallen. Therefore they go to people's houses, although they have no personal business there.

CC Madhya 8.40: "'My dear Lord, sometimes great saintly persons go to the homes of householders, although these householders are generally low-minded. When a saintly person visits their homes, one can understand that it is for no other purpose than to benefit the householders.'

CC Madhya 8.41: "Along with me there are about a thousand men — including the brahmanas — and all of them appear to have had their hearts melted simply by seeing You.

CC Madhya 8.42: "I hear everyone chanting the holy name of Kṛṣṇa. Everyone's body is thrilled with ecstasy, and there are tears in everyone's eyes.

CC Madhya 8.43: "My dear Sir, according to Your behavior and bodily features, You are the Supreme Personality of Godhead. It is impossible for ordinary living beings to possess such transcendental qualities."

CC Madhya 8.44: The Lord replied to Ramananda Raya, "Sir, you are the best of the topmost devotees; therefore simply the sight of you has melted everyone's heart.

CC Madhya 8.45: "Although I am a Mayavadi sannyasi, a nondevotee, I am also floating in the ocean of love of Krsna simply by touching you. And what to speak of others?"

CC Madhya 8.46: "Sarvabhauma Bhattacharya knew this would happen, and thus to rectify My heart, which is very hard, he asked Me to meet you."

CC Madhya 8.47: In this way each of them praised the qualities of the other, and both of them were pleased to see each other.

CC Madhya 8.48: At this time a brahmana Vaisnava following the Vedic principles came and offered obeisances. He fell flat before Sri Caitanya Mahaprabhu and invited Him for lunch.

CC Madhya 8.49: Lord Sri Caitanya Mahaprabhu accepted the invitation, knowing the brahmana to be a devotee, and slightly smiling, He spoke as follows to Ramananda Raya.

CC Madhya 8.50: "I wish to hear from you about Lord Krsna. Indeed, My mind is inclined to desire this; therefore I wish to see you again."

CC Madhya 8.51-52: Ramananda Raya replied, "My Lord, although You have come to correct me, a fallen soul, my mind is not yet purified simply by seeing You. Please stay for five or seven days and kindly cleanse my polluted mind. After that much time, my mind will certainly be pure."

CC Madhya 8.53: Although neither could tolerate separation from the other, Ramananda Raya nonetheless offered his obeisances to Lord Sri Caitanya Mahaprabhu and departed.

CC Madhya 8.54: Lord Sri Caitanya Mahaprabhu then went to the house of the brahmana who had invited Him and took His lunch there. When the evening of that day arrived, both Ramananda Raya and the Lord were eager to meet each other again.

CC Madhya 8.55: After finishing His evening bath, Sri Caitanya Mahaprabhu sat down and waited for Ramananda Raya to come. Then Ramananda Raya, accompanied by one servant, came to meet Him.

CC Madhya 8.56: Ramananda Raya approached Lord Sri Caitanya and offered his respectful obeisances, and the Lord embraced him. Then they began to discuss Krsna in a secluded place.

CC Madhya 8.57: Sri Caitanya Mahaprabhu ordered Ramananda Raya, "Recite a verse from the revealed scriptures concerning the ultimate goal of life." Ramananda replied, "If one executes the prescribed duties of his social position, he awakens his original Krsna consciousness."

CC Madhya 8.58: "'The Supreme Personality of Godhead, Lord Visnu, is worshiped by the proper execution of prescribed duties in the system of varna and asrama. There is no other way to satisfy the Supreme Personality of Godhead. One must be situated in the institution of the four varnas and asramas.'"

CC Madhya 8.59: The Lord replied, "This is external. You had better tell Me of some other means." Ramananda replied, "To offer the results of one's activities to Krsna is the essence of all perfection."

CC Madhya 8.60: Ramananda Raya continued, "My dear son of Kunti, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you give in charity, and whatever austerities you perform, all the results of such activities should be offered to Me, Krsna, the Supreme Personality of Godhead."

CC Madhya 8.61: "This is also external," Sri Caitanya Mahaprabhu said. "Please proceed and speak further on this matter." Ramananda Raya replied, "To give up one's occupational duties in the varnasrama system is the essence of perfection."

CC Madhya 8.62: Ramananda Raya continued, "Occupational duties are described in the religious scriptures. If one analyzes them, he can fully understand their qualities and faults and then give them up completely to render service unto the Supreme Personality of Godhead. Such a person is considered a first-class man."

CC Madhya 8.63: "As stated in scripture [Bg. 18.66], 'After giving up all kinds of religious and occupational duties, if you come to Me, the Supreme Personality of Godhead, and take shelter, I will give you protection from all of life's sinful reactions. Do not worry.'"

CC Madhya 8.64: After hearing Ramananda Raya speak in this way, Lord Sri Caitanya Mahaprabhu again rejected his statement and said, "Go ahead and say something more." Ramananda Raya then replied, "Devotional service mixed with empiric knowledge is the essence of perfection."

CC Madhya 8.65: Ramananda Raya continued, "According to the Bhagavad-gita, 'One who is thus transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed toward every living entity. In that state he attains pure devotional service unto Me.'"

CC Madhya 8.66: After hearing this, the Lord, as usual, rejected it, considering it to be external devotional service. He again asked Ramananda Raya to speak further, and Ramananda Raya replied, "Pure devotional service without any touch of speculative knowledge is the essence of perfection."

CC Madhya 8.67: Ramananda Raya continued, "Lord Brahma said, 'My dear Lord, those devotees who have thrown away the impersonal conception of the Absolute Truth and have therefore abandoned discussing empiric philosophical truths should hear from self-realized devotees about Your holy name, form, pastimes and qualities. They should completely follow the principles of devotional service and remain free from illicit sex, gambling, intoxication and animal slaughter. Surrendering themselves fully with body, words and mind, they can live in any asrama or social status. Indeed, You are conquered by such persons, although You are always unconquerable.'"

CC Madhya 8.68: At this point, Sri Caitanya Mahaprabhu replied, "This is all right, but still you can speak more on the subject." Ramananda Raya then replied, "Ecstatic love for the Supreme Personality of Godhead is the essence of all perfection."

CC Madhya 8.69: Ramananda Raya continued, "As long as there is hunger and thirst within the stomach, varieties of food and drink make one feel very happy. Similarly, when the Lord is worshiped with pure love, the various activities performed in the course of that worship awaken transcendental bliss in the heart of the devotee."

CC Madhya 8.70: "Pure devotional service in Krsna consciousness cannot be had even by pious activity in hundreds and thousands of lives. It can be attained only by paying one price — that is, intense greed to obtain it. If it is available somewhere, one must purchase it without delay."

CC Madhya 8.71: Hearing up to the point of spontaneous love, the Lord said, "This is all right, but if you know more, please tell Me." In reply, Ramananda Raya said, "Spontaneous loving service in servitude — as exchanged by master and servant — is the highest perfection.

CC Madhya 8.72: "A man becomes purified simply by hearing the holy name of the Supreme Personality of Godhead, whose lotus feet create the holy places of pilgrimage. Therefore what remains to be attained by those who have become His servants?"

CC Madhya 8.73: "By serving You constantly, one is freed from all material desires and is completely pacified. When shall I engage as Your permanent eternal servant and always feel joyful to have such a perfect master?"

CC Madhya 8.74: Hearing this from Ramananda Raya, the Lord again requested him to go a step further. In reply, Ramananda Raya said, "Loving service to Krsna rendered in fraternity is the highest perfection.

CC Madhya 8.75: "Neither those engaged in the self-realization of appreciating the Brahman effulgence of the Lord, nor those engaged in devotional service while accepting the Supreme Personality of Godhead as master, nor those under the clutches of Maya, thinking the Lord an ordinary person, can understand that certain exalted personalities, after accumulating volumes of pious activities, are now playing with the Lord in friendship as cowherd boys."

CC Madhya 8.76: The Lord said, "This statement is very good, but please proceed even further." Ramananda Raya then replied, "Loving service to the Lord in the parental relationship is the highest perfectional stage."

CC Madhya 8.77: Ramananda Raya continued, "O brahmana, what pious activities did Nanda Maharaja perform by which he received the Supreme Personality of Godhead Krsna as his son? And what pious activities did mother Yasoda perform that made the Absolute Supreme Personality of Godhead Krsna call her "Mother" and suck her breasts?"

CC Madhya 8.78: "The favor mother Yasoda obtained from Sri Krsna, the bestower of liberation, was never obtained even by Lord Brahma or Lord Siva, nor even by the goddess of fortune, who always remains on the chest of the Supreme Personality of Godhead Visnu."

CC Madhya 8.79: The Lord said, "Your statements are certainly getting better and better one after the other, but surpassing all of them is another transcendental mellow, and you can speak of that as the most sublime." Ramananda Raya then replied, "Conjugal attachment for Krsna is the topmost position in love of Godhead.

CC Madhya 8.80: "When Lord Sri Krsna was dancing with the gopis in the rasa-lila, the gopis were embraced around the neck by the Lord's arms. This transcendental favor was never bestowed upon the goddess of fortune or the other consorts in the spiritual world. Nor was such a thing ever imagined by the most beautiful girls in the heavenly planets, girls whose bodily luster and aroma resemble the beauty and fragrance of lotus flowers. And what to speak of worldly women, who may be very, very beautiful according to material estimation?"

CC Madhya 8.81: "Suddenly, due to their feelings of separation, Lord Krsna appeared among the gopis dressed in yellow garments and wearing a flower garland. His lotus face was smiling, and He was directly attracting the mind of Cupid."

CC Madhya 8.82: "There are various means and processes by which one may attain the favor of Lord Krsna. All those transcendental processes will be studied from the viewpoint of comparative importance.

CC Madhya 8.83: "It is true that whatever relationship a particular devotee has with the Lord

is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love.

CC Madhya 8.84: "'Increasing love is experienced in various tastes, one above another. But that love which has the highest taste in the gradual succession of desires manifests itself in the form of conjugal love.'

CC Madhya 8.85: "There is a gradual order of improvement in transcendental mellows from the initial ones to the later ones. In each subsequent mellow the qualities of the previous mellows are manifested, counting from two, then three, and up to the point of five complete qualities.

CC Madhya 8.86: "As the qualities increase, so the taste also increases in each and every mellow. Therefore the qualities found in *santa-rasa*, *dasya-rasa*, *sakhya-rasa* and *vatsalya-rasa* are all manifested in conjugal love [*madhurya-rasa*].

CC Madhya 8.87: "The qualities in the material elements — sky, air, fire, water and earth — increase one after another by a gradual process of one, two and three, and at the last stage, in the element earth, all five qualities are completely visible.

CC Madhya 8.88: "Complete attainment of the lotus feet of Lord Krsna is made possible by love of Godhead, specifically *madhurya-rasa*, or conjugal love. Lord Krsna is indeed captivated by this standard of love. This is stated in *Srimad-Bhagavatam*.

CC Madhya 8.89: "Lord Krsna told the gopis, 'The means of attaining My favor is loving service unto Me, and fortunately you are all thus engaged. Those living beings who render service unto Me are eligible to be transferred to the spiritual world and attain eternal life with knowledge and bliss.'

CC Madhya 8.90: "Lord Krsna has made a firm promise for all time. If one renders service unto Him, Krsna correspondingly gives him an equal amount of success in devotional service to the Lord.

CC Madhya 8.91: "[According to Lord Krsna in the *Bhagavad-gita* (4.11):] 'As all surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Prtha.'

CC Madhya 8.92: "In *Srimad-Bhagavatam* [10.32.22] it is said that Lord Krsna cannot proportionately reciprocate devotional service in the *madhurya-rasa*; therefore He always remains a debtor to such devotees.

CC Madhya 8.93: "When the gopis were overwhelmed with dissatisfaction due to Lord Krsna's absence from the *rasa-lila*, Krsna returned to them and told them, 'My dear gopis, our meeting is certainly free of all material contamination. I must admit that in many lives it would be impossible for Me to repay My debt to you because you have cut off the bondage of family life just to search for Me. Consequently I am unable to repay you. Therefore please be satisfied with your honest activities in this regard.'

CC Madhya 8.94: "Although Krsna's unparalleled beauty is the topmost sweetness of love of Godhead, His sweetness increases unlimitedly when He is in the company of the gopis. Consequently Krsna's exchange of love with the gopis is the topmost perfection of love of Godhead.

CC Madhya 8.95: "'Although the son of Devaki, the Supreme Personality of Godhead, is the reservoir of all kinds of beauty, when He is among the gopis He nonetheless becomes more beautiful, for He resembles a *marakata* jewel surrounded by gold and other jewels.'"

CC Madhya 8.96: Lord Caitanya Mahaprabhu replied, "This is certainly the limit of perfection, but please be merciful to Me and speak more if there is more."

CC Madhya 8.97: Raya Ramananda replied, "Until this day I did not know anyone within this material world who could inquire beyond this perfectional stage of devotional service.

CC Madhya 8.98: "Among the loving affairs of the gopis," Ramananda Raya continued, "Srimati Radharani's love for Sri Krsna is topmost. Indeed, the glories of Srimati Radharani are highly esteemed in all revealed scriptures.

CC Madhya 8.99: "'Just as Srimati Radharani is most dear to Sri Krsna, Her bathing place [Radha-kunda] is also dear to Him. Among all the gopis, Srimati Radharani is supermost and very dear to Lord Krsna.'

CC Madhya 8.100: "[When the gopis began to talk among themselves, they said:] 'Dear friends, the gopi who has been taken away by Krsna to a secluded place must have worshiped the Lord more than anyone else.'"

CC Madhya 8.101: Lord Sri Caitanya Mahaprabhu said, "Please speak on. I am very happy to hear you because a river of unprecedented nectar is flowing from your mouth.

CC Madhya 8.102: "During the rasa dance Sri Krsna did not exchange loving affairs with Srimati Radharani due to the presence of the other gopis. Because of the dependence of the others, the intensity of love between Radha and Krsna was not manifest. Therefore He stole Her away.

CC Madhya 8.103: "If Lord Krsna rejected the company of the other gopis for Srimati Radharani, we can understand that Lord Sri Krsna has intense affection for Her."

CC Madhya 8.104: Ramananda Raya continued, "Please therefore hear from me about the glories of Srimati Radharani's loving affairs. They are beyond compare within these three worlds.

CC Madhya 8.105: "Finding Herself treated equally with all the other gopis, Srimati Radharani displayed Her tricky behavior and left the circle of the rasa dance. Missing Srimati Radharani's presence, Krsna became very unhappy and began to lament and wander throughout the forest to search Her out.

CC Madhya 8.106: "'Lord Krsna, the enemy of , took Srimati Radharani within His heart, for He desired to dance with Her. Thus He left the arena of the rasa dance and the company of all the other beautiful damsels of Vraja.

CC Madhya 8.107: "'Being afflicted by the arrow of Cupid and unhappily regretting His mistreating Srimati Radharani, Madhava, Lord Krsna, began to search for Her along the banks of the Yamuna River. When He failed to find Her, He entered the bushes of Vrndavana and began to lament.'

CC Madhya 8.108: "Simply by considering these two verses one can understand what nectar there is in such dealings. It is exactly like freeing a mine of nectar.

CC Madhya 8.109: "Although Krsna was in the midst of hundreds of thousands of gopis during the rasa dance, He still kept Himself in one of His transcendental forms by the side of Srimati Radharani.

CC Madhya 8.110: "Lord Krsna is equal to everyone in His general dealings, but due to the

conflicting ecstatic love of Srimati Radharani, there were opposing elements.

CC Madhya 8.111: "The progress of loving affairs between a young boy and a young girl is like the movement of a snake. On account of this, two types of anger arise between a young boy and girl — anger with cause and anger without cause."

CC Madhya 8.112: "When Radharani left the rasa dance out of anger and resentment, Lord Sri Krsna became very anxious because He could not see Her.

CC Madhya 8.113: "Lord Krsna's desire in the rasa-lila circle is perfectly complete, but Srimati Radharani is the binding link in that desire.

CC Madhya 8.114: "The rasa dance does not shine in the heart of Krsna without Srimati Radharani. Therefore, He also gave up the circle of the rasa dance and went out to search for Her.

CC Madhya 8.115: "When Krsna went out to search for Srimati Radharani, He wandered here and there. Not finding Her, He became afflicted by the arrow of Cupid and began to lament.

CC Madhya 8.116: "Since Krsna's lusty desires were not satisfied even in the midst of hundreds of thousands of gopis and He was thus searching after Srimati Radharani, we can easily imagine how transcendently qualified She is."

CC Madhya 8.117: After hearing this, Lord Caitanya Mahaprabhu said to Ramananda Raya, "That for which I have come to your residence has now become an object of truth in My knowledge.

CC Madhya 8.118: "Now I have come to understand the sublime goal of life and the process of achieving it. Nevertheless, I think that there is something more ahead, and My mind is desiring to have it.

CC Madhya 8.119: "Kindly explain the transcendental features of Krsna and Srimati Radharani. Also explain the truth of transcendental mellows and the transcendental form of love of Godhead.

CC Madhya 8.120: "Kindly explain all these truths to Me. But for yourself, no one can ascertain them."

CC Madhya 8.121: Sri Ramananda Raya replied, "I do not know anything about this. I simply vibrate the sound You make me speak.

CC Madhya 8.122: "I simply repeat like a parrot whatever instructions You have given me. You are the Supreme Personality of Godhead Himself. Who can understand Your dramatic performances?

CC Madhya 8.123: "You inspire me within the heart and make me speak with the tongue. I do not know whether I am speaking well or badly."

CC Madhya 8.124: Lord Caitanya Mahaprabhu said, "I am a Mayavadi in the renounced order of life, and I do not even know what transcendental loving service to the Lord is. I simply float in the ocean of Mayavada philosophy.

CC Madhya 8.125: "Due to the association of Sarvabhauma Bhattacharya, My mind became enlightened. Therefore I asked him about the truths of transcendental loving service to Krsna.

CC Madhya 8.126: "Sarvabhauma Bhattacharya told me, 'I do not actually know about the topics of Lord Krsna. They are all known only to Ramananda Raya, but he is not present here.'"

CC Madhya 8.127: Lord Sri Caitanya Mahaprabhu continued, "After hearing about your glories, I have come to your place. But you are offering Me words of praise out of respect for a sannyasi, one in the renounced order of life.

CC Madhya 8.128: "Whether one is a brahmana, a sannyasi or a sudra — regardless of what he is — he can become a spiritual master if he knows the science of Krsna."

CC Madhya 8.129: Sri Caitanya Mahaprabhu continued, "Please do not try to cheat me, thinking of Me as a learned sannyasi. Please satisfy My mind by just describing the truth of Radha and Krsna."

CC Madhya 8.130-131: Sri Ramananda Raya was a great devotee of the Lord and a lover of God, and although his mind could not be covered by Krsna's illusory energy, and although he could understand the mind of the Lord, which was very strong and intense, Ramananda's mind became a little agitated.

CC Madhya 8.132: Sri Ramananda Raya said, "I am just a dancing puppet, and You pull the strings. Whichever way You make me dance, I will dance.

CC Madhya 8.133: "My dear Lord, my tongue is just like a stringed instrument, and You are its player. Therefore I simply vibrate whatever arises in Your mind."

CC Madhya 8.134: Ramananda Raya then began to speak on krsna-tattva. "Krsna is the Supreme Personality of Godhead," he said. "He is personally the original Godhead, the source of all incarnations and the cause of all causes.

CC Madhya 8.135: "There are innumerable Vaikuntha planets, as well as innumerable incarnations. In the material world also there are innumerable universes, and Krsna is the supreme resting place for all of them.

CC Madhya 8.136: "The transcendental body of Sri Krsna is eternal and full of bliss and knowledge. He is the son of Nanda Maharaja. He is full of all opulences and potencies, as well as all spiritual mellows.

CC Madhya 8.137: "'Krsna, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes.'

CC Madhya 8.138: "In the spiritual realm of Vrndavana, Krsna is the spiritual, ever-fresh Cupid. He is worshiped by the chanting of the Kama-gayatri mantra, with the spiritual seed klim.

CC Madhya 8.139: "The very name Krsna means that He attracts even Cupid. He is therefore attractive to everyone — male and female, moving and inert living entities. Indeed, Krsna is known as the all-attractive one.

CC Madhya 8.140: "'When Krsna left the rasa-lila dance, the gopis became very morose, and when they were grieving, Krsna reappeared dressed in yellow garments. Wearing a flower garland and smiling, He was attractive even to Cupid. In this way Krsna appeared among the gopis.'

CC Madhya 8.141: "Each and every devotee has a certain type of transcendental mellow in

relation to Krsna. But in all transcendental relationships the devotee is the worshiper [asraya] and Krsna is the object of worship [visaya].

CC Madhya 8.142: "Let Krsna, the Supreme Personality of Godhead, be glorified! By virtue of His expanding attractive features, He subjugated the gopis named Taraka and Pali and absorbed the minds of Syama and Lalita. He is the most attractive lover of Srimati Radharani and is the reservoir of pleasure for devotees in all transcendental mellows.'

CC Madhya 8.143: "Krsna is all-attractive for devotees in all mellows because He is the personification of the conjugal mellow. Krsna is attractive not only to all the devotees, but to Himself as well.

CC Madhya 8.144: "My dear friends, just see how Sri Krsna is enjoying the season of spring! With the gopis embracing each of His limbs, He is like amorous love personified. With His transcendental pastimes, He enlivens all the gopis and the entire creation. With His soft bluish black arms and legs, which resemble blue lotus flowers, He has created a festival for Cupid.'

CC Madhya 8.145: "He also attracts Narayana, who is the incarnation of Sankarsana and the husband of the goddess of fortune. He attracts not only Narayana but also all women, headed by the goddess of fortune, the consort of Narayana.

CC Madhya 8.146: "[Addressing Krsna and Arjuna, Lord Maha-Visnu (the Mahapurusa) said:] 'I wanted to see both of you, and therefore I have brought the sons of the brahmana here. Both of you have appeared in the material world to reestablish religious principles, and you have both appeared here with all your potencies. After killing all the demons, please quickly return to the spiritual world.'

CC Madhya 8.147: "'O Lord, we do not know how the serpent Kaliya attained such an opportunity to be touched by the dust of Your lotus feet. For this end, the goddess of fortune performed austerities for centuries, giving up all other desires and observing austere vows. Indeed, we do not know how this serpent Kaliya got such an opportunity.'

CC Madhya 8.148: "Lord Krsna's sweetness is so attractive that it steals away His own mind. Thus even He wants to embrace Himself.

CC Madhya 8.149: "'Upon seeing His own reflection in a bejeweled pillar of His Dvaraka palace, Krsna desired to embrace it, saying, "Alas, I have never seen such a person before. Who is He? Just by seeing Him I have become eager to embrace Him, exactly like Srimati Radharani.'"

CC Madhya 8.150: Sri Ramananda Raya then said, "I have thus briefly explained the original form of the Supreme Personality of Godhead. Now let me describe the position of Srimati Radharani.

CC Madhya 8.151: "Krsna has unlimited potencies, which can be divided into three main parts. These are the spiritual potency, the material potency and the marginal potency, which is known as the living entities.

CC Madhya 8.152: "In other words, these are all potencies of God — internal, external and marginal. But the internal potency is the Lord's personal energy and stands over the other two.

CC Madhya 8.153: "'The original potency of Lord Visnu is superior, or spiritual, and the living entity actually belongs to that superior energy. But there is another energy, called the material energy, and this third energy is full of ignorance.'

CC Madhya 8.154: "Originally Lord Krsna is sac-cid-ananda-vigraha [Bs. 5.1], the transcendental form of eternity, bliss and knowledge; therefore His personal potency, the internal potency, has three different forms.

CC Madhya 8.155: "Hladini is His aspect of bliss; sandhini, of eternal existence; and samvit, of cognizance, which is also accepted as knowledge.

CC Madhya 8.156: "'My dear Lord, You are the transcendental reservoir of all transcendental qualities. Your pleasure potency, existence potency and knowledge potency are actually all one internal spiritual potency. The conditioned soul, although actually spiritual, sometimes experiences pleasure, sometimes pain and sometimes a mixture of pain and pleasure. This is due to his being touched by matter. But because You are above all material qualities, these are not found in You. Your superior spiritual potency is completely transcendental, and for You there is no such thing as relative pleasure, pleasure mixed with pain, or pain itself.'

CC Madhya 8.157: "The potency called hladini gives Krsna transcendental pleasure. Through this pleasure potency, Krsna personally tastes all spiritual pleasure.

CC Madhya 8.158: "Lord Krsna tastes all kinds of transcendental happiness, although He Himself is happiness personified. The pleasure relished by His pure devotees is also manifested by His pleasure potency.

CC Madhya 8.159: "The most essential part of this pleasure potency is love of Godhead [prema]. Consequently, the explanation of love of Godhead is also a transcendental mellow full of pleasure.

CC Madhya 8.160: "The essential part of love of Godhead is called mahabhava, transcendental ecstasy, and that ecstasy is represented by Srimati Radharani.

CC Madhya 8.161: "'Among the gopis of Vrndavana, Srimati Radharani and another gopi are considered chief. But when we compare the gopis, it appears that Srimati Radharani is most important because Her real feature expresses the highest ecstasy of love. The ecstasy of love experienced by the other gopis cannot be compared to that of Srimati Radharani.'

CC Madhya 8.162: "The body of Srimati Radharani is a veritable transformation of love of Godhead; She is the dearest friend of Krsna, and this is known throughout the world.

CC Madhya 8.163: "'I worship Govinda, the primeval Lord, who resides in His own realm, Goloka, with Radha, who resembles His own spiritual figure and who embodies the ecstatic potency [hladini]. Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual rasa.'

CC Madhya 8.164: "That supreme ecstasy of Srimati Radharani is the essence of spiritual life. Her only business is to fulfill all the desires of Krsna.

CC Madhya 8.165: "Srimati Radharani is the topmost spiritual gem, and the other gopis — Lalita, Visakha and so on — are expansions of Her spiritual body.

CC Madhya 8.166: "Srimati Radharani's transcendental body is brilliant in luster and full of all transcendental fragrances. Lord Krsna's affection for Her is like a perfumed massage.

CC Madhya 8.167: "Srimati Radharani takes Her first bath in the shower of the nectar of compassion, and She takes Her second bath in the nectar of youth.

CC Madhya 8.168: "After Her midday bath, Radharani takes another bath in the nectar of

bodily luster, and She puts on the garment of shyness, which is Her black silk sari.

CC Madhya 8.169: "Srimati Radharani's affection for Krsna is Her upper garment, which is pinkish in color. She then covers Her breasts with another garment, composed of affection and anger toward Krsna.

CC Madhya 8.170: "Srimati Radharani's personal beauty is the reddish powder known as kunkuma, Her affection for Her associates is sandalwood pulp, and the sweetness of Her smile is camphor. All these, combined together, are smeared over Her body.

CC Madhya 8.171: "Conjugal love for Krsna is an abundance of musk, and with that musk Her whole body is decorated.

CC Madhya 8.172: "Craftiness and covered anger constitute the arrangement of Her hair. The quality of anger due to jealousy is the silk garment covering Her body.

CC Madhya 8.173: "Her attachment for Krsna is the reddish color of betel nuts on Her brilliant lips. Her double-dealings in loving affairs constitute the black ointment around Her eyes.

CC Madhya 8.174: "The ornaments decorating Her body are the blazing ecstasies of goodness and the constantly existing ecstasies, headed by jubilation. All these ecstasies are the ornaments all over Her body.

CC Madhya 8.175: "Also ornamenting Her body are the twenty kinds of ecstatic symptoms beginning with kila-kiñcita. Her transcendental qualities constitute the flower garland hanging in fullness over Her body.

CC Madhya 8.176: "The tilaka of good fortune is on Her beautiful broad forehead. Her various loving affairs are a gem, and Her heart is the locket.

CC Madhya 8.177: "Srimati Radharani's gopi friends are Her mental activities, which are concentrated on the pastimes of Sri Krsna. She keeps Her hand on the shoulder of a friend, who represents youth.

CC Madhya 8.178: "Srimati Radharani's bedstead is pride itself, and it is situated in the abode of Her bodily aroma. She is always seated there thinking of Krsna's association.

CC Madhya 8.179: "Srimati Radharani's earrings are the name, fame and qualities of Lord Krsna. The glories of Lord Krsna's name, fame and qualities are always inundating Her speech.

CC Madhya 8.180: "Srimati Radharani induces Krsna to drink the honey of the conjugal relationship. She is therefore engaged in satisfying all the lusty desires of Krsna.

CC Madhya 8.181: "Srimati Radharani is a mine filled with valuable jewels of love for Krsna. Her transcendental body is complete with unparalleled spiritual qualities.

CC Madhya 8.182: "'If one asks about the origin of love of Krsna, the answer is that the origin is in Srimati Radharani alone. Who is the most dear friend of Krsna? The answer again is Srimati Radharani alone. No one else. Srimati Radharani's hair is very curly, Her two eyes are always moving to and fro, and Her breasts are firm. Since all transcendental qualities are manifested in Srimati Radharani, She alone is able to fulfill all the desires of Krsna. No one else.'

CC Madhya 8.183-184: "Even Satyabhama, one of the queens of Sri Krsna, desires the

fortunate position and excellent qualities of Srimati Radharani. All the gopis learn the art of dressing from Srimati Radharani, and even the goddess of fortune, Laksmi, and the wife of Lord Siva, Parvati, desire Her beauty and qualities. Indeed, Arundhati, the celebrated chaste wife of Vasistha, also wants to imitate the chastity and religious principles of Srimati Radharani.

CC Madhya 8.185: "Even Lord Krsna Himself cannot reach the limit of the transcendental qualities of Srimati Radharani. How, then, can an insignificant living entity count them?"

CC Madhya 8.186: Lord Sri Caitanya Mahaprabhu replied, "Now I have come to understand the truth of the loving affairs between Radha and Krsna. Nonetheless, I still want to hear how both of Them gloriously enjoy such love."

CC Madhya 8.187: Raya Ramananda replied, "Lord Krsna is dhira-lalita, for He can always keep His girlfriends in a subjugated state. Thus His only business is enjoying sense gratification.

CC Madhya 8.188: "'A person who is very cunning and always youthful, expert in joking and without anxiety, and who can keep his girlfriends always subjugated, is called dhira-lalita.'

CC Madhya 8.189: "Day and night Lord Sri Krsna enjoys the company of Srimati Radharani in the bushes of Vrndavana. Thus His pre-youthful age is fulfilled through His affairs with Srimati Radharani.

CC Madhya 8.190: "'Thus Lord Sri Krsna spoke of the sexual activities of the previous night. In this way He made Srimati Radharani close Her eyes out of shyness. Taking this opportunity, Sri Krsna painted various types of dolphins on Her breasts. Thus He became a very expert artist for all the gopis. During such pastimes, the Lord enjoyed the fulfillment of His youth.'"

CC Madhya 8.191: Sri Caitanya Mahaprabhu said, "This is all right, but please continue." At that time Raya Ramananda replied, "I don't think my intelligence goes beyond this."

CC Madhya 8.192: Raya Ramananda then informed Sri Caitanya Mahaprabhu that there was another topic, known as prema-vilasa-vivarta. "You may hear of this from me," Ramananda Raya said, "but I do not know whether You will be happy with it or not."

CC Madhya 8.193: Saying this, Ramananda Raya began to sing a song he had composed, but Sri Caitanya Mahaprabhu, out of the ecstasy of love of Godhead, immediately covered Ramananda's mouth with His own hand.

CC Madhya 8.194: "'Alas, before We met there was an initial attachment between Us brought about by an exchange of glances. In this way attachment evolved. That attachment has gradually grown, and there is no limit to it. Now that attachment has become a natural sequence between Ourselves. It is not that it is due to Krsna, the enjoyer, nor is it due to Me, for I am the enjoyed. It is not like that. This attachment was made possible by mutual meeting. This mutual exchange of attraction is known as manobhava, or Cupid. Krsna's mind and My mind have merged together. Now, during this time of separation, it is very difficult to explain these loving affairs. My dear friend, though Krsna might have forgotten all these things, you can understand and bring this message to Him. But during Our first meeting there was no messenger between Us, nor did I request anyone to see Him. Indeed, Cupid's five arrows were Our via media. Now, during this separation, that attraction has increased to another ecstatic state. My dear friend, please act as a messenger on My behalf, because if one is in love with a beautiful person, this is the consequence.'

CC Madhya 8.195: "'O my Lord, You live in the forest of Govardhana Hill, and, like the king of elephants, You are expert in the art of conjugal love. O master of the universe, Your heart and Srimati Radharani's heart are just like shellac and are now melted in Your spiritual perspiration. Therefore one can no longer distinguish between You and Srimati Radharani. Now You have

mixed Your newly invoked affection, which is like vermilion, with Your melted hearts, and for the benefit of the whole world You have painted both Your hearts red within this great palace of the universe."

CC Madhya 8.196: Sri Caitanya Mahaprabhu confirmed these verses recited by Sri Ramananda Raya, saying, "This is the limit of the goal of human life. Only by your mercy have I come to understand it conclusively.

CC Madhya 8.197: "The goal of life cannot be achieved unless one practices the process. Now, being merciful upon Me, please explain that means by which this goal can be attained."

CC Madhya 8.198: Sri Ramananda Raya replied, "I do not know what I am saying, but You have made me speak what I have spoken, be it good or bad. I am simply repeating that message.

CC Madhya 8.199: "Within these three worlds, who is so undisturbed that he can remain steady as You manipulate Your different energies?"

CC Madhya 8.200: "Actually You are speaking through my mouth, and at the same time You are listening. This is very mysterious. Anyway, kindly hear the explanation of the process by which the goal can be attained.

CC Madhya 8.201: "The pastimes of Radha and Krsna are very confidential. They cannot be understood through the mellows of servitude, fraternity or parental affection.

CC Madhya 8.202: "Actually, only the gopis have the right to appreciate these transcendental pastimes, and only from them can these pastimes be expanded.

CC Madhya 8.203: "Without the gopis, these pastimes between Radha and Krsna cannot be nourished. Only by their cooperation are such pastimes broadcast. It is their business to taste the mellows.

CC Madhya 8.204-205: "Without the help of the gopis, one cannot enter into these pastimes. Only one who worships the Lord in the ecstasy of the gopis, following in their footsteps, can engage in the service of Sri Sri Radha-Krsna in the bushes of Vrndavana. Only then can one understand the conjugal love between Radha and Krsna. There is no other procedure for understanding.

CC Madhya 8.206: "'The pastimes of Sri Radha and Krsna are self-effulgent. They are happiness personified, unlimited and all-powerful. Even so, the spiritual humors of such pastimes are never complete without the gopis, the Lord's personal friends. The Supreme Personality of Godhead is never complete without His spiritual potencies; therefore unless one takes shelter of the gopis, one cannot enter into the company of Radha and Krsna. Who can be interested in Their spiritual pastimes without taking their shelter?'

CC Madhya 8.207: "There is an inexplicable fact about the natural inclinations of the gopis. The gopis never want to enjoy themselves with Krsna personally.

CC Madhya 8.208: "The happiness of the gopis increases ten million times when they serve to engage Sri Sri Radha and Krsna in Their transcendental pastimes.

CC Madhya 8.209: "By nature, Srimati Radharani is just like a creeper of love of Godhead, and the gopis are the twigs, flowers and leaves of that creeper.

CC Madhya 8.210: "When the nectar of Krsna's pastimes is sprinkled on that creeper, the

happiness derived by the twigs, flowers and leaves is ten million times greater than that derived by the creeper itself.

CC Madhya 8.211: "All the gopis, the personal friends of Srimati Radharani, are equal to Her. Krsna is pleasing to the inhabitants of Vrajabhumi, just as the moon is pleasing to the lotus flower. His pleasure-giving potency is known as ahladini, of which the active principle is Srimati Radharani. She is compared to a creeper with newly grown flowers and leaves. When the nectar of Krsna's pastimes is sprinkled on Srimati Radharani, all Her friends, the gopis, immediately appreciate the pleasure a hundred times more than if they were sprinkled themselves. Actually this is not at all wonderful.'

CC Madhya 8.212: "Although the gopis, Srimati Radharani's friends, do not desire to enjoy themselves directly with Krsna, Srimati Radharani makes a great endeavor to induce Krsna to enjoy Himself with the gopis.

CC Madhya 8.213: "Presenting various pleas for the gopis, Srimati Radharani sometimes sends the gopis to Krsna just to enable them to associate with Him directly. At such times, She enjoys a happiness ten million times greater than that enjoyed through direct association.

CC Madhya 8.214: "The transcendental mellow is nourished by that mutual behavior in transcendental love of Godhead. When Lord Krsna sees how the gopis have developed pure love for Him, He becomes very satisfied.

CC Madhya 8.215: "It is to be noted that the natural characteristic of the gopis is to love the Supreme Lord. Their lusty desire is not to be compared to material lust. Nonetheless, because their desire sometimes appears to resemble material lust, their transcendental love for Krsna is sometimes described as lust.

CC Madhya 8.216: "Although the dealings of the gopis with Krsna are on the platform of pure love of Godhead, such dealings are sometimes considered to be lusty. But because they are completely spiritual, Uddhava and all the other dearest devotees of the Lord desire to participate in them.'

CC Madhya 8.217: "Lusty desires are experienced when one is concerned with his own personal sense gratification. The mood of the gopis is not like that. Their only desire is to satisfy the senses of Krsna.

CC Madhya 8.218: "Among the gopis, there is not a pinch of desire for sense gratification. Their only desire is to give pleasure to Krsna, and this is why they mingle with Him and enjoy with Him.

CC Madhya 8.219: "[All the gopis said:] 'Dear Krsna, we carefully hold Your delicate lotus feet upon our hard breasts. When You walk in the forest, Your soft lotus feet are pricked by small bits of stone. We fear that this is paining You. Since You are our life and soul, our minds are very much disturbed when Your lotus feet are pained.'

CC Madhya 8.220: "One who is attracted by that ecstatic love of the gopis does not care about popular opinion or the regulative principles of Vedic life. Rather, he completely surrenders unto Krsna and renders service unto Him.

CC Madhya 8.221: "If one worships the Lord on the path of spontaneous love and goes to Vrndavana, he receives the shelter of Vrajendra-nandana, the son of Nanda Maharaja.

CC Madhya 8.222: "In his liberated stage the devotee is attracted by one of the five humors in the transcendental loving service of the Lord. As he continues to serve the Lord in that transcendental mood, he attains a spiritual body to serve Krsna in Goloka Vrndavana.

CC Madhya 8.223: "Those saintly persons who represent the Upanisads are vivid examples of this. By worshiping the Lord on the path of spontaneous love, they attained the lotus feet of Vrajendra-nandana, the son of Nanda Maharaja.

CC Madhya 8.224: "Great sages conquer the mind and senses by practicing the mystic yoga system and controlling the breath. Thus engaging in mystic yoga, they see the Supersoul within their hearts and ultimately enter into impersonal Brahman. But even the enemies of the Supreme Personality of Godhead attain that position simply by thinking of the Supreme Lord. However, the damsels of Vraja, the gopis, being attracted by the beauty of Krsna, simply wanted to embrace Him and His arms, which are like serpents. Thus the gopis ultimately tasted the nectar of the lotus feet of the Lord. Similarly, we Upanisads can also taste the nectar of His lotus feet by following in the footsteps of the gopis."

CC Madhya 8.225: "The word 'sama-drsah,' mentioned in the fourth line of the previous verse, means 'following the mood of the gopis.' The word 'samah' means 'the srutis' attainment of bodies like those of the gopis.'

CC Madhya 8.226: "The word 'anghri-padma-sudha' means 'associating intimately with Krsna.' One can attain such perfection only by spontaneous love of God. One cannot obtain Krsna in Goloka Vrndavana simply by serving the Lord according to regulative principles.

CC Madhya 8.227: "The Supreme Personality of Godhead, Krsna, the son of mother Yasoda, is accessible to those devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self.'

CC Madhya 8.228: "Therefore one should accept the mood of the gopis in their service. In such a transcendental mood, one should always think of the pastimes of Sri Radha and Krsna.

CC Madhya 8.229: "After thinking of Radha and Krsna and Their pastimes for a long time and after getting completely free from material contamination, one is transferred to the spiritual world. There the devotee attains an opportunity to serve Radha and Krsna as one of the gopis.

CC Madhya 8.230: "Unless one follows in the footsteps of the gopis, he cannot attain the service of the lotus feet of Krsna, the son of Nanda Maharaja. If one is overcome by knowledge of the Lord's opulence, he cannot attain the Lord's lotus feet, even though he is engaged in devotional service.

CC Madhya 8.231: "The unspoken example in this connection is the goddess of fortune, who worshiped Lord Krsna in order to attain His pastimes in Vrndavana. But due to her opulent lifestyle, she could not attain the service of Krsna in Vrndavana.

CC Madhya 8.232: "When Lord Sri Krsna was dancing with the gopis in the rasa-lila, the gopis were embraced around the neck by the Lord's arms. This transcendental favor was never bestowed upon the goddess of fortune or the other consorts in the spiritual world. Nor was such a thing ever imagined by the most beautiful girls in the heavenly planets, girls whose bodily luster and aroma resemble the beauty and fragrance of lotus flowers. And what to speak of worldly women, who may be very, very beautiful according to material estimation?"

CC Madhya 8.233: After hearing this, Lord Sri Caitanya Mahaprabhu embraced Ramananda Raya, and both of them, embracing shoulder to shoulder, began to cry.

CC Madhya 8.234: The entire night was passed in this way, in ecstatic love of Godhead. In the morning they both departed to tend to their respective duties.

CC Madhya 8.235: Before departing from Sri Caitanya Mahaprabhu, Ramananda Raya fell to the ground and caught hold of the Lord's lotus feet. He then spoke submissively as follows.

CC Madhya 8.236: Sri Ramananda Raya said, "You have come here just to show me Your causeless mercy. Therefore stay here for at least ten days and purify my polluted mind.

CC Madhya 8.237: "But for You, there is no one who can deliver all the living entities, for You alone can deliver love of Krsna."

CC Madhya 8.238: The Lord replied, "Having heard about your good qualities, I have come here. I have come to hear about Krsna from you and thus purify My mind.

CC Madhya 8.239: "Now that I have actually seen your glories, what I heard about you is confirmed. As far as the pastimes of Radha and Krsna in a loving mood are concerned, you are the limit of knowledge."

CC Madhya 8.240: Sri Caitanya Mahaprabhu continued, "To say nothing of ten days, as long as I live I shall find it impossible to give up your company.

CC Madhya 8.241: "You and I shall remain together at Jagannatha Puri. We shall pass our time together in joy, talking about Krsna and His pastimes."

CC Madhya 8.242: In this way they both departed to perform their respective duties. Then, in the evening, Ramananda Raya returned to see Lord Caitanya Mahaprabhu.

CC Madhya 8.243: Thus they met time and time again, sitting in a secluded place and jubilantly discussing devotional service by the question-and-answer process.

CC Madhya 8.244: Sri Caitanya Mahaprabhu asked the questions, and Sri Ramananda Raya gave the answers. In this way they were engaged in discussion throughout the night.

CC Madhya 8.245: On one occasion the Lord inquired, "Of all types of education, which is the most important?" Ramananda Raya replied, "No education is important other than the transcendental devotional service of Krsna."

CC Madhya 8.246: Sri Caitanya Mahaprabhu then asked Ramananda Raya, "Out of all glorious activities, which is the most glorious?" Ramananda Raya replied, "That person who is reputed to be a devotee of Lord Krsna enjoys the utmost fame and glory."

CC Madhya 8.247: Sri Caitanya Mahaprabhu asked, "Of the many capitalists who possess great riches, who is the topmost?" Ramananda Raya replied, "He who is richest in love for Radha and Krsna is the greatest capitalist."

CC Madhya 8.248: Sri Caitanya Mahaprabhu asked, "Of all kinds of distress, what is the most painful?" Sri Ramananda Raya replied, "Apart from separation from the devotee of Krsna, I know of no unbearable unhappiness."

CC Madhya 8.249: Sri Caitanya Mahaprabhu then inquired, "Out of all liberated persons, who should be accepted as the greatest?" Ramananda Raya replied, "He who has love for Krsna has attained the topmost liberation."

CC Madhya 8.250: Sri Caitanya Mahaprabhu next asked Ramananda Raya, "Among many songs, which song is to be considered the actual religion of the living entity?" Ramananda Raya replied, "That song describing the loving affairs of Sri Radha and Krsna is superior to all other songs."

CC Madhya 8.251: Then Sri Caitanya Mahaprabhu asked, "Out of all auspicious and beneficial activities, which is best for the living entity?" Ramananda Raya replied, "The only auspicious activity is association with the devotees of Krsna."

CC Madhya 8.252: Sri Caitanya Mahaprabhu asked, "What should all living entities constantly remember?" Ramananda Raya replied, "The chief objects of remembrance are always the Lord's holy name, qualities and pastimes."

CC Madhya 8.253: Sri Caitanya Mahaprabhu further inquired, "Out of many types of meditation, which is required for all living entities?" Srila Ramananda Raya replied, "The chief duty of every living entity is to meditate upon the lotus feet of Radha and Krsna."

CC Madhya 8.254: Sri Caitanya Mahaprabhu asked, "Where should the living entity live, abandoning all other places?" Ramananda Raya replied, "He should live in the holy place known as Vrndavana or Vrajabhumi, where the Lord performed His rasa dance."

CC Madhya 8.255: Sri Caitanya Mahaprabhu asked, "Out of all topics people listen to, which is best for all living entities?" Ramananda Raya replied, "Hearing about the loving affairs between Radha and Krsna is most pleasing to the ear."

CC Madhya 8.256: Sri Caitanya Mahaprabhu asked, "Among all worshipable objects, which is the chief?" Ramananda Raya replied, "The chief worshipable object is the holy name of Radha and Krsna, the Hare Krsna mantra."

CC Madhya 8.257: "And what is the destination of those who desire liberation and those who desire sense gratification?" Sri Caitanya Mahaprabhu asked. Ramananda Raya replied, "Those who attempt to merge into the existence of the Supreme Lord will have to accept bodies like those of trees. And those who are overly inclined toward sense gratification will attain the bodies of demigods."

CC Madhya 8.258: Ramananda Raya continued, "Those who are devoid of all transcendental mellows are like the crows that suck the juice from the bitter fruits of the nimba tree of knowledge, whereas those who enjoy mellows are like the cuckoos who eat the buds of the mango tree of love of Godhead."

CC Madhya 8.259: Ramananda Raya concluded, "The unfortunate empiric philosophers taste the dry process of philosophical knowledge, whereas the devotees regularly drink the nectar of love of Krsna. Therefore they are the most fortunate of all."

CC Madhya 8.260: In this way Caitanya Mahaprabhu and Ramananda Raya passed the whole night relishing the mellows of krsna-katha, topics about Krsna. While they were chanting, dancing and crying, the night ended.

CC Madhya 8.261: The next morning they both departed to perform their respective duties, but in the evening Ramananda Raya returned to meet the Lord again.

CC Madhya 8.262: That evening, after discussing the topics of Krsna for some time, Ramananda Raya caught hold of the lotus feet of the Lord and spoke as follows.

CC Madhya 8.263: "There is a variety of transcendental truths — the truth about Krsna, the truth about Radharani, the truth about Their loving affairs, the truth about transcendental humors, and the truth about the Lord's pastimes.

CC Madhya 8.264: "You have manifested all these transcendental truths in my heart. This is

exactly the way Narayana educated Lord Brahma."

CC Madhya 8.265: Ramananda Raya continued, "The Supersoul within everyone's heart speaks not externally but from within. He instructs the devotees in all respects, and that is His way of instruction."

CC Madhya 8.266: "'O my Lord, Sri Krsna, son of Vasudeva, O all-pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Sri Krsna because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmaji, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Sri Krsna, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth.'"

CC Madhya 8.267: Ramananda Raya then said that he had but one doubt within his heart, and he petitioned the Lord, "Please be merciful upon me and just remove my doubt."

CC Madhya 8.268: Ramananda Raya then told Lord Sri Caitanya Mahaprabhu, "At first I saw You appear like a sannyasi, but now I am seeing You as Syamasundara, the cowherd boy."

CC Madhya 8.269: "I now see You appearing like a golden doll, and Your entire body appears covered by a golden luster."

CC Madhya 8.270: "I see that You are holding a flute to Your mouth, and Your lotus eyes are moving very restlessly due to various ecstasies."

CC Madhya 8.271: "I actually see You in this way, and this is very wonderful. My Lord, please tell me without duplicity what is causing this."

CC Madhya 8.272: Lord Sri Caitanya Mahaprabhu replied, "You have a deep love for Krsna, and one who has such deep ecstatic love for the Lord naturally sees things in such a way. Please take this from Me to be certain."

CC Madhya 8.273: "A devotee advanced on the spiritual platform sees everything movable and inert as the Supreme Lord. For him, everything he sees here and there is but a manifestation of Lord Krsna."

CC Madhya 8.274: "The maha-bhagavata, the advanced devotee, certainly sees everything mobile and immobile, but he does not exactly see their forms. Rather, everywhere he immediately sees manifest the form of the Supreme Lord."

CC Madhya 8.275: Sri Caitanya Mahaprabhu continued, "'A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Sri Krsna. Consequently he always sees the form of the Supreme Personality of Godhead as the cause of all causes and understands that all things are situated in Him.'"

CC Madhya 8.276: "'The plants, creepers and trees were full of fruits and flowers due to ecstatic love of Krsna. Indeed, being so full, they were bowing down. They were inspired by such deep love for Krsna that they were constantly pouring showers of honey. In this way the gopis saw all the forests of Vrndavana.'"

CC Madhya 8.277: Lord Caitanya Mahaprabhu continued, "My dear Raya, you are an advanced devotee and are always filled with ecstatic love for Radha and Krsna. Therefore whatever you see — anywhere and everywhere — simply awakens your Krsna consciousness."

CC Madhya 8.278: Ramananda Raya replied, "My dear Lord, please give up all these serious talks. Please do not conceal Your real form from me."

CC Madhya 8.279: Ramananda Raya continued, "My dear Lord, I can understand that You have assumed the ecstasy and bodily complexion of Srimati Radharani. By accepting this, You are tasting Your own personal transcendental humor and have therefore appeared as Sri Caitanya Mahaprabhu."

CC Madhya 8.280: "My dear Lord, You have descended in this incarnation of Lord Caitanya for Your own personal reasons. You have come to taste Your own spiritual bliss, and at the same time You are transforming the whole world by spreading the ecstasy of love of Godhead."

CC Madhya 8.281: "My dear Lord, by Your causeless mercy You have appeared before me to grant me liberation. Now You are playing in a duplicitous way. What is the reason for this behavior?"

CC Madhya 8.282: Lord Sri Krsna is the reservoir of all pleasure, and Srimati Radharani is the personification of ecstatic love of Godhead. These two forms had combined as one in Sri Caitanya Mahaprabhu. This being the case, Lord Sri Caitanya Mahaprabhu revealed His real form to Ramananda Raya.

CC Madhya 8.283: Upon seeing this form, Ramananda Raya lost consciousness in transcendental bliss. Unable to remain standing, he fell to the ground.

CC Madhya 8.284: When Ramananda Raya fell to the ground unconscious, Caitanya Mahaprabhu touched his hand, and he immediately regained consciousness. But when he saw Lord Caitanya in the dress of a sannyasi, he was struck with wonder.

CC Madhya 8.285: After embracing Ramananda Raya, the Lord pacified him, informing him, "But for you, no one has ever seen this form."

CC Madhya 8.286: Sri Caitanya Mahaprabhu confirmed, "All the truths about My pastimes and mellows are within your knowledge. Therefore I have shown this form to you."

CC Madhya 8.287: "Actually My body does not have a fair complexion. It only appears so because it has touched the body of Srimati Radharani. However, She does not touch anyone but the son of Nanda Maharaja."

CC Madhya 8.288: "I have now converted My body and mind into the ecstasy of Srimati Radharani; thus I am tasting My own personal sweetness in that form."

CC Madhya 8.289: Lord Caitanya Mahaprabhu then admitted to His pure devotee, Ramananda Raya, "Now there is no confidential activity unknown to you. Even though I try to conceal My activities, you can understand everything in detail by virtue of your advanced love for Me."

CC Madhya 8.290: The Lord then requested Ramananda Raya, "Keep all these talks a secret. Please do not expose them anywhere and everywhere. Since My activities appear to be like those of a madman, people may take them lightly and laugh."

CC Madhya 8.291: Caitanya Mahaprabhu then said, "Indeed, I am a madman, and you are also a madman. Therefore we are on the same platform."

CC Madhya 8.292: For ten nights Lord Caitanya Mahaprabhu and Ramananda Raya spent a happy time discussing the pastimes of Krsna.

CC Madhya 8.293: The conversations between Ramananda Raya and Sri Caitanya Mahaprabhu contain the most confidential subject matters, touching the conjugal love between Radha and Krsna in Vrndavana [Vrajabhumi]. Although they talked at great length about these pastimes, they could not reach the limit of discussion.

CC Madhya 8.294: Actually, these conversations are like a great mine where, from a single place, one can extract all kinds of metals — copper, bell metal, silver and gold — and also touchstone, the basis of all metals.

CC Madhya 8.295: Sri Caitanya Mahaprabhu and Ramananda Raya worked like miners, excavating all kinds of valuable metals, each one better than the other. Their questions and answers are exactly like that.

CC Madhya 8.296: The next day Sri Caitanya Mahaprabhu begged Ramananda Raya to give Him permission to leave, and at the time of farewell the Lord gave him the following orders.

CC Madhya 8.297: Sri Caitanya Mahaprabhu told him, "Give up all material engagements and come to Jagannatha Puri. I will return there very soon after finishing My tour and pilgrimage.

CC Madhya 8.298: "The two of us shall remain together at Jagannatha Puri and happily pass our time discussing Krsna."

CC Madhya 8.299: Sri Caitanya Mahaprabhu then embraced Sri Ramananda Raya, and after sending him back to his home, the Lord took rest.

CC Madhya 8.300: After rising from bed the next morning, Sri Caitanya Mahaprabhu visited the local temple, where there was a deity of Hanuman. After offering him obeisances, the Lord departed for South India.

CC Madhya 8.301: All the residents of Vidyanagara were of different faiths, but after seeing Sri Caitanya Mahaprabhu, they abandoned their own faiths and became Vaisnavas.

CC Madhya 8.302: When Ramananda Raya began to feel separation from Sri Caitanya Mahaprabhu, he was overwhelmed. Meditating on the Lord, he gave up all his material business.

CC Madhya 8.303: I have briefly described the meeting between Sri Caitanya Mahaprabhu and Ramananda Raya. No one can actually describe this meeting exhaustively. It is even impossible for Lord Sesa Naga, who has thousands of hoods.

CC Madhya 8.304: The activities of Sri Caitanya Mahaprabhu are like condensed milk, and the activities of Ramananda Raya are like large quantities of sugar candy.

CC Madhya 8.305: Their meeting is exactly like a mixture of condensed milk and sugar candy. When they talk of the pastimes of Radha and Krsna, camphor is added. One who tastes this combined preparation is most fortunate.

CC Madhya 8.306: This wonderful preparation has to be taken aurally. If one takes it, he becomes greedy to relish it even further.

CC Madhya 8.307: By hearing the talks between Ramananda Raya and Sri Caitanya Mahaprabhu, one becomes enlightened with the transcendental knowledge of the mellows of Radha and Krsna's pastimes. Thus one can develop unalloyed love for the lotus feet of Radha and Krsna.

CC Madhya 8.308: The author requests every reader to hear these talks with faith and without argument. By studying them in this way, one will be able to understand the confidential truth of Sri Caitanya Mahaprabhu.

CC Madhya 8.309: This part of Sri Caitanya Mahaprabhu's pastimes is most confidential. One can derive benefit quickly only by faith; otherwise, by arguing one will always remain far away.

CC Madhya 8.310: He who has accepted as everything the lotus feet of Sri Caitanya Mahaprabhu, Nityananda Prabhu and Advaita Prabhu can attain this transcendental treasure.

CC Madhya 8.311: I offer ten million obeisances unto the lotus feet of Sri Ramananda Raya because from his mouth much spiritual information has been expanded by Sri Caitanya Mahaprabhu.

CC Madhya 8.312: I have tried to preach the pastimes of Lord Sri Caitanya Mahaprabhu's meeting with Ramananda Raya in accordance with the notebooks of Sri Svarupa Damodara.

CC Madhya 8.313: Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Madhya 9 Summary

CC Madhya 9.1: Lord Sri Caitanya Mahaprabhu converted the inhabitants of South India. These people were as strong as elephants, but they were in the clutches of the crocodiles of various philosophies, such as the Buddhist, Jain and Mayavada philosophies. With His disc of mercy the Lord delivered them all by converting them into Vaisnavas, devotees of the Lord.

CC Madhya 9.2: All glories to Lord Sri Caitanya Mahaprabhu! All glories to Lord Nityananda Prabhu! All glories to Sri Advaita Prabhu! And all glories to all the devotees of Sri Caitanya Mahaprabhu!

CC Madhya 9.3: Sri Caitanya Mahaprabhu's tour of South India was certainly very extraordinary because He visited many thousands of places of pilgrimage there.

CC Madhya 9.4: On the plea of visiting all those holy places, the Lord converted many thousands of residents and thus delivered them. Simply by touching the holy places, He made them into great places of pilgrimage.

CC Madhya 9.5: I cannot chronologically record all the places of pilgrimage visited by Lord Sri Caitanya Mahaprabhu. I can only summarize everything by saying that the Lord visited all holy places right and left, coming and going.

CC Madhya 9.6: Because it is impossible for me to record all these places in chronological order, I will simply make a token gesture of recording them.

CC Madhya 9.8: As previously stated, all the residents of the villages visited by Lord Caitanya became Vaisnavas and began to chant Hari and Krsna. In this way, in all the villages visited by the Lord, everyone became a Vaisnava, a devotee.

CC Madhya 9.9: In South India there were many types of people. Some were philosophical speculators, and some were fruitive workers, but in any case there were innumerable nondevotees.

CC Madhya 9.10: By the influence of Sri Caitanya Mahaprabhu, all these people abandoned their own opinions and became Vaisnavas, devotees of Krsna.

CC Madhya 9.11: At the time, all the South Indian Vaisnavas were worshipers of Lord Ramacandra. Some were Tattvavadis, and some were followers of Ramanujacarya.

CC Madhya 9.12: After meeting Sri Caitanya Mahaprabhu, all those different Vaisnavas became devotees of Krsna and began chanting the Hare Krsna maha-mantra.

CC Madhya 9.13: "O Lord Ramacandra, descendant of Maharaja Raghu, kindly protect me! O Lord Krsna, killer of the Kesi demon, kindly protect me!"

CC Madhya 9.14: While walking on the road, Sri Caitanya Mahaprabhu used to chant this Rama Raghava mantra. Chanting in this way, He arrived at the banks of the Gautami-ganga and took His bath there.

CC Madhya 9.15: Sri Caitanya Mahaprabhu then went to Mallikarjuna-tirtha and saw the deity of Lord Siva there. He also induced all the people to chant the Hare Krsna maha-mantra.

CC Madhya 9.16: There he saw Lord Mahadeva [Siva], the servant of Lord Rama. He then went to Ahovala-nr.

CC Madhya 9.17: Upon seeing the Ahovala-nr Deity, Caitanya Mahaprabhu offered many prayers unto the Lord. He then went to Siddhavata, where He saw the Deity of Ramacandra, the Lord of Sitadevi.

CC Madhya 9.18: Upon seeing the Deity of Lord Ramacandra, the descendant of King Raghu, the Lord offered His prayers and obeisances. Then a brahmana invited the Lord to take lunch.

CC Madhya 9.19: That brahmana constantly chanted the holy name of Ramacandra. Indeed, but for chanting Lord Ramacandra's holy name, that brahmana did not speak a word.

CC Madhya 9.20: That day, Lord Caitanya remained there and accepted prasadam at his house. After bestowing mercy upon him in this way, the Lord proceeded ahead.

CC Madhya 9.21: At the holy place known as Skanda-ksetra, Lord Sri Caitanya Mahaprabhu visited the temple of Skanda. From there He went to Trimatha, where He saw the Visnu Deity Trivikrama.

CC Madhya 9.22: After visiting the temple of Trivikrama, the Lord returned to Siddhavata, where He again visited the house of the brahmana, who was now constantly chanting the Hare Krsna maha-mantra.

CC Madhya 9.23: After finishing His lunch there, Sri Caitanya Mahaprabhu asked the brahmana, "My dear friend, kindly tell Me what your position is now.

CC Madhya 9.24: "Formerly you were constantly chanting the holy name of Lord Rama. Why are you now constantly chanting the holy name of Krsna?"

CC Madhya 9.25: The brahmana replied, "This is all due to Your influence, Sir. After seeing You, I have lost my lifelong practice.

CC Madhya 9.26: "From my childhood I have been chanting the holy name of Lord Ramacandra, but upon seeing You I chanted the holy name of Lord Krsna just once.

CC Madhya 9.27: "Since then, the holy name of Krsna has been tightly fixed upon my tongue. Indeed, since I have been chanting the holy name of Krsna, the holy name of Lord Ramacandra has gone far away.

CC Madhya 9.28: "From my childhood I have been collecting the glories of the holy name from revealed scriptures.

CC Madhya 9.29: "'The Supreme Absolute Truth is called Rama because the transcendentalists take pleasure in the unlimited true pleasure of spiritual existence.'

CC Madhya 9.30: "'The word "krs" is the attractive feature of the Lord's existence, and "na" means spiritual pleasure. When the verb "krs" is added to the affix "na," it becomes "Krsna," which indicates the Absolute Truth.'

CC Madhya 9.31: "As far as the holy names of Rama and Krsna are concerned, they are on

an equal level, but for further advancement we receive some specific information from the revealed scriptures.

CC Madhya 9.32: "[Lord Siva addressed his wife, Durga:] 'O Varanana, 'I chant the holy name of Rama, Rama, Rama and thus enjoy this beautiful sound. This holy name of Ramacandra is equal to one thousand holy names of Lord Visnu.'

CC Madhya 9.33: "'The pious results derived from chanting the thousand holy names of Visnu three times can be attained by only one utterance of the holy name of Krsna.'

CC Madhya 9.34: "According to this statement of the sastras, the glories of the holy name of Krsna are unlimited. Still I could not chant His holy name. Please hear the reason for this.

CC Madhya 9.35: "My worshipable Lord has been Lord Ramacandra, and by chanting His holy name I received happiness. Because I received such happiness, I chanted the holy name of Lord Rama day and night.

CC Madhya 9.36: "By Your appearance, Lord Krsna's holy name also appeared, and at that time the glories of Krsna's name awoke in my heart.

CC Madhya 9.37: "Sir, You are that Lord Krsna Himself. This is my conclusion." Saying this, the brahmana fell down at the lotus feet of Sri Caitanya Mahaprabhu.

CC Madhya 9.38: After showing mercy to the brahmana, Lord Sri Caitanya Mahaprabhu left the next day and arrived at Vrddhakasi, where He visited the temple of Lord Siva.

CC Madhya 9.39: Sri Caitanya Mahaprabhu then left Vrddhakasi and proceeded further. In one village He saw that most of the residents were brahmanas, and He took His rest there.

CC Madhya 9.40: Due to the influence of Lord Caitanya Mahaprabhu, many millions of men came just to see Him. Indeed, the assembly being unlimited, its members could not be counted.

CC Madhya 9.41: The Lord's bodily features were very beautiful, and in addition He was always in the ecstasy of love of Godhead. Simply by seeing Him, everyone began chanting the holy name of Krsna, and thus everyone became a Vaisnava devotee.

CC Madhya 9.42: There are many kinds of philosophers. Some are logicians who follow Gautama or Kanada. Some follow the philosophy of Jaimini. Some follow the Mayavada philosophy of Sankaracarya, and others follow Kapila's Sankhya philosophy or the mystic yoga system of Patañjali. Some follow the smṛti-sastra composed of twenty religious scriptures, and others follow the Puranas and the tantra-sastra. In this way there are many different types of philosophers.

CC Madhya 9.43: All of these adherents of various scriptures were ready to present the conclusions of their respective scriptures, but Sri Caitanya Mahaprabhu broke all their opinions to pieces and established His own cult of bhakti based on the Vedas, Vedanta, the Brahma-sutra and the philosophy of acintya-bhedabheda-tattva.

CC Madhya 9.44: Sri Caitanya Mahaprabhu established the devotional cult everywhere. No one could defeat Him.

CC Madhya 9.45: Being thus defeated by Lord Sri Caitanya Mahaprabhu, all these philosophers and their followers entered into His cult. In this way Lord Caitanya made South India into a country of Vaisnavas.

CC Madhya 9.46: When the nonbelievers heard of the erudition of Sri Caitanya Mahaprabhu, they came to Him with great pride, bringing their disciples with them.

CC Madhya 9.47: One of them was a leader of the Buddhist cult and was a very learned scholar. To establish the nine philosophical conclusions of Buddhism, he came before the Lord and began to speak.

CC Madhya 9.48: Although the Buddhists are unfit for discussion and should not be seen by Vaisnavas, Caitanya Mahaprabhu spoke to them just to decrease their false pride.

CC Madhya 9.49: The scriptures of the Buddhist cult are chiefly based on argument and logic, and they contain nine chief principles. Because Sri Caitanya Mahaprabhu defeated the Buddhists in their argument, they could not establish their cult.

CC Madhya 9.50: The teacher of the Buddhist cult set forth the nine principles, but Sri Caitanya Mahaprabhu broke them to pieces with His strong logic.

CC Madhya 9.51: All mental speculators and learned scholars were defeated by Sri Caitanya Mahaprabhu, and when the people began to laugh, the Buddhist philosophers felt both shame and fear.

CC Madhya 9.52: The Buddhists could understand that Lord Sri Caitanya Mahaprabhu was a Vaisnava, and they returned home very unhappy. Later, however, they began to plot against the Lord.

CC Madhya 9.53: Having made their plot, the Buddhists brought a plate of untouchable food before Lord Sri Caitanya Mahaprabhu and called it maha-prasadam.

CC Madhya 9.54: When the contaminated food was offered to Sri Caitanya Mahaprabhu, a very large bird appeared on the spot, picked up the plate in its beak and flew away.

CC Madhya 9.55: Indeed, the untouchable food fell upon the Buddhists, and the large bird dropped the plate on the head of the chief Buddhist teacher. When it fell on his head, it made a big sound.

CC Madhya 9.56: The plate was made of metal, and when its edge hit the head of the teacher, it cut him, and the teacher immediately fell to the ground unconscious.

CC Madhya 9.57: When the teacher fell unconscious, his Buddhist disciples cried aloud and ran to the lotus feet of Sri Caitanya Mahaprabhu for shelter.

CC Madhya 9.58: They all prayed to Lord Sri Caitanya Mahaprabhu, addressing Him as the Supreme Personality of Godhead Himself and saying, "Sir, please excuse our offense. Please have mercy upon us and bring our spiritual master back to life."

CC Madhya 9.59: The Lord then replied to the Buddhist disciples, "You should all chant the names of Krsna and Hari very loudly near the ear of your spiritual master.

CC Madhya 9.60: "By this method your spiritual master will regain his consciousness." Following Sri Caitanya Mahaprabhu's advice, all the Buddhist disciples began to chant the holy name of Krsna congregationally.

CC Madhya 9.61: When all the disciples chanted the holy names Krsna, Rama and Hari, the Buddhist teacher regained consciousness and immediately began to chant the holy name of

Lord Hari.

CC Madhya 9.62: When the spiritual master of the Buddhists began to chant the holy name of Krsna and submitted to Lord Sri Caitanya Mahaprabhu, all the people who were gathered there were astonished.

CC Madhya 9.63: Sri Caitanya Mahaprabhu, the son of Sacidevi, then suddenly and playfully disappeared from everyone's sight, and it was impossible for anyone to find Him.

CC Madhya 9.64: Sri Caitanya Mahaprabhu next arrived at Tirupati and Tirumala, where He saw a four-handed Deity. Then He proceeded toward Venkata Hill.

CC Madhya 9.65: After arriving at Tirupati, Lord Sri Caitanya Mahaprabhu visited the temple of Lord Ramacandra. He offered His prayers and obeisances before Ramacandra, the descendant of King Raghu.

CC Madhya 9.66: Everywhere Sri Caitanya Mahaprabhu went, His influence astonished everyone. He next arrived at the temple of Pana-nr. The Lord is so merciful.

CC Madhya 9.67: In great ecstatic love, Sri Caitanya Mahaprabhu offered obeisances and prayers unto Lord Nr. The people were astonished to see Lord Caitanya's influence.

CC Madhya 9.68: Arriving at Siva-kañci, Caitanya Mahaprabhu visited the deity of Lord Siva. By His influence, He converted all the devotees of Lord Siva into Vaisnavas.

CC Madhya 9.69: The Lord then visited a holy place known as Visnu-kañci. There He saw Laksmi-Narayana Deities, and He offered His respects and many prayers to please Them.

CC Madhya 9.70: When Sri Caitanya Mahaprabhu stayed at Visnu-kañci for two days, He danced and performed kirtana in ecstasy. When all the people saw Him, they were converted into devotees of Lord Krsna.

CC Madhya 9.71: After visiting Trimalaya, Caitanya Mahaprabhu went to see Trikala-hasti. There He saw Lord Siva and offered him all respects and obeisances.

CC Madhya 9.72: At Paksi-tirtha, Lord Sri Caitanya Mahaprabhu visited the temple of Lord Siva. Then He went to the Vrddhakola place of pilgrimage.

CC Madhya 9.73: At Vrddhakola, Lord Sri Caitanya Mahaprabhu visited the temple of Sveta-varaha, the white boar incarnation. After offering Him respects, the Lord visited the temple of Lord Siva, wherein the deity is dressed with yellow garments.

CC Madhya 9.74: After visiting the temple of Siyali-bhairavi [a form of the goddess Durga], Sri Caitanya Mahaprabhu, the son of mother Saci, went to the bank of the river Kaveri.

CC Madhya 9.75: The Lord then visited a place known as Go-samaja, where He saw Lord Siva's temple. He then arrived at Vedavana, where He saw another deity of Lord Siva and offered him prayers.

CC Madhya 9.76: Seeing the Siva deity named Amrta-linga, Lord Caitanya Mahaprabhu offered His obeisances. Thus He visited all the temples of Lord Siva and converted the devotees of Lord Siva into Vaisnavas.

CC Madhya 9.77: At Devasthana, Caitanya Mahaprabhu visited the temple of Lord Visnu, and

there He talked with the Vaisnavas in the disciplic succession of Ramanujacarya. These Vaisnavas are known as Sri Vaisnavas.

CC Madhya 9.78: At Kumbhakarna-kapala, Sri Caitanya Mahaprabhu saw a great lake and then the holy place named Siva-ksetra, where a temple of Lord Siva is located.

CC Madhya 9.79: After visiting the holy place named Siva-ksetra, Caitanya Mahaprabhu arrived at Papanasana and there saw the temple of Lord Visnu. Then He finally reached Sri Ranga-ksetra.

CC Madhya 9.80: After bathing in the river Kaveri, Sri Caitanya Mahaprabhu saw the temple of Ranganatha and offered His ardent prayers and obeisances. Thus He felt Himself successful.

CC Madhya 9.81: In the temple of Ranganatha, Sri Caitanya Mahaprabhu chanted and danced in ecstatic love of Godhead. Seeing His performance, everyone was struck with wonder.

CC Madhya 9.82: A Vaisnava known as Venkata Bhatta then invited Sri Caitanya Mahaprabhu to his home with great respect.

CC Madhya 9.83: Sri Venkata Bhatta took Sri Caitanya Mahaprabhu to his home. After he washed the Lord's feet, all the members of his family drank the water.

CC Madhya 9.84: After offering lunch to the Lord, Venkata Bhatta submitted that the period of Caturmasya had already arrived.

CC Madhya 9.85: Venkata Bhatta said, "Please be merciful to me and stay at my house during Caturmasya. Speak about Lord Krsna's pastimes and kindly deliver me by Your mercy."

CC Madhya 9.86: Sri Caitanya Mahaprabhu remained at the house of Venkata Bhatta for four continuous months. The Lord passed His days in great happiness, enjoying the transcendental mellow of discussing Lord Krsna's pastimes.

CC Madhya 9.87: While there, Sri Caitanya Mahaprabhu took His bath in the river Kaveri and visited the temple of Sri Ranga. Every day the Lord also danced in ecstasy.

CC Madhya 9.88: The beauty of Lord Caitanya's body and His ecstatic love of God were witnessed by everyone. Many people used to come see Him, and as soon as they saw Him, all their unhappiness and distress vanished.

CC Madhya 9.89: Many hundreds of thousands of people from various countries came to see the Lord, and after seeing Him they all chanted the Hare Krsna maha-mantra.

CC Madhya 9.90: Indeed, they did not chant anything but the Hare Krsna maha-mantra, and all of them became Lord Krsna's devotees. Thus the general populace was astonished.

CC Madhya 9.91: All the Vaisnava brahmanas residing in Sri Ranga-ksetra invited the Lord to their homes. Indeed, He had an invitation every day.

CC Madhya 9.92: Each day the Lord was invited by a different brahmana, but some of the brahmanas did not get the opportunity to offer Him lunch because the period of Caturmasya came to an end.

CC Madhya 9.93: In the holy place of Sri Ranga-ksetra, a brahmana Vaisnava used to visit the temple daily and recite the entire text of the Bhagavad-gita.

CC Madhya 9.94: The brahmana regularly read the eighteen chapters of the Bhagavad-gita in great transcendental ecstasy, but because he could not pronounce the words correctly, people used to joke about him.

CC Madhya 9.95: Due to his incorrect pronunciation, people sometimes criticized him and laughed at him, but he did not care. He was full of ecstasy due to reading the Bhagavad-gita and was personally very happy.

CC Madhya 9.96: While reading the book, the brahmana experienced transcendental bodily transformations. The hairs on his body stood on end, tears welled up in his eyes, and his body trembled and perspired as he read. Seeing this, Sri Caitanya Mahaprabhu became very happy.

CC Madhya 9.97: Sri Caitanya Mahaprabhu asked the brahmana, "My dear sir, why are you in such ecstatic love? Which portion of the Bhagavad-gita gives you such transcendental pleasure?"

CC Madhya 9.98: The brahmana replied, "I am illiterate and therefore do not know the meaning of the words. Sometimes I read the Bhagavad-gita correctly and sometimes incorrectly, but in any case I am doing this in compliance with the orders of my spiritual master."

CC Madhya 9.99: The brahmana continued, "Actually I only see Lord Krsna sitting on a chariot as Arjuna's charioteer. Taking the reins in His hands, He appears very beautiful and blackish.

CC Madhya 9.100: "While seeing Lord Krsna sitting in a chariot and instructing Arjuna, I am filled with ecstatic happiness.

CC Madhya 9.101: "As long as I read the Bhagavad-gita, I simply see the Lord's beautiful features. It is for this reason that I am reading the Bhagavad-gita, and my mind cannot be distracted from this."

CC Madhya 9.102: Sri Caitanya Mahaprabhu told the brahmana, "Indeed, you are an authority in the reading of the Bhagavad-gita. Whatever you know constitutes the real purport of the Bhagavad-gita."

CC Madhya 9.103: After saying this, Lord Caitanya Mahaprabhu embraced the brahmana, and the brahmana, catching the lotus feet of the Lord, began to cry.

CC Madhya 9.104: The brahmana said, "Upon seeing You, my happiness is doubled. I take it that You are the same Lord Krsna."

CC Madhya 9.105: The mind of the brahmana was purified by the revelation of Lord Krsna, and therefore he could understand the truth of Sri Caitanya Mahaprabhu in all details.

CC Madhya 9.106: Sri Caitanya Mahaprabhu then taught the brahmana very thoroughly and requested him not to disclose the fact that He was Lord Krsna Himself.

CC Madhya 9.107: That brahmana became a great devotee of Sri Caitanya Mahaprabhu, and for four continuous months he did not give up the Lord's company.

CC Madhya 9.108: Sri Caitanya Mahaprabhu remained at the house of Venkata Bhatta and constantly talked with him about Lord Krsna. In this way He was very happy.

CC Madhya 9.109: Being a Vaisnava in the Ramanuja-sampradaya, Venkata Bhatta worshiped the Deities of Laksmi and Narayana. Seeing his pure devotion, Sri Caitanya Mahaprabhu was

very satisfied.

CC Madhya 9.110: Constantly associating with each other, Sri Caitanya Mahaprabhu and Venkata Bhatta gradually developed a friendly relationship. Indeed, sometimes they laughed and joked together.

CC Madhya 9.111: Sri Caitanya Mahaprabhu told the Bhattacharya, "Your worshipable goddess of fortune, Laksmi, always remains on the chest of Narayana, and she is certainly the most chaste woman in the creation.

CC Madhya 9.112: "However, my Lord is Lord Sri Krsna, a cowherd boy who is engaged in tending cows. Why is it that Laksmi, being such a chaste wife, wants to associate with My Lord?"

CC Madhya 9.113: "Just to associate with Krsna, Laksmi abandoned all transcendental happiness in Vaikuntha and for a long time accepted vows and regulative principles and performed unlimited austerities."

CC Madhya 9.114: Caitanya Mahaprabhu then said, "'O Lord, we do not know how the serpent Kaliya attained such an opportunity to be touched by the dust of Your lotus feet. Even the goddess of fortune, for this end, performed austerities for centuries, giving up all other desires and observing austere vows. Indeed, we do not know how the serpent Kaliya got such an opportunity.'"

CC Madhya 9.115: Venkata Bhatta then said, "Lord Krsna and Lord Narayana are one and the same, but the pastimes of Krsna are more relishable due to their sportive nature.

CC Madhya 9.116: "Since Krsna and Narayana are the same personality, Laksmi's association with Krsna does not break her vow of chastity. Rather, it was in great fun that the goddess of fortune wanted to associate with Lord Krsna."

CC Madhya 9.117: Venkata Bhatta continued, "'According to transcendental realization, there is no difference between the forms of Narayana and Krsna. Yet in Krsna there is a special transcendental attraction due to the conjugal mellow, and consequently He surpasses Narayana. This is the conclusion of transcendental mellows.'

CC Madhya 9.118: "The goddess of fortune considered that her vow of chastity would not be damaged by her relationship with Krsna. Rather, by associating with Krsna she could enjoy the benefit of the rasa dance."

CC Madhya 9.119: Venkata Bhatta further explained, "Mother Laksmi, the goddess of fortune, is also an enjoyer of transcendental bliss; therefore if she wanted to enjoy herself with Krsna, what fault is there? Why are You joking so about this?"

CC Madhya 9.120: Lord Caitanya Mahaprabhu replied, "I know that there is no fault on the part of the goddess of fortune, but still she could not enter into the rasa dance. We hear this from the revealed scriptures.

CC Madhya 9.121: "'When Lord Sri Krsna was dancing with the gopis in the rasa-lila, the gopis were embraced around the neck by the Lord's arms. This transcendental favor was never bestowed upon the goddess of fortune or the other consorts in the spiritual world. Nor was such a thing ever imagined by the most beautiful girls in the heavenly planets, girls whose bodily luster and aroma exactly resemble the beauty and fragrance of lotus flowers. And what to speak of worldly women, who may be very, very beautiful according to material estimation?'

CC Madhya 9.122: "But can you tell Me why the goddess of fortune, Laksmi, could not enter

the rasa dance? The authorities of Vedic knowledge could enter the dance and associate with Krsna.

CC Madhya 9.123: "Great sages conquer the mind and senses by practicing the mystic yoga system and controlling the breath. Thus engaging in mystic yoga, they see the Supersoul within their hearts and ultimately enter into impersonal Brahman. But even the enemies of the Supreme Personality of Godhead attain that position simply by thinking of the Supreme Lord. However, the damsels of Vraja, the gopis, being attracted by the beauty of Krsna, simply wanted to embrace Him and His arms, which are like serpents. Thus the gopis ultimately tasted the nectar of the lotus feet of the Lord. Similarly, we Upanisads can also taste the nectar of His lotus feet by following in the footsteps of the gopis."

CC Madhya 9.124: Having been asked by Caitanya Mahaprabhu why the goddess of fortune could not enter into the rasa dance whereas the authorities on Vedic knowledge could, Venkata Bhatta replied, "I cannot enter into the mysteries of this behavior."

CC Madhya 9.125: Venkata Bhatta then said, "I am an ordinary human being. Since my intelligence is very limited and I am easily agitated, my mind cannot enter within the deep ocean of the pastimes of the Lord."

CC Madhya 9.126: "You are the Supreme Personality of Godhead, Krsna Himself. You know the purpose of Your activities, and the person whom You enlighten can also understand Your pastimes."

CC Madhya 9.127: The Lord replied, "Lord Krsna has a special characteristic: He attracts everyone's heart by the mellow of His personal conjugal love."

CC Madhya 9.128: "By following in the footsteps of the inhabitants of the planet known as Vrajaloka or Goloka Vrndavana, one can attain the shelter of the lotus feet of Sri Krsna. However, in that planet the inhabitants do not know that Lord Krsna is the Supreme Personality of Godhead."

CC Madhya 9.129: "There someone may accept Him as a son and sometimes bind Him to a grinding mortar. Someone else may accept Him as an intimate friend and, attaining victory over Him, playfully mount His shoulders."

CC Madhya 9.130: "The inhabitants of Vrajabhumi know Krsna as the son of Maharaja Nanda, the King of Vrajabhumi, and they consider that they can have no relationship with the Lord in the rasa of opulence."

CC Madhya 9.131: "One who worships the Lord by following in the footsteps of the inhabitants of Vrajabhumi attains Him in the transcendental planet of Vraja, where He is known as the son of Maharaja Nanda."

CC Madhya 9.132: Caitanya Mahaprabhu then quoted, "'The Supreme Personality of Godhead, Krsna, the son of mother Yasoda, is accessible to those devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self.'

CC Madhya 9.133: "The authorities in the Vedic literature who are known as the sruti-ganas worshiped Lord Krsna in the ecstasy of the gopis and followed in their footsteps."

CC Madhya 9.134: "The personified authorities on the Vedic hymns acquired bodies like those of the gopis and took birth in Vrajabhumi. In those bodies they were allowed to enter into the Lord's rasa-lila dance."

CC Madhya 9.135: "Lord Krsna belongs to the cowherd community, and the gopis are the dearest lovers of Krsna. Although the wives of the denizens of the heavenly planets are most opulent within the material world, neither they nor any other women in the material universe can acquire Krsna's association.

CC Madhya 9.136: "The goddess of fortune, Laksmi, wanted to enjoy Krsna and at the same time retain her spiritual body in the form of Laksmi. However, she did not follow in the footsteps of the gopis in her worship of Krsna.

CC Madhya 9.137: "Vyasadeva, the supreme authority on Vedic literature, composed the verse beginning 'sukhapo bhagavan' because no one can enter into the rasa-lila dance in any body other than that of a gopi."

CC Madhya 9.138: Before this explanation was given by Sri Caitanya Mahaprabhu, Venkata Bhatta thought that Sri Narayana was the Supreme Personality of Godhead.

CC Madhya 9.139: Thinking in this way, Venkata Bhatta believed that worship of Narayana was the supreme form of worship, superior to all other processes of devotional service, for it was followed by the Sri Vaisnava disciples of Ramanujacarya.

CC Madhya 9.140: Sri Caitanya Mahaprabhu had understood this misconception of Venkata Bhatta's, and to correct it the Lord talked so much in a joking way.

CC Madhya 9.141: The Lord then continued, "My dear Venkata Bhatta, please do not continue doubting. Lord Krsna is the Supreme Personality of Godhead, and this is the conclusion of the Vedic literatures.

CC Madhya 9.142: "Lord Narayana, the opulent form of Krsna, attracts the minds of the goddess of fortune and her followers.

CC Madhya 9.143: "All these incarnations of Godhead are either plenary portions or parts of the plenary portions of the purusa-avatars. But Krsna is the Supreme Personality of Godhead Himself. In every age He protects the world through His different features when the world is disturbed by the enemies of Indra."

CC Madhya 9.144: "Because Krsna has four extraordinary qualities not possessed by Lord Narayana, the goddess of fortune, Laksmi, always desires His company.

CC Madhya 9.145: "You have recited the sloka beginning with 'siddhantatas tv abhede 'pi.' That very verse is evidence that Krsna is the Supreme Personality of Godhead.

CC Madhya 9.146: "According to transcendental realization, there is no difference between the forms of Krsna and Narayana. Yet in Krsna there is a special transcendental attraction due to the conjugal mellow, and consequently He surpasses Narayana. This is the conclusion of transcendental mellows."

CC Madhya 9.147: "The Supreme Personality of Godhead, Krsna, attracts the mind of the goddess of fortune, but Lord Narayana cannot attract the minds of the gopis. This proves the superexcellence of Krsna.

CC Madhya 9.148: "To say nothing of Lord Narayana personally, Lord Krsna Himself appeared as Narayana just to play a joke on the gopis.

CC Madhya 9.149: "Although Krsna assumed the four-armed form of Narayana, He could not

attract the serious attention of the gopis in ecstatic love.

CC Madhya 9.150: "Once Lord Sri Krsna playfully manifested Himself as Narayana, with four victorious hands and a very beautiful form. When the gopis saw this exalted form, however, their ecstatic feelings were crippled. A learned scholar, therefore, cannot understand the gopis' ecstatic feelings, which are firmly fixed upon the original form of Lord Krsna as the son of Nanda Maharaja. The wonderful feelings of the gopis in ecstatic parama-rasa with Krsna constitute the greatest mystery in spiritual life."

CC Madhya 9.151: In this way Lord Sri Caitanya Mahaprabhu deflated the pride of Venkata Bhatta, but just to make him happy again, He spoke as follows.

CC Madhya 9.152: The Lord pacified Venkata Bhatta by saying, "Actually whatever I have said is by way of jest. Now you can hear from Me the conclusion of the sastras, in which every Vaisnava devotee has firm faith.

CC Madhya 9.153: "There is no difference between Lord Krsna and Lord Narayana, for They are of the same form. Similarly, there is no difference between the gopis and the goddess of fortune, for they also are of the same form.

CC Madhya 9.154: "The goddess of fortune enjoys the association of Krsna through the gopis. One should not differentiate between the forms of the Lord, for such a conception is offensive.

CC Madhya 9.155: "There is no difference between the transcendental forms of the Lord. Different forms are manifested due to different attachments of different devotees. Actually the Lord is one, but He appears in different forms just to satisfy His devotees.

CC Madhya 9.156: "When the jewel known as vaidurya touches various other materials, it appears to be separated into different colors, and consequently its forms also appear different. Similarly, according to the meditational ecstasy of the devotee, the Lord, who is known as Acyuta ["the infallible one"], appears in different forms, although He is essentially one."

CC Madhya 9.157: Venkata Bhatta then said, "I am an ordinary fallen living entity, but You are Krsna, the Supreme Personality of Godhead Himself.

CC Madhya 9.158: "The transcendental pastimes of the Lord are unfathomable, and I do not know anything about them. Whatever You say I accept as the truth.

CC Madhya 9.159: "I have been engaged in the service of Laksmi-Narayana, and it is due to Their mercy that I have been able to see Your lotus feet.

CC Madhya 9.160: "Out of Your causeless mercy You have told me of the glories of Lord Krsna. No one can reach the end of the opulence, qualities and forms of the Lord.

CC Madhya 9.161: "I can now understand that devotional service unto Lord Krsna is the supreme form of worship. Out of Your causeless mercy You have made my life successful simply by explaining the facts."

CC Madhya 9.162: After saying this, Venkata Bhatta fell down before the lotus feet of the Lord, and the Lord, out of His causeless mercy, embraced him.

CC Madhya 9.163: When the period of Caturmasya was completed, Sri Caitanya Mahaprabhu took permission to leave from Venkata Bhatta, and after visiting Sri Ranga, He proceeded further toward southern India.

CC Madhya 9.164: Venkata Bhatta did not want to return home but also wanted to go with the Lord. It was with great endeavor that Sri Caitanya Mahaprabhu bade him farewell.

CC Madhya 9.165: When He did so, Venkata Bhatta fell down unconscious. Such are the pastimes of Lord Sri Caitanya Mahaprabhu, the son of mother Saci, at Sri Ranga-ksetra.

CC Madhya 9.166: When the Lord arrived at Rsabha Hill, He saw the temple of Lord Narayana and offered obeisances and various prayers.

CC Madhya 9.167: Paramananda Puri had stayed at Rsabha Hill during the four months of the rainy season, and when Sri Caitanya Mahaprabhu heard this, He immediately went to see him.

CC Madhya 9.168: Upon meeting Paramananda Puri, Sri Caitanya Mahaprabhu offered him all respects, touching his lotus feet, and Paramananda Puri embraced the Lord in ecstasy.

CC Madhya 9.169: Sri Caitanya Mahaprabhu stayed with Paramananda Puri in the brahmana's house where he was residing. The two of them passed three days there discussing topics of Krsna.

CC Madhya 9.170: Paramananda Puri informed Sri Caitanya Mahaprabhu that he was going to see Purusottama at Jagannatha Puri. After seeing Lord Jagannatha there, he would go to Bengal to bathe in the Ganges.

CC Madhya 9.171: Sri Caitanya Mahaprabhu then told him, "Please return to Jagannatha Puri, for I will return there very soon from Ramesvara [Setubandha]."

CC Madhya 9.172: "It is My desire to stay with you, and therefore if you would return to Jagannatha Puri, you would show great mercy to Me."

CC Madhya 9.173: After talking in this way with Paramananda Puri, the Lord took his permission to leave and, very pleased, departed for southern India.

CC Madhya 9.174: Thus Paramananda Puri started for Jagannatha Puri, and Sri Caitanya Mahaprabhu began walking toward Sri Saila.

CC Madhya 9.175: In Sri Saila Lord Siva and his wife Durga lived in the dress of brahmanas, and when they saw Sri Caitanya Mahaprabhu, they became very pleased.

CC Madhya 9.176: Lord Siva, dressed like a brahmana, gave alms to Sri Caitanya Mahaprabhu and invited Him to spend three days in a solitary place. Sitting there together, they talked very confidentially.

CC Madhya 9.177: After talking with Lord Siva, Sri Caitanya Mahaprabhu took his permission to leave and went to Kamakosthi-puri.

CC Madhya 9.178: When Sri Caitanya Mahaprabhu arrived at southern Mathura from Kamakosthi, He met a brahmana.

CC Madhya 9.179: The brahmana who met Sri Caitanya Mahaprabhu invited the Lord to his home. This brahmana was a great devotee and an authority on Lord Sri Ramacandra. He was always detached from material activities.

CC Madhya 9.180: After bathing in the river Krtamala, Sri Caitanya Mahaprabhu went to the brahmana's house to take lunch, but He saw that the food was unprepared because the

brahmana had not cooked it.

CC Madhya 9.181: Seeing this, Sri Caitanya Mahaprabhu said, "My dear sir, please tell Me why you have not cooked. It is already noon."

CC Madhya 9.182: The brahmana replied, "My dear Lord, we are living in the forest. For the time being we cannot get all the ingredients for cooking.

CC Madhya 9.183: "When Laksmana brings all the vegetables, fruits and roots from the forest, Sita will do the necessary cooking."

CC Madhya 9.184: Sri Caitanya Mahaprabhu was very satisfied to hear about the brahmana's method of worship. Finally the brahmana hastily made arrangements for cooking.

CC Madhya 9.185: Sri Caitanya Mahaprabhu took His lunch at about three o'clock, but the brahmana, being very sorrowful, fasted.

CC Madhya 9.186: While the brahmana was fasting, Sri Caitanya Mahaprabhu asked him, "Why are you fasting? Why are you so unhappy? Why are you so worried?"

CC Madhya 9.187: The brahmana replied, "I have no reason to live. I shall give up my life by entering either fire or water.

CC Madhya 9.188: "My dear Sir, mother Sita is the mother of the universe and the supreme goddess of fortune. She has been touched by the demon Ravana, and I am troubled upon hearing this news.

CC Madhya 9.189: "Sir, due to my unhappiness I cannot continue living. Although my body is burning, my life is not leaving."

CC Madhya 9.190: Sri Caitanya Mahaprabhu replied, "Please do not think this way any longer. You are a learned pandita. Why don't you consider the case?"

CC Madhya 9.191: Sri Caitanya Mahaprabhu continued, "Sitadevi, the dearest wife of the Supreme Lord Ramacandra, certainly has a spiritual form full of bliss. No one can see her with material eyes, for no materialist has such power.

CC Madhya 9.192: "To say nothing of touching mother Sita, a person with material senses cannot even see her. When Ravana kidnapped her, he kidnapped only her material, illusory form.

CC Madhya 9.193: "As soon as Ravana arrived before Sita, she disappeared. Then just to cheat Ravana she sent an illusory, material form.

CC Madhya 9.194: "Spiritual substance is never within the jurisdiction of the material conception. This is always the verdict of the Vedas and Puranas."

CC Madhya 9.195: Sri Caitanya Mahaprabhu then assured the brahmana, "Have faith in My words and do not burden your mind any longer with this misconception."

CC Madhya 9.196: Although the brahmana was fasting, he had faith in the words of Sri Caitanya Mahaprabhu and accepted food. In this way his life was saved.

CC Madhya 9.197: After thus assuring the brahmana, Sri Caitanya Mahaprabhu proceeded

further into southern India and finally arrived at Durvasana, where He bathed in the river Krtamala.

CC Madhya 9.198: At Durvasana Sri Caitanya Mahaprabhu visited the temple of Lord Ramacandra, and on the hill known as Mahendra-saila He saw Lord Parasurama.

CC Madhya 9.199: Sri Caitanya Mahaprabhu then went to Setubandha [Ramesvara], where He took His bath at the place called Dhanus-tirtha. From there He visited the Ramesvara temple and then took rest.

CC Madhya 9.200: There, among the brahmanas, Sri Caitanya Mahaprabhu listened to the Kurma Purana, wherein is mentioned the chaste woman's narration.

CC Madhya 9.201: Srimati Sitadevi is the mother of the three worlds and the wife of Lord Ramacandra. Among chaste women she is supreme, and she is the daughter of King Janaka.

CC Madhya 9.202: When Ravana came to kidnap mother Sita and she saw him, she took shelter of the fire-god, Agni. The fire-god covered the body of mother Sita, and in this way she was protected from the hands of Ravana.

CC Madhya 9.203: Upon hearing from the Kurma Purana how Ravana had kidnapped a false form of mother Sita, Sri Caitanya Mahaprabhu became very satisfied.

CC Madhya 9.204: The fire-god, Agni, took away the real Sita and brought her to the place of Parvati, goddess Durga. An illusory form of mother Sita was then delivered to Ravana, and in this way Ravana was cheated.

CC Madhya 9.205: After Ravana was killed by Lord Ramacandra, Sitadevi was brought before the fire and tested.

CC Madhya 9.206: When the illusory Sita was brought before the fire by Lord Ramacandra, the fire-god made the illusory form disappear and delivered the real Sita to Lord Ramacandra.

CC Madhya 9.207: When Sri Caitanya Mahaprabhu heard this story, He was very pleased, and He remembered the words of Ramadasa Vipra.

CC Madhya 9.208: Indeed, when Sri Caitanya Mahaprabhu heard these conclusive statements from the Kurma Purana, He felt great happiness. After asking the brahmanas' permission, He took possession of the manuscript leaves of the Kurma Purana.

CC Madhya 9.209: Since the Kurma Purana was very old, the manuscript was also very old. Sri Caitanya Mahaprabhu took possession of the original leaves in order to have direct evidence. The text was copied onto new leaves in order that the Purana be replaced.

CC Madhya 9.210: Sri Caitanya Mahaprabhu returned to southern Mathura [Madurai] and delivered the original manuscript of the Kurma Purana to Ramadasa Vipra.

CC Madhya 9.211-212: "When he was petitioned by mother Sita, the fire-god, Agni, brought forth an illusory form of Sita, and Ravana, who had ten heads, kidnapped the false Sita. The original Sita then went to the abode of the fire-god. When Lord Ramacandra tested the body of Sita, it was the false, illusory Sita that entered the fire. At that time the fire-god brought the original Sita from his abode and delivered her to Lord Ramacandra."

CC Madhya 9.213: Ramadasa Vipra was very pleased to receive the original leaf manuscript of

the Kurma Purana, and he immediately fell down before the lotus feet of Sri Caitanya Mahaprabhu and began to cry.

CC Madhya 9.214: After receiving the manuscript, the brahmana, being very pleased, said, "Sir, You are Lord Ramacandra Himself and have come in the dress of a sannyasi to give me audience.

CC Madhya 9.215: "My dear Sir, You have delivered me from a very unhappy condition. I request that You take Your lunch at my place. Please accept this invitation.

CC Madhya 9.216: "Due to my mental distress I could not give You a very nice lunch the other day. Now, by good fortune, You have come again to my home."

CC Madhya 9.217: Saying this, the brahmana very happily cooked food, and a first-class dinner was offered to Sri Caitanya Mahaprabhu.

CC Madhya 9.218: Sri Caitanya Mahaprabhu passed that night in the house of the brahmana. Then, after showing him mercy, the Lord started toward the Tamraparni River in Pandya-desa.

CC Madhya 9.219: There were nine temples of Lord Visnu at Naya-tripati, on the bank of the river Tamraparni, and after bathing in the river, Lord Caitanya Mahaprabhu saw the Deities with great curiosity and wandered on.

CC Madhya 9.220: After this, Sri Caitanya Mahaprabhu went to a holy place known as Ciyadata, where He saw the Deities of the two brothers Lord Ramacandra and Laksmana. He then proceeded to Tila-kañci, where He saw the temple of Lord Siva.

CC Madhya 9.221: Lord Sri Caitanya Mahaprabhu then visited the holy place named Gajendra-moksana, where He went to a temple of Lord Visnu. He then came to Panagadi, a holy place where He saw the Deities of Lord Ramacandra and Sita.

CC Madhya 9.222: Later the Lord went to Camtapura, where He saw the Deities of Lord Ramacandra and Laksmana. He then went to Sri Vaikuntha and saw the temple of Lord Visnu there.

CC Madhya 9.223: Sri Caitanya Mahaprabhu then went to Malaya-parvata and offered prayers to Agastya Muni. He then visited Kanya-kumari [Cape Comorin].

CC Madhya 9.224: After visiting Kanya-kumari, Sri Caitanya Mahaprabhu came to Amlitala, where He saw the Deity of Sri Ramacandra. Thereafter He went to a place known as Mallara-desa, where a community of Bhattatharis lived.

CC Madhya 9.225: After visiting Mallara-desa, Caitanya Mahaprabhu went to Tamala-kartika and then to Vetapani. There He saw the temple of Raghunatha, Lord Ramacandra, and passed the night.

CC Madhya 9.226: Sri Caitanya Mahaprabhu was accompanied by His servant, Krsnadasa. He was a brahmana, but he met with the Bhattatharis there.

CC Madhya 9.227: With women the Bhattatharis allured the brahmana Krsnadasa, who was simple and gentle. By virtue of their bad association, they polluted his intelligence.

CC Madhya 9.228: Allured by the Bhattatharis, Krsnadasa went to their place early in the morning. The Lord also went there very quickly just to find him.

CC Madhya 9.229: Upon reaching their community, Sri Caitanya Mahaprabhu asked the Bhattatharis, "Why are you keeping My brahmana assistant?"

CC Madhya 9.230: "I am in the renounced order of life, and so are you. Yet you are purposefully giving Me pain, and I do not see any good logic in this."

CC Madhya 9.231: Upon hearing Sri Caitanya Mahaprabhu, all the Bhattatharis came running from all sides with weapons in their hands, desiring to hurt the Lord.

CC Madhya 9.232: However, their weapons fell from their hands and struck their own bodies. When some of the Bhattatharis were thus cut to pieces, the others ran away in the four directions.

CC Madhya 9.233: While there was much roaring and crying at the Bhattathari community, Sri Caitanya Mahaprabhu grabbed Krsnadasa by the hair and took him away.

CC Madhya 9.234: That very night, Sri Caitanya Mahaprabhu and His assistant Krsnadasa arrived at the bank of the Payasvini River. They took their bath and then went to see the temple of Adi-kesava.

CC Madhya 9.235: When the Lord saw the Adi-kesava temple, He was immediately overwhelmed with ecstasy. Offering various obeisances and prayers, He chanted and danced.

CC Madhya 9.236: All the people there were greatly astonished to see the ecstatic pastimes of Sri Caitanya Mahaprabhu. They all received the Lord very well.

CC Madhya 9.237: In the temple of Adi-kesava, Sri Caitanya Mahaprabhu discussed spiritual matters among highly advanced devotees. While there, He found a chapter of the Brahma-.

CC Madhya 9.238: Sri Caitanya Mahaprabhu was greatly happy to find a chapter of that scripture, and symptoms of ecstatic transformation — trembling, tears, perspiration, trance and jubilation — were manifest in His body.

CC Madhya 9.239-240: There is no scripture equal to the Brahma- as far as the final spiritual conclusion is concerned. Indeed, that scripture is the supreme revelation of the glories of Lord Govinda, for it reveals the topmost knowledge about Him. Since all conclusions are briefly presented in the Brahma-, it is essential among all the Vaisnava literatures.

CC Madhya 9.241: Sri Caitanya Mahaprabhu copied the Brahma-, and then with great pleasure He went to a place known as Ananta Padmanabha.

CC Madhya 9.242: Sri Caitanya Mahaprabhu remained for two or three days at Ananta Padmanabha and visited the temple there. Then, in great ecstasy He went to see the temple of Sri Janardana.

CC Madhya 9.243: Sri Caitanya Mahaprabhu chanted and danced at Sri Janardana for two days. He then went to the bank of the Payasvini River and visited the temple of Sankara-narayana.

CC Madhya 9.244: Then He saw the monastery known as Sringeri-matha, the abode of Acarya Sankara. He then visited Matsya-tirtha, a place of pilgrimage, and took a bath in the river Tungabhadra.

CC Madhya 9.245: Caitanya Mahaprabhu next arrived at Udupi, the place of Madhvacarya,

where the philosophers known as Tattvavadis resided. There He saw the Deity of Lord Krsna and became mad with ecstasy.

CC Madhya 9.246: While at the Udupi monastery, Sri Caitanya Mahaprabhu saw "dancing Gopala," a most beautiful Deity. This Deity appeared to Madhvacarya in a dream.

CC Madhya 9.247: Madhvacarya had somehow or other acquired the Deity of Krsna from a heap of gopi-candana that had been transported in a boat.

CC Madhya 9.248: Madhvacarya brought this dancing Gopala Deity to Udupi and installed Him in the temple. To date, the followers of Madhvacarya, known as Tattvavadis, worship this Deity.

CC Madhya 9.249: Sri Caitanya Mahaprabhu received great pleasure in seeing this beautiful form of Gopala. For a long time He danced and chanted in ecstatic love.

CC Madhya 9.250: When the Tattvavadi Vaisnavas first saw Sri Caitanya Mahaprabhu, they considered Him a Mayavadi sannyasi. Therefore they did not talk to Him.

CC Madhya 9.251: Later, after seeing Sri Caitanya Mahaprabhu in ecstatic love, they were struck with wonder. Then, considering Him a Vaisnava, they gave Him a nice reception.

CC Madhya 9.252: Sri Caitanya Mahaprabhu could understand that the Tattvavadis were very proud of their Vaisnavism. He therefore smiled and began to speak to them.

CC Madhya 9.253: Considering them very proud, Caitanya Mahaprabhu began His discussion.

CC Madhya 9.254: The chief acarya of the Tattvavada community was very learned in the revealed scriptures. Sri Caitanya Mahaprabhu humbly questioned him.

CC Madhya 9.255: Caitanya Mahaprabhu said, "I do not know very well the aim of life and how to achieve it. Please tell Me of the best ideal for humanity and how to attain it."

CC Madhya 9.256: The acarya replied, "When the activities of the four castes and the four asramas are dedicated to Krsna, they constitute the best means whereby one can attain the highest goal of life.

CC Madhya 9.257: "When one dedicates the duties of varnasrama-dharma to Krsna, he is eligible for five kinds of liberation. Thus he is transferred to the spiritual world in Vaikuntha. This is the highest goal of life and the verdict of all revealed scriptures."

CC Madhya 9.258: Sri Caitanya Mahaprabhu said, "According to the verdict of the sastras, the process of hearing and chanting is the best means to attain loving service to Krsna.

CC Madhya 9.259-260: "'This process entails hearing, chanting and remembering the holy name, form, pastimes, qualities and entourage of the Lord, offering service according to the time, place and performer, worshiping the Deity, offering prayers, always considering oneself the eternal servant of Krsna, making friends with Him and dedicating everything unto Him. These nine items of devotional service, when directly offered to Krsna, constitute the highest attainment of life. This is the verdict of the revealed scriptures.'

CC Madhya 9.261: "When one comes to the platform of loving service to Lord Krsna by executing these nine processes, beginning with hearing and chanting, he has attained the fifth platform of success and the limit of life's goals.

CC Madhya 9.262: "When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders.'

CC Madhya 9.263: "In every revealed scripture there is condemnation of fruitive activities. It is advised everywhere to give up engagement in fruitive activities, for no one can attain the highest goal of life, love of Godhead, by executing them.

CC Madhya 9.264: "Occupational duties are described in the religious scriptures. If one analyzes them, he can fully understand their qualities and faults and then give them up completely to render service unto the Supreme Personality of Godhead. A person who does so is considered a first-class man.'

CC Madhya 9.265: "Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear. [Bg. 18.66]'

CC Madhya 9.266: "As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by *sravan visnoh* [SB 7.5.23], one has to act according to the regulative principles of the Vedic injunctions.'

CC Madhya 9.267: "Pure devotees reject the five kinds of liberation; indeed, for them liberation is very insignificant because they see it as hellish.

CC Madhya 9.268: "Pure devotees always reject the five kinds of liberation, which include living in the spiritual Vaikuntha planets, possessing the same opulences as those possessed by the Supreme Lord, having the same bodily features as the Lord's, associating with the Lord and merging into the body of the Lord. The pure devotees do not accept these benedictions without the service of the Lord.'

CC Madhya 9.269: "It is very difficult to give up material opulence, land, children, society, friends, riches, wife or the blessings of the goddess of fortune, which are desired even by great demigods. But King Bharata did not desire such things, and this was quite befitting his position, because for a pure devotee whose mind is always engaged in the service of the Lord, even liberation, or merging into the existence of the Lord, is insignificant. And what to speak of material opportunities?'

CC Madhya 9.270: "A person who is a devotee of Lord Narayana is not afraid of a hellish condition, because he considers it the same as elevation to the heavenly planets or liberation. The devotees of Lord Narayana are accustomed to seeing all these things on the same level.'

CC Madhya 9.271: "Both liberation and fruitive activity are rejected by devotees. You are trying to establish these things as life's goal and the process for attaining it."

CC Madhya 9.272: Sri Caitanya Mahaprabhu continued speaking to the Tattvavadi acarya: "Seeing that I am a mendicant in the renounced order of life, you have been playing with Me in a duplicitous way. You have not actually described the process and ultimate objective."

CC Madhya 9.273: After hearing Sri Caitanya Mahaprabhu, the acarya of the Tattvavada sampradaya became very much ashamed. Upon observing Sri Caitanya Mahaprabhu's rigid faith in Vaisnavism, he was struck with wonder.

CC Madhya 9.274: The Tattvavadi acarya replied, "What You have said is certainly factual. It is the conclusion of all the revealed scriptures of the Vaisnavas.

CC Madhya 9.275: "Still, whatever Madhvacarya has established as the formula for our party we practice as a party policy."

CC Madhya 9.276: Sri Caitanya Mahaprabhu said, "Both the fruitive worker and the speculative philosopher are considered nondevotees. We see both elements present in your sampradaya.

CC Madhya 9.277: "The only qualification that I see in your sampradaya is that you accept the form of the Lord as truth."

CC Madhya 9.278: Thus Sri Caitanya Mahaprabhu broke the pride of the Tattvavadis to pieces. He then went to the holy place known as Phalgu-tirtha.

CC Madhya 9.279: Sri Caitanya Mahaprabhu, the son of mother Saci, next went to Tritakupa, and after seeing the Visala Deity there, He went to the holy place known as Pañcapsara-tirtha.

CC Madhya 9.280: After seeing Pañcapsara, Sri Caitanya Mahaprabhu went to Gokarna. While there, He visited the temple of Lord Siva, and then He went to Dvaipayani. Sri Caitanya Mahaprabhu, the crown jewel of all sannyasis, then went to Surparaka-tirtha.

CC Madhya 9.281: Sri Caitanya Mahaprabhu then visited the town of Kolapura, where He saw the goddess of fortune in the temple of Ksira-bhagavati and saw Langa-ganesa in another temple, known as Cora-parvati.

CC Madhya 9.282: From there Sri Caitanya Mahaprabhu went to Pandarapura, where He happily saw the temple of Vithhala Thakura.

CC Madhya 9.283: Sri Caitanya Mahaprabhu chanted and danced in various ways as usual. A brahmana, seeing Him in ecstatic love, was very pleased and invited the Lord to his home for lunch.

CC Madhya 9.284: The brahmana offered Sri Caitanya Mahaprabhu food with great respect and love. After finishing His lunch, the Lord received auspicious news.

CC Madhya 9.285: Sri Caitanya Mahaprabhu received word that Sri Ranga Puri, one of the disciples of Sri Madhavendra Puri, was present in that village at the home of a brahmana.

CC Madhya 9.286: Hearing this news, Sri Caitanya Mahaprabhu immediately went to see Sri Ranga Puri at the brahmana's home. Upon entering, the Lord saw him sitting there.

CC Madhya 9.287: As soon as Sri Caitanya Mahaprabhu saw Sri Ranga Puri, He immediately offered him obeisances in ecstatic love, falling flat on the ground. The symptoms of transcendental transformation were visible — namely, tears, jubilation, trembling and perspiration.

CC Madhya 9.288: Upon seeing Sri Caitanya Mahaprabhu in such an ecstatic mood, Sri Ranga Puri said, "Your Holiness, please get up.

CC Madhya 9.289: "Your Holiness is certainly related to Sri Madhavendra Puri, without whom there is no fragrance of ecstatic love."

CC Madhya 9.290: After saying this, Sri Ranga Puri lifted Sri Caitanya Mahaprabhu up and embraced Him. As they embraced shoulder to shoulder, they both began to cry in ecstasy.

CC Madhya 9.291: After some moments, they came to their senses and became patient. Sri Caitanya Mahaprabhu then informed Sri Ranga Puri about His relationship with Isvara Puri.

CC Madhya 9.292: They were both inundated by the wonderful ecstasy of love that was aroused in them. Finally they sat down and respectfully began to converse.

CC Madhya 9.293: In this way they discussed topics about Lord Krsna continually for five to seven days.

CC Madhya 9.294: Out of curiosity, Sri Ranga Puri asked Sri Caitanya Mahaprabhu about His birthplace, and the Lord informed him that it was Navadvipa-dhama.

CC Madhya 9.295: Sri Ranga Puri had formerly gone to Navadvipa with Sri Madhavendra Puri, and he therefore remembered the incidents that had taken place there.

CC Madhya 9.296: As soon as Sri Ranga Puri recalled Navadvipa, he also recalled accompanying Sri Madhavendra Puri to the house of Jagannatha Misra, where Ranga Puri had taken lunch. He even remembered the taste of an unprecedented curry made of banana flowers.

CC Madhya 9.297: Sri Ranga Puri also remembered the wife of Jagannatha Misra. She was very devoted and chaste. As for her affection, she was exactly like the mother of the universe.

CC Madhya 9.298: He also remembered how Sri Jagannatha Misra's wife, Sacimata, was expert in cooking. He recalled that she was very affectionate toward the sannyasis and fed them exactly like her own sons.

CC Madhya 9.299: Sri Ranga Puri also remembered that one of her deserving sons had accepted the renounced order at a very young age. His name was Sankararanya.

CC Madhya 9.300: Sri Ranga Puri informed Sri Caitanya Mahaprabhu that the sannyasi named Sankararanya had attained perfection in that holy place, Pandarapura.

CC Madhya 9.301: Sri Caitanya Mahaprabhu said, "In My previous asrama, Sankararanya was My brother and Jagannatha Misra was My father."

CC Madhya 9.302: After finishing his talks with Sri Caitanya Mahaprabhu, Sri Ranga Puri started for Dvaraka-dhama.

CC Madhya 9.303: After Sri Ranga Puri departed for Dvaraka, Sri Caitanya Mahaprabhu remained with the brahmana at Pandarapura for four more days. He took His bath in the Bhima River and visited the temple of Viththala.

CC Madhya 9.304: Sri Caitanya Mahaprabhu next went to the bank of the Krsna-venva River, where He visited many holy places and the temples of various gods.

CC Madhya 9.305: The brahmana community there was composed of pure devotees. They regularly studied a book entitled Krsna-karnamrta, which was composed by Bilvamangala Thakura.

CC Madhya 9.306: Sri Caitanya Mahaprabhu was very pleased to hear the book Krsna-karnamrta, and with great eagerness He had it copied and took it with Him.

CC Madhya 9.307: There is no comparison to the Krsna-karnamrta within the three worlds. By

studying this book, one is elevated to the knowledge of pure devotional service to Kṛṣṇa.

CC Madhya 9.308: One who constantly reads the Kṛṣṇa-kāṇṁṛta can fully understand the beauty and melodious taste of the pastimes of Lord Kṛṣṇa.

CC Madhya 9.309: The Brahma- and Kṛṣṇa-kāṇṁṛta were two books that Sri Caitanya Mahāprabhu considered to be most valuable jewels. Therefore He took them with Him on His return trip.

CC Madhya 9.310: Sri Caitanya Mahāprabhu next arrived at the banks of the river Tapi. After bathing there, He went to Mahismati-pura. While there, He saw many holy places on the banks of the river Narmada.

CC Madhya 9.311: The Lord next arrived at Dhanus-tirtha, where He took His bath in the river Nirvindhya. He then arrived at Rṣyamuka Mountain and then went to Dandakaranya.

CC Madhya 9.312: Within the Dandakaranya forest Sri Caitanya Mahāprabhu then visited a place called Saptatala. The seven palm trees there were very old, very bulky and very high.

CC Madhya 9.313: Upon seeing the seven palm trees, Sri Caitanya Mahāprabhu embraced them. As a result, they all returned to Vaikunthaloka, the spiritual world.

CC Madhya 9.314: After the seven palm trees had departed for Vaikuntha, everyone was astonished to see that they were gone. The people then began to say, "This sannyasi called Sri Caitanya Mahāprabhu must be an incarnation of Lord Rāmacandra.

CC Madhya 9.315: "Only Lord Rāmacandra has the power to send seven palm trees to the spiritual Vaikuntha planets."

CC Madhya 9.316: Eventually Sri Caitanya Mahāprabhu arrived at a lake known as Pampa, where He took His bath. He then went to a place called Pañcavati, where He rested.

CC Madhya 9.317: Sri Caitanya Mahāprabhu then visited Nasika, where He saw the deity of Tryambaka [Lord Śiva]. He then went to Brahma-giri and then to Kusavarta, the source of the river Godavari.

CC Madhya 9.318: After visiting many other holy places, the Lord went to Sapta-godavari. At last He returned to Vidyanagara.

CC Madhya 9.319: When Rāmananda Raya heard of Sri Caitanya Mahāprabhu's arrival, he was very pleased, and he immediately went to see Him.

CC Madhya 9.320: When Rāmananda Raya fell flat, touching the lotus feet of Sri Caitanya Mahāprabhu, the Lord immediately raised him to his feet and embraced him.

CC Madhya 9.321: In great ecstatic love they both began to cry, and thus their minds were slackened.

CC Madhya 9.322: After some time they regained their senses and sat together to discuss various subjects.

CC Madhya 9.323: Sri Caitanya Mahāprabhu gave Rāmananda Raya a vivid description of His travels to the holy places and told him how He had acquired the two books named Kṛṣṇa-kāṇṁṛta and Brahma-. The Lord delivered the books to Rāmananda Raya.

CC Madhya 9.324: The Lord said, "Whatever you have told Me about devotional service is all supported by these two books."

CC Madhya 9.325: Ramananda Raya was very happy to receive these books. He tasted their contents along with the Lord and made a copy of each.

CC Madhya 9.326: News spread in the village of Vidyanagara about the arrival of Sri Caitanya Mahaprabhu, and everyone came to see Him once again.

CC Madhya 9.327: After seeing the people who gathered there, Sri Ramananda Raya returned to his own home. At noon, Sri Caitanya Mahaprabhu got up to take His lunch.

CC Madhya 9.328: Sri Ramananda Raya returned at night, and he and the Lord discussed topics concerning Krsna. Thus they passed the night.

CC Madhya 9.329: Ramananda Raya and Sri Caitanya Mahaprabhu discussed Krsna day and night, and thus they passed from five to seven days in great happiness.

CC Madhya 9.330: Ramananda Raya said, "My dear Lord, with Your permission I have already written a letter to the King with great humility.

CC Madhya 9.331: "The King has already given me an order to return to Jagannatha Puri, and I am making arrangements to do this."

CC Madhya 9.332: Sri Caitanya Mahaprabhu then said, "It is for this purpose alone that I have returned. I want to take you with Me to Jagannatha Puri."

CC Madhya 9.333: Ramananda Raya said, "My dear Lord, it is better that You proceed to Jagannatha Puri alone because with me there will be many horses, elephants and soldiers, all roaring tumultuously.

CC Madhya 9.334: "I shall make arrangements within ten days. Following You, I shall go to Nilacala without delay."

CC Madhya 9.335: Giving orders to Ramananda Raya to come to Nilacala, Sri Caitanya Mahaprabhu departed for Jagannatha Puri with great pleasure.

CC Madhya 9.336: Sri Caitanya Mahaprabhu returned by the same road He had formerly taken to Vidyanagara, and all the Vaisnavas along the way saw Him again.

CC Madhya 9.337: Wherever Sri Caitanya Mahaprabhu went, the holy name of Sri Hari was vibrated. Seeing this, the Lord became very happy.

CC Madhya 9.338: When the Lord reached Alalanatha, He sent His assistant Krsnadasa ahead to call for Nityananda Prabhu and other personal associates.

CC Madhya 9.339: As soon as Nityananda Prabhu received news of the arrival of Sri Caitanya Mahaprabhu, He immediately got up and started out to see Him. Indeed, He was very impatient in His great ecstasy.

CC Madhya 9.340: Sri Nityananda Raya, Jagadananda, Damodara Pandita and Mukunda all became ecstatic in their happiness, and dancing along the way, they went to meet the Lord.

CC Madhya 9.341: Gopinātha Acārya also went in a very happy mood. They all went to meet the Lord, and they finally contacted Him on the way.

CC Madhya 9.342: The Lord was also filled with ecstatic love, and He embraced them all. Out of their love, they began to cry with pleasure.

CC Madhya 9.343: Sarvabhauma Bhāttācārya also went to see the Lord with great pleasure, and he met Him on the beach by the sea.

CC Madhya 9.344: Sarvabhauma Bhāttācārya fell down at the lotus feet of the Lord, and the Lord pulled him up and embraced him.

CC Madhya 9.345: Sarvabhauma Bhāttācārya cried in great ecstatic love. Then the Lord, accompanied by them all, went to the temple of Jagannātha.

CC Madhya 9.346: Due to ecstatic love experienced upon visiting Lord Jagannātha, inundations of trembling, perspiration, tears and jubilation swept the body of Sri Caitanya Mahāprabhu.

CC Madhya 9.347: In ecstatic love Sri Caitanya Mahāprabhu danced and chanted. At that time all the attendants and priests came to offer Him a garland and the remnants of Lord Jagannātha's food.

CC Madhya 9.348: Sri Caitanya Mahāprabhu became patient after receiving the garland and prasadam of Lord Jagannātha. All the servants of Lord Jagannātha met Sri Caitanya Mahāprabhu with great pleasure.

CC Madhya 9.349: Afterward, Kasi Misra came and fell down at the lotus feet of the Lord, and the Lord respectfully embraced him.

CC Madhya 9.350: Sarvabhauma Bhāttācārya then took the Lord with him to his home, saying, "Today's luncheon will be at my home." In this way he invited the Lord.

CC Madhya 9.351: Sarvabhauma Bhāttācārya brought various types of food remnants that had been left by Lord Jagannātha. He brought all kinds of cakes and condensed-milk preparations.

CC Madhya 9.352: Accompanied by all His associates, Sri Caitanya Mahāprabhu went to Sarvabhauma Bhāttācārya's house and took His noon lunch there.

CC Madhya 9.353: After offering food to Sri Caitanya Mahāprabhu, Sarvabhauma Bhāttācārya made Him lie down to rest, and he personally began to massage the legs of the Lord.

CC Madhya 9.354: Sri Caitanya Mahāprabhu then sent Sarvabhauma Bhāttācārya to take his lunch, and the Lord remained that night in his home just to please him.

CC Madhya 9.355: Sri Caitanya Mahāprabhu and His personal associates remained with Sarvabhauma Bhāttācārya. They all stayed awake the entire night as the Lord spoke of His pilgrimage.

CC Madhya 9.356: The Lord told Sarvabhauma Bhāttācārya, "I have traveled to many holy places, but I could not find a Vaiṣṇava as good as you anywhere."

CC Madhya 9.357: Sri Caitanya Mahāprabhu continued, "I received much pleasure from the

talks of Ramananda Raya."The Bhattacarya replied, "For this reason I requested that You meet him."

CC Madhya 9.358: Thus I have ended my narration about Sri Caitanya Mahaprabhu's pilgrimage, describing it in brief. It cannot be described very broadly.

CC Madhya 9.359: The pastimes of Lord Caitanya are unlimited. No one can properly describe His activities, yet I make the attempt out of greed. This but reveals my shamelessness.

CC Madhya 9.360: Whoever hears of Sri Caitanya Mahaprabhu's pilgrimage to various holy places attains the riches of very deep ecstatic love.

CC Madhya 9.361: Please hear the transcendental pastimes of Lord Sri Caitanya Mahaprabhu with faith and devotion. Giving up envy of the Lord, everyone chant the Lord's holy name, Hari.

CC Madhya 9.362: In this Age of Kali there are no genuine religious principles other than those established by Vaisnava devotees and the Vaisnava scriptures. This is the sum and substance of everything.

CC Madhya 9.363: The pastimes of Sri Caitanya Mahaprabhu are just like an unfathomable ocean. It is not possible for me to enter into it. Simply standing on the shore, I am but touching the water.

CC Madhya 9.364: The more one hears the pastimes of Sri Caitanya Mahaprabhu with faith, analytically studying them, the more one attains the ecstatic riches of love of Godhead.

CC Madhya 9.365: Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Madhya 10 Summary

CC Madhya 10.1: I offer my respectful obeisances unto Lord Sri Caitanya Mahaprabhu, who is compared to a cloud that pours water on fields of grain, which are like devotees suffering due to a shortage of rain. Separation from Sri Caitanya Mahaprabhu is like a drought, but when the Lord returns, His presence is like a nectarean rain that falls on all the grains and saves them from perishing.

CC Madhya 10.2: All glories to Lord Caitanya! All glories to Nityananda Prabhu! All glories to Advaitacandra! And all glories to all the devotees of Lord Caitanya!

CC Madhya 10.3: When Sri Caitanya Mahaprabhu departed for South India, King Prataparudra called Sarvabhauma Bhattacharya to his palace.

CC Madhya 10.4: When Sarvabhauma Bhattacharya met with the King, the King offered him a seat with all respects and inquired about news of Sri Caitanya Mahaprabhu.

CC Madhya 10.5: The King said to the Bhattacharya, "I have heard that a great personality has come from Bengal and is staying at your home. I have also heard that He is very, very merciful.

CC Madhya 10.6: "I have also heard that this great personality has shown you great favor. At any rate, this is what I hear from many different people. Now, being merciful upon me, you should do me the favor of arranging an interview."

CC Madhya 10.7: The Bhattacharya replied, "All that you have heard is true, but as far as an interview is concerned, it is very difficult to arrange.

CC Madhya 10.8: "Sri Caitanya Mahaprabhu is in the renounced order and is very much detached from worldly affairs. He stays in solitary places, and even in dreams He does not grant interviews to a king.

CC Madhya 10.9: "Still, I would have tried to arrange your interview, but He has recently left to tour South India."

CC Madhya 10.10: The King asked, "Why has He left Jagannatha Puri?" The Bhattacharya replied, "Such are the pastimes of a great personality.

CC Madhya 10.11: "Great saints go to holy places of pilgrimage in order to purify them. For that reason Caitanya Mahaprabhu is visiting many tirthas and delivering many, many conditioned souls.

CC Madhya 10.12: "'Saints of your caliber are themselves places of pilgrimage. Because of their purity, they are constant companions of the Lord, and therefore they can purify even the places of pilgrimage.'

CC Madhya 10.13: "A Vaisnava travels to places of pilgrimage to purify them and reclaim fallen conditioned souls. This is one of the duties of a Vaisnava. Actually, Sri Caitanya Mahaprabhu is not a living entity but the Supreme Personality of Godhead Himself. Consequently, He is a fully independent controller, yet in His position as a devotee, He carries

out the activities of a devotee."

CC Madhya 10.14: Upon hearing this, the King replied, "Why did you allow Him to leave? Why didn't you fall at His lotus feet and keep Him here?"

CC Madhya 10.15: Sarvabhauma Bhattacharya replied, "Sri Caitanya Mahaprabhu is the Supreme Personality of Godhead Himself and is completely independent. Being Lord Krsna Himself, He is not dependent on anyone.

CC Madhya 10.16: "Still, I endeavored very hard to keep Him here, but because He is the Supreme Personality of Godhead and completely independent, I was not successful."

CC Madhya 10.17: The King said, "Bhattacharya, you are the most learned and experienced person I know. Therefore when you address Sri Caitanya Mahaprabhu as Lord Krsna, I accept this as the truth.

CC Madhya 10.18: "When Sri Caitanya Mahaprabhu returns, I wish to see Him just once in order to make my eyes perfect."

CC Madhya 10.19: Sarvabhauma Bhattacharya replied, "His Holiness Lord Sri Caitanya Mahaprabhu will return very soon. I wish to have a nice place ready for Him, a place solitary and peaceful.

CC Madhya 10.20: "Lord Caitanya's residence should be very secluded and also near the temple of Jagannatha. Please consider this proposal and give me a nice place for Him."

CC Madhya 10.21: The King replied, "Kasi Misra's house is exactly what you require. It is near the temple and is very secluded, calm and quiet."

CC Madhya 10.22: After saying this, the King became very anxious for the Lord to return. Sarvabhauma Bhattacharya then went to Kasi Misra to convey the King's desire.

CC Madhya 10.23: When Kasi Misra heard the proposal, he said, "I am very fortunate that Sri Caitanya Mahaprabhu, the Lord of all prabhus, will stay at my home."

CC Madhya 10.24: Thus all the residents of Jagannatha Puri, which is also known as Purusottama, became anxious to meet Sri Caitanya Mahaprabhu again.

CC Madhya 10.25: When all the residents of Jagannatha Puri became extremely anxious to meet the Lord again, He returned from South India.

CC Madhya 10.26: Hearing of the Lord's return, everyone became very happy, and they all went to Sarvabhauma Bhattacharya and spoke to him as follows.

CC Madhya 10.27: "Please arrange our meeting with Sri Caitanya Mahaprabhu. It is only by your mercy that we can attain the shelter of the lotus feet of the Lord."

CC Madhya 10.28: The Bhattacharya replied to the people, "Tomorrow the Lord will be at the house of Kasi Misra. I shall arrange for you all to meet Him."

CC Madhya 10.29: The next day Sri Caitanya Mahaprabhu arrived and went with Sarvabhauma Bhattacharya, with great enthusiasm, to see the temple of Lord Jagannatha.

CC Madhya 10.30: All the servants of Lord Jagannatha delivered remnants of the Lord's food

to Sri Caitanya Mahaprabhu. In return, Caitanya Mahaprabhu embraced them all.

CC Madhya 10.31: After seeing Lord Jagannatha, Sri Caitanya Mahaprabhu left the temple. The Bhattacharya then took Him to the house of Kasi Misra.

CC Madhya 10.32: When Sri Caitanya Mahaprabhu arrived at his house, Kasi Misra immediately fell down at His lotus feet and surrendered himself and all his possessions.

CC Madhya 10.33: Sri Caitanya Mahaprabhu then showed Kasi Misra His four-armed form. Then, accepting him for His service, the Lord embraced him.

CC Madhya 10.34: Sri Caitanya Mahaprabhu next sat down at the place prepared for Him, and all the devotees, headed by Lord Nityananda Prabhu, surrounded Him.

CC Madhya 10.35: Sri Caitanya Mahaprabhu was very happy to see His residential quarters, in which all His necessities were taken care of.

CC Madhya 10.36: Sarvabhauma Bhattacharya said, "This place is just befitting You. Please accept it. It is the hope of Kasi Misra that You do."

CC Madhya 10.37: Sri Caitanya Mahaprabhu said, "My body belongs to all of you. Therefore I agree to whatever you say."

CC Madhya 10.38: After this, Sarvabhauma Bhattacharya, sitting at the right hand of the Lord, began to introduce all the inhabitants of Purusottama, Jagannatha Puri.

CC Madhya 10.39: The Bhattacharya said, "My dear Lord, all these people who are residents of Nilacala, Jagannatha Puri, have been very anxious to meet You.

CC Madhya 10.40: "In Your absence all these people have been exactly like thirstycataka birds crying in disappointment. Kindly accept them."

CC Madhya 10.41: Sarvabhauma Bhattacharya first introduced Janardana, saying, "Here is Janardana, servant of Lord Jagannatha. He renders service to the Lord when it is time to renovate His transcendental body."

CC Madhya 10.42: Sarvabhauma Bhattacharya continued, "This is Krsnadasa, who carries a golden cane, and here is Sikhi Mahiti, who is in charge of writing.

CC Madhya 10.43: "This is Pradyumna Misra, who is chief of all Vaisnavas. He is a great servitor of Jagannatha, and his name is Dasa.

CC Madhya 10.44: "This is Murari Mahiti, the brother of Sikhi Mahiti. He has nothing other than Your lotus feet.

CC Madhya 10.45: "Here are Candanesvara, , Murari Brahmana and Visnudasa. They are all constantly engaged in meditating on Your lotus feet.

CC Madhya 10.46: "This is Paramananda Prahararaja, who is also known as Mahapatra. He is very, very intelligent.

CC Madhya 10.47: "All these pure devotees serve as ornaments to Jagannatha Puri. They are always undeviatingly meditating upon Your lotus feet."

CC Madhya 10.48: After this introduction, everyone fell to the ground like rods. Being very merciful upon them all, Sri Caitanya Mahaprabhu embraced each one of them.

CC Madhya 10.49: At this time Bhavananda Raya appeared with four of his sons, and all of them fell down at the lotus feet of Sri Caitanya Mahaprabhu.

CC Madhya 10.50: Sarvabhauma Bhattacharya continued, "This is Bhavananda Raya, the father of Sri Ramananda Raya, who is his first son."

CC Madhya 10.51: Sri Caitanya Mahaprabhu embraced Bhavananda Raya and with great respect spoke of his son Ramananda Raya.

CC Madhya 10.52: Sri Caitanya Mahaprabhu honored Bhavananda Raya by saying, "The glories of a person who has a jewel of a son like Ramananda Raya cannot be described within this mortal world."

CC Madhya 10.53: "You are Maharaja Pandu himself, and your wife is Kuntidevi herself. All your highly intellectual sons are representatives of the five Pandavas."

CC Madhya 10.54: After hearing Sri Caitanya Mahaprabhu's praise, Bhavananda Raya submitted, "I am in the fourth class of the social order, and I engage in mundane affairs. Although I am very fallen, You have still touched me. This is proof that You are the Supreme Personality of Godhead."

CC Madhya 10.55: Appreciating Sri Caitanya Mahaprabhu's favor, Bhavananda Raya also said, "Along with my home, riches, servants and five sons, I surrender myself at Your lotus feet."

CC Madhya 10.56: "This son Vaninatha will remain at Your lotus feet to always immediately attend to Your orders and serve You."

CC Madhya 10.57: "My dear Lord, please consider me Your relative. Do not hesitate to order whatever You desire at any time You desire it."

CC Madhya 10.58: Sri Caitanya Mahaprabhu accepted Bhavananda Raya's offer, saying, "I accept without hesitation because you are not an outsider. Birth after birth you have been My servant, along with your family members."

CC Madhya 10.59: "Sri Ramananda Raya is coming within five to seven days. As soon as he arrives, My desires will be fulfilled. I take great pleasure in his company."

CC Madhya 10.60: Saying this, Sri Caitanya Mahaprabhu embraced Bhavananda Raya. The Lord then touched the heads of his sons with His lotus feet.

CC Madhya 10.61: Sri Caitanya Mahaprabhu then sent Bhavananda Raya back to his home, and He kept only Vaninatha Pattanayaka in His personal service.

CC Madhya 10.62: Sarvabhauma Bhattacharya then asked all the people to leave. Afterward, Sri Caitanya Mahaprabhu called for Kala Krsnadasa, who had accompanied the Lord during His South Indian tour.

CC Madhya 10.63: Sri Caitanya Mahaprabhu said, "My dear Bhattacharya, just consider the character of this man who went with Me to South India."

CC Madhya 10.64: "He left My company to associate with the Bhattatharis, but I rescued him"

from their company and brought him here.

CC Madhya 10.65: "Now that I have brought him here, I am asking him to leave. Now he can go wherever he likes, for I am no longer responsible for him."

CC Madhya 10.66: Hearing the Lord reject him, Kala Krsnadasa began to cry. However, Sri Caitanya Mahaprabhu, not caring for him, immediately left to take His noon lunch.

CC Madhya 10.67: After this, the other devotees — headed by Nityananda Prabhu, Jagadananda, Mukunda and Damodara — began to consider a certain plan.

CC Madhya 10.68: The Lord's four devotees considered, "We want a person to go to Bengal just to inform Sacimata about Sri Caitanya Mahaprabhu's arrival at Jagannatha Puri.

CC Madhya 10.69: "After hearing news of Sri Caitanya Mahaprabhu's arrival, devotees like Advaita and Srivasa will certainly come to see Him.

CC Madhya 10.70: "Let us therefore send Krsnadasa to Bengal." Saying this, they kept Krsnadasa engaged in the service of the Lord and gave him assurance.

CC Madhya 10.71: The next day, all the devotees asked Sri Caitanya Mahaprabhu, "Please give permission for a person to go to Bengal.

CC Madhya 10.72: "Mother Saci and all the devotees headed by Advaita Prabhu are all very unhappy due to not receiving news about Your return from Your South Indian tour.

CC Madhya 10.73: "One person should go to Bengal and inform them about the auspicious news of Your return to Jagannatha Puri." Upon hearing this, Sri Caitanya Mahaprabhu replied, "Do whatever you decide."

CC Madhya 10.74: In this way Kala Krsnadasa was sent to Bengal, and he was given sufficient quantities of Lord Jagannatha's food remnants to distribute there.

CC Madhya 10.75: Thus Kala Krsnadasa went to Bengal, and he first went to Navadvipa to see mother Saci.

CC Madhya 10.76: Upon reaching mother Saci, Kala Krsnadasa first offered his obeisances and delivered the food remnants [maha-prasadam]. He then informed her of the good news that Sri Caitanya Mahaprabhu had returned from His South Indian tour.

CC Madhya 10.77: This good news gave much pleasure to mother Saci, as well as to all the devotees of Navadvipa, headed by Srivasa Thakura.

CC Madhya 10.78: Hearing of Lord Caitanya's return to Puri, everyone became very glad. Krsnadasa next went to the house of Advaita Acarya.

CC Madhya 10.79: After paying Him respectful obeisances, Krsnadasa offered maha-prasadam to Advaita Acarya. He then informed Him of the news of Lord Caitanya in complete detail.

CC Madhya 10.80: When Advaita Acarya Gosvami heard of Sri Caitanya Mahaprabhu's return, He became very pleased. In His great ecstasy of love, He made a rumbling sound and danced and chanted for a long time.

CC Madhya 10.81: Also hearing this auspicious news, Haridasa Thakura became very pleased.

So also did Vasudeva Datta, Murari Gupta and Sivananda Sena.

CC Madhya 10.82: Acaryaratna, Vakresvara Pandita, Acaryanidhi and Gadadhara Pandita were all very pleased to hear this news.

CC Madhya 10.83: Srirama Pandita, Damodara Pandita, Sriman Pandita, Vijaya and Sridhara were also very pleased to hear it.

CC Madhya 10.84: Raghava Pandita, the son of Advaita Acarya and all the devotees became very satisfied. How many can I describe?

CC Madhya 10.85: Everyone was very pleased, and they all gathered together at the house of Advaita Acarya.

CC Madhya 10.86: All the devotees offered respectful obeisances at the lotus feet of Advaita Acarya, and in return Advaita Acarya embraced them all.

CC Madhya 10.87: Advaita Acarya then held a festival that lasted two or three days. Thereafter, they all made a firm decision to go to Jagannatha Puri.

CC Madhya 10.88: All the devotees met together at Navadvipa and, with mother Saci's permission, departed for Niladri, Jagannatha Puri.

CC Madhya 10.89: The inhabitants of Kulina-grama — Satyaraja, Ramananda and all the other devotees there — came and joined Advaita Acarya.

CC Madhya 10.90: Mukunda, Narahari, Raghunandana and all the others came from Khanda to Advaita Acarya's home to accompany Him to Jagannatha Puri.

CC Madhya 10.91: At that time Paramananda Puri came from South India. Traveling along the banks of the Ganges, he ultimately reached the town of Nadia.

CC Madhya 10.92: At Navadvipa, Paramananda Puri took his board and lodging at the house of Sacimata. She provided him with everything very respectfully.

CC Madhya 10.93: While residing at the house of Sacimata, Paramananda Puri heard the news of Sri Caitanya Mahaprabhu's return to Jagannatha Puri. He therefore decided to go there as soon as possible.

CC Madhya 10.94: There was a devotee of Sri Caitanya Mahaprabhu's named Dvija Kamalakanta, whom Paramananda Puri took with him to Jagannatha Puri.

CC Madhya 10.95: Paramananda Puri very soon arrived at Sri Caitanya Mahaprabhu's place. The Lord was very happy to see him.

CC Madhya 10.96: In the great ecstasy of love, the Lord worshiped the lotus feet of Paramananda Puri, and in turn Paramananda Puri embraced the Lord in great ecstasy.

CC Madhya 10.97: Sri Caitanya Mahaprabhu said, "Please stay with Me and thus show Me favor, accepting the shelter of Jagannatha Puri."

CC Madhya 10.98: Paramananda Puri replied, "I also wish to stay with You. Therefore I have come from Bengal, Gauda, to Jagannatha Puri."

CC Madhya 10.99: "At Navadvipa, mother Saci and all the other devotees were very glad to hear about Your return from South India.

CC Madhya 10.100: "They are all coming here to see You, but seeing that they were delayed, I came alone very quickly."

CC Madhya 10.101: There was a solitary room at Kasi Misra's house, and Sri Caitanya Mahaprabhu gave it to Paramananda Puri. He also gave him a servant.

CC Madhya 10.102: Svarupa Damodara also arrived the next day. He was a very intimate friend of Sri Caitanya Mahaprabhu's, and he was an ocean of transcendental mellows.

CC Madhya 10.103: When Svarupa Damodara was residing at Navadvipa under the shelter of Sri Caitanya Mahaprabhu, his name was Purusottama Acarya.

CC Madhya 10.104: After seeing that Sri Caitanya Mahaprabhu accepted the renounced order, Purusottama Acarya became like a madman and immediately went to Varanasi to take sannyasa.

CC Madhya 10.105: At the conclusion of his sannyasa, his spiritual master, Caitanyananda Bharati, ordered him, "Read the Vedanta-sutra and teach it to all others."

CC Madhya 10.106: Svarupa Damodara was a great renunciant as well as a great learned scholar. With heart and soul he took shelter of the Supreme Personality of Godhead, Sri Krsna.

CC Madhya 10.107: He was very enthusiastic to worship Sri Krsna without disturbance, and therefore, almost in madness, he accepted the sannyasa order.

CC Madhya 10.108: Upon accepting sannyasa, Purusottama Acarya followed the regulative principles by giving up his tuft of hair and sacred thread, but he did not accept the saffron-colored dress. Also, he did not accept a sannyasi title but remained as a naisthika-brahmacari.

CC Madhya 10.109: After taking permission from his sannyasa-guru, Svarupa Damodara went to Nilacala and accepted the shelter of Sri Caitanya Mahaprabhu. Then all day and night, in ecstatic love of Krsna, he enjoyed transcendental mellows in the loving service of the Lord.

CC Madhya 10.110: Svarupa Damodara was the limit of all learned scholarship, but he did not exchange words with anyone. He simply remained in a solitary place, and no one could understand where he was.

CC Madhya 10.111: Sri Svarupa Damodara was the personification of ecstatic love, fully cognizant of the transcendental mellows in relationship with Krsna. He directly represented Sri Caitanya Mahaprabhu as His second expansion.

CC Madhya 10.112: If someone wrote a book or composed verses and songs and wanted to recite them before Sri Caitanya Mahaprabhu, Svarupa Damodara would first examine them and then correctly present them. Only then would Sri Caitanya Mahaprabhu agree to listen.

CC Madhya 10.113: Sri Caitanya Mahaprabhu was never pleased to hear books or verses opposed to the conclusive statements of devotional service. The Lord did not like hearing rasabhasa, the overlapping of transcendental mellows.

CC Madhya 10.114: It was the practice of Svarupa Damodara Gosvami to examine all literatures to find out whether their conclusions were correct. Only then would he allow them to

be heard by Sri Caitanya Mahaprabhu.

CC Madhya 10.115: Sri Svarupa Damodara used to read the poems of Vidyapati and Candidasa and Jayadeva Gosvami's Sri Gita-govinda. He used to make Sri Caitanya Mahaprabhu very happy by singing these songs.

CC Madhya 10.116: Svarupa Damodara was as expert a musician as the Gandharvas, and in scriptural discussion he was just like Brhaspati, the priest of the heavenly gods. Therefore it is to be concluded that there was no great personality quite like Svarupa Damodara.

CC Madhya 10.117: Sri Svarupa Damodara was very dear to Advaita Acarya and Nityananda Prabhu, and he was the life and soul of all the devotees, headed by Srivasa Thakura.

CC Madhya 10.118: When Svarupa Damodara came to Jagannatha Puri, he fell flat before the lotus feet of Sri Caitanya Mahaprabhu, offering Him obeisances and reciting a verse.

CC Madhya 10.119: "O ocean of mercy, Sri Caitanya Mahaprabhu! Let there be an awakening of Your auspicious mercy, which easily drives away all kinds of material lamentation by making everything pure and blissful. Indeed, Your mercy awakens transcendental bliss and covers all material pleasures. By Your auspicious mercy, quarrels and disagreements arising among different scriptures are vanquished. Your auspicious mercy pours forth transcendental mellows and thus causes the heart to jubilate. Your mercy, which is full of joy, always stimulates devotional service and glorifies conjugal love of God. May transcendental bliss be awakened within my heart by Your causeless mercy."

CC Madhya 10.120: Sri Caitanya Mahaprabhu raised Svarupa Damodara to his feet and embraced him. They both became ecstatic in love and fell unconscious.

CC Madhya 10.121: After they had regained their patience, Sri Caitanya Mahaprabhu began to speak.

CC Madhya 10.122: Sri Caitanya Mahaprabhu said, "I saw in a dream that you were coming, and so this is very auspicious. I have been like a blind man, but your coming here restores My vision."

CC Madhya 10.123: Svarupa said, "My dear Lord, please excuse my offense. I gave up Your company to go elsewhere, and that was my great mistake.

CC Madhya 10.124: "My dear Lord, I do not possess even a trace of love for Your lotus feet. If I did, how could I have gone to another country? I am therefore a most sinful man.

CC Madhya 10.125: "I gave up Your company, but You did not give me up. By Your rope of mercy You have bound me by the neck and brought me back again to Your lotus feet."

CC Madhya 10.126: Svarupa Damodara then worshiped the lotus feet of Nityananda Prabhu, and Nityananda Prabhu in turn embraced him in the ecstasy of love.

CC Madhya 10.127: After worshipping Nityananda Prabhu, Svarupa Damodara met Jagadananda, Mukunda, Sankara and Sarvabhauma, as was befitting.

CC Madhya 10.128: Svarupa Damodara also offered his worshipful prayers at the lotus feet of Paramananda Puri, who, in return, embraced him in ecstatic love.

CC Madhya 10.129: Sri Caitanya Mahaprabhu then gave Svarupa Damodara residence in a

solitary place and ordered a servant to serve him with a supply of water and other necessities.

CC Madhya 10.130: The next day Sri Caitanya Mahaprabhu sat with all the devotees, headed by Sarvabhauma Bhattacharya, and they discussed the pastimes of Krsna.

CC Madhya 10.131: At that time Govinda appeared on the scene, offered his respectful obeisances and spoke submissively.

CC Madhya 10.132: "I am the servant of Isvara Puri. My name is Govinda, and following the orders of my spiritual master, I have come here.

CC Madhya 10.133: "Just before his departure from this mortal world to attain the highest perfection, Isvara Puri told me that I should go to Sri Caitanya Mahaprabhu and render service unto Him.

CC Madhya 10.134: "Kasisvara will also come here after visiting all the holy places. However, following the orders of my spiritual master, I have hastily come to be present at Your lotus feet."

CC Madhya 10.135: Sri Caitanya Mahaprabhu replied, "My spiritual master, Isvara Puri, always favors Me with paternal affection. Therefore, out of his causeless mercy, he has sent you here."

CC Madhya 10.136: After hearing this, Sarvabhauma Bhattacharya asked Sri Caitanya Mahaprabhu, "Why did Isvara Puri keep a servant who comes from a sudra family?"

CC Madhya 10.137: Sri Caitanya Mahaprabhu said, "Both the Supreme Personality of Godhead and My spiritual master, Isvara Puri, are completely independent. Therefore neither the mercy of the Supreme Personality of Godhead nor that of Isvara Puri is subject to any Vedic rules and regulations.

CC Madhya 10.138: "The mercy of the Supreme Personality of Godhead is not restricted to the jurisdiction of caste and creed. Vidura was a sudra, yet Krsna accepted lunch at his home.

CC Madhya 10.139: "Lord Krsna's mercy is dependent only on affection. Being obliged only by affection, Lord Krsna acts very independently.

CC Madhya 10.140: "In conclusion, dealings in affection with the Supreme Personality of Godhead bring happiness many millions of times greater than dealings with Him in awe and veneration. Simply by hearing the holy name of the Lord, the devotee is merged in transcendental bliss."

CC Madhya 10.141: After saying this, Sri Caitanya Mahaprabhu embraced Govinda, and Govinda in turn offered his respectful obeisances unto Sri Caitanya Mahaprabhu's lotus feet.

CC Madhya 10.142: Sri Caitanya Mahaprabhu then continued speaking to Sarvabhauma Bhattacharya: "Consider this point. The servant of the spiritual master is always respectable for Me.

CC Madhya 10.143: "As such, it is not befitting that the guru's servant should engage in My personal service. Yet My spiritual master has given this order. What shall I do?"

CC Madhya 10.144: Sarvabhauma Bhattacharya said, "The order of the spiritual master is very strong and cannot be disobeyed. That is the injunction of the sastras, the revealed scriptures.

CC Madhya 10.145: "Being ordered by his father, Parasurama killed his mother, Renuka, just as if she were an enemy. When Laksmana, the younger brother of Lord Ramacandra, heard of this, He immediately engaged Himself in the service of His elder brother and accepted His orders. The order of the spiritual master must be obeyed without consideration.'

CC Madhya 10.146: "The order of a great personality like a father must be executed without consideration because there is good fortune in such an order for both of us. In particular, there is good fortune for Me."

CC Madhya 10.147: After Sarvabhauma Bhattacharya said this, Sri Caitanya Mahaprabhu embraced Govinda and engaged him in the service of His personal body.

CC Madhya 10.148: Everyone respected Govinda as the dearest servant of Sri Caitanya Mahaprabhu, and Govinda served all the Vaisnavas and saw to their needs.

CC Madhya 10.149: Both Haridasa senior and Haridasa junior, who were musicians, as well as Ramai and Nandai, used to stay with Govinda.

CC Madhya 10.150: They all remained with Govinda to serve Sri Caitanya Mahaprabhu; therefore no one could estimate the good fortune of Govinda.

CC Madhya 10.151: The next day Mukunda Datta informed Sri Caitanya Mahaprabhu, "Brahmananda Bharati has come to see You."

CC Madhya 10.152: Mukunda Datta then asked the Lord, "Shall I bring him here?" Sri Caitanya Mahaprabhu said, "Brahmananda Bharati is like My spiritual master. It is better that I go to him."

CC Madhya 10.153: After saying this, Sri Caitanya Mahaprabhu and His devotees came into the presence of Brahmananda Bharati.

CC Madhya 10.154: When Sri Caitanya Mahaprabhu and His devotees approached him, they saw that he was covered with a deerskin. Seeing this, Sri Caitanya Mahaprabhu became very unhappy.

CC Madhya 10.155: Seeing Brahmananda Bharati wearing the deerskin, Caitanya Mahaprabhu pretended not to see him. Instead, He asked Mukunda Datta, "Where is Brahmananda Bharati, My spiritual master?"

CC Madhya 10.156: Mukunda Datta replied, "Here is Brahmananda Bharati, in Your presence." The Lord replied, "You are incorrect. This is not Brahmananda Bharati.

CC Madhya 10.157: "You must be talking of someone else, for this is surely not Brahmananda Bharati. You simply have no knowledge. Why should Brahmananda Bharati wear a deerskin?"

CC Madhya 10.158: When Brahmananda Bharati heard this, he thought, "My deerskin is not approved by Sri Caitanya Mahaprabhu."

CC Madhya 10.159: Thus admitting his mistake, Brahmananda Bharati thought, "He spoke well. I put on this deerskin only for prestige. I cannot cross over the ocean of nescience simply by wearing a deerskin.

CC Madhya 10.160: "From today on I shall not wear this deerskin." As soon as Brahmananda Bharati decided this, Sri Caitanya Mahaprabhu, understanding his mind, immediately sent for the

robes of a sannyasi.

CC Madhya 10.161: As soon as Brahmananda Bharati gave up his deerskin and covered himself with sannyasi robes, Sri Caitanya Mahaprabhu came and offered His respects at his lotus feet.

CC Madhya 10.162: Brahmananda Bharati said, "You instruct the general populace by Your behavior. I will not do anything against Your wishes; otherwise You will not offer me respects but will neglect me. I am afraid of this."

CC Madhya 10.163: "At the present moment I see two Brahmins. One Brahmin is Lord Jagannatha, who does not move, and the other Brahmin, who is moving, is You. Lord Jagannatha is the arca-vigraha, the worshipable Deity, and it is He who is the nonmoving Brahmin. But You are Lord Sri Caitanya Mahaprabhu, and You are moving here and there. The two of You are the same Brahmin, master of the material nature, but You are playing two parts — one moving and one not moving. In this way two Brahmins are now residing at Jagannatha Puri, Purusottama."

CC Madhya 10.164: "Of the two Brahmins, You are fair-complexioned, and the other, Lord Jagannatha, is blackish. Both of You are delivering the whole world."

CC Madhya 10.165: Lord Sri Caitanya Mahaprabhu replied, "Actually, to tell you the truth, due to your presence there are now two Brahmins at Jagannatha Puri."

CC Madhya 10.166: "Both Brahmananda and Gaurahari are moving, whereas the blackish Lord Jagannatha is sitting tight and immobile."

CC Madhya 10.167: Brahmananda Bharati said, "My dear Sarvabhauma Bhattacharya, please become the mediator in this logical argument between Sri Caitanya Mahaprabhu and me."

CC Madhya 10.168: Brahmananda Bharati continued, "The living entity is localized, whereas the Supreme Brahmin is all-pervading. That is the verdict of the revealed scriptures."

CC Madhya 10.169: "Sri Caitanya Mahaprabhu purified me by taking away my deerskin. This is proof that He is all-pervasive and all-powerful and that I am subordinate to Him."

CC Madhya 10.170: "'His bodily hue is golden, and His whole body is like molten gold. Every part of His body is very beautifully constructed and smeared with sandalwood pulp. Accepting the renounced order, the Lord is always equipoised. He is firmly fixed in His mission of chanting the Hare Krsna mantra, and He is firmly situated in His dualistic conclusion and in His peace.'

CC Madhya 10.171: "All the symptoms mentioned in the verse from the Visnu-sahasra-nama-stotra are visible in the body of Sri Caitanya Mahaprabhu. His arms are decorated with sandalwood pulp and the thread received from the Sri Jagannatha Deity, and these are His ornamental bangles."

CC Madhya 10.172: After hearing this, Sarvabhauma Bhattacharya rendered his judgment, saying, "Brahmananda Bharati, I see that you are victorious." Sri Caitanya Mahaprabhu immediately said, "I accept whatever Brahmananda Bharati has said. It is quite all right with Me."

CC Madhya 10.173: Sri Caitanya Mahaprabhu thus posed Himself as a disciple and accepted Brahmananda Bharati as His spiritual master. He then said, "The disciple is certainly defeated in an argument with the spiritual master." Brahmananda Bharati immediately countered these words, saying, "This is not the cause of Your defeat. There is another cause."

CC Madhya 10.174: "It is Your natural characteristic to accept defeat at the hands of Your devotee. There is also another glory of Yours, which I ask You to hear attentively.

CC Madhya 10.175: "I have been meditating on the impersonal Brahman since my birth, but since I have seen You, I have fully experienced Krsna."

CC Madhya 10.176: Brahmananda Bharati continued, "Since I have seen You, I have been feeling Lord Krsna's presence in my mind and have been seeing Him before my eyes. I now want to chant the holy name of Lord Krsna. Over and above this, within my heart I consider You to be Krsna, and I am therefore very eager to serve You.

CC Madhya 10.177: "Bilvamangala Thakura abandoned his impersonal realization for the realization of the Personality of Godhead. I now see that my condition is similar to his, for it has already changed."

CC Madhya 10.178: Brahmananda Bharati concluded, "Although I was worshiped by those on the path of monism and initiated into self-realization through the yoga system, I have nonetheless been forcibly turned into a maidservant by some cunning boy who is always joking with the gopis."

CC Madhya 10.179: Lord Sri Caitanya Mahaprabhu replied, "You have a deep ecstatic love for Krsna; therefore wherever you turn your eyes, you simply heighten your Krsna consciousness."

CC Madhya 10.180: Sarvabhauma Bhattacharya said, "The statements of both of you are correct. Krsna gives direct audience through His mercy.

CC Madhya 10.181: "Without having ecstatic love for Krsna, one cannot see Him directly. Therefore through the mercy of Sri Caitanya Mahaprabhu, Brahmananda Bharati has acquired direct vision of the Lord."

CC Madhya 10.182: Sri Caitanya Mahaprabhu said, "Sarvabhauma Bhattacharya, what are you saying? Lord Visnu, save Me! Such glorification is simply another form of blasphemy."

CC Madhya 10.183: After saying this, Sri Caitanya Mahaprabhu took Brahmananda Bharati with Him to His residence. From that time on, Brahmananda Bharati remained with Sri Caitanya Mahaprabhu.

CC Madhya 10.184: Later, Ramabhadra Acarya and Bhagavan Acarya joined them and, giving up all other responsibilities, remained under Sri Caitanya Mahaprabhu's shelter.

CC Madhya 10.185: The next day, Kasisvara Gosāṇi also came and remained with Sri Caitanya Mahaprabhu, who received him with great respect.

CC Madhya 10.186: Kasisvara used to usher Sri Caitanya Mahaprabhu into the Jagannatha temple. He would precede the Lord into the crowd and keep the people from touching Him.

CC Madhya 10.187: As all the rivers flow into the sea, all the devotees throughout the country finally came to Sri Caitanya Mahaprabhu's shelter.

CC Madhya 10.188: Since all the devotees came to Him for shelter, Lord Sri Caitanya Mahaprabhu showed them all mercy and kept them under His protection.

CC Madhya 10.189: Thus I have described the meeting of all the Vaisnavas with Sri Caitanya Mahaprabhu. Whoever hears this description ultimately attains shelter at His lotus feet.

CC Madhya 10.190: Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Madhya 11 Summary

CC Madhya 11.1: Sri Caitanya Mahaprabhu merged the entire world into the ocean of ecstatic love by performing His beautiful dances within the temple of Jagannatha. He danced exquisitely and jumped high.

CC Madhya 11.2: All glories to Lord Sri Caitanya Mahaprabhu! All glories to Lord Nityananda Prabhu! All glories to Sri Advaita Prabhu! And all glories to all the devotees of Sri Caitanya Mahaprabhu!

CC Madhya 11.3: The next day Sarvabhauma Bhattacharya requested Lord Sri Caitanya Mahaprabhu to give him permission to submit a statement without fear.

CC Madhya 11.4: The Lord gave the Bhattacharya assurance that he could speak without fear, but added that if his statement were suitable He would accept it, and if it were not, He would reject it.

CC Madhya 11.5: Sarvabhauma Bhattacharya said, "There is a king named Prataparudra Raya. He is very anxious to meet You, and he wants Your permission."

CC Madhya 11.6: As soon as Sri Caitanya Mahaprabhu heard this proposal, He immediately covered His ears with His hands and said, "My dear Sarvabhauma, why are you requesting such an undesirable thing from Me?"

CC Madhya 11.7: "Since I am in the renounced order, it is as dangerous for Me to meet a king as to meet a woman. To meet either would be just like drinking poison."

CC Madhya 11.8: Greatly lamenting, the Lord then informed Sarvabhauma Bhattacharya, "'Alas, for a person who is seriously desiring to cross the material ocean and engage in the transcendental loving service of the Lord without material motives, seeing a materialist engaged in sense gratification or seeing a woman who is similarly interested is more abominable than drinking poison willingly.'"

CC Madhya 11.9: Sarvabhauma Bhattacharya replied, "My dear Lord, what You have said is correct, but this King is not an ordinary king. He is a great devotee and servant of Lord Jagannatha."

CC Madhya 11.10: Sri Caitanya Mahaprabhu said, "Although it is correct that the King is a great devotee, he is still to be considered a venomous snake. Similarly, even though a woman be made of wood, one becomes agitated simply by touching her form."

CC Madhya 11.11: "'Just as one is immediately frightened upon seeing a live serpent or even the form of a serpent, one endeavoring for self-realization should similarly fear a materialistic person and a woman. Indeed, he should not even glance at their bodily features.'

CC Madhya 11.12: "Bhattacharya, if you continue to speak like this, you will never see Me here again. Therefore you should never let such a request come from your mouth."

CC Madhya 11.13: Being afraid, Sarvabhauma returned home and began to meditate on the matter.

CC Madhya 11.14: At this time, Maharaja Prataparudra arrived at Jagannatha Puri, Purusottama, and, accompanied by his secretaries, ministers and military officers, went to visit the temple of Lord Jagannatha.

CC Madhya 11.15: When King Prataparudra returned to Jagannatha Puri, Ramananda Raya came with him. Ramananda Raya immediately went to meet Sri Caitanya Mahaprabhu with great pleasure.

CC Madhya 11.16: Upon meeting Sri Caitanya Mahaprabhu, Ramananda Raya offered his obeisances. The Lord embraced him, and both of them began to cry in the great ecstasy of love.

CC Madhya 11.17: Seeing Lord Sri Caitanya Mahaprabhu's intimate dealings with Sri Ramananda Raya, all the devotees there were astonished.

CC Madhya 11.18: Ramananda Raya said, "I duly informed King Prataparudra of Your order for me to retire from service. By Your grace, the King was pleased to relieve me of these material activities.

CC Madhya 11.19: "I said, 'Your Majesty, I am now not willing to engage in political activities. I desire only to stay at the lotus feet of Sri Caitanya Mahaprabhu. Kindly give me permission.'

CC Madhya 11.20: "When I submitted this proposal, the King immediately became very pleased upon hearing Your name. Indeed, he instantly rose from his throne and embraced me.

CC Madhya 11.21: "My dear Lord, as soon as the King heard Your holy name, he was immediately overwhelmed by great ecstatic love. Catching my hand, he displayed all the symptoms of love.

CC Madhya 11.22: "As soon as he heard my petition, he immediately granted me a pension without reductions. Thus the King granted me a full salary as a pension and requested me to engage without anxiety in the service of Your lotus feet.

CC Madhya 11.23: "Then Maharaja Prataparudra very humbly said, 'I am most fallen and abominable, and I am unfit to receive an interview with the Lord. One's life is successful if one engages in His service.'

CC Madhya 11.24: "The King then said, 'Sri Caitanya Mahaprabhu is Krsna, the son of Maharaja Nanda. He is very merciful, and I hope that in a future birth He will allow me an interview.'

CC Madhya 11.25: "My Lord, I don't think that there is even a fraction of Maharaja Prataparudra's loving ecstasy in me."

CC Madhya 11.26: Sri Caitanya Mahaprabhu then said, "My dear Ramananda Raya, you are the foremost of all the devotees of Krsna; therefore whoever loves you is certainly a very fortunate person.

CC Madhya 11.27: "Because the King has shown so much love for you, Lord Krsna will certainly accept him.

CC Madhya 11.28: "[Lord Kṛṣṇa told Arjuna:] 'Those who are My direct devotees are actually not My devotees, but those who are the devotees of My servant are factually My devotees.'

CC Madhya 11.29-30: "'My devotees take great care and respect in rendering Me service. They offer obeisances to Me with all their bodily limbs. They worship other devotees and find all living entities related to Me. For Me they engage the entire energy of their bodies. They engage the power of speech in the glorification of My qualities and form. They also dedicate their minds unto Me and try to give up all kinds of material desires. Thus My devotees are characterized.'

CC Madhya 11.31: "[Lord Śiva told the goddess Durgā:] 'My dear Devī, although the Vedas recommend worship of demigods, the worship of Lord Viṣṇu is topmost. However, above the worship of Lord Viṣṇu is the rendering of service to Vaiṣṇavas, who are related to Lord Viṣṇu.'

CC Madhya 11.32: "'Those whose austerity is meager can hardly obtain the service of the pure devotees progressing on the path back to the kingdom of Godhead, the Vaiṣṇavas. Pure devotees engage one hundred percent in glorifying the Supreme Lord, who is the Lord of the demigods and the controller of all living entities.'"

CC Madhya 11.33: Paramānanda Puri, Brahmananda Bharatī Gosaṇī, Svārūpa Damodara Gosaṇī, Lord Nityānanda, Jagadānanda, Mukunda and others were present before the Lord at that time.

CC Madhya 11.34: Śrī Rāmananda Rāya therefore offered his obeisances to all the Lord's devotees, in particular to the four spiritual masters. Thus Rāmananda Rāya suitably met all the devotees.

CC Madhya 11.35: Śrī Caitanya Mahāprabhu next asked Rāmananda Rāya, "Have you already visited the temple of the lotus-eyed Lord Jagannātha?" Rāmananda Rāya replied, "I shall now go visit the temple."

CC Madhya 11.36: Śrī Caitanya Mahāprabhu replied, "What have you done, My dear Rāya? Why did you not first see Lord Jagannātha and then come here? Why have you come here first?"

CC Madhya 11.37: Rāmananda Rāya said, "The legs are like the chariot, and the heart is like the charioteer. Wherever the heart takes the living entity, the living entity is obliged to go."

CC Madhya 11.38: Śrī Rāmananda Rāya continued, "What shall I do? My mind has brought me here. I could not consider going first to Lord Jagannātha's temple."

CC Madhya 11.39: Śrī Caitanya Mahāprabhu advised, "Immediately go to Lord Jagannātha's temple to see the Lord. Then go home and meet your family members."

CC Madhya 11.40: Having received Śrī Caitanya Mahāprabhu's permission, Rāmananda Rāya hastily went to the temple of Lord Jagannātha. Who can understand the devotional service of Rāya Rāmananda?

CC Madhya 11.41: When King Prataparudra returned to Jagannātha Puri, he called for Sarvabhauma Bhāttācārya. When the Bhāttācārya went to see the King, the King offered him respects and made the following inquiries.

CC Madhya 11.42: The King asked, "Have you submitted my petition to the Lord?" Sarvabhauma replied, "Yes, with much endeavor I have tried my best."

CC Madhya 11.43: "Yet despite my great endeavor, the Lord would not agree to see a king."

Indeed, He said that if He were asked again, He would quit Jagannatha Puri and go elsewhere."

CC Madhya 11.44: Hearing this, the King became very unhappy and, greatly lamenting, began to speak as follows.

CC Madhya 11.45: The King said, "Sri Caitanya Mahaprabhu has descended just to deliver all kinds of sinful, lowborn persons. Consequently He has delivered sinners like Jagai and Madhai.

CC Madhya 11.46: "Alas, has Sri Caitanya Mahaprabhu incarnated to deliver all kinds of sinners with the exception of a king named Maharaja Prataparudra?

CC Madhya 11.47: "Alas, has Sri Caitanya Mahaprabhu made His advent deciding that He will deliver all others with the exception of me? He bestows His merciful glance upon many lower-class men who are usually not even to be seen."

CC Madhya 11.48: Maharaja Prataparudra continued, "If Sri Caitanya Mahaprabhu is determined not to see me, then I am determined to give up my life if I do not see Him.

CC Madhya 11.49: "If I do not receive Sri Caitanya Mahaprabhu's mercy, my body and my kingdom are certainly useless."

CC Madhya 11.50: Hearing King Prataparudra's determination, Sarvabhauma Bhattacharya became thoughtful. Indeed, he was very much astonished to see the King's determination.

CC Madhya 11.51: Finally Sarvabhauma Bhattacharya said, "My dear King, do not worry. Because of your firm determination, I am sure that Sri Caitanya Mahaprabhu's mercy will definitely be bestowed upon you."

CC Madhya 11.52: As soon as the Bhattacharya saw the King's firm determination, he declared, "The Supreme Lord is approached only by pure love. Your love for Sri Caitanya Mahaprabhu is very, very deep; therefore without a doubt He will be merciful upon you."

CC Madhya 11.53: Sarvabhauma Bhattacharya then suggested, "There is one means by which you can directly see Him.

CC Madhya 11.54: "On the day of the car festival, Sri Caitanya Mahaprabhu will dance before the Deity in great ecstatic love.

CC Madhya 11.55: "On that Ratha-yatra festival day, after dancing before the Lord, Sri Caitanya Mahaprabhu will enter the Gundica garden. At that time you should go there alone, without your royal dress.

CC Madhya 11.56: "When Sri Caitanya Mahaprabhu enters the Gundica garden, you should also go there and read the five chapters of Srimad-Bhagavatam about Lord Krsna's dancing with the gopis. In this way you can catch hold of the Lord's lotus feet.

CC Madhya 11.57: "Lord Sri Caitanya Mahaprabhu will be in a mood of ecstatic love, without external consciousness. At that time, as you recite those chapters from Srimad-Bhagavatam, He will embrace you, knowing you to be a pure Vaisnava.

CC Madhya 11.58: "The Lord has already changed His mind due to Ramananda Raya's description of your pure love for Him."

CC Madhya 11.59: Maharaja Prataparudra took the Bhattacharya's advice and firmly decided to

follow his instructions. Thus he felt transcendental happiness.

CC Madhya 11.60: When the King asked the Bhattacharya when the bathing ceremony [Snana-yatra] of Lord Jagannatha would take place, the Bhattacharya replied that there were only three days left before the ceremony.

CC Madhya 11.61: After thus encouraging the King, Sarvabhauma Bhattacharya returned home. On the day of Lord Jagannatha's bathing ceremony, Sri Caitanya Mahaprabhu was very happy at heart.

CC Madhya 11.62: Upon seeing the bathing ceremony of Lord Jagannatha, Sri Caitanya Mahaprabhu became very happy. But when Lord Jagannatha retired after the ceremony, Lord Caitanya became very unhappy because He could not see Him.

CC Madhya 11.63: Due to separation from Lord Jagannatha, Sri Caitanya Mahaprabhu felt the same great anxiety the gopis feel in separation from Krsna. In this condition He gave up all association and went to Alalanatha.

CC Madhya 11.64: The devotees who had followed the Lord came into His presence and requested Him to return to Puri. They submitted that the devotees from Bengal were coming to Purusottama-ksetra.

CC Madhya 11.65: In this way Sarvabhauma Bhattacharya brought Lord Caitanya back to Jagannatha Puri. He then went to King Prataparudra and informed him of the Lord's arrival.

CC Madhya 11.66: At this time, Gopinatha Acarya came there while Sarvabhauma Bhattacharya was with King Prataparudra. Being a brahmana, he offered his benediction to the King and addressed Sarvabhauma Bhattacharya as follows.

CC Madhya 11.67: "About two hundred devotees are coming from Bengal. All of them are greatly advanced and specifically devoted to Sri Caitanya Mahaprabhu.

CC Madhya 11.68: "All of them have already arrived on the bank of Lake Narendra and are waiting there. I desire residential quarters and prasadam arrangements for them."

CC Madhya 11.69: The King replied, "I shall give orders to the attendant in the temple. He will arrange for everyone's residential quarters and prasadam, as you desire.

CC Madhya 11.70: "Sarvabhauma Bhattacharya, please show me, one after another, all of Sri Caitanya Mahaprabhu's devotees who are coming from Bengal."

CC Madhya 11.71: Sarvabhauma Bhattacharya requested the King, "Go up on the roof of the palace. Gopinatha Acarya knows every one of the devotees. He will identify them for you.

CC Madhya 11.72: "Actually I do not know any of them, although I have a desire to know them. Since Gopinatha Acarya knows them all, he will give you their names."

CC Madhya 11.73: After Sarvabhauma said this, he went up to the top of the palace with the King and Gopinatha Acarya. At this time all the Vaisnava devotees from Bengal drew closer to the palace.

CC Madhya 11.74: Svarupa Damodara and Govinda, taking the flower garlands and prasadam of Lord Jagannatha, proceeded to where all the Vaisnavas were standing.

CC Madhya 11.75: Lord Sri Caitanya Mahaprabhu first sent those two persons in advance. The King inquired, "Who are these two? Please let me know their identities."

CC Madhya 11.76: Sri Sarvabhauma Bhattacharya replied, "Here is Svarupa Damodara, who is practically the second expansion of the body of Sri Caitanya Mahaprabhu."

CC Madhya 11.77: "The second person is Govinda, Lord Caitanya's personal servant. The Lord has sent garlands and remnants of Lord Jagannatha's food with these two persons simply to honor the devotees from Bengal."

CC Madhya 11.78: At the beginning, Svarupa Damodara came forward and garlanded Advaita Acarya. Govinda next came and offered a second garland to Advaita Acarya.

CC Madhya 11.79: When Govinda offered his obeisances by falling down flat before Advaita Acarya, Advaita Acarya asked Svarupa Damodara about his identity, for He did not know Govinda at that time.

CC Madhya 11.80: Svarupa Damodara informed Him, "Govinda was the servant of Isvara Puri. He is very highly qualified."

CC Madhya 11.81: "Isvara Puri ordered Govinda to serve Sri Caitanya Mahaprabhu. Thus the Lord keeps him by His side."

CC Madhya 11.82: The King inquired, "To whom did Svarupa Damodara and Govinda offer the two garlands? His bodily effulgence is so great that He must be a very great devotee. Please let me know who He is."

CC Madhya 11.83: Gopinatha Acarya replied, "His name is Advaita Acarya. He is honored even by Sri Caitanya Mahaprabhu, and He is therefore the topmost devotee."

CC Madhya 11.84: "Here are Srivasa Pandita, Vakresvara Pandita, Vidyanidhi Acarya and Gadadhara Pandita."

CC Madhya 11.85: "Here are Acaryaratna, Purandara Pandita, Gangadasa Pandita and Sankara Pandita."

CC Madhya 11.86: "Here are Murari Gupta, Pandita Narayana and Haridasa Thakura, the deliverer of the whole universe."

CC Madhya 11.87: "Here is Hari Bhatta, and there is Nr. Here are Vasudeva Datta and Sivananda Sena."

CC Madhya 11.88: "Here also are Govinda Ghosa, Madhava Ghosa and Vasudeva Ghosa. They are three brothers, and their sankirtana, congregational chanting, pleases the Lord very much."

CC Madhya 11.89: "Here is Raghava Pandita, here is Acarya Nandana, there is Sriman Pandita, and here are Srikanta and Narayana."

CC Madhya 11.90: Gopinatha Acarya continued to point out the devotees: "Here is Suklambara. See, there is Sridhara. Here is Vijaya, and there is Vallabha Sena. Here is Purusottama, and there is Sanjaya."

CC Madhya 11.91: "And here are all the residents of Kulina-grama, such as Satyaraja Khan and Ramananda. Indeed, all of them are present here. Please see."

CC Madhya 11.92: "Here are Mukunda dasa, Narahari, Sri Raghunandana, Cirañjiva and Sulocana, all residents of Khanda.

CC Madhya 11.93: "How many names shall I speak to you? All the devotees you see here are associates of Sri Caitanya Mahāprabhu, who is their life and soul."

CC Madhya 11.94: The King said, "Upon seeing all these devotees, I am very much astonished, for I have never seen such an effulgence.

CC Madhya 11.95: "Indeed, their effulgence is like the brilliance of a million suns. Nor have I ever heard the Lord's names chanted so melodiously.

CC Madhya 11.96: "I have never before seen such ecstatic love, nor heard the vibration of the holy name of the Lord chanted in such a way, nor seen such dancing during sankīrtana."

CC Madhya 11.97: Sarvabhauma Bhāttācārya replied, "This sweet transcendental sound is a special creation of the Lord known as prema-sankīrtana, congregational chanting in love of Godhead.

CC Madhya 11.98: "In this Age of Kali, Sri Caitanya Mahāprabhu has descended to preach the religion of Kṛṣṇa consciousness. Therefore the chanting of the holy names of Lord Kṛṣṇa is the religious principle for this age.

CC Madhya 11.99: "Anyone who worships Lord Caitanya Mahāprabhu by congregational chanting should be understood to be very intelligent. One who does not do so must be considered a victim of this age and bereft of all intelligence.

CC Madhya 11.100: "'In the Age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions.'"

CC Madhya 11.101: The King said, "According to evidence given in the revealed scriptures, it is concluded that Lord Sri Caitanya Mahāprabhu is Lord Kṛṣṇa Himself. Why, then, are learned scholars sometimes indifferent to Him?"

CC Madhya 11.102: The Bhāttācārya replied, "A person who has received but a small fraction of mercy from Sri Caitanya Mahāprabhu can understand that He is Lord Kṛṣṇa. No one else can.

CC Madhya 11.103: "If the mercy of Sri Caitanya Mahāprabhu is not bestowed upon a person — regardless of how learned a scholar that person may be and regardless of his seeing or listening — he cannot accept Lord Caitanya as the Supreme Personality of Godhead.

CC Madhya 11.104: "[Lord Brahma said:] 'My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the Vedas for many years.'"

CC Madhya 11.105: The King said, "Instead of visiting the temple of Lord Jagannātha, all the devotees are running toward the residence of Sri Caitanya Mahāprabhu."

CC Madhya 11.106: Sarvabhauma Bhāttācārya replied, "This is spontaneous love. All the devotees are very anxious to meet Sri Caitanya Mahāprabhu.

CC Madhya 11.107: "First the devotees will meet Sri Caitanya Mahaprabhu and then take Him with them to the temple to see Lord Jagannatha."

CC Madhya 11.108: The King said, "The son of Bhavananda Raya named Vaninatha, along with five or seven other men, went there to obtain the remnants of Lord Jagannatha's food."

CC Madhya 11.109: "Indeed, Vaninatha has already gone to the residence of Lord Sri Caitanya Mahaprabhu and has taken a huge quantity of maha-prasadam. Please let me know the reason for this."

CC Madhya 11.110: Sarvabhauma Bhattacharya said, "Understanding that all the devotees have come, Lord Caitanya gave the sign, and therefore Vaninatha and the others have brought such great quantities of maha-prasadam."

CC Madhya 11.111: The King then asked the Bhattacharya, "Why have the devotees not observed the regulations for visiting the pilgrimage place, such as fasting, shaving and so on? Why have they first eaten prasadam?"

CC Madhya 11.112: The Bhattacharya told the King, "What you have said is right according to the regulative principles governing the visiting of holy places, but there is another path, which is the path of spontaneous love. According to those principles, there are subtle intricacies involved in the execution of religious principles."

CC Madhya 11.113: "The scriptural injunctions for shaving and fasting are indirect orders of the Supreme Personality of Godhead. However, when there is a direct order from the Lord to take prasadam, naturally the devotees take prasadam as their first duty."

CC Madhya 11.114: "When maha-prasadam is not available, there must be fasting, but when the Supreme Personality of Godhead directly orders one to take prasadam, neglecting such an opportunity is offensive."

CC Madhya 11.115: "When Sri Caitanya Mahaprabhu is distributing prasadam with His transcendental hand, who will neglect such an opportunity and accept the regulative principle of fasting?"

CC Madhya 11.116: "Previously the Lord gave me maha-prasadam rice one morning, and I ate it just sitting on my bed, without having even washed my mouth."

CC Madhya 11.117: "The man to whom the Lord shows His mercy by inspiring him within the heart takes shelter only of Lord Krsna and abandons all Vedic and social customs."

CC Madhya 11.118: "When one is inspired by the Lord, who is sitting in everyone's heart, he does not care for social custom or Vedic regulative principles."

CC Madhya 11.119: After this, King Prataparudra came down from the top of his palace to the ground and called for Kasi Misra and the inspector of the temple.

CC Madhya 11.120-121: Maharaja Prataparudra then told both Kasi Misra and the temple inspector, "Provide all the devotees and associates of Sri Caitanya Mahaprabhu with comfortable residences, convenient eating facilities for prasadam and convenient visiting arrangements at the temple so that there will not be any difficulty."

CC Madhya 11.122: "The orders of Sri Caitanya Mahaprabhu must be carefully carried out. Although the Lord may not give direct orders, you are still to carry out His desires simply by understanding His indications."

CC Madhya 11.123: Saying this, the King gave them permission to leave. Sarvabhauma Bhattacharya also went to see the assembly of all the Vaisnavas.

CC Madhya 11.124: From a distant place, Gopinatha Acarya and Sarvabhauma Bhattacharya watched the meeting of all the Vaisnavas with Sri Caitanya Mahaprabhu.

CC Madhya 11.125: Beginning from the right side of the lion gate, or the main gate of the temple, all the Vaisnavas began to proceed toward the house of Kasi Misra.

CC Madhya 11.126: In the meantime, Sri Caitanya Mahaprabhu, accompanied by His personal associates, met all the Vaisnavas on the road with great jubilation.

CC Madhya 11.127: First Advaita Acarya offered prayers to the lotus feet of the Lord, and the Lord immediately embraced Him in ecstatic love.

CC Madhya 11.128: Indeed, Sri Caitanya Mahaprabhu and Advaita Acarya displayed agitation due to ecstatic love. Seeing the time and circumstance, however, Lord Caitanya Mahaprabhu remained patient.

CC Madhya 11.129: After this, all the devotees, headed by Srivasa Thakura, offered prayers to the lotus feet of the Lord, and the Lord embraced each and every one of them in great love and ecstasy.

CC Madhya 11.130: The Lord addressed all the devotees one after another and took all of them with Him into the house.

CC Madhya 11.131: Since the residence of Kasi Misra was insufficient, all the assembled devotees were very much overcrowded.

CC Madhya 11.132: Sri Caitanya Mahaprabhu made all the devotees sit at His side, and with His own hand He offered them garlands and sandalwood pulp.

CC Madhya 11.133: After this, Gopinatha Acarya and Sarvabhauma Bhattacharya met all the Vaisnavas at the place of Sri Caitanya Mahaprabhu in a befitting manner.

CC Madhya 11.134: Sri Caitanya Mahaprabhu addressed Advaita Acarya Prabhu, saying sweetly, "My dear Sir, today I have become perfect because of Your arrival."

CC Madhya 11.135-136: Advaita Acarya Prabhu replied, "This is a natural characteristic of the Supreme Personality of Godhead. Although He is personally complete and full in all opulences, He takes transcendental pleasure in the association of His devotees, with whom He has a variety of eternal pastimes."

CC Madhya 11.137: As soon as Sri Caitanya Mahaprabhu saw Vasudeva Datta, the older brother of Mukunda Datta, He immediately became very happy and, placing His hand on his body, began to speak.

CC Madhya 11.138: Sri Caitanya Mahaprabhu said, "Although Mukunda is My friend from childhood, I nonetheless take greater pleasure in seeing you than in seeing him."

CC Madhya 11.139: Vasudeva replied, "Mukunda got Your association in the beginning. As such, he has taken shelter at Your lotus feet. That is his transcendental rebirth."

CC Madhya 11.140: Thus Vasudeva Datta admitted his inferiority to Mukunda, his younger brother. "Although Mukunda is my junior," he said, "he first received Your favor. Consequently he became transcendently senior to me. Besides that, You very much favored Mukunda. Thus he is superior in all good qualities."

CC Madhya 11.141: The Lord said, "For your sake only, I have brought two books from South India."

CC Madhya 11.142: "The books are being kept with Svarupa Damodara, and you can get them copied." Hearing this, Vasudeva became very glad.

CC Madhya 11.143: Indeed, each and every Vaisnava copied the two books. By and by, the two books [the Brahma- and Sri Krsna-karnamrta] were broadcast all over India.

CC Madhya 11.144: The Lord addressed Srivasa and his brothers with great love and affection, saying, "I am so obliged that I am purchased by you four brothers."

CC Madhya 11.145: Srivasa then replied to the Lord, "Why are You speaking in a contradictory way? Rather, we four brothers have been purchased by Your mercy."

CC Madhya 11.146: After seeing Sankara, Lord Sri Caitanya Mahaprabhu told Damodara, "My affection for you is on the platform of awe and reverence."

CC Madhya 11.147: "Therefore keep your younger brother Sankara with you because he is connected to Me by pure unalloyed love."

CC Madhya 11.148: Damodara Pandita replied, "Sankara is my younger brother, but from today he becomes my elder brother because of Your special mercy upon him."

CC Madhya 11.149: Then turning toward Sivananda Sena, the Lord said, "I know that from the very beginning your affection for Me has been very great."

CC Madhya 11.150: Immediately upon hearing this, Sivananda Sena became absorbed in ecstatic love and fell down on the ground, offering obeisances to the Lord. He then began to recite the following verse.

CC Madhya 11.151: "'O my Lord! O unlimited one! Although I was merged in the ocean of nescience, I have now, after a long time, attained You, just as one may attain the seashore. My dear Lord, by getting me, You have obtained the right person upon whom to bestow Your causeless mercy.'"

CC Madhya 11.152: Murari Gupta at first did not meet the Lord but rather remained outside the door, falling down like a stick to offer obeisances.

CC Madhya 11.153: When Lord Sri Caitanya Mahaprabhu could not see Murari amongst the devotees, He inquired about him. Thereupon many people immediately went to Murari, running to take him to the Lord.

CC Madhya 11.154: Thus Murari Gupta, catching two bunches of straw in his teeth, went before Sri Caitanya Mahaprabhu with humility and meekness.

CC Madhya 11.155: Upon seeing Murari come to meet Him, Lord Sri Caitanya Mahaprabhu went up to him, but Murari began to run away and speak as follows.

CC Madhya 11.156: "My Lord, please do not touch me. I am most abominable and am not fit for You to touch because my body is sinful."

CC Madhya 11.157: The Lord said, "My dear Murari, please restrain your unnecessary humility. My mind is disturbed to see your meekness."

CC Madhya 11.158: Saying this, the Lord embraced Murari and had him sit down by His side. The Lord then began to cleanse his body with His own hands.

CC Madhya 11.159-160: Lord Sri Caitanya Mahaprabhu then again and again embraced all the devotees, including Acaryaratna, Vidyanidhi, Pandita Gadadhara, Gangadasa, Hari Bhatta and Acarya Purandara. The Lord described their good qualities and glorified them again and again.

CC Madhya 11.161: After thus offering respect to each and every devotee, Lord Sri Caitanya Mahaprabhu became very jubilant. However, not seeing Haridasa Thakura, He inquired, "Where is Haridasa?"

CC Madhya 11.162: Sri Caitanya Mahaprabhu then saw in the distance that Haridasa Thakura was lying down flat on the road offering obeisances.

CC Madhya 11.163: Haridasa Thakura did not come to the Lord's meeting place but remained fallen flat on the common road at a distance.

CC Madhya 11.164: All the devotees then went to Haridasa Thakura, saying, "The Lord wants to meet you. Please come immediately."

CC Madhya 11.165: Haridasa Thakura replied, "I cannot go near the temple because I am a low-caste, abominable person. I have no authority to go there."

CC Madhya 11.166: Haridasa Thakura then expressed his desire: "If I could just get a solitary place near the temple, I could stay there alone and pass my time."

CC Madhya 11.167: "I do not wish the servants of Lord Jagannatha to touch me. I would remain there in the garden alone. That is my desire."

CC Madhya 11.168: When this message was relayed to Sri Caitanya Mahaprabhu by the people, the Lord became very happy to hear it.

CC Madhya 11.169: At this time, Kasi Misra, along with the superintendent of the temple, came and offered his respects unto the lotus feet of Lord Sri Caitanya Mahaprabhu.

CC Madhya 11.170: Upon seeing all the Vaisnavas together, Kasi Misra and the superintendent became very happy. With great happiness they met with the devotees in a befitting manner.

CC Madhya 11.171: Both submitted to Lord Sri Caitanya Mahaprabhu, "Please give us orders so that we may make proper arrangements to accommodate all the Vaisnavas."

CC Madhya 11.172: "Accommodations have been arranged for all the Vaisnavas. Now let us distribute maha-prasadam to all of them."

CC Madhya 11.173: Sri Caitanya Mahaprabhu immediately told Gopinatha Acarya, "Please go with the Vaisnavas and accommodate them in whatever residences Kasi Misra and the temple

superintendent offer."

CC Madhya 11.174: Then the Lord told Kasi Misra and the temple superintendent, "As for the remnants of food left by Jagannatha, let them be delivered to Vaninatha Raya's charge, for he can take care of all the Vaisnavas and distribute maha-prasadam to them."

CC Madhya 11.175: Sri Caitanya Mahaprabhu then said, "Nearby My place, in this garden of flowers, is a single room that is very solitary."

CC Madhya 11.176: "Please give that room to Me, for I have a need for it. Indeed, I shall remember the lotus feet of the Lord sitting in that solitary place."

CC Madhya 11.177: Kasi Misra then told Sri Caitanya Mahaprabhu: "Everything belongs to You. What is the use of Your begging? By Your own will You can take whatever You like."

CC Madhya 11.178: "My Lord, we are Your two servants and are here just to carry out Your orders. By Your mercy, please tell us to do whatever You want."

CC Madhya 11.179: Saying this, Kasi Misra and the temple inspector took their leave, and Gopinatha and Vaninatha went with them.

CC Madhya 11.180: Gopinatha was then shown all the residential places, and Vaninatha was given large quantities of food [maha-prasadam] left by Lord Jagannatha.

CC Madhya 11.181: Thus Vaninatha Raya returned with large quantities of Lord Jagannatha's food remnants, including cakes and other good eatables. Gopinatha Acarya also returned after cleansing all the residential quarters.

CC Madhya 11.182: Sri Caitanya Mahaprabhu then addressed all the Vaisnavas and requested that they listen to Him. He said, "Now you can go to your respective residential quarters."

CC Madhya 11.183: "Go to the sea and bathe and look at the top of the temple. After so doing, please come back here and take your lunch."

CC Madhya 11.184: After offering obeisances to Sri Caitanya Mahaprabhu, all the devotees departed for their residences, and Gopinatha Acarya showed them their respective quarters.

CC Madhya 11.185: After this, Sri Caitanya Mahaprabhu went to meet Haridasa Thakura, and He saw him engaged in chanting the maha-mantra with ecstatic love. Haridasa chanted, "Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare."

CC Madhya 11.186: As soon as Haridasa Thakura saw Sri Caitanya Mahaprabhu, he immediately fell down like a stick to offer Him obeisances, and Lord Sri Caitanya Mahaprabhu raised him up and embraced him.

CC Madhya 11.187: Then both the Lord and His servant began to cry in ecstatic love. Indeed, the Lord was transformed by the qualities of His servant, and the servant was transformed by the qualities of his master.

CC Madhya 11.188: Haridasa Thakura said, "My dear Lord, please do not touch me, for I am most fallen and untouchable and am the lowest among men."

CC Madhya 11.189: The Lord said, "I wish to touch you just to be purified, for your purified activities do not exist in Me."

CC Madhya 11.190: Sri Caitanya Mahaprabhu exalted Haridasa Thakura, stating, "At every moment you take your bath in all the holy places of pilgrimage, and at every moment you perform great sacrifices, austerity and charity.

CC Madhya 11.191: "You are constantly studying the four Vedas, and you are far better than any brahmana or sannyasi."

CC Madhya 11.192: Sri Caitanya Mahaprabhu then recited the following verse: "My dear Lord, one who always keeps Your holy name on his tongue becomes greater than an initiated brahmana. Although he may be born in a family of dog-eaters and therefore by material calculation may be the lowest among men, he is still glorious. This is the wonderful effect of chanting the holy name of the Lord. It is therefore concluded that one who chants the holy name of the Lord should be understood to have performed all kinds of austerities and great sacrifices mentioned in the Vedas. He has already taken his bath in all the holy places of pilgrimage. He has studied all the Vedas, and he is actually an Aryan."

CC Madhya 11.193: Saying this, Sri Caitanya Mahaprabhu took Haridasa Thakura within the flower garden, and there, in a very secluded place, He showed him his residence.

CC Madhya 11.194: Sri Caitanya Mahaprabhu requested Haridasa Thakura, "Remain here and chant the Hare Krsna maha-mantra. I shall personally come here to meet you daily.

CC Madhya 11.195: "Remain here peacefully and look at the cakra on the top of the temple and offer obeisances. As far as your prasadam is concerned, I shall arrange to have that sent here."

CC Madhya 11.196: When Nityananda Prabhu, Jagadananda Prabhu, Damodara Prabhu and Mukunda Prabhu met Haridasa Thakura, they all became very pleased.

CC Madhya 11.197: When Sri Caitanya Mahaprabhu returned to His residence after taking a bath in the sea, all the devotees, headed by Advaita Prabhu, went to bathe in the sea.

CC Madhya 11.198: After bathing in the sea, Advaita Prabhu and all the other devotees returned, and on their return they saw the top of the Jagannatha temple. They then went to the residence of Sri Caitanya Mahaprabhu to take their luncheon.

CC Madhya 11.199: One after the other, Sri Caitanya Mahaprabhu made all the devotees sit in their proper places. He then began to distribute prasadam with His own transcendental hand.

CC Madhya 11.200: All the devotees were served prasadam on plantain leaves, and Sri Caitanya Mahaprabhu distributed on each leaf a quantity suitable for two or three men to eat, for His hand could not distribute less than that.

CC Madhya 11.201: All the devotees kept their hands raised over the prasadam distributed to them, for they did not want to eat without seeing the Lord eat first.

CC Madhya 11.202: Svarupa Damodara Gosvami then informed Sri Caitanya Mahaprabhu, "Unless You sit and take prasadam, no one will accept it.

CC Madhya 11.203: "Gopinatha Acarya has invited all the sannyasis who remain with You to come and take prasadam.

CC Madhya 11.204: "Gopinatha Acarya has already come, bringing sufficient remnants of food to distribute to all the sannyasis, and sannyasis like Paramananda Puri and Brahmananda

Bharati are waiting for You.

CC Madhya 11.205: "You may sit down and accept the luncheon with Nityananda Prabhu, and I shall distribute the prasadam to all the Vaisnavas."

CC Madhya 11.206: After this, Sri Caitanya Mahaprabhu carefully delivered some prasadam into the hands of Govinda to be given to Haridasa Thakura.

CC Madhya 11.207: Then Sri Caitanya Mahaprabhu personally sat down to accept lunch with the other sannyasis, and Gopinatha Acarya began to distribute the prasadam with great pleasure.

CC Madhya 11.208: Then Svarupa Damodara Gosvami, Damodara Pandita and Jagadananda all began to distribute prasadam to the devotees with great pleasure.

CC Madhya 11.209: They ate all kinds of cakes and sweet rice, filling themselves up to their throats, and at intervals they vibrated the holy name of the Lord in great jubilation.

CC Madhya 11.210: After everyone had finished his lunch and washed his mouth and hands, Sri Caitanya Mahaprabhu personally decorated everyone with flower garlands and sandalwood pulp.

CC Madhya 11.211: After thus accepting prasadam, they all went to take rest at their respective residences, and in the evening they again came to meet Sri Caitanya Mahaprabhu.

CC Madhya 11.212: At this time Ramananda Raya also came to meet Sri Caitanya Mahaprabhu, and the Lord took the opportunity to introduce him to all the Vaisnavas.

CC Madhya 11.213: The great Personality of Godhead, Sri Caitanya Mahaprabhu, then took all of them to the temple of Jagannatha and began the congregational chanting of the holy name there.

CC Madhya 11.214: After seeing the dhupa-arati of the Lord, they all began congregational chanting. Then the padicha, the superintendent of the temple, came and offered flower garlands and sandalwood pulp to everyone.

CC Madhya 11.215: Four parties were then distributed in four directions to perform sankirtana, and in the middle of them the Lord Himself, known as the son of mother Saci, began to dance.

CC Madhya 11.216: In the four groups there were eight mrdangas and thirty-two cymbals. All together they began to vibrate the transcendental sound, and everyone said, "Very good! Very good!"

CC Madhya 11.217: When the tumultuous vibration of sankirtana resounded, all good fortune immediately awakened, and the sound penetrated the whole universe through the fourteen planetary systems.

CC Madhya 11.218: When the congregational chanting began, ecstatic love immediately overflowed everything, and all the residents of Jagannatha Puri came running.

CC Madhya 11.219: Everyone was astonished to see such a performance of sankirtana, and they all agreed that never before had kirtana been so performed and ecstatic love of God so exhibited.

CC Madhya 11.220: At this time Sri Caitanya Mahaprabhu circumambulated the temple of Jagannatha and continuously danced about the whole area.

CC Madhya 11.221: As the circumambulation was performed, the four kirtana parties sang in front and in the rear. When Sri Caitanya Mahaprabhu fell down to the ground, Sri Nityananda Raya Prabhu lifted Him up.

CC Madhya 11.222: While kirtana was going on, there was a transformation of ecstatic love and much tears, jubilation, trembling, perspiration and deep resounding in the body of Sri Caitanya Mahaprabhu. Upon seeing this transformation, all the people present became very much astonished.

CC Madhya 11.223: The tears from the eyes of the Lord came out with great force, like water from a syringe. Indeed, all the people who surrounded Him were moistened by His tears.

CC Madhya 11.224: After circumambulating the temple, Sri Caitanya Mahaprabhu for some time remained at the rear of the temple and continued His sankirtana.

CC Madhya 11.225: On all four sides the four sankirtana groups chanted very loudly, and in the middle Sri Caitanya Mahaprabhu danced, jumping high.

CC Madhya 11.226: After dancing for a long time, Sri Caitanya Mahaprabhu became still and ordered four great personalities to begin to dance.

CC Madhya 11.227: In one group Nityananda Prabhu began to dance, and in another group Advaita Acarya began to dance.

CC Madhya 11.228: Vakresvara Pandita began to dance in another group, and in yet another group Srivasa Thakura began to dance.

CC Madhya 11.229: While this dancing was going on, Sri Caitanya Mahaprabhu watched them and performed a miracle.

CC Madhya 11.230: Sri Caitanya Mahaprabhu stood in the middle of the dancers, and all the dancers in all directions perceived that Sri Caitanya Mahaprabhu was looking at them.

CC Madhya 11.231: Wanting to see the dancing of the four great personalities, Sri Caitanya Mahaprabhu exhibited this miracle of seeing everyone simultaneously.

CC Madhya 11.232: Everyone who saw Sri Caitanya Mahaprabhu could understand that He was performing a miracle, but they did not know how it was that He could see on all four sides.

CC Madhya 11.233: In His own pastimes in Vrndavana, when Krsna used to eat on the bank of the Yamuna and sit in the center of His friends, every one of the cowherd boys would perceive that Krsna was looking at him. In the same way, when Caitanya Mahaprabhu observed the dancing, everyone saw that Caitanya Mahaprabhu was facing him.

CC Madhya 11.234: When someone came nearby while dancing, Sri Caitanya Mahaprabhu would tightly embrace him.

CC Madhya 11.235: Upon seeing the great dancing, great love and great sankirtana, all the people of Jagannatha Puri floated in an ecstatic ocean of love.

CC Madhya 11.236: Hearing the greatness of the sankirtana, King Prataparudra went up to

the top of his palace and watched the performance with his personal associates.

CC Madhya 11.237: The King was very much astonished to see Sri Caitanya Mahaprabhu's kirtana, and the King's anxiety to meet Him increased unlimitedly.

CC Madhya 11.238: After the sankirtana ended, Sri Caitanya Mahaprabhu watched the offering of flowers to the Lord Jagannatha Deity. Then He and all the Vaisnavas returned to His residence.

CC Madhya 11.239: The superintendent of the temple then brought large quantities of prasadam, which Sri Caitanya Mahaprabhu personally distributed to all the devotees.

CC Madhya 11.240: Finally they all departed to rest in bed. In this way Sri Caitanya Mahaprabhu, the son of Sacimata, performed His pastimes.

CC Madhya 11.241: As long as the devotees remained at Jagannatha Puri with Sri Caitanya Mahaprabhu, the pastime of sankirtana was performed with great jubilation every day.

CC Madhya 11.242: In this way I have explained the Lord's pastime of sankirtana, and I bless everyone with this benediction: By listening to this description, one will surely become a servant of Sri Caitanya Mahaprabhu.

CC Madhya 11.243: Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Madhya 12 Summary

CC Madhya 12.1: Sri Caitanya Mahaprabhu washed and cleansed the Gundica temple with His devotees and associates. In this way He made it as cool and bright as His own heart, and thus He made the temple a befitting place for Lord Sri Krsna to sit.

CC Madhya 12.2: All glories to Gauracandra! All glories to Nityananda! All glories to Advaitacandra! And all glories to all the devotees of Lord Sri Caitanya Mahaprabhu!

CC Madhya 12.3: All glories to the devotees of Lord Sri Caitanya Mahaprabhu, headed by Srivasa Thakura! I beg their power so that I can properly describe Sri Caitanya Mahaprabhu.

CC Madhya 12.4: When Sri Caitanya Mahaprabhu returned from His South Indian tour, Maharaja Prataparudra, the King of Orissa, became very anxious to meet Him.

CC Madhya 12.5: The King sent a letter from his capital, Kataka, to Sarvabhauma Bhattacarya, entreating him to obtain the Lord's permission so that he could go and see Him.

CC Madhya 12.6: Replying to the King's letter, the Bhattacarya wrote that Sri Caitanya Mahaprabhu had not given His permission. After this, the King wrote him another letter.

CC Madhya 12.7: In this letter the King requested Sarvabhauma Bhattacarya, "Please appeal to all the devotees associated with Sri Caitanya Mahaprabhu and submit this petition to them on my behalf.

CC Madhya 12.8: "If all the devotees associated with the Lord are favorably disposed toward me, they can submit my petition at the lotus feet of the Lord.

CC Madhya 12.9: "By the mercy of all the devotees, one can attain the shelter of the lotus feet of the Lord. Without His mercy, my kingdom does not appeal to me.

CC Madhya 12.10: "If Gaurahari, Lord Sri Caitanya Mahaprabhu, will not show mercy to me, I shall give up my kingdom, become a mendicant and beg from door to door."

CC Madhya 12.11: When the Bhattacarya received this letter, he became very anxious. He then took the letter and went to the devotees of the Lord.

CC Madhya 12.12: Sarvabhauma Bhattacarya met with all the devotees and described the King's wishes. Then he presented the letter to all of them for inspection.

CC Madhya 12.13: Upon reading the letter, everyone was astonished to see that King Prataparudra had so much devotion for the lotus feet of Sri Caitanya Mahaprabhu.

CC Madhya 12.14: The devotees gave their opinion and said, "The Lord will never meet the King, and if we requested Him to do so, the Lord would surely feel very unhappy."

CC Madhya 12.15: Sarvabhauma Bhattacarya then said, "We shall go once again to the Lord, but we shall not request Him to meet the King. Rather, we shall simply describe the good behavior of the King."

CC Madhya 12.16: Having thus reached a decision, they all went to the place of Sri Caitanya Mahaprabhu. There, although ready to speak, they could not even utter a word.

CC Madhya 12.17: After they arrived at Sri Caitanya Mahaprabhu's place, the Lord, seeing them, said, "What have you all come here to say? I see that you want to say something, but you do not speak. What is the reason?"

CC Madhya 12.18: Nityananda Prabhu then said, "We want to tell You something. Although we cannot stay without speaking, we are still very much afraid to speak.

CC Madhya 12.19: "We want to submit before You something that may or may not be befitting. The matter is this: unless he sees You, the King of Orissa will become a mendicant."

CC Madhya 12.20: Nityananda Prabhu continued, "The King has decided to become a mendicant and accept the sign of a mendicant by wearing an ivory earring. He does not want to enjoy his kingdom without seeing the lotus feet of Sri Caitanya Mahaprabhu."

CC Madhya 12.21: Nityananda Prabhu continued, "The King also expressed his desire to see the moonlike face of Sri Caitanya Mahaprabhu to his eyes' full satisfaction. He would like to raise the lotus feet of the Lord to his heart."

CC Madhya 12.22: Hearing all these statements, Sri Caitanya Mahaprabhu's mind was certainly softened, but externally He wished to speak some harsh words.

CC Madhya 12.23: Sri Caitanya Mahaprabhu said, "I can understand that you all desire to take Me to Kataka to see the King."

CC Madhya 12.24: Sri Caitanya Mahaprabhu continued, "What to speak of spiritual advancement — all the people will blaspheme Me. And what to speak of all the people — Damodara would chastise Me.

CC Madhya 12.25: "I shall not meet the King at the request of all the devotees, but I shall do so if Damodara will give his permission."

CC Madhya 12.26: Damodara immediately replied, "My Lord, You are the fully independent Supreme Personality of Godhead. Since everything is known to You, You know what is permissible and what is not permissible.

CC Madhya 12.27: "I am merely an insignificant jiva, so what power do I have to give directions to You? By Your own personal choice You will meet with the King. I shall see it.

CC Madhya 12.28: "The King is very much attached to You, and You are feeling affection and love toward him. Thus I can understand that by virtue of the King's affection for You, You will touch him.

CC Madhya 12.29: "Although You are the Supreme Personality of Godhead and are completely independent, still You are dependent on the love and affection of Your devotees. That is Your nature."

CC Madhya 12.30: Nityananda Prabhu then said, "Who is there in the three worlds who can ask You to see the King?"

CC Madhya 12.31: "Still, isn't it the nature of an attached man to give up his life if he does

not attain his desired object?

CC Madhya 12.32: "For instance, some of the wives of the brahmanas who were performing sacrifices gave up their lives in the presence of their husbands for the sake of Krsna."

CC Madhya 12.33: Nityananda Prabhu then submitted one suggestion for the Lord's consideration. "There is a way," He suggested, "by which You need not meet the King but which would enable the King to continue living."

CC Madhya 12.34: "If You, out of Your mercy, send one of Your outer garments to the King, the King would live hoping to see You some time in the future."

CC Madhya 12.35: The Lord said, "Since you are all very learned personalities, whatever you decide I shall accept."

CC Madhya 12.36: Lord Nityananda Prabhu then obtained an external garment used by the Lord by requesting it from Govinda.

CC Madhya 12.37: Thus Nityananda Prabhu delivered the old cloth into the care of Sarvabhauma Bhattacharya, and Sarvabhauma Bhattacharya sent it to the King.

CC Madhya 12.38: When the King received the old cloth, he began to worship it exactly as he would worship the Lord personally.

CC Madhya 12.39: After returning from his service in South India, Ramananda Raya requested the King to allow him to remain with Sri Caitanya Mahaprabhu.

CC Madhya 12.40: When Ramananda Raya requested the King to allow him to stay with the Lord, the King immediately gave him permission with great satisfaction. As for the King himself, he began to solicit Ramananda Raya to make a meeting arrangement.

CC Madhya 12.41: The King told Ramananda Raya, "Sri Caitanya Mahaprabhu is very, very merciful to you. Therefore please solicit my meeting with Him without fail."

CC Madhya 12.42: The King and Ramananda Raya returned together to Jagannatha-ksetra [Puri], and Sri Ramananda Raya met Sri Caitanya Mahaprabhu.

CC Madhya 12.43: At that time, Ramananda Raya informed Sri Caitanya Mahaprabhu about the ecstatic love of the King. Indeed, as soon as there was some opportunity, he repeatedly informed the Lord about the King.

CC Madhya 12.44: Sri Ramananda Raya was indeed a diplomatic minister for the King. His general behavior was very expert, and simply by describing the King's love for Sri Caitanya Mahaprabhu, he gradually softened the Lord's mind.

CC Madhya 12.45: Maharaja Prataparudra, in great anxiety, could not endure not seeing the Lord; therefore Sri Ramananda Raya, by his diplomacy, arranged a meeting with the Lord for the King.

CC Madhya 12.46: Sri Ramananda Raya frankly requested Sri Caitanya Mahaprabhu, "Please show Your lotus feet to the King at least once."

CC Madhya 12.47: Sri Caitanya Mahaprabhu replied, "My dear Ramananda, you should make this request after duly considering whether it is befitting for a sannyasi to meet a king."

CC Madhya 12.48: "If a mendicant meets a king, this world and the next world are both destroyed for the mendicant. Indeed, what is there to say of the next world? In this world, people will joke if a sannyasi meets a king."

CC Madhya 12.49: Ramananda Raya replied, "My Lord, You are the supreme independent personality. You have nothing to fear from anyone because You are not dependent on anyone."

CC Madhya 12.50: When Ramananda Raya addressed Sri Caitanya Mahaprabhu as the Supreme Personality of Godhead, Caitanya Mahaprabhu objected, saying, "I am not the Supreme Personality of Godhead but an ordinary human being. Therefore I must fear public opinion in three ways — with My body, mind and words."

CC Madhya 12.51: "As soon as the general public finds a little fault in the behavior of a sannyasi, they advertise it like wildfire. A black spot of ink cannot be hidden on a white cloth. It is always very prominent."

CC Madhya 12.52: Ramananda Raya replied, "My dear Lord, You have delivered so many sinful people. This King Prataparudra, the King of Orissa, is actually a servitor of the Lord and Your devotee."

CC Madhya 12.53: Sri Caitanya Mahaprabhu then said, "There may be much milk in a big pot, but if it is contaminated by a drop of liquor, it is untouchable."

CC Madhya 12.54: "The King certainly possesses all good qualities, but simply by taking up the name 'king,' he has infected everything."

CC Madhya 12.55: "But if you are still very eager for the King to meet with Me, please first bring his son to meet Me."

CC Madhya 12.56: "It is indicated in the revealed scriptures that the son represents the father; therefore the son's meeting with Me would be just as good as the King's meeting with Me."

CC Madhya 12.57: Ramananda Raya then went to inform the King about his talks with Sri Caitanya Mahaprabhu, and, following the Lord's orders, brought the King's son to see Him.

CC Madhya 12.58: The prince, just entering upon his youth, was very beautiful. He was blackish in complexion and had large lotus eyes.

CC Madhya 12.59: The prince was dressed in yellow cloth, and there were jeweled ornaments decorating his body. Therefore anyone who saw him would remember Lord Krsna.

CC Madhya 12.60: Seeing the boy, Sri Caitanya Mahaprabhu immediately remembered Krsna. Meeting the boy in ecstatic love, the Lord began to speak.

CC Madhya 12.61: "Here is a great devotee," Sri Caitanya Mahaprabhu said. "Upon seeing him, everyone can remember the Supreme Personality of Godhead, Krsna, son of Maharaja Nanda."

CC Madhya 12.62: Sri Caitanya Mahaprabhu continued, "I have become very much obligated just by seeing this boy." After saying this, the Lord again embraced the prince.

CC Madhya 12.63: As soon as the prince was touched by Lord Sri Caitanya Mahaprabhu, symptoms of ecstatic love immediately manifested themselves in his body. These symptoms

included perspiration, trembling, tears, being stunned and jubilation.

CC Madhya 12.64: The boy began to cry and dance, and he chanted, "Krsna! Krsna!" Upon seeing his bodily symptoms and his chanting and dancing, all the devotees praised him for his great spiritual fortune.

CC Madhya 12.65: At that time, Sri Caitanya Mahaprabhu calmed the youth and ordered him to come there daily to meet Him.

CC Madhya 12.66: Ramananda Raya and the boy then departed from Sri Caitanya Mahaprabhu, and Ramananda took him back to the King's palace. The King was very happy when he heard of his son's activities.

CC Madhya 12.67: Just by embracing his son, the King was filled with ecstatic love, just as if he had touched Sri Caitanya Mahaprabhu directly.

CC Madhya 12.68: From then on, the fortunate prince was one of the most intimate devotees of the Lord.

CC Madhya 12.69: Thus Sri Caitanya Mahaprabhu acted in the society of His pure devotees, performing His pastimes and spreading the sankirtana movement.

CC Madhya 12.70: Some of the prominent devotees like Advaita Acarya used to invite Sri Caitanya Mahaprabhu to take His meals at their homes. The Lord accepted such invitations accompanied by His devotees.

CC Madhya 12.71: In this way, the Lord passed some days in great jubilation. Then the car festival of Lord Jagannatha approached.

CC Madhya 12.72: Sri Caitanya Mahaprabhu first of all called for Kasi Misra, then for the superintendent of the temple, then for Sarvabhauma Bhattacharya.

CC Madhya 12.73: When these three people came before the Lord, He begged them for permission to wash the temple known as Gundica.

CC Madhya 12.74: Upon hearing the Lord's request for permission to wash the Gundica temple, the padicha, the superintendent of the temple, said, "My dear Sir, we are all Your servants. Whatever You desire is our duty to perform.

CC Madhya 12.75: "The King gave a special order for me to do without delay whatever Your Lordship orders.

CC Madhya 12.76: "My dear Lord, washing the temple is not service befitting You. Nonetheless, if You wish to do so, it is to be accepted as one of Your pastimes.

CC Madhya 12.77: "To wash the temple, You need many waterpots and brooms. Therefore order me. I can immediately bring all these things to You."

CC Madhya 12.78: As soon as the superintendent understood the desire of the Lord, he immediately delivered a hundred new waterpots and a hundred brooms for sweeping the temple.

CC Madhya 12.79: The next day, early in the morning, the Lord took His personal associates with Him and, with His own hand, smeared sandalwood pulp on their bodies.

CC Madhya 12.80: He then gave each devotee a broom with His own hand, and taking all of them personally with Him, the Lord went to Gundica.

CC Madhya 12.81: In this way the Lord and His associates went to cleanse the Gundica temple. At first they cleansed the temple with the brooms.

CC Madhya 12.82: The Lord cleansed everything inside the temple very nicely, including the ceiling. He then took up the sitting place [], cleansed it and again put it in its original place.

CC Madhya 12.83: Thus the Lord and His companions cleansed and swept all the temple's buildings, big and small, and finally cleansed the area between the temple and the kirtana hall.

CC Madhya 12.84: Indeed, hundreds of devotees were engaged in cleansing all around the temple, and Sri Caitanya Mahaprabhu was personally carrying out the operation just to instruct others.

CC Madhya 12.85: Sri Caitanya Mahaprabhu washed and cleansed the temple in great jubilation, chanting the holy name of Lord Krsna all the time. Similarly, all the devotees were also chanting and at the same time performing their respective duties.

CC Madhya 12.86: The entire beautiful body of the Lord was covered with dust and dirt. In this way it became transcendently beautiful. At times, when cleansing the temple, the Lord shed tears, and in some places He even cleansed with those tears.

CC Madhya 12.87: After this, the place where the Deity's food was kept [bhoga-mandira] was cleansed. Then the yard was cleansed, and then all the residential quarters, one after the other.

CC Madhya 12.88: After Sri Caitanya Mahaprabhu collected all the straw, dust and grains of sand in one place, He gathered it all in His cloth and threw it outside.

CC Madhya 12.89: Following the example of Sri Caitanya Mahaprabhu, all the devotees, in great jubilation, began to gather straws and dust with their own cloths and throw them outside the temple.

CC Madhya 12.90: The Lord then told the devotees, "I can tell how much you have labored and how well you have cleansed the temple simply by seeing all the straw and dust you have collected outside."

CC Madhya 12.91: Even though all the devotees collected dirt in one pile, the dirt collected by Sri Caitanya Mahaprabhu was much greater.

CC Madhya 12.92: After the inside of the temple was cleansed, the Lord again allotted areas for the devotees to cleanse.

CC Madhya 12.93: The Lord then ordered everyone to cleanse the inside of the temple very perfectly by taking finer dust, straws and grains of sand and throwing them outside.

CC Madhya 12.94: After Sri Caitanya Mahaprabhu and all the Vaisnavas cleansed the temple for the second time, Sri Caitanya Mahaprabhu was very happy to see the cleansing work.

CC Madhya 12.95: While the temple was being swept, about a hundred men stood ready with filled waterpots, and they simply awaited the Lord's order to throw the water from them.

CC Madhya 12.96: As soon as Sri Caitanya Mahaprabhu called for water, all the men immediately brought the hundred waterpots, which were completely filled, and delivered them before the Lord.

CC Madhya 12.97: In this way, Sri Caitanya Mahaprabhu first washed the main temple and then thoroughly washed the ceiling, the walls, the floor, the sitting place [] and everything else within the room.

CC Madhya 12.98: Sri Caitanya Mahaprabhu Himself and His devotees began to throw water onto the ceiling. When this water fell, it washed the walls and floor.

CC Madhya 12.99: Then Sri Caitanya Mahaprabhu began to wash the sitting place of Lord Jagannatha with His own hands, and all the devotees began to bring water to the Lord.

CC Madhya 12.100: All the devotees within the temple began to wash. Each one had a broom in his hand, and in this way they cleansed the temple of the Lord.

CC Madhya 12.101: Someone brought water to pour into the hands of Sri Caitanya Mahaprabhu, and someone poured water on His lotus feet.

CC Madhya 12.102: The water that fell from the lotus feet of Sri Caitanya Mahaprabhu was drunk by someone who hid himself. Someone else begged for that water, and another person was giving that water in charity.

CC Madhya 12.103: After the room was washed, the water was let out through an outlet, and it then flowed and filled the yard outside.

CC Madhya 12.104: The Lord mopped the rooms with His own clothes, and He polished the throne with them also.

CC Madhya 12.105: In this way all the rooms were cleansed with a hundred waterpots. After the rooms had been cleansed, the minds of the devotees were as clean as the rooms.

CC Madhya 12.106: When the temple was cleansed, it was purified, cool and pleasing, just as if the Lord's own pure mind had appeared.

CC Madhya 12.107: Since hundreds of men were engaged in bringing water from the lake, there was no place to stand on the banks. Consequently someone began to draw water from a well.

CC Madhya 12.108: Hundreds of devotees brought water in the pots, and hundreds took the empty pots away to fill them up again.

CC Madhya 12.109: With the exception of Nityananda Prabhu, Advaita Acarya, Svarupa Damodara, Brahmananda Bharati and Paramananda Puri, everyone was engaged in filling the waterpots and bringing them there.

CC Madhya 12.110: Many of the waterpots were broken when people collided with one another, and hundreds of men had to bring new waterpots to fill.

CC Madhya 12.111: Some people were filling the pots, and others were washing the rooms, but everyone was engaged in chanting the holy name of Krsna and Hari.

CC Madhya 12.112: One person begged for a waterpot by chanting the holy names "Krsna,

Krsna," and another delivered a pot while chanting "Krsna, Krsna."

CC Madhya 12.113: Whenever anyone had to speak, he did so by uttering the holy name of Krsna. Consequently, the holy name of Krsna became an indication for everyone who wanted something.

CC Madhya 12.114: As Sri Caitanya Mahaprabhu was vibrating the holy name of Krsna in ecstatic love, He Himself was performing the work of hundreds of men.

CC Madhya 12.115: It appeared as though Sri Caitanya Mahaprabhu were cleansing and washing with a hundred hands. He approached every devotee just to teach him how to work.

CC Madhya 12.116: When He saw someone doing nicely, the Lord praised him, but if He saw that someone was not working to His satisfaction, He immediately chastised that person, not bearing him any grudge.

CC Madhya 12.117: The Lord would say, "You have done well. Please teach this to others so that they may act in the same way."

CC Madhya 12.118: As soon as they heard Sri Caitanya Mahaprabhu say this, everyone became ashamed. Thus the devotees began to work with great attention.

CC Madhya 12.119: They washed the Jagamohana area and then the place where food was kept. All other places were also washed.

CC Madhya 12.120: In this way the meeting place was washed, the entire yard, the raised sitting places, the kitchen and every other room.

CC Madhya 12.121: Thus all places around the temple were thoroughly washed within and without.

CC Madhya 12.122: After everything was thoroughly washed, a Vaisnava from Bengal, who was very intelligent and simple, came and poured water on the lotus feet of the Lord.

CC Madhya 12.123: The Gaudiya Vaisnava then took that water and drank it himself. Seeing that, Sri Caitanya Mahaprabhu felt a little unhappy and was also outwardly angry.

CC Madhya 12.124: Although the Lord was certainly satisfied with him, He became angry externally in order to establish the etiquette of religious principles.

CC Madhya 12.125: The Lord then called for Svarupa Damodara and told him, "Just see the behavior of your Bengali Vaisnava.

CC Madhya 12.126: "This person from Bengal has washed My feet within the temple of the Personality of Godhead. Not only that, but he has drunk the water himself.

CC Madhya 12.127: "I now do not know what My destination is because of this offense. Indeed, your Bengali Vaisnava has greatly implicated Me."

CC Madhya 12.128: At this point Svarupa Damodara Gosvami caught the Gaudiya Vaisnava by the neck and, giving him a little push, ejected him from the Gundica Puri temple and made him stay outside.

CC Madhya 12.129: After Svarupa Damodara Gosvami returned within the temple, he

requested Sri Caitanya Mahaprabhu to excuse that innocent person.

CC Madhya 12.130: After this incident, Sri Caitanya Mahaprabhu was very satisfied. He then asked all of the devotees to sit down in two lines on both sides.

CC Madhya 12.131: The Lord then personally sat down in the middle and picked up all kinds of straw, grains of sand and dirty things.

CC Madhya 12.132: While Sri Caitanya Mahaprabhu was picking up the straws and grains of sand, He said, "I shall gather everyone's collection, and I shall ask whoever has collected less than all the others to pay a fine of sweet cakes and sweet rice."

CC Madhya 12.133: In this way all the quarters of the Gundica temple were completely cleansed and cleared. All quarters were cool and spotless, like one's cleansed and pacified mind.

CC Madhya 12.134: When the water from the different rooms was finally let out through the halls, it appeared as if new rivers were rushing out to meet the waters of the ocean.

CC Madhya 12.135: Outside the gateway of the temple, all the roads were also cleansed, and no one could tell exactly how this was done.

CC Madhya 12.136: Sri Caitanya Mahaprabhu also cleansed the Nr temple inside and outside. Finally, He rested a few minutes and then began dancing.

CC Madhya 12.137: All around Sri Caitanya Mahaprabhu all the devotees performed congregational chanting. The Lord, just like a maddened lion, danced in the middle.

CC Madhya 12.138: As usual, when Caitanya Mahaprabhu danced, there were perspiration, trembling, fading, tears, jubilation and roaring. Indeed, the tears from His eyes washed His body and those before Him.

CC Madhya 12.139: In this way Sri Caitanya Mahaprabhu washed the bodies of all the devotees with the tears from His eyes. The tears poured like the rains in the month of Sravana.

CC Madhya 12.140: The sky was filled with the great and loud chanting of sankirtana, and the earth shook from the jumping and dancing of Lord Caitanya Mahaprabhu.

CC Madhya 12.141: Sri Caitanya Mahaprabhu always liked the loud chanting of Svarupa Damodara. Therefore when Svarupa Damodara sang, Sri Caitanya Mahaprabhu danced and jumped high in jubilation.

CC Madhya 12.142: The Lord thus chanted and danced for some time. Finally, understanding the circumstances, He stopped.

CC Madhya 12.143: Sri Caitanya Mahaprabhu then ordered Sri Gopala, the son of Advaita Acarya, to dance.

CC Madhya 12.144: While dancing in ecstatic love, Sri Gopala fainted and fell to the ground unconscious.

CC Madhya 12.145: When Sri Gopala fainted, Advaita Acarya hastily took him upon His lap. Seeing that he was not breathing, He became very much agitated.

CC Madhya 12.146: Advaita Acarya and others began to chant the holy name of Lord Nr and

sprinkle water. The roaring of the chant was so great that it seemed to shake the entire universe.

CC Madhya 12.147: When the boy did not regain consciousness after some time, Advaita Acarya and the other devotees began to cry.

CC Madhya 12.148: Then Sri Caitanya Mahaprabhu placed His hand on the chest of Sri Gopala and said loudly, "Gopala, stand up."

CC Madhya 12.149: As soon as Gopala heard the voice of Sri Caitanya Mahaprabhu, he immediately came to his senses. All the devotees then began to dance, chanting the holy name of Hari.

CC Madhya 12.150: This incident has been described in detail by Vrndavana dasa Thakura. Therefore I have described it only in brief.

CC Madhya 12.151: After taking rest, Sri Caitanya Mahaprabhu and all the devotees departed to take their baths.

CC Madhya 12.152: After bathing, the Lord stood on the bank of the lake and put on dry garments. After offering obeisances to Lord Nityananda in the garden.

CC Madhya 12.153: In the garden, Sri Caitanya Mahaprabhu sat down with the other devotees. Vaninatha Raya then came and brought all kinds of maha-prasadam.

CC Madhya 12.154-155: Kasi Misra and Tulasi, the superintendent of the temple, brought as much prasadam as five hundred men could eat. Seeing the large quantity of prasadam, which consisted of rice, cakes, sweet rice and a variety of vegetables, Sri Caitanya Mahaprabhu was very satisfied.

CC Madhya 12.156: Among the devotees present with Sri Caitanya Mahaprabhu were Paramananda Puri, Brahmananda Bharati, Advaita Acarya and Nityananda Prabhu.

CC Madhya 12.157: Acaryaratna, Acaryanidhi, Srivasa Thakura, Gadadhara Pandita, Sankara, Nandanacarya, Raghava Pandita and Vakresvara were also present.

CC Madhya 12.158: Receiving the permission of the Lord, Sarvabhauma Bhattacharya sat down. Sri Caitanya Mahaprabhu and all His devotees sat on raised wooden seats.

CC Madhya 12.159: In this way all the devotees sat down to take their lunch in consecutive lines, one beside the other.

CC Madhya 12.160: Sri Caitanya Mahaprabhu was repeatedly calling, "Haridasa, Haridasa," and at that time Haridasa, standing at a distance, spoke as follows.

CC Madhya 12.161: Haridasa Thakura said, "Let Lord Sri Caitanya Mahaprabhu take His lunch with the devotees. Since I am abominable, I cannot sit down among you."

CC Madhya 12.162: "Govinda will give me prasadam later, outside the door." Understanding his mind, Sri Caitanya Mahaprabhu did not call him again.

CC Madhya 12.163-164: Svarupa Damodara Gosvami, Jagadananda, Damodara Pandita, Kasisvara, Gopinatha, Vaninatha and Sankara distributed prasadam, and the devotees chanted

the holy names at intervals.

CC Madhya 12.165: Lord Sri Krsna had previously taken His lunch in the forest, and that very pastime was remembered by Sri Caitanya Mahaprabhu.

CC Madhya 12.166: Just by remembering the pastimes of Lord Sri Krsna, Sri Caitanya Mahaprabhu was agitated by ecstatic love. But considering the time and circumstance, He remained somewhat patient.

CC Madhya 12.167: Sri Caitanya Mahaprabhu said, "You can give Me the ordinary vegetable known as laphra-vyañjana, and you may deliver to all the devotees better preparations like cakes, sweet rice and amṛta-gutika."

CC Madhya 12.168: Since Lord Sri Caitanya Mahaprabhu is omniscient, He knew what types of preparations each person liked. He therefore had Svarupa Damodara deliver these preparations to each devotee to his full satisfaction.

CC Madhya 12.169: Jagadananda went to distribute prasadam, and suddenly he placed all the first-class preparations on the plate of Sri Caitanya Mahaprabhu.

CC Madhya 12.170: When such nice prasadam was put on the plate of Sri Caitanya Mahaprabhu, the Lord was outwardly very angry. Nonetheless, when the preparations were placed on His plate sometimes by tricks and sometimes by force, the Lord was satisfied.

CC Madhya 12.171: When the food was thus delivered, Sri Caitanya Mahaprabhu looked at it for some time. Being afraid of Jagadananda, He finally ate something.

CC Madhya 12.172: The Lord knew that if He did not eat the food offered by Jagadananda, Jagadananda would certainly fast. Being afraid of this, Lord Sri Caitanya Mahaprabhu ate some of the prasadam he offered.

CC Madhya 12.173: Svarupa Damodara Gosvami then brought some excellent sweetmeats and, standing before the Lord, offered them to Him.

CC Madhya 12.174: Svarupa Damodara Gosvami then said, "Just take a little of this maha-prasadam, and see how it is that Lord Jagannatha has accepted it."

CC Madhya 12.175: Upon saying this, Svarupa Damodara Gosvami placed some food before the Lord, and the Lord, out of affection, ate it.

CC Madhya 12.176: Svarupa Damodara and Jagadananda again and again offered the Lord some food. Thus they behaved affectionately with the Lord. This was very, very uncommon.

CC Madhya 12.177: The Lord made Sarvabhauma Bhattacharya sit on His left side, and when Sarvabhauma saw the behavior of Svarupa Damodara and Jagadananda, he smiled.

CC Madhya 12.178: Lord Sri Caitanya Mahaprabhu also wanted to offer Sarvabhauma Bhattacharya first-class food; therefore, out of affection, He had the servers put first-class food on his plate again and again.

CC Madhya 12.179: Gopinatha Acarya also brought first-class food and offered it to Sarvabhauma Bhattacharya while speaking sweet words.

CC Madhya 12.180: After serving the Bhattacharya with first-class prasadam, Gopinatha Acarya

said, "Just consider what the Bhattacharya's previous mundane behavior was! Just consider how at present he is enjoying transcendental bliss!"

CC Madhya 12.181: Sarvabhauma Bhattacharya replied to Gopinatha Acarya, "I was simply a less intelligent logician. But by your grace I have received this opulence of perfection.

CC Madhya 12.182: "But for Sri Caitanya Mahaprabhu," Sarvabhauma Bhattacharya continued, "who is so merciful? He has converted a crow into a Garuda. Who could be so merciful?"

CC Madhya 12.183: "In the association of the jackals known as logicians, I simply continued to bark a resounding 'bheu bheu.' Now, from the same mouth I am chanting the holy names 'Krsna' and 'Hari.'

CC Madhya 12.184: "Whereas I once associated with the disciples of logic, all nondevotees, I am now merged in the waves of the nectarean ocean of the association of devotees."

CC Madhya 12.185: Sri Caitanya Mahaprabhu said to Sarvabhauma Bhattacharya, "From your previous birth you have been in Krsna consciousness. Thus you love Krsna so much that simply by your association we are all developing Krsna consciousness."

CC Madhya 12.186: Thus there is no one within these three worlds — save for Sri Caitanya Mahaprabhu — who is always so willing to increase the glories of the devotees and give them satisfaction.

CC Madhya 12.187: Sri Caitanya Mahaprabhu then took all the remnants of food offered to Jagannatha, such as cakes and sweet rice, and distributed them to all the other devotees, calling them individually.

CC Madhya 12.188: Sri Advaita Acarya and Nityananda Prabhu sat side by side, and when prasadam was being distributed They engaged in a type of mock fighting.

CC Madhya 12.189: First Advaita Acarya said, "I am sitting in line with an unknown mendicant, and because I am eating with Him, I do not know what kind of destination is awaiting Me.

CC Madhya 12.190: "Sri Caitanya Mahaprabhu is in the renounced order of life. Consequently He does not recognize discrepancies. As a matter of fact, a sannyasi is not affected by eating food from anywhere and everywhere.

CC Madhya 12.191: "According to the sastras, there is no discrepancy in a sannyasi's eating at another's house. But for a householder brahmana, this kind of eating is faulty.

CC Madhya 12.192: "It is not proper for householders to dine with those whose previous birth, family, character and behavior are unknown."

CC Madhya 12.193: Nityananda Prabhu immediately refuted Srila Advaita Acarya, saying, "You are a teacher of impersonal monism, and the monistic conclusion is a great hindrance to progressive, pure devotional service.

CC Madhya 12.194: "One who participates in Your impersonal monistic philosophy does not accept anything but the one Brahman."

CC Madhya 12.195: Nityananda Prabhu continued, "You are such a monist! And now I am eating beside You. I do not know how My mind will be affected in this way."

CC Madhya 12.196: Thus They both went on talking and praising one another, although Their praise appeared negative, for it appeared as if They exchanged ill names.

CC Madhya 12.197: Thereafter, calling all the Vaisnavas, Sri Caitanya Mahaprabhu distributed maha-prasadam as if sprinkling nectar. At that time the mock fight between Advaita Acarya and Nityananda Prabhu became more and more delicious.

CC Madhya 12.198: After taking their lunch, all the Vaisnavas stood up and chanted the holy name of Hari, and the resounding noise filled all the upper and lower planetary systems.

CC Madhya 12.199: After this, Sri Caitanya Mahaprabhu offered flower garlands and sandalwood pulp to all His devoted personal associates.

CC Madhya 12.200: The seven persons headed by Svarupa Damodara who were engaged in distributing prasadam to others then took their meals within the room.

CC Madhya 12.201: Govinda saved some remnants of food left by Sri Caitanya Mahaprabhu and kept them carefully. Later, one portion of these remnants was delivered to Haridasa Thakura.

CC Madhya 12.202: The remnants of food left by Sri Caitanya Mahaprabhu were later distributed among devotees who begged for them, and finally Govinda personally took the last remnants.

CC Madhya 12.203: The fully independent Supreme Personality of Godhead performs various types of pastimes. The pastime of washing and cleansing the Gundica temple is but one of them.

CC Madhya 12.204: The next day marked the performance of the festival of Netrotsava. This great festival was the life and soul of the devotees.

CC Madhya 12.205: Everyone was unhappy for a fortnight because they could not see the Deity of Lord Jagannatha. Upon seeing the Lord at the festival, the devotees were very happy.

CC Madhya 12.206: On this occasion, greatly happy, Sri Caitanya Mahaprabhu took all the devotees with Him and visited the Lord in the temple.

CC Madhya 12.207: When Sri Caitanya Mahaprabhu went to visit the temple, Kasisvara walked in front, checking the crowds of people, and Govinda walked in the rear, bringing the sannyasi's pitcher filled with water.

CC Madhya 12.208: When Sri Caitanya Mahaprabhu went toward the temple, Paramananda Puri and Brahmananda Bharati walked in front of Him, and at His two sides walked Svarupa Damodara and Advaita Acarya.

CC Madhya 12.209: With great eagerness all the other devotees followed them into the temple of Lord Jagannatha.

CC Madhya 12.210: Out of great eagerness to see the Lord, they all neglected the regulative principles and, just to see the Lord's face, went to the place where the food was offered.

CC Madhya 12.211: Sri Caitanya Mahaprabhu was very thirsty to see the Lord, and His eyes became like two bumblebees drinking the honey from the lotuslike eyes of Lord Jagannatha, who is Krsna Himself.

CC Madhya 12.212: The eyes of Lord Jagannatha conquered the beauty of blossoming lotus flowers, and His neck was as lustrous as a mirror made of sapphires.

CC Madhya 12.213: The chin of the Lord, tinged with buff color, conquered the beauty of the bandhuli flower. This increased the beauty of His mild smiling, which was like lustrous waves of nectar.

CC Madhya 12.214: The luster of His beautiful face increased at every moment, and the eyes of hundreds and thousands of devotees drank its honey like bumblebees.

CC Madhya 12.215: As their eyes began to drink the nectarean honey of His lotus face, their thirst increased. Thus their eyes did not leave Him.

CC Madhya 12.216: Thus Sri Caitanya Mahaprabhu and His devotees enjoyed transcendental bliss upon seeing the face of Jagannatha. This continued to midday.

CC Madhya 12.217: As usual, there were transcendental blissful symptoms in Caitanya Mahaprabhu's body. He perspired and trembled, and a constant flow of tears fell from His eyes. But the Lord checked these tears so they would not disturb His seeing the face of the Lord.

CC Madhya 12.218: Their looking at the face of Lord Jagannatha was interrupted only when He was offered food. Afterwards they would again look upon His face. When the food was being offered to the Lord, Sri Caitanya Mahaprabhu performed His kirtana.

CC Madhya 12.219: Feeling such great pleasure upon seeing the face of Lord Jagannatha, Sri Caitanya Mahaprabhu forgot everything. The devotees, however, took Him to His lunch at noontime.

CC Madhya 12.220: Knowing that the car festival would take place in the morning, all the servants of Lord Jagannatha were doubling their offerings of food. I have briefly described the pastimes of the Lord in washing and cleansing the Gundica temple. By seeing or hearing these pastimes, even sinful men can awaken their Krsna consciousness.

CC Madhya 12.222: Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Madhya 13 Summary

CC Madhya 13.1: May the Supreme Personality of Godhead, Sri Krsna Caitanya, who danced in front of the car of Sri Jagannatha, be all glorified! By seeing His dancing, not only was the whole universe held in wonder, but Lord Jagannatha Himself became very much astonished.

CC Madhya 13.2: All glories to Sri Krsna Caitanya and Prabhu Nityananda! All glories to Advaitacandra! And all glories to the devotees of Lord Sri Caitanya Mahaprabhu!

CC Madhya 13.3: All glories to the listeners of Sri Caitanya-caritamrta! Please hear the description of the dancing of Lord Caitanya Mahaprabhu at the Ratha-yatra festival. His dancing is very enchanting. Please hear of it with great attention.

CC Madhya 13.4: The next day, Sri Caitanya Mahaprabhu and His personal associates got up in the dark and attentively took their early-morning baths.

CC Madhya 13.5: Sri Caitanya Mahaprabhu and His personal associates then went to see the ceremony of Pandu-vijaya. During this ceremony, Lord Jagannatha leaves His throne and gets up onto the car.

CC Madhya 13.6: King Prataparudra in person, as well as his entourage, allowed the Pandu-vijaya ceremony to be seen by all the associates of Sri Caitanya Mahaprabhu.

CC Madhya 13.7: Sri Caitanya Mahaprabhu and His prominent devotees — Advaita Acarya, Nityananda Prabhu and others — were very happy to observe how Lord Jagannatha began the Ratha-yatra.

CC Madhya 13.8: The very strongly built dayitas [carriers of the Jagannatha Deity] were as powerful as drunken elephants. They manually carried Lord Jagannatha from the throne to the car.

CC Madhya 13.9: While carrying the Deity of Lord Jagannatha, some of the dayitas took hold of the shoulders of the Lord, and some caught His lotus feet.

CC Madhya 13.10: The Lord Jagannatha Deity was bound at the waist by a strong, thick rope made of silk. From two sides the dayitas caught hold of this rope and raised the Deity.

CC Madhya 13.11: Strong, puffed-up cotton pads called tulis were spread out from the throne to the car, and the heavy Deity of Lord Jagannatha was carried from one pillowlike pad to the next by the dayitas.

CC Madhya 13.12: While the dayitas carried the heavy Jagannatha Deity from one pad to the next, some of the pads broke, and the cotton contents floated into the air. When they broke, they made a heavy cracking sound.

CC Madhya 13.13: Lord Jagannatha is the maintainer of the whole universe. Who can carry Him from one place to another? The Lord moves by His personal will just to perform His pastimes.

CC Madhya 13.14: While the Lord was transported from the throne to the car, tumultuous sounds were made on various musical instruments. Sri Caitanya Mahaprabhu was chanting "Manima! Manima!" but He could not be heard.

CC Madhya 13.15: While the Lord was being carried from the throne to the car, King Prataparudra personally engaged in the Lord's service by cleansing the road with a broom that had a golden handle.

CC Madhya 13.16: The King sprinkled the road with sandalwood-scented water. Although he was the owner of the royal throne, he engaged in menial service for the sake of Lord Jagannatha.

CC Madhya 13.17: Although the King was the most exalted respectable person, still he accepted menial service for the Lord; he therefore became a suitable candidate for receiving the Lord's mercy.

CC Madhya 13.18: Upon seeing the King engaged in such menial service, Caitanya Mahaprabhu became very happy. Simply by rendering this service, the King received the mercy of the Lord.

CC Madhya 13.19: Everyone was astonished to see the decorations on the Ratha car. The car appeared to be newly made of gold, and it was as high as Mount Sumeru.

CC Madhya 13.20: The decorations included bright mirrors and hundreds and hundreds of camaras [white whisks made of yak tails]. On top of the car were a neat and clean canopy and a very beautiful flag.

CC Madhya 13.21: The car was also decorated with silken cloth and various pictures. Many brass bells, gongs and ankle bells rang.

CC Madhya 13.22: For the pastimes of the Ratha-yatra ceremony, Lord Jagannatha got aboard one car, and His sister, Subhadra, and elder brother, Balarama, got aboard two other cars.

CC Madhya 13.23: For fifteen days the Lord had remained in a secluded place with the supreme goddess of fortune and had performed His pastimes with her.

CC Madhya 13.24: Having taken permission from the goddess of fortune, the Lord came out to ride on the Ratha car and perform His pastimes for the pleasure of the devotees.

CC Madhya 13.25: The fine, white sand spread all over the path resembled the bank of the Yamuna, and the small gardens on both sides looked just like those in Vrndavana.

CC Madhya 13.26: As Lord Jagannatha rode in His car and saw the beauty on both sides, His mind was filled with pleasure.

CC Madhya 13.27: The pullers of the car were known as gaudas, and they pulled with great pleasure. However, the car sometimes went very fast and sometimes very slow.

CC Madhya 13.28: Sometimes the car would stand still and not move, even though it was pulled very vigorously. The chariot therefore moved by the will of the Lord, not by the strength of any ordinary person.

CC Madhya 13.29: As the car stood still, Sri Caitanya Mahaprabhu gathered all His devotees

and, with His own hand, decorated them with flower garlands and sandalwood pulp.

CC Madhya 13.30: Paramananda Puri and Brahmananda Bharati were both personally given garlands and sandalwood pulp from the very hands of Sri Caitanya Mahaprabhu. This increased their transcendental pleasure.

CC Madhya 13.31: Similarly, when Advaita Acarya and Nityananda Prabhu felt the touch of the transcendental hand of Sri Caitanya Mahaprabhu, They were very pleased.

CC Madhya 13.32: The Lord also gave garlands and sandalwood pulp to the performers of sankirtana. The two chief performers were Svarupa Damodara and Srivasa Thakura.

CC Madhya 13.33: There were altogether four parties of kirtana performers, comprising twenty-four chanters. In each party there were also two mrdanga players, making an additional eight persons.

CC Madhya 13.34: When the four parties were formed, Sri Caitanya Mahaprabhu, after some consideration, divided the chanters.

CC Madhya 13.35: Sri Caitanya Mahaprabhu ordered Nityananda Prabhu, Advaita Acarya, Haridasa Thakura and Vakresvara Pandita to dance in each of the four respective parties.

CC Madhya 13.36: Svarupa Damodara was chosen as the leader of the first party and was given five assistants to respond to his chanting.

CC Madhya 13.37: The five who responded to the singing of Svarupa Damodara were Damodara Pandita, Narayana, Govinda Datta, Raghava Pandita and Sri Govindananda.

CC Madhya 13.38: Advaita Acarya Prabhu was ordered to dance in the first group. The Lord then formed another group with Srivasa Thakura as the chief man.

CC Madhya 13.39: The five singers who responded to the singing of Srivasa Thakura were Gangadasa, Haridasa, Sriman, Subhananda and Sri Rama Pandita. Sri Nityananda Prabhu was appointed as a dancer.

CC Madhya 13.40: Another group was formed consisting of Vasudeva, Gopinatha and Murari. All these were responsive singers, and Mukunda was the chief singer.

CC Madhya 13.41: Another two persons, Srikanta and Vallabha Sena, joined as responsive singers. In this group, the senior Haridasa [Haridasa Thakura] was the dancer.

CC Madhya 13.42: The Lord formed another group, appointing Govinda Ghosa as leader. In this group the younger Haridasa, Visnudasa and Raghava were the responding singers.

CC Madhya 13.43: Two brothers named Madhava Ghosa and Vasudeva Ghosa also joined this group as responsive singers. Vakresvara Pandita was the dancer.

CC Madhya 13.44: There was a sankirtana party from the village known as Kulina-grama, and Ramananda and Satyaraja were appointed the dancers in this group.

CC Madhya 13.45: There was another party that came from Santipura and was formed by Advaita Acarya. Acyutananda was the dancer, and the rest of the men were singers.

CC Madhya 13.46: Another party was formed by the people of Khanda. These people were

singing in a different place. In that group, Narahari Prabhu and Raghunandana were dancing.

CC Madhya 13.47: Four parties chanted and danced in front of Lord Jagannatha, and on either side was another party. Yet another was at the rear.

CC Madhya 13.48: There were altogether seven parties of sankirtana, and in each party two men were beating drums. Thus fourteen drums were being played at once. The sound was tumultuous, and all the devotees became mad.

CC Madhya 13.49: All the Vaisnavas came together like an assembly of clouds. As the devotees chanted the holy names in great ecstasy, tears fell from their eyes like rain.

CC Madhya 13.50: When the sankirtana resounded, it filled the three worlds. Indeed, no one could hear any sounds or musical instruments other than the sankirtana.

CC Madhya 13.51: Lord Caitanya Mahaprabhu wandered through all seven groups chanting the holy name, "Hari, Hari!" Raising His arms, He shouted, "All glories to Lord Jagannatha!"

CC Madhya 13.52: Lord Caitanya Mahaprabhu then exhibited another mystic power by performing pastimes simultaneously in all seven groups.

CC Madhya 13.53: Everyone said, "Lord Caitanya Mahaprabhu is present in my group. Indeed, He does not go anywhere else. He is bestowing His mercy upon us."

CC Madhya 13.54: Actually, no one could see the inconceivable potency of the Lord. Only the most confidential devotees, those in pure, unalloyed devotional service, could understand.

CC Madhya 13.55: Lord Jagannatha was very much pleased by the sankirtana, and He brought His car to a standstill just to see the performance.

CC Madhya 13.56: King Prataparudra was also astonished to see the sankirtana. He became inactive and was converted to ecstatic love of Krsna.

CC Madhya 13.57: When the King informed Kasi Misra of the glories of the Lord, Kasi Misra replied, "O King, your fortune has no limit!"

CC Madhya 13.58: The King and Sarvabhauma Bhattacharya were both aware of the Lord's activities, but no one else could see the tricks of Lord Caitanya Mahaprabhu.

CC Madhya 13.59: Only a person who has received the mercy of the Lord can understand. Without the Lord's mercy, even the demigods, headed by Lord Brahma, cannot understand.

CC Madhya 13.60: Sri Caitanya Mahaprabhu had been very satisfied to see the King accept the menial task of sweeping the street, and for this humility the King received the mercy of Sri Caitanya Mahaprabhu. He could therefore observe the mystery of Sri Caitanya Mahaprabhu's activities.

CC Madhya 13.61: Although the King had been refused an interview, he was indirectly bestowed causeless mercy. Who can understand the internal potency of Sri Caitanya Mahaprabhu?

CC Madhya 13.62: When the two great personalities Sarvabhauma Bhattacharya and Kasi Misra saw Caitanya Mahaprabhu's causeless mercy upon the King, they were astonished.

CC Madhya 13.63: Lord Sri Caitanya Mahaprabhu performed His pastimes for some time in this way. He personally sang and induced His personal associates to dance.

CC Madhya 13.64: According to His need, the Lord sometimes exhibited one form and sometimes many. This was being executed by His internal potency.

CC Madhya 13.65: Indeed, the Personality of Godhead forgot Himself in the course of His transcendental pastimes, but His internal potency [lila-sakti], knowing the intentions of the Lord, made all arrangements.

CC Madhya 13.66: Just as Lord Sri Krsna formerly performed the rasa-lila dance and other pastimes at Vrndavana, Lord Sri Caitanya Mahaprabhu performed uncommon pastimes moment after moment.

CC Madhya 13.67: Sri Caitanya Mahaprabhu's dancing before the Ratha-yatra car could be perceived only by pure devotees. Others could not understand. Descriptions of Lord Krsna's uncommon dancing can be found in the revealed scripture Srimad-Bhagavatam.

CC Madhya 13.68: In this way Sri Caitanya Mahaprabhu danced in great jubilation and inundated all the people with waves of ecstatic love.

CC Madhya 13.69: Thus Lord Jagannatha mounted His car, and Lord Sri Caitanya Mahaprabhu inspired all His devotees to dance in front of it.

CC Madhya 13.70: Now please hear about Lord Jagannatha's going to the Gundica temple while Sri Caitanya Mahaprabhu danced before the Ratha car.

CC Madhya 13.71: The Lord performed kirtana for some time and, through His own endeavor, inspired all the devotees to dance.

CC Madhya 13.72: When the Lord Himself wanted to dance, all seven groups combined together.

CC Madhya 13.73: The Lord's devotees — including Srivasa, Ramai, Raghu, Govinda, Mukunda, Haridasa, Govindananda, Madhava and Govinda — all combined together.

CC Madhya 13.74: When Sri Caitanya Mahaprabhu desired to jump high while dancing, He placed these nine people in the charge of Svarupa Damodara.

CC Madhya 13.75: These devotees [Svarupa Damodara and the devotees in his charge] sang along with the Lord, and they also ran beside Him. All the other groups of men also sang.

CC Madhya 13.76: Offering obeisances to the Lord with folded hands, Sri Caitanya Mahaprabhu raised His face toward Jagannatha and prayed as follows.

CC Madhya 13.77: "'Let me offer my respectful obeisances unto Lord Krsna, who is the worshipable Deity for all brahminical men, who is the well-wisher of cows and brahmanas, and who is always benefiting the whole world. I offer my repeated obeisances to the Personality of Godhead, known as Krsna and Govinda.'

CC Madhya 13.78: "'All glories unto the Supreme Personality of Godhead, who is known as the son of Devaki! All glories to the Supreme Personality of Godhead, who is known as the light of the dynasty of Vrsni! All glories to the Supreme Personality of Godhead, whose bodily luster is like that of a new cloud, and whose body is as soft as a lotus flower! All glories to the Supreme

Personality of Godhead, who appeared on this planet to deliver the world from the burden of demons, and who can offer liberation to everyone!'

CC Madhya 13.79: "'Lord Sri Krsna is He who is known as jana-nivasa, the ultimate resort of all living entities, and who is also known as Devaki-nandana or Yasoda-nandana, the son of Devaki and Yasoda. He is the guide of the Yadu dynasty, and with His mighty arms He kills everything inauspicious, as well as every man who is impious. By His presence He destroys all things inauspicious for all living entities, moving and inert. His blissful smiling face always increases the lusty desires of the gopis of Vrndavana. May He be all-glorious and happy!'

CC Madhya 13.80: "'I am not a brahmana, I am not a ksatriya, I am not a vaisya or a sudra. Nor am I a brahmacari, a householder, a vanaprastha or a sannyasi. I identify Myself only as the servant of the servant of the servant of the lotus feet of Lord Sri Krsna, the maintainer of the gopis. He is like an ocean of nectar, and He is the cause of universal transcendental bliss. He is always existing with brilliance.'"

CC Madhya 13.81: Having recited all these verses from scripture, the Lord again offered His obeisances, and all the devotees, with folded hands, also offered prayers to the Supreme Personality of Godhead.

CC Madhya 13.82: When Sri Caitanya Mahaprabhu danced and jumped high, roaring like thunder and moving in a circle like a wheel, He appeared like a circling firebrand.

CC Madhya 13.83: Wherever Sri Caitanya Mahaprabhu stepped while dancing, the whole earth, with its hills and seas, appeared to tilt.

CC Madhya 13.84: When Caitanya Mahaprabhu danced, He displayed various blissful transcendental changes in His body. Sometimes He appeared as though stunned. Sometimes the hairs of His body stood on end. Sometimes He perspired, cried, trembled and changed color, and sometimes He exhibited symptoms of helplessness, pride, exuberance and humility.

CC Madhya 13.85: When Sri Caitanya Mahaprabhu fell down with a crash while dancing, He would roll on the ground. At such times it appeared that a golden mountain was rolling on the ground.

CC Madhya 13.86: Nityananda Prabhu would stretch out His two hands and try to catch the Lord when He was running here and there.

CC Madhya 13.87: Advaita Acarya would walk behind the Lord and loudly chant "Haribol! Haribol!" again and again.

CC Madhya 13.88: Just to check the crowds from coming too near the Lord, the devotees formed three circles. The first circle was guided by Nityananda Prabhu, who is Balarama Himself, the possessor of great strength.

CC Madhya 13.89: All the devotees headed by Kasisvara and Govinda linked hands and formed a second circle around the Lord.

CC Madhya 13.90: Maharaja Prataparudra and his personal assistants formed a third circle around the two inner circles just to check the crowds from coming too near.

CC Madhya 13.91: With his hands on the shoulders of Haricandana, King Prataparudra could see Lord Caitanya Mahaprabhu dancing, and the King felt great ecstasy.

CC Madhya 13.92: While the King beheld the dancing, Srivasa Thakura, standing in front of

him, became ecstatic as he saw the dancing of Sri Caitanya Mahaprabhu.

CC Madhya 13.93: Seeing Srivasa Thakura standing before the King, Haricandana touched Srivasa with his hand and requested him to step aside.

CC Madhya 13.94: Absorbed in watching Sri Caitanya Mahaprabhu dance, Srivasa Thakura could not understand why he was being touched and pushed. After he was pushed again and again, he became angry.

CC Madhya 13.95: Srivasa Thakura slapped Haricandana to stop him from pushing him. In turn, this made Haricandana angry.

CC Madhya 13.96: As the angered Haricandana was about to speak to Srivasa Thakura, Prataparudra Maharaja personally stopped him.

CC Madhya 13.97: King Prataparudra said, "You are very fortunate, for you have been graced by the touch of Srivasa Thakura. I am not so fortunate. You should feel obliged to him."

CC Madhya 13.98: Everyone was astonished by the dancing of Caitanya Mahaprabhu, and even Lord Jagannatha became extremely happy to see Him.

CC Madhya 13.99: The car came to a complete standstill and remained immobile while Lord Jagannatha, with unblinking eyes, watched the dancing of Sri Caitanya Mahaprabhu.

CC Madhya 13.100: The goddess of fortune, Subhadra, and Lord Balarama both felt great happiness and ecstasy within their hearts. Indeed, they were seen smiling at the dancing.

CC Madhya 13.101: When Caitanya Mahaprabhu danced and jumped high, eight wonderful transformations indicative of divine ecstasy were seen in His body. All these symptoms were visible simultaneously.

CC Madhya 13.102: His skin erupted with goose pimples, and the hairs of His body stood on end. His body resembled the simuli [silk cotton tree], all covered with thorns.

CC Madhya 13.103: Indeed, the people became afraid just to see His teeth chatter, and they even thought that His teeth would fall out.

CC Madhya 13.104: Sri Caitanya Mahaprabhu's whole body flowed with perspiration and at the same time oozed blood. He made the sounds "jaja gaga, jaja gaga" in a voice choked with ecstasy.

CC Madhya 13.105: Tears came forcefully from the eyes of the Lord, as if from a syringe, and all the people surrounding Him became wet.

CC Madhya 13.106: Everyone saw the complexion of His body change from white to pink, so that His luster resembled that of the mallika flower.

CC Madhya 13.107: Sometimes He appeared stunned, and sometimes He rolled on the ground. Indeed, sometimes His legs and hands became as hard as dry wood, and He did not move.

CC Madhya 13.108: When the Lord fell to the ground, sometimes His breathing almost stopped. When the devotees saw this, their lives also became very feeble.

CC Madhya 13.109: Water flowed from His eyes and sometimes through His nostrils, and foam fell from His mouth. These flowings appeared to be torrents of nectar descending from the moon.

CC Madhya 13.110: The foam that fell from the mouth of Sri Caitanya Mahaprabhu was taken and drunk by Subhananda because he was very fortunate and expert in relishing the mellow of ecstatic love of Krsna.

CC Madhya 13.111: After Sri Caitanya Mahaprabhu had performed His devastating dance for some time, His mind entered into a mood of ecstatic love.

CC Madhya 13.112: After abandoning the dancing, the Lord ordered Svarupa Damodara to sing. Understanding His mind, Svarupa Damodara began to sing as follows.

CC Madhya 13.113: "Now I have gained the Lord of My life, in the absence of whom I was being burned by Cupid and was withering away."

CC Madhya 13.114: When this refrain was loudly sung by Svarupa Damodara, Sri Caitanya Mahaprabhu again began rhythmically dancing in transcendental bliss.

CC Madhya 13.115: The car of Lord Jagannatha began to move slowly while the son of mother Saci went ahead and danced in front.

CC Madhya 13.116: While dancing and singing, all the devotees in front of Lord Jagannatha kept their eyes on Him. Caitanya Mahaprabhu then went to the end of the procession with the sankirtana performers.

CC Madhya 13.117: His eyes and mind fully absorbed in Lord Jagannatha, Caitanya Mahaprabhu began to play the drama of the song with His two arms.

CC Madhya 13.118: When Caitanya Mahaprabhu was dramatically enacting the song, He would sometimes fall behind in the procession. At such times, Lord Jagannatha would come to a standstill. When Caitanya Mahaprabhu again went forward, Lord Jagannatha's car would slowly start again.

CC Madhya 13.119: Thus there was a sort of competition between Caitanya Mahaprabhu and Lord Jagannatha in seeing who would lead, but Caitanya Mahaprabhu was so strong that He made Lord Jagannatha wait in His car.

CC Madhya 13.120: While Sri Caitanya Mahaprabhu was dancing, His ecstasy changed. Raising His two arms, He began to recite the following verse in a loud voice.

CC Madhya 13.121: "That very personality who stole away my heart during my youth is now again my master. These are the same moonlit nights of the month of Caitra. The same fragrance of malati flowers is there, and the same sweet breezes are blowing from the kadamba forest. In our intimate relationship, I am also the same lover, yet still my mind is not happy here. I am eager to go back to that place on the bank of the Reva under the Vetasi tree. That is my desire."

CC Madhya 13.122: This verse was recited by Sri Caitanya Mahaprabhu again and again. But for Svarupa Damodara, no one could understand its meaning.

CC Madhya 13.123: I have already explained this verse. Now I shall simply describe it in brief.

CC Madhya 13.124: Formerly, all the gopis of Vrndavana were very pleased when they met with Krsna in the holy place Kuruksetra.

CC Madhya 13.125: Similarly, after seeing Lord Jagannatha, Sri Caitanya Mahaprabhu awoke with the ecstasy of the gopis. Being absorbed in this ecstasy, He asked Svarupa Damodara to sing the refrain.

CC Madhya 13.126: Sri Caitanya Mahaprabhu spoke thus to Lord Jagannatha: "You are the same Krsna, and I am the same Radharani. We are meeting again in the same way that We met in the beginning of Our lives.

CC Madhya 13.127: "Although We are both the same, My mind is still attracted to Vrndavana-dhama. I wish that You will please again appear with Your lotus feet in Vrndavana.

CC Madhya 13.128: "In Kuruksetra there are crowds of people, elephants and horses, and also the rattling of chariots. But in Vrndavana there are flower gardens, and the humming of the bees and chirping of the birds can be heard.

CC Madhya 13.129: "Here at Kuruksetra You are dressed like a royal prince, accompanied by great warriors, but in Vrndavana You appeared just like an ordinary cowherd boy, accompanied only by Your beautiful flute.

CC Madhya 13.130: "Here there is not even a drop of the ocean of transcendental happiness that I enjoyed with You in Vrndavana.

CC Madhya 13.131: "I therefore request You to come to Vrndavana and enjoy pastimes with Me. If You do so, My ambition will be fulfilled."

CC Madhya 13.132: I have already described in brief Srimati Radharani's statement from Srimad-Bhagavatam.

CC Madhya 13.133: In that ecstatic mood, Sri Caitanya Mahaprabhu recited many other verses, but people in general could not understand their meaning.

CC Madhya 13.134: The meaning of those verses was known to Svarupa Damodara Gosvami, but he did not reveal it. However, Sri Rupa Gosvami has broadcast the meaning.

CC Madhya 13.135: While dancing, Sri Caitanya Mahaprabhu began to recite the following verse, which He tasted in the association of Svarupa Damodara Gosvami.

CC Madhya 13.136: "[The gopis spoke thus:] 'Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshiped and meditated upon by great mystic yogis and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs.'"

CC Madhya 13.137: Speaking in the mood of Srimati Radharani, Caitanya Mahaprabhu said, "For most people, the mind and heart are one, but because My mind is never separated from Vrndavana, I consider My mind and Vrndavana to be one. My mind is already Vrndavana, and since You like Vrndavana, will You please place Your lotus feet there? I would deem that Your full mercy.

CC Madhya 13.138: "My dear Lord, kindly hear My true submission. My home is Vrndavana, and I wish Your association there. But if I do not get it, then it will be very difficult for Me to keep My life.

CC Madhya 13.139: "My dear Krsna, formerly, when You were staying in Mathura, You sent Uddhava to teach Me speculative knowledge and mystic yoga. Now You Yourself are speaking the same thing, but My mind doesn't accept it. There is no place in My mind for jñana-yoga or dhyana-yoga. Although You know Me very well, You are still instructing Me in jñana-yoga and dhyana-yoga. It is not right for You to do so."

CC Madhya 13.140: Caitanya Mahaprabhu continued, "I would like to withdraw My consciousness from You and engage it in material activities, but even though I try, I cannot do so. I am naturally inclined to You only. Your instructions for Me to meditate on You are therefore simply ludicrous. In this way, You are killing Me. It is not very good for You to think of Me as a candidate for Your instructions."

CC Madhya 13.141: "The gopis are not like the mystic yogis. They will never be satisfied simply by meditating on Your lotus feet and imitating the so-called yogis. Teaching the gopis about meditation is another kind of duplicity. When they are instructed to undergo mystic yoga practice, they are not at all satisfied. On the contrary, they become more and more angry with You."

CC Madhya 13.142: Sri Caitanya Mahaprabhu continued, "The gopis have fallen into the great ocean of separation and are being devoured by the timingila fish of their ambition to serve You. The gopis are to be delivered from the mouths of these timingila fish, for they are pure devotees. Since they have no material conception of life, why should they aspire for liberation? The gopis do not want that liberation desired by yogis and jñanis, for they are already liberated from the ocean of material existence."

CC Madhya 13.143: "It is amazing that You have forgotten the land of Vrndavana. And how is it that You have forgotten Your father, mother and friends? How have You forgotten Govardhana Hill, the bank of the Yamuna and the forest where You enjoyed the rasa-lila dance?"

CC Madhya 13.144: "Krsna, You are certainly a refined gentleman with all good qualities. You are well-behaved, softhearted and merciful. I know that there is not even a tinge of fault to be found in You. Yet Your mind does not even remember the inhabitants of Vrndavana. This is only My misfortune, and nothing else."

CC Madhya 13.145: "I do not care for My personal unhappiness, but when I see the morose face of mother Yasoda and the hearts of all the inhabitants of Vrndavana breaking because of You, I wonder whether You want to kill them all. Or do You want to enliven them by coming there? Why are You simply keeping them alive in a state of suffering?"

CC Madhya 13.146: "The inhabitants of Vrndavana do not want You dressed like a prince, nor do they want You to associate with great warriors in a different country. They cannot leave the land of Vrndavana, and without Your presence, they are all dying. What is their condition to be?"

CC Madhya 13.147: "My dear Krsna, You are the life and soul of Vrndavana-dhama. You are especially the life of Nanda Maharaja. You are the only opulence in the land of Vrndavana, and You are very merciful. Please come and let all the residents of Vrndavana live. Kindly keep Your lotus feet again in Vrndavana."

CC Madhya 13.148: After hearing Srimati Radharani's statements, Lord Krsna's love for the inhabitants of Vrndavana was evoked, and His body and mind became very much perturbed. After hearing of their love for Him, He immediately thought Himself to be always indebted to the residents of Vrndavana. Then Krsna began to pacify Srimati Radharani as follows.

CC Madhya 13.149: "My dearest Srimati Radharani, please hear Me. I am speaking the truth. I cry day and night simply upon remembering all you inhabitants of Vrndavana. No one knows how unhappy this makes Me."

CC Madhya 13.150: Sri Krsna continued: "All the inhabitants of Vrndavana-dhama — My mother, father, cowherd boyfriends and everything else — are like My life and soul. And among all the inhabitants of Vrndavana, the gopis are My very life and soul. And among the gopis, You, Srimati Radharani, are the chief. Therefore You are the very life of My life.

CC Madhya 13.151: "My dear Srimati Radharani, I am always subservient to the loving affairs of all of you. I am under your control only. My separation from you and residence in distant places have occurred due to My strong misfortune.

CC Madhya 13.152: "When a woman is separated from the man she loves or a man is separated from his beloved woman, neither of them can live. It is a fact that they live only for each other, for if one dies and the other hears of it, he or she will die also.

CC Madhya 13.153: "Such a loving, chaste wife and loving husband desire all welfare for each other in separation and do not care for personal happiness. Desiring only each other's well-being, such a pair certainly meet again without delay.

CC Madhya 13.154: "You are My most dear, and I know that in My absence You cannot live for a moment. Just to keep You living, I worship Lord Narayana. By His merciful potency, I come to Vrndavana every day to enjoy pastimes with You. I then return to Dvaraka-dhama. Thus You can always feel My presence there in Vrndavana.

CC Madhya 13.155: "Our love affair is more powerful because of My good fortune in receiving Narayana's grace. This allows Me to come there unseen by others. I hope that very soon I will be visible to everyone.

CC Madhya 13.156: "I have already killed all the mischievous demons who are enemies of the Yadu dynasty, and I have also killed and his allies. But there are two or four demons still living. I want to kill them, and after doing so I shall very soon return to Vrndavana. Please know this for certain.

CC Madhya 13.157: "I wish to protect the inhabitants of Vrndavana from the attacks of My enemies. That is why I remain in My kingdom; otherwise I am indifferent to My royal position. Whatever wives, sons and wealth I maintain in the kingdom are only for the satisfaction of the Yadus.

CC Madhya 13.158: "Your loving qualities always attract Me to Vrndavana. Indeed, they will bring Me back within ten or twenty days, and when I return I shall enjoy both day and night with You and all the damsels of Vrajabhumi."

CC Madhya 13.159: While speaking to Srimati Radharani, Krsna became very anxious to return to Vrndavana. He made Her listen to a verse which banished all Her difficulties and which assured Her that She would again attain Krsna.

CC Madhya 13.160: Lord Sri Krsna said: "Devotional service unto Me is the only way to attain Me. My dear gopis, whatever love and affection you have attained for Me by good fortune is the only reason for My returning to you."

CC Madhya 13.161: Sri Caitanya Mahaprabhu would sit in His room with Svarupa Damodara and taste the topics of these verses day and night.

CC Madhya 13.162: Sri Caitanya Mahaprabhu danced completely absorbed in ecstatic emotion. While looking at the face of Lord Jagannatha, He danced and recited these verses.

CC Madhya 13.163: No one can describe the good fortune of Svarupa Damodara Gosvami, for he is always absorbed in the service of the Lord with his body, mind and words.

CC Madhya 13.164: The senses of Lord Sri Caitanya Mahaprabhu were identical with the senses of Svarupa. Therefore Caitanya Mahaprabhu used to become fully absorbed in tasting the singing of Svarupa Damodara.

CC Madhya 13.165: In emotional ecstasy, Caitanya Mahaprabhu would sometimes sit on the ground and, looking down, would write on the ground with His finger.

CC Madhya 13.166: Fearing that the Lord would injure His finger by writing in this way, Svarupa Damodara checked Him with his own hand.

CC Madhya 13.167: Svarupa Damodara used to sing exactly according to the ecstatic emotion of the Lord. Whenever a particular mellow was being tasted by Sri Caitanya Mahaprabhu, Svarupa Damodara would personify it by singing.

CC Madhya 13.168: Sri Caitanya Mahaprabhu looked upon the beautiful lotuslike face and eyes of Lord Jagannatha.

CC Madhya 13.169: Lord Jagannatha was garlanded, dressed with nice garments and adorned with beautiful ornaments. His face was glittering from the rays of sunshine, and the entire atmosphere was fragrant.

CC Madhya 13.170: An ocean of transcendental bliss expanded in the heart of Lord Sri Caitanya Mahaprabhu, and symptoms of madness immediately intensified like a hurricane.

CC Madhya 13.171: The madness of transcendental bliss created waves of various emotions. The emotions appeared like opposing soldiers staging a fight.

CC Madhya 13.172: There was an increase in all the natural emotional symptoms. Thus there were awakening emotions, peacefulness, joined, mixed, transcendental and prevalent emotions, and impetuses for emotion.

CC Madhya 13.173: Sri Caitanya Mahaprabhu's body appeared like a transcendental Himalayan mountain bearing ecstatic emotional flower trees, all of them blooming.

CC Madhya 13.174: The sight of all these symptoms attracted everyone's mind and consciousness. Indeed, the Lord sprinkled everyone's mind with the nectar of transcendental love of Godhead.

CC Madhya 13.175: He sprinkled the minds of the servants of Lord Jagannatha, the government officers, the pilgrim visitors, the general populace and all the residents of Jagannatha Puri.

CC Madhya 13.176: Upon seeing the dancing and ecstatic love of Sri Caitanya Mahaprabhu, everyone became astonished. In their hearts they became infatuated with love of Krsna.

CC Madhya 13.177: Everyone danced and chanted in ecstatic love, and a great noise resounded. Everyone was overwhelmed with transcendental bliss just to see the dancing of Sri Caitanya Mahaprabhu.

CC Madhya 13.178: Apart from the others, even Lord Jagannatha and Lord Balarama, with great happiness, began to move very slowly upon seeing the dancing of Sri Caitanya

Mahaprabhu.

CC Madhya 13.179: Lord Jagannatha and Lord Balarama sometimes stopped the car and happily observed Lord Caitanya's dancing. Anyone who was able to see Them stop and watch the dancing bore witness to Their pastimes.

CC Madhya 13.180: When Lord Sri Caitanya Mahaprabhu was dancing and wandering in this way, He fell down in front of Maharaja Prataparudra.

CC Madhya 13.181: Maharaja Prataparudra picked the Lord up with great respect, but upon seeing the King, Lord Caitanya Mahaprabhu came to His external senses.

CC Madhya 13.182: After seeing the King, Sri Caitanya Mahaprabhu condemned Himself, saying, "Oh, how pitiful it is that I have touched a person who is interested in mundane affairs!"

CC Madhya 13.183: Not even Lord Nityananda Prabhu, Kasisvara or Govinda took care of Lord Caitanya Mahaprabhu when He fell down. Nityananda was in great ecstasy, and Kasisvara and Govinda were elsewhere.

CC Madhya 13.184: Sri Caitanya Mahaprabhu had already been satisfied by the King's behavior, for the King had accepted the service of a sweeper for Lord Jagannatha. Therefore Lord Caitanya Mahaprabhu actually desired to see the King.

CC Madhya 13.185: However, just to warn His personal associates, the Supreme Personality of Godhead, Sri Caitanya Mahaprabhu, externally expressed feelings of anger.

CC Madhya 13.186: King Prataparudra became frightened when Lord Caitanya showed external anger, but Sarvabhauma Bhattacharya told the King, "Don't worry."

CC Madhya 13.187: Sarvabhauma Bhattacharya informed the King, "The Lord is very satisfied with you. By pointing you out, He was teaching His personal associates how to behave with mundane people."

CC Madhya 13.188: Sarvabhauma Bhattacharya continued, "I shall submit your petition when there is an opportune moment. It will then be easy for you to come and meet the Lord."

CC Madhya 13.189: After circumambulating Jagannatha, Sri Caitanya Mahaprabhu went behind the car and began pushing it with His head.

CC Madhya 13.190: As soon as He pushed, the car immediately started to move, making a rattling noise. The people all around began to chant the holy name of the Lord, "Hari! Hari!"

CC Madhya 13.191: As the car began to move, Sri Caitanya Mahaprabhu took His personal associates in front of the cars occupied by Lord Balarama and Subhadra, the goddess of fortune. Greatly inspired, He then began to dance in front of them.

CC Madhya 13.192: After finishing the dance before Lord Baladeva and Subhadra, Sri Caitanya Mahaprabhu came before Lord Jagannatha's car. Upon seeing Lord Jagannatha, He began to dance again.

CC Madhya 13.193: When they reached the place called Balagandi, Lord Jagannatha stopped His car and began to look left and right.

CC Madhya 13.194: On the left side, Lord Jagannatha saw a neighborhood of brahmanas and

a coconut-tree grove. On the right side, He saw nice flower gardens resembling those in the holy place Vrndavana.

CC Madhya 13.195: Sri Caitanya Mahaprabhu and His devotees were dancing in front of the car, and Lord Jagannatha, having stopped the car, watched the dancing.

CC Madhya 13.196: It was customary that food be offered to the Lord at vipra-sasana. Indeed, innumerable dishes of food were offered, and Lord Jagannatha tasted each one of them.

CC Madhya 13.197: All kinds of devotees of Lord Jagannatha — from neophytes to the most advanced — offered their best cooked food to the Lord.

CC Madhya 13.198: These devotees included the King, his queens, his ministers and friends and all other big and small residents of Jagannatha Puri.

CC Madhya 13.199: All the visitors who had come from different countries to Jagannatha Puri, as well as the local devotees, offered their personally cooked food to the Lord.

CC Madhya 13.200: The devotees offered their food everywhere — in front of the car and behind it, on the two sides and within the flower garden. Wherever possible, they made their offering to the Lord, for there were no hard and fast rules.

CC Madhya 13.201: While the food was being offered, a large crowd of people gathered. At that time Sri Caitanya Mahaprabhu stopped His dancing and went to a nearby garden.

CC Madhya 13.202: Sri Caitanya Mahaprabhu entered the garden and, immersed in great ecstatic emotion, fell flat on a raised platform there.

CC Madhya 13.203: The Lord was very much fatigued from the hard labor of dancing, and there was perspiration all over His body. He therefore enjoyed the fragrant, cool breeze of the garden.

CC Madhya 13.204: All the devotees who had been performing sankirtana came there and took rest under each and every tree.

CC Madhya 13.205: Thus I have described the great performance of congregational chanting by Lord Sri Caitanya Mahaprabhu as He danced in front of Lord Jagannatha.

CC Madhya 13.206: In his prayer known as the Caitanyastaka, Srila Rupa Gosvami has given a vivid description of the Lord's dancing before the car of Jagannatha.

CC Madhya 13.207: "Sri Caitanya Mahaprabhu danced down the main road in great ecstasy before Lord Jagannatha, the master of Nilacala, who was sitting on His car. Overwhelmed by the transcendental bliss of dancing and surrounded by Vaisnavas who sang the holy names, He manifested waves of ecstatic love of Godhead. When will Sri Caitanya Mahaprabhu again be visible to my vision?"

CC Madhya 13.208: Anyone who hears this description of the car festival will attain Sri Caitanya Mahaprabhu. He will also attain the elevated state by which he will have firm conviction in devotional service and love of Godhead.

CC Madhya 13.209: Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Madhya 14 Summary

CC Madhya 14.1: Accompanied by His personal devotees, Sri Caitanya Mahaprabhu went to the festival known as Laksmi-vijayotsava. There He discussed the superexcellent love of the gopis. Just by hearing about them, He became very pleased and danced in great ecstatic love for the Lord.

CC Madhya 14.2: All glories to Sri Caitanya Mahaprabhu, known as Gauracandra! All glories to Lord Nityananda Prabhu! All glories to Advaita Acarya, who is so exalted!

CC Madhya 14.3: All glories to all the devotees, headed by Srivasa Thakura! All glories to the readers who have taken Sri Caitanya Mahaprabhu as their life and soul!

CC Madhya 14.4: While Sri Caitanya Mahaprabhu was resting in ecstatic love, Maharaja Prataparudra entered the garden.

CC Madhya 14.5: Following Sarvabhauma Bhattacharya's instructions, the King had given up his royal dress. He now entered the garden in the dress of a Vaisnava.

CC Madhya 14.6: Maharaja Prataparudra was so humble that with folded hands he first took permission from all the devotees. Then, with great courage, he fell down and touched the lotus feet of the Lord.

CC Madhya 14.7: As Sri Caitanya Mahaprabhu lay on the raised platform with His eyes closed in ecstatic love and emotion, the King very expertly began to massage His legs.

CC Madhya 14.8: The King began to recite verses about the rasa-lila from Srimad-Bhagavatam. He recited the chapter beginning with the words "jayati te 'dhikam."

CC Madhya 14.9: When Sri Caitanya Mahaprabhu heard these verses, He was pleased beyond limits, and He said again and again, "Go on reciting, go on reciting."

CC Madhya 14.10: As soon as the King recited the verse beginning with the words "tava kathamrtam," the Lord arose in ecstatic love and embraced him.

CC Madhya 14.11: Upon hearing the verse recited by the King, Sri Caitanya Mahaprabhu said, "You have given Me invaluable gems, but I have nothing to give you in return. Therefore I am simply embracing you."

CC Madhya 14.12: After saying this, Sri Caitanya Mahaprabhu began to recite the same verse again and again. Both the King and Sri Caitanya Mahaprabhu were trembling, and tears were flowing from their eyes.

CC Madhya 14.13: "My Lord, the nectar of Your words and the descriptions of Your activities are the life and soul of those who are always aggrieved in this material world. These narrations are transmitted by exalted personalities, and they eradicate all sinful reactions. Whoever hears these narrations attains all good fortune. These narrations are broadcast all over the world and are filled with spiritual power. Those who spread the message of Godhead are certainly the most munificent welfare workers."

CC Madhya 14.14: After reciting this verse, Sri Caitanya Mahaprabhu immediately embraced the King and cried, "You are the most munificent! You are the most munificent!" At this point Sri Caitanya Mahaprabhu did not know who the King was.

CC Madhya 14.15: Sri Caitanya Mahaprabhu's mercy was aroused because of the King's previous service. Therefore, without even asking who he was, the Lord immediately bestowed His mercy upon him.

CC Madhya 14.16: How powerful is the mercy of Sri Caitanya Mahaprabhu! Without even inquiring about the King, the Lord made everything successful.

CC Madhya 14.17: Finally Sri Caitanya Mahaprabhu said, "Who are you? You have done so much for Me. All of a sudden you have come here and made Me drink the nectar of the pastimes of Lord Krsna."

CC Madhya 14.18: The King replied, "My Lord, I am the most obedient servant of Your servants. It is my ambition that You will accept me as the servant of Your servants."

CC Madhya 14.19: At that time, Sri Caitanya Mahaprabhu displayed some of His divine opulences to the King, and He forbade him to disclose this to anyone.

CC Madhya 14.20: Although within His heart Caitanya Mahaprabhu knew everything that was happening, externally He did not disclose it. Nor did He disclose that He knew He was talking with King Prataparudra.

CC Madhya 14.21: Seeing the Lord's special mercy upon King Prataparudra, the devotees praised the King's good fortune, and their minds became open and blissful.

CC Madhya 14.22: Submissively offering prayers to the devotees with folded hands and offering obeisances to Sri Caitanya Mahaprabhu, the King went outside.

CC Madhya 14.23: After this, Vaninatha Raya brought all kinds of prasadam, and Sri Caitanya Mahaprabhu accepted lunch with the devotees.

CC Madhya 14.24: The King also sent a large quantity of prasadam through Sarvabhauma Bhattacarya, Ramananda Raya and Vaninatha Raya.

CC Madhya 14.25: The prasadam sent by the King had been offered at the Balagandi festival and included uncooked milk products and fruits. It was all of the finest quality, and there was no end to the variety.

CC Madhya 14.26: There were curd, fruit juice, coconut, mango, dried coconut, jackfruit, various kinds of bananas and palm-fruit seeds.

CC Madhya 14.27: There were also oranges, grapefruit, tangerines, almonds, dried fruit, raisins and dates.

CC Madhya 14.28: There were hundreds of different types of sweetmeats like manohara-ladu, sweets like amrta-gutika and various types of condensed milk.

CC Madhya 14.29: There were also papayas and saravati, a type of orange, and also crushed squash. There were also regular cream, fried cream and a type of puri made with cream.

CC Madhya 14.30: There were also the sweets known as hari-vallabha and sweets made of

senoti flowers, karpura flowers and malati flowers. There were pomegranates, sweets made with black pepper, sweets made with fused sugar, and amrti-jilipi.

CC Madhya 14.31: There were lotus-flower sugar, a kind of bread made from urad dhal, crispy sweetmeats, sugar candy, fried-rice sweets, sesame-seed sweets and cookies made from sesame seeds.

CC Madhya 14.32: There were sugar-candy sweetmeats formed into the shape of orange, lemon and mango trees and arranged with fruits, flowers and leaves.

CC Madhya 14.33: There were yogurt, milk, butter, buttermilk, fruit juice, a preparation made of fried yogurt and sugar candy, and salty mung-dhal sprouts with shredded ginger.

CC Madhya 14.34: There were also various types of pickles — lemon pickle, berry pickle and so on. Indeed, I am not able to describe the variety of food offered to Lord Jagannatha.

CC Madhya 14.35: When Sri Caitanya Mahaprabhu saw half the garden filled with a variety of prasadam, He was very satisfied.

CC Madhya 14.36: Indeed, Sri Caitanya Mahaprabhu was fully satisfied just to see how Lord Jagannatha accepted all the food.

CC Madhya 14.37: There then arrived five or seven loads of plates made of the leaves of the ketaki tree. Each man was supplied ten of these plates, and in this way the leaf dishes were distributed.

CC Madhya 14.38: Sri Caitanya Mahaprabhu understood the labor of all the kirtana chanters; therefore He was very eager to feed them sumptuously.

CC Madhya 14.39: All the devotees sat down in lines, and Sri Caitanya Mahaprabhu personally began to distribute the prasadam.

CC Madhya 14.40: But the devotees would not accept the prasadam until Caitanya Mahaprabhu took it. Svarupa Gosvami informed the Lord of this.

CC Madhya 14.41: Svarupa Damodara said, "My Lord, please sit down. No one will eat until You do."

CC Madhya 14.42: At that time, Sri Caitanya Mahaprabhu sat down with His personal associates and had every one of them fed very sumptuously until they were filled to the necks.

CC Madhya 14.43: After finishing, the Lord washed His mouth and sat down. There was so much extra prasadam that it was distributed to thousands.

CC Madhya 14.44: Following the orders of Sri Caitanya Mahaprabhu, Govinda, His personal servant, called for all the poor beggars, who were unhappy due to their poverty, and fed them sumptuously.

CC Madhya 14.45: Observing the beggars eating prasadam, Sri Caitanya Mahaprabhu chanted, "Haribol!" and instructed them to chant the holy name.

CC Madhya 14.46: As soon as the beggars chanted the holy name, "Haribol," they were immediately absorbed in ecstatic love of Godhead. In this way Sri Caitanya Mahaprabhu performed wonderful pastimes.

CC Madhya 14.47: Outside the garden, when it was time to pull Jagannatha's car, all the workers called gaudas tried to pull it, but it would not move forward.

CC Madhya 14.48: When the gaudas saw that they could not budge the car, they abandoned the attempt. Then the King arrived in great anxiety, and he was accompanied by his officers and friends.

CC Madhya 14.49: The King then arranged for big wrestlers to try to pull the car, and even the King himself joined in, but the car could not be moved.

CC Madhya 14.50: Becoming even more anxious to move the car, the King had very strong elephants brought forth and harnessed to it.

CC Madhya 14.51: The strong elephants pulled with all their strength, but still the car remained at a standstill, not budging an inch.

CC Madhya 14.52: As soon as Sri Caitanya Mahaprabhu heard this news, He went there with all His personal associates. They then stood there and watched the elephants try to pull the car.

CC Madhya 14.53: The elephants, being beaten by the elephant-goad, were crying, but still the car would not move. The assembled people cried out, "Alas!"

CC Madhya 14.54: At that time, Sri Caitanya Mahaprabhu let all the elephants go free and placed the car's ropes in the hands of His own men.

CC Madhya 14.55: Sri Caitanya Mahaprabhu then went to the back of the car and began to push with His head. It was then that the car began to move and roll along, making a rattling sound.

CC Madhya 14.56: Indeed, the car began to move automatically, and the devotees simply carried the ropes in their hands. Since it was moving effortlessly, they did not need to pull it.

CC Madhya 14.57: When the car moved forward, everyone began to chant with great pleasure, "All glories! All glories!" and "All glories to Lord Jagannatha!" No one could hear anything else.

CC Madhya 14.58: In a moment the car reached the door of the Gundica temple. Upon seeing the uncommon strength of Sri Caitanya Mahaprabhu, all the people were struck with wonder.

CC Madhya 14.59: The crowd made a tumultuous vibration, chanting "Jaya Gauracandra! Jaya Sri Krsna Caitanya!" Then the people began to chant, "Wonderful! Wonderful!"

CC Madhya 14.60: Seeing the greatness of Sri Caitanya Mahaprabhu, Prataparudra Maharaja and his ministers and friends were so moved by ecstatic love that the hair on their bodies stood on end.

CC Madhya 14.61: All the servants of Lord Jagannatha then took Him down from the car, and the Lord went to sit on His throne.

CC Madhya 14.62: Subhadra and Balarama also sat on their respective thrones. There followed the bathing of Lord Jagannatha and finally the offering of food.

CC Madhya 14.63: While Lord Jagannatha, Lord Balarama and Subhadra sat on their

respective thrones, Sri Caitanya Mahaprabhu and His devotees began to perform sankirtana with great pleasure, chanting and dancing in the yard of the temple.

CC Madhya 14.64: While Sri Caitanya Mahaprabhu was chanting and dancing, He was overwhelmed with ecstatic love, and all the people who saw Him were also flooded in the ocean of love of Godhead.

CC Madhya 14.65: In the evening, after finishing His dancing in the yard of the Gundica temple, the Lord observed the arati ceremony. Thereafter He went to a place called Aitota and took rest for the night.

CC Madhya 14.66: For nine days, nine chief devotees, headed by Advaita Acarya, got an opportunity to invite the Lord to their homes.

CC Madhya 14.67: During the four months of the rainy season, the remaining devotees extended invitations to the Lord for one day each. In this way they shared invitations.

CC Madhya 14.68: For the four-month period, all the daily invitations were shared among the important devotees. The rest of the devotees did not get an opportunity to extend an invitation to the Lord.

CC Madhya 14.69: Since they could not get one day each, two or three devotees combined to extend an invitation. These are the pastimes of Lord Sri Caitanya Mahaprabhu's acceptance of invitations.

CC Madhya 14.70: After taking His bath early in the morning, Sri Caitanya Mahaprabhu would go see Lord Jagannatha in the temple. Then He would perform sankirtana with His devotees.

CC Madhya 14.71: By chanting and dancing, Sri Caitanya Mahaprabhu induced Advaita Acarya to dance. Sometimes He induced Nityananda Prabhu, Haridasa Thakura and Acyutananda to dance.

CC Madhya 14.72: Sometimes Sri Caitanya Mahaprabhu engaged Vakresvara and other devotees in chanting and dancing. Three times daily — morning, noon and evening — He would perform sankirtana in the yard of the Gundica temple.

CC Madhya 14.73: At this time Sri Caitanya Mahaprabhu felt that Lord Krsna had returned to Vrndavana. Thinking this, His feelings of separation from Krsna subsided.

CC Madhya 14.74: Sri Caitanya Mahaprabhu was always thinking of the pastimes of Radha and Krsna, and He remained personally merged in this consciousness.

CC Madhya 14.75: There were many gardens near the Gundica temple, and Sri Caitanya Mahaprabhu and His devotees used to perform the pastimes of Vrndavana in each of them. In the lake named Indradyumna, He sported in the water.

CC Madhya 14.76: The Lord personally splashed all the devotees with water, and the devotees, surrounding Him on all sides, also splashed the Lord.

CC Madhya 14.77: While in the water they sometimes formed one circle and sometimes many circles, and while in the water they used to play cymbals and imitate the croaking of frogs.

CC Madhya 14.78: Sometimes two would pair off to fight in the water. One would emerge victorious and the other defeated, and the Lord would watch all this fun.

CC Madhya 14.79: The first sporting took place between Advaita Acarya and Nityananda Prabhu, who threw water upon each other. Advaita Acarya was defeated, and He later began to rebuke Nityananda Prabhu, calling Him ill names.

CC Madhya 14.80: Svarupa Damodara and Vidyanidhi also threw water upon each other, and Murari Gupta and Vasudeva Datta also sported in that way.

CC Madhya 14.81: Another duel took place between Srivasa Thakura and Gadadhara Pandita, and yet another between Raghava Pandita and Vakresvara Pandita. Thus they all engaged in throwing water.

CC Madhya 14.82: Indeed, Sarvabhauma Bhattacharya engaged in water sports with Sri Ramananda Raya, and they both lost their gravity and became like children.

CC Madhya 14.83: When Sri Caitanya Mahaprabhu saw the exuberance of Sarvabhauma Bhattacharya and Ramananda Raya, He smiled and spoke to Gopinatha Acarya.

CC Madhya 14.84: "Tell the Bhattacharya and Ramananda Raya to stop their childish play because they are both learned scholars and very grave and great personalities."

CC Madhya 14.85: Gopinatha Acarya replied, "I believe that one drop of the ocean of Your great mercy has swelled up upon them.

CC Madhya 14.86: "A drop from the ocean of Your mercy can drown great mountains like Sumeru and Mandara. Since these two gentlemen are little hills by comparison, it is no wonder that they are being drowned in the ocean of Your mercy.

CC Madhya 14.87: "Logic is like a dry oil cake from which all the oil has been extracted. The Bhattacharya passed his life in eating such dry cakes, but now You have made him drink the nectar of transcendental pastimes. It is certainly Your great mercy upon him."

CC Madhya 14.88: After Gopinatha Acarya finished talking, Sri Caitanya Mahaprabhu smiled and, calling for Advaita Acarya, made Him act like the Sesa Naga bed.

CC Madhya 14.89: Lying down on Advaita Prabhu, who was floating on the water, Sri Caitanya Mahaprabhu demonstrated the pastime of Sesaayi Visnu.

CC Madhya 14.90: Manifesting His personal potency, Advaita Acarya floated about on the water, carrying Sri Caitanya Mahaprabhu.

CC Madhya 14.91: After sporting in the water for some time, Sri Caitanya Mahaprabhu returned to His place at Aitota, accompanied by His devotees.

CC Madhya 14.92: Paramananda Puri, Brahmananda Bharati and all the other chief devotees of Sri Caitanya Mahaprabhu took lunch at the invitation of Advaita Acarya.

CC Madhya 14.93: Whatever extra prasadam was brought by Vaninatha Raya was taken by the other associates of Sri Caitanya Mahaprabhu.

CC Madhya 14.94: In the afternoon, Sri Caitanya Mahaprabhu went to the Gundica temple to visit the Lord and dance. At night He went to the garden to take rest.

CC Madhya 14.95: The next day, Sri Caitanya Mahaprabhu also went to the temple of Gundica and saw the Lord. He then chanted and danced in the yard for some time.

CC Madhya 14.96: Accompanied by His devotees, Sri Caitanya Mahāprabhu then went into the garden and enjoyed the pastimes of Vr̥ndavana.

CC Madhya 14.97: There were multifarious trees and creepers in the garden, and they were all jubilant to see Sri Caitanya Mahāprabhu. Indeed, the birds were chirping, the bees were buzzing, and a cool breeze was blowing.

CC Madhya 14.98: As Sri Caitanya Mahāprabhu danced beneath each and every tree, Vasudeva Datta sang alone.

CC Madhya 14.99: As Vasudeva Datta sang a different song beneath each and every tree, Sri Caitanya Mahāprabhu danced there alone in great ecstasy.

CC Madhya 14.100: Sri Caitanya Mahāprabhu then ordered Vakresvara Pandita to dance, and as he began to dance, the Lord began to sing.

CC Madhya 14.101: Then devotees like Svarupa Damodara and other kirtana performers began to sing along with Sri Caitanya Mahāprabhu. Being inundated with ecstatic love, they lost all consideration of time and circumstance.

CC Madhya 14.102: After thus performing pastimes in the garden for some time, they all went to a lake called Narendra-sarovara and there enjoyed sporting in the water.

CC Madhya 14.103: After sporting in the water, Sri Caitanya Mahāprabhu returned to the garden and accepted prasadam with the devotees.

CC Madhya 14.104: For nine continuous days His Lordship Sri Jagannatha-deva stayed at the Gundica temple. During this time Sri Caitanya Mahāprabhu also stayed there and performed the pastimes with His devotees that have already been described.

CC Madhya 14.105: The garden of His pastimes was very large and was named Jagannatha-vallabha. Sri Caitanya Mahāprabhu took His rest there for nine days.

CC Madhya 14.106: Knowing that the Hera-pañcami festival was drawing near, King Prataparudra attentively talked with Kasi Misra.

CC Madhya 14.107: "Tomorrow will be the function of Hera-pañcami or Laksmi-vijaya. Hold this festival in a way that it has never been held before."

CC Madhya 14.108: King Prataparudra said, "Hold this festival in such a gorgeous way that upon seeing it Caitanya Mahāprabhu will be completely pleased and astonished.

CC Madhya 14.109: "Take as many printed cloths, small bells, umbrellas and camaras as there are in my storehouse and in the Deity's storehouse.

CC Madhya 14.110: "Collect all kinds of small and large flags and ringing bells. Then decorate the carrier and have various musical and dancing parties accompany it. In this way decorate the carrier attractively.

CC Madhya 14.111: "You should also double the quantity of prasadam. Make so much that it will even surpass the Ratha-yatra festival.

CC Madhya 14.112: "Arrange the festival in such a way that Sri Caitanya Mahāprabhu may

freely go with His devotees to visit the Deity without difficulty."

CC Madhya 14.113: In the morning, Sri Caitanya Mahāprabhu took His personal associates with Him to see Lord Jagannātha at Sundaracala.

CC Madhya 14.114: Then Sri Caitanya Mahāprabhu and His personal devotees returned to Nilacala with great eagerness to see the Hera-pañcāmī festival.

CC Madhya 14.115: Kasi Misra received Caitanya Mahāprabhu with great respect, and taking the Lord and His associates to a very nice place, he had them seated.

CC Madhya 14.116: After taking His seat, Sri Caitanya Mahāprabhu wanted to hear about a particular mellow of devotional service; therefore, mildly smiling, He began to question Svarupa Damodara.

CC Madhya 14.118: "Although Lord Jagannātha enjoys His pastimes at Dvaraka-dhama and naturally manifests sublime liberality there, still, once a year He becomes unlimitedly eager to see Vrndavana."

CC Madhya 14.119: Pointing out the neighboring gardens, Sri Caitanya Mahāprabhu said, "All these gardens exactly resemble Vrndavana; therefore Lord Jagannātha is very eager to see them again.

CC Madhya 14.120: "Externally He gives the excuse that He wants to participate in the Ratha-yatra festival, but actually He wants to leave Jagannātha Puri to go to Sundaracala, the Gundica temple, a replica of Vrndavana.

CC Madhya 14.121: "The Lord enjoys His pastimes day and night in various flower gardens there. But why does He not take Lakṣmidevī, the goddess of fortune, with Him?"

CC Madhya 14.122: Svarupa Damodara replied, "My dear Lord, please hear the reason for this. Lakṣmidevī, the goddess of fortune, cannot be admitted to the pastimes of Vrndavana.

CC Madhya 14.123: "In the pastimes of Vrndavana, the only assistants are the gopīs. But for the gopīs, no one can attract the mind of Kṛṣṇa."

CC Madhya 14.124: The Lord said, "Using the car festival as an excuse, Kṛṣṇa goes there with Subhadra and Baladeva.

CC Madhya 14.125: "All the pastimes with the gopīs that take place in those gardens are very confidential ecstasies of Lord Kṛṣṇa. No one knows them.

CC Madhya 14.126: "Since there is no fault at all in Kṛṣṇa's pastimes, why does the goddess of fortune become angry?"

CC Madhya 14.127: Svarupa Damodara replied, "It is the nature of a girl afflicted by love to become immediately angry upon finding any neglect on the part of her lover."

CC Madhya 14.128: While Svarupa Damodara and Sri Caitanya Mahāprabhu were talking, the procession of the goddess of fortune came by. She was riding upon a golden palanquin carried by four men and bedecked with a variety of jewels.

CC Madhya 14.129: The palanquin was also surrounded by people carrying umbrellas, camara whisks and flags, and it was preceded by musicians and dancing girls.

CC Madhya 14.130: The maidservants were carrying water pitchers, camara whisks and boxes for betel nuts. There were hundreds of maidservants, all attractively dressed and wearing valuable necklaces.

CC Madhya 14.131: In an angry mood, the goddess of fortune arrived at the main gate of the temple accompanied by many members of her family, all of whom exhibited uncommon opulence.

CC Madhya 14.132: When the procession arrived, the maidservants of the goddess of fortune began to arrest all the principal servants of Lord Jagannatha.

CC Madhya 14.133: The maidservants bound the servants of Jagannatha, handcuffed them and made them fall down at the lotus feet of the goddess of fortune. Indeed, they were arrested just like thieves who have all their riches taken away.

CC Madhya 14.134: When the servants fell down before the lotus feet of the goddess of fortune, they almost fell unconscious. They were chastised and made the butt of jokes and loose language.

CC Madhya 14.135: When Sri Caitanya Mahaprabhu's associates saw such impudence exhibited by the maidservants of the goddess of fortune, they covered their faces with their hands and began to smile.

CC Madhya 14.136: Svarupa Damodara said, "There is no egoistic pride like this within the three worlds. At least I have never seen it or heard of it.

CC Madhya 14.137: "When a woman is neglected and disappointed, out of egoistic pride she gives up her ornaments and morosely sits down on the ground, marking lines on it with her nails.

CC Madhya 14.138: "I have heard of this kind of pride in Satyabhama, Krsna's proudest queen, and I have also heard of it in the gopis of Vrndavana, who are the reservoirs of all transcendental mellows.

CC Madhya 14.139: "But in the case of the goddess of fortune, I see a different kind of pride. She manifests her own opulences and even goes with her soldiers to attack her husband."

CC Madhya 14.140: Sri Caitanya Mahaprabhu said, "Please tell me of the varieties of egoistic pride manifested in Vrndavana." Svarupa Damodara replied, "The pride of the gopis is like a river flowing with hundreds of tributaries.

CC Madhya 14.141: "The characteristics and modes of love are different in different women. Their jealous anger also takes on different varieties and qualities.

CC Madhya 14.142: "It is not possible to give a complete statement about the different types of jealous anger manifest by the gopis, but a few principles may serve as an indication.

CC Madhya 14.143: "There are three types of women experiencing jealous anger: sober women, restless women and women both restless and sober.

CC Madhya 14.144: "When a sober heroine sees her hero approaching from a distance, she immediately stands up to receive him. When he comes near, she immediately offers him a place to sit.

CC Madhya 14.145: "The sober heroine conceals her anger within her heart and externally speaks sweet words. When her lover embraces her, she returns his embrace.

CC Madhya 14.146: "The sober heroine is very simple in her behavior. She keeps her jealous anger within her heart, but with mild words and smiles she rejects the advances of her lover.

CC Madhya 14.147: "The restless heroine, however, sometimes chastises her lover with cruel words, sometimes pulls his ear and sometimes binds him with a flower garland.

CC Madhya 14.148: "The heroine who is a combination of sobriety and restlessness always jokes with equivocal words. She sometimes praises her lover, sometimes blasphemes him and sometimes remains indifferent.

CC Madhya 14.149: "Heroines may also be classified as captivated, intermediate and impudent. The captivated heroine does not know very much about the cunning intricacies of jealous anger.

CC Madhya 14.150: "The captivated heroine simply covers her face and goes on crying. When she hears sweet words from her lover, she is very satisfied.

CC Madhya 14.151: "Both the intermediate and impudent heroines can be classified as sober, restless and both sober and restless. All their characteristics can be further classified in three divisions.

CC Madhya 14.152: "Some of these heroines are very talkative, some are mild, and some are equipoised. Each heroine, according to her own character, increases Sri Krsna's loving ecstasy.

CC Madhya 14.153: "Although some of the gopis are talkative, some mild and some equipoised, all of them are transcendental and faultless. They please Krsna by their unique characteristics."

CC Madhya 14.154: Sri Caitanya Mahaprabhu felt unlimited happiness upon hearing these descriptions, and He again and again requested Svarupa Damodara to continue speaking.

CC Madhya 14.155: Damodara Gosvami said, "Krsna is the master of all transcendental mellows and the taster of all transcendental mellows, and His body is composed of transcendental bliss.

CC Madhya 14.156: "Krsna is full of ecstatic love and always subordinate to the love of His devotees. The gopis are very much experienced in pure love and in the dealings of transcendental mellows.

CC Madhya 14.157: "There is no flaw or adulteration in the love of the gopis; therefore they give Krsna the highest pleasure.

CC Madhya 14.158: "'Lord Sri Krsna, who is the Absolute Truth, enjoyed His rasa dance every night during the autumn season. He performed this dance in the moonlight and with full transcendental mellows. He used poetic words and surrounded Himself with women who were very much attracted to Him.'

CC Madhya 14.159: "The gopis can be divided into a left wing and a right wing. Both wings induce Krsna to taste transcendental mellows by various manifestations of ecstatic love.

CC Madhya 14.160: "Of all the gopis, Srimati Radharani is the chief. She is a jewel mine of

ecstatic love and the source of all purified transcendental conjugal mellows.

CC Madhya 14.161: "Radharani is grown up, and Her character is equipoised. She is always deeply absorbed in ecstatic love and always feeling in the mood of a left-wing gopi.

CC Madhya 14.162: "Because She is a left-wing gopi, Her womanly anger is always awakening, but Krsna derives transcendental bliss from Her activities.

CC Madhya 14.163: "'The progress of loving affairs between a young boy and a young girl is by nature crooked, like the movement of a snake. Because of this, two types of anger arise between a young boy and girl — anger with a cause and anger without a cause.'"

CC Madhya 14.164: As Sri Caitanya Mahaprabhu heard these talks, His ocean of transcendental bliss increased. He therefore told Svarupa Damodara, "Go on speaking, go on speaking." And thus Svarupa Damodara continued.

CC Madhya 14.165: "Srimati Radharani's love is a highly advanced ecstasy. All Her dealings are completely pure and devoid of material tinge. Indeed, Her dealings are ten times purer than gold.

CC Madhya 14.166: "As soon as Radharani gets a chance to see Krsna, Her body is suddenly decorated with various ecstatic ornaments.

CC Madhya 14.167: "The transcendental ornaments of Srimati Radharani's body include the eight sattvikas, or transcendental symptoms, the thirty-three vyabhicari-bhavas, beginning with harsa, or jubilation in natural love, and the twenty bhavas, or ecstatic emotional ornaments.

CC Madhya 14.168: "Some of the symptoms critically explained in the following verses are kila-kiñcita, kuttamita, vilasa, lalita, vivvoka, mottayita, maugdhya and cakita.

CC Madhya 14.169: "When Srimati Radharani's body manifests the ornaments of many ecstatic symptoms, the ocean of Krsna's happiness immediately displays transcendental waves.

CC Madhya 14.170: "Now hear a description of different ecstasies, beginning with kila-kiñcita. With these ecstatic ornaments, Srimati Radharani enchants the mind of Krsna.

CC Madhya 14.171: "When Sri Krsna sees Srimati Radharani and wants to touch Her body, He prohibits Her from going to the spot where one can cross the river Yamuna.

CC Madhya 14.172: "Approaching Her, Krsna prohibits Srimati Radharani from picking flowers. He may also touch Her in front of Her friends.

CC Madhya 14.173: "At such times, the ecstatic symptoms of kila-kiñcita are awakened. First there is jubilation in ecstatic love, which is the root cause of these symptoms.

CC Madhya 14.174: "'Pride, ambition, weeping, smiling, envy, fear and anger are the seven ecstatic loving symptoms manifested by a jubilant shrinking away, and these symptoms are called kila-kiñcita-bhava.'

CC Madhya 14.175: "There are seven other transcendental ecstatic symptoms, and when they combine on the platform of jubilation, the combination is called maha-bhava.

CC Madhya 14.176: "The seven combined ingredients of maha-bhava are pride, ambition, fear, dry artificial crying, anger, envy and mild smiling.

CC Madhya 14.177: "There are eight symptoms of ecstatic love on the platform of transcendental jubilation, and when they are combined and tasted by Krsna, the Lord's mind is completely satisfied.

CC Madhya 14.178: "Indeed, they are compared to a combination of yogurt, candy, ghee, honey, black pepper, camphor and cardamom, which, when mixed together, are very tasty and sweet.

CC Madhya 14.179: "Lord Sri Krsna is thousands upon thousands of times more satisfied when He sees Srimati Radharani's face light up from this combination of ecstatic love than He is by direct union with Her.

CC Madhya 14.180: "'May the sight of Srimati Radharani's kila-kiñcita ecstasy, which is like a bouquet, bring good fortune to all. When Sri Krsna blocked Radharani's way to the dana-ghati, there was laughter within Her heart. Her eyes grew bright, and fresh tears flowed from Her eyes, reddening them. Due to Her sweet relationship with Krsna, Her eyes were enthusiastic, and when Her crying subsided, She appeared even more beautiful.'

CC Madhya 14.181: "'Agitated by tears, Srimati Radharani's eyes were tinged with red, just like the eastern horizon at sunrise. Her lips began to move with jubilation and lusty desire. Her eyebrows curved, and Her lotuslike face smiled mildly. Seeing Radharani's face exhibit such emotion, Lord Sri Krsna felt a million times happier than when He embraced Her. Indeed, Lord Sri Krsna's happiness is not at all mundane.'"

CC Madhya 14.182: Upon hearing this, Sri Caitanya Mahaprabhu became very happy, and being absorbed in this happiness, He embraced Svarupa Damodara Gosvami.

CC Madhya 14.183: Sri Caitanya Mahaprabhu then asked Svarupa Damodara, "Please speak of the ecstatic ornaments decorating the body of Srimati Radharani, by which She enchants the mind of Sri Govinda."

CC Madhya 14.184: Being thus requested, Svarupa Damodara began to speak. All the devotees of Sri Caitanya Mahaprabhu were very happy to hear him.

CC Madhya 14.185: "Sometimes when Srimati Radharani is sitting or when She is going to Vrndavana, She sees Krsna.

CC Madhya 14.186: "The symptoms of various ecstasies that become manifest at that time are called vilasa.

CC Madhya 14.187: "'The various symptoms manifested in a woman's face, eyes and the other parts of her body and the way she moves, stands or sits when she meets her beloved are called vilasa.'"

CC Madhya 14.188: Svarupa Damodara said, "Timidity, jubilation, ambition, respect, fear and the characteristics of the left-wing gopis are all ecstatic symptoms that combine to agitate Srimati Radharani.

CC Madhya 14.189: "'When Srimati Radharani saw Lord Krsna just before Her, Her progress stopped and She assumed an attitude of opposition. Although Her face was slightly covered by a blue garment, Her two starry eyes were agitated, being wide and curved. Thus She was decorated with the ornaments of vilasa, and Her beauty increased to give pleasure to Sri Krsna, the Supreme Personality of Godhead.'

CC Madhya 14.190: "When Srimati Radharani stands before Kṛṣṇa, She stands bent in three places — Her neck, waist and legs — and Her eyebrows dance.

CC Madhya 14.191: "When there is an awakening of the various ecstatic features on Srimati Radharani's face and in Her eyes that are appropriate to a charming feminine attitude, the lalita ornament is manifest.

CC Madhya 14.192: "'When the bodily features are delicate and expertly curved, and when the eyebrows are very beautifully agitated, the ornament of feminine charm, called lalita alankara, is manifest.'

CC Madhya 14.193: "When Lord Sri Kṛṣṇa happens to see Srimati Radharani decorated with these lalita ornaments, They both eagerly want to meet each other.

CC Madhya 14.194: "'When Srimati Radharani was decorated with the ornament of lalita alankara, just to increase Sri Kṛṣṇa's love, an attractive curve was manifested by Her neck, knees and waist. This was brought about by Her timidity and apparent desire to avoid Kṛṣṇa. The flickering movements of Her eyebrows could conquer the powerful bow of Cupid. To increase the joy of Her beloved, Her body was decorated with the ornaments of lalita alankara.'

CC Madhya 14.195: "When Kṛṣṇa comes forward and greedily snatches at the border of Her sari, Srimati Radharani is actually very pleased within, but still She tries to stop Him.

CC Madhya 14.196: "This ecstatic attitude of Srimati Radharani's is called kuttamita. When this ecstatic ornament is manifested, Radharani externally tries to avoid Kṛṣṇa, and She apparently becomes angry, although She is very happy within.

CC Madhya 14.197: "'When the border of Her sari and the cloth veiling Her face are caught, She externally appears offended and angry, but within Her heart She is very happy. Learned scholars call this attitude kuttamita.'

CC Madhya 14.198: "Although Srimati Radharani was checking Kṛṣṇa with Her hand, internally She was thinking, 'Let Kṛṣṇa satisfy His desires.' In this way She was very pleased within, although She externally displayed opposition and anger.

CC Madhya 14.199: "Srimati Radharani externally displays a kind of dry crying, as if She is offended. Then She mildly smiles and admonishes Lord Kṛṣṇa.

CC Madhya 14.200: "'Actually She has no desire to stop Kṛṣṇa's endeavor to touch Her body with His hands, yet Srimati Radharani, whose thighs are like the trunk of a baby elephant, protests His advances and, sweetly smiling, admonishes Him. At such times She cries without tears on Her charming face.'

CC Madhya 14.201: "In this way, Srimati Radharani is ornamented and decorated with various ecstatic symptoms, which attract the mind of Sri Kṛṣṇa.

CC Madhya 14.202: "It is not at all possible to describe the unlimited pastimes of Sri Kṛṣṇa, even though He Himself describes them in His incarnation of Sahasra-vadana, the thousand-mouthed Sesha Naga."

CC Madhya 14.203: At this time, Srivasa Thakura smiled and told Svarupa Damodara, "My dear sir, please hear! Just see how opulent my goddess of fortune is!

CC Madhya 14.204: "As far as Vrndavana's opulence is concerned, it consists of a few flowers and twigs, some minerals from the hills, a few peacock feathers and the plant known as guṇja.

CC Madhya 14.205: "When Jagannatha decided to see Vrndavana, He went there, and upon hearing this, the goddess of fortune experienced restlessness and jealousy.

CC Madhya 14.206: "She wondered, 'Why did Lord Jagannatha give up so much opulence and go to Vrndavana?' To make Him a laughingstock, the goddess of fortune made arrangements for much decoration.

CC Madhya 14.207: "Then the maidservants of the goddess of fortune said to the servants of Lord Jagannatha, 'Why did your Lord Jagannatha abandon the great opulence of the goddess of fortune and, for the sake of a few leaves, fruits and flowers, go see the flower garden of Srimati Radharani?'

CC Madhya 14.208: "'Your master is so expert at everything, but why does He do such things? Now bring your master before the goddess of fortune.'

CC Madhya 14.209: "In this way all the maidservants of the goddess of fortune arrested the servants of Jagannatha, bound them around the waist and brought them before the goddess of fortune.

CC Madhya 14.210: "When all the maidservants brought Lord Jagannatha's servants before the lotus feet of the goddess of fortune, the Lord's servants were fined and forced to submit.

CC Madhya 14.211: "All the maidservants began to beat the Ratha car with sticks, and they treated the servants of Lord Jagannatha almost like thieves.

CC Madhya 14.212: "Finally all of Lord Jagannatha's servants submitted to the goddess of fortune with folded hands, assuring her that they would bring Lord Jagannatha before her the very next day.

CC Madhya 14.213: "Being thus pacified, the goddess of fortune returned to her apartment. Just see! My goddess of fortune is opulent beyond all description."

CC Madhya 14.214: Srivasa Thakura continued to address Svarupa Damodara: "Your gopis are engaged in boiling milk and churning it into yogurt, but my mistress, the goddess of fortune, sits on a throne made of jewels and gems."

CC Madhya 14.215: Srivasa Thakura, who was enjoying the mood of Narada Muni, thus made jokes. Hearing him, all the personal servants of Sri Caitanya Mahaprabhu began to smile.

CC Madhya 14.216: Sri Caitanya Mahaprabhu then told Srivasa Thakura, "My dear Srivasa, your nature is exactly like that of Narada Muni. The Supreme Personality of Godhead's opulence is having a direct influence upon you.

CC Madhya 14.217: "Svarupa Damodara is a pure devotee of Vrndavana. He does not even know what opulence is, for he is simply absorbed in pure devotional service."

CC Madhya 14.218: Svarupa Damodara then retorted, "My dear Srivasa, please hear me with attention. You have forgotten the transcendental opulence of Vrndavana.

CC Madhya 14.219: "The natural opulence of Vrndavana is just like an ocean. The opulence of Dvaraka and Vaikuntha is not even to be compared to a drop.

CC Madhya 14.220: "Sri Krsna is the Supreme Personality of Godhead, full of all opulences,

and His complete opulences are exhibited only in Vrndavana-dhama.

CC Madhya 14.221: "Vrndavana-dhama is made of transcendental touchstone. Its entire surface is the source of all valuable jewels, and the cintamani stone is used to decorate the lotus feet of the maidservants of Vrndavana.

CC Madhya 14.222: "Vrndavana is a natural forest of desire trees and creepers, and the inhabitants do not want anything but the fruits and flowers of those desire trees.

CC Madhya 14.223: "In Vrndavana there are cows that fulfill all desires [kama-dhenus], and their number is unlimited. They graze from forest to forest and deliver only milk. The people want nothing else.

CC Madhya 14.224: "In Vrndavana, the natural speech of the people sounds like music, and their natural motion resembles a dance.

CC Madhya 14.225: "The water in Vrndavana is nectar, and the brahmajyoti effulgence, which is full of transcendental bliss, is directly perceived there in its form.

CC Madhya 14.226: "The gopis there are also goddesses of fortune, and they surpass the goddess of fortune who abides in Vaikuntha. In Vrndavana, Lord Krsna is always playing His transcendental flute, which is His dear companion.

CC Madhya 14.227: "'The damsels of Vrndavana, the gopis, are super goddesses of fortune. The enjoyer in Vrndavana is the Supreme Personality of Godhead, Krsna. The trees there are all wish-fulfilling trees, and the land is made of transcendental touchstone. The water is all nectar, the talking is singing, the walking is dancing, and the constant companion of Krsna is His flute. The effulgence of transcendental bliss is experienced everywhere. Therefore Vrndavana-dhama is the only relishable abode.'

CC Madhya 14.228: "'The anklets on the damsels of Vraja-bhumi are made of cintamani stone. The trees are wish-fulfilling trees, and they produce flowers with which the gopis decorate themselves. There are also wish-fulfilling cows [kama-dhenus], which deliver unlimited quantities of milk. These cows constitute the wealth of Vrndavana. Thus Vrndavana's opulence is blissfully exhibited.'"

CC Madhya 14.229: Srivasa Thakura then began to dance in ecstatic love. He vibrated sounds by slapping his armpits with the palms of his hands, and he laughed very loudly.

CC Madhya 14.230: Thus Sri Caitanya Mahaprabhu heard these discussions about the pure transcendental mellow of Srimati Radharani. Absorbed in transcendental ecstasy, the Lord began to dance.

CC Madhya 14.231: While Sri Caitanya Mahaprabhu was dancing in ecstatic love and Svarupa Damodara was singing, the Lord said, "Go on singing! Go on singing!" The Lord then extended His own ears.

CC Madhya 14.232: Thus Sri Caitanya Mahaprabhu's ecstatic love was awakened by hearing the songs of Vrndavana. In this way He inundated Purusottama, Jagannatha Puri, with love of Godhead.

CC Madhya 14.233: Finally the goddess of fortune returned to her apartment. In due course of time, as Sri Caitanya Mahaprabhu was dancing, afternoon arrived.

CC Madhya 14.234: After much singing, all four sankirtana parties grew fatigued, but Sri

Caitanya Mahaprabhu's ecstatic love increased twofold.

CC Madhya 14.235: While dancing absorbed in Srimati Radharani's ecstatic love, Sri Caitanya Mahaprabhu appeared in Her very form. Seeing this from a distant place, Nityananda Prabhu offered prayers.

CC Madhya 14.236: Seeing the ecstatic love of Sri Caitanya Mahaprabhu, Nityananda Prabhu did not approach but remained a little distance away.

CC Madhya 14.237: Only Nityananda Prabhu could catch Sri Caitanya Mahaprabhu, but the ecstatic mood of the Lord would not stop. At the same time, kirtana could not be continued.

CC Madhya 14.238: Svarupa Damodara then informed the Lord that all the devotees were fatigued. Seeing this situation, Sri Caitanya Mahaprabhu came to His external senses.

CC Madhya 14.239: Sri Caitanya Mahaprabhu then entered the flower garden with all His devotees. After resting there for some time, He took His afternoon bath.

CC Madhya 14.240: Then there arrived in large quantities a variety of food that had been offered to Sri Jagannatha and a variety that had been offered to the goddess of fortune.

CC Madhya 14.241: Sri Caitanya Mahaprabhu finished His afternoon lunch, and after His evening bath He went to see Lord Jagannatha.

CC Madhya 14.242: As soon as He saw Lord Jagannatha, Sri Caitanya Mahaprabhu began to chant and dance. Afterward, accompanied by His devotees, the Lord enjoyed sporting in the lake called Narendra-sarovara.

CC Madhya 14.243: Then, entering the flower garden, Sri Caitanya Mahaprabhu took His meal. In this way He continuously performed all kinds of pastimes for eight days.

CC Madhya 14.244: The next day Lord Jagannatha came out from the temple and, riding on the car, returned to His own abode.

CC Madhya 14.245: As previously, Sri Caitanya Mahaprabhu and His devotees chanted and danced with great pleasure.

CC Madhya 14.246: During the Pandu-vijaya, Lord Jagannatha was carried, and while He was being carried, a bunch of silken ropes broke.

CC Madhya 14.247: When the Jagannatha Deity is carried, at intervals He is placed on cotton pads. When the ropes broke, the cotton pads also broke due to the weight of Lord Jagannatha, and the cotton floated into the air.

CC Madhya 14.248: Ramananda Vasu and Satyaraja Khan were present from Kulina-grama, and Sri Caitanya Mahaprabhu, with great respect, gave them the following orders.

CC Madhya 14.249: Sri Caitanya Mahaprabhu ordered Ramananda Vasu and Satyaraja Khan to become the worshipers of these ropes and every year bring silken ropes from their village.

CC Madhya 14.250: After telling them this, Sri Caitanya Mahaprabhu showed them the broken silken ropes, saying, "Just look at this sample. You must make ropes that are much stronger."

CC Madhya 14.251: Sri Caitanya Mahaprabhu then informed Ramananda Vasu and Satyaraja

Khan that this rope was the abode of Lord Sesa, who expands Himself into ten forms and serves the Supreme Personality of Godhead.

CC Madhya 14.252: After receiving orders from the Lord for the rendering of service, the fortunate Satyaraja and Ramananda Vasu were highly pleased.

CC Madhya 14.253: Every year thereafter, when the Gundica temple was being cleansed, Satyaraja and Ramananda Vasu would come with the other devotees and with great pleasure bring silken rope.

CC Madhya 14.254: Thus Lord Jagannatha returned to His temple and sat on His throne while Sri Caitanya Mahaprabhu returned to His residence with His devotees.

CC Madhya 14.255: Thus Sri Caitanya Mahaprabhu showed the Ratha-yatra ceremony to His devotees and performed the Vrndavana pastimes with them.

CC Madhya 14.256: The pastimes of Lord Caitanya are unlimited and endless. Even Sahasra-vadana, Lord Sesa, cannot reach the limits of His pastimes.

CC Madhya 14.257: Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Madhya 15 Summary

CC Madhya 15.1: While Sri Caitanya Mahaprabhu was taking prasadam at the house of Sarvabhauma Bhattacharya, Amogha criticized Him. Still, the Lord accepted Amogha, thereby showing how much He was obliged to His devotees.

CC Madhya 15.2: All glories to Sri Caitanya Mahaprabhu! All glories to Lord Nityananda Prabhu! All glories to Advaitacandra! And all glories to all the devotees of Lord Caitanya!

CC Madhya 15.3: All glories to the listeners of Sri Caitanya-caritamrta who have accepted it as their life and soul!

CC Madhya 15.4: While Sri Caitanya Mahaprabhu stayed at Jagannatha Puri, He constantly enjoyed chanting and dancing with His devotees.

CC Madhya 15.5: In the beginning of the day, Sri Caitanya Mahaprabhu saw the Deity of Lord Jagannatha in the temple. He offered Him obeisances and prayers and danced and sang before Him.

CC Madhya 15.6: After visiting the temple, Sri Caitanya Mahaprabhu would remain outside during the upala-bhoga offering. He would then go meet Haridasa Thakura and return to His residence.

CC Madhya 15.7: Sitting in His room, Sri Caitanya Mahaprabhu would chant on His beads, and Advaita Prabhu would come there to worship the Lord.

CC Madhya 15.8: While worshiping Sri Caitanya Mahaprabhu, Advaita Acarya would offer Him scented water to wash His mouth and feet. Then Advaita Acarya would smear very fragrant sandalwood pulp all over His body.

CC Madhya 15.9: Sri Advaita Prabhu would also place a flower garland around the Lord's neck and tulasi flowers [mañjaris] on His head. Then, with folded hands, Advaita Acarya would offer obeisances and prayers unto the Lord.

CC Madhya 15.10: After being worshiped by Advaita Acarya, Sri Caitanya Mahaprabhu would take the dish containing flowers and tulasi and, with whatever paraphernalia remained, worship Advaita Acarya.

CC Madhya 15.11: Sri Caitanya Mahaprabhu would worship Advaita Acarya by chanting the mantra "Whatever You are, You are — but I offer My respects unto You." In addition, the Lord would make some sounds within His mouth that would make Advaita Acarya laugh.

CC Madhya 15.12: In this way Advaita Acarya and Sri Caitanya Mahaprabhu would offer Their respectful obeisances unto each other. Then Advaita Acarya would extend an invitation to Sri Caitanya Mahaprabhu again and again.

CC Madhya 15.13: Indeed, Sri Advaita Acarya's invitation is another wonderful story. It has been very vividly described by Vrndavana dasa Thakura.

CC Madhya 15.14: Since Advaita Acarya's invitation has been described by Vrndavana dasa Thakura, I shall not repeat the story. But I shall say that other devotees also extended invitations to Sri Caitanya Mahaprabhu.

CC Madhya 15.15: Day after day, one devotee after another would invite Sri Caitanya Mahaprabhu and the other devotees to lunch and would also hold a festival.

CC Madhya 15.16: All the devotees remained at Jagannatha Puri for four continuous months, and they observed all Lord Jagannatha's festivals with great pleasure.

CC Madhya 15.17: The devotees celebrated the festival of Janmastami, Krsna's birthday, which is also called Nanda-mahotsava, the festival of Nanda Maharaja. At that time Sri Caitanya Mahaprabhu and His devotees dressed themselves as cowherd boys.

CC Madhya 15.18: Having dressed up like cowherd boys, all the devotees carried pots of milk and yogurt balanced on rods over their shoulders. Thus they all arrived at the festival grounds chanting the holy name of Hari.

CC Madhya 15.19: Kanañi Khutiya dressed himself like Nanda Maharaja, and Jagannatha Mahiti dressed himself as mother Yasoda.

CC Madhya 15.20: At that time, King Prataparudra was also personally present with Kasi Misra, Sarvabhauma Bhattacarya and Tulasi Padichapatra.

CC Madhya 15.21: As usual, Sri Caitanya Mahaprabhu danced jubilantly. Everyone was covered with milk, yogurt and yellow turmeric water.

CC Madhya 15.22: At this time Srila Advaita Acarya said, "Please do not be angry. I speak the truth. I shall know that You are a cowherd boy only if You can wheel this rod about."

CC Madhya 15.23: Accepting Advaita Acarya's challenge, Sri Caitanya Mahaprabhu took a big rod and began to wheel it around and around. Again and again He threw the rod into the sky and caught it when it fell.

CC Madhya 15.24: Sri Caitanya Mahaprabhu wheeled and threw the rod, sometimes over His head, sometimes behind His back, sometimes in front of Him, sometimes to His side and sometimes between His legs. All the people laughed to see this.

CC Madhya 15.25: When Sri Caitanya Mahaprabhu whirled the rod in a circle like a firebrand, the heart of everyone who saw it was astonished.

CC Madhya 15.26: Nityananda Prabhu also played at whirling the rod. Who can understand how They were ecstatically immersed in the deep emotions of the cowherd boys?

CC Madhya 15.27: Following the orders of Maharaja Prataparudra, the temple superintendent, named Tulasi, brought one of Lord Jagannatha's used cloths.

CC Madhya 15.28: This valuable cloth was wrapped around the head of Sri Caitanya Mahaprabhu. The other devotees, headed by Advaita Acarya, also had cloths wrapped about their heads.

CC Madhya 15.29: In ecstasy, Kanañi Khutiya, who was dressed as Nanda Maharaja, and Jagannatha Mahiti, who was dressed as mother Yasoda, distributed all the riches they had stocked at home.

CC Madhya 15.30: Sri Caitanya Mahaprabhu was greatly satisfied to see this. Accepting them as His father and mother, He offered them obeisances.

CC Madhya 15.31: In great ecstasy, Sri Caitanya Mahaprabhu returned to His residence. In this way, Sri Caitanya Mahaprabhu, known as Gauranga-sundara, performed various pastimes.

CC Madhya 15.32: On the day celebrating the conquest of Lanka — a day known as Vijaya-dasami — Sri Caitanya Mahaprabhu dressed up all His devotees as monkey soldiers.

CC Madhya 15.33: Displaying the emotions of Hanuman, Sri Caitanya Mahaprabhu took up a large tree branch and, mounting the walls of the Lanka fort, began to dismantle it.

CC Madhya 15.34: In the ecstasy of Hanuman, Sri Caitanya Mahaprabhu angrily said, "Where is that rascal Ravana? He has kidnapped the universal mother, Sita. Now I shall kill him and all his family."

CC Madhya 15.35: Everyone became very much astonished to see the emotional ecstasy of Sri Caitanya Mahaprabhu, and everyone began to chant, "All glories! All glories!" again and again.

CC Madhya 15.36: Sri Caitanya Mahaprabhu and His devotees participated in all the festivals, including Rasa-yatra, Dipavali and Utthana-dvadasi.

CC Madhya 15.37: One day the two brothers, Sri Caitanya Mahaprabhu and Nityananda Prabhu, consulted with each other while sitting together in a solitary place.

CC Madhya 15.38: No one could understand what the brothers discussed between themselves, but later all the devotees could guess what the subject matter was.

CC Madhya 15.39: Thereafter, Sri Caitanya Mahaprabhu called for all the devotees and asked them to return to Bengal. In this way, He bade farewell to them.

CC Madhya 15.40: Bidding farewell to all the devotees, Sri Caitanya Mahaprabhu requested them to return to Jagannatha Puri every year to see Him and then see the cleansing of the Gundica temple.

CC Madhya 15.41: With great respect, Sri Caitanya Mahaprabhu requested Advaita Acarya, "Give Krsna consciousness, devotion to Krsna, even to the lowest of men [candalas]."

CC Madhya 15.42: Sri Caitanya Mahaprabhu ordered Nityananda Prabhu, "Go to Bengal and, without restriction, manifest devotional service to the Lord, Krsna consciousness."

CC Madhya 15.43: Nityananda Prabhu was given assistants like Ramadasa, Gadadhara dasa and several others. Sri Caitanya Mahaprabhu said, "I give them to You to assist You."

CC Madhya 15.44: "I shall also go to see You at intervals. Keeping Myself invisible, I shall watch You dance."

CC Madhya 15.45: Sri Caitanya Mahaprabhu then embraced Srivasa Pandita and, with His arm about his neck, began to speak to him in sweet words.

CC Madhya 15.46: Sri Caitanya Mahaprabhu requested Srivasa Thakura, "Perform congregational chanting daily, and be assured that I shall also dance in your presence. You will

be able to see this dancing, but not others.

CC Madhya 15.47: "Take this prasadam of Lord Jagannatha's and this cloth and deliver them to My mother, Sacidevi. After offering her obeisances, please request her to excuse My offenses.

CC Madhya 15.48: "I have given up the service of My mother and have accepted the sannyasa order. Actually I should not have done this, for by so doing I have destroyed My religious principles.

CC Madhya 15.49: "I am subordinate to the love of My mother, and it is My duty to serve her in return. Instead of doing so, I have accepted the renounced order. Certainly this is the act of a madman.

CC Madhya 15.50: "A mother is not offended by her mad son, and knowing this, My mother is not offended by Me.

CC Madhya 15.51: "I had no business in accepting the renounced order and sacrificing My love for My mother, which is My real property. Actually I was in a crazy state of mind when I accepted sannyasa.

CC Madhya 15.52: "I am staying here at Jagannatha Puri, Nilacala, to comply with her orders. But at intervals I go see her lotus feet.

CC Madhya 15.53: "Indeed, I go there daily to see her lotus feet. She is able to feel My presence, although she does not believe it to be true.

CC Madhya 15.54-55: "One day My mother, Saci, offered food to Salagrama Visnu. She offered rice cooked from sali paddies, various kinds of vegetables, spinach, curry made of banana flowers, fried patola with nimba leaves, pieces of ginger with lemon, and also yogurt, milk, sugar candy and many other foods.

CC Madhya 15.56: "Taking the food upon her lap, Mother was crying to think that all that food was very dear to her Nimai.

CC Madhya 15.57: "My mother was thinking, 'Nimai is not here. Who will accept all this food?' As she meditated upon Me in this way, her eyes filled with tears.

CC Madhya 15.58: "While she was thus thinking and crying, I immediately went there with great haste and ate everything. Seeing the dish empty, she wiped her tears away.

CC Madhya 15.59: "She then began to wonder who had eaten all that food. 'Why is the plate empty?' she wondered, doubting that Bala-gopala had eaten it all.

CC Madhya 15.60: "She began to wonder whether there had actually been anything on the plate in the first place. Then again she thought that some animal might have come and eaten everything.

CC Madhya 15.61: "She thought, 'Perhaps by mistake I did not put any food on the plate.' So thinking, she went into the kitchen and saw the pots.

CC Madhya 15.62: "When she saw that all the pots were still filled with rice and vegetables, there was some doubt in her mind, and she was astonished.

CC Madhya 15.63: "Thus wondering, she called Isana, the servant, and had the place cleaned again. She then offered another plate to Gopala.

CC Madhya 15.64: "Now whenever she prepares some good cooked food and wants to feed it to Me, she cries in great anxiety.

CC Madhya 15.65: "Being obliged by her love, I am brought there to eat. Mother knows all these things internally and feels happiness, but externally she does not accept them.

CC Madhya 15.66: "Such an incident took place on the last Vijaya-dasami day. You can ask her about this incident and thus make her believe that I actually go there."

CC Madhya 15.67: While describing all this, Sri Caitanya Mahaprabhu became a little overwhelmed, but just to finish bidding farewell to the devotees, He remained patient.

CC Madhya 15.68: Sri Caitanya Mahaprabhu next spoke some relishable words to Raghava Pandita. He said, "I am obliged to you due to your pure love for Me."

CC Madhya 15.69: Sri Caitanya Mahaprabhu then informed everyone, "Just hear about the pure devotional service rendered to Krsna by Raghava Pandita. Indeed, Raghava Pandita's service is supremely pure and highly accomplished.

CC Madhya 15.70: "Apart from other commodities, just hear about his offering of coconuts. A coconut is sold at the rate of five gandas each.

CC Madhya 15.71: "Although he already has hundreds of trees and millions of fruits, he is still very eager to hear about the place where sweet coconuts are available.

CC Madhya 15.72: "He collects coconuts with great endeavor from a place twenty miles away, and he pays four panas each for them.

CC Madhya 15.73: "Every day five to seven coconuts are clipped and put into water to keep cool.

CC Madhya 15.74: "At the time of offering bhoga, the coconuts are again clipped and cleansed. After holes are made in them at the top, they are offered to Lord Krsna.

CC Madhya 15.75: "Lord Krsna drinks the juice from these coconuts, and sometimes the coconuts are left drained of juice. At other times the coconuts remain filled with juice.

CC Madhya 15.76: "When Raghava Pandita sees that the juice has been drunk from the coconuts, he is very pleased. He then breaks the coconuts, takes out the pulp and puts it on another plate.

CC Madhya 15.77: "After offering the pulp, he meditates outside the temple door. In the meantime, Lord Krsna, having eaten the pulp, leaves the plate empty.

CC Madhya 15.78: "Sometimes, after eating the pulp, Krsna fills the plate again with new pulp. In this way, the faith of Raghava Pandita increases, and he floats in an ocean of love.

CC Madhya 15.79: "One day it so happened that about ten coconuts were properly clipped and brought by a servant to offer to the Deity.

CC Madhya 15.80: "When the coconuts were brought, there was little time to offer them

because it was already late. The servant, holding the container of coconuts, remained standing at the door.

CC Madhya 15.81: "Raghava Pandita then saw that the servant touched the ceiling above the door and then touched the coconuts with the same hand.

CC Madhya 15.82: "Raghava Pandita then said, 'People are always coming and going through that door. The dust from their feet blows up and touches the ceiling.

CC Madhya 15.83: "'After touching the ceiling above the door, you have touched the coconuts. Now they are no longer fit to be offered to Krsna because they are contaminated.'

CC Madhya 15.84: "Such is the service of Raghava Pandita. He did not accept the coconuts but threw them over the wall. His service is purely based on unalloyed love, and it conquers the whole world.

CC Madhya 15.85: "Thereafter, Raghava Pandita had other coconuts gathered, cleansed and clipped, and with great attention he offered them to the Deity to eat.

CC Madhya 15.86: "In this way, from distant villages he collects excellent bananas, mangoes, oranges, jackfruits and whatever other first-class fruits he has heard about.

CC Madhya 15.87: "All these fruits are collected from distant places and bought at a high price. After trimming them with great care and purity, Raghava Pandita offers them to the Deity.

CC Madhya 15.88: "Thus with great care and attention Raghava Pandita prepares spinach, other vegetables, radishes, fruits, chipped rice, powdered rice and sweetmeats.

CC Madhya 15.89: "He prepares cakes, sweet rice, condensed milk and everything else with great attention, and the cooking conditions are purified so that the food is first class and delicious.

CC Madhya 15.90: "Raghava Pandita also offers all kinds of pickles, such as kasamdi. He offers various scents, garments, ornaments and the best of everything.

CC Madhya 15.91: "Thus Raghava Pandita serves the Lord in an incomparable way. Everyone is very much satisfied just to see him."

CC Madhya 15.92: Sri Caitanya Mahaprabhu then mercifully embraced Raghava Pandita. The Lord also offered all the other devotees a farewell with similar respect.

CC Madhya 15.93: The Lord also respectfully told Sivananda Sena, "Take care of Vasudeva Datta very nicely.

CC Madhya 15.94: "Vasudeva Datta is very liberal. Every day, whatever income he receives, he spends. He does not keep any balance.

CC Madhya 15.95: "Being a householder, Vasudeva Datta needs to save some money. Because he is not doing so, it is very difficult for him to maintain his family.

CC Madhya 15.96: "Please take care of Vasudeva Datta's family affairs. Become his manager and make the proper adjustments.

CC Madhya 15.97: "Come every year and bring all My devotees with you to the Gundica festival. I also request you to maintain all of them."

CC Madhya 15.98: The Lord then with great respect extended an invitation to all the inhabitants of Kulina-grama, asking them to come every year and bring silken rope to carry Lord Jagannatha during the Ratha-yatra festival.

CC Madhya 15.99: Sri Caitanya Mahaprabhu then said, "Gunaraja Khan of Kulina-grama compiled a book named Sri Krsna-vijaya, in which there is a sentence revealing the author's ecstatic love of Krsna."

CC Madhya 15.100: Sri Caitanya Mahaprabhu said, "'Krsna, the son of Nanda Maharaja, is my life and soul.' By this statement I am sold into the hands of the descendants of Gunaraja Khan.

CC Madhya 15.101: "To say nothing of you, even a dog living in your village is very dear to Me. What, then, to speak of others?"

CC Madhya 15.102: After this, Ramananda Vasu and Satyaraja Khan both submitted questions at the lotus feet of Sri Caitanya Mahaprabhu.

CC Madhya 15.103: Satyaraja Khan said, "My dear Lord, being a householder and a materialistic man, I do not know the process of advancing in spiritual life. I therefore submit myself unto Your lotus feet and request You to give me orders."

CC Madhya 15.104: Sri Caitanya Mahaprabhu replied, "Without cessation continue chanting the holy name of Lord Krsna. Whenever possible, serve Him and His devotees, the Vaisnavas."

CC Madhya 15.105: Upon hearing this, Satyaraja said, "How can I recognize a Vaisnava? Please let me know what a Vaisnava is. What are his common symptoms?"

CC Madhya 15.106: Sri Caitanya Mahaprabhu replied, "Whoever chants the holy name of Krsna just once is worshipable and is the topmost human being.

CC Madhya 15.107: "Simply by chanting the holy name of Krsna once, a person is relieved from all the reactions of a sinful life. One can complete the nine processes of devotional service simply by chanting the holy name.

CC Madhya 15.108: "One does not have to undergo initiation or execute the activities required before initiation. One simply has to vibrate the holy name with his lips. Thus even a man in the lowest class [candala] can be delivered.

CC Madhya 15.109: "By chanting the holy name of the Lord, one dissolves his entanglement in material activities. After this, one becomes very much attracted to Krsna, and thus dormant love for Krsna is awakened.

CC Madhya 15.110: "'The holy name of Lord Krsna is an attractive feature for many saintly, liberal people. It is the annihilator of all sinful reactions and is so powerful that, save for the dumb who cannot chant it, it is readily available to everyone, including the lowest type of man, the candala. The holy name of Krsna is the controller of the opulence of liberation, and it is identical with Krsna. When a person simply chants the holy name with his tongue, immediate effects are produced. Chanting the holy name does not depend on initiation, pious activities or the purascarya regulative principles generally observed before initiation. The holy name does not wait for any of these activities. It is self-sufficient.'"

CC Madhya 15.111: Sri Caitanya Mahaprabhu then finally advised, "One who is chanting the

Hare Kṛṣṇa mantra is understood to be a Vaiṣṇava; therefore you should offer all respects to him."

CC Madhya 15.112: Sri Caitanya Mahāprabhu then turned His attention to three persons — Mukunda dasa, Rāghunandana and Sri Nārāhari — inhabitants of the place called Khanda.

CC Madhya 15.113: Sri Caitanya Mahāprabhu, the son of mother Saci, next asked Mukunda dasa, "You are the father, and your son is Rāghunandana. Is that so?"

CC Madhya 15.114: "Or is Śrīla Rāghunandana your father and you are his son? Please let Me know the facts so that My doubts will go away."

CC Madhya 15.115: Mukunda replied, "Rāghunandana is my father, and I am his son. This is my decision.

CC Madhya 15.116: "All of us have attained devotion to Kṛṣṇa due to Rāghunandana. Therefore in my mind he is my father."

CC Madhya 15.117: Hearing Mukunda dasa give this proper decision, Sri Caitanya Mahāprabhu confirmed it, saying, "Yes, it is correct. One who awakens devotion to Kṛṣṇa is certainly the spiritual master."

CC Madhya 15.118: Sri Caitanya Mahāprabhu became very happy just to speak of the glories of His devotees. Indeed, when He spoke of their glories, it was as if He had five faces.

CC Madhya 15.119: Sri Caitanya Mahāprabhu then informed all His devotees, "Please hear about Mukunda's love of Godhead. It is a very deep and pure love and can only be compared to purified gold.

CC Madhya 15.120: "Mukunda dasa externally appears to be a royal physician engaged in governmental service, but internally he has a deep love for Kṛṣṇa. Who can understand his love?"

CC Madhya 15.121: "One day Mukunda dasa, the royal physician, was seated with the Muslim King on a high platform and was telling the King about medical treatment.

CC Madhya 15.122: "While the King and Mukunda dasa were conversing, a servant brought a fan made of peacock feathers to shade the King's head from the sun. Consequently he held the fan above the King's head.

CC Madhya 15.123: "Just by seeing the peacock-feathered fan, Mukunda dasa became absorbed in ecstatic love of Godhead and fell from the high platform onto the ground.

CC Madhya 15.124: "The King, fearing that the royal physician had been killed, personally descended and brought him to consciousness.

CC Madhya 15.125: "When the King asked Mukunda, 'Where is it paining you?' Mukunda replied, 'I am not very much pained.'

CC Madhya 15.126: "The King then inquired, Mukunda, why did you fall down?" Mukunda replied, 'My dear King, I have a disease like epilepsy.'

CC Madhya 15.127: "Being extraordinarily intelligent, the King could understand the whole affair. In his estimation, Mukunda was a most uncommon, exalted, liberated personality.

CC Madhya 15.128-129: "Raghunandana is constantly engaged in serving Lord Krsna in the temple. Beside the entrance of the temple is a lake, and on its banks is a kadamba tree, which daily delivers two flowers to be used for Krsna's service."

CC Madhya 15.130: Sri Caitanya Mahaprabhu again spoke to Mukunda with sweet words: "Your duty is to earn both material and spiritual wealth."

CC Madhya 15.131: "Furthermore, it is the duty of Raghunandana to always engage in Lord Krsna's service. He has no other intention but the service of Lord Krsna."

CC Madhya 15.132: Sri Caitanya Mahaprabhu then ordered Narahari: "I wish you to remain here with My devotees. In this way the three of you should always execute these three duties for the service of the Lord."

CC Madhya 15.133: Out of His causeless mercy, Sri Caitanya Mahaprabhu gave the following directions to the brothers Sarvabhauma Bhattacharya and Vidya-vacaspati.

CC Madhya 15.134: Sri Caitanya Mahaprabhu said, "In this Age of Kali, Krsna is manifest in two forms — wood and water. Thus, by enabling the conditioned souls to see the wood and bathe in the water, He helps them become liberated."

CC Madhya 15.135: "Lord Jagannatha is the Supreme Lord Himself in the form of wood, and the river Ganges is the Supreme Lord Himself in the form of water."

CC Madhya 15.136: "Sarvabhauma Bhattacharya, you should engage in the worship of Lord Jagannatha Purusottama, and Vacaspati should worship mother Ganges."

CC Madhya 15.137: Sri Caitanya Mahaprabhu then embraced Murari Gupta and began to speak about his firm faith in devotional service. This was heard by all the devotees.

CC Madhya 15.138: Sri Caitanya Mahaprabhu said, "Previously I induced Murari Gupta again and again to be allured by Lord Krsna. I said to him, 'My dear Gupta, Lord Sri Krsna, Vrajendra-kumara, is the supreme sweetness."

CC Madhya 15.139: "'Krsna is the Supreme Personality of Godhead, the origin of all incarnations and the source of everything. He is pure transcendental love itself, and He is the reservoir of all pleasure."

CC Madhya 15.140: "'Krsna is the reservoir of all transcendental qualities. He is like a mine of gems. He is expert at everything, very intelligent and sober, and He is the summit of all transcendental humors."

CC Madhya 15.141: "'His character is very sweet, and His pastimes are melodious. He is expert in intelligence, and thus He enjoys all His pastimes and mellows.'

CC Madhya 15.142: "I then requested Murari Gupta, 'Worship Krsna and take shelter of Him. But for His service, nothing appeals to the mind.'

CC Madhya 15.143: "In this way, he heard from Me again and again. By My influence, his mind was a little converted."

CC Madhya 15.144: "Murari Gupta then replied, 'I am Your servant and Your order-carrier. I have no independent existence.'

CC Madhya 15.145: "After this, Murari Gupta went home and spent the whole night thinking how he would have to give up the association of Raghunatha, Lord Ramacandra. Thus he was overwhelmed.

CC Madhya 15.146: "Murari Gupta then began to pray at the lotus feet of Lord Ramacandra. He prayed that death would come that night because it was not possible for him to give up the service of the lotus feet of Raghunatha.

CC Madhya 15.147: "Thus Murari Gupta cried the entire night. There was no rest for his mind; therefore he could not sleep but stayed awake the entire night.

CC Madhya 15.148: "In the morning Murari Gupta came to see Me. Catching hold of My feet and crying, he submitted an appeal.

CC Madhya 15.149: "Murari Gupta said, 'I have sold my head unto the lotus feet of Raghunatha. I cannot withdraw my head, for that would give me too much pain.

CC Madhya 15.150: "'It is not possible for me to give up the service of Raghunatha's lotus feet. At the same time, if I do not do so I shall break Your order. What can I do?'

CC Madhya 15.151: "In this way Murari Gupta appealed to Me, saying, 'You are all-merciful, so kindly grant me this mercy: Let me die before You so that all my doubts will be finished.'

CC Madhya 15.152: "Hearing this, I became very happy. I then raised Murari Gupta and embraced him.

CC Madhya 15.153: "I said to him, 'All glories to you, Murari Gupta! Your method of worship is very firmly fixed — so much so that even upon My request your mind did not turn.

CC Madhya 15.154: "'The servitor must have love and affection for the lotus feet of the Lord exactly like this. Even if the Lord wants separation, a devotee cannot abandon the shelter of His lotus feet.

CC Madhya 15.155: "'Just to test your firm faith in your Lord, I requested you again and again to change your worship from Lord Ramacandra to Kṛṣṇa.'

CC Madhya 15.156: "In this way, I congratulated Murari Gupta, saying, 'Indeed, you are the incarnation of Hanuman. Consequently you are the eternal servant of Lord Ramacandra. Why should you give up the worship of Lord Ramacandra and His lotus feet?'

CC Madhya 15.157: Sri Caitanya Mahāprabhu continued, "I accept this Murari Gupta as My life and soul. When I hear of his humility, it perturbs My very life."

CC Madhya 15.158: Sri Caitanya Mahāprabhu then embraced Vasudeva Datta and began to speak of his glories as if He had a thousand mouths.

CC Madhya 15.159: When Caitanya Mahāprabhu glorified him, Vasudeva Datta immediately became very much embarrassed and shy. He then submitted himself, touching the Lord's lotus feet.

CC Madhya 15.160: Vasudeva Datta told Caitanya Mahāprabhu, "My dear Lord, You incarnate just to deliver all conditioned souls. I now have one petition, which I wish You would accept.

CC Madhya 15.161: "My Lord, You are certainly able to do whatever You like, and You are

indeed merciful. If You so desire, You can very easily do whatever You want.

CC Madhya 15.162: "My Lord, my heart breaks to see the sufferings of all the conditioned souls; therefore I request You to transfer the karma of their sinful lives upon my head.

CC Madhya 15.163: "My dear Lord, let me suffer perpetually in a hellish condition, accepting all the sinful reactions of all living entities. Please finish their diseased material life."

CC Madhya 15.164: When Sri Caitanya Mahaprabhu heard Vasudeva Datta's statement, His heart became very soft. Tears flowed from His eyes, and He began to tremble. In a faltering voice He spoke as follows.

CC Madhya 15.165: Accepting Vasudeva Datta as a great devotee, the Lord said, "Such a statement is not at all astonishing because you are the incarnation of Prahlada Maharaja. It appears that Lord Krsna has bestowed complete mercy upon you. There is no doubt about it.

CC Madhya 15.166: "Whatever a pure devotee wants from his master, Lord Krsna doubtlessly grants because He has no duty other than to fulfill the desire of His devotee.

CC Madhya 15.167: "If you desire the deliverance of all living entities within the universe, then all of them can be delivered even without your undergoing the tribulations of sinful activity.

CC Madhya 15.168: "Krsna is not incapable, for He has all potencies. Why would He induce you to suffer the sinful reactions of other living entities?"

CC Madhya 15.169: "Whosever welfare you desire immediately becomes a Vaisnava, and Krsna delivers all Vaisnavas from the reactions of their past sinful activities.

CC Madhya 15.170: "'Let me offer my respectful obeisances unto the original Personality of Godhead, Govinda, who regulates the sufferings and enjoyments due to fruitive activity. He does this for everyone — from the heavenly King Indra down to the smallest insect [indra-gopa]. That very Personality of Godhead destroys the karmic reactions of one engaged in devotional service.'

CC Madhya 15.171: "Because of your honest desire, all living entities within the universe will be delivered, for Krsna does not have to do anything to deliver all the living entities of the universe.

CC Madhya 15.172: "Just as there are millions of fruits on the udumbara tree, millions of universes float on the waters of the river Viraja.

CC Madhya 15.173: "The udumbara tree is filled with millions of fruits, and if one falls down and is destroyed, the tree does not even consider the loss.

CC Madhya 15.174: "In the same way, if one universe is vacated due to the living entities' having been liberated, that is a very little thing for Krsna. He does not take it very seriously.

CC Madhya 15.175: "The entire spiritual world constitutes the unlimited opulence of Krsna, and there are innumerable Vaikuntha planets there. The Causal Ocean is considered the surrounding waters of Vaikunthaloka.

CC Madhya 15.176: "Maya and her unlimited material universes are situated in that Causal Ocean. Indeed, maya appears to be floating like a pot filled with mustard seeds.

CC Madhya 15.177: "Of the millions of mustard seeds floating in that pot, if one seed is lost, the loss is not at all significant. Similarly, if one universe is lost, it is not significant to Lord Krsna.

CC Madhya 15.178: "To say nothing of one universal mustard seed, even if all the universes and the material energy [maya] are destroyed, Krsna does not even consider the loss.

CC Madhya 15.179: "If a person possessing millions of wish-fulfilling cows loses one she-goat, he does not consider the loss. Krsna owns all six opulences in full. If the entire material energy is destroyed, what does He lose?"

CC Madhya 15.180: Sri Caitanya Mahaprabhu continued, "'O my Lord, O unconquerable one, O master of all potencies, please exhibit Your internal potency to conquer the nescience of all moving and inert living entities. Due to nescience, they accept all kinds of faulty things, thus provoking a fearful situation. O Lord, please show Your glories! You can do this very easily, for Your internal potency is beyond the external potency, and You are the reservoir of all opulence. You are also the demonstrator of the material potency. You are also always engaged in Your pastimes in the spiritual world, where You exhibit Your reserved, internal potency, and sometimes You exhibit the external potency by glancing over it. Thus You manifest Your pastimes. The Vedas confirm Your two potencies and accept both types of pastimes due to them.'"

CC Madhya 15.181: In this way, Sri Caitanya Mahaprabhu described the good qualities of His devotees one after the other. He then embraced them and bade them farewell.

CC Madhya 15.182: Due to the impending separation from Sri Caitanya Mahaprabhu, all the devotees began to cry. The Lord was also morose due to separation from the devotees.

CC Madhya 15.183: Gadadhara Pandita remained with Sri Caitanya Mahaprabhu, and he was given a place to live at Yamesvara.

CC Madhya 15.184-185: Sri Caitanya Mahaprabhu remained at Jagannatha Puri, Nilacala, with Paramananda Puri, Jagadananda, Svarupa Damodara, Damodara Pandita, Govinda and Kasisvara. It was Sri Caitanya Mahaprabhu's daily practice to see Lord Jagannatha in the morning.

CC Madhya 15.186: One day Sarvabhauma Bhattacharya came before Sri Caitanya Mahaprabhu with folded hands and submitted a request.

CC Madhya 15.187: Since all the Vaisnavas had returned to Bengal, there was a good chance that the Lord would accept an invitation.

CC Madhya 15.188: Sarvabhauma Bhattacharya said, "Please accept my invitation for lunch for one month." The Lord replied, "That is not possible, because it is against the religious principles of a sannyasi."

CC Madhya 15.189: Sarvabhauma then said, "Please accept the invitation for twenty days." But Sri Caitanya Mahaprabhu replied, "It is not a religious principle of the renounced order."

CC Madhya 15.190: When Sarvabhauma requested Caitanya Mahaprabhu to accept lunch for fifteen days, the Lord said, "I shall accept lunch at your place for one day only."

CC Madhya 15.191: Sarvabhauma Bhattacharya then caught hold of the Lord's lotus feet and submissively begged, "Please accept lunch for at least ten days."

CC Madhya 15.192: In this way, by and by, Sri Caitanya Mahaprabhu reduced the duration to five days. Thus for five days He regularly accepted the Bhattacharya's invitation to lunch.

CC Madhya 15.193: After this, Sarvabhauma Bhattacharya said, "My Lord, there are ten sannyasis with You."

CC Madhya 15.194: Sarvabhauma Bhattacharya then submitted that Paramananda Puri Gosvami would accept a five-day invitation at his place. This had already been settled before the Lord.

CC Madhya 15.195: Sarvabhauma Bhattacharya said, "Damodara Svarupa is my intimate friend. He will come sometimes with You and sometimes alone.

CC Madhya 15.196: "The other eight sannyasis will accept invitations for two days each. In this way there will be engagements for each and every day during the entire month.

CC Madhya 15.197: "If all the sannyasis came together, it would not be possible for me to pay them proper respects. Therefore I would be an offender.

CC Madhya 15.198: "Sometimes You will come alone to my place, and sometimes You will be accompanied by Svarupa Damodara."

CC Madhya 15.199: Having this arrangement confirmed by Sri Caitanya Mahaprabhu, the Bhattacharya became very glad and immediately invited the Lord to his house on that very day.

CC Madhya 15.200: Sarvabhauma Bhattacharya's wife was known as Sathira Mata, the mother of Sathi. She was a great devotee of Sri Caitanya Mahaprabhu, and she was affectionate like a mother.

CC Madhya 15.201: After returning to his home, Sarvabhauma Bhattacharya gave orders to his wife, and his wife, Sathira Mata, began cooking with great pleasure.

CC Madhya 15.202: At Sarvabhauma Bhattacharya's house, there was always a full stock of food. Whatever spinach, vegetables, fruit and so on were required, he collected and brought back home.

CC Madhya 15.203: Sarvabhauma Bhattacharya personally began to help Sathira Mata cook. She was very experienced, and she knew how to cook nicely.

CC Madhya 15.204: On the southern side of the kitchen were two rooms for offering food, and in one of them the food was offered to Salagrama Narayana.

CC Madhya 15.205: The other room was for Sri Caitanya Mahaprabhu's lunch. The Lord's lunchroom was very secluded, and it was newly constructed by the Bhattacharya.

CC Madhya 15.206: The room was so constructed that there was only one door opening on the outside, which served as an entrance for Sri Caitanya Mahaprabhu. There was another door attached to the kitchen, and it was through this door that the food was brought.

CC Madhya 15.207: First, three manas of cooked rice — almost six pounds — was poured onto a big banana leaf.

CC Madhya 15.208: Then the whole stack of rice was mixed with so much yellowish and

fragrant clarified butter that it began to overflow the leaf.

CC Madhya 15.209: There were a number of pots made of the bark of banana trees and the leaves of the keya plant. These pots were filled with various cooked vegetables and placed on all sides of the leaf.

CC Madhya 15.210: There were about ten kinds of spinach, a soup called sukhta, which was made with bitter nimba leaves, a pungent preparation made with black pepper, a mild cake made of fried curd, and buttermilk mixed with small fried pieces of dhal.

CC Madhya 15.211: There were preparations of dugdha-tumbi, dugdha-kusmanda, vesara, laphra, moca-ghanta, moca-bhaja and other vegetables.

CC Madhya 15.212: There were unlimited quantities of vrddha-kusmanda-badi, phula-badi, fruits and various roots.

CC Madhya 15.213: Other preparations included eggplant mixed with newly grown nimba leaves fried together, light badi, fried patola and fried rounds of squash and pumpkin.

CC Madhya 15.214: There was a soup made with fried urad dhal and mung dhal, defeating nectar. There were also sweet chutney and five or six kinds of sour preparations, beginning with badamla.

CC Madhya 15.215: There were badas made of mung dhal, of urad dhal and of sweet bananas, and there were sweet-rice cakes, coconut cakes and various other cakes.

CC Madhya 15.216: There were kanji-bada, dugdha-cida, dugdha-laklaki and various cakes that I am unable to describe.

CC Madhya 15.217: Sweet rice mixed with ghee was poured into an earthen pot and mixed with canpa-kala, condensed milk and mango.

CC Madhya 15.218: Other preparations included a very delicious churned curd and a variety of sandesa sweetmeats. Indeed, all the various eatables available in Bengal and Orissa were prepared.

CC Madhya 15.219: Thus the Bhattacharya prepared a great variety of food and spread a fine cloth over a white wooden platform.

CC Madhya 15.220: On two sides of the stack of food were pitchers filled with scented cold water. The flowers of the tulasi tree were placed atop the mound of rice.

CC Madhya 15.221: Sarvabhauma Bhattacharya also included several types of food that had been offered to Lord Jagannatha. These included sweetballs known as amrta-gutika, sweet rice and cakes. All these were kept separate.

CC Madhya 15.222: When everything was ready, Sri Caitanya Mahaprabhu came there alone after finishing His midday duties. He knew the heart of Sarvabhauma Bhattacharya.

CC Madhya 15.223: After Sarvabhauma Bhattacharya washed the Lord's feet, the Lord entered the room to take His lunch.

CC Madhya 15.224: Sri Caitanya Mahaprabhu was a little astonished to see the gorgeous arrangement, and gesturing, He spoke to Sarvabhauma Bhattacharya.

CC Madhya 15.225: "This is most uncommon! How was this arrangement of rice and vegetables finished within six hours?"

CC Madhya 15.226: "Even a hundred men cooking on a hundred stoves could not possibly finish all these preparations within so short a time."

CC Madhya 15.227: "I hope the food has already been offered to Krsna, since I see there are tulasi flowers on it."

CC Madhya 15.228: "You are most fortunate, and your endeavor is successful, for you have offered such wonderful food to Radha-Krsna."

CC Madhya 15.229: "The color of the rice is so attractive and its aroma so good that it appears Radha and Krsna have directly taken it."

CC Madhya 15.230: "My dear Bhattacharya, your fortune is very great. How much shall I praise you? I also am very fortunate to be able to take the remnants of this food."

CC Madhya 15.231: "Take away Krsna's sitting place and put it aside. Then give Me prasadam on a different plate."

CC Madhya 15.232: Sarvabhauma Bhattacharya said, "It is not so wonderful, my Lord. Everything has been made possible by the energy and mercy of Him who will eat the food."

CC Madhya 15.233: "My wife and I did not especially exert ourselves in the cooking. He by whose power the food has been prepared knows everything."

CC Madhya 15.234: "Now please sit in this place and take Your lunch." Caitanya Mahaprabhu replied, "This place is worshipable because it was used by Krsna."

CC Madhya 15.235: The Bhattacharya said, "Both the food and the sitting place are the Lord's mercy. If You can eat the remnants of the food, what is the offense in Your sitting in this place?"

CC Madhya 15.236: Caitanya Mahaprabhu then said, "Yes, you have spoken correctly. The sastras enjoin that the devotee can partake of everything left by Krsna."

CC Madhya 15.237: "My dear Lord, the garlands, scented substances, garments, ornaments and other such things that have been offered to You may later be used by Your servants. By partaking of these things and eating the remnants of food You have left, we will be able to conquer the illusory energy."

CC Madhya 15.238: Sri Caitanya Mahaprabhu then said, "There is so much food here that it is impossible to eat it all." The Bhattacharya replied, "I know how much You can eat."

CC Madhya 15.239: "After all, at Jagannatha Puri You eat fifty-two times a day, and each time You eat hundreds of buckets filled with prasadam."

CC Madhya 15.240: "At Dvaraka, You keep sixteen thousand queens in sixteen thousand palaces. Also, there are eighteen mothers and numerous friends and relatives of the Yadu dynasty."

CC Madhya 15.241: "In Vrndavana You also have Your father's elder brothers, Your father's

younger brothers, maternal uncles, husbands of Your father's sisters and many cowherd men. There are also cowherd boyfriends, and You eat twice a day, morning and evening, in the house of each and every one.

CC Madhya 15.242: "Indeed," Sarvabhauma Bhattacharya continued, "at the Govardhana-puja ceremony You ate stacks of rice. In comparison to that, this small quantity is not even a morsel for You.

CC Madhya 15.243: "You are the Supreme Personality of Godhead, whereas I am a most insignificant living being. Therefore please accept a little quantity of food from my house."

CC Madhya 15.244: Hearing this, Sri Caitanya Mahaprabhu smiled and sat down to eat. The Bhattacharya, with great pleasure, first offered Him the prasadam from the Jagannatha temple.

CC Madhya 15.245: At this time the Bhattacharya had a son-in-law named Amogha, who was the husband of his daughter Sathi. Although born in an aristocratic brahmana family, Amogha was a great faultfinder and blasphemer.

CC Madhya 15.246: Amogha wanted to see Sri Caitanya Mahaprabhu eat, but he was not allowed to enter. Indeed, the Bhattacharya guarded the threshold of his house with a stick in his hand.

CC Madhya 15.247: However, as soon as the Bhattacharya began distributing prasadam and was a little inattentive, Amogha came in. Seeing the quantity of food, he began to blaspheme.

CC Madhya 15.248: "This much food is sufficient to satisfy ten or twelve men, but this sannyasi alone is eating so much!"

CC Madhya 15.249: As soon as Amogha said this, Sarvabhauma Bhattacharya turned his eyes upon him. Seeing the Bhattacharya's attitude, Amogha immediately left.

CC Madhya 15.250: The Bhattacharya ran after him to strike him with a stick, but Amogha fled so fast that the Bhattacharya could not catch him.

CC Madhya 15.251: The Bhattacharya then began to curse his son-in-law and call him ill names. When the Bhattacharya returned, he saw that Sri Caitanya Mahaprabhu was laughing to hear him criticize Amogha.

CC Madhya 15.252: When Sathi's mother, the Bhattacharya's wife, heard of this incident, she immediately began to strike her head and chest, saying again and again, "Let Sathi become a widow!"

CC Madhya 15.253: Seeing the lamentation of both husband and wife, Sri Caitanya Mahaprabhu tried to pacify them. According to their desire, He ate the prasadam and was very satisfied.

CC Madhya 15.254: After Sri Caitanya Mahaprabhu finished eating, the Bhattacharya poured water for the Lord to wash His mouth, hands and legs and offered Him flavored spices, tulasi-mañjaris, cloves and cardamom.

CC Madhya 15.255: The Bhattacharya then placed a flower garland over Sri Caitanya Mahaprabhu and smeared His body with sandalwood pulp. After offering obeisances, the Bhattacharya submitted the following humble statement.

CC Madhya 15.256: "I brought You to my home just to have You blasphemed. This is a great offense. Please excuse me. I beg Your pardon."

CC Madhya 15.257: Sri Caitanya Mahaprabhu said, "What Amogha has said is correct; therefore it is not blasphemy. What is your offense?"

CC Madhya 15.258: After saying this, Sri Caitanya Mahaprabhu left and returned to His residence. Sarvabhauma Bhattacharya followed Him.

CC Madhya 15.259: Falling down at the Lord's feet, Sarvabhauma Bhattacharya said many things in self-reproach. The Lord then pacified him and sent him back to his home.

CC Madhya 15.260: After returning to his home, Sarvabhauma Bhattacharya consulted with his wife, the mother of Sathi. After personally condemning himself, he began to speak as follows.

CC Madhya 15.261: "If the man who blasphemed Sri Caitanya Mahaprabhu is killed, his sinful action may be atoned."

CC Madhya 15.262: Sarvabhauma Bhattacharya continued, "Or, if I give up my own life, this sinful action may be atoned. However, neither of these ideas is befitting because both bodies belong to brahmanas.

CC Madhya 15.263: "Instead, I shall never see the face of that blasphemer. I reject him and give up my relationship with him. I shall never even speak his name.

CC Madhya 15.264: "Inform my daughter Sathi to abandon her relationship with her husband because he has fallen down. When the husband falls down, it is the wife's duty to relinquish the relationship.

CC Madhya 15.265: "'When a husband is fallen, one's relationship with him must be given up.'"

CC Madhya 15.266: That night Amogha, Sarvabhauma Bhattacharya's son-in-law, fled, and in the morning he immediately fell sick with cholera.

CC Madhya 15.267: When the Bhattacharya heard that Amogha was dying of cholera, he thought, "It is the favor of Providence that He is doing what I want to do.

CC Madhya 15.268: "When one offends the Supreme Personality of Godhead, karma immediately takes effect." After saying this, he recited two verses from the revealed scripture.

CC Madhya 15.269: "'What we have had to arrange with great endeavor by collecting elephants, horses, chariots and infantry soldiers has already been accomplished by the Gandharvas.'

CC Madhya 15.270: "'When a person mistreats great souls, his life span, opulence, reputation, religion, possessions and good fortune are all destroyed.'

CC Madhya 15.271: At this time, Gopinatha Acarya went to see Sri Caitanya Mahaprabhu, and the Lord asked him about the events taking place in Sarvabhauma Bhattacharya's house.

CC Madhya 15.272: Gopinatha Acarya informed the Lord that both the husband and the wife were fasting and that their son-in-law, Amogha, was dying of cholera.

CC Madhya 15.273: As soon as Caitanya Mahaprabhu heard that Amogha was going to die, He immediately ran to him in great haste. Placing His hand on Amogha's chest, He spoke as follows.

CC Madhya 15.274: "The heart of a brahmana is by nature very clean; therefore it is a proper place for Krsna to sit.

CC Madhya 15.275: "Why have you allowed the candala of jealousy to sit here also? In this way you have contaminated a most purified place, your heart.

CC Madhya 15.276: "However, due to the association of Sarvabhauma Bhattacharya, all your contamination is now vanquished. When a person's heart is cleansed of all contamination, he is able to chant the maha-mantra, Hare Krsna.

CC Madhya 15.277: "Therefore, Amogha, get up and chant the Hare Krsna maha-mantra! If you do so, Krsna will unfailingly bestow mercy upon you."

CC Madhya 15.278: After hearing Sri Caitanya Mahaprabhu and being touched by Him, Amogha, who was on his deathbed, immediately stood up and began to chant the holy name of Krsna. Thus he became mad with ecstatic love and began to dance emotionally.

CC Madhya 15.279: While Amogha danced in ecstatic love, he manifested all the ecstatic symptoms — trembling, tears, jubilation, trance, perspiration and a faltering voice. Seeing these waves of ecstatic emotion, Sri Caitanya Mahaprabhu began to laugh.

CC Madhya 15.280: Amogha then fell before the Lord's lotus feet and submissively said, "O merciful Lord, please excuse my offense."

CC Madhya 15.281: Not only did Amogha beg the Lord's pardon, but he also began slapping his own cheeks, saying, "By this mouth I have blasphemed You."

CC Madhya 15.282: Indeed, Amogha continued slapping his face over and over until his cheeks were swollen. Finally Gopinatha Acarya stopped him by catching hold of his hands.

CC Madhya 15.283: After this, Sri Caitanya Mahaprabhu pacified Amogha by touching his body and saying, "You are the object of My affection because you are the son-in-law of Sarvabhauma Bhattacharya.

CC Madhya 15.284: "Everyone in Sarvabhauma Bhattacharya's house is very dear to Me, including his maids and servants and even his dog. And what to speak of his relatives?"

CC Madhya 15.285: "Amogha, always chant the Hare Krsna maha-mantra and do not commit any further offenses." After giving Amogha this instruction, Sri Caitanya Mahaprabhu went to Sarvabhauma's house.

CC Madhya 15.286: Upon seeing the Lord, Sarvabhauma Bhattacharya immediately caught hold of His lotus feet. The Lord embraced him and then sat down.

CC Madhya 15.287: Sri Caitanya Mahaprabhu pacified Sarvabhauma, saying, "After all, Amogha, your son-in-law, is a child. So what is his fault? Why are you fasting, and why are you angry?"

CC Madhya 15.288: "Just get up and take your bath and go see the face of Lord Jagannatha. Then return here to eat your lunch. In this way I shall be happy.

CC Madhya 15.289: "I shall stay here until you return to take Lord Jagannatha's remnants for your lunch."

CC Madhya 15.290: Catching hold of Sri Caitanya Mahaprabhu's lotus feet, the Bhattacharya said, "Why did You bring Amogha back to life? It would have been better had he died."

CC Madhya 15.291: Sri Caitanya Mahaprabhu said, "Amogha is a child and your son. The father does not take the faults of his son seriously, especially when he is maintaining him."

CC Madhya 15.292: "Now that he has become a Vaisnava, he is offenseless. You can bestow your mercy upon him without hesitation."

CC Madhya 15.293: Sarvabhauma Bhattacharya said, "Please go, my Lord, to see Lord Jagannatha. After taking my bath, I shall go there and then return."

CC Madhya 15.294: Sri Caitanya Mahaprabhu then told Gopinatha, "Stay here and inform Me when Sarvabhauma Bhattacharya has taken his prasadam."

CC Madhya 15.295: After saying this, Sri Caitanya Mahaprabhu went to see Lord Jagannatha. Sarvabhauma Bhattacharya completed his bath, went to see Lord Jagannatha and then returned to his house to accept food.

CC Madhya 15.296: Thereafter, Amogha became an unalloyed devotee of Sri Caitanya Mahaprabhu. He danced in ecstasy and peacefully chanted the holy name of Lord Krsna.

CC Madhya 15.297: In this way, Sri Caitanya Mahaprabhu performed His various pastimes. Whoever sees them or hears them recounted becomes truly astonished.

CC Madhya 15.298: Thus Sri Caitanya Mahaprabhu enjoyed eating in Sarvabhauma Bhattacharya's house. Within that one pastime, many wonderful pastimes were manifested.

CC Madhya 15.299: These are the peculiar characteristics of Sri Caitanya Mahaprabhu's pastimes. Thus the Lord ate in Sarvabhauma Bhattacharya's house, and in this way Sarvabhauma's love for the Lord has become very well known.

CC Madhya 15.300: Thus I have related the ecstatic love of Sarvabhauma's wife, who is known as the mother of Sathi. I have also related Sri Caitanya Mahaprabhu's great mercy, which He manifested by excusing Amogha's offense. He did so due to Amogha's relationship with a devotee.

CC Madhya 15.301: Whoever hears these pastimes of Sri Caitanya Mahaprabhu with faith and love will attain the shelter of the Lord's lotus feet very soon.

CC Madhya 15.302: Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Madhya 16 Summary

CC Madhya 16.1: By the nectar of His personal glance, the cloud known as Sri Caitanya Mahaprabhu poured water upon the garden of Gauda-desa and revived the people, who were like creepers and plants burning in the forest fire of material existence.

CC Madhya 16.2: All glories to Sri Caitanya Mahaprabhu! All glories to Lord Nityananda! All glories to Advaitacandra! And all glories to all the devotees of the Lord!

CC Madhya 16.3: Sri Caitanya Mahaprabhu decided to go to Vrndavana, and Maharaja Prataparudra became very morose upon hearing this news.

CC Madhya 16.4: The King therefore called for Sarvabhauma Bhattacharya and Ramananda Raya, and he spoke the following submissive words to them.

CC Madhya 16.5: Prataparudra Maharaja said, "Please endeavor to keep Sri Caitanya Mahaprabhu here at Jagannatha Puri, for now He is thinking of going elsewhere.

CC Madhya 16.6: "Without Sri Caitanya Mahaprabhu, this kingdom is not pleasing to me. Therefore please try to devise some plan to enable the Lord to stay here."

CC Madhya 16.7: After this, Sri Caitanya Mahaprabhu Himself consulted Ramananda Raya and Sarvabhauma Bhattacharya, saying, "I shall go to Vrndavana."

CC Madhya 16.8: Ramananda Raya and Sarvabhauma Bhattacharya requested the Lord to first observe the Ratha-yatra festival. Then when the month of Karttika arrived, He could go to Vrndavana.

CC Madhya 16.9: However, when the month of Karttika came, they both told the Lord, "Now it is very cold. It is better that You wait to see the Dola-yatra festival and then go. That will be very nice."

CC Madhya 16.10: In this way they both presented many impediments, indirectly not granting the Lord permission to go to Vrndavana. They did this because they were afraid of separation from Him.

CC Madhya 16.11: Although the Lord is completely independent and no one can check Him, He still did not go without the permission of His devotees.

CC Madhya 16.12: Then, for the third year, all the devotees of Bengal wanted to return again to Jagannatha Puri.

CC Madhya 16.13: All the Bengali devotees gathered around Advaita Acarya, and in great jubilation the Acarya departed for Jagannatha Puri to see Sri Caitanya Mahaprabhu.

CC Madhya 16.14-15: Although the Lord told Nityananda Prabhu to stay in Bengal and spread ecstatic love of God, Nityananda left to go see Caitanya Mahaprabhu. Who can understand Nityananda Prabhu's ecstatic love?

CC Madhya 16.16-17: All the devotees of Navadvipa departed, including Acaryaratna, Vidyanidhi, Srivasa, Ramai, Vasudeva, Murari, Govinda and his two brothers and Raghava Pandita, who took bags of assorted foods. The inhabitants of Kulina-grama, carrying silken ropes, also departed.

CC Madhya 16.18: Narahari and Sri Raghunandana, who were from the village of Khanda, and many other devotees also departed. Who can count them?

CC Madhya 16.19: Sivananda Sena, who was in charge of the party, made arrangements to clear the tax collecting centers. He took care of all the devotees and happily traveled with them.

CC Madhya 16.20: Sivananda Sena took care of all the necessities the devotees required. In particular, he made arrangements for residential quarters, and he knew the roads of Orissa.

CC Madhya 16.21: That year all the devotees' wives [thakuranis] also went to see Sri Caitanya Mahaprabhu. Sitadevi, the mother of Acyutananda, went with Advaita Acarya.

CC Madhya 16.22: Srivasa Pandita also took his wife, Malini, and the wife of Sivananda Sena also went with her husband.

CC Madhya 16.23: Caitanya dasa, the son of Sivananda Sena, also jubilantly accompanied them as they went to see the Lord.

CC Madhya 16.24: The wife of Candrasekhara [Acaryaratna] also went. I cannot describe the greatness of Candrasekhara's love for the Lord.

CC Madhya 16.25: To offer Sri Caitanya Mahaprabhu various types of food, all the wives of the great devotees brought from home various dishes that pleased Caitanya Mahaprabhu.

CC Madhya 16.26: As stated, Sivananda Sena made all arrangements for the party's necessities. In particular, he pacified the men in charge of levying taxes and found resting places for everyone.

CC Madhya 16.27: Sivananda Sena also supplied food to all the devotees and took care of them along the way. In this way, feeling great happiness, he went to see Sri Caitanya Mahaprabhu at Jagannatha Puri.

CC Madhya 16.28: When they all arrived at Remuna, they went to see Lord Gopinatha. In the temple there, Advaita Acarya danced and chanted.

CC Madhya 16.29: All the priests of the temple had been previously acquainted with Sri Nityananda Prabhu; therefore they all came to offer great respects to the Lord.

CC Madhya 16.30: That night, all the great devotees remained in the temple, and the priests brought twelve pots of condensed milk, which they placed before Lord Nityananda Prabhu.

CC Madhya 16.31: When the condensed milk was placed before Nityananda Prabhu, He distributed the prasadam to everyone, and thus everyone's transcendental bliss increased.

CC Madhya 16.32: They then all discussed the story of Sri Madhavendra Puri's installation of the Gopala Deity, and they discussed how Gopala begged sandalwood from him.

CC Madhya 16.33: It was Gopinatha who stole condensed milk for the sake of Madhavendra Puri. This incident had been previously related by Sri Caitanya Mahaprabhu Himself.

CC Madhya 16.34: This same narration was again related by Lord Nityananda to all the devotees, and their transcendental bliss increased as they heard the story again.

CC Madhya 16.35: Walking and walking in this way, the devotees arrived at the city of Kataka, where they remained for a day and saw the temple of Saksi-gopala.

CC Madhya 16.36: When Nityananda Prabhu described all the activities of Saksi-gopala, transcendental bliss increased in the minds of all the Vaisnavas.

CC Madhya 16.37: Everyone in the party was very anxious at heart to see Caitanya Mahaprabhu; therefore they hastily went on to Jagannatha Puri.

CC Madhya 16.38: When they all arrived at a bridge called Atharanala, Sri Caitanya Mahaprabhu, hearing the news of their arrival, sent two garlands with Govinda.

CC Madhya 16.39: Govinda offered the two garlands to Advaita Acarya and Nityananda Prabhu, and They both became very happy.

CC Madhya 16.40: Indeed, They began chanting the holy name of Krsna on that very spot, and in this way, dancing and dancing, Advaita Acarya and Nityananda Prabhu reached Jagannatha Puri.

CC Madhya 16.41: Then, for the second time, Sri Caitanya Mahaprabhu sent garlands through Svarupa Damodara and other personal associates. Thus they went forward, sent by the son of mother Saci.

CC Madhya 16.42: When the devotees from Bengal reached Lake Narendra, Svarupa Damodara and the others met them and offered them the garlands given by Sri Caitanya Mahaprabhu.

CC Madhya 16.43: When the devotees finally reached the lion gate, Sri Caitanya Mahaprabhu heard the news and personally went to meet them.

CC Madhya 16.44: Then Sri Caitanya Mahaprabhu and all His devotees visited Lord Jagannatha. Finally, accompanied by them all, He returned to His own residence.

CC Madhya 16.45: Vaninatha Raya and Kasi Misra then brought a large quantity of prasadam, and Sri Caitanya Mahaprabhu distributed it with His own hand and fed them all.

CC Madhya 16.46: In the previous year, everyone had his own particular residence, and the same residences were again offered. Thus they all went to take rest.

CC Madhya 16.47: For four continuous months all the devotees remained there and enjoyed chanting the Hare Krsna maha-mantra with Sri Caitanya Mahaprabhu.

CC Madhya 16.48: As in the previous year, they all washed the Gundica temple when the time for Ratha-yatra arrived.

CC Madhya 16.49: The inhabitants of Kulina-grama delivered silken ropes to Lord Jagannatha, and, as previously, they all danced before the Lord's car.

CC Madhya 16.50: After dancing a great deal, they all went to a nearby garden and took rest beside a lake.

CC Madhya 16.51: A brahmana named Krsnadasa, who was a resident of Radha-desa and a servant of Lord Nityananda's, was a very fortunate person.

CC Madhya 16.52: It was Krsnadasa who filled a great waterpot and poured it over the Lord while He was taking His bath. The Lord was greatly satisfied by this.

CC Madhya 16.53: The remnants of food offered to the Lord at Balagandi then arrived in great quantity, and Sri Caitanya Mahaprabhu and all His devotees ate it.

CC Madhya 16.54: As in the previous year, the Lord, with all the devotees, saw the Ratha-yatra festival and the Hera-pañcami festival as well.

CC Madhya 16.55: Advaita Acarya then extended an invitation to Sri Caitanya Mahaprabhu, and there was a great rainstorm connected with that incident.

CC Madhya 16.56: All these episodes have been elaborately described by Srila Vrndavana dasa Thakura. Then one day Srivasa Thakura extended an invitation to the Lord.

CC Madhya 16.57: The Lord's favorite vegetables were cooked by Malinidevi, the wife of Srivasa Thakura. She devotedly considered herself a maidservant of Sri Caitanya Mahaprabhu, but in affection she was just like a mother.

CC Madhya 16.58: All the chief devotees, headed by Candrasekhara [Acaryaratna], used to extend invitations to Sri Caitanya Mahaprabhu periodically.

CC Madhya 16.59: At the end of the four-month Caturmasya period, Caitanya Mahaprabhu again consulted with Nityananda Prabhu daily in a solitary place. No one could understand what Their consultation was about.

CC Madhya 16.60: Then Srila Advaita Acarya said something to Caitanya Mahaprabhu through gestures and read some poetic passages, which no one understood.

CC Madhya 16.61: Seeing the face of Advaita Acarya, Lord Sri Caitanya Mahaprabhu smiled. Understanding that the Lord had accepted the proposal, Advaita Acarya started to dance.

CC Madhya 16.62: No one knew what Advaita Acarya requested or what the Lord ordered. After embracing the Acarya, Sri Caitanya Mahaprabhu bade Him farewell.

CC Madhya 16.63: Sri Caitanya Mahaprabhu then told Nityananda Prabhu, "Please hear Me, O holy man: I now request something of You. Kindly grant My request.

CC Madhya 16.64: "Do not come to Jagannatha Puri every year, but stay in Bengal and fulfill My desire."

CC Madhya 16.65: Sri Caitanya Mahaprabhu continued, "You can perform a task that even I cannot do. But for You, I cannot find anyone in Gauda-desa who can fulfill My mission there."

CC Madhya 16.66: Nityananda Prabhu replied, "O Lord, You are the life, and I am the body. There is no difference between the body and life itself, but life is more important than the body.

CC Madhya 16.67: "By Your inconceivable energy, You can do whatever You like, and whatever You make Me do, I do without restriction."

CC Madhya 16.68: In this way, Sri Caitanya Mahaprabhu embraced Nityananda Prabhu and bade Him farewell. He then bade farewell to all the other devotees.

CC Madhya 16.69: As in the previous year, one of the inhabitants of Kulina-grama submitted a petition to the Lord, saying, "My Lord, kindly tell me what my duty is and how I should execute it."

CC Madhya 16.70: The Lord replied, "You should engage yourself in the service of the servants of Krsna and always chant the holy name of Krsna. If you do these two things, you will very soon attain shelter at Krsna's lotus feet."

CC Madhya 16.71: The inhabitant of Kulina-grama said, "Please let me know who is actually a Vaisnava and what his symptoms are." Understanding his mind, Sri Caitanya Mahaprabhu smiled and gave the following reply.

CC Madhya 16.72: "A person who is always chanting the holy name of the Lord is to be considered a first-class Vaisnava, and your duty is to serve his lotus feet."

CC Madhya 16.73: The following year, the inhabitants of Kulina-grama again asked the Lord the same question. Hearing this question, Sri Caitanya Mahaprabhu again taught them about the different types of Vaisnavas.

CC Madhya 16.74: Sri Caitanya Mahaprabhu said, "A first-class Vaisnava is he whose very presence makes others chant the holy name of Krsna."

CC Madhya 16.75: In this way, Sri Caitanya Mahaprabhu taught the distinctions between different types of Vaisnavas — the Vaisnava, Vaisnavatara and Vaisnavatama. He thus successively explained all the symptoms of a Vaisnava to the inhabitants of Kulina-grama.

CC Madhya 16.76: Finally all the Vaisnavas returned to Bengal, but that year Pundarika Vidyanidhi remained at Jagannatha Puri.

CC Madhya 16.77: Svarupa Damodara Gosvami and Pundarika Vidyanidhi had a friendly, intimate relationship, and as far as discussing topics about Krsna, they were situated on the same platform.

CC Madhya 16.78: Pundarika Vidyanidhi initiated Gadadhara Pandita for the second time, and on the day of Odana-sasthi Pundarika Vidyanidhi saw the festival.

CC Madhya 16.79: When Pundarika Vidyanidhi saw that Lord Jagannatha was given a starched garment, he became a little hateful. In this way his mind was polluted.

CC Madhya 16.80: That night the brothers Lord Jagannatha and Balarama came to Pundarika Vidyanidhi and, smiling, began to slap him.

CC Madhya 16.81: Although his cheeks were swollen from the slapping, Pundarika Vidyanidhi was very happy within. This incident has been elaborately described by Thakura Vrndavana dasa.

CC Madhya 16.82: Every year the devotees of Bengal would come and stay with Sri Caitanya Mahaprabhu to see the Ratha-yatra festival.

CC Madhya 16.83: Whatever happened during those years that is worth noting shall be described later.

CC Madhya 16.84: Thus Sri Caitanya Mahaprabhu passed four years. He spent the first two years on His tour in South India.

CC Madhya 16.85: The other two years, Sri Caitanya Mahaprabhu wanted to go to Vrndavana, but He could not leave Jagannatha Puri because of Ramananda Raya's tricks.

CC Madhya 16.86: During the fifth year, the devotees from Bengal came to see the Ratha-yatra festival. After seeing it, they did not stay but returned to Bengal.

CC Madhya 16.87: Then Sri Caitanya Mahaprabhu placed a proposal before Sarvabhauma Bhattacarya and Ramananda Raya. He embraced them and spoke sweet words.

CC Madhya 16.88: Caitanya Mahaprabhu said, "My desire to go to Vrndavana has very much increased. Because of your tricks, I have not been able to go there for the past two years.

CC Madhya 16.89: "This time I must go. Will you please give Me permission? Save for you two, I have no other resort.

CC Madhya 16.90: "In Bengal I have two shelters — My mother and the river Ganges. Both of them are very merciful.

CC Madhya 16.91: "I shall go to Vrndavana through Bengal and see both My mother and the river Ganges. Now would you two be pleased to give Me permission?"

CC Madhya 16.92: When Sarvabhauma Bhattacarya and Ramananda Raya heard these words, they began to consider that it was not at all good that they had played so many tricks on the Lord.

CC Madhya 16.93: They both said, "Now that the rainy season is here, it will be difficult for You to travel. It is better to wait for Vijaya-dasami before departing for Vrndavana."

CC Madhya 16.94: Sri Caitanya Mahaprabhu was very pleased to thus receive their permission. He waited until the rainy season passed, and when the day of Vijaya-dasami arrived, He departed for Vrndavana.

CC Madhya 16.95: The Lord collected whatever remnants of food were left by Lord Jagannatha. He also took remnants of the Lord's kadara ointment, sandalwood and ropes with Him.

CC Madhya 16.96: After taking Lord Jagannatha's permission early in the morning, Sri Caitanya Mahaprabhu departed, and all the devotees of Orissa began following Him.

CC Madhya 16.97: With great care Caitanya Mahaprabhu forbade the Orissan devotees to follow Him. Then, accompanied by His personal associates, He first went to Bhavanipura.

CC Madhya 16.98: After Lord Caitanya reached Bhavanipura, Ramananda Raya arrived on his palanquin, and Vaninatha Raya had a large quantity of prasadam sent to the Lord.

CC Madhya 16.99: After taking prasadam, Sri Caitanya Mahaprabhu remained there for the night. Early in the morning He began walking, and finally He reached Bhuvaneshvara.

CC Madhya 16.100: After reaching the city of Kataka, He saw the temple of Gopala, and a brahmana there named Svapnesvara invited the Lord to eat.

CC Madhya 16.101: Ramananda Raya invited all the others for their meals, and Sri Caitanya Mahaprabhu made His resting place in a garden outside the temple.

CC Madhya 16.102: While Sri Caitanya Mahaprabhu was taking rest beneath a bakula tree, Ramananda Raya immediately went to Maharaja Prataparudra.

CC Madhya 16.103: The King was very happy to hear the news, and he hastily went there. Upon seeing the Lord, he fell flat to offer Him obeisances.

CC Madhya 16.104: Being overwhelmed with love, the King again and again got up and fell down. When he offered prayers, his whole body shivered, and tears fell from his eyes.

CC Madhya 16.105: Sri Caitanya Mahaprabhu was very pleased to see the devotion of the King, and He therefore stood up and embraced him.

CC Madhya 16.106: When the Lord embraced the King, the King again and again offered prayers and obeisances. In this way, the Lord's mercy brought tears from the King, and the Lord's body was bathed with these tears.

CC Madhya 16.107: Finally Ramananda Raya pacified the King and made him sit down. The Lord bestowed mercy upon him through His body, mind and words.

CC Madhya 16.108: Sri Caitanya Mahaprabhu showed such mercy to the King that from that day on the Lord became known as Prataparudra-santrata, the deliverer of Maharaja Prataparudra.

CC Madhya 16.109: All the governmental officers also paid their respects to the Lord, and finally the King and his men were bade farewell by the son of mother Saci.

CC Madhya 16.110: The King then went outside and had orders written down and sent to the government servants within his kingdom.

CC Madhya 16.111: His orders read: "In every village you should construct new residences, and in five or seven new houses you should store all kinds of food.

CC Madhya 16.112: "You should personally take the Lord to these newly constructed houses. Day and night you should engage in His service with a stick in your hands."

CC Madhya 16.113: The King ordered two respectable officers named Haricandana and Mardaraja to do whatever was necessary to carry out these orders.

CC Madhya 16.114-115: The King also ordered them to maintain a new boat on the banks of the river, and wherever Sri Caitanya Mahaprabhu took His bath or crossed to the other side of the river, they should establish a memorial column and make that place a great place of pilgrimage. "Indeed," said the King, "I will take my bath there. And let me also die there."

CC Madhya 16.116: The King continued, "At Caturdvara, please construct new residential quarters. Now, Ramananda, you can return to Sri Caitanya Mahaprabhu."

CC Madhya 16.117: When the King heard that the Lord was leaving that evening, he immediately made arrangements for some elephants with small tents on their backs to be brought there. Then all the ladies of the palace got on the elephants.

CC Madhya 16.118: All these ladies went to the road the Lord was taking and remained there

in a line. That evening, the Lord departed with His devotees.

CC Madhya 16.119: When Sri Caitanya Mahaprabhu went to the bank of the river Citrotpala to take His bath, all the queens and ladies of the palace offered their obeisances to Him.

CC Madhya 16.120: Upon seeing the Lord, they all felt themselves overwhelmed with love of Godhead, and, tears pouring from their eyes, they began to chant the holy name, "Krsna! Krsna!"

CC Madhya 16.121: There is no one as merciful as Sri Caitanya Mahaprabhu within all three worlds. Simply by seeing Him from a distance, one is overwhelmed with love of Godhead.

CC Madhya 16.122: The Lord then got into a new boat and crossed the river. Walking in the full moonlight, He finally reached the town known as Caturdvara.

CC Madhya 16.123: The Lord spent the night there and in the morning took His bath. At that time, remnants of Lord Jagannatha's food arrived.

CC Madhya 16.124: Following the King's orders, the superintendent of the temple sent large quantities of prasadam every day, and it was carried by many persons.

CC Madhya 16.125: After accepting the prasadam, Sri Caitanya Mahaprabhu stood up and started to go, chanting the holy names, "Hari! Hari!"

CC Madhya 16.126: Ramananda Raya, Mardaraja and Sri Haricandana always went with Sri Caitanya Mahaprabhu and rendered various services.

CC Madhya 16.127-129: Paramananda Puri Gosvami, Svarupa Damodara, Jagadananda, Mukunda, Govinda, Kasisvara, Haridasa Thakura, Vakresvara Pandita, Gopinatha Acarya, Damodara Pandita, Ramai, Nandai and many other devotees accompanied the Lord. I have mentioned only the chief devotees. No one can describe the total number.

CC Madhya 16.130: When Gadadhara Pandita started to go with the Lord, he was forbidden to come and was asked not to give up the vow of ksetra-sannyasa.

CC Madhya 16.131: When he was requested to return to Jagannatha Puri, Gadadhara Pandita told the Lord, "Wherever You are staying is Jagannatha Puri. Let my so-called ksetra-sannyasa go to hell."

CC Madhya 16.132: When Sri Caitanya Mahaprabhu asked Gadadhara Pandita to remain at Jagannatha Puri and engage in Gopinatha's service, Gadadhara Pandita replied, "One renders service to Gopinatha a million times simply by seeing Your lotus feet."

CC Madhya 16.133: Sri Caitanya Mahaprabhu then said, "If you abandon His service, it will be My fault. It is better that you remain here and render service. That will be My satisfaction."

CC Madhya 16.134: The Pandita replied, "Do not worry. All the faults will be on my head. I shall not accompany You but shall go alone."

CC Madhya 16.135: "I shall go to see Sacimata, but I shall not go for Your sake. I shall be responsible for the abandoning of my vow and service to Gopinatha."

CC Madhya 16.136: Thus Gadadhara Pandita Gosvami traveled alone, but when they all arrived at Kataka, Sri Caitanya Mahaprabhu called him, and he went into the Lord's company.

CC Madhya 16.137: No one can understand the loving intimacy between Gadadhara Pandita and Sri Caitanya Mahaprabhu. Gadadhara Pandita gave up his vow and service to Gopinatha just as one gives up a piece of straw.

CC Madhya 16.138: Gadadhara Pandita's behavior was very pleasing to Sri Caitanya Mahaprabhu's heart. Nevertheless, the Lord took his hand and spoke to him, displaying the anger of love.

CC Madhya 16.139: "You have abandoned Gopinatha's service and broken your vow to live in Puri. All that is now complete because you have come so far.

CC Madhya 16.140: "Your wanting to go with Me is simply a desire for sense gratification. In this way, you are breaking two religious principles, and because of this I am very unhappy.

CC Madhya 16.141: "If you want My happiness, please return to Nilacala. You will simply condemn Me if you say any more about this matter."

CC Madhya 16.142: Saying this, Sri Caitanya Mahaprabhu got into a boat, and Gadadhara Pandita immediately fell down unconscious.

CC Madhya 16.143: Sri Caitanya Mahaprabhu ordered Sarvabhauma Bhattacharya to take Gadadhara Pandita with him. The Bhattacharya told Gadadhara Pandita, "Get up! Such are the pastimes of Sri Caitanya Mahaprabhu.

CC Madhya 16.144: "You should know that Lord Krsna Himself violated His own promise just to keep the promise of Grandfather Bhisma.

CC Madhya 16.145: "'Intending to make my promise true, Lord Krsna broke His own promise not to take up a weapon at Kuruksetra. With His outer garment falling off, Lord Sri Krsna jumped from His chariot, picked up a wheel and came running at me to kill me. Indeed, He rushed at me like a lion going to kill an elephant, and He caused the whole earth to tremble.'

CC Madhya 16.146: "Similarly, tolerating separation from you, Sri Caitanya Mahaprabhu has protected your vow with great endeavor."

CC Madhya 16.147: In this way Sarvabhauma Bhattacharya revived Gadadhara Pandita. Then both of them, very much grief-stricken, returned to Jagannatha Puri, Nilacala.

CC Madhya 16.148: All the devotees would abandon all kinds of duties for Sri Caitanya Mahaprabhu's sake, yet the Lord did not like the devotees' giving up their promised duties.

CC Madhya 16.149: All these are the misgivings of loving affairs. Whoever listens to these incidents gets the shelter of Sri Caitanya Mahaprabhu's lotus feet very soon.

CC Madhya 16.150: When Sri Caitanya Mahaprabhu and His party arrived at Yajapura, the Lord asked the two government officers who had come with Him to return.

CC Madhya 16.151: Sri Caitanya Mahaprabhu bade farewell to the officers, and Raya Ramananda continued on with the Lord. The Lord talked to Ramananda Raya about Sri Krsna day and night.

CC Madhya 16.152: In each and every village, in compliance with the King's order, government officers constructed new houses and filled each of them with stocks of grain. Thus they served the Lord.

CC Madhya 16.153: Sri Caitanya Mahaprabhu finally arrived at Remuna, where He bade farewell to Sri Ramananda Raya.

CC Madhya 16.154: When Ramananda Raya fell to the ground and lost consciousness, Sri Caitanya Mahaprabhu took him upon His lap and began to cry.

CC Madhya 16.155: Caitanya Mahaprabhu's feelings of separation from Ramananda Raya are very difficult to describe. Indeed, it is almost intolerable to do so, and therefore I cannot describe them further.

CC Madhya 16.156: When Sri Caitanya Mahaprabhu finally arrived at the border of the state of Orissa, a government officer came there to meet Him.

CC Madhya 16.157: For two or four days, the government officer served the Lord. He also gave the Lord detailed information of what was ahead.

CC Madhya 16.158: He informed the Lord that the territory ahead was ruled by a Muslim governor who was a drunkard. Out of fear of this king, no one could walk the road freely.

CC Madhya 16.159: The jurisdiction of the Muslim government extended up to Pichalada. Due to fear of the Muslims, no one would cross the river.

CC Madhya 16.160: Maharaja Prataparudra's government officer further informed Sri Caitanya Mahaprabhu that He should stay at the Orissa border for some days so that a peaceful agreement could be negotiated with the Muslim governor. In that way, the Lord would be able to cross the river peacefully in a boat.

CC Madhya 16.161: At that time, a follower of the Muslim governor arrived at the Orissa encampment dressed in disguise.

CC Madhya 16.162-163: The Muslim spy saw the wonderful characteristics of Sri Caitanya Mahaprabhu, and when he returned to the Muslim governor, he told him, "A mendicant has come from Jagannatha Puri with many liberated persons.

CC Madhya 16.164: "All these saintly people incessantly chant the Hare Krsna maha-mantra, and they all laugh, dance, chant and cry.

CC Madhya 16.165: "Many millions upon millions of people come to see Him, and after they see Him, they cannot return home.

CC Madhya 16.166: "All these people become like madmen. They simply chant the holy name of Krsna and dance. Sometimes they even cry and roll on the ground.

CC Madhya 16.167: "Actually these things cannot even be described. One can understand them only by seeing. Considering His influence, I accept Him as the Supreme Personality of Godhead."

CC Madhya 16.168: After saying this, the messenger began to chant the holy names of Hari and Krsna. He also began to laugh and cry, dance and sing exactly like a madman.

CC Madhya 16.169: When the Muslim governor heard this, his mind changed. He then sent his secretary to the representative of the Orissan government.

CC Madhya 16.170: The Muslim secretary came to see Sri Caitanya Mahaprabhu. When he offered his respects to the Lord's lotus feet and uttered the holy name of the Lord, "Krsna, Krsna," he also was overwhelmed with ecstatic love.

CC Madhya 16.171: After calming down, the Muslim secretary offered his respects and informed the representative of the Orissan government, "The Muslim governor has sent me here.

CC Madhya 16.172: "If you agree, the Muslim governor will come here to meet Sri Caitanya Mahaprabhu and then return.

CC Madhya 16.173: "The Muslim governor is very eager, and he has submitted this petition with great respect. It is a proposal for peace. You need not fear that we will fight."

CC Madhya 16.174: Upon hearing this proposal, the representative of the Orissan government, the maha-patra, was very much astonished. He thought, "The Muslim governor is a drunkard. Who has changed his mind?"

CC Madhya 16.175: "It must be Sri Caitanya Mahaprabhu Himself who has changed the Muslim's mind. Due to His presence and even due to His remembrance, the whole world is liberated."

CC Madhya 16.176: After thinking this, the maha-patra immediately informed the Muslim secretary, "It is a great fortune for your governor. Let him come visit Sri Caitanya Mahaprabhu.

CC Madhya 16.177: "However, let me make it understood that he should come here without weapons. He may bring with him five or seven servants."

CC Madhya 16.178: The secretary returned to the Muslim governor and informed him of this news. Dressing himself like a Hindu, the Muslim governor then came to see Sri Caitanya Mahaprabhu.

CC Madhya 16.179: Upon seeing Sri Caitanya Mahaprabhu from a distant place, the Muslim governor fell to the ground and offered obeisances. Tears came to his eyes, and he was jubilant with ecstatic emotions.

CC Madhya 16.180: Arriving in that way, the Muslim governor was respectfully brought before Sri Caitanya Mahaprabhu by the maha-patra. The governor then stood before the Lord with folded hands, and he chanted the holy name of Krsna.

CC Madhya 16.181: The governor then submissively asked, "Why was I born in a Muslim family? This is considered a low birth. Why didn't supreme Providence grant me a birth in a Hindu family?"

CC Madhya 16.182: "If I had taken birth in a Hindu family, it would have been easy for me to remain near Your lotus feet. Since my body is now useless, let me die immediately."

CC Madhya 16.183: Upon hearing the governor's submissive statement, the maha-patra was overwhelmed with joy. He clasped the lotus feet of Sri Caitanya Mahaprabhu and began to offer the following prayers.

CC Madhya 16.184: "Simply by hearing Your holy name, a candala, the lowest of men, can be purified. Now this conditioned soul has received Your personal interview.

CC Madhya 16.185: "It is no wonder that this Muslim governor has attained such results. Simply by seeing You, all this is possible.

CC Madhya 16.186: "'To say nothing of the spiritual advancement of persons who see the Supreme Person face to face, even a person born in a family of dog-eaters becomes immediately eligible to perform Vedic sacrifices if he once utters the holy name of the Supreme Personality of Godhead or chants about Him, hears about His pastimes, offers Him obeisances or even remembers Him.'"

CC Madhya 16.187: Sri Caitanya Mahaprabhu then glanced with mercy at the Muslim governor. Giving him assurance, He asked him to chant the holy names "Krsna" and "Hari."

CC Madhya 16.188: The Muslim governor then said, "Since You have so kindly accepted me, please give me some order so that I can render You some service."

CC Madhya 16.189: The Muslim governor then prayed for liberation from the unlimited sinful reactions he had previously incurred by being envious of brahmanas and Vaisnavas and killing cows.

CC Madhya 16.190: Mukunda Datta then told the Muslim governor, "My dear sir, please hear. Sri Caitanya Mahaprabhu wishes to go to the bank of the Ganges.

CC Madhya 16.191: "Please give Him all assistance so that He can go there. This is your first great order, and if you can comply, you will render a great service."

CC Madhya 16.192: After this, the Muslim governor offered prayers to the lotus feet of Sri Caitanya Mahaprabhu, as well as to the lotus feet of all His devotees. After that, the governor departed. Indeed, he was very pleased.

CC Madhya 16.193: Before the governor left, the maha-patra embraced him and offered him many gifts. He thus established a friendship with him.

CC Madhya 16.194: The next morning the governor sent his secretary with many nicely decorated boats to bring Sri Caitanya Mahaprabhu to the other side of the river.

CC Madhya 16.195: The maha-patra crossed the river with Sri Caitanya Mahaprabhu, and when they reached the other shore, the Muslim governor personally received the Lord and worshiped His lotus feet.

CC Madhya 16.196: One of the boats had been newly constructed, and it had a room in the middle. It was on this boat that they put Sri Caitanya Mahaprabhu and His associates.

CC Madhya 16.197: Finally Sri Caitanya Mahaprabhu bade farewell to the maha-patra. Standing on the riverbank and looking at the boat, the maha-patra began to cry.

CC Madhya 16.198: The Muslim governor then personally accompanied Sri Caitanya Mahaprabhu. Because of pirates, the governor took ten boats full of many soldiers.

CC Madhya 16.199: The Muslim governor accompanied Sri Caitanya Mahaprabhu past Mantresvara. This place was very dangerous due to pirates. He took the Lord to a place named Pichalda, which was near Mantresvara.

CC Madhya 16.200: Finally Sri Caitanya Mahaprabhu bade the governor farewell. The intense ecstatic love exhibited by the governor cannot be described.

CC Madhya 16.201: Lord Sri Caitanya Mahaprabhu's pastimes are all uncommon. Whoever listens to His activities becomes glorious, and his life becomes perfect.

CC Madhya 16.202: The Lord finally reached Panihati, and as an act of mercy He gave the captain of the boat one of His personal garments.

CC Madhya 16.203: The place called Panihati was located on the bank of the Ganges. After hearing that Sri Caitanya Mahaprabhu had arrived, all kinds of men assembled both on land and on the water.

CC Madhya 16.204: At length Sri Caitanya Mahaprabhu was taken away by Raghava Pandita. There was a great crowd assembled along the way, and the Lord reached Raghava Pandita's residence with great difficulty.

CC Madhya 16.205: The Lord stayed at Raghava Pandita's place for only one day. The next morning, He went to Kumarahatta, where Srivasa Thakura lived.

CC Madhya 16.206: From the house of Srivasa Thakura, the Lord went to the house of Sivananda Sena and then to the house of Vasudeva Datta.

CC Madhya 16.207: The Lord remained some time at the house of Vidya-vacaspati, but then, because it was too crowded, He went to Kuliya.

CC Madhya 16.208: When the Lord stayed at the house of Madhava dasa, many hundreds of thousands of people came to see Him.

CC Madhya 16.209: The Lord stayed there for seven days and delivered all kinds of offenders and sinners.

CC Madhya 16.210: After leaving Kuliya, Sri Caitanya Mahaprabhu visited the house of Advaita Acarya at Santipura. It was there that the Lord's mother, Sacimata, met Him and was thus relieved of her great unhappiness.

CC Madhya 16.211: The Lord then visited the village known as Ramakeli and the place known as Kanai Natasala. From there He returned to Santipura.

CC Madhya 16.212: Sri Caitanya Mahaprabhu stayed in Santipura for ten days. This has all been described very elaborately by Vrndavana dasa Thakura.

CC Madhya 16.213: I will not narrate these incidents because they have already been described by Vrndavana dasa Thakura. There is no need to repeat the same information, for such repetition would unlimitedly increase the size of this book.

CC Madhya 16.214-215: Those narrations tell how Sri Caitanya Mahaprabhu met the brothers Rupa and Sanatana and how Nr decorated the road. I have already described these in an earlier synopsis of this book; therefore I will not repeat the narrations here.

CC Madhya 16.216: When Sri Caitanya Mahaprabhu returned to Santipura, Raghunatha dasa came to meet Him.

CC Madhya 16.217: Two brothers named Hiranya and Govardhana, who were residents of Saptagrama, had an annual income of 1,200,000 rupees.

CC Madhya 16.218: Both Hiranya Majumadara and Govardhana Majumadara were very

opulent and magnanimous. They were well behaved and devoted to brahminical culture. They belonged to an aristocratic family, and among religionists they were predominant.

CC Madhya 16.219: Practically all the brahmanas residing in Nadia were dependent on the charity of Hiranya and Govardhana, who gave them money, land and villages.

CC Madhya 16.220: Nilambara Cakravarti, the grandfather of Sri Caitanya Mahāprabhu, was much worshiped by the two brothers, but Nilambara Cakravarti used to treat them as his own brothers.

CC Madhya 16.221: Formerly, these two brothers had rendered much service to Misra Purandara, the father of Sri Caitanya Mahāprabhu. Because of this, the Lord knew them very well.

CC Madhya 16.222: Raghunatha dasa was the son of Govardhana Majumadara. From childhood, he was uninterested in material enjoyment.

CC Madhya 16.223: When Sri Caitanya Mahāprabhu returned to Santipura after accepting the renounced order, Raghunatha dasa met Him.

CC Madhya 16.224: When Raghunatha dasa went to see Sri Caitanya Mahāprabhu, he fell at the Lord's lotus feet in ecstatic love. Showing him mercy, the Lord touched him with His feet.

CC Madhya 16.225: Raghunatha dasa's father, Govardhana, always rendered much service to Advaita Acarya. Consequently Advaita Acarya was very pleased with the family.

CC Madhya 16.226: When Raghunatha dasa was there, Advaita Acarya favored him by giving him the food remnants left by the Lord. Raghunatha dasa was thus engaged for five or seven days in rendering service to the Lord's lotus feet.

CC Madhya 16.227: After bidding farewell to Raghunatha dasa, Sri Caitanya Mahāprabhu returned to Jagannatha Puri. After returning home, Raghunatha dasa became mad with ecstatic love.

CC Madhya 16.228: Raghunatha dasa used to run away from home again and again to go to Jagannatha Puri, but his father kept binding him and bringing him back.

CC Madhya 16.229: His father even had five watchmen guard him day and night. Four personal servants were employed to look after his comfort, and two brahmanas were employed to cook for him.

CC Madhya 16.230: In this way, eleven people were incessantly keeping Raghunatha dasa under control. Thus he could not go to Jagannatha Puri, and because of this he was very unhappy.

CC Madhya 16.231: When Raghunatha dasa learned that Sri Caitanya Mahāprabhu had arrived at Santipura, he submitted a request to his father.

CC Madhya 16.232: Raghunatha dasa asked his father, "Please give me permission to go see the lotus feet of the Lord. If you do not, my life will not remain within this body."

CC Madhya 16.233: Hearing this request, Raghunatha dasa's father agreed. Giving him many servants and materials, the father sent him to see Sri Caitanya Mahāprabhu, requesting him to return soon.

CC Madhya 16.234: For seven days Raghunatha dasa associated with Sri Caitanya Mahaprabhu in Santipura. During those days and nights, he had the following thoughts.

CC Madhya 16.235: Raghunatha dasa thought, "How shall I be able to get free from the hands of the watchmen? How shall I be able to go with Sri Caitanya Mahaprabhu to Nilacala?"

CC Madhya 16.236: Since Sri Caitanya Mahaprabhu was omniscient, He could understand Raghunatha dasa's mind. The Lord therefore instructed him with the following reassuring words.

CC Madhya 16.237: "Be patient and return home. Don't be a crazy fellow. By and by you will be able to cross the ocean of material existence.

CC Madhya 16.238: "You should not make yourself a showbottle devotee and become a false renunciant. For the time being, enjoy the material world in a befitting way and do not become attached to it."

CC Madhya 16.239: Sri Caitanya Mahaprabhu continued, "Within your heart you should keep yourself very faithful, but externally you may behave like an ordinary man. Thus Krsna will soon be very pleased and deliver you from the clutches of maya.

CC Madhya 16.240: "You may see me at Nilacala, Jagannatha Puri, when I return after visiting Vrndavana. By that time you can think of some trick to escape.

CC Madhya 16.241: "What kind of means you will have to use at that time will be revealed by Krsna. If one has Krsna's mercy, no one can check him."

CC Madhya 16.242: In this way, Sri Caitanya Mahaprabhu bade farewell to Raghunatha dasa, who returned home and did exactly what the Lord told him.

CC Madhya 16.243: After returning home, Raghunatha dasa gave up all craziness and external pseudo renunciation and engaged in his household duties without attachment.

CC Madhya 16.244: When Raghunatha dasa's father and mother saw that their son was acting like a householder, they became very happy. Because of this, they slackened their guard.

CC Madhya 16.245-246: Meanwhile, at Santipura, Sri Caitanya Mahaprabhu assembled all His devotees — headed by Advaita Acarya and Nityananda Prabhu — embraced them all and asked their permission to return to Jagannatha Puri.

CC Madhya 16.247: Because He had met them all at Santipura, Sri Caitanya Mahaprabhu requested all the devotees not to go to Jagannatha Puri that year.

CC Madhya 16.248: Sri Caitanya Mahaprabhu said, "I shall certainly go to Vrndavana from Jagannatha Puri. If all of you give Me permission, I shall return here again without difficulty."

CC Madhya 16.249: Claspings the feet of His mother, Sri Caitanya Mahaprabhu very humbly requested her permission. Thus she gave Him leave to go to Vrndavana.

CC Madhya 16.250: Srimati Sacidevi was sent back to Navadvipa, and the Lord and His devotees started for Jagannatha Puri, Niladri.

CC Madhya 16.251: The devotees who accompanied Sri Caitanya Mahaprabhu rendered all kinds of service on the way to Nilacala, Jagannatha Puri. Thus in great happiness the Lord returned.

CC Madhya 16.252: When Sri Caitanya Mahaprabhu arrived in Jagannatha Puri, He visited the temple of the Lord. News then spread all over the city that He had returned.

CC Madhya 16.253: All the devotees then came and met the Lord with great happiness. The Lord embraced each of them in great ecstatic love.

CC Madhya 16.254: Kasi Misra, Ramananda Raya, Pradyumna, Sarvabhauma Bhattacarya, Vaninatha Raya, Sikhi Mahiti and all the other devotees met Sri Caitanya Mahaprabhu.

CC Madhya 16.255: Gadadhara Pandita also came and met the Lord. Then, before all the devotees, Sri Caitanya Mahaprabhu began to speak as follows.

CC Madhya 16.256: "It was My decision to go to Vrndavana through Bengal in order to see My mother and the river Ganges.

CC Madhya 16.257: "Thus I went to Bengal, but thousands of devotees began to follow Me.

CC Madhya 16.258: "Many hundreds of thousands of people came to see Me out of curiosity, and due to such a large crowd I could not travel very freely on the road.

CC Madhya 16.259: "Indeed, the crowd was so large that the house and the boundary walls of the house where I stayed were destroyed, and wherever I looked I could see only large crowds.

CC Madhya 16.260: "With great difficulty I went to the town of Ramakeli, where I met two brothers named Rupa and Sanatana.

CC Madhya 16.261: "These two brothers are great devotees and suitable recipients of Krsna's mercy, but in their ordinary dealings they are government officials, ministers to the King.

CC Madhya 16.262: "Srla Rupa and Sanatana are very much experienced in education, devotional service, intelligence and strength, yet they think themselves inferior to straw in the street.

CC Madhya 16.263-264: "Indeed, the humility of these two brothers could even melt stone. Because I was very pleased with their behavior, I told them, 'Although you are both very much exalted, you consider yourselves inferior, and because of this, Krsna will very soon deliver you.'

CC Madhya 16.265-266: "After speaking to them in this way, I bade them farewell. As I was leaving, Sanatana told Me, 'It is not appropriate for one to be followed by a crowd of thousands when going to Vrndavana.'

CC Madhya 16.267: "Although I heard this, I did not pay it any attention, and in the morning I went to the place named Kanai Natasala.

CC Madhya 16.268: "At night, however, I considered what Sanatana had told Me.

CC Madhya 16.269: "I decided that Sanatana had spoken very well. I was certainly being followed by a large crowd, and when people would see so many men, they would surely rebuke Me, saying, 'Here is another imposter.'

CC Madhya 16.270: "I then began to consider that Vrndavana is a very solitary place. It is invincible and very difficult to attain. I therefore decided to go there alone or, at the utmost,

with only one person.

CC Madhya 16.271: "Madhavendra Puri went to Vrndavana alone, and Krsna, on the pretext of giving him milk, granted him an audience.

CC Madhya 16.272: "I then understood that I was going to Vrndavana like a magician with his show, and this is certainly not good. No one should go to Vrndavana with so many men.

CC Madhya 16.273: "I have therefore resolved to go alone or, at the utmost, with one servant. In this way, My journey to Vrndavana will be beautiful.

CC Madhya 16.274: "I thought, 'Instead of going to Vrndavana alone, I am going with soldiers and the beating of drums.'

CC Madhya 16.275: "I therefore said, 'Fie upon Me!' and being very much agitated, I returned to the banks of the Ganges.

CC Madhya 16.276: "I then left all the devotees there and brought only five or six persons with Me.

CC Madhya 16.277: "Now I wish that you all will be pleased with Me and give Me good consultation. Tell Me how I shall be able to go to Vrndavana without impediments.

CC Madhya 16.278: "I left Gadadhara Pandita here, and he became very unhappy. For this reason I could not go to Vrndavana."

CC Madhya 16.279: Being encouraged by Sri Caitanya Mahaprabhu's words, Gadadhara Pandita became absorbed in ecstatic love. Immediately clasping the lotus feet of the Lord, he began to speak with great humility.

CC Madhya 16.280: Gadadhara Pandita said, "Wherever You stay is Vrndavana, as well as the river Yamuna, the river Ganges and all other places of pilgrimage.

CC Madhya 16.281: "Although wherever You stay is Vrndavana, You will still go to Vrndavana just to instruct people. Otherwise, You will do whatever You think best."

CC Madhya 16.282: Taking this opportunity, Gadadhara Pandita said, "Just now the four months of the rainy season have begun. You should therefore spend the next four months in Jagannatha Puri.

CC Madhya 16.283: "After remaining here for four months, You will be free to do as You like. Actually, no one can stop You from going or remaining."

CC Madhya 16.284: Upon hearing this statement, the devotees present at the lotus feet of Sri Caitanya Mahaprabhu stated that Gadadhara Pandita had properly presented their desire.

CC Madhya 16.285: Being requested by all the devotees, Sri Caitanya Mahaprabhu agreed to remain at Jagannatha Puri for four months. Hearing this, King Prataparudra became very happy.

CC Madhya 16.286: That day Gadadhara Pandita extended an invitation to Sri Caitanya Mahaprabhu, and the Lord took His lunch at his place with the other devotees.

CC Madhya 16.287: No ordinary human being can possibly describe Gadadhara Pandita's affectionate presentation of food or Sri Caitanya Mahaprabhu's tasting this food.

CC Madhya 16.288: In this way, Sri Caitanya Mahaprabhu performs His pastimes, which are unlimited and unfathomable. Somehow or other, these have briefly been described. It is not possible to describe them elaborately.

CC Madhya 16.289: Although Lord Anantadeva is always describing the pastimes of the Lord with His thousands of mouths, He cannot reach the end of even one of the Lord's pastimes.

CC Madhya 16.290: Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Madhya 17 Summary

CC Madhya 17.1: On His way to Vrndavana, Lord Sri Caitanya Mahaprabhu passed through the forest of Jharikhanda and made all the tigers, elephants, deer and birds chant the Hare Krsna maha-mantra and dance. Thus all these animals were overwhelmed by ecstatic love.

CC Madhya 17.2: All glories to Sri Caitanya Mahaprabhu! All glories to Lord Nityananda! All glories to Advaitacandra! And all glories to all the devotees of the Lord!

CC Madhya 17.3: When autumn arrived, Sri Caitanya Mahaprabhu decided to go to Vrndavana. In a solitary place, He consulted with Ramananda Raya and Svarupa Damodara Gosvami.

CC Madhya 17.4: The Lord requested Ramananda Raya and Svarupa Damodara Gosvami to help Him go to Vrndavana.

CC Madhya 17.5: Sri Caitanya Mahaprabhu said, "I shall leave early in the morning and go incognito, taking the road through the forest. I shall go alone — I shall not take anyone with Me.

CC Madhya 17.6: "If someone wants to follow Me, please stop him. I don't want anyone to go with Me.

CC Madhya 17.7: "Please give Me your permission with great pleasure and do not be unhappy. If you are happy, I shall be happy on My way to Vrndavana."

CC Madhya 17.8: Upon hearing this, Ramananda Raya and Svarupa Damodara Gosvami replied, "Dear Lord, You are completely independent. Since You are not dependent on anyone, You will do whatever You desire.

CC Madhya 17.9: "Dear Lord, kindly hear our one petition. You have already said that You will derive happiness from our happiness. This is Your own statement.

CC Madhya 17.10: "If You will please accept just one request, we shall be very, very happy.

CC Madhya 17.11: "Our Lord, please take one very nice brahmana with You. He will collect alms for You, cook for You, give You prasadam and carry Your waterpot while traveling.

CC Madhya 17.12: "When You go through the jungle, there will be no brahmana available from whom You can accept lunch. Therefore please give permission for at least one pure brahmana to accompany You."

CC Madhya 17.13: Sri Caitanya Mahaprabhu said, "I shall not take any of My associates with Me, because if I choose someone, all the others will be unhappy.

CC Madhya 17.14: "Such a person must be a new man, and he must have a peaceful mind. If I can obtain such a man, I shall agree to take him with Me."

CC Madhya 17.15: Svarupa Damodara then said, "Here is Balabhadra Bhattacharya, who has

great love for You. He is an honest, learned scholar, and he is advanced in spiritual consciousness.

CC Madhya 17.16: "In the beginning, he came with You from Bengal. It is his desire to visit and see all the holy places of pilgrimage.

CC Madhya 17.17: "In addition, You may take another brahmana who will act as a servant en route and make arrangements for Your food.

CC Madhya 17.18: "If You can also take him with You, we will be very happy. If two people go with You through the jungle, there will certainly be no difficulty or inconvenience.

CC Madhya 17.19: "The other brahmana can carry Your cloth and waterpot, and Balabhadra Bhattacharya will collect alms and cook for You."

CC Madhya 17.20: Thus Sri Caitanya Mahaprabhu accepted the request of Svarupa Damodara Pandita and agreed to take Balabhadra Bhattacharya with Him.

CC Madhya 17.21: On the previous night, Sri Caitanya Mahaprabhu had visited Lord Jagannatha and taken His permission. Now, near the end of the night, the Lord got up and started immediately. He was not seen by others.

CC Madhya 17.22: Because the Lord had departed, the devotees, unable to see Him early in the morning, began to search for Him with great anxiety.

CC Madhya 17.23: While all the devotees were searching for the Lord, Svarupa Damodara restrained them. Then everyone fell silent, knowing the mind of Sri Caitanya Mahaprabhu.

CC Madhya 17.24: The Lord abandoned walking on the well-known public road and went instead along a bypass. He thus kept the city of Kataka on His right as He entered the forest.

CC Madhya 17.25: When the Lord passed through the solitary forest chanting the holy name of Krsna, the tigers and elephants, seeing Him, gave way.

CC Madhya 17.26: When the Lord passed through the jungle in great ecstasy, packs of tigers, elephants, rhinoceros and boars came, and the Lord passed right through them.

CC Madhya 17.27: Balabhadra Bhattacharya was very much afraid to see them, but by Sri Caitanya Mahaprabhu's influence, all the animals stood to one side.

CC Madhya 17.28: One day a tiger was lying on the path, and Sri Caitanya Mahaprabhu, walking along the path in ecstatic love, touched the tiger with His feet.

CC Madhya 17.29: The Lord said, "Chant the holy name of Krsna!" The tiger immediately got up and began to dance and to chant "Krsna! Krsna!"

CC Madhya 17.30: Another day, while Sri Caitanya Mahaprabhu was bathing in a river, a herd of maddened elephants came there to drink water.

CC Madhya 17.31: While the Lord was bathing and murmuring the Gayatri mantra, the elephants came before Him. The Lord immediately splashed some water on the elephants and asked them to chant the name of Krsna.

CC Madhya 17.32: The elephants whose bodies were touched by the water splashed by the

Lord began to chant "Krsna! Krsna!" and dance and sing in ecstasy.

CC Madhya 17.33: Some of the elephants fell to the ground, and some screamed in ecstasy. Seeing this, Balabhadra Bhattacharya was completely astonished.

CC Madhya 17.34: Sometimes Sri Caitanya Mahaprabhu chanted very loudly while passing through the jungle. Hearing His sweet voice, all the does came near Him.

CC Madhya 17.35: Hearing the Lord's great vibration, all the does followed Him left and right. While reciting a verse with great curiosity, the Lord patted them.

CC Madhya 17.36: "Blessed are all these foolish deer because they have approached Maharaja Nanda's son, who is gorgeously dressed and is playing on His flute. Indeed, both the does and the bucks worship the Lord with looks of love and affection."

CC Madhya 17.37: While Sri Caitanya Mahaprabhu was passing through the jungle, five or seven tigers came. Joining the deer, the tigers began to follow the Lord.

CC Madhya 17.38: Seeing the tigers and deer following Him, Sri Caitanya Mahaprabhu immediately remembered the land of Vrndavana. He then began to recite a verse describing the transcendental quality of Vrndavana.

CC Madhya 17.39: "Vrndavana is the transcendental abode of the Lord. There is no hunger, anger or thirst there. Though naturally inimical, human beings and fierce animals live together there in transcendental friendship."

CC Madhya 17.40: When Sri Caitanya Mahaprabhu said "Chant 'Krsna! Krsna!'" the tigers and deer began to chant "Krsna!" and dance.

CC Madhya 17.41: When all the tigers and does danced and jumped, Balabhadra Bhattacharya saw them and was struck with wonder.

CC Madhya 17.42: Indeed, the tigers and deer began to embrace one another, and touching mouths, they began to kiss.

CC Madhya 17.43: When Sri Caitanya Mahaprabhu saw all this fun, He began to smile. Finally He left the animals and continued on His way.

CC Madhya 17.44: Various birds, including the peacock, saw Sri Caitanya Mahaprabhu and began to follow Him, chanting and dancing. They were all maddened by the holy name of Krsna.

CC Madhya 17.45: When the Lord loudly chanted "Haribol!" the trees and creepers became jubilant to hear Him.

CC Madhya 17.46: Thus all living entities in the forest of Jharikhanda — some moving and some standing still — became maddened by hearing the holy name of Lord Krsna vibrated by Sri Caitanya Mahaprabhu.

CC Madhya 17.47: In all the villages through which the Lord passed and in all the places He rested on His journey, everyone was purified and awakened to ecstatic love of God.

CC Madhya 17.48-49: When someone heard the chanting of the holy name from the mouth of Sri Caitanya Mahaprabhu, and someone else heard this chanting from that second person,

and someone again heard this chanting from the third person, everyone in all countries became a Vaisnava through such disciplic succession. Thus everyone chanted the holy name of Kṛṣṇa and Hari, and they danced, cried and smiled.

CC Madhya 17.50: The Lord did not always manifest His ecstasy. Being afraid of a great assembly of people, the Lord kept His ecstasy concealed.

CC Madhya 17.51: Although Sri Caitanya Mahāprabhu did not manifest His natural ecstatic love, everyone became a pure devotee simply by seeing and hearing Him.

CC Madhya 17.52: In this way, Sri Caitanya Mahāprabhu personally toured Bengal, East Bengal, Orissa and the southern countries, and He delivered all kinds of people by spreading Kṛṣṇa consciousness.

CC Madhya 17.53: When Sri Caitanya Mahāprabhu came to Jhārikhanda on His way to Mathura, He found that the people there were almost uncivilized and were devoid of God consciousness.

CC Madhya 17.54: Sri Caitanya Mahāprabhu gave even the Bheels an opportunity to chant the holy name and come to the platform of ecstatic love. Thus He delivered all of them. Who has the power to understand the transcendental pastimes of the Lord?

CC Madhya 17.55: When Sri Caitanya Mahāprabhu passed through the Jhārikhanda forest, He took it for granted that it was Vṛndāvana. When He passed over the hills, He took it for granted that they were Govardhana.

CC Madhya 17.56: Similarly, whenever Sri Caitanya Mahāprabhu saw a river, He immediately accepted it as the river Yamuna. Thus while in the forest He was filled with great ecstatic love, and He danced and fell down crying.

CC Madhya 17.57: Along the way, Balabhadra Bhattacharya collected all kinds of spinach, roots and fruit whenever possible.

CC Madhya 17.58: Whenever Sri Caitanya Mahāprabhu visited a village, a few brahmanas — five or seven — would come and extend invitations to the Lord.

CC Madhya 17.59: Some people would bring grain and deliver it to Balabhadra Bhattacharya. Others would bring milk and yogurt, and still others would bring ghee and sugar.

CC Madhya 17.60: In some villages there were no brahmanas; nonetheless, devotees born in non-brahmana families came and extended invitations to Balabhadra Bhattacharya.

CC Madhya 17.61: Balabhadra Bhattacharya used to cook all kinds of vegetables gathered from the forest, and Sri Caitanya Mahāprabhu was very pleased to accept these preparations.

CC Madhya 17.62-63: Balabhadra Bhattacharya used to keep a stock of food grain that would last from two to four days. Where there were no people, he would cook the grain and prepare vegetables, spinach, roots and fruits collected from the forest.

CC Madhya 17.64: The Lord was always very happy to eat these forest vegetables, and He was even happier when He had an opportunity to stay in a solitary place.

CC Madhya 17.65: Balabhadra Bhattacharya was so affectionate to the Lord that he was rendering service just like a menial servant. His assistant brahmana carried the waterpot and

garments.

CC Madhya 17.66: The Lord used to bathe three times a day in the warm water of the waterfalls. He also used to heat Himself morning and evening with a fire made with the limitless wood.

CC Madhya 17.67: While traveling in this secluded forest and feeling very happy, Sri Caitanya Mahāprabhu made the following statement.

CC Madhya 17.68: "My dear Bhattacharya, I have traveled very far through the forest, and I have not even slightly received any trouble.

CC Madhya 17.69: "Kṛṣṇa is very merciful, especially to Me. He has shown His mercy by bringing Me on this path through the forest. Thus He has given Me great pleasure.

CC Madhya 17.70: "Before this, I decided to go to Vrndavana and on the way see My mother, the river Ganges and other devotees once again.

CC Madhya 17.71: "I thought that once again I would see and meet all the devotees and take them with Me to Vrndavana.

CC Madhya 17.72: "Thus I went to Bengal, and I was very happy to see My mother, the river Ganges and the devotees.

CC Madhya 17.73: "However, when I started for Vrndavana, many thousands and millions of people gathered and began to go with Me.

CC Madhya 17.74: "Thus I was going to Vrndavana with a big crowd, but through the mouth of Sanātana, Kṛṣṇa taught Me a lesson. Thus by making some impediment, He has brought Me on a path through the forest to Vrndavana.

CC Madhya 17.75: "Kṛṣṇa is an ocean of mercy. He is especially merciful to the poor and fallen. Without His mercy, there is no possibility of happiness."

CC Madhya 17.76: Sri Caitanya Mahāprabhu then embraced Balabhadra Bhattacharya and told him, "It is only by your kindness that I am now so happy."

CC Madhya 17.77: Balabhadra Bhattacharya replied, "My dear Lord, You are Kṛṣṇa Himself, and therefore You are merciful. I am a fallen living entity, but You have bestowed a great favor upon me.

CC Madhya 17.78: "Sir, I am most fallen, yet You have brought me with You. Showing great mercy, You have accepted food prepared by me.

CC Madhya 17.79: "You have made me Your carrier Garuda, although I am no better than a condemned crow. Thus You are the independent Personality of Godhead, the original Lord.

CC Madhya 17.80: "'The Supreme Personality of Godhead has the form of sac-cid-ananda-vigraha [Bs. 5.1] — transcendental bliss, knowledge and eternity. I offer my respectful obeisances unto Him, who turns the dumb into eloquent speakers and enables the lame to cross mountains. Such is the mercy of the Lord.'"

CC Madhya 17.81: In this way Balabhadra Bhattacharya offered his prayers to the Lord. By rendering service unto Him in ecstatic love, He pacified the Lord's mind.

CC Madhya 17.82: Finally the Lord arrived with great happiness at the holy place called Kasi. There He took His bath in the bathing ghat known as Manikarnika.

CC Madhya 17.83: At that time, Tapana Misra was taking his bath in the Ganges, and he was astonished to see the Lord there.

CC Madhya 17.84: Tapana Misra then began to think, "I have heard that Sri Caitanya Mahaprabhu has accepted the renounced order." Thinking this, Tapana Misra became very jubilant within his heart.

CC Madhya 17.85: He then clasped the lotus feet of Sri Caitanya Mahaprabhu and began to cry. The Lord raised him up and embraced him.

CC Madhya 17.86: Tapana Misra then took Sri Caitanya Mahaprabhu to visit the temple of Visvesvara. Coming from there, they saw the lotus feet of Lord Bindu Madhava.

CC Madhya 17.87: With great pleasure Tapana Misra brought Sri Caitanya Mahaprabhu to his home and rendered service unto Him. Indeed, he began to dance, waving his cloth.

CC Madhya 17.88: He washed the lotus feet of Sri Caitanya Mahaprabhu, and afterwards he and his whole family drank the wash water. He also worshiped Balabhadra Bhattacharya and showed him respect.

CC Madhya 17.89: Tapana Misra invited Sri Caitanya Mahaprabhu to take lunch at his home, and he had Balabhadra Bhattacharya cook.

CC Madhya 17.90: When Sri Caitanya Mahaprabhu took His rest after lunch, the son of Tapana Misra, named Raghu, used to massage His legs.

CC Madhya 17.91: The remnants of food left by Sri Caitanya Mahaprabhu were taken by the whole family of Tapana Misra. When news spread that the Lord had come, Candrasekhara came to see Him.

CC Madhya 17.92: Candrasekhara happened to be a friend of Tapana Misra's, and he was long known to Sri Caitanya Mahaprabhu as His servant. He was a physician by caste, and by profession he was a clerk. At the time he was living in Varanasi.

CC Madhya 17.93: When Candrasekhara came there, he fell down before the lotus feet of Sri Caitanya Mahaprabhu and began to cry. The Lord, standing up, embraced him out of His causeless mercy.

CC Madhya 17.94: Candrasekhara said, "My dear Lord, You have bestowed Your causeless mercy upon me because I am Your old servant. Indeed, You have come here personally to give me Your audience."

CC Madhya 17.95: "Due to my past deeds, I am residing at Varanasi, but here I do not hear anything but the words 'maya' and 'Brahman.'"

CC Madhya 17.96: Candrasekhara continued, "There is no talk at Varanasi other than discussions on the six philosophical theses. Nonetheless, Tapana Misra has been very kind to me, for he speaks about topics relating to Lord Krsna."

CC Madhya 17.97: "My dear Lord, we two think of Your lotus feet incessantly. Although You are the omniscient Supreme Personality of Godhead, You have granted us Your audience."

CC Madhya 17.98: "My Lord, I have heard that You are going to Vrndavana. Please stay here at Varanasi for some days and deliver us, for we are Your two servants."

CC Madhya 17.99: Tapan Misra then said, "My dear Lord, as long as You stay at Varanasi, please do not accept any invitation other than mine."

CC Madhya 17.100: Even though He had not made such a plan, Sri Caitanya Mahaprabhu remained for ten days at Varanasi, being obligated by the requests of His two servants.

CC Madhya 17.101: At Varanasi there was a Maharashtrian brahmana who used to come daily to see Sri Caitanya Mahaprabhu. This brahmana was simply astonished to see the Lord's personal beauty and ecstatic love for Krsna.

CC Madhya 17.102: When the brahmanas of Varanasi would invite Sri Caitanya Mahaprabhu to lunch, the Lord would not accept their invitations. He would reply, "I have already been invited somewhere else."

CC Madhya 17.103: Every day Sri Caitanya Mahaprabhu refused their invitations because He feared associating with Mayavadi sannyasis.

CC Madhya 17.104: There was a great Mayavadi sannyasi named Prakasananda Sarasvati, who used to teach Vedanta philosophy to a great assembly of followers.

CC Madhya 17.105: A brahmana who saw the wonderful behavior of Sri Caitanya Mahaprabhu came to Prakasananda Sarasvati and described the Lord's characteristics.

CC Madhya 17.106: The brahmana told Prakasananda Sarasvati, "There is a sannyasi who has come from Jagannatha Puri, and I cannot describe His wonderful influence and glories.

CC Madhya 17.107: "Everything is wonderful about that sannyasi. He has a very well built and luxuriant body, and His complexion is like purified gold.

CC Madhya 17.108: "He has arms that extend to His knees, and His eyes are like the petals of a lotus. In His person are all the transcendental symptoms of the Supreme Personality of Godhead.

CC Madhya 17.109: "When one sees all these features, one takes Him to be Narayana Himself. Whoever sees Him immediately begins to chant the holy name of Krsna.

CC Madhya 17.110: "We have heard about the symptoms of a first-class devotee in Srimad-Bhagavatam, and all those symptoms are manifest in the body of Sri Caitanya Mahaprabhu.

CC Madhya 17.111: "His tongue is always chanting the holy name of Krsna, and from His eyes tears incessantly fall like the flowing Ganges.

CC Madhya 17.112: "Sometimes He dances, laughs, sings and cries, and sometimes He roars like a lion.

CC Madhya 17.113: "His name, Krsna Caitanya, is all-auspicious for the world. Everything about Him — His name, form and qualities — is unparalleled.

CC Madhya 17.114: "Simply by seeing Him, one understands that He possesses all the

characteristics of the Supreme Personality of Godhead. Such characteristics are certainly uncommon. Who will believe it?"

CC Madhya 17.115: Prakasananda Sarasvati laughed very much to hear this description. Joking and laughing at the brahmana, he began to speak as follows.

CC Madhya 17.116: Prakasananda Sarasvati said, "Yes, I have heard about Him. He is a sannyasi from Bengal, and He is very sentimental. I have also heard that He belongs to the Bharati-sampradaya, for He is a disciple of Kesava Bharati. However, He is only a pretender."

CC Madhya 17.117: Prakasananda Sarasvati continued, "I know that His name is Caitanya and that He is accompanied by many sentimentalists. His followers dance with Him, and He tours from country to country and village to village.

CC Madhya 17.118: "Whoever sees Him accepts Him as the Supreme Personality of Godhead. Since He has some mystic power by which He hypnotizes people, everyone who sees Him becomes illusioned.

CC Madhya 17.119: "Sarvabhauma Bhattacharya was a very learned scholar, but I have heard that he also has become a madman due to his association with this Caitanya.

CC Madhya 17.120: "This Caitanya is a sannyasi in name only. Actually He is a first-class magician. In any case, His sentimentalism cannot be very much in demand here in Kasi.

CC Madhya 17.121: "Do not go to see Caitanya. Just continue hearing Vedanta. If you associate with upstarts, you will be lost in this world and in the next."

CC Madhya 17.122: When the brahmana heard Prakasananda Sarasvati speak like this about Sri Caitanya Mahaprabhu, he became very much grief-stricken. Chanting the holy name of Krsna, he immediately left.

CC Madhya 17.123: The mind of the brahmana was already purified by his seeing the Supreme Personality of Godhead, Sri Caitanya Mahaprabhu. He therefore went to Sri Caitanya Mahaprabhu and described what had taken place before the Mayavadi sannyasi Prakasananda.

CC Madhya 17.124: Hearing this, Sri Caitanya Mahaprabhu mildly smiled. The brahmana then spoke again to the Lord.

CC Madhya 17.125: The brahmana said, "As soon as I uttered Your name before him, he immediately confirmed the fact that he knew Your name.

CC Madhya 17.126: "While finding fault with You, he uttered Your name three times, saying 'Caitanya, Caitanya, Caitanya.'

CC Madhya 17.127: "Although he spoke Your name three times, he did not utter the name 'Krsna.' Because he uttered Your name in contempt, I was very much aggrieved.

CC Madhya 17.128: "Why could Prakasananda not utter the names 'Krsna' and 'Hari'? He chanted the name 'Caitanya' thrice. As far as I am concerned, simply by seeing You I am moved to chant the holy names 'Krsna' and 'Hari.'"

CC Madhya 17.129: Sri Caitanya Mahaprabhu replied, "The Mayavadi impersonalists are great offenders unto Lord Krsna; therefore they simply utter the words Brahman,' 'atma' and 'caitanya.'

CC Madhya 17.130: "Because they are offenders unto Krsna, the Supreme Personality of Godhead, who is identical with His holy name, the holy name 'Krsna' does not manifest in their mouths.

CC Madhya 17.131: "The Lord's holy name, His form and His personality are all one and the same. There is no difference between them. Since all of them are absolute, they are all transcendently blissful.

CC Madhya 17.132: "There is no difference between Krsna's body and Himself or between His name and Himself. But as far as the conditioned soul is concerned, one's name is different from one's body, from one's original form and so on.

CC Madhya 17.133: "'The holy name of Krsna is transcendently blissful. It bestows all spiritual benedictions, for it is Krsna Himself, the reservoir of all pleasure. Krsna's name is complete, and it is the form of all transcendental mellows. It is not a material name under any condition, and it is no less powerful than Krsna Himself. Since Krsna's name is not contaminated by the material qualities, there is no question of its being involved with maya. Krsna's name is always liberated and spiritual; it is never conditioned by the laws of material nature. This is because the name of Krsna and Krsna Himself are identical.'

CC Madhya 17.134: "The holy name of Krsna, His body and His pastimes cannot be understood by the blunt material senses. They are manifested independently.

CC Madhya 17.135: "Krsna's holy name, transcendental qualities and transcendental pastimes are all equal to Lord Krsna Himself. They are all spiritual and full of bliss.

CC Madhya 17.136: "'Therefore material senses cannot appreciate Krsna's holy name, form, qualities and pastimes. When a conditioned soul is awakened to Krsna consciousness and renders service by using his tongue to chant the Lord's holy name and taste the remnants of the Lord's food, the tongue is purified, and one gradually comes to understand who Krsna really is.'

CC Madhya 17.137: "The mellows of Lord Krsna's pastimes, which are full of bliss, attract the jñani from the pleasure of Brahman realization and conquer him.

CC Madhya 17.138: "'Let me offer my respectful obeisances unto my spiritual master, the son of Vyasadeva, Sukadeva Gosvami. It is he who defeats all inauspicious things within this universe. Although in the beginning he was absorbed in the happiness of Brahman realization and was living in a secluded place, giving up all other types of consciousness, he became attracted by the most melodious pastimes of Lord Sri Krsna. He therefore mercifully spoke the supreme Purana, known as Srimad-Bhagavatam, which is the bright light of the Absolute Truth and which describes the activities of Lord Krsna.'

CC Madhya 17.139: "The transcendental qualities of Sri Krsna are completely blissful and relishable. Consequently Lord Krsna's qualities attract even the minds of self-realized persons from the bliss of self-realization.

CC Madhya 17.140: "'Those who are self-satisfied and unattracted by external material desires are also attracted to the loving service of Sri Krsna, whose qualities are transcendental and whose activities are wonderful. Hari, the Personality of Godhead, is called Krsna because He has such transcendently attractive features.'

CC Madhya 17.141: "Apart from the pastimes of Lord Krsna, when tulasi leaves are offered at the lotus feet of Sri Krsna, even the aroma of the leaves attracts the minds of self-realized persons.

CC Madhya 17.142: "When the breeze carrying the aroma of tulasi leaves and saffron from the lotus feet of the lotus-eyed Personality of Godhead entered through the nostrils into the hearts of those sages [the Kumaras], they experienced a change in both body and mind, even though they were attached to the impersonal Brahman understanding.'

CC Madhya 17.143: "Because the Mayavadis are great offenders and atheistic philosophers, the holy name of Krsna does not come from their mouths.

CC Madhya 17.144: "I have come here to sell My emotional ecstatic sentiments in this city of Kasi, but I cannot find any customers. If they are not sold, I must take them back home.

CC Madhya 17.145: "I have brought a heavy load to sell in this city. To take it back again is a very difficult job; therefore if I get but a fraction of the price, I shall sell it here in this city of Kasi."

CC Madhya 17.146: After saying this, Sri Caitanya Mahaprabhu accepted that brahmana as His devotee. The next morning, rising very early, the Lord started for Mathura.

CC Madhya 17.147: When Sri Caitanya Mahaprabhu started for Mathura, all three devotees started to go with Him. But the Lord forbade them to accompany Him, and from a distance He asked them to return home.

CC Madhya 17.148: Feeling separation from the Lord, the three used to meet and glorify the holy qualities of the Lord. Thus they were absorbed in ecstatic love.

CC Madhya 17.149: Sri Caitanya Mahaprabhu then went to Prayaga, where He bathed at the confluence of the Ganges and the Yamuna. He then visited the temple of Veni Madhava and chanted and danced there in ecstatic love.

CC Madhya 17.150: As soon as Sri Caitanya Mahaprabhu saw the river Yamuna, He threw Himself into it. Balabhadra Bhattacarya hastily caught the Lord and very carefully raised Him up again.

CC Madhya 17.151: The Lord stayed at Prayaga for three days. He delivered the holy name of Krsna and ecstatic love. Thus He delivered many people.

CC Madhya 17.152: Wherever the Lord stopped to rest on the way to Mathura, He delivered the holy name of Krsna and ecstatic love of Krsna. Thus He made the people dance.

CC Madhya 17.153: When the Lord toured South India, He delivered many people, and when He traveled in the western sector, He similarly converted many people to Vaisnavism.

CC Madhya 17.154: While the Lord was going to Mathura, He came across the river Yamuna several times, and as soon as He saw the river Yamuna, He would immediately jump in, falling unconscious in the water in the ecstasy of love of Krsna.

CC Madhya 17.155: When He approached Mathura and saw the city, He immediately fell to the ground and offered obeisances with great ecstatic love.

CC Madhya 17.156: When Sri Caitanya Mahaprabhu entered the city of Mathura, He took His bath at Visrama-ghata. He then visited the birthplace of Krsna and saw the Deity named Kesavaji. He offered His respectful obeisances to this Deity.

CC Madhya 17.157: When Sri Caitanya Mahaprabhu chanted, danced and made loud

vibrations, all the people were astonished to see His ecstatic love.

CC Madhya 17.158: One brahmana fell at the lotus feet of Sri Caitanya Mahaprabhu and then began to dance with Him in ecstatic love.

CC Madhya 17.159: The two of them danced in ecstatic love and embraced each other. Raising their arms, they said, "Chant the holy names of Hari and Krsna!"

CC Madhya 17.160: All the people then began to chant, "Hari! Hari!" and there was a great uproar. The priest in Lord Kesava's service offered Sri Caitanya Mahaprabhu a garland.

CC Madhya 17.161: When the people saw Sri Caitanya Mahaprabhu's dancing and chanting, they were struck with wonder, and they all said, "Such transcendental love is never an ordinary thing."

CC Madhya 17.162: The people said, "Simply by seeing Sri Caitanya Mahaprabhu, everyone is maddened with love of Krsna. Indeed, everyone is laughing, crying, dancing, chanting and taking the holy name of Krsna.

CC Madhya 17.163: "Certainly Sri Caitanya Mahaprabhu is in all respects the incarnation of Lord Krsna. Now He has come to Mathura to deliver everyone."

CC Madhya 17.164: After this, Sri Caitanya Mahaprabhu took the brahmana aside. Sitting in a solitary place, the Lord began to question him.

CC Madhya 17.165: Sri Caitanya Mahaprabhu said, "You are an elderly brahmana, you are sincere, and you are advanced in spiritual life. Wherefrom have you gotten this transcendental opulence of ecstatic love for Krsna?"

CC Madhya 17.166: The brahmana replied, "His Holiness Srila Madhavendra Puri came to the city of Mathura while he was on tour.

CC Madhya 17.167: "While at Mathura, Sripada Madhavendra Puri visited my house and accepted me as a disciple. He even took lunch at my home.

CC Madhya 17.168: "After installing the Deity of Gopala, Srila Madhavendra Puri rendered Him service. That very Deity is still being worshiped at Govardhana Hill."

CC Madhya 17.169: As soon as Caitanya Mahaprabhu heard about Madhavendra Puri's relationship with the brahmana, He immediately offered obeisances at his feet. Becoming fearful, the brahmana also immediately fell at the Lord's feet.

CC Madhya 17.170: Sri Caitanya Mahaprabhu said, "You are on the platform of My spiritual master, and I am your disciple. Since you are My spiritual master, it is not befitting that you offer Me obeisances."

CC Madhya 17.171: Upon hearing this, the brahmana became afraid. He then said, "Why do You speak like this? You are a sannyasi.

CC Madhya 17.172: "Upon seeing Your ecstatic love, I can just imagine that You must have some relationship with Madhavendra Puri. This is my understanding.

CC Madhya 17.173: "This kind of ecstatic love can be experienced only when one has a relationship with Madhavendra Puri. Without him, even a scent of such transcendental ecstatic

love is impossible."

CC Madhya 17.174: Balabhadra Bhattacharya then explained the relationship between Madhavendra Puri and Sri Caitanya Mahaprabhu. After hearing this, the brahmana became very pleased and began to dance.

CC Madhya 17.175: The brahmana then took Sri Caitanya Mahaprabhu to his home and, out of his own free will, began to serve the Lord in various ways.

CC Madhya 17.176: He asked Balabhadra Bhattacharya to cook Sri Caitanya Mahaprabhu's lunch. At that time the Lord, smiling, spoke as follows.

CC Madhya 17.177: Sri Caitanya Mahaprabhu said, "Madhavendra Puri has already taken lunch at your place. Therefore you may cook and give Me the food. That is My instruction."

CC Madhya 17.178: "Whatever action a great man performs, common men follow. And whatever standards he sets by exemplary acts, all the world pursues."

CC Madhya 17.179: The brahmana belonged to the Sanodiya brahmana community, and a sannyasi does not accept food from such a brahmana.

CC Madhya 17.180: Although the brahmana belonged to the Sanodiya community, Srila Madhavendra Puri had seen that he behaved like a Vaisnava and had therefore accepted him as his disciple. The food he had cooked had also been accepted by Madhavendra Puri.

CC Madhya 17.181: Therefore Sri Caitanya Mahaprabhu willingly requested food from the brahmana, and the brahmana, feeling natural humility, began to speak as follows.

CC Madhya 17.182: "It is a great fortune for me to offer You food. You are the Supreme Lord, and being in the transcendental position, You are not restricted in any way.

CC Madhya 17.183: "Foolish people will blaspheme You, but I shall not tolerate the words of such mischievous people."

CC Madhya 17.184: Sri Caitanya Mahaprabhu replied, "The Vedas, Puranas and great learned sages are not always in agreement with one another. Consequently there are different religious principles.

CC Madhya 17.185: "A devotee's behavior establishes the true purpose of religious principles. The behavior of Madhavendra Puri Gosvami is the essence of such religious principles."

CC Madhya 17.186: Sri Caitanya Mahaprabhu continued, "'Dry arguments are inconclusive. A great personality whose opinion does not differ from others is not considered a great sage. Simply by studying the Vedas, which are variegated, one cannot come to the right path by which religious principles are understood. The solid truth of religious principles is hidden in the heart of an unadulterated, self-realized person. Consequently, as the sastras confirm, one should accept whatever progressive path the mahajanas advocate.'"

CC Madhya 17.187: After this discussion, the brahmana served lunch to Sri Caitanya Mahaprabhu. Then all the people residing in Mathura came to see the Lord.

CC Madhya 17.188: People came by the hundreds of thousands, and no one could count them. Therefore Sri Caitanya Mahaprabhu came out of the house to give audience to the people.

CC Madhya 17.189: When the people assembled, Sri Caitanya Mahaprabhu raised His arms and said very loudly, "Haribol!" The people responded to the Lord and became ecstatic. As if mad, they began to dance and to vibrate the transcendental sound "Hari!"

CC Madhya 17.190: Sri Caitanya Mahaprabhu bathed in the twenty-four ghats along the banks of the Yamuna, and the brahmana showed Him all the places of pilgrimage.

CC Madhya 17.191: Sri Caitanya Mahaprabhu visited all the holy places on the banks of the Yamuna, including Svayambhu, Visrama-ghata, Dirgha Visnu, Bhutesvara, Mahavidya and Gokarna.

CC Madhya 17.192: When Sri Caitanya Mahaprabhu wanted to see the various forests of Vrndavana, He took the brahmana with Him.

CC Madhya 17.193: Sri Caitanya Mahaprabhu visited the different forests, including Madhuvana, Talavana, Kumudavana and Bahulavana. Wherever He went, He took His bath with great ecstatic love.

CC Madhya 17.194: When Sri Caitanya Mahaprabhu passed through Vrndavana, herds of grazing cows saw Him pass and, immediately surrounding Him, began to moo very loudly.

CC Madhya 17.195: Seeing the herds approach Him, the Lord was stunned with ecstatic love. The cows then began to lick His body out of great affection.

CC Madhya 17.196: Becoming pacified, Sri Caitanya Mahaprabhu began to caress the cows, and the cows, being unable to give up His company, went with Him.

CC Madhya 17.197: It was only with great difficulty that the cowherd men were able to keep the cows back. Then when the Lord chanted, all the deer heard His sweet voice and approached Him.

CC Madhya 17.198: When the does and bucks came and saw the Lord's face, they began to lick His body. Not being at all afraid of Him, they accompanied Him along the path.

CC Madhya 17.199: Bumblebees and birds like the parrot and cuckoo all began to sing loudly on the fifth note, and the peacocks began to dance in front of the Lord.

CC Madhya 17.200: Upon seeing Sri Caitanya Mahaprabhu, the trees and creepers of Vrndavana became jubilant. Their twigs stood up, and they began to shed tears of ecstasy in the form of honey.

CC Madhya 17.201: The tree branches and creepers, overloaded with fruits and flowers, fell down at the lotus feet of the Lord and greeted Him with various presentations as if they were friends.

CC Madhya 17.202: Thus all the moving and nonmoving living entities of Vrndavana became very jubilant to see the Lord. It was as if friends were made happy by seeing another friend.

CC Madhya 17.203: Seeing their affection, the Lord was moved by ecstatic love. He began to sport with them exactly as a friend sports with his friends. Thus He voluntarily came under the control of His friends.

CC Madhya 17.204: Sri Caitanya Mahaprabhu began to embrace each and every tree and creeper, and they began to offer their fruits and flowers as if in meditation.

CC Madhya 17.205: The Lord's body was restless, and tears, trembling and jubilation were manifest. He said very loudly, "Chant 'Krsna!' Chant 'Krsna!'"

CC Madhya 17.206: All moving and nonmoving creatures then began to vibrate the transcendental sound of Hare Krsna, as if they were echoing the deep sound of Caitanya Mahaprabhu.

CC Madhya 17.207: The Lord then clasped the necks of the deer and began to cry. There was jubilation manifest in the bodies of the deer, and tears were in their eyes.

CC Madhya 17.208: When a male and female parrot appeared on the branches of a tree, the Lord saw them and wanted to hear them speak.

CC Madhya 17.209: Both parrots flew onto the hand of the Lord and began to chant the transcendental qualities of Krsna, and the Lord listened to them.

CC Madhya 17.210: The male parrot sang, "The glorification of Lord Krsna, the Supreme Personality of Godhead, is beneficial to everyone in the universe. His beauty is victorious over the gopis of Vrndavana, and it subdues their patience. His pastimes astound the goddess of fortune, and His bodily strength turns Govardhana Hill into a small toy like a ball. His spotless qualities are unlimited, and His behavior satisfies everyone. Lord Krsna is attractive to everyone. Oh, may our Lord maintain the whole universe!"

CC Madhya 17.211: After hearing this description of Lord Krsna from the male parrot, the female parrot began to recite a description of Srimati Radharani.

CC Madhya 17.212: The female parrot said, "Srimati Radharani's affection, Her exquisite beauty and good behavior, Her artistic dancing and chanting and Her poetic compositions are all so attractive that they attract the mind of Krsna, who attracts the mind of everyone in the universe."

CC Madhya 17.213: Thereafter the male parrot said, "Krsna is the enchanter of the mind of Cupid." He then began to recite another verse.

CC Madhya 17.214: The male parrot then said, "My dear sari [female parrot], Sri Krsna carries a flute and enchants the hearts of all women throughout the universe. He is specifically the enjoyer of the beautiful gopis, and He is the enchanter of Cupid also. Let Him be glorified!"

CC Madhya 17.215: Then the female parrot began to speak jokingly to the male parrot, and Sri Caitanya Mahaprabhu was struck with wonderful ecstatic love to hear her speak.

CC Madhya 17.216: The female parrot said, "When Lord Sri Krsna is with Radharani, He is the enchanter of Cupid; otherwise, when He is alone, He Himself is enchanted by erotic feelings even though He enchants the whole universe."

CC Madhya 17.217: Both parrots then flew onto a tree branch, and Sri Caitanya Mahaprabhu began to watch the dancing of the peacocks with curiosity.

CC Madhya 17.218: When the Lord saw the bluish necks of the peacocks, His remembrance of Krsna immediately awakened, and He fell to the ground in ecstatic love.

CC Madhya 17.219: When the brahmana saw that Sri Caitanya Mahaprabhu was unconscious, he and Balabhadra Bhattacharya took care of Him.

CC Madhya 17.220: They hastily sprinkled water over the Lord's body. Then they took up His outer cloth and began to fan Him with it.

CC Madhya 17.221: They then began to chant the holy name of Krsna into the Lord's ear. When the Lord regained consciousness, He began rolling on the ground.

CC Madhya 17.222: When the Lord rolled on the ground, sharp thorns injured His body. Taking Him on his lap, Balabhadra Bhattacharya pacified Him.

CC Madhya 17.223: The mind of Sri Caitanya Mahaprabhu wandered in ecstatic love of Krsna. He immediately stood up and said, "Chant! Chant!" Then He Himself began to dance.

CC Madhya 17.224: Being thus ordered by the Lord, both Balabhadra Bhattacharya and the brahmana began to chant the holy name of Krsna. Then the Lord, dancing and dancing, proceeded along the path.

CC Madhya 17.225: The brahmana was astounded to see the symptoms of ecstatic love exhibited by Sri Caitanya Mahaprabhu. He then became anxious to give the Lord protection.

CC Madhya 17.226: Sri Caitanya Mahaprabhu's mind was absorbed in ecstatic love at Jagannatha Puri, but when He passed along the road on the way to Vrndavana, that love increased a hundred times.

CC Madhya 17.227: The Lord's ecstatic love increased a thousand times when He visited Mathura, but it increased a hundred thousand times when He wandered in the forests of Vrndavana.

CC Madhya 17.228-229: When Sri Caitanya Mahaprabhu was elsewhere, the very name of Vrndavana was sufficient to increase His ecstatic love. Now, when He was actually traveling in the Vrndavana forest, His mind was absorbed in great ecstatic love day and night. He ate and bathed simply out of habit.

CC Madhya 17.230: Thus I have written a description of the ecstatic love Lord Caitanya manifested in one of the places He visited while walking through the twelve forests of Vrndavana. To describe what He experienced everywhere would be impossible.

CC Madhya 17.231: Lord Ananta writes millions of books elaborately describing the transformations of ecstatic love experienced by Sri Caitanya Mahaprabhu in Vrndavana.

CC Madhya 17.232: Since Lord Ananta Himself cannot describe even a fragment of these pastimes, I am simply pointing out the direction.

CC Madhya 17.233: The whole world became merged in the inundation of the pastimes of Sri Caitanya Mahaprabhu. One can swim in that water to the extent that he has the strength.

CC Madhya 17.234: Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.



Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Madhya 18 Summary

CC Madhya 18.1: Sri Caitanya Mahaprabhu traveled all over Vrndavana and pleased all living entities, moving and nonmoving, with His glances. The Lord took much personal pleasure in seeing everyone. In this way Lord Gauranga traveled in Vrndavana.

CC Madhya 18.2: All glories to Lord Gauracandra! All glories to Nityananda Prabhu! All glories to Advaita Prabhu! And all glories to all the devotees of Lord Caitanya, headed by Srivasa Thakura!

CC Madhya 18.3: Sri Caitanya Mahaprabhu danced in ecstasy, but when He arrived at Arit-grama, His sense perception was awakened.

CC Madhya 18.4: Sri Caitanya Mahaprabhu asked the local people, "Where is Radha-kunda?" No one could inform Him, and the brahmana accompanying Him did not know either.

CC Madhya 18.5: The Lord then understood that the holy place called Radha-kunda was no longer visible. However, being the omniscient Supreme Personality of Godhead, He discovered Radha-kunda and Syama-kunda in two paddy fields. There was only a little water, but He took His bath there.

CC Madhya 18.6: When the people of the village saw Sri Caitanya Mahaprabhu taking His bath in those two ponds in the middle of the paddy fields, they were very much astonished. The Lord then offered His prayers to Sri Radha-kunda.

CC Madhya 18.7: "Of all the gopis, Radharani is the dearest. Similarly, the lake known as Radha-kunda is very dear to the Lord because it is very dear to Srimati Radharani.

CC Madhya 18.8: "'Just as Srimati Radharani is most dear to Lord Krsna, so Her lake, known as Radha-kunda, is also very dear to Him. Of all the gopis, Srimati Radharani is certainly the most beloved.'

CC Madhya 18.9: "In that lake, Lord Krsna and Srimati Radharani used to sport daily in the water and have a rasa dance on the bank.

CC Madhya 18.10: "Indeed, Lord Krsna gives ecstatic love like that of Srimati Radharani to whoever bathes in that lake even once in his life.

CC Madhya 18.11: "The attraction of Radha-kunda is as sweet as that of Srimati Radharani. Similarly, the glories of the kunda [lake] are as great as Srimati Radharani's.

CC Madhya 18.12: "'Because of its wonderful transcendental qualities, Radha-kunda is as dear to Krsna as Srimati Radharani. It was in that lake that the all-opulent Lord Sri Krsna performed His pastimes with Srimati Radharani with great pleasure and transcendental bliss. Whoever bathes just once in Radha-kunda attains Srimati Radharani's loving attraction for Sri Krsna. Who within this world can describe the glories and sweetness of Sri Radha-kunda?'"

CC Madhya 18.13: Sri Caitanya Mahaprabhu thus offered prayers to Radha-kunda.

Overwhelmed by ecstatic love, He danced on the bank, remembering the pastimes Lord Krsna performed on the bank of Radha-kunda.

CC Madhya 18.14: Sri Caitanya Mahaprabhu then marked His body with tilaka made from the mud of Radha-kunda, and with the help of Balabhadra Bhattacharya, He collected some of the mud and took it with Him.

CC Madhya 18.15: From Radha-kunda, Sri Caitanya Mahaprabhu went to Sumanas Lake. When He saw Govardhana Hill from there, He was overwhelmed with joy.

CC Madhya 18.16: When the Lord saw Govardhana Hill, He immediately offered obeisances, falling down on the ground like a rod. He embraced one piece of rock from Govardhana Hill and became mad.

CC Madhya 18.17: Mad with ecstatic love, the Lord came to the village known as Govardhana. There He saw the Deity named Harideva and offered His obeisances unto Him.

CC Madhya 18.18: Harideva is an incarnation of Narayana, and His residence is on the western petal of the lotus of Mathura.

CC Madhya 18.19: Mad with ecstatic love, Sri Caitanya Mahaprabhu began to dance before the Harideva Deity. Hearing of the Lord's wonderful activities, all the people came to see Him.

CC Madhya 18.20: The people were astonished when they saw Sri Caitanya Mahaprabhu's ecstatic love and personal beauty. The priests who served the Harideva Deity offered the Lord a good reception.

CC Madhya 18.21: At Brahma-kunda, the Bhattacharya cooked food, and the Lord, after taking His bath at Brahma-kunda, accepted His lunch.

CC Madhya 18.22: That night the Lord stayed at the temple of Harideva, and during the night He began to reflect.

CC Madhya 18.23: Sri Caitanya Mahaprabhu thought, "Since I shall not at any time climb Govardhana Hill, how shall I be able to see Gopala Raya?"

CC Madhya 18.24: Thinking in this way, the Lord remained silent, and Lord Gopala, knowing His contemplation, played a trick.

CC Madhya 18.25: Coming down from Govardhana Hill, Lord Gopala granted an interview to Lord Sri Caitanya Mahaprabhu, who was unwilling to climb the hill, thinking Himself a devotee of Lord Krsna.

CC Madhya 18.26: Gopala stayed in a village called Annakuta-grama on Govardhana Hill. The villagers who lived in that village were mainly from Rajasthan.

CC Madhya 18.27: One person who came to the village informed the inhabitants, "The Turkish soldiers are now preparing to attack your village.

CC Madhya 18.28: "Flee this village tonight, and do not allow one person to remain. Take the Deity with you and leave, for the Muslim soldiers will come tomorrow."

CC Madhya 18.29: Hearing this, all the villagers became very anxious. They first took Gopala and moved Him to a village known as Ganthuli.

CC Madhya 18.30: The Gopala Deity was kept in the house of a brahmana, and His worship was conducted secretly. Everyone fled, and thus the village of Annakuta was deserted.

CC Madhya 18.31: Due to fear of the Muslims, the Gopala Deity was moved from one place to another again and again. Thus giving up His temple, Lord Gopala would sometimes live in a bush and sometimes in one village after another.

CC Madhya 18.32: In the morning, Sri Caitanya Mahaprabhu took His bath in a lake called Manasa-ganga. He then circumambulated Govardhana Hill.

CC Madhya 18.33: Just by seeing Govardhana Hill, Sri Caitanya Mahaprabhu became ecstatic with love of Krsna. While dancing and dancing, He recited the following verse.

CC Madhya 18.34: "Of all the devotees, this Govardhana Hill is the best! O my friends, this hill supplies Krsna and Balarama, as well as Their calves, cows and cowherd friends, with all kinds of necessities — water for drinking, very soft grass, caves, fruits, flowers and vegetables. In this way the hill offers respect to the Lord. Being touched by the lotus feet of Krsna and Balarama, Govardhana Hill appears very jubilant."

CC Madhya 18.35: Sri Caitanya Mahaprabhu then took His bath in a lake called Govinda-kunda, and while He was there, He heard that the Gopala Deity had already gone to Ganthuli-grama.

CC Madhya 18.36: Sri Caitanya Mahaprabhu then went to the village of Ganthuli-grama and saw the Lord Gopala Deity. Overwhelmed by ecstatic love, He began to chant and dance.

CC Madhya 18.37: As soon as the Lord saw the beauty of the Gopala Deity, He was immediately overwhelmed by ecstatic love, and He recited the following verse. He then chanted and danced until the day ended.

CC Madhya 18.38: Sri Caitanya Mahaprabhu said, "May the left arm of Sri Krsna, whose eyes are like the petals of a lotus flower, always protect you. With His left arm He raised Govardhana Hill as if it were a toy."

CC Madhya 18.39: Sri Caitanya Mahaprabhu saw the Gopala Deity for three days. On the fourth day, the Deity returned to His own temple.

CC Madhya 18.40: Caitanya Mahaprabhu walked with the Deity of Gopala, and He chanted and danced. A large and jubilant crowd of people also chanted the transcendental name of Krsna, "Hari! Hari!"

CC Madhya 18.41: The Gopala Deity then returned to His own temple, and Sri Caitanya Mahaprabhu remained at the bottom of the hill. Thus all the desires of Sri Caitanya Mahaprabhu were satisfied by the Gopala Deity.

CC Madhya 18.42: This is the way of Lord Gopala's kind behavior to His devotees. Seeing this, the devotees were overwhelmed by ecstatic love.

CC Madhya 18.43: Sri Caitanya Mahaprabhu was very eager to see Gopala, but He did not want to climb Govardhana Hill. Therefore by some trick the Gopala Deity personally descended.

CC Madhya 18.44: In this way, giving some excuse, Gopala sometimes remains in the bushes of the forest, and sometimes He stays in a village. One who is a devotee comes to see the Deity.

CC Madhya 18.45: The two brothers Rupa and Sanatana did not climb the hill. To them also Lord Gopala granted an interview.

CC Madhya 18.46: In ripe old age, Srila Rupa Gosvami could not go there, but he had a desire to see the beauty of Gopala.

CC Madhya 18.47: Due to fear of the Muslims, Gopala went to Mathura, where He remained in the house of Viththalesvara for one full month.

CC Madhya 18.48: Srila Rupa Gosvami and his associates stayed in Mathura for one month and saw the Gopala Deity.

CC Madhya 18.49: When Rupa Gosvami stayed at Mathura, he was accompanied by Gopala Bhatta Gosvami, Raghunatha dasa Gosvami, Raghunatha Bhatta Gosvami and Lokanatha dasa Gosvami.

CC Madhya 18.50: Bhugarbha Gosvami, Sri Jiva Gosvami, Sri Yadava Acarya and Govinda Gosvami also accompanied Srila Rupa Gosvami.

CC Madhya 18.51: He was also accompanied by Sri Uddhava dasa, Madhava, Sri Gopala dasa and Narayana dasa.

CC Madhya 18.52: The great devotee Govinda, Vani Krsnadasa, Pundarikaksa, Isana and Laghu Haridasa also accompanied him.

CC Madhya 18.53: It was with great jubilation that Rupa Gosvami visited Lord Gopala, accompanied by all these devotees.

CC Madhya 18.54: After staying at Mathura for one month, the Gopala Deity returned to His own place, and Sri Rupa Gosvami returned to Vrndavana.

CC Madhya 18.55: In the course of this story, I have given a description of Lord Gopala's mercy. After seeing the Gopala Deity, Sri Caitanya Mahaprabhu went to Sri Kamyavana.

CC Madhya 18.56: Sri Caitanya Mahaprabhu's touring Vrndavana has been previously described. In the same ecstatic way, He traveled all over Vrndavana.

CC Madhya 18.57: After visiting the places of Krsna's pastimes at Kamyavana, Sri Caitanya Mahaprabhu went to Nandisvara. While there, He was overwhelmed with ecstatic love.

CC Madhya 18.58: Sri Caitanya Mahaprabhu bathed in all the celebrated lakes, beginning with Lake Pavana. Thereafter He climbed a hill and spoke to the people.

CC Madhya 18.59: Sri Caitanya Mahaprabhu asked, "Are there any deities on top of this hill?" The local people replied, "There are deities on this hill, but they are located within a cave."

CC Madhya 18.60: "There are a father and mother with well-built bodies, and between them is a very beautiful child who is curved in three places."

CC Madhya 18.61: Hearing this, Sri Caitanya Mahaprabhu became very happy. After excavating the cave, He saw the three deities.

CC Madhya 18.62: Sri Caitanya Mahaprabhu offered His respects to Nanda Maharaja and

mother Yasoda, and with great ecstatic love He touched the body of Lord Krsna.

CC Madhya 18.63: Every day the Lord chanted and danced in ecstatic love. Finally He went to Khadiravana.

CC Madhya 18.64: After seeing the places of Lord Krsna's pastimes, Sri Caitanya went to Sesasyi, where He saw Laksmi and recited the following verse.

CC Madhya 18.65: "O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our life rests only in You. Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path."

CC Madhya 18.66: Afterwards, Sri Caitanya Mahaprabhu saw Khela-tirtha and then went to Bhandiravana. After crossing the Yamuna River, He went to Bhadravana.

CC Madhya 18.67: Sri Caitanya Mahaprabhu then visited Srivana and Lohavana. He then went to Mahavana and saw Gokula, the place of Lord Krsna's early childhood pastimes.

CC Madhya 18.68: Upon seeing the place where the twin arjuna trees had been broken by Sri Krsna, Sri Caitanya Mahaprabhu was moved to great ecstatic love.

CC Madhya 18.69: After seeing Gokula, Sri Caitanya Mahaprabhu returned to Mathura, where He saw the birthplace of the Lord. While there, He stayed at the house of the Sanodiya brahmana.

CC Madhya 18.70: Seeing a great crowd assemble at Mathura, Sri Caitanya Mahaprabhu left and went to Akrura-tirtha. He remained there in a solitary place.

CC Madhya 18.71: The next day, Sri Caitanya Mahaprabhu went to Vrndavana and took His bath at Kaliya Lake and Praskandana.

CC Madhya 18.72: After seeing the holy place called Praskandana, Sri Caitanya Mahaprabhu went to Dvadasaditya. From there He went to Kesi-tirtha, and when He saw the place where the rasa dance had taken place, He immediately lost consciousness due to ecstatic love.

CC Madhya 18.73: When the Lord regained His senses, He began to roll on the ground. He would sometimes laugh, cry, dance and fall down. He would also chant very loudly.

CC Madhya 18.74: Being thus transcendently amused, Sri Caitanya Mahaprabhu passed that day happily at Kesi-tirtha. In the evening He returned to Akrura-tirtha, where He took His meal.

CC Madhya 18.75: The next morning Sri Caitanya Mahaprabhu returned to Vrndavana and took His bath at Cira-ghata. He then went to Tentuli-tala, where He took rest.

CC Madhya 18.76: The tamarind tree named Tentuli-tala was very old, having been there since the time of Lord Krsna's pastimes. Beneath the tree was a very shiny platform.

CC Madhya 18.77: Since the river Yamuna flowed near Tentuli-tala, a very cool breeze blew there. While there, the Lord saw the beauty of Vrndavana and the water of the river Yamuna.

CC Madhya 18.78: Sri Caitanya Mahaprabhu used to sit beneath the old tamarind tree and chant the holy name of the Lord. At noon He would return to Akrura-tirtha to take lunch.

CC Madhya 18.79: All the people who lived near Akrura-tirtha came to see Sri Caitanya Mahaprabhu, and due to the large crowds, the Lord could not peacefully chant the holy name.

CC Madhya 18.80: Therefore Sri Caitanya Mahaprabhu would go to Vrndavana and sit in a solitary place, where He would chant the holy name until noon.

CC Madhya 18.81: In the afternoon, people were able to speak to Him. The Lord told everyone of the importance of chanting the holy name.

CC Madhya 18.82: During this time, a Vaisnava named Krsnadasa came to see Sri Caitanya Mahaprabhu. He was a householder belonging to the ksatriya caste, and his house was located on the other side of the Yamuna.

CC Madhya 18.83: After bathing at Kesi-tirtha, Krsnadasa went toward Kaliya-daha and suddenly saw Sri Caitanya Mahaprabhu sitting at Amlī-tala [Tentuli-tala].

CC Madhya 18.84: Upon seeing the Lord's personal beauty and ecstatic love, Krsnadasa was very much astonished. Out of ecstatic love, he offered his respectful obeisances unto the Lord.

CC Madhya 18.85: Sri Caitanya Mahaprabhu asked Krsnadasa, "Who are you? Where is your home?" Krsnadasa replied, "I am a most fallen householder.

CC Madhya 18.86: "I belong to the Rajaputa caste, and my home is just on the other side of the river Yamuna. But I wish to be the servant of a Vaisnava.

CC Madhya 18.87: "Today I have had a dream, and according to that dream I have come here and found You."

CC Madhya 18.88: Sri Caitanya Mahaprabhu then bestowed upon Krsnadasa His causeless mercy by embracing him. Krsnadasa became mad with ecstatic love and began to dance and to chant the holy name of Hari.

CC Madhya 18.89: Krsnadasa returned to Akrura-tirtha with the Lord, and remnants of the Lord's food were given to him.

CC Madhya 18.90: The next morning, Krsnadasa went with Sri Caitanya Mahaprabhu to Vrndavana and carried His waterpot. Krsnadasa thus left his wife, home and children in order to remain with Sri Caitanya Mahaprabhu.

CC Madhya 18.91: Everywhere the Lord went, all the people said, "Krsna has again manifested at Vrndavana."

CC Madhya 18.92: One morning many people came to Akrura-tirtha. As they came from Vrndavana, they made a tumultuous sound.

CC Madhya 18.93: Upon seeing Sri Caitanya Mahaprabhu, all the people offered respects at His lotus feet. The Lord then asked them, "Where are you all coming from?"

CC Madhya 18.94: The people replied, "Krsna has again manifested Himself on the waters of Kaliya Lake. He dances on the hoods of the serpent Kaliya, and the jewels on those hoods are blazing.

CC Madhya 18.95: "Everyone has seen Lord Krsna Himself. There is no doubt about it." Hearing this, Sri Caitanya Mahaprabhu began to laugh. He then said, "Everything is correct."

CC Madhya 18.96: For three successive nights people went to Kaliya-daha to see Krsna, and everyone returned saying, "Now we have seen Krsna Himself."

CC Madhya 18.97: Everyone came before Sri Caitanya Mahaprabhu and said, "Now we have directly seen Lord Krsna." Thus by the mercy of the goddess of learning they were made to speak the truth.

CC Madhya 18.98: When the people saw Sri Caitanya Mahaprabhu, they actually saw Krsna, but because they were following their own imperfect knowledge, they accepted the wrong thing as Krsna.

CC Madhya 18.99: At that time Balabhadra Bhattacharya placed a request at the lotus feet of Sri Caitanya Mahaprabhu. He said, "Please give me permission to go see Lord Krsna directly."

CC Madhya 18.100: When Balabhadra Bhattacharya asked to see Krsna at Kaliya-daha, Sri Caitanya Mahaprabhu mercifully slapped him, saying, "You are a learned scholar, but you have become a fool, being influenced by the statements of other fools."

CC Madhya 18.101: "Why would Krsna appear in the Age of Kali? Foolish people who are mistaken are simply causing agitation and making a tumult."

CC Madhya 18.102: "Do not become mad. Simply sit down here, and tomorrow night you will go see Krsna."

CC Madhya 18.103: The next morning some respectable gentlemen came to see Sri Caitanya Mahaprabhu, and the Lord asked them, "Have you seen Krsna?"

CC Madhya 18.104: These respectable gentlemen replied, "At night in Kaliya Lake a fisherman lights a torch in his boat and catches many fish."

CC Madhya 18.105: "From a distance, people mistakenly think that they are seeing Krsna dancing on the body of the Kaliya serpent."

CC Madhya 18.106: "These fools think that the boat is the Kaliya serpent and the torchlight the jewels on his hoods. People also mistake the fisherman for Krsna."

CC Madhya 18.107: "Actually Lord Krsna has returned to Vrndavana. That is the truth, and it is also true that people have seen Him."

CC Madhya 18.108: "But where they are seeing Krsna is their mistake. It is like considering a dry tree to be a person."

CC Madhya 18.109: Sri Caitanya Mahaprabhu then asked them, "Where have you seen Krsna directly?" The people replied, "You are a sannyasi, a renunciant; therefore You are a moving Narayana [jangama-narayana]."

CC Madhya 18.110: The people then said, "You have appeared in Vrndavana as an incarnation of Krsna. Just by seeing You, everyone is now liberated."

CC Madhya 18.111: Sri Caitanya Mahaprabhu immediately exclaimed, "Visnu! Visnu! Do not call Me the Supreme Personality of Godhead. A jiva cannot become Krsna at any time. Do not even say such a thing!"

CC Madhya 18.112: "A sannyasi in the renounced order is certainly part and parcel of the complete whole, just as a shining molecular particle of sunshine is part and parcel of the sun itself. Krsna is like the sun, full of six opulences, but the living entity is only a fragment of the complete whole.

CC Madhya 18.113: "A living entity and the Absolute Personality of Godhead are never to be considered equal, just as a fragmental spark can never be considered the original flame.

CC Madhya 18.114: "'The Supreme Personality of Godhead, the supreme controller, is always full of transcendental bliss and is accompanied by the potencies known as hladini and . The conditioned soul, however, is always covered by ignorance and embarrassed by the threefold miseries of life. Thus he is a treasure-house of all kinds of tribulations.'

CC Madhya 18.115: "A foolish person who says that the Supreme Personality of Godhead is the same as the living entity is an atheist, and he becomes subject to punishment by the superintendent of death, Yamaraja.

CC Madhya 18.116: "'A person who considers demigods like Brahma and Siva to be on an equal level with Narayana is to be considered an offender, or pasandi.'"

CC Madhya 18.117: After Sri Caitanya Mahaprabhu explained the difference between an ordinary living being and the Supreme Personality of Godhead, the people said, "No one considers You an ordinary human being. You are like Krsna in every respect, in both bodily features and characteristics.

CC Madhya 18.118: "By Your bodily features we can see that You are none other than the son of Nanda Maharaja, although the golden luster of Your body has covered Your original complexion.

CC Madhya 18.119: "As the aroma of deer musk cannot be concealed by wrapping it in a cloth, Your characteristics as the Supreme Personality of Godhead cannot be concealed by any means.

CC Madhya 18.120: "Indeed, Your characteristics are uncommon and beyond the imagination of an ordinary living being. Simply by seeing You, the entire universe becomes mad with ecstatic love for Krsna.

CC Madhya 18.121-122: "If they see You just once, even women, children, old men, meat-eaters and members of the lowest caste immediately chant the holy name of Krsna, dance like madmen and become spiritual masters capable of delivering the whole world.

CC Madhya 18.123: "Apart from seeing You, whoever listens to Your holy name is made mad with ecstatic love for Krsna and is able to deliver the three worlds.

CC Madhya 18.124: "Simply by hearing Your holy name, dog-eaters become holy saints. Your uncommon potencies cannot be described in words.

CC Madhya 18.125: "'To say nothing of the spiritual advancement of persons who see the Supreme Person face to face, even a person born in a family of dog-eaters becomes immediately eligible to perform Vedic sacrifices if he once utters the holy name of the Supreme Personality of Godhead or chants about Him, hears about His pastimes, offers Him obeisances or even remembers Him.'

CC Madhya 18.126: "These glories of Yours are only marginal. Originally You are the son of Maharaja Nanda."

CC Madhya 18.127: Sri Caitanya Mahaprabhu then bestowed His causeless mercy upon all the people there, and everyone became ecstatic with love of God. Finally they all returned to their homes.

CC Madhya 18.128: Sri Caitanya Mahaprabhu remained for some days in Akrura-tirtha. He delivered everyone there simply by distributing the holy name of Krsna and ecstatic love for the Lord.

CC Madhya 18.129: The brahmana disciple of Madhavendra Puri went from house to house in Mathura and inspired other brahmanas to invite Caitanya Mahaprabhu to their homes.

CC Madhya 18.130: Thus all the respectable people of Mathura, headed by the brahmanas, came to Balabhadra Bhattacharya and extended invitations to the Lord.

CC Madhya 18.131: In one day, ten to twenty invitations were received, but Balabhadra Bhattacharya would accept only one of them.

CC Madhya 18.132: Since not everyone got an opportunity to offer invitations to Sri Caitanya Mahaprabhu personally, those who did not requested the Sanodiya brahmana to ask the Lord to accept their invitations.

CC Madhya 18.133: The brahmanas from different places, such as Kanyakubja and South India, who were all strict followers of the Vedic religion, offered invitations to Sri Caitanya Mahaprabhu with great humility.

CC Madhya 18.134: In the morning they would come to Akrura-tirtha and cook food. After offering it to the salagrama-sila, they offered it to Sri Caitanya Mahaprabhu.

CC Madhya 18.135: One day Sri Caitanya Mahaprabhu sat at the bathing ghat of Akrura-tirtha and thought the following thoughts.

CC Madhya 18.136: Sri Caitanya Mahaprabhu thought, "At this bathing place, Akrura saw Vaikuntha, the spiritual world, and all the inhabitants of Vraja saw Goloka Vrndavana."

CC Madhya 18.137: While considering how Akrura remained within the water, Sri Caitanya Mahaprabhu immediately jumped in and stayed under water for some time.

CC Madhya 18.138: When Krsnadasa saw that Caitanya Mahaprabhu was drowning, he cried and shouted very loudly. Balabhadra Bhattacharya immediately came and pulled the Lord out.

CC Madhya 18.139: After this, Balabhadra Bhattacharya took the Sanodiya brahmana to a secluded place and consulted with him.

CC Madhya 18.140: Balabhadra Bhattacharya said, "Since I was present today, it was possible for me to pull the Lord up. But if He starts to drown at Vrndavana, who will help Him?"

CC Madhya 18.141: "Now there is a crowd of people here, and these invitations are causing much disturbance. In addition, the Lord is always ecstatic and emotional. I do not find the situation here very good.

CC Madhya 18.142: "It would be good if we could get Sri Caitanya Mahaprabhu out of Vrndavana. That is my final conclusion."

CC Madhya 18.143: The Sanodiya brahmana said, "Let us take Him to Prayaga and go along the banks of the Ganges. It will be very pleasurable to go that way.

CC Madhya 18.144: "After going to the holy place named Soro-ksetra and bathing in the Ganges, let us take Sri Caitanya Mahaprabhu that way and go.

CC Madhya 18.145: "It is now the beginning of the month of Magha. If we go to Prayaga at this time, we shall have an opportunity to bathe for a few days during Makara-sankranti."

CC Madhya 18.146: The Sanodiya brahmana continued, "Kindly submit to Sri Caitanya Mahaprabhu the unhappiness you are feeling within yourself. Then propose that we all go to Prayaga on the full-moon day of the month of Magha.

CC Madhya 18.147: "Tell the Lord of the happiness you will feel in traveling via the banks of the Ganges." Balabhadra Bhattacharya therefore submitted this prayer to Sri Caitanya Mahaprabhu.

CC Madhya 18.148: Balabhadra Bhattacharya told the Lord, "I can no longer tolerate the disturbance of the crowd. People are coming one after another to offer invitations.

CC Madhya 18.149: "Early in the morning people come here, and not seeing You present, they simply tax my brain.

CC Madhya 18.150: "I will be very happy if we all leave and take the path by the banks of the Ganges. Then we can have the opportunity of bathing in the Ganges at Prayaga during Makara-sankranti.

CC Madhya 18.151: "My mind has become very much agitated, and I cannot bear this anxiety. Now everything rests on the permission of Your Lordship. I will accept whatever You want to do."

CC Madhya 18.152: Although Sri Caitanya Mahaprabhu had no desire to leave Vrndavana, He began to speak sweet words just to fulfill the desire of His devotee.

CC Madhya 18.153: Sri Caitanya Mahaprabhu said, "You have brought Me here to show Me Vrndavana. I am very much indebted to you, and I shall not be able to repay this debt.

CC Madhya 18.154: "Whatever you desire, I must do. Wherever you take Me, I shall go."

CC Madhya 18.155: The next morning, Sri Caitanya Mahaprabhu got up early. After taking His bath, He became ecstatic with love, knowing that He now had to leave Vrndavana.

CC Madhya 18.156: Although the Lord did not exhibit any external symptoms, His mind was filled with ecstatic love. At that time, Balabhadra Bhattacharya said, "Let us go to Mahavana [Gokula]."

CC Madhya 18.157: Saying this, Balabhadra Bhattacharya made Sri Caitanya Mahaprabhu sit aboard a boat. After they crossed the river, he took the Lord with him.

CC Madhya 18.158: Both Rajaputa Krsnadasa and the Sanodiya brahmana knew the path along the Ganges bank very well.

CC Madhya 18.159: While walking, Sri Caitanya Mahaprabhu, understanding that the others were fatigued, took them all beneath a tree and sat down.

CC Madhya 18.160: There were many cows grazing near that tree, and the Lord was very pleased to see them.

CC Madhya 18.161: Suddenly a cowherd boy blew on his flute, and immediately the Lord was struck with ecstatic love.

CC Madhya 18.162: Filled with ecstatic love, the Lord fell to the ground unconscious. He foamed about the mouth, and His breathing stopped.

CC Madhya 18.163: While the Lord was unconscious, ten cavalry soldiers belonging to the Muslim Pathana military order rode up and dismounted.

CC Madhya 18.164: Seeing the Lord unconscious, the soldiers thought, "This sannyasi must have possessed a large quantity of gold.

CC Madhya 18.165: "These four rogues here must have taken away that sannyasi's riches after killing Him by making Him take the poison dhutura."

CC Madhya 18.166: Thinking this, the Pathana soldiers arrested the four persons and decided to kill them. Because of this, the two Bengalis began to tremble.

CC Madhya 18.167: The devotee Krsnadasa, who belonged to the Rajaputa race, was very fearless. The Sanodiya brahmana was also fearless, and he spoke very bravely.

CC Madhya 18.168: The brahmana said, "You Pathana soldiers are all under the protection of your king. Let us go to your commander and get his decision.

CC Madhya 18.169: "This sannyasi is my spiritual master, and I am from Mathura. I am a brahmana, and I know many people who are in the service of the Muslim king.

CC Madhya 18.170: "This sannyasi sometimes falls unconscious due to the influence of a disease. Please sit down here, and you will see that He will very soon regain consciousness and His normal condition.

CC Madhya 18.171: "Sit down here for a while and keep us all under arrest. When the sannyasi regains his senses, you can question Him. Then, if you like, you can kill us all."

CC Madhya 18.172: The Pathana soldiers said, "You are all rogues. One of you belongs to the western lands, one to the district of Mathura, and the other two, who are trembling, belong to Bengal."

CC Madhya 18.173: Rajaputa Krsnadasa said, "I have my home here, and I also have about two hundred Turkish soldiers and about one hundred cannons.

CC Madhya 18.174: "If I call loudly, they will come immediately to kill you and plunder your horses and saddles.

CC Madhya 18.175: "The Bengali pilgrims are not rogues. You are rogues, for you want to kill the pilgrims and plunder them."

CC Madhya 18.176: Upon hearing this challenge, the Pathana soldiers became hesitant. Then suddenly Sri Caitanya Mahaprabhu regained consciousness.

CC Madhya 18.177: Coming to His senses, the Lord very loudly began chanting the holy name, "Hari! Hari!" The Lord raised His arms upward and began to dance in ecstatic love.

CC Madhya 18.178: When the Lord shouted very loudly in ecstatic love, it appeared to the Muslim soldiers that their hearts were struck by thunderbolts.

CC Madhya 18.179: Seized by fear, all the Pathana soldiers immediately released the four persons. Thus Sri Caitanya Mahaprabhu did not see His personal associates arrested.

CC Madhya 18.180: At that time, Balabhadra Bhattacharya went to Sri Caitanya Mahaprabhu and made Him sit down. Seeing the Muslim soldiers, the Lord regained His normal senses.

CC Madhya 18.181: All the Muslim soldiers then came before the Lord, worshiped His lotus feet and said, "Here are four rogues.

CC Madhya 18.182: "These rogues have made You take dhutura. Having made You mad, they have taken all Your possessions."

CC Madhya 18.183: Sri Caitanya Mahaprabhu said, "These are not rogues. They are My associates. Being a sannyasi beggar, I do not possess anything.

CC Madhya 18.184: "Due to epilepsy, I sometimes fall unconscious. Out of their mercy, these four men maintain Me."

CC Madhya 18.185: Among the Muslims was a grave person who was wearing a black dress. People called him a saintly person.

CC Madhya 18.186: The heart of that saintly person softened upon seeing Sri Caitanya Mahaprabhu. He wanted to talk to Him and establish impersonal Brahman on the basis of his own scripture, the Koran.

CC Madhya 18.187: When that person tried to establish the impersonal Brahman conception of the Absolute Truth on the basis of the Koran, Sri Caitanya Mahaprabhu refuted his argument.

CC Madhya 18.188: Whatever arguments he put forward, the Lord refuted them all. Finally the person became stunned and could not speak.

CC Madhya 18.189: Sri Caitanya Mahaprabhu said, "The Koran certainly establishes impersonalism, but at the end it refutes that impersonalism and establishes the personal God.

CC Madhya 18.190: "The Koran accepts the fact that ultimately there is only one God. He is full of opulence, and His bodily complexion is blackish.

CC Madhya 18.191: "According to the Koran, the Lord has a supreme, blissful, transcendental body. He is the Absolute Truth, the all-pervading, omniscient and eternal being. He is the origin of everything.

CC Madhya 18.192: "Creation, maintenance and dissolution come from Him. He is the original shelter of all gross and subtle cosmic manifestations.

CC Madhya 18.193: "The Lord is the Supreme Truth, worshipable by everyone. He is the cause of all causes. By engaging in His devotional service, the living entity is relieved from material existence.

CC Madhya 18.194: "No conditioned soul can get out of material bondage without serving the Supreme Personality of Godhead. Love at His lotus feet is the ultimate goal of life.

CC Madhya 18.195: "The happiness of liberation, whereby one merges into the Lord's existence, cannot even be compared to a fragment of the transcendental bliss obtained by service unto the Lord's lotus feet.

CC Madhya 18.196: "In the Koran there are descriptions of fruitive activity, speculative knowledge, mystic power and union with the Supreme, but ultimately all this is refuted and the Lord's personal feature established, along with His devotional service.

CC Madhya 18.197: "The scholars of the Koran are not very advanced in knowledge. Although there are many methods prescribed, they do not know that the ultimate conclusion should be considered the most powerful.

CC Madhya 18.198: "Seeing your own Koran and deliberating over what is written there, what is your conclusion?"

CC Madhya 18.199: The saintly Muslim replied, "All that You have said is true. This has certainly been written in the Koran, but our scholars can neither understand nor accept it.

CC Madhya 18.200: "Usually they describe the Lord's impersonal aspect, but they hardly know that the Lord's personal feature is worshipable. They are undoubtedly lacking this knowledge.

CC Madhya 18.201: "Since You are that very same Supreme Personality of Godhead Himself, please be merciful upon me. I am fallen and unfit.

CC Madhya 18.202: "I have studied the Muslim scripture very extensively, but from it I cannot conclusively decide what the ultimate goal of life is or how I can approach it.

CC Madhya 18.203: "Now that I have seen You, my tongue is chanting the Hare Krsna maha-mantra. The false prestige I felt from being a learned scholar is now gone."

CC Madhya 18.204: Saying this, the saintly Muslim fell at the lotus feet of Sri Caitanya Mahaprabhu and requested Him to speak of life's ultimate goal and the process by which it could be obtained.

CC Madhya 18.205: Sri Caitanya Mahaprabhu said, "Please get up. You have chanted the holy name of Krsna; therefore the sinful reactions you have accrued for many millions of lives are now gone. You are now pure."

CC Madhya 18.206: Sri Caitanya Mahaprabhu then told all the Muslims there, "Chant the holy name of Krsna! Chant the holy name of Krsna!" As they all began to chant, they were overwhelmed by ecstatic love.

CC Madhya 18.207: In this way Sri Caitanya Mahaprabhu directly initiated the saintly Muslim by advising him to chant the holy name of Krsna. The Muslim's name was changed to Ramadasa. Another Pathana Muslim present there was named Vijuli Khan.

CC Madhya 18.208: Vijuli Khan was very young, and he was the son of the king. All the other Muslims, or Pathanas, headed by Ramadasa, were his servants.

CC Madhya 18.209: Vijuli Khan also fell down at the lotus feet of Sri Caitanya Mahaprabhu, and the Lord placed His foot on his head.

CC Madhya 18.210: After bestowing His mercy upon them in this way, Sri Caitanya Mahaprabhu left. All those Pathana Muslims then became mendicants.

CC Madhya 18.211: Later these very Pathanas became celebrated as the Pathana Vaisnavas. They toured all over the country and chanted the glorious activities of Sri Caitanya Mahaprabhu.

CC Madhya 18.212: Vijuli Khan became a greatly advanced devotee, and his importance was celebrated at every holy place of pilgrimage.

CC Madhya 18.213: In this way Lord Sri Caitanya Mahaprabhu performed His pastimes. Coming to the western part of India, He bestowed good fortune upon the yavanas and mlecchas.

CC Madhya 18.214: Sri Caitanya Mahaprabhu next went to a holy place of pilgrimage called Soro-ksetra. He took His bath in the Ganges there and started for Prayaga on the path along the banks of the Ganges.

CC Madhya 18.215: At Soro-ksetra, the Lord requested the Sanodiya brahmana and Rajaputa Krsnadasa to return home, but with folded hands they began to speak as follows.

CC Madhya 18.216: They prayed, "Let us go to Prayaga with You. If we do not go, when shall we again get the association of Your lotus feet?"

CC Madhya 18.217: "This country is mainly occupied by Muslims. At any place someone can create a disturbance, and although Your companion Balabhadra Bhattacharya is a learned scholar, he does not know how to speak the local language."

CC Madhya 18.218: Hearing this, Sri Caitanya Mahaprabhu accepted their proposal by smiling mildly. Thus those two persons continued to accompany Him.

CC Madhya 18.219: Whoever got to see Sri Caitanya Mahaprabhu would feel himself overwhelmed with ecstatic love and would begin to chant the Hare Krsna mantra.

CC Madhya 18.220: Whoever met Sri Caitanya Mahaprabhu became a Vaisnava, and whoever met that Vaisnava also became a Vaisnava. In this way, all the towns and villages became Vaisnava, one after the other.

CC Madhya 18.221: Just as the Lord inundated South India on His tour there, He also inundated the western part of the country with love of Godhead.

CC Madhya 18.222: Sri Caitanya Mahaprabhu finally arrived at Prayaga and for ten successive days bathed in the confluence of the rivers Yamuna and Ganges during the festival of Makara-sankranti [Magha-mela].

CC Madhya 18.223: Sri Caitanya Mahaprabhu's visit to Vrndavana and His activities there are unlimited. Even Lord Sesha, who has thousands of hoods, cannot reach the end of His activities.

CC Madhya 18.224: What ordinary living being can describe the pastimes of Sri Caitanya Mahaprabhu? I have only indicated the general direction in the form of a summary.

CC Madhya 18.225: The pastimes and methods of Sri Caitanya Mahaprabhu are uncommon. Unfortunate is he who cannot believe even after hearing all these things.

CC Madhya 18.226: From beginning to end the pastimes of Sri Caitanya Mahaprabhu are

uncommon. Just hear them with faith and accept them as true and correct.

CC Madhya 18.227: Whoever argues about this is a great fool. He intentionally and personally brings a thunderbolt down upon his head.

CC Madhya 18.228: The pastimes of Sri Caitanya Mahaprabhu are an ocean of nectar. Even a drop of this ocean can inundate the whole world with transcendental bliss.

CC Madhya 18.229: Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Madhya 19 Summary

CC Madhya 19.1: Before the creation of this cosmic manifestation, the Lord enlightened the heart of Lord Brahma with the details of the creation and manifested the Vedic knowledge. In exactly the same way, the Lord, being anxious to revive the Vrndavana pastimes of Lord Krsna, impregnated the heart of Rupa Gosvami with spiritual potency. By this potency, Srila Rupa Gosvami could revive the activities of Krsna in Vrndavana, activities almost lost to memory. In this way, He spread Krsna consciousness throughout the world.

CC Madhya 19.2: All glories to Lord Sri Caitanya Mahaprabhu! All glories to Lord Nityananda! All glories to Advaitacandra! And all glories to all the devotees of the Lord!

CC Madhya 19.3: After meeting Sri Caitanya Mahaprabhu in the village of Ramakeli, the brothers Rupa and Sanatana returned to their homes.

CC Madhya 19.4: The two brothers devised a means whereby they could give up their material activities. For this purpose, they appointed two brahmanas and paid them a large amount of money.

CC Madhya 19.5: The brahmanas performed religious ceremonies and chanted the holy name of Krsna so that the two brothers might attain shelter at the lotus feet of Sri Caitanya Mahaprabhu very soon.

CC Madhya 19.6: At this time, Sri Rupa Gosvami returned home, taking with him large quantities of riches loaded in boats.

CC Madhya 19.7: Srila Rupa Gosvami divided the wealth that he brought back home. He gave fifty percent in charity to brahmanas and Vaisnavas and twenty-five percent to his relatives.

CC Madhya 19.8: He kept one-fourth of his wealth with a respectable brahmana. He kept this for his personal safety because he was expecting some legal complications.

CC Madhya 19.9: He deposited ten thousand coins, which were later spent by Sri Sanatana Gosvami, in the custody of a local Bengali grocer.

CC Madhya 19.10: Sri Rupa Gosvami heard that Sri Caitanya Mahaprabhu had returned to Jagannatha Puri and was preparing to go to Vrndavana through the forest.

CC Madhya 19.11: Sri Rupa Gosvami sent two people to Jagannatha Puri to find out when Sri Caitanya Mahaprabhu would depart for Vrndavana.

CC Madhya 19.12: Sri Rupa Gosvami told the two men, "You are to return quickly and let me know when He will depart. Then I shall make the proper arrangements."

CC Madhya 19.13: While Sanatana Gosvami was in Gauda-desa, he was thinking, "The Nawab is very pleased with me. I certainly have an obligation.

CC Madhya 19.14: "If the Nawab somehow or other becomes angry with me, I shall be

greatly relieved. That is my conclusion."

CC Madhya 19.15: On the pretext of bad health, Sanatana Gosvami remained home. Thus he gave up government service and did not go to the royal court.

CC Madhya 19.16: The greedy masters of his clerical and secretarial staff performed the government duties while Sanatana personally remained home and discussed the revealed scriptures.

CC Madhya 19.17: Sri Sanatana Gosvami used to discuss Srimad-Bhagavatam in an assembly of twenty or thirty learned brahmana scholars.

CC Madhya 19.18: While Sanatana Gosvami was studying Srimad-Bhagavatam in the assembly of learned brahmanas, one day the Nawab of Bengal and another person suddenly appeared.

CC Madhya 19.19: As soon as all the brahmanas and Sanatana Gosvami saw the Nawab appear, they all stood up and respectfully gave him a sitting place to honor him.

CC Madhya 19.20: The Nawab said, "I sent my physician to you, and he has reported that you are not diseased. As far as he could see, you are completely healthy.

CC Madhya 19.21: "I am depending on you to carry out so many of my activities, but you have given up your governmental duties to sit here at home.

CC Madhya 19.22: "You have spoiled all my activities. What is your intention? Please tell me frankly."

CC Madhya 19.23: Sanatana Gosvami replied, "You can no longer expect any service from me. Please arrange for someone else to tend to the management."

CC Madhya 19.24: Becoming angry with Sanatana Gosvami, the Nawab said, "Your elder brother is acting just like a plunderer.

CC Madhya 19.25: "By killing many living entities, your elder brother has destroyed all Bengal. Now here you are destroying all my plans."

CC Madhya 19.26: Sanatana Gosvami said, "You are the supreme ruler of Bengal and are completely independent. Whenever someone commits a fault, you punish him accordingly."

CC Madhya 19.27: Hearing this, the Nawab of Bengal stood up and returned to his home. He ordered the arrest of Sanatana Gosvami so that he would not be able to leave.

CC Madhya 19.28: At this time the Nawab was going to attack the province of Orissa, and he told Sanatana Gosvami, "Come along with me."

CC Madhya 19.29: Sanatana Gosvami replied, "You are going to Orissa to give pain to the Supreme Personality of Godhead. For this reason I am powerless to go with you."

CC Madhya 19.30: The Nawab again arrested Sanatana Gosvami and kept him in prison. At this time, Sri Caitanya Mahaprabhu departed for Vrndavana from Jagannatha Puri.

CC Madhya 19.31: The two persons who went to Jagannatha Puri to inquire about the Lord's departure returned and informed Rupa Gosvami that the Lord had already departed for

Vṛndavana.

CC Madhya 19.32: Upon receiving this message from his two messengers, Rupa Gosvami immediately wrote a letter to Sanatana Gosvami saying that Sri Caitanya Mahāprabhu had departed for Vṛndavana.

CC Madhya 19.33: In his letter to Sanatana Gosvami, Srīla Rupa Gosvami wrote, "We two brothers are starting out to go see Sri Caitanya Mahāprabhu. You must also somehow or other get released and come meet us."

CC Madhya 19.34: Rupa Gosvami further informed Srīla Sanatana Gosvami: "I have left a deposit of ten thousand coins with the grocer. Use that money to get out of prison."

CC Madhya 19.35: "Somehow or other get yourself released and come to Vṛndavana." After writing this, the two brothers [Rupa Gosvami and Anupama] went to see Sri Caitanya Mahāprabhu.

CC Madhya 19.36: Rupa Gosvami's younger brother was a great devotee whose actual name was Sri Vallabha, but he was given the name Anupama Mallika.

CC Madhya 19.37: Sri Rupa Gosvami and Anupama Mallika went to Prayaga, and they were very pleased to hear the news that Sri Caitanya Mahāprabhu was there.

CC Madhya 19.38: At Prayaga, Sri Caitanya Mahāprabhu went to see the temple of Bindu Madhava, and many hundreds of thousands of people followed Him just to meet Him.

CC Madhya 19.39: Some of the people following the Lord were crying. Some were laughing, some dancing and some chanting. Indeed, some of them were rolling on the ground, exclaiming "Kṛṣṇa! Kṛṣṇa!"

CC Madhya 19.40: Prayaga is located at the confluence of two rivers — the Ganges and the Yamuna. Although these rivers were not able to flood Prayaga with water, Sri Caitanya Mahāprabhu inundated the whole area with waves of ecstatic love for Kṛṣṇa.

CC Madhya 19.41: Seeing the great crowd, the two brothers remained standing in a secluded place. They could see that Sri Caitanya Mahāprabhu was ecstatic to see Lord Bindu Madhava.

CC Madhya 19.42: The Lord was loudly chanting the holy name of Hari. Dancing in ecstatic love and raising His arms, He asked everyone to chant "Hari! Hari!"

CC Madhya 19.43: Everyone was astounded to see the greatness of Sri Caitanya Mahāprabhu. Indeed, I cannot properly describe the pastimes of the Lord at Prayaga.

CC Madhya 19.44: Sri Caitanya Mahāprabhu had made an acquaintance with a brahmana from Deccan [in South India], and that brahmana invited Him for meals and took Him to his place.

CC Madhya 19.45: While Sri Caitanya Mahāprabhu was sitting in a solitary place in the home of that Deccan brahmana, Rupa Gosvami and Sri Vallabha [Anupama Mallika] came to meet Him.

CC Madhya 19.46: Seeing the Lord from a distance, the two brothers put two clumps of straw between their teeth and immediately fell down on the ground like rods, offering Him obeisances.

CC Madhya 19.47: Both brothers were overwhelmed with ecstatic emotion, and reciting various Sanskrit verses, they stood up and fell down again and again.

CC Madhya 19.48: Sri Caitanya Mahaprabhu was very pleased to see Srila Rupa Gosvami, and He told him, "Stand up! Stand up! My dear Rupa, come here."

CC Madhya 19.49: Sri Caitanya Mahaprabhu then said, "It is not possible to describe Krsna's mercy, for He has delivered you both from the well of material enjoyment.

CC Madhya 19.50: "[Lord Krsna said:] 'Even though a person is a very learned scholar of the Sanskrit Vedic literatures, he is not accepted as My devotee unless he is pure in devotional service. Even though a person is born in a family of dog-eaters, he is very dear to Me if he is a pure devotee who has no motive to enjoy fruitive activities or mental speculation. Indeed, all respects should be given to him, and whatever he offers should be accepted. Such devotees are as worshipable as I am.'"

CC Madhya 19.51: After reciting this verse, Sri Caitanya Mahaprabhu embraced the two brothers, and out of His causeless mercy He placed His feet on their heads.

CC Madhya 19.52: After receiving the Lord's causeless mercy, the two brothers folded their hands and in great humility offered the following prayers unto the Lord.

CC Madhya 19.53: "O most munificent incarnation! You are Krsna Himself appearing as Sri Krsna Caitanya Mahaprabhu. You have assumed the golden color of Srimati Radharani, and You are widely distributing pure love of Krsna. We offer our respectful obeisances unto You.

CC Madhya 19.54: "We offer our respectful obeisances unto that merciful Supreme Personality of Godhead who has converted all three worlds, which were maddened by ignorance, and saved them from their diseased condition by making them mad with the nectar from the treasure-house of love of God. Let us take full shelter of that Personality of Godhead, Sri Krsna Caitanya, whose activities are wonderful."

CC Madhya 19.55: After this, Sri Caitanya Mahaprabhu sat them down by His side and asked them, "What news do you have of Sanatana?"

CC Madhya 19.56: Rupa Gosvami replied, "Sanatana has now been arrested by the government of Hussain Shah. If You kindly save him, he can be liberated from that entanglement."

CC Madhya 19.57: Sri Caitanya Mahaprabhu immediately replied, "Sanatana has already been released from his confinement, and he will very soon meet with Me."

CC Madhya 19.58: The brahmana then requested Sri Caitanya Mahaprabhu to accept His lunch. Rupa Gosvami also remained there that day.

CC Madhya 19.59: Balabhadra Bhattacharya invited the two brothers to take lunch also. The remnants of food from the plate of Sri Caitanya Mahaprabhu were offered to them.

CC Madhya 19.60: Sri Caitanya Mahaprabhu selected His residence beside the confluence of the Ganges and the Yamuna, a place called Triveni. The two brothers — Rupa Gosvami and Sri Vallabha — selected their residence near the Lord's.

CC Madhya 19.61: At that time, Sri Vallabha Bhatta was staying at Adaila-grama, and when he heard that Sri Caitanya Mahaprabhu had arrived, he went to His place to see Him.

CC Madhya 19.62: Vallabha Bhattacharya offered Sri Caitanya Mahaprabhu his obeisances, and the Lord embraced him. After that, they discussed topics about Krsna for some time.

CC Madhya 19.63: Sri Caitanya Mahaprabhu felt great ecstatic love when they began discussing Krsna, but the Lord checked His feelings because He felt shy before Vallabha Bhatta.

CC Madhya 19.64: Although the Lord restrained Himself externally, ecstatic love raged within. There was no checking that. Vallabha Bhatta was astonished to detect this.

CC Madhya 19.65: Thereafter, Vallabha Bhatta invited Sri Caitanya Mahaprabhu for lunch, and the Lord introduced the brothers Rupa and Vallabha to him.

CC Madhya 19.66: From a distance, the brothers Rupa Gosvami and Sri Vallabha fell on the ground and offered obeisances to Vallabha Bhatta with great humility.

CC Madhya 19.67: When Vallabha Bhattacharya walked toward them, they ran away to a more distant place. Rupa Gosvami said, "I am untouchable and most sinful. Please do not touch me."

CC Madhya 19.68: Vallabha Bhattacharya was very much surprised at this. Sri Caitanya Mahaprabhu, however, was very pleased, and He therefore spoke to him this description of Rupa Gosvami.

CC Madhya 19.69: Sri Caitanya Mahaprabhu said, "Don't touch him, for he belongs to a very low caste. You are a follower of Vedic principles and are a well experienced performer of many sacrifices. You also belong to the aristocracy."

CC Madhya 19.70: Hearing the holy name constantly vibrated by the two brothers, Vallabha Bhattacharya could understand the hints of Sri Caitanya Mahaprabhu.

CC Madhya 19.71: Vallabha Bhattacharya said, "Since these two are constantly chanting the holy name of Krsna, how can they be untouchable? On the contrary, they are most exalted."

CC Madhya 19.72: Vallabha Bhattacharya then recited the following verse: "My dear Lord, one who always keeps Your holy name on his tongue becomes greater than an initiated brahmana. Although he may be born in a family of dog-eaters and may therefore, by material calculation, be the lowest among men, he is still glorious. This is the wonderful effect of chanting the holy name of the Lord. It is therefore concluded that one who chants the holy name of the Lord should be understood to have performed all kinds of austerities and great sacrifices mentioned in the Vedas. He has already taken his bath in all the holy places of pilgrimage, he has studied all the Vedas, and he is actually an Aryan."

CC Madhya 19.73: Sri Caitanya Mahaprabhu was very pleased to hear Vallabha Bhatta quoting from sastra about the position of a devotee. The Lord praised him personally, and, feeling ecstatic love of Godhead, began to quote many verses from sastra.

CC Madhya 19.74: Sri Caitanya Mahaprabhu said, "A person who has the pure characteristics of a brahmana due to devotional service, which is like a blazing fire burning to ashes all the sinful reactions of past lives, is certainly saved from the consequences of sinful acts, such as taking birth in a lower family. Even though he may be born in a family of dog-eaters, he is recognized by learned scholars. But although a person may be a learned scholar in Vedic knowledge, he is not recognized if he is an atheist.

CC Madhya 19.75: "For a person devoid of devotional service, birth in a great family or nation, knowledge of the revealed scriptures, performance of austerities and penance, and chanting of Vedic mantras are all like ornaments on a dead body. Such ornaments simply serve

the concocted pleasures of the general populace."

CC Madhya 19.76: When he saw the Lord's ecstatic love, Vallabha Bhattacharya was certainly very much astonished. He was also astonished by the Lord's knowledge of the essence of devotional service, as well as by His personal beauty and influence.

CC Madhya 19.77: Vallabha Bhattacharya then put Sri Caitanya Mahaprabhu and His associates aboard a boat and took them to his own place to offer them lunch.

CC Madhya 19.78: While crossing the river Yamuna, Sri Caitanya Mahaprabhu saw the glossy black water and was immediately bewildered with ecstatic love.

CC Madhya 19.79: Indeed, as soon as Sri Caitanya Mahaprabhu saw the river Yamuna, He immediately made a great sound and jumped into the water. Everyone was filled with fear and trembling to see this.

CC Madhya 19.80: They all hastily grabbed Sri Caitanya Mahaprabhu and pulled Him out of the water. Once on the boat's platform, the Lord began to dance.

CC Madhya 19.81: Due to the Lord's heavy weight, the boat began to tilt. It began filling up with water and was on the verge of sinking.

CC Madhya 19.82: Sri Caitanya Mahaprabhu tried to restrain Himself as far as possible before Vallabhacarya, but although He tried to keep calm, His ecstatic love could not be checked.

CC Madhya 19.83: Seeing the circumstances, Sri Caitanya Mahaprabhu finally became calm so that the boat was able to reach the shore of Adaila and land there.

CC Madhya 19.84: Fearing for the Lord's welfare, Vallabha Bhattacharya stayed in His association. After arranging for His bath, the Bhattacharya took the Lord to his own house.

CC Madhya 19.85: When Sri Caitanya Mahaprabhu arrived at his home, Vallabha Bhattacharya, being greatly pleased, offered the Lord a nice sitting place and personally washed His feet.

CC Madhya 19.86: Vallabha Bhattacharya and his whole family then sprinkled that water over their heads. They then offered the Lord new underwear and outer garments.

CC Madhya 19.87: Vallabhacarya worshiped the Lord with great pomp, offering scents, incense, flowers and lamps, and with great respect he induced Balabhadra Bhattacharya [the Lord's cook] to cook.

CC Madhya 19.88: Thus Sri Caitanya Mahaprabhu was offered lunch with great care and affection. The brothers Rupa Gosvami and Sri Vallabha were also offered food.

CC Madhya 19.89: Vallabha Bhattacharya first offered the remnants of the Lord's food to Srila Rupa Gosvami, and then to Krsnadasa.

CC Madhya 19.90: The Lord was then given spices to purify His mouth. Afterwards He was made to rest, and Vallabha Bhattacharya personally massaged His legs.

CC Madhya 19.91: While Vallabha Bhattacharya was massaging Him, the Lord asked him to go take prasadam. After taking prasadam, he returned to the lotus feet of the Lord.

CC Madhya 19.92: At that time Raghupati Upadhyaya of the Tiruhita district arrived. He was a

very learned scholar, a great devotee and a respectable gentleman.

CC Madhya 19.93: Raghupati Upadhyaya first offered his respects to Sri Caitanya Mahaprabhu, and the Lord gave him His blessings, saying, "Always stay in Krsna consciousness."

CC Madhya 19.94: Raghupati Upadhyaya was very pleased to hear the Lord's blessings. The Lord then asked him to describe Krsna.

CC Madhya 19.95: When Raghupati Upadhyaya was requested to describe Krsna, he began to recite some verses he had personally composed about Krsna's pastimes. Hearing those verses, Sri Caitanya Mahaprabhu was overwhelmed with ecstatic love.

CC Madhya 19.96: Raghupati Upadhyaya recited, "Those who are afraid of material existence worship the Vedic literature. Some worship smṛti, the corollaries to the Vedic literature, and others worship the Mahabharata. As far as I am concerned, I worship Krsna's father, Maharaja Nanda, in whose courtyard the Supreme Personality of Godhead, the Absolute Truth, is playing."

CC Madhya 19.97: When Raghupati Upadhyaya was requested by the Lord to recite more, he immediately offered his respects to the Lord and granted His request.

CC Madhya 19.98: "To whom can I speak who will believe me when I say that Krsna, the Supreme Personality of Godhead, is hunting the gopis in the bushes by the banks of the river Yamuna? In this way the Lord demonstrates His pastimes."

CC Madhya 19.99: Sri Caitanya Mahaprabhu requested Raghupati Upadhyaya to continue speaking about the pastimes of Sri Krsna. Thus the Lord was absorbed in ecstatic love, and His mind and body slackened.

CC Madhya 19.100: When Raghupati Upadhyaya saw Sri Caitanya Mahaprabhu's ecstatic symptoms, he decided that the Lord was not a human being but Krsna Himself.

CC Madhya 19.101: Sri Caitanya Mahaprabhu asked Raghupati Upadhyaya, "According to your decision, who is the foremost being?" Raghupati Upadhyaya replied, "Lord Syamasundara is the supreme form."

CC Madhya 19.102: "Of all Krsna's abodes, which do you think is the best?" Raghupati Upadhyaya said, "Madhu-puri, or Mathura-dhama, is certainly the best."

CC Madhya 19.103: Sri Caitanya Mahaprabhu asked, "Of the three ages of Krsna known as childhood, boyhood and fresh youth, which do you consider best?" Raghupati Upadhyaya replied, "Fresh youth is the best age."

CC Madhya 19.104: When Sri Caitanya Mahaprabhu asked, "Among all the mellows, which do you consider best?" Raghupati Upadhyaya replied, "The mellow of conjugal love is supermost."

CC Madhya 19.105: Sri Caitanya Mahaprabhu then said, "You have certainly given first-class conclusions." After saying this, He began to recite the full verse in a faltering voice.

CC Madhya 19.106: "'The form of Syamasundara is the supreme form, the city of Mathura is the supreme abode, Lord Krsna's fresh youth should always be meditated upon, and the mellow of conjugal love is the supreme mellow.'"

CC Madhya 19.107: Sri Caitanya Mahaprabhu then embraced Raghupati Upadhyaya in ecstatic

love. Raghupati Upadhyaya also was overwhelmed by love, and he began to dance.

CC Madhya 19.108: Vallabha Bhattacharya was struck with wonder to see Sri Caitanya Mahaprabhu and Raghupati Upadhyaya dance. He even brought forward his two sons and made them fall down at the Lord's lotus feet.

CC Madhya 19.109: Upon hearing that Sri Caitanya Mahaprabhu had arrived, all the villagers went to see Him. Simply by seeing Him, they all became devotees of Krsna.

CC Madhya 19.110: All the brahmanas of the village were eager to extend invitations to the Lord, but Vallabha Bhattacharya forbade them to do so.

CC Madhya 19.111: Vallabha Bhatta then decided not to keep Sri Caitanya Mahaprabhu at Adaila because the Lord had jumped into the river Yamuna in ecstatic love. Therefore he decided to bring Him to Prayaga.

CC Madhya 19.112: Vallabha Bhatta said, "If anyone likes, he can go to Prayaga and extend invitations to the Lord." In this way he took the Lord with him and departed for Prayaga.

CC Madhya 19.113: Vallabha Bhattacharya avoided the river Yamuna. Putting the Lord on a boat in the river Ganges, he went with Him to Prayaga.

CC Madhya 19.114: Due to the great crowds in Prayaga, Sri Caitanya Mahaprabhu went to a place called Dasasvamedha-ghata. It was there that the Lord instructed Sri Rupa Gosvami and empowered him in the philosophy of devotional service.

CC Madhya 19.115: Sri Caitanya Mahaprabhu taught Srila Rupa Gosvami the ultimate limit of the truth about Lord Krsna, the truth about devotional service and the truth about transcendental mellows, culminating in conjugal love between Radha and Krsna. Finally He told Rupa Gosvami about the ultimate conclusions of Srimad-Bhagavatam.

CC Madhya 19.116: Sri Caitanya Mahaprabhu taught Rupa Gosvami all the conclusions He had heard from Ramananda Raya and duly empowered him so that he could understand them.

CC Madhya 19.117: By entering the heart of Rupa Gosvami, Sri Caitanya Mahaprabhu empowered him to ascertain properly the conclusions of all truths. He made him an experienced devotee whose decisions correctly agreed with the verdicts of the disciplic succession. Thus Sri Rupa Gosvami was personally empowered by Sri Caitanya Mahaprabhu.

CC Madhya 19.118: In his book Caitanya-candrodaya, Kavi-karnapura, the son of Sivananda Sena, has elaborately described the meeting between Sri Rupa Gosvami and Sri Caitanya Mahaprabhu.

CC Madhya 19.119: "In the course of time, the transcendental news of Krsna's pastimes in Vrndavana was almost lost. To enunciate explicitly those transcendental pastimes, Sri Caitanya Mahaprabhu empowered Srila Rupa Gosvami and Sanatana Gosvami with the nectar of His mercy to carry out this work in Vrndavana."

CC Madhya 19.120: "From the very beginning, Srila Rupa Gosvami was deeply attracted by the transcendental qualities of Sri Caitanya Mahaprabhu. Thus he was permanently relieved from family life. Srila Rupa Gosvami and his younger brother, Vallabha, were blessed by Sri Caitanya Mahaprabhu. Although the Lord was transcendently situated in His transcendental eternal form, at Prayaga He told Rupa Gosvami about transcendental ecstatic love of Krsna. The Lord then embraced him very fondly and bestowed all His mercy upon him."

CC Madhya 19.121: "Indeed, Srila Rupa Gosvami, whose dear friend was Svarupa Damodara, was the exact replica of Sri Caitanya Mahaprabhu, and he was very, very dear to the Lord. Being the embodiment of Sri Caitanya Mahaprabhu's ecstatic love, Rupa Gosvami was naturally very beautiful. He very carefully followed the principles enunciated by the Lord, and he was a competent person to explain properly the pastimes of Lord Krsna. Sri Caitanya Mahaprabhu expanded His mercy to Srila Rupa Gosvami just so he could render service by writing transcendental literatures."

CC Madhya 19.122: The characteristics of Srila Rupa Gosvami have thus been described in various places by the poet Kavi-karnapura. An account has also been given of how Sri Caitanya Mahaprabhu bestowed His causeless mercy upon Srila Rupa Gosvami and Srila Sanatana Gosvami.

CC Madhya 19.123: Srila Rupa Gosvami and Sanatana Gosvami were the objects of love and honor for all the great stalwart devotees of Sri Caitanya Mahaprabhu.

CC Madhya 19.124: If someone returned to his country after seeing Vrndavana, the associates of the Lord would ask him questions.

CC Madhya 19.125: They would ask those returning from Vrndavana, "How are Rupa and Sanatana doing in Vrndavana? What are their activities in the renounced order? How do they manage to eat?" These were the questions asked.

CC Madhya 19.126: The Lord's associates would also ask, "How is it that Rupa and Sanatana are engaging in devotional service twenty-four hours daily?" At that time the person who had returned from Vrndavana would praise Srila Rupa and Sanatana Gosvamis.

CC Madhya 19.127: "The brothers actually have no fixed residence. They reside beneath trees — one night under one tree and the next night under another.

CC Madhya 19.128: "Srila Rupa and Sanatana Gosvami beg a little food from the houses of brahmanas. Giving up all kinds of material enjoyment, they take only some dry bread and fried chickpeas.

CC Madhya 19.129: "They carry only waterpots, and they wear torn quilts. They always chant the holy names of Krsna and discuss His pastimes. In great jubilation, they also dance.

CC Madhya 19.130: "They engage almost twenty-four hours daily in rendering service to the Lord. They usually sleep only an hour and a half, and some days, when they continuously chant the Lord's holy name, they do not sleep at all.

CC Madhya 19.131: "Sometimes they write transcendental literatures about devotional service, and sometimes they hear about Sri Caitanya Mahaprabhu and spend their time thinking about the Lord."

CC Madhya 19.132: When the personal associates of Sri Caitanya Mahaprabhu would hear of the activities of Rupa and Sanatana Gosvamis, they would say, "What is wonderful for a person who has been granted the Lord's mercy?"

CC Madhya 19.133: Srila Rupa Gosvami has personally spoken about the mercy of Sri Caitanya Mahaprabhu in his auspicious introduction to his book *Bhakti-rasamrta-sindhu* [1.1.2].

CC Madhya 19.134: "Although I am the lowest of men and have no knowledge, the inspiration to write transcendental literatures about devotional service has been mercifully bestowed upon me. Therefore I am offering my obeisances at the lotus feet of Sri Caitanya Mahaprabhu, the

Supreme Personality of Godhead, who has given me the chance to write these books."

CC Madhya 19.135: For ten days Sri Caitanya Mahaprabhu stayed at Prayaga and instructed Rupa Gosvami, empowering him with the necessary potency.

CC Madhya 19.136: Sri Caitanya Mahaprabhu said, "My dear Rupa, please listen to Me. It is not possible to describe devotional service completely; therefore I am just trying to give you a synopsis of the symptoms of devotional service.

CC Madhya 19.137: "The ocean of the transcendental mellows of devotional service is so big that no one can estimate its length and breadth. However, just to help you taste it, I am describing but one drop.

CC Madhya 19.138: "In this universe there are limitless living entities in 8,400,000 species, and all are wandering within this universe.

CC Madhya 19.139: "The length and breadth of the living entity is described as one ten-thousandth part of the tip of a hair. This is the original subtle nature of the living entity.

CC Madhya 19.140: "'If we divide the tip of a hair into a hundred parts and then take one of these parts and divide it again into a hundred parts, that very fine division is the size of but one of the numberless living entities. They are all cit-kana, particles of spirit, not matter.'

CC Madhya 19.141: "'If we divide the tip of a hair into one hundred parts and then take one part and divide this into another one hundred parts, that ten-thousandth part is the dimension of the living entity. This is the verdict of the chief Vedic mantras.'

CC Madhya 19.142: "[Lord Krsna says:] 'Among minute particles, I am the living entity.'

CC Madhya 19.143: "'O Lord, although the living entities who have accepted material bodies are spiritual and unlimited in number, if they were all-pervading there would be no question of their being under Your control. If they are accepted, however, as particles of the eternally existing spiritual entity — as part of You, who are the supreme spirit whole — we must conclude that they are always under Your control. If the living entities are simply satisfied with being identical with You as spiritual particles, then they will be happy being controllers of so many things. The conclusion that the living entities and the Supreme Personality of Godhead are one and the same is a faulty conclusion. It is not a fact.'

CC Madhya 19.144: "The unlimited living entities can be divided into two divisions — those that can move and those that cannot move. Among living entities that can move, there are birds, aquatics and animals.

CC Madhya 19.145: "Although the living entities known as human beings are very small in quantity, that division may be still further subdivided, for there are many uncultured human beings like mlecchas, pulindas, bauddhas and sabaras.

CC Madhya 19.146: "Among human beings, those who are followers of the Vedic principles are considered civilized. Among these, almost half simply give lip service while committing all kinds of sinful activities against these principles. Such people do not care for the regulative principles.

CC Madhya 19.147: "Among the followers of Vedic knowledge, most are following the process of fruitive activity and distinguishing between good and bad work. Out of many such sincere fruitive actors, there may be one who is actually wise.

CC Madhya 19.148: "Out of many millions of such wise men, one may actually become liberated [mukta], and out of many millions of such liberated persons, a pure devotee of Lord Krsna is very difficult to find.

CC Madhya 19.149: "Because a devotee of Lord Krsna is desireless, he is peaceful. Fruitive workers desire material enjoyment, jñanis desire liberation, and yogis desire material opulence; therefore they are all lusty and cannot be peaceful.

CC Madhya 19.150: "'O great sage, out of many millions of materially liberated people who are free from ignorance, and out of many millions of siddhas who have nearly attained perfection, there is hardly one pure devotee of Narayana. Only such a devotee is actually completely satisfied and peaceful.'

CC Madhya 19.151: "According to their karma, all living entities are wandering throughout the entire universe. Some of them are being elevated to the upper planetary systems, and some are going down into the lower planetary systems. Out of many millions of wandering living entities, one who is very fortunate gets an opportunity to associate with a bona fide spiritual master by the grace of Krsna. By the mercy of both Krsna and the spiritual master, such a person receives the seed of the creeper of devotional service.

CC Madhya 19.152: "When a person receives the seed of devotional service, he should take care of it by becoming a gardener and sowing the seed in his heart. If he waters the seed gradually by the process of sravana and kirtana [hearing and chanting], the seed will begin to sprout.

CC Madhya 19.153: "As one waters the bhakti-lata-bija, the seed sprouts, and the creeper gradually grows to the point where it penetrates the walls of this universe and goes beyond the Viraja River, lying between the spiritual world and the material world. It attains brahma-loka, the Brahman effulgence, and penetrating through that stratum, it reaches the spiritual sky and the spiritual planet Goloka Vrndavana.

CC Madhya 19.154: "Being situated in one's heart and being watered by sravana-kirtana, the bhakti creeper grows more and more. In this way it attains the shelter of the desire tree of the lotus feet of Krsna, who is eternally situated in the planet known as Goloka Vrndavana, in the topmost region of the spiritual sky.

CC Madhya 19.155: "The creeper greatly expands in the Goloka Vrndavana planet, and there it produces the fruit of love for Krsna. Although remaining in the material world, the gardener regularly sprinkles the creeper with the water of hearing and chanting.

CC Madhya 19.156: "If the devotee commits an offense at the feet of a Vaisnava while cultivating the creeper of devotional service in the material world, his offense is compared to a mad elephant that uproots the creeper and breaks it. In this way the leaves of the creeper are dried up.

CC Madhya 19.157: "The gardener must defend the creeper by fencing it all around so that the powerful elephant of offenses may not enter.

CC Madhya 19.158: "Sometimes unwanted creepers, such as the creepers of desires for material enjoyment and liberation from the material world, grow along with the creeper of devotional service. The varieties of such unwanted creepers are unlimited.

CC Madhya 19.159: "Some unnecessary creepers growing with the bhakti creeper are the creepers of behavior unacceptable for those trying to attain perfection, diplomatic behavior, animal-killing, mundane profiteering, mundane adoration and mundane importance. All these are unwanted creepers.

CC Madhya 19.160: "If one does not distinguish between the bhakti creeper and the other creepers, the sprinkling of water is misused because the other creepers are nourished while the bhakti creeper is curtailed.

CC Madhya 19.161: "As soon as an intelligent devotee sees an unwanted creeper growing beside the original creeper, he must cut it down instantly. Then the real creeper, the bhakti-lata, grows nicely, returns home, back to Godhead, and seeks shelter under the lotus feet of Krsna.

CC Madhya 19.162: "When the fruit of devotional service becomes ripe and falls down, the gardener tastes the fruit and thus takes advantage of the creeper and reaches the desire tree of the lotus feet of Krsna in Goloka Vrndavana.

CC Madhya 19.163: "There the devotee serves the lotus feet of the Lord, which are compared to a wish-fulfilling tree. With great bliss he tastes the juice of the fruit of love and becomes eternally happy.

CC Madhya 19.164: "To taste the fruit of devotional service in Goloka Vrndavana is the highest perfection of life, and in the presence of such perfection, the four material perfections — religion, economic development, sense gratification and liberation — are very insignificant achievements.

CC Madhya 19.165: "'As long as there is not the slightest fragrance of pure love of Krsna, which is the perfect medicinal herb for controlling Lord Krsna within the heart, the opulences of the material perfections known as the siddhis, the brahminical perfections [satya, sama, titiksa and so on], the trance of the yogis and the monistic bliss of Brahman all seem wonderful for men.'

CC Madhya 19.166: "When one is situated in pure devotional service, he develops love of Godhead; therefore let me describe some of the symptoms of pure devotional service.

CC Madhya 19.167: "'When first-class devotional service develops, one must be devoid of all material desires, knowledge obtained by monistic philosophy, and fruitive action. The devotee must constantly serve Krsna favorably, as Krsna desires.'

CC Madhya 19.168: "A pure devotee must not cherish any desire other than to serve Krsna. He should not offer worship to the demigods or to mundane personalities. He should not cultivate artificial knowledge, which is devoid of Krsna consciousness, and he should not engage himself in anything other than Krsna conscious activities. One must engage all one's purified senses in the service of the Lord. This is the favorable execution of Krsna conscious activities.

CC Madhya 19.169: "These activities are called suddha-bhakti, pure devotional service. If one renders such pure devotional service, he develops his original love for Krsna in due course of time. In Vedic literatures like the Pañcaratras and Srimad-Bhagavatam, these symptoms are described.

CC Madhya 19.170: "'Bhakti, or devotional service, means engaging all our senses in the service of the Lord, the Supreme Personality of Godhead, the master of all the senses. When the spirit soul renders service unto the Supreme, there are two side effects. One is freed from all material designations, and one's senses are purified simply by being employed in the service of the Lord.'

CC Madhya 19.171: "'Just as the celestial waters of the Ganges flow unobstructed into the ocean, so when My devotees simply hear of Me, their minds come to Me. I reside in the hearts of all.

CC Madhya 19.172: "These are the characteristics of transcendental loving service to Purusottama, the Supreme Personality of Godhead: it is causeless, and it cannot be obstructed in any way.

CC Madhya 19.173: "My devotees do not accept salokya, sarsti, sarupya, samipya or oneness with Me — even if I offer these liberations — in preference to serving Me.

CC Madhya 19.174: "Bhakti-yoga, as described above, is the ultimate goal of life. By rendering devotional service to the Supreme Personality of Godhead, one transcends the modes of material nature and attains the spiritual position on the platform of direct devotional service.'

CC Madhya 19.175: "If one is infected with the desire for material enjoyment or material liberation, he cannot rise to the platform of pure loving service unto the Lord, even though he may superficially render devotional service according to the routine regulative principles.

CC Madhya 19.176: "The material desire to enjoy the material world and the desire to become liberated from material bondage are considered to be two witches, and they haunt one like ghosts. As long as these witches remain within the heart, how can one feel transcendental bliss? As long as these two witches remain in the heart, there is no possibility of enjoying the transcendental bliss of devotional service.'

CC Madhya 19.177: "By regularly rendering devotional service, one gradually becomes attached to the Supreme Personality of Godhead. When that attachment is intensified, it becomes love of Godhead.

CC Madhya 19.178: "The basic aspects of prema, when gradually increasing to different states, are affection, abhorrence, love, attachment, further attachment, ecstasy and great ecstasy.

CC Madhya 19.179: "The gradual development of prema may be compared to different states of sugar. First there is the seed of the sugarcane, then sugarcane and then the juice extracted from the cane. When this juice is boiled, it forms liquid molasses, then solid molasses, then sugar, candy, rock candy and finally lozenges.

CC Madhya 19.180: "All these stages combined are called sthayibhava, or continuous love of Godhead in devotional service. In addition to these stages, there are vibhava and anubhava.

CC Madhya 19.181: "When the higher standard of ecstatic love is mixed with the symptoms of sattvika and vyabhicari, the devotee relishes the transcendental bliss of loving Krsna in a variety of nectarean tastes.

CC Madhya 19.182: "These tastes are like a combination of yogurt, sugar candy, ghee [clarified butter], black pepper and camphor and are as palatable as sweet nectar.

CC Madhya 19.183-184: "According to the devotee, attachment falls within the five categories of santa-rati, dasya-rati, sakhya-rati, vatsalya-rati and madhura-rati. These five categories arise from devotees' different attachments to the Supreme Personality of Godhead. The transcendental mellows derived from devotional service are also of five varieties.

CC Madhya 19.185: "The chief transcendental mellows experienced with the Supreme Personality of Godhead are five — santa, dasya, sakhya, vatsalya and madhura.

CC Madhya 19.186: "Besides the five direct mellows, there are seven indirect mellows, known as laughter, wonder, chivalry, compassion, anger, disaster and fear.'

CC Madhya 19.187: "In addition to the five direct mellows, there are seven indirect mellows, known as laughter, wonder, chivalry, compassion, anger, disaster and fear.

CC Madhya 19.188: "The five direct transcendental mellows of devotional service are permanently situated in the heart of the devotee, whereas the seven indirect emotions appear suddenly under certain conditions and appear more powerful.

CC Madhya 19.189: "Examples of santa-bhaktas are the nine Yogendras and the four Kumaras. Examples of devotees in dasya-bhakti are innumerable, for such devotees exist everywhere.

CC Madhya 19.190: "In Vrndavana, examples of devotees in fraternity are Sridama and Sudama; in Dvaraka the Lord's friends are Bhima and Arjuna; in Vrndavana the devotees in parental love are mother Yasoda and father Nanda Maharaja, and in Dvaraka the Lord's parents are Vasudeva and Devaki. There are also other superior persons who are devotees in parental love.

CC Madhya 19.191: "The chief devotees in conjugal love are the gopis in Vrndavana, the queens in Dvaraka and the goddesses of fortune in Vaikuntha. These devotees are innumerable.

CC Madhya 19.192: "Attachment for Krsna is divided into two categories. One is attachment with awe and reverence, and the other is pure attachment without reverence.

CC Madhya 19.193: "Pure attachment without reverence is found in Gokula Vrndavana. Attachment in which awe and reverence are prominent is found in the two cities Mathura and Dvaraka and in Vaikuntha.

CC Madhya 19.194: "When opulence is very prominent, love of Godhead is somewhat crippled. According to kevala devotion, however, even though the devotee sees the unlimited potency of Krsna, he considers himself equal to Him.

CC Madhya 19.195: "On the transcendental platform of neutrality and service, sometimes the opulence of the Lord is prominent. But in the transcendental mellows of fraternal, parental and conjugal love, the opulence is minimized.

CC Madhya 19.196: "When Krsna offered prayers at the lotus feet of His mother and father, Vasudeva and Devaki, they both felt awe, reverence and fear due to knowledge of His opulences.

CC Madhya 19.197: "'When Devaki and Vasudeva understood that their two sons Krsna and Balarama, who had paid obeisances to them, were the Supreme Personality of Godhead, they became fearful and did not embrace Them.'

CC Madhya 19.198: "When Krsna manifested His universal form, Arjuna became reverent and fearful, and he begged forgiveness for his past impudence toward Krsna as a friend.

CC Madhya 19.199-200: "'Thinking of You as my friend, I have rashly addressed You "O Krsna," "O Yadava," "O my friend," not knowing Your glories. Please forgive whatever I may have done in madness or in love. I have dishonored You many times, jesting as we relaxed, lay on the same bed, or sat or ate together, sometimes alone and sometimes in front of many friends. O infallible one, please excuse me for all those offenses.'

CC Madhya 19.201: "Although Krsna was joking with Queen Rukmini, she was thinking that He was going to give up her company, and she was therefore shocked.

CC Madhya 19.202: "While Krsna was joking with Rukmini in Dvaraka, she was full of distress, fear and lamentation. She had also lost her intelligence. She dropped her hand bangles and the fan she was using to fan the Lord. Her hair became disarrayed, and she fainted and fell suddenly, appearing like a banana tree knocked down by high winds.'

CC Madhya 19.203: "In the stage of kevala [unalloyed devotion] a devotee does not consider the unlimited opulence of Krsna, even though he experiences it. He takes seriously only his own relationship with Krsna.

CC Madhya 19.204: "When mother Yasoda saw all the universes within Krsna's mouth, she was astonished for the time being. The Lord is worshiped like Indra and other demigods by the followers of the three Vedas, who offer Him sacrifices. He is worshiped as impersonal Brahman by saintly persons who understand His greatness through studying the Upanisads, as the Purusa by great philosophers who analytically study the universe, as the all-pervading Supersoul by great yogis, and as the Supreme Personality of Godhead by devotees. Nevertheless, mother Yasoda considered the Lord her own son.'

CC Madhya 19.205: "Although Krsna is beyond sense perception and is unmanifest to human beings, he takes up the guise of a human being with a material body. Thus mother Yasoda thought Him to be her son, and she bound Lord Krsna with rope to a wooden mortar, as if He were an ordinary child.'

CC Madhya 19.206: "When Krsna was defeated by Sridama, He had to carry him on His shoulders. Similarly, Bhadrāsena carried Vrsabha, and Pralamba carried Balarama, the son of Rohini.'

CC Madhya 19.207-209: ""My dearest Krsna, You are worshiping Me and giving up the company of all the other gopis, who wanted to enjoy themselves with You." Thinking like this, Srimati Radharani considered Herself Krsna's most beloved gopi. She had become proud and had left the rasa-lila with Krsna. In the deep forest She said, "My dear Krsna, I cannot walk any more. You can take Me wherever You like." When Srimati Radharani petitioned Krsna in this way, Krsna said, "Just get up on My shoulders." As soon as Srimati Radharani began to do so, He disappeared. Srimati Radharani then began to grieve over Her request and Krsna's disappearance.'

CC Madhya 19.210: "Dear Krsna, we gopis have neglected the order of our husbands, sons, family, brothers and friends and have left their company to come to You. You know everything about our desires. We have come only because we are attracted by the supreme music of Your flute. But You are a great cheater, for who else would give up the company of young girls like us in the dead of night?'

CC Madhya 19.211: "When one is fully attached to Krsna's lotus feet, one attains the samata stage. The word 'samata' is derived from the word 'sama'; therefore santa-rasa, the position of neutrality, means being fully attached to the lotus feet of Krsna. This is the verdict from the mouth of the Supreme Personality of Godhead Himself. This state is called self-realization.

CC Madhya 19.212: "These are the words of the Supreme Personality of Godhead: "When one's intelligence is fully attached to My lotus feet but one does not render practical service, one has attained the stage called santa-rati, or sama." Without santa-rati, attachment to Krsna is very difficult to achieve.'

CC Madhya 19.213: "The word "sama" or "santa-rasa" indicates that one is attached to the lotus feet of Krsna. "Dama" means controlling the senses and not being deviated from the Lord's service. Endurance of unhappiness is "titiksa," and "dhrti" means controlling the tongue and the genitals.'

CC Madhya 19.214: "Giving up all desires not connected with Krsna is the business of one

who is in santa-rasa. Only a devotee of Krsna can be situated on that platform. He is thus called a santa-rasa-bhakta.

CC Madhya 19.215: "When a devotee is situated on the platform of santa-rasa, he desires neither elevation to the heavenly planets nor liberation. These are the results of karma and jñana, and the devotee considers them no better than hell. A person situated on the santa-rasa platform manifests the two transcendental qualities of detachment from all material desires and full attachment to Krsna.

CC Madhya 19.216: "'A person who is devoted to the Supreme Personality of Godhead, Narayana, is not afraid of anything. Elevation to the heavenly kingdom, condemnation to hell and liberation from material bondage all appear the same to a devotee.'

CC Madhya 19.217: "These two qualities of the santa stage spread through the lives of all devotees. They are like the quality of sound in the sky. Sound vibration is found in all material elements.

CC Madhya 19.218: "It is the nature of santa-rasa that not even the smallest intimacy exists. Rather, knowledge of impersonal Brahman and localized Paramatma is prominent.

CC Madhya 19.219: "On the platform of santa-rasa, one realizes only his constitutional position. But when one is raised to the platform of dasya-rasa, he better understands the full opulence of the Supreme Personality of Godhead.

CC Madhya 19.220: "On the dasya-rasa platform, knowledge of the Supreme Personality of Godhead is revealed with awe and veneration. By rendering service unto Lord Krsna, the devotee in dasya-rasa gives constant happiness to the Lord.

CC Madhya 19.221: "The qualities of santa-rasa are also present in dasya-rasa, but service is added. Thus the dasya-rasa platform contains the qualities of both santa-rasa and dasya-rasa.

CC Madhya 19.222: "The qualities of santa-rasa and the service of dasya-rasa are both present on the platform of sakhya-rasa. On the platform of fraternity, the qualities of dasya-rasa are mixed with the confidence of fraternity instead of awe and veneration.

CC Madhya 19.223: "On the sakhya-rasa platform, the devotee sometimes offers the Lord service and sometimes makes Krsna serve him in exchange. In their mock fighting, the cowherd boys would sometimes climb on Krsna's shoulders, and sometimes they would make Krsna climb on their shoulders.

CC Madhya 19.224: "Awe and veneration are absent on the platform of fraternity, since this rasa is predominated by service imbued with confidentiality. Therefore sakhya-rasa is characterized by the qualities of three rasas.

CC Madhya 19.225: "On the platform of sakhya-rasa, the Supreme Personality of Godhead Krsna is controlled by the devotees who are intimate with Him and think themselves equal to Him.

CC Madhya 19.226: "On the platform of parental love, the qualities of santa-rasa, dasya-rasa and sakhya-rasa are transformed into a form of service called maintenance.

CC Madhya 19.227: "The essence of fraternal love is intimacy devoid of the formality and veneration found in dasya-rasa. Due to a greater sense of intimacy, the devotee functioning in parental love chastises and rebukes the Lord in an ordinary way.

CC Madhya 19.228: "On the platform of parental love, the devotee considers himself the Lord's maintainer. Thus the Lord is the object of maintenance, like a son, and therefore this mellow is full of the qualities of four rasas —santa-rasa, dasya-rasa, fraternity and parental love. This is more transcendental nectar.

CC Madhya 19.229: "The exchange of spiritual happiness between Krsna and His devotee in which Krsna is controlled by His devotee is compared to an ocean of nectar into which the devotee and Krsna plunge. This is the verdict of learned scholars who appreciate Krsna's opulence.

CC Madhya 19.230: "'Again let me offer my respectful obeisances unto the Supreme Personality of Godhead. O my Lord, I offer my obeisances hundreds and thousands of times with all affection because by Your personal pastimes You plunge the gopis into an ocean of nectar. Appreciating Your opulence, devotees generally declare that You are always subjugated by their feelings.'

CC Madhya 19.231: "On the platform of conjugal love, attachment for Krsna, rendering service unto Him, the relaxed feelings of fraternity and the feelings of maintenance all increase in intimacy.

CC Madhya 19.232: "On the platform of conjugal love, the devotee offers his body in the service of the Lord. Thus on this platform the transcendental qualities of all five rasas are present.

CC Madhya 19.233: "All the material qualities evolve one after another in the material elements, beginning from ether. By gradual evolution, first one quality develops, then two qualities develop, then three and four, until all five qualities are found in earth.

CC Madhya 19.234: "Similarly, on the platform of conjugal love, all the feelings of the devotees are amalgamated. The intensified taste is certainly wonderful."

CC Madhya 19.235: Sri Caitanya Mahaprabhu then concluded, "I have simply given a general survey describing the mellows of devotional service. You can consider how to adjust and expand this.

CC Madhya 19.236: "When one thinks of Krsna constantly, love for Him manifests within the heart. Even though one may be ignorant, one can reach the far shore of the ocean of transcendental love by Lord Krsna's mercy."

CC Madhya 19.237: After saying this, Sri Caitanya Mahaprabhu embraced Srila Rupa Gosvami. The Lord then decided to go to the city of Benares.

CC Madhya 19.238: The next morning, when Sri Caitanya Mahaprabhu arose and prepared to leave for Varanasi [Benares], Srila Rupa Gosvami submitted the following statement at the Lord's lotus feet.

CC Madhya 19.239: "If You give me permission, I shall go with Your Lordship. It is not possible for me to tolerate the waves of separation."

CC Madhya 19.240: Sri Caitanya Mahaprabhu replied, "Your duty is to carry out My order. You have come near Vrndavana. Now you should go there.

CC Madhya 19.241: "Later, you can go from Vrndavana to Jagannatha Puri through Bengal [Gauda-desa]. There you will meet Me again."

CC Madhya 19.242: After embracing Rupa Gosvami, Sri Caitanya Mahaprabhu got into a boat. Rupa Gosvami fainted and fell down on the spot.

CC Madhya 19.243: The brahmana from Deccan took Rupa Gosvami to his home, and thereafter the two brothers departed for Vrndavana.

CC Madhya 19.244: After walking and walking, Sri Caitanya Mahaprabhu finally arrived at Varanasi, where He met Candrasekhara, who was coming out of the city.

CC Madhya 19.245: In a dream Candrasekhara had seen that Lord Sri Caitanya Mahaprabhu had come to his home; therefore in the morning Candrasekhara went outside the city to receive the Lord.

CC Madhya 19.246: While Candrasekhara was waiting outside the city, he suddenly saw Sri Caitanya Mahaprabhu arrive, and he fell down at the Lord's feet. Being very happy, he took the Lord to his home.

CC Madhya 19.247: Tapana Misra also heard news of the Lord's arrival in Varanasi, and he went to Candrasekhara's house to meet Him. After talking, he invited the Lord to take lunch at his place.

CC Madhya 19.248: Tapana Misra took Caitanya Mahaprabhu to his house and gave Him lunch. Candrasekhara invited Balabhadra Bhattacharya to take lunch at his home.

CC Madhya 19.249: After offering lunch to Sri Caitanya Mahaprabhu, Tapana Misra begged a favor from the Lord and requested Him to award him mercy.

CC Madhya 19.250: Tapana Misra said, "As long as Your Lordship stays in Varanasi, please do not accept an invitation from anyone but me."

CC Madhya 19.251: It was known to Sri Caitanya Mahaprabhu that He would remain there only five or seven days. He would not accept any invitation that involved Mayavadi sannyasis.

CC Madhya 19.252: With this understanding, Sri Caitanya Mahaprabhu agreed to accept lunch at the place of Tapana Misra. The Lord made His residence at the home of Candrasekhara.

CC Madhya 19.253: The Maharashtrian brahmana came, and the Lord met him. Out of affection, the Lord bestowed His mercy upon him.

CC Madhya 19.254: Hearing that Sri Caitanya Mahaprabhu had come, all the respectable members of the brahmana and ksatriya communities came to see Him.

CC Madhya 19.255: Much mercy was thus bestowed upon Sri Rupa Gosvami, and I have briefly described all those topics.

CC Madhya 19.256: Whoever hears this narration with faith and love certainly develops love of God at the lotus feet of Sri Caitanya Mahaprabhu.

CC Madhya 19.257: Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.



Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Madhya 20 Summary

CC Madhya 20.1: Let me offer my respectful obeisances unto Sri Caitanya Mahaprabhu, who has unlimited, wonderful opulences. By His mercy, even a person born as the lowest of men can spread the science of devotional service.

CC Madhya 20.2: All glories to Sri Caitanya Mahaprabhu! All glories to Nityananda Prabhu! All glories to Advaita Acarya! And all glories to all the devotees of Sri Caitanya Mahaprabhu!

CC Madhya 20.3: While Sanatana Gosvami was imprisoned in Bengal, a letter arrived from Srila Rupa Gosvami.

CC Madhya 20.4: When Sanatana Gosvami received this note from Rupa Gosvami, he became very pleased. He immediately went to the jail superintendent, who was a meat-eater, and spoke as follows.

CC Madhya 20.5: Sanatana Gosvami told the Muslim jailkeeper, "Dear sir, you are a saintly person and are very fortunate. You have full knowledge of the revealed scriptures such as the Koran and similar books.

CC Madhya 20.6: "If one releases a conditioned soul or imprisoned person according to religious principles, he himself is also released from material bondage by the Supreme Personality of Godhead."

CC Madhya 20.7: Sanatana Gosvami continued, "Previously I have done much for you. Now I am in difficulty. Please return my goodwill by releasing me.

CC Madhya 20.8: "Here are five thousand gold coins. Please accept them. By releasing me, you will receive the results of pious activities and gain material profit as well. Thus you will profit in two ways simultaneously."

CC Madhya 20.9: In this way Sanatana Gosvami convinced the jailkeeper, who replied, "Please hear me, my dear sir. I am willing to release you, but I am afraid of the government."

CC Madhya 20.10-11: Sanatana replied, "There is no danger. The Nawab has gone to the south. If he returns, tell him that Sanatana went to pass stool near the bank of the Ganges and that as soon as he saw the Ganges, he jumped in.

CC Madhya 20.12: "Tell him, 'I looked for him a long time, but I could not find any trace of him. He jumped in with his shackles, and therefore he was drowned and washed away by the waves.'

CC Madhya 20.13: "There is no reason for you to be afraid, for I shall not remain in this country. I shall become a mendicant and go to the holy city of Mecca."

CC Madhya 20.14: Sanatana Gosvami could see that the mind of the meat-eater was still not satisfied. He then stacked seven thousand gold coins before him.

CC Madhya 20.15: When the meat-eater saw the coins, he was attracted to them. He then agreed, and that night he cut Sanatana's shackles and let him cross the Ganges.

CC Madhya 20.16: In this way, Sanatana Gosvami was released. However, he was not able to walk along the path of the fortress. Walking day and night, he finally arrived at the hilly tract of land known as Patada.

CC Madhya 20.17: After reaching Patada, he met a landholder and submissively requested him to get him across that hilly tract of land.

CC Madhya 20.18: A man who was expert in palmistry was at that time staying with the landlord. Knowing about Sanatana, he whispered the following in the landlord's ear.

CC Madhya 20.19: The palmist said, "This man Sanatana possesses eight gold coins." Hearing this, the landlord was very pleased and spoke the following to Sanatana Gosvami.

CC Madhya 20.20: The landlord said, "I shall get you across that hilly tract at night with my own men. Now just cook for yourself and take your lunch."

CC Madhya 20.21: Saying this, the landlord offered Sanatana grain to cook. Sanatana then went to the riverside and took his bath.

CC Madhya 20.22: Because Sanatana had been fasting for two days, he cooked the food and ate it. However, having formerly been a minister of the Nawab, he began to contemplate the situation.

CC Madhya 20.23: As a former minister for the Nawab, Sanatana could certainly understand diplomacy. He therefore thought, "Why is this landlord offering me such respect?" Thinking in this way, he questioned his servant, whose name was Isana.

CC Madhya 20.24: Sanatana asked his servant, "Isana, I think you have some valuable things with you." Isana replied, "Yes, I have seven gold coins."

CC Madhya 20.25: Hearing this, Sanatana Gosvami chastised his servant, saying, "Why have you brought this death knell with you?"

CC Madhya 20.26: Thereupon, Sanatana Gosvami took the seven gold coins in his hands and went to the landlord. Holding the gold coins before him, he spoke as follows.

CC Madhya 20.27: "I have these seven gold coins with me. Please accept them, and from a religious point of view please get me across that hilly tract of land.

CC Madhya 20.28: "I am a prisoner of the government, and I cannot go along the way of the ramparts. It will be very pious of you to take this money and kindly get me across this hilly tract of land."

CC Madhya 20.29: Smiling, the landlord said, "Before you offered them, I already knew that there were eight gold coins in your servant's possession.

CC Madhya 20.30: "On this very night I would have killed you and taken your coins. It is very good that you have voluntarily offered them to me. I am now relieved from such a sinful activity.

CC Madhya 20.31: "I am very satisfied with your behavior. I shall not accept these gold coins,

but I shall get you across that hilly tract of land simply to perform a pious activity."

CC Madhya 20.32: Sanatana Gosvami replied, "If you do not accept these coins, someone else will kill me for them. It is better that you save me from the danger by accepting the coins."

CC Madhya 20.33: After this settlement was made, the landlord gave Sanatana Gosvami four watchmen to accompany him. They went through the forest path for the whole night and thus brought him over the hilly tract of land.

CC Madhya 20.34: After crossing the hills, Sanatana Gosvami told his servant, "Isana, I think you still have some balance left from the gold coins."

CC Madhya 20.35: Isana replied, "I still have one gold coin in my possession." Sanatana Gosvami then said, "Take the coin and return to your home."

CC Madhya 20.36: After departing from Isana, Sanatana Gosvami began traveling alone with a waterpot in his hand. Simply covered with a torn quilt, he thus lost all his anxiety.

CC Madhya 20.37: Walking and walking, Sanatana Gosvami finally arrived at a place called Hajipura. That evening he sat down within a garden.

CC Madhya 20.38: In Hajipura there was a gentleman named Srikanta, who happened to be the husband of Sanatana Gosvami's sister. He was engaged there in government service.

CC Madhya 20.39: Srikanta had 300,000 gold coins with him, which had been given to him by the emperor for the purchase of horses. Thus Srikanta was buying horses and dispatching them to the emperor.

CC Madhya 20.40: When Srikanta was sitting in an elevated place, he could see Sanatana Gosvami. That night he took a servant and went to see Sanatana Gosvami.

CC Madhya 20.41: When they met, they had many conversations. Sanatana Gosvami told him in detail about his arrest and release.

CC Madhya 20.42: Srikanta then told Sanatana Gosvami, "Stay here for at least two days and dress up like a gentleman. Abandon these dirty garments."

CC Madhya 20.43: Sanatana Gosvami replied, "I shall not stay here even for a moment. Please help me cross the Ganges. I shall leave immediately."

CC Madhya 20.44: With great care, Srikanta gave him a woolen blanket and helped him cross the Ganges. Thus Sanatana Gosvami departed again.

CC Madhya 20.45: After a few days, Sanatana Gosvami arrived at Varanasi. He was very pleased to hear about Sri Caitanya Mahaprabhu's arrival there.

CC Madhya 20.46: Sanatana Gosvami then went to the house of Candrasekhara and sat down by the door. Understanding what was happening, Sri Caitanya Mahaprabhu spoke to Candrasekhara.

CC Madhya 20.47: Sri Caitanya Mahaprabhu said, "There is a devotee at your door. Please call him in." Going outside, Candrasekhara could not see a Vaisnava at his door.

CC Madhya 20.48: When Candrasekhara informed the Lord that no Vaisnava was at his door,

the Lord asked him, "Is there anyone at all at your door?"

CC Madhya 20.49: Candrasekhara replied, "There is a Muslim mendicant." Sri Caitanya Mahāprabhu immediately said, "Please bring him here." Candrasekhara then spoke to Sanātana Gosvami, who was still sitting beside the door.

CC Madhya 20.50: "O Muslim mendicant, please come in. The Lord is calling you." Sanātana Gosvami was very pleased to hear this order, and he entered Candrasekhara's house.

CC Madhya 20.51: As soon as Sri Caitanya Mahāprabhu saw Sanātana Gosvami in the courtyard, He immediately went up to him with great haste. After embracing him, the Lord was overwhelmed with ecstatic love.

CC Madhya 20.52: As soon as Sri Caitanya Mahāprabhu touched Sanātana Gosvami, Sanātana was also overwhelmed with ecstatic love. In a faltering voice, he said, "O my Lord, do not touch me."

CC Madhya 20.53: Shoulder to shoulder, Sri Caitanya Mahāprabhu and Sanātana Gosvami began to cry unlimitedly. Candrasekhara was very much astonished to see this.

CC Madhya 20.54: Catching his hand, Sri Caitanya Mahāprabhu took Sanātana Gosvami inside and made him sit on an elevated place next to Him.

CC Madhya 20.55: When Sri Caitanya Mahāprabhu began cleansing Sanātana Gosvami's body with His own transcendental hand, Sanātana Gosvami said, "O my Lord, please do not touch me."

CC Madhya 20.56: The Lord replied, "I am touching you just to purify Myself, because by the force of your devotional service you can purify the whole universe.

CC Madhya 20.57: "'Saints of your caliber are themselves places of pilgrimage. Because of their purity, they are constant companions of the Lord, and therefore they can purify even the places of pilgrimage.'

CC Madhya 20.58: "[Lord Kṛṣṇa said:] 'Even though a person is a very learned scholar of the Sanskrit Vedic literatures, he is not accepted as My devotee unless he is pure in devotional service. However, even though a person is born in a family of dog-eaters, he is very dear to Me if he is a pure devotee who has no motive to enjoy fruitive activity or mental speculation. Indeed, all respects should be given to him, and whatever he offers should be accepted. Such devotees are as worshipable as I am.'

CC Madhya 20.59: "'One may be born in a brahmana family and have all twelve brahminical qualities, but if he is not devoted to the lotus feet of Lord Kṛṣṇa, who has a navel shaped like a lotus, he is not as good as a candala who has dedicated his mind, words, activities, wealth and life to the service of the Lord. Simply to take birth in a brahmana family or to have brahminical qualities is not sufficient. One must become a pure devotee of the Lord. If a śva-paca or candala is a devotee, he delivers not only himself but his whole family, whereas a brahmana who is not a devotee but simply has brahminical qualifications cannot even purify himself, what to speak of his family.'"

CC Madhya 20.60: Sri Caitanya Mahāprabhu continued, "By seeing you, by touching you and by glorifying your transcendental qualities, one can perfect the purpose of all sense activity. This is the verdict of the revealed scriptures.

CC Madhya 20.61: "'My dear Vaiṣṇava, seeing a person like you is the perfection of one's

eyesight, touching your lotus feet is the perfection of the sense of touch, and glorifying your good qualities is the tongue's real activity, for in the material world it is very difficult to find a pure devotee of the Lord."

CC Madhya 20.62: Sri Caitanya Mahaprabhu continued, "My dear Sanatana, please hear from Me. Krsna is very merciful, and He is the deliverer of all fallen souls.

CC Madhya 20.63: "My dear Sanatana, Krsna has saved you from Maharaurava, life's deepest hell. He is an ocean of mercy, and His activities are very grave."

CC Madhya 20.64: Sanatana replied, "I do not know who Krsna is. As far as I am concerned, I have been released from prison only by Your mercy."

CC Madhya 20.65: Sri Caitanya Mahaprabhu then asked Sanatana Gosvami, "How were you released from prison?" Sanatana then described the story from beginning to end.

CC Madhya 20.66: Sri Caitanya Mahaprabhu said, "I met your two brothers, Rupa and Anupama, at Prayaga. They have now gone to Vrndavana."

CC Madhya 20.67: By the order of Sri Caitanya Mahaprabhu, Sanatana Gosvami met both Tapana Misra and Candrasekhara.

CC Madhya 20.68: Tapana Misra then extended an invitation to Sanatana, and Lord Caitanya Mahaprabhu asked Sanatana to go get a shave.

CC Madhya 20.69: After this, Sri Caitanya Mahaprabhu called Candrasekhara and asked him to take Sanatana Gosvami with him. He also asked him to take away Sanatana's present dress.

CC Madhya 20.70: Candrasekhara then made Sanatana Gosvami look like a gentleman. He took him to bathe in the Ganges, and afterwards he brought him a new set of clothes.

CC Madhya 20.71: Candrasekhara offered a new set of garments to Sanatana Gosvami, but Sanatana did not accept them. When Sri Caitanya Mahaprabhu heard news of this, He became unlimitedly happy.

CC Madhya 20.72: After bathing at noon, Sri Caitanya Mahaprabhu went to the house of Tapana Misra for lunch. He took Sanatana Gosvami with Him.

CC Madhya 20.73: After washing His feet, Sri Caitanya Mahaprabhu sat down for lunch. He asked Tapana Misra to supply Sanatana Gosvami lunch also.

CC Madhya 20.74: Tapana Misra then said, "Sanatana has some duty to perform; therefore he cannot accept lunch now. At the conclusion of the meal, I shall supply Sanatana with some remnants."

CC Madhya 20.75: After eating, Sri Caitanya Mahaprabhu took rest for a while. Tapana Misra then gave Sanatana Gosvami the remnants of food left by Caitanya Mahaprabhu.

CC Madhya 20.76: When Tapana Misra offered Sanatana Gosvami a new cloth, he did not accept it. Instead, he spoke as follows.

CC Madhya 20.77: "If you want to give me some cloth according to your desire, please give me an old cloth you have used."

CC Madhya 20.78: When Tapana Misra gave Sanatana Gosvami a used dhoti, Sanatana immediately tore it into pieces to make two sets of outer cloth and underwear.

CC Madhya 20.79: When Caitanya Mahaprabhu introduced the Maharashtrian brahmana to Sanatana, the brahmana immediately invited Sanatana Gosvami for full meals.

CC Madhya 20.80: The brahmana said, "My dear Sanatana, as long as you remain at Kasi, please accept lunch at my place."

CC Madhya 20.81: Sanatana replied, "I shall practice the process of madhukari. Why should I accept full meals in the house of a brahmana?"

CC Madhya 20.82: Sri Caitanya Mahaprabhu felt unlimited happiness to observe Sanatana Gosvami's strict following of the principles of sannyasa. However, He repeatedly glanced at the woolen blanket Sanatana Gosvami was wearing.

CC Madhya 20.83: Because Sri Caitanya Mahaprabhu was repeatedly glancing at this valuable woolen blanket, Sanatana Gosvami could understand that the Lord did not approve of it. He then began to consider a way to give it up.

CC Madhya 20.84: Thinking in this way, Sanatana went to the bank of the Ganges to bathe. While there, he saw that a mendicant from Bengal had washed his quilt and spread it out to dry.

CC Madhya 20.85: Sanatana Gosvami then told the Bengali mendicant, "My dear brother, please do me a favor. Trade me your quilt for this woolen blanket."

CC Madhya 20.86: The mendicant replied, "Sir, you are a respectable gentleman. Why are you joking with me? Why would you trade your valuable blanket for my torn quilt?"

CC Madhya 20.87: Sanatana said, "I am not joking; I am speaking the truth. Kindly take this blanket in exchange for your torn quilt."

CC Madhya 20.88: Saying this, Sanatana Gosvami exchanged the blanket for the quilt. He then returned to Sri Caitanya Mahaprabhu with the quilt on his shoulder.

CC Madhya 20.89: When Sanatana Gosvami returned, the Lord asked, "Where is your woolen blanket?" Sanatana Gosvami then narrated the whole story to the Lord.

CC Madhya 20.90-91: Sri Caitanya Mahaprabhu then said, "I have already deliberately considered this matter. Since Lord Krsna is very merciful, He has nullified your attachment for material things. Why should Krsna allow you to maintain a last bit of material attachment? After vanquishing a disease, a good physician does not allow any of the disease to remain.

CC Madhya 20.92: "It is contradictory to practice madhukari and at the same time wear a valuable blanket. One loses his spiritual strength by doing this, and one will also become an object of jokes."

CC Madhya 20.93: Sanatana Gosvami replied, "The Supreme Personality of Godhead has saved me from the sinful life of material existence. By His desire, my last piece of material attraction is now gone."

CC Madhya 20.94: Being pleased with Sanatana Gosvami, Sri Caitanya Mahaprabhu bestowed His causeless mercy upon him. By the Lord's mercy, Sanatana Gosvami received the spiritual

strength to inquire from Him.

CC Madhya 20.95-96: Formerly, Sri Caitanya Mahaprabhu had asked Ramananda Raya spiritual questions, and by the Lord's causeless mercy, Ramananda Raya could properly reply. Now, by the Lord's mercy, Sanatana Gosvami questioned the Lord, and Sri Caitanya Mahaprabhu personally supplied the truth.

CC Madhya 20.97: Sri Caitanya Mahaprabhu, the Supreme Personality of Godhead, personally told Sanatana Gosvami about Lord Krsna's real identity. He also told him about the Lord's conjugal love, His personal opulence and the mellows of devotional service. All these truths were explained to Sanatana Gosvami by the Lord Himself out of His causeless mercy.

CC Madhya 20.98: Putting a straw in his mouth and bowing down, Sanatana Gosvami clasped the lotus feet of Sri Caitanya Mahaprabhu and humbly spoke as follows.

CC Madhya 20.99: Sanatana Gosvami said, "I was born in a low family, and my associates are all low-class men. I myself am fallen and am the lowest of men. Indeed, I have passed my whole life fallen in the well of sinful materialism.

CC Madhya 20.100: "I do not know what is beneficial for me or what is detrimental. Nonetheless, in ordinary dealings people consider me a learned scholar, and I am also thinking of myself as such.

CC Madhya 20.101: "Out of Your causeless mercy, You have delivered me from the materialistic path. Now, by the same causeless mercy, please tell me what my duty is.

CC Madhya 20.102: "Who am I? Why do the threefold miseries always give me trouble? If I do not know this, how can I be benefited?

CC Madhya 20.103: "Actually I do not know how to inquire about the goal of life and the process for obtaining it. Being merciful upon me, please explain all these truths."

CC Madhya 20.104: Sri Caitanya Mahaprabhu said, "Lord Krsna has bestowed His full mercy upon you so that all these things are known to you. For you, the threefold miseries certainly do not exist.

CC Madhya 20.105: "Since you possess Lord Krsna's potency, you certainly know these things. However, it is the nature of a sadhu to inquire. Although he knows these things, the sadhu inquires for the sake of strictness.

CC Madhya 20.106: "'Those who are eager to awaken their spiritual consciousness and who thus have unflinching, undeviated intelligence certainly attain the desired goal of life very soon.'

CC Madhya 20.107: "You are fit to propagate the cult of devotional service. Therefore gradually hear all the truths about it from Me. I shall tell you about them.

CC Madhya 20.108-109: "It is the living entity's constitutional position to be an eternal servant of Krsna because he is the marginal energy of Krsna and a manifestation simultaneously one with and different from the Lord, like a molecular particle of sunshine or fire. Krsna has three varieties of energy.

CC Madhya 20.110: "'Just as the illumination of a fire, which is situated in one place, is spread all over, the energies of the Supreme Personality of Godhead, Parabrahman, are spread all over this universe.'

CC Madhya 20.111: "Lord Krsna naturally has three energetic transformations, and these are known as the spiritual potency, the living entity potency and the illusory potency.

CC Madhya 20.112: "Originally, Krsna's energy is spiritual, and the energy known as the living entity is also spiritual. However, there is another energy, called illusion, which consists of fruitive activity. That is the Lord's third potency.'

CC Madhya 20.113: "All the creative energies, which are inconceivable to a common man, exist in the Supreme Absolute Truth. These inconceivable energies act in the process of creation, maintenance and annihilation. O chief of the ascetics, just as there are two energies possessed by fire — namely heat and light — these inconceivable creative energies are the natural characteristics of the Absolute Truth.'

CC Madhya 20.114: "O King, the ksetra-jña-sakti is the living entity. Although he has the facility to live in either the material or the spiritual world, he suffers the threefold miseries of material existence because he is influenced by the avidya [nescience] potency, which covers his constitutional position.

CC Madhya 20.115: "This living entity, covered by the influence of nescience, exists in different forms in the material condition. O King, he is thus proportionately freed from the influence of the material energy, to greater or lesser degrees.'

CC Madhya 20.116: "Besides these inferior energies, O mighty-armed Arjuna, there is another, superior energy of Mine, which comprises the living entities who are exploiting the resources of this material, inferior nature.'

CC Madhya 20.117: "Forgetting Krsna, the living entity has been attracted by the external feature from time immemorial. Therefore the illusory energy [maya] gives him all kinds of misery in his material existence.

CC Madhya 20.118: "In the material condition, the living entity is sometimes raised to higher planetary systems and material prosperity and sometimes drowned in a hellish situation. His state is exactly like that of a criminal whom a king punishes by submerging him in water and then raising him again from the water.

CC Madhya 20.119: "When the living entity is attracted by the material energy, which is separate from Krsna, he is overpowered by fear. Because he is separated from the Supreme Personality of Godhead by the material energy, his conception of life is reversed. In other words, instead of being the eternal servant of Krsna, he becomes Krsna's competitor. This is called viparyayo 'smrtih. To nullify this mistake, one who is actually learned and advanced worships the Supreme Personality of Godhead as his spiritual master, worshipful Deity and source of life. He thus worships the Lord by the process of unalloyed devotional service.'

CC Madhya 20.120: "If the conditioned soul becomes Krsna conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Krsna conscious, the conditioned soul is liberated from the clutches of maya, who gives him up.

CC Madhya 20.121: "This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.'

CC Madhya 20.122: "The conditioned soul cannot revive his Krsna consciousness by his own effort. But out of causeless mercy, Lord Krsna compiled the Vedic literature and its supplements, the Puranas.

CC Madhya 20.123: "The forgetful conditioned soul is educated by Krsna through the Vedic

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

CC Madhya 20.124: "The Vedic literatures give information about the living entity's eternal relationship with Kṛṣṇa, which is called *sambandha*. The living entity's understanding of this relationship and his acting accordingly is called *abhidheya*. Returning home, back to Godhead, is the ultimate goal of life and is called *prayojana*.

CC Madhya 20.125: "Devotional service, or sense activity for the satisfaction of the Lord, is called *abhidheya* because it can develop one's original love of Godhead, which is the goal of life. This goal is the living entity's topmost interest and greatest wealth. Thus one attains the platform of transcendental loving service unto the Lord.

CC Madhya 20.126: "When one attains the transcendental bliss of an intimate relationship with Kṛṣṇa, he renders service to Him and tastes the mellows of Kṛṣṇa consciousness.

CC Madhya 20.127: "The following parable may be given. Once a learned astrologer came to the house of a poor man and, seeing his distressed condition, questioned him.

CC Madhya 20.128: "The astrologer asked, 'Why are you unhappy? Your father was very wealthy, but he did not disclose his wealth to you because he died elsewhere.'

CC Madhya 20.129: "Just as the words of the astrologer Sarvajña gave news of the poor man's treasure, the Vedic literatures advise one about Kṛṣṇa consciousness when one is inquisitive to know why he is in a distressed material condition.

CC Madhya 20.130: "By the words of the astrologer, the poor man's connection with the treasure was established. Similarly, the Vedic literature advises us that our real connection is with Sri Kṛṣṇa, the Supreme Personality of Godhead.

CC Madhya 20.131: "Although being assured of his father's treasure, the poor man cannot acquire this treasure by such knowledge alone. Therefore the astrologer had to inform him of the means whereby he could actually find the treasure.

CC Madhya 20.132: "The astrologer said, 'The treasure is in this place, but if you dig toward the southern side, the wasps and drones will rise, and you will not get your treasure.'

CC Madhya 20.133: "'If you dig on the western side, there is a ghost who will create such a disturbance that your hands will not even touch the treasure.'

CC Madhya 20.134: "'If you dig on the northern side, there is a big black snake that will devour you if you attempt to dig up the treasure.'

CC Madhya 20.135: "'However, if you dig up a small quantity of dirt on the eastern side, your hands will immediately touch the pot of treasure.'

CC Madhya 20.136: "The revealed scriptures conclude that one should give up fruitive activity, speculative knowledge and the mystic yoga system and instead take to devotional service, by which Kṛṣṇa can be fully satisfied.

CC Madhya 20.137: "[The Supreme Personality of Godhead, Kṛṣṇa, said:] 'My dear Uddhava, neither through *astanga-yoga* [the mystic yoga system to control the senses], nor through impersonal monism or an analytical study of the Absolute Truth, nor through study of the

Vedas, nor through austerities, charity or acceptance of sannyasa can one satisfy Me as much as by developing unalloyed devotional service unto Me.

CC Madhya 20.138: "Being very dear to the devotees and sadhus, I am attained through unflinching faith and devotional service. This bhakti-yoga system, which gradually increases attachment for Me, purifies even a human being born among dog-eaters. That is to say, everyone can be elevated to the spiritual platform by the process of bhakti-yoga.'

CC Madhya 20.139: "The conclusion is that devotional service is the only means for approaching the Supreme Personality of Godhead. This system is therefore called abhidheya. This is the verdict of all revealed scriptures.

CC Madhya 20.140: "When one actually becomes rich, he naturally enjoys all kinds of happiness. When one is actually in a happy mood, all distressful conditions go away by themselves. No extraneous endeavor is needed.

CC Madhya 20.141: "Similarly, as a result of bhakti, one's dormant love for Krsna awakens. When one is so situated that he can taste the association of Lord Krsna, material existence, the repetition of birth and death, comes to an end.

CC Madhya 20.142: "The goal of love of Godhead is not to become materially rich or free from material bondage. The real goal is to be situated in devotional service to the Lord and to enjoy transcendental bliss.

CC Madhya 20.143: "In the Vedic literatures, Krsna is the central point of attraction, and His service is our activity. To attain the platform of love of Krsna is life's ultimate goal. Therefore Krsna, Krsna's service and love of Krsna are the three great riches of life.

CC Madhya 20.144: "In all revealed scriptures, beginning with the Vedas, the central point of attraction is Krsna. When complete knowledge of Him is realized, the bondage of maya, the illusory energy, is automatically broken.

CC Madhya 20.145: "There are many types of Vedic literatures and supplementary Puranas. In each of them there are particular demigods who are spoken of as the chief demigods. This is just to create an illusion for moving and nonmoving living entities. Let them perpetually engage in such imaginations. However, when one analytically studies all these Vedic literatures collectively, he comes to the conclusion that Lord Visnu is the one and only Supreme Personality of Godhead.'

CC Madhya 20.146: "When one accepts the Vedic literature by interpretation or even by dictionary meaning, directly or indirectly the ultimate declaration of Vedic knowledge points to Lord Krsna.

CC Madhya 20.147-148: "[Lord Krsna said:] 'What is the purpose of all Vedic literatures? On whom do they focus? Who is the object of all speculation? Outside of Me no one knows these things. Now you should know that all these activities are aimed at ordaining and setting forth Me. The purpose of the Vedic literatures is to know Me by different speculations, either by indirect understanding or by dictionary understanding. Everyone is speculating about Me. The essence of all Vedic literatures is to distinguish Me from maya. By considering the illusory energy, one comes to the platform of understanding Me. In this way one becomes free from speculation about the Vedas and comes to Me as the conclusion. Thus one is satisfied.'

CC Madhya 20.149: "The transcendental form of Lord Krsna is unlimited and also has unlimited opulence. He possesses the internal potency, external potency and marginal potency.

CC Madhya 20.150: "The material and the spiritual world are transformations of Krsna's

external and internal potencies respectively. Therefore Krsna is the original source of both the material and the spiritual manifestations.

CC Madhya 20.151: "The Tenth Canto of Srimad-Bhagavatam reveals the tenth object, the Supreme Personality of Godhead, who is the shelter of all surrendered souls. He is known as Sri Krsna, and He is the ultimate source of all the universes. Let me offer my obeisances unto Him.'

CC Madhya 20.152: "O Sanatana, please hear about the eternal form of Lord Krsna. He is the Absolute Truth, devoid of duality but present in Vrndavana as the son of Nanda Maharaja.

CC Madhya 20.153: "Krsna is the original source of everything and the sum total of everything. He appears as the supreme youth, and His whole body is composed of spiritual bliss. He is the shelter of everything and master of everyone.

CC Madhya 20.154: "Krsna, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes.'

CC Madhya 20.155: "The original Supreme Personality of Godhead is Krsna. His original name is Govinda. He is full of all opulences, and His eternal abode is known as Goloka Vrndavana.

CC Madhya 20.156: "All these incarnations of Godhead are either plenary portions or parts of the plenary portions of the purusa-avatars. But Krsna is the Supreme Personality of Godhead Himself. In every age He protects the world through His different features when the world is disturbed by the enemies of Indra.'

CC Madhya 20.157: "There are three kinds of spiritual processes for understanding the Absolute Truth — the processes of speculative knowledge, mystic yoga and bhakti-yoga. According to these three processes, the Absolute Truth is manifested as Brahman, Paramatma or Bhagavan.

CC Madhya 20.158: "Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramatma or Bhagavan.'

CC Madhya 20.159: "The manifestation of the impersonal Brahman effulgence, which is without variety, is the rays of Krsna's bodily effulgence. It is exactly like the sun. When the sun is seen by our ordinary eyes, it appears to consist simply of effulgence.

CC Madhya 20.160: "I worship Govinda, the primeval Lord, who is endowed with great power. The glowing effulgence of His transcendental form is the impersonal Brahman, which is absolute, complete and unlimited and which displays the varieties of countless planets, with their different opulences, in millions and millions of universes.'

CC Madhya 20.161: "The Paramatma, the Supersoul feature, is a plenary portion of the Supreme Personality of Godhead, who is the original soul of all living entities. Krsna is the source of the Paramatma.

CC Madhya 20.162: "You should know Krsna to be the original soul of all atmas [living entities]. For the benefit of the whole universe, He has, out of His causeless mercy, appeared as an ordinary human being. He has done this by the strength of His own internal potency.'

CC Madhya 20.163: "But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself I pervade and support this entire universe.'

CC Madhya 20.164: "Only by devotional activity can one understand the transcendental form

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

CC Madhya 20.165: "The Supreme Personality of Godhead exists in three principal forms — -rupa, tad-ekatma-rupa and avesa-rupa.

CC Madhya 20.166: "The original form of the Lord [-rupa] is exhibited in two forms — -rupa and -prakasa. In His original form as -rupa, Krsna is observed as a cowherd boy in Vrndavana.

CC Madhya 20.167: "In His original form, Krsna manifests Himself in two features — prabhava and vaibhava. He expands His one original form into many, as He did during the rasa-lila dance.

CC Madhya 20.168: "When the Lord married 16,108 wives at Dvaraka, He expanded Himself into many forms. These expansions and the expansions at the rasa dance are called prabhava-prakasa, according to the directions of revealed scriptures.

CC Madhya 20.169: "The prabhava-prakasa expansions of Lord Krsna are not like the expansions of the sage Saubhari. Had they been so, Narada would not have been astonished to see them.

CC Madhya 20.170: "'It is astounding that Lord Sri Krsna, who is one without a second, expanded Himself in sixteen thousand similar forms to marry sixteen thousand queens in their respective homes.'

CC Madhya 20.171: "If one form or feature is differently manifested according to different emotional features, it is called vaibhava-prakasa.

CC Madhya 20.172: "When the Lord expands Himself in innumerable forms, there is no difference in the forms, but due to different features, bodily colors and weapons, the names are different.

CC Madhya 20.173: "'In different Vedic scriptures, there are prescribed rules and regulative principles for worshiping different types of forms. When one is purified by these rules and regulations, he worships You, the Supreme Personality of Godhead. Although manifested in many forms, You are one.'

CC Madhya 20.174: "The first manifestation of the vaibhava feature of Krsna is Sri Balaramaji. Sri Balarama and Krsna have different bodily colors, but otherwise Sri Balarama is equal to Krsna in all respects.

CC Madhya 20.175: "An example of vaibhava-prakasa is the son of Devaki. He sometimes has two hands and sometimes four hands.

CC Madhya 20.176: "When the Lord is two-handed He is called vaibhava-prakasa, and when He is four-handed He is called prabhava-prakasa.

CC Madhya 20.177: "In His original form, the Lord dresses like a cowherd boy and thinks Himself one. When He appears as Vasudeva, the son of Vasudeva and Devaki, His dress and consciousness are those of a ksatriya, a warrior.

CC Madhya 20.178: "When one compares the beauty, opulence, sweetness and intellectual pastimes of Vasudeva, the warrior, to Krsna, the cowherd boy, son of Nanda Maharaja, one sees that Krsna's attributes are more pleasant.

CC Madhya 20.179: "Indeed, Vasudeva is agitated just to see the sweetness of Govinda, and a transcendental greed awakens in Him to enjoy that sweetness.

CC Madhya 20.180: "'My dear friend, this dramatic actor appears like a second form of My own self. Like a picture, He displays My pastimes as a cowherd boy overflowing with wonderfully attractive sweetness and fragrance, which are so dear to the damsels of Vraja. When I see such a display, My heart becomes greatly excited. I long for such pastimes and desire a form exactly like that of the damsels of Vraja.'

CC Madhya 20.181: "One instance of Vasudeva's attraction to Krsna occurred when Vasudeva saw the Gandharva dance at Mathura. Another instance occurred in Dvaraka when Vasudeva was surprised to see a picture of Krsna.

CC Madhya 20.182: "'Who manifests an abundance of sweetness greater than Mine, which has never been experienced before and which causes wonder to all? Alas, I Myself, My mind bewildered upon seeing this beauty, impetuously desire to enjoy it like Srimati Radharani.'

CC Madhya 20.183: "When that body is a little differently manifested and its features are a little different in transcendental emotion and form, it is called tad-ekatma.

CC Madhya 20.184: "In the tad-ekatma-rupa there are pastime expansions [vilasa] and personal expansions []. Consequently there are two divisions. According to pastime and personal expansion, there are various differences.

CC Madhya 20.185: "Again the vilasa forms are divided into twofold categories — prabhava and vaibhava. Again the pastimes of these forms are of unlimited variety.

CC Madhya 20.186: "The chief quadruple expansions are named Vasudeva, Sankarsana, Pradyumna and Aniruddha. These are called prabhava-vilasa.

CC Madhya 20.187: "Balarama, who has the same original form as Krsna, is Himself a cowherd boy in Vrndavana, and He also considers Himself a member of the ksatriya race in Dvaraka. Thus His color and dress are different, and He is called a pastime form of Krsna.

CC Madhya 20.188: "Sri Balarama is a vaibhava-prakasa manifestation of Krsna. He is also manifested in the original quadruple expansions of Vasudeva, Sankarsana, Pradyumna and Aniruddha. These are prabhava-vilasa expansions with different emotions.

CC Madhya 20.189: "The first expansion of the caturvyuha, quadruple forms, is unique. There is nothing to compare with Them. These quadruple forms are the source of unlimited quadruple forms.

CC Madhya 20.190: "These four prabhava pastime forms of Lord Krsna reside eternally in Dvaraka and Mathura.

CC Madhya 20.191: "From the original quadruple expansions, twenty-four forms are manifested. They differ according to the placement of the weapons in Their four hands. They are called vaibhava-vilasa.

CC Madhya 20.192: "Lord Krsna again expands, and within the paravyoma, the spiritual sky, He is situated in fullness as the four-handed Narayana, accompanied by expansions of the original quadruple form.

CC Madhya 20.193: "Thus the original quadruple forms again manifest Themselves in a second set of quadruple expansions. The residences of these second quadruple expansions

cover the four directions.

CC Madhya 20.194: "Again these quadruple forms expand three times, beginning with Kesava. That is the fulfillment of the pastime forms.

CC Madhya 20.195: "Out of the catur-vyuha, there are three expansions of each and every form, and They are named differently according to the position of the weapons. The Vasudeva expansions are Kesava, Narayana and Madhava.

CC Madhya 20.196: "The expansions of Sankarsana are Govinda, Visnu and Madhusudana. This Govinda is different from the original Govinda, for He is not the son of Maharaja Nanda.

CC Madhya 20.197: "The expansions of Pradyumna are Trivikrama, Vamana and Sridhara. The expansions of Aniruddha are Hrsikesa, Padmanabha and Damodara.

CC Madhya 20.198: "These twelve are the predominating Deities of the twelve months. Kesava is the predominating Deity of Agrahayana, and Narayana is the predominating Deity of Pausa.

CC Madhya 20.199: "The predominating Deity of the month of Magha is Madhava, and the predominating Deity of the month of Phalguna is Govinda. Visnu is the predominating Deity of Caitra, and Madhusudana is the predominating Deity of Vaisakha.

CC Madhya 20.200: "In the month of Jyaistha, the predominating Deity is Trivikrama. In Asadha the Deity is Vamana, in Sravana the Deity is Sridhara, and in Bhadra the Deity is Hrsikesa.

CC Madhya 20.201: "In the month of Asvina, the predominating Deity is Padmanabha, and in Karttika it is Damodara. This Damodara is different from Radha-Damodara, the son of Nanda Maharaja in Vrndavana.

CC Madhya 20.202: "When putting the twelve tilaka marks on the twelve places of the body, one has to chant the mantra consisting of these twelve Visnu names. After daily worship, when one anoints the different parts of the body with water, these names should be chanted as one touches each part of the body.

CC Madhya 20.203: "From Vasudeva, Sankarsana, Pradyumna and Aniruddha, there are eight additional pastime expansions. O Sanatana, please hear Me as I mention Their names.

CC Madhya 20.204: "The eight pastime expansions are Purusottama, Acyuta, Nr, Janardana, Hari, Krsna, Adhoksaja and Upendra.

CC Madhya 20.205: "Of these eight expansions, two are pastime forms of Vasudeva. Their names are Adhoksaja and Purusottama. The two pastime forms of Sankarsana are Upendra and Acyuta.

CC Madhya 20.206: "The pastime forms of Pradyumna are Nr and Janardana, and the pastime forms of Aniruddha are Hari and Krsna.

CC Madhya 20.207: "All these twenty-four forms constitute the chief prabhava-vilasa pastime forms of the Lord. They are named differently according to the position of the weapons in Their hands.

CC Madhya 20.208: "Of all these, the forms that differ in dress and features are distinguished

as vaibhava-vilasa.

CC Madhya 20.209: "Of Them, Padmanabha, Trivikrama, Nr, Vamana, Hari, Krsna and so on all have different bodily features.

CC Madhya 20.210: "Vasudeva and the three others are direct prabhava pastime forms of Lord Krsna. Of these quadruple forms, the pastime expansions are twenty in number.

CC Madhya 20.211: "All these forms preside over different Vaikuntha planets in the spiritual world, beginning from the east in consecutive order. In each of the eight directions, there are three different forms.

CC Madhya 20.212: "Although They all have Their residences eternally in the spiritual sky, some of Them are situated within the material universes.

CC Madhya 20.213: "There is an eternal residence of Narayana in the spiritual sky. In the upper portion of the spiritual sky is a planet known as Kṛṣṇaloka, which is filled with all opulences.

CC Madhya 20.214: "The planet of Kṛṣṇaloka is divided into three sections — Gokula, Mathura and Dvaraka.

CC Madhya 20.215: "Lord Kesava eternally resides at Mathura, and Lord Purusottama, known by the name Jagannatha, eternally resides at Nilacala.

CC Madhya 20.216: "At Prayaga, the Lord is situated as Bindu Madhava, and at Mandara-parvata, the Lord is known as Madhusudana. Vasudeva, Padmanabha and Janardana reside at Anandaranya.

CC Madhya 20.217: "At Visnu-kañci there is Lord Visnu, at Mayapur Lord Hari, and throughout the universe a variety of other forms.

CC Madhya 20.218: "Within the universe the Lord is situated in different spiritual manifestations. These are situated on seven islands in nine sections. Thus Their pastimes are going on.

CC Madhya 20.219: "The Lord is situated in all the universes in different forms just to please His devotees. Thus the Lord destroys irreligious principles and establishes religious principles.

CC Madhya 20.220: "Of these forms, some are considered incarnations. Examples are Lord Visnu, Lord Trivikrama, Lord Nr and Lord Vamana.

CC Madhya 20.221: "My dear Sanatana, just hear from Me as I tell you how the different visnu-murtis hold Their weapons, beginning with the disc, and how They are named differently according to the placement of the weapons in Their hands.

CC Madhya 20.222: "The procedure for counting begins with the lower right hand and goes to the upper right hand, the upper left hand, and the lower left hand. Lord Visnu is named according to the order of the weapons He holds in His hands.

CC Madhya 20.223: "According to the Siddhartha- there are twenty-four forms of Lord Visnu. First I shall describe, according to the opinion of that book, the location of the weapons, beginning with the disc.

CC Madhya 20.224: "In His lower right hand, Lord Vasudeva holds a club, in the upper right hand a conchshell, in the upper left hand a disc and in the lower left hand a lotus flower. In His lower right hand, Sankarsana holds a club, in His upper right hand a conchshell, in His upper left hand a lotus flower and in His lower left hand a disc.

CC Madhya 20.225: "Pradyumna holds the disc, conch, club and lotus. Aniruddha holds the disc, club, conch and lotus.

CC Madhya 20.226: "Thus in the spiritual sky the expansions, headed by Vasudeva, hold weapons in Their own respective order. I am repeating the opinion of the Siddhartha- in describing Them.

CC Madhya 20.227: "Lord Kesava holds the lotus, conch, disc and club. Lord Narayana holds the conch, lotus, club and disc.

CC Madhya 20.228: "Lord Madhava holds the club, disc, conch and lotus. Lord Govinda holds the disc, club, lotus and conch.

CC Madhya 20.229: "Lord Visnu holds the club, lotus, conch and disc. Lord Madhusudana holds the disc, conch, lotus and club.

CC Madhya 20.230: "Lord Trivikrama holds the lotus, club, disc and conch. Lord Vamana holds the conch, disc, club and lotus.

CC Madhya 20.231: "Lord Sridhara holds the lotus, disc, club and conch. Lord Hrsikesa holds the club, disc, lotus and conch.

CC Madhya 20.232: "Lord Padmanabha holds the conch, lotus, disc and club. Lord Damodara holds the lotus, disc, club and conch.

CC Madhya 20.233: "Lord Purusottama holds the disc, lotus, conch and club. Lord Acyuta holds the club, lotus, disc and conch.

CC Madhya 20.234: "Lord Nr holds the disc, lotus, club and conch. Lord Janardana holds the lotus, disc, conch and club.

CC Madhya 20.235: "Sri Hari holds the conch, disc, lotus and club. Lord Sri Krsna holds the conch, club, lotus and disc.

CC Madhya 20.236: "Lord Adhoksaja holds the lotus, club, conch and disc. Lord Upendra holds the conch, club, disc and lotus.

CC Madhya 20.237: "According to the Hayasirsa-pañcaratras, there are sixteen personalities. I shall now describe that opinion of how They hold the weapons.

CC Madhya 20.238: "Kesava is described differently as holding the lotus, conch, club and disc, and Madhava is described as holding the disc, club, conch and lotus in His hands.

CC Madhya 20.239: "According to the Hayasirsa Pañcaratras, Narayana and others are also presented differently as holding the weapons in different hands.

CC Madhya 20.240: "Krsna, the original Supreme Personality of Godhead, indicated as the son of Maharaja Nanda, has two names. One is bhagavan, and the other is lila-purusottama.

CC Madhya 20.241: "Lord Kṛṣṇa personally surrounds Dvārakā-purī as its protector. In different parts of the city, in nine places, He expands in nine different forms.

CC Madhya 20.242: "'The nine personalities mentioned are Vasudeva, Sankarsana, Pradyumna, Aniruddha, Narayana, Nr, Hayagriva, Varaha and Brahma.'

CC Madhya 20.243: "I have already described the pastime and prakāśa forms. Now please hear about the different personal expansions.

CC Madhya 20.244: "The first personal expansion is Sankarsana, and the others are incarnations like the fish incarnation. Sankarsana is an expansion of the Puruṣa, or Viṣṇu. The incarnations such as Matsya, the fish incarnation, appear in different yugas for specific pastimes.

CC Madhya 20.245: "There are six types of incarnations [avataras] of Kṛṣṇa. One includes the incarnations of Viṣṇu [puruṣa-avatars], and another includes the incarnations meant for the performance of pastimes [līla-avatars].

CC Madhya 20.246: "There are incarnations that control the material qualities [guṇa-avatars], incarnations who appear during the reign of each Manu [manvantara-avatars], incarnations in different millenniums [yuga-avatars] and incarnations of empowered living entities [saktyavesa-avatars].

CC Madhya 20.247: "Childhood and boyhood are the typical ages of the Deity. Kṛṣṇa, the son of Maharaja Nanda, performed His pastimes as a child and as a boy.

CC Madhya 20.248: "There are innumerable incarnations of Kṛṣṇa, and there is no possibility of counting them. We can simply indicate them by giving the example of the moon and the branches of a tree.

CC Madhya 20.249: "'O learned brahmanas, just as hundreds and thousands of small rivulets issue from great reservoirs of water, innumerable incarnations flow from Sri Hari, the Supreme Personality of Godhead and the reservoir of all power.'

CC Madhya 20.250: "In the beginning, Kṛṣṇa incarnates Himself as the puruṣa-avatars, or Viṣṇu incarnations. These are of three types.

CC Madhya 20.251: "'Viṣṇu has three forms called puruṣas. The first, Maha-Viṣṇu, is the creator of the total material energy [mahat], the second is Garbhodasayi, who is situated within each universe, and the third is Kṣīrodasayi, who lives in the heart of every living being. He who knows these three becomes liberated from the clutches of māyā.'

CC Madhya 20.252: "Kṛṣṇa has unlimited potencies, out of which three are chief — willpower, the power of knowledge and the creative energy.

CC Madhya 20.253: "The predominator of the willing potency is Lord Kṛṣṇa, for by His supreme will everything comes into existence. In willing, there is a need for knowledge, and that knowledge is expressed through Vasudeva.

CC Madhya 20.254: "There is no possibility of creation without thinking, feeling, willing, knowledge and activity. The combination of the supreme will, knowledge and action brings about the cosmic manifestation.

CC Madhya 20.255: "Lord Sankarsana is Lord Balarama. Being the predominator of the creative energy, He creates both the material and the spiritual world.

CC Madhya 20.256: "That original Sankarsana [Lord Balarama] is the cause of both the material and the spiritual creation. He is the predominating deity of egotism, and by the will of Krsna and the power of the spiritual energy, He creates the spiritual world, which consists of the planet Goloka Vrndavana and the Vaikuntha planets.

CC Madhya 20.257: "Although there is no question of creation as far as the spiritual world is concerned, the spiritual world is nonetheless manifested by the supreme will of Sankarsana. The spiritual world is the abode of the pastimes of the eternal spiritual energy.

CC Madhya 20.258: "'Gokula, the supreme abode and planet, appears like a lotus flower that has a thousand petals. The whorl of that lotus is the abode of the Supreme Lord, Krsna. This lotus-shaped supreme abode is created by the will of Lord Ananta.'

CC Madhya 20.259: "By the agency of the material energy, this same LordSankarsana creates all the universes. The dull material energy — known in modern language as nature — is not the cause of the material universe.

CC Madhya 20.260: "Without the Supreme Personality of Godhead's energy, dull matter cannot create the cosmic manifestation. Its power does not arise from the material energy itself but is endowed by Sankarsana.

CC Madhya 20.261: "Dull matter alone cannot create anything. The material energy produces the creation by the power of the Supreme Personality of Godhead. Iron itself has no power to burn, but when iron is placed in fire, it is empowered to burn.

CC Madhya 20.262: "'Balarama and Krsna are the original efficient and material causes of the material world. As Maha-Visnu and the material energy, They enter into the material elements and create the diversities by multi-energies. Thus They are the cause of all causes.'

CC Madhya 20.263: "The form of the Lord that descends into the material world to create is called an avatara, or incarnation.

CC Madhya 20.264: "All the expansions of Lord Krsna are actually residents of the spiritual world. But when they descend into the material world, they are called incarnations [avatars].

CC Madhya 20.265: "To glance over that material energy and empower her, Lord Sankarsana first incarnates as Lord Maha-Visnu.

CC Madhya 20.266: "'In the beginning of the creation, the Lord expanded Himself in the form of the purusa incarnation, accompanied by all the ingredients of material creation. First He created the sixteen principal energies suitable for creation. This was for the purpose of manifesting the material universes.'

CC Madhya 20.267: "'Karanabdhisayi Visnu [Maha-Visnu] is the first incarnation of the Supreme Lord, and He is the master of eternal time, space, cause and effects, the mind, the elements, the material ego, the modes of nature, the senses, the universal form of the Lord, Garbhodakasayi Visnu and the sum total of all living beings, both moving and nonmoving.'

CC Madhya 20.268: "That original Personality of Godhead, named Sankarsana, first lies down in the river Viraja, which serves as a border between the material and the spiritual world. As Karanabdhisayi Visnu, He is the original cause of the material creation.

CC Madhya 20.269: "The Viraja, or Causal Ocean, is the border between the spiritual and the material world. The material energy is situated on one shore of that ocean, and it cannot enter onto the other shore, which is the spiritual sky.

CC Madhya 20.270: "'In the spiritual world, there is neither the mode of passion, the mode of ignorance nor a mixture of both, nor is there adulterated goodness, the influence of time or maya herself. Only the pure devotees of the Lord, who are worshiped both by demigods and by demons, reside in the spiritual world as the Lord's associates.'

CC Madhya 20.271: "Maya has two functions. One is called maya, and the other is called pradhana. Maya refers to the efficient cause, and pradhana refers to the ingredients that create the cosmic manifestation.

CC Madhya 20.272: "When the Supreme Personality of Godhead glances over the material energy, she becomes agitated. At that time, the Lord injects the original semen of the living entities.

CC Madhya 20.273: "To impregnate with the seeds of the living entities, the Lord Himself does not directly touch the material energy, but by His specific functional expansion He touches the material energy, and thus the living entities, who are His parts and parcels, are impregnated into material nature.

CC Madhya 20.274: "'At a time beyond memory, after agitating the material nature into three qualities, the Supreme Personality of Godhead placed the semen of innumerable living entities within the womb of that material nature. Thus material nature gave birth to the total material energy, known as the hiranmaya-mahat-tattva, the original symbolic representation of the cosmic manifestation.'

CC Madhya 20.275: "'In due course of time, the Supreme Personality of Godhead [Maha-Vaikunthanatha], by the agency of a further expansion of His personal self [Maha-Visnu], placed the seed of the living entities within the womb of material nature.'

CC Madhya 20.276: "First the total material energy is manifested, and from this arise the three types of egotism, which are the original sources from which all demigods [controlling deities], senses and material elements expand.

CC Madhya 20.277: "Combining all the different elements, the Supreme Lord created all the universes. Those universes are unlimited in number; there is no possibility of counting them.

CC Madhya 20.278: "The first form of Lord Visnu is called Maha-Visnu. He is the original creator of the total material energy. The innumerable universes emanate from the pores of His body.

CC Madhya 20.279-280: "These universes are understood to be floating in the air that Maha-Visnu exhales. They are like atomic particles that float in sunshine and pass through the holes of a screen. All these universes are thus created by the exhalation of Maha-Visnu, and when Maha-Visnu inhales, they re-enter His body. The unlimited opulences of Maha-Visnu are completely beyond material conception.

CC Madhya 20.281: "'The Brahmas and other lords of the mundane worlds appear from the pores of Maha-Visnu and remain alive for the duration of His one exhalation. I adore the primeval Lord, Govinda, of whom Maha-Visnu is a portion of a plenary portion.'

CC Madhya 20.282: "Maha-Visnu is the Supersoul of all the universes. Lying on the Causal Ocean, He is the master of all material worlds.

CC Madhya 20.283: "I have thus explained the truth of the first Personality of Godhead, Maha-Visnu. I shall now explain the glories of the second Personality of Godhead.

CC Madhya 20.284: "After creating the total number of universes, which are unlimited, Maha-Visnu expanded Himself into unlimited forms and entered into each of them.

CC Madhya 20.285: "When Maha-Visnu entered each of the limitless universes, He saw that there was darkness all around and that there was no place to stay. He therefore began to consider the situation.

CC Madhya 20.286: "With the perspiration produced from His own body, the Lord filled half the universe with water. He then lay down on that water, on the bed of Lord Sesa.

CC Madhya 20.287: "A lotus flower then sprouted from the lotus navel of that Garbhodakasayi Visnu. That lotus flower became Lord Brahma's birthplace.

CC Madhya 20.288: "In the stem of that lotus flower, the fourteen worlds were generated. Then He became Lord Brahma and manifested the entire universe.

CC Madhya 20.289: "In this way, the Supreme Personality of Godhead in His form of Visnu maintains the entire material world. Since He is always beyond the material qualities, the material nature cannot touch Him.

CC Madhya 20.290: "The Supreme Lord in His form of Rudra [Lord Siva] brings about the dissolution of this material creation. In other words, only by His will are there creation, maintenance and dissolution of the whole cosmic manifestation.

CC Madhya 20.291: "Brahma, Visnu and Siva are His three incarnations of the material qualities. Creation, maintenance and destruction respectively are under the charge of these three personalities.

CC Madhya 20.292: "Garbhodakasayi Visnu, known within the universe as Hiranyagarbha and the antaryami, or Supersoul, is glorified in the Vedic hymns, beginning with the hymn that starts with the word 'sahasra-sirsa.'

CC Madhya 20.293: "This second Personality of Godhead, known as Garbhodakasayi Visnu, is the master of each and every universe and the shelter of the external energy. Nonetheless, He remains beyond the touch of the external energy.

CC Madhya 20.294: "The third expansion of Visnu is Ksirodakasayi Visnu, who is the incarnation of the quality of goodness. He is to be counted within both types of incarnations [purusa-avatars and guna-avatars].

CC Madhya 20.295: "Ksirodakasayi Visnu is the universal form of the Lord and is the Supersoul within every living entity. He is known as Ksirodakasayi because He is the Lord who lies on the ocean of milk. He is the maintainer and master of the universe.

CC Madhya 20.296: "O Sanatana, I have definitively described the three purusa-avatars of Visnu. Now please hear from Me about the pastime incarnations.

CC Madhya 20.297: "No one can count the innumerable pastime incarnations of Lord Krsna, but I shall describe the principal ones.

CC Madhya 20.298: "Some of the pastime incarnations are the fish incarnation, the tortoise incarnation, Lord Ramacandra, Lord Nr, Lord Vamana and Lord Varaha. There is no end to them.

CC Madhya 20.299: "'O Lord of the universe, best of the Yadu dynasty, we are offering our prayers unto You mainly to diminish the heavy burden of the universe. Indeed, You diminished this burden formerly by incarnating in the form of a fish, a horse [Hayagriva], a tortoise, a lion [Lord Nr], a boar [Lord Varaha] and a swan. You also incarnated as Lord Ramacandra, Parasurama and Vamana, the dwarf. You have always protected us demigods and the universe in this way. Now please continue.'

CC Madhya 20.300: "I have given a few examples of pastime incarnations. Now I will describe the guna-avatars, the incarnations of the material qualities. Please listen.

CC Madhya 20.301: "There are three functions within this material world. Everything here is created, everything is maintained for some time, and everything is finally dissolved. The Lord therefore incarnates Himself as the controllers of the three qualities — sattva-guna, rajo-guna and tamo-guna [goodness, passion and ignorance]. Thus the transactions of the material world take place.

CC Madhya 20.302: "Because of his past pious activities mixed with devotional service, the first-class living entity is influenced by the mode of passion within his mind.

CC Madhya 20.303: "Such a devotee is empowered by Garbhodakasayi Visnu. In this way, an incarnation of Krsna in the form of Brahma engineers the total creation of the universe.

CC Madhya 20.304: "'The sun manifests his brilliance in a gem, although it is stone. Similarly, the original Personality of Godhead, Govinda, manifests His special power in a pious living entity. Thus the living entity becomes Brahma and manages the affairs of the universe. Let me worship Govinda, the original Personality of Godhead.'

CC Madhya 20.305: "If in a kalpa a suitable living entity is not available to take charge of Brahma's post, the Supreme Personality of Godhead Himself personally expands and becomes Lord Brahma.

CC Madhya 20.306: "'What is the value of a throne to Lord Krsna? The masters of the various planetary systems accept the dust of His lotus feet on their crowned heads. That dust makes the holy places sacred, and even Lord Brahma, Lord Siva, Laksmi and I Myself, who are all portions of His plenary portion, eternally carry that dust on our heads.'

CC Madhya 20.307: "Lord Krsna, the Supreme Personality of Godhead, expands a portion of His plenary portion and, accepting the association of the material mode of ignorance, assumes the form of Rudra to dissolve the cosmic manifestation.

CC Madhya 20.308: "Rudra, Lord Siva, has various forms, which are transformations brought about by association with maya. Although Rudra is not on a level with the jiva-tattvas, he still cannot be considered a personal expansion of Lord Krsna.

CC Madhya 20.309: "Milk is transformed into yogurt when it associates with a yogurt culture. Thus yogurt is nothing but milk, but still it is not milk.

CC Madhya 20.310: "'Milk changes into yogurt when mixed with a yogurt culture, but actually it is constitutionally nothing but milk. Similarly, Govinda, the Supreme Personality of Godhead, assumes the form of Lord Siva [Sambhu] for the special purpose of material transactions. I offer my obeisances at His lotus feet.'

CC Madhya 20.311: "Lord Siva is an associate of the external energy; therefore he is absorbed in the material quality of darkness. Lord Visnu is transcendental to maya and the qualities of maya. Therefore He is the Supreme Personality of Godhead.

CC Madhya 20.312: "The truth about Lord Siva is that he is always covered with three material coverings — vaikarika, taijasa and tamasa. Because of these three modes of material nature, he always associates with the external energy and egotism itself.'

CC Madhya 20.313: "Sri Hari, the Supreme Personality of Godhead, is situated beyond the range of material nature; therefore He is the supreme transcendental person. He can see everything inside and outside; therefore He is the supreme overseer of all living entities. If someone takes shelter at His lotus feet and worships Him, he also attains a transcendental position.'

CC Madhya 20.314: "For the maintenance of the universe, Lord Krsna descends as His personal plenary expansion in the form of Visnu. He is the director of the mode of goodness; therefore He is transcendental to the material energy.

CC Madhya 20.315: "Lord Visnu is in the category of because He has opulences almost equal to Krsna's. Krsna is the original person, and Lord Visnu is His personal expansion. This is the verdict of all Vedic literatures.

CC Madhya 20.316: "When the flame of one candle is expanded to another candle and placed in a different position, it burns separately, and its illumination is as powerful as the original candle's. Similarly, the Supreme Personality of Godhead, Govinda, expands Himself in different forms as Visnu, who is equally luminous, powerful and opulent. Let me worship that Supreme Personality of Godhead, Govinda.'

CC Madhya 20.317: "The conclusion is that Lord Brahma and Lord Siva are simply devotee incarnations who carry out orders. However, Lord Visnu, the maintainer, is the personal feature of Lord Krsna.

CC Madhya 20.318: "[Lord Brahma said:] 'I am engaged by the Supreme Personality of Godhead to create. Following His orders, Lord Siva dissolves everything. The Supreme Personality of Godhead in His form of Ksirodakasayi Visnu maintains all the affairs of material nature. Thus the supreme controller of the three modes of material nature is Lord Visnu.'

CC Madhya 20.319: "O Sanatana, now just hear about the incarnations who appear during the reign of each Manu [manvantara-avatars]. They are unlimited, and no one can count them. Just hear of their source.

CC Madhya 20.320: "In one day of Brahma, there are fourteen changes of the Manus, and during the reign of each of those fourteen Manus, an incarnation is manifested by the Supreme Personality of Godhead.

CC Madhya 20.321: "There are 14 manvantara-avatars in one day of Brahma, 420 in one month, and 5,040 in one year.

CC Madhya 20.322: "During the hundred years of Brahma's life, there are 504,000 manvantara-avatars.

CC Madhya 20.323: "The number of manvantara-avatars for only one universe has been given. One can only imagine how many manvantara-avatars exist in the innumerable universes. And all these universes and Brahmas exist only during one exhalation of Maha-Visnu.

CC Madhya 20.324: "There is no limit to the exhalations of Maha-Visnu. Just see how impossible it is to speak or write of only the manvantara-avatars!

CC Madhya 20.325: "In the Svayambhuva-manvantara, the avatara is named Yajña. In the

Svarocisa-manvantara, he is named Vibhu. In the Auttama-manvantara, He is named Satyasena, and in the Tamasa-manvantara, He is named Hari.

CC Madhya 20.326: "In the Raivata-manvantara, the avatara is named Vaikuntha, and in the Caksusa-manvantara, He is named Ajita. In the Vaivasvata-manvantara, He is named Vamana, and in the Savarnya-manvantara, He is named Sarvabhauma. In the Daksa-savarnya-manvantara, he is named Rsabha.

CC Madhya 20.327: "In the Brahma-savarnya-manvantara, the avatara is named Visvaksena, and in the Dharma-savarnya, he is named Dharmasetu. In the Rudra-savarnya he is named Sudhama, and in the Deva-savarnya, he is named Yogesvara.

CC Madhya 20.328: "In the Indra-savarnya-manvantara, the avatara is named Brhadbhanu. These are the names of the fourteen avatars in the fourteen manvantaras.

CC Madhya 20.329: "O Sanatana, now hear from Me about the yuga-avatars, the incarnations for the millenniums. First of all, there are four yugas — Satya-yuga, Treta-yuga, Dvapara-yuga and Kali-yuga.

CC Madhya 20.330: "In the four yugas — Satya, Treta, Dvapara and Kali — the Lord incarnates in four colors: white, red, black and yellow respectively. These are the colors of the incarnations in different millenniums.

CC Madhya 20.331: "'This child formerly had three colors according to the prescribed color for different millenniums. Formerly He was white, red and yellow, and now He has assumed a blackish color.'

CC Madhya 20.332: "'In Satya-yuga the Lord appeared in a body colored white, with four arms and matted hair. He wore tree bark and bore a black antelope skin. He wore a sacred thread and a garland of rudrakṣa beads. He carried a rod and a waterpot, and He was a brahmacari.'

CC Madhya 20.333: "'In Treta-yuga, the Lord appeared in a body that had a reddish hue and four arms. There were three distinctive lines on His abdomen, and His hair was golden. His form manifested the Vedic knowledge, and He bore the symbols of a sacrificial spoon, ladle and so on.'

CC Madhya 20.334: "As the white incarnation, the Lord taught religion and meditation. He offered benedictions to Kardama Muni, and in this way He showed His causeless mercy.

CC Madhya 20.335: "In Satya-yuga the people were generally advanced in spiritual knowledge and could meditate upon Kṛṣṇa very easily. The people's occupational duty in Treta-yuga was to perform great sacrifices. This was induced by the Personality of Godhead in His reddish incarnation.

CC Madhya 20.336: "In Dvapara-yuga the people's occupational duty was to worship the lotus feet of Kṛṣṇa. Therefore Lord Kṛṣṇa, appearing in a blackish body, personally induced people to worship Him.

CC Madhya 20.337: "'In Dvapara-yuga the Personality of Godhead appears in a blackish hue. He is dressed in yellow, He holds His own weapons, and He is decorated with the Kaustubha jewel and the mark of Srivatsa. That is how His symptoms are described.'

CC Madhya 20.338: "'I offer my respectful obeisances unto the Supreme Personality of Godhead, expanded as Vasudeva, Sankarsana, Pradyumna and Aniruddha.'

CC Madhya 20.339: "By this mantra, the people worship Lord Krsna in Dvapara-yuga. In Kali-yuga the occupational duty of the people is to chant congregationally the holy name of Krsna.

CC Madhya 20.340: "In the Age of Kali, Lord Krsna assumes a golden color and, accompanied by His personal devotees, introduces hari-nama-sankirtana, the chanting of the Hare Krsna mantra. By this process He delivers love for Krsna to the general populace.

CC Madhya 20.341: "Lord Krsna, the son of Nanda Maharaja, personally introduces the occupational duty of the Age of Kali. He personally chants and dances in ecstatic love, and thus the entire world chants congregationally.

CC Madhya 20.342: "'In the Age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Krsna. Although His complexion is not blackish, He is Krsna Himself. He is accompanied by His associates, servants, weapons and confidential companions.'

CC Madhya 20.343: "In the other three yugas — Satya, Treta and Dvapara — people perform different types of spiritual activities. Whatever results they achieve in that way, they can achieve in Kali-yuga simply by chanting the Hare Krsna maha-mantra.

CC Madhya 20.344: "'My dear King, although Kali-yuga is full of faults, there is still one good quality about this age. It is that simply by chanting the Hare Krsna maha-mantra, one can become free from material bondage and be promoted to the transcendental kingdom.'

CC Madhya 20.345: "'Whatever result was obtained in Satya-yuga by meditating on Visnu, in Treta-yuga by performing sacrifices and in Dvapara-yuga by serving the Lord's lotus feet can also be obtained in Kali-yuga simply by chanting the Hare Krsna maha-mantra.'

CC Madhya 20.346: "'Whatever is achieved by meditation in Satya-yuga, by the performance of yajña in Treta-yuga or by the worship of Krsna's lotus feet in Dvapara-yuga is also obtained in the Age of Kali simply by chanting the glories of Lord Kesava.'

CC Madhya 20.347: "'Those who are advanced and highly qualified and are interested in the essence of life know the good qualities of Kali-yuga. Such people worship the Age of Kali because in this age one can advance in spiritual knowledge and attain life's goal simply by chanting the Hare Krsna maha-mantra.'

CC Madhya 20.348: "As stated before when I described the incarnations of the material modes [guna-avatars], one should consider that these incarnations also are unlimited and that no one can count them.

CC Madhya 20.349: "Thus I have given a description of the incarnations of the four different yugas." After hearing all this, Sanatana Gosvami gave an indirect hint to the Lord.

CC Madhya 20.350: Sanatana Gosvami had been a minister under Nawab Hussain Shah, and he was undoubtedly as intelligent as Brhaspati, the chief priest of the heavenly kingdom. Due to the Lord's unlimited mercy, Sanatana Gosvami questioned Him without hesitation.

CC Madhya 20.351: Sanatana Gosvami said, "I am a very insignificant living entity. I am low and poorly behaved. How can I understand who is the incarnation for this Age of Kali?"

CC Madhya 20.352: Sri Caitanya Mahaprabhu replied, "As in other ages an incarnation is accepted according to the directions of the sastras, in this Age of Kali an incarnation of God should be accepted in that way.

CC Madhya 20.353: "The Vedic literatures composed by the omniscient Mahamuni Vyasadeva are evidence of all spiritual existence. Only through these revealed scriptures can all conditioned souls attain knowledge.

CC Madhya 20.354: "An actual incarnation of God never says 'I am God' or 'I am an incarnation of God.' The great sage Vyasadeva, knowing all, has already recorded the characteristics of the avataras in the sastras.

CC Madhya 20.355: "'The Lord does not have a material body, yet He descends among human beings in His transcendental body as an incarnation. Therefore it is very difficult for us to understand who is an incarnation. Only by His extraordinary prowess and uncommon activities, which are impossible for embodied living entities, can one partially understand the incarnation of the Supreme Personality of Godhead.'

CC Madhya 20.356: "By two symptoms — personal characteristics and marginal characteristics — the great sages can understand an object.

CC Madhya 20.357: "Bodily features, nature and form are the personal characteristics. Knowledge of His activities provides the marginal characteristics.

CC Madhya 20.358: "In the auspicious invocation at the beginning of Srimad-Bhagavatam, Srila Vyasadeva has described the Supreme Personality of Godhead by these symptoms.

CC Madhya 20.359: "'O my Lord, Sri Krsna, son of Vasudeva, O all-pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Sri Krsna because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmaji, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Sri Krsna, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth.'

CC Madhya 20.360: "In this invocation from Srimad-Bhagavatam, the word 'param' indicates Lord Krsna, the Supreme Personality of Godhead, and the word 'satyam' indicates His personal characteristics.

CC Madhya 20.361: "In that same verse it is stated that the Lord is the creator, maintainer and annihilator of the cosmic manifestation and that He enabled Lord Brahma to create the universe by infusing him with the knowledge of the Vedas. It is also stated that the Lord has full knowledge, directly and indirectly, that He knows past, present and future, and that His personal energy is separate from maya, the illusory energy.

CC Madhya 20.362: "All these activities are His marginal characteristics. Great saintly persons understand the incarnations of the Supreme Personality of Godhead by the indications of the two characteristics known as svarupa and tatastha. All the incarnations of Krsna should be understood in this way.

CC Madhya 20.363: "At the time of Their appearance, the incarnations of the Lord are known in the world because people can consult the sastras to understand an incarnation's chief characteristics, known as svarupa and tatastha. In this way the incarnations become known to great saintly persons."

CC Madhya 20.364: Sanatana Gosvami, "The color of the personality in whom the characteristics of the Lord are found is yellowish. His activities include the distribution of love of Godhead and the chanting of the holy names of the Lord.

CC Madhya 20.365: "The incarnation of Krsna for this age is indicated by these symptoms. Please confirm this definitely so that all my doubts will go away."

CC Madhya 20.366: Sri Caitanya Mahaprabhu replied, "O Sanatana, you must give up your intelligent tricks. Now just try to understand the description of the saktavesa-avatars.

CC Madhya 20.367: "There are unlimited saktavesa-avatars of Lord Krsna. Let Me describe the chief among them.

CC Madhya 20.368: "Empowered incarnations are of two types — primary and secondary. The primary ones are directly empowered by the Supreme Personality of Godhead and are called incarnations. The secondary ones are indirectly empowered by the Supreme Personality of Godhead and are called vibhuti.

CC Madhya 20.369: "Some saktavesa-avatars are the four Kumaras, Narada, Maharaja Prthu and Parasurama. When a living being is empowered to act as Lord Brahma, he is also considered a saktavesa-avatara.

CC Madhya 20.370: "Lord Sesa in the spiritual world of Vaikuntha and, in the material world, Lord Ananta, who carries innumerable planets on His hoods, are two primary empowered incarnations. There is no need to count the others, for they are unlimited.

CC Madhya 20.371: "The power of knowledge was invested in the four Kumaras, and the power of devotional service was invested in Narada. The power of creation was invested in Lord Brahma, and the power to carry innumerable planets was invested in Lord Ananta.

CC Madhya 20.372: "The Supreme Personality of Godhead invested the power of personal service in Lord Sesa, and He invested the power to rule the earth in King Prthu. Lord Parasurama received the power to kill rogues and miscreants.

CC Madhya 20.373: "'Whenever the Lord is present in someone by portions of His various potencies, the living entity representing the Lord is called a saktavesa-avatara — that is, an incarnation invested with special power.'

CC Madhya 20.374: "As explained in the Eleventh Chapter of the Bhagavad-gita, Krsna has spread Himself all over the universe in many personalities through specific powers, known as vibhuti.

CC Madhya 20.375: "'Know that all opulent, beautiful and glorious creations spring from but a spark of My splendor.'

CC Madhya 20.376: "'But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself I pervade and support this entire universe.'

CC Madhya 20.377: "Thus I have explained specifically empowered incarnations. Now please hear about the characteristics of Lord Krsna's childhood, boyhood and youth.

CC Madhya 20.378: "As the son of Maharaja Nanda, Lord Krsna is by nature the paragon of kisorā [youth]. He chooses to exhibit His pastimes at that age.

CC Madhya 20.379: "Before His personal appearance, the Lord causes some of His devotees to appear as His mother, father and intimate associates. He then appears later as if He were taking birth and growing from a baby to a child and gradually into a youth.

CC Madhya 20.380: "'The Supreme Personality of Godhead is eternally enjoying Himself, and He is the shelter of all kinds of devotional service. Although His ages are various, His age known as *kisora* [pre-youth] is best of all.'

CC Madhya 20.381: "When Lord Krsna appears, from moment to moment He exhibits His different pastimes, beginning with the killing of Putana. All these pastimes are eternally being demonstrated one after another.

CC Madhya 20.382: "The consecutive pastimes of Krsna are being manifested in one of the innumerable universes moment after moment. There is no possibility of counting the universes, but in any case some pastime of the Lord is being manifested at every moment in one universe or another.

CC Madhya 20.383: "Thus the Lord's pastimes are like the flowing Ganges water. In this way all the pastimes are manifested by the son of Nanda Maharaja.

CC Madhya 20.384: "Lord Krsna exhibits His pastimes of childhood, boyhood and pre-youth. When He reaches pre-youth, He continues to exist eternally to perform His *rasa* dance and other pastimes.

CC Madhya 20.385: "Descriptions of Krsna's eternal pastimes are in all the revealed scriptures. But one cannot understand how they are continuing eternally.

CC Madhya 20.386: "Let me give an example by which people may understand Lord Krsna's eternal pastimes. An example can be found in the zodiac.

CC Madhya 20.387: "The sun moves across the zodiac day and night and crosses the oceans between the seven islands one after the other.

CC Madhya 20.388: "According to Vedic astronomical calculations, the rotation of the sun consists of sixty *dandas*, and it is divided into thirty-six hundred *palas*.

CC Madhya 20.389: "The sun rises in steps consisting of sixty *palas*. Sixty *palas* equal one *danda*, and eight *dandas* comprise one *prahara*.

CC Madhya 20.390: "The day and the night are divided into eight *praharas* — four belonging to the day and four belonging to the night. After eight *praharas*, the sun rises again.

CC Madhya 20.391: "Just as there is an orbit of the sun, there is an orbit of Krsna's pastimes, which are manifested one after the other. During the lifetime of fourteen *Manus*, this orbit expands through all the universes, and gradually it returns. Thus Krsna moves with His pastimes through all the universes, one after another.

CC Madhya 20.392: "Krsna remains within a universe for 125 years, and He enjoys His pastimes both in *Vrndavana* and *Dvaraka*.

CC Madhya 20.393: "The cycle of His pastimes turns like a wheel of fire. Thus Krsna exhibits His pastimes one after the other in every universe.

CC Madhya 20.394: "Krsna's pastimes — appearance, childhood, boyhood and youth — are

all manifested, beginning with the killing of Putana and extending to the end of the mausala-lila, the annihilation of the Yadu dynasty. All of these pastimes are rotating in every universe.

CC Madhya 20.395: "Since all Krsna's pastimes are taking place continuously, at every moment some pastime is existing in one universe or another. Consequently these pastimes are called eternal by the Vedas and Puranas.

CC Madhya 20.396: "The spiritual abode known as Goloka, which is a pasturing land for surabhi cows, is as powerful and opulent as Krsna. By the will of Krsna, the original Goloka and Gokula dhamas are manifested with Him in all the universes.

CC Madhya 20.397: "The eternal pastimes of Krsna are continuously taking place in the original Goloka Vrndavana planet. These same pastimes are gradually manifested within the material world, in each and every brahmanda.

CC Madhya 20.398: "Krsna is complete in the spiritual sky [Vaikuntha], He is more complete in Mathura and Dvaraka, and He is most complete in Vrndavana, Vraja, due to His manifesting all His opulences.

CC Madhya 20.399: "This is stated in the dramatic literatures as "perfect," "more perfect" and "most perfect." Thus Lord Krsna manifests Himself in three ways — perfect, more perfect and most perfect.

CC Madhya 20.400: "When the Supreme Personality of Godhead does not manifest all His transcendental qualities, He is called complete. When all the qualities are manifested, but not fully, He is called more complete. When He manifests all His qualities in fullness, He is called most complete. This is the version of all learned scholars in the devotional science.

CC Madhya 20.401: "The most complete qualities of Krsna are manifested within Vrndavana, and His complete and more complete qualities are manifested in Dvaraka and Mathura.'

CC Madhya 20.402: "Lord Krsna is the most complete Supreme Personality of Godhead in Vrndavana. Elsewhere all His expansions are either complete or more complete.

CC Madhya 20.403: "Thus I have briefly described Krsna's manifestation of transcendental forms. This subject matter is so large that even Lord Ananta cannot describe it fully.

CC Madhya 20.404: "In this way Krsna's transcendental forms are expanded unlimitedly. No one can count them. Whatever I have explained is simply a little glimpse. It is like showing the moon through the branches of a tree."

CC Madhya 20.405: Whoever hears or recites these descriptions of the expansions of Krsna's body is certainly a very fortunate man. Although this is very difficult to understand, one can nonetheless acquire some knowledge about the different features of Krsna's body.

CC Madhya 20.406: Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.



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CC Madhya 21 Summary

CC Madhya 21.1: Offering my obeisances unto Sri Caitanya Mahaprabhu, let me describe a particle of His opulence and sweetness. He is most valuable for a fallen conditioned soul bereft of spiritual knowledge, and He is the only shelter for those who do not know the real goal of life.

CC Madhya 21.2: All glories to Sri Caitanya Mahaprabhu! All glories to Nityananda Prabhu! All glories to Advaita Acarya! And all glories to all the devotees of Sri Caitanya Mahaprabhu!

CC Madhya 21.3: Sri Caitanya Mahaprabhu continued, "All the transcendental forms of the Lord are situated in the spiritual sky. They preside over spiritual planets in that abode, but there is no counting those Vaikuntha planets.

CC Madhya 21.4: "The breadth of each Vaikuntha planet is described as eight miles multiplied by one hundred, by one thousand, by ten thousand, by one hundred thousand and by ten million. In other words, each Vaikuntha planet is expanded beyond our ability to measure.

CC Madhya 21.5: "Each Vaikuntha planet is very large, and each is made of spiritual bliss. The inhabitants are all associates of the Supreme Lord, and they have full opulence like the Lord Himself. This is how the Vaikuntha planets are all situated.

CC Madhya 21.6: "Since all the Vaikuntha planets are located in a certain corner of the spiritual sky, who can measure the spiritual sky?"

CC Madhya 21.7: "The shape of the spiritual sky is compared to a lotus flower. The topmost region of that flower is called the whorl, and within that whorl is Krsna's abode. The petals of the spiritual lotus flower consist of many Vaikuntha planets.

CC Madhya 21.8: "Each Vaikuntha planet is full of spiritual bliss, complete opulence and space, and each is inhabited by incarnations. If Lord Brahma and Lord Siva cannot estimate the length and breadth of the spiritual sky and the Vaikuntha planets, how can ordinary living entities begin to imagine them?"

CC Madhya 21.9: "'O supreme great one! O Supreme Personality of Godhead! O Supersoul, master of all mystic power! Your pastimes are taking place continuously in these worlds, but who can estimate where, how and when You are employing Your spiritual energy and performing Your pastimes? No one can understand the mystery of these activities.'

CC Madhya 21.10: "The spiritual qualities of Krsna are also unlimited. Great personalities like Lord Brahma, Lord Siva and the four Kumaras cannot estimate the spiritual qualities of the Lord.

CC Madhya 21.11: "'In time, great scientists may be able to count all the atoms of the universe, all the stars and planets in the sky, and all the particles of snow, but who among them can count the unlimited transcendental qualities of the Supreme Personality of Godhead? He descends on the surface of the globe for the benefit of all living entities.'

CC Madhya 21.12: "To say nothing of Lord Brahma, even Lord Ananta, who has thousands of heads, cannot reach the end of the Lord's transcendental qualities, even though He is

continuously chanting their praises.

CC Madhya 21.13: "'If I, Lord Brahma, and your elder brothers, the great saints and sages, cannot understand the limits of the Supreme Personality of Godhead, who is full of various energies, who else can understand them? Although constantly chanting about His transcendental qualities, the thousand-hooded Lord Sesha has not yet reached the end of the Lord's activities.'

CC Madhya 21.14: "To say nothing of Anantadeva, even Lord Krsna Himself cannot find an end to His own transcendental qualities. Indeed, He Himself is always eager to know them.

CC Madhya 21.15: "'My Lord, You are unlimited. Even the predominating deities of the higher planetary systems, including Lord Brahma, cannot find Your limitations. Nor can You Yourself ascertain the limit of Your qualities. Like atoms in the sky, there are multi-universes with seven coverings, and these are rotating in due course of time. All the experts in Vedic understanding are searching for You by eliminating the material elements. In this way, searching and searching, they come to the conclusion that everything is complete in You. Thus You are the resort of everything. This is the conclusion of all Vedic experts.'

CC Madhya 21.16: "Apart from all argument, logic and negative or positive processes, when Lord Sri Krsna was present as the Supreme Personality of Godhead at Vrndavana, no one could find a limit to His potencies by studying His characteristics and activities.

CC Madhya 21.17: "At Vrndavana, the Lord immediately created all material and spiritual planets in one moment. Indeed, all of them were created with their predominating deities.

CC Madhya 21.18: "We do not hear of such wonderful things anywhere else. Simply by one's hearing of those incidents, one's consciousness is agitated and cleansed.

CC Madhya 21.19: "According to Sukadeva Gosvami, Krsna had unlimited calves and cowherd boys with Him. No one could count their actual number.

CC Madhya 21.20: "Each of the cowherd boys was tending calves to the extent of a koti, arbuda, sankha and padma. That is the way of counting.

CC Madhya 21.21: "All the cowherd boys had unlimited calves. Similarly, their canes, flutes, lotus flowers, horns, garments and ornaments were all unlimited. They cannot be limited by writing about them.

CC Madhya 21.22: "The cowherd boys then became four-handed Narayanas, predominating Deities of Vaikuntha planets. All the separate Brahmas from different universes began to offer their prayers unto the Lords.

CC Madhya 21.23: "All these transcendental bodies emanated from the body of Krsna, and within a second They all entered again into His body.

CC Madhya 21.24: "When the Lord Brahma from this universe saw this pastime, he was astonished and struck with wonder. After offering his prayers, he gave the following conclusion.

CC Madhya 21.25: "Lord Brahma said, 'If someone says that he knows everything about Krsna's opulence, let him think that way. But as far as I am concerned, with my body and mind I consider it in this way.

CC Madhya 21.26: "'My Lord, Your opulence is like an unlimited ocean of nectar, and it is verbally and mentally impossible for me to realize even a drop of that ocean.

CC Madhya 21.27: "There are people who say, "I know everything about Krsna." Let them think that way. As far as I am concerned, I do not wish to speak very much about this matter. O my Lord, let me say this much. As far as Your opulences are concerned, they are all beyond the reach of my mind, body and words.'

CC Madhya 21.28: "Let the glories of Lord Krsna be! Who could be aware of all of them? His abode, Vrndavana, has many wonderful opulences. Just try to see them all.

CC Madhya 21.29: "According to the revelations of revealed scripture, Vrndavana extends only sixteen krosas [thirty-two miles]. Nonetheless, all the Vaikuntha planets and innumerable universes are located in one corner of this tract.

CC Madhya 21.30: "No one can estimate the opulence of Krsna. That is unlimited. However, just as one sees the moon through the branches of a tree, I wish to give a little indication."

CC Madhya 21.31: While describing the transcendental opulences of Krsna, the ocean of opulence manifested in the mind of Sri Caitanya Mahaprabhu, and His mind and senses were immersed in this ocean. Thus He was perplexed.

CC Madhya 21.32: Sri Caitanya Mahaprabhu personally recited the following verse from Srimad-Bhagavatam, and to relish the meaning, He began to explain it Himself.

CC Madhya 21.33: "'The Supreme Personality of Godhead, Krsna, is the master of the three worlds and the three principal demigods [Brahma, Visnu and Siva]. No one is equal to or greater than Him. By His spiritual potency, known as svarajya-laksmi, all His desires are fulfilled. While offering their dues and presents in worship, the predominating deities of all the planets touch the lotus feet of the Lord with their helmets. Thus they offer prayers to the Lord.'

CC Madhya 21.34: "Krsna is the original Supreme Personality of Godhead; therefore He is the greatest of all. No one is equal to Him, nor is anyone greater than Him.

CC Madhya 21.35: "'Krsna, known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes.'

CC Madhya 21.36: "The primary predominating deities of this material creation are Lord Brahma, Lord Siva and Lord Visnu. Nonetheless, they simply carry out the orders of Lord Krsna, who is master of them all.

CC Madhya 21.37: "[Lord Brahma said:] 'Following the will of the Supreme Personality of Godhead, I create, Lord Siva destroys, and He Himself in the form of Ksirodakasayi Visnu maintains all the affairs of material nature. Thus the supreme controller of the three modes of material nature is Lord Visnu.'

CC Madhya 21.38: "This is only a general description. Please try to understand another meaning of tryadhisa. The three purusa incarnations of Visnu are the original cause of the material creation.

CC Madhya 21.39: "Maha-Visnu, Padmanabha and Ksirodakasayi Visnu are the Supersouls of all subtle and gross existences.

CC Madhya 21.40: "Although Maha-Visnu, Padmanabha and Ksirodakasayi Visnu are all shelters and controllers of the entire universe, They are nonetheless but plenary portions or portions of the plenary portions of Krsna. Therefore He is the original Personality of Godhead.

CC Madhya 21.41: "'The Brahmas and other lords of the mundane worlds appear from the pores of Maha-Visnu and remain alive for the duration of His one exhalation. I adore the primeval Lord, Govinda, of whom Maha-Visnu is a portion of a plenary portion.'

CC Madhya 21.42: "This is the middle meaning. Now please hear the confidential meaning. Lord Krsna has three places of residence, which are well known from the revealed scriptures.

CC Madhya 21.43: "The internal abode is called Goloka Vrndavana. It is there that Lord Krsna's personal friends, associates, father and mother live.

CC Madhya 21.44: "Vrndavana is the storehouse of Krsna's mercy and the sweet opulences of conjugal love. That is where the spiritual energy, working as a maidservant, exhibits the rasa dance, the quintessence of all pastimes.

CC Madhya 21.45: "'Vrndavana-dhama is very soft due to the mercy of the Supreme Lord, and it is especially opulent due to conjugal love. The transcendental glories of the son of Maharaja Nanda are exhibited here. Under the circumstances, not the least anxiety is awakened within us.'

CC Madhya 21.46: "Below the Vrndavana planet is the spiritual sky, which is known as Visnuloka. In Visnuloka there are innumerable Vaikuntha planets controlled by Narayana and innumerable other expansions of Krsna.

CC Madhya 21.47: "The spiritual sky, which is full in all six opulences, is the intermediate residence of Lord Krsna. It is there that an unlimited number of forms of Krsna enjoy Their pastimes.

CC Madhya 21.48: "Innumerable Vaikuntha planets, which are just like different rooms of a treasure-house, are all there, filled with all opulences. Those unlimited planets house the Lord's eternal associates, who are also enriched with the six opulences.

CC Madhya 21.49: "'Below the planet named Goloka Vrndavana are the planets known as Devi-dhama, Mahesa-dhama and Hari-dhama. These are opulent in different ways. They are managed by the Supreme Personality of Godhead, Govinda, the original Lord. I offer my obeisances unto Him.'

CC Madhya 21.50: "'Between the spiritual and the material world is a body of water known as the river Viraja. This water is generated from the bodily perspiration of the Supreme Personality of Godhead, who is known as Vedanga. Thus the river flows.'

CC Madhya 21.51: "'Beyond the river Viraja is the spiritual nature, which is indestructible, eternal, inexhaustible and unlimited. It is the supreme abode, consisting of three fourths of the Lord's opulences. It is known as paravyoma, the spiritual sky.'

CC Madhya 21.52: "On the other side of the river Viraja is the external abode, which is full of unlimited universes, each containing unlimited atmospheres.

CC Madhya 21.53: "The abode of the external energy is called Devi-dhama, and its inhabitants are the conditioned souls. It is there that the material energy, Durga, resides with many opulent maidservants.

CC Madhya 21.54: "Krsna is the supreme proprietor of all dhamas, including Goloka-dhama, Vaikuntha-dhama and Devi-dhama. The paravyoma and Goloka-dhama are beyond Devi-dhama, this material world.

CC Madhya 21.55: "The spiritual world is considered to be three fourths of the energy and opulence of the Supreme Personality of Godhead, whereas this material world is only one fourth of that energy. That is our understanding.

CC Madhya 21.56: "'Because it consists of three fourths of the Lord's energy, the spiritual world is called tri-pad-bhuta. Being a manifestation of one fourth of the Lord's energy, the material world is called eka-pada.'

CC Madhya 21.57: "The three-fourths part of Lord Krsna's energy is beyond our speaking power. Let us therefore hear elaborately about the remaining one fourth of His energy.

CC Madhya 21.58: "Actually it is very difficult to ascertain the number of universes. Every universe has its separate Lord Brahma and Lord Siva, who are known as permanent governors. Therefore there is also no counting them.

CC Madhya 21.59: "Once, when Krsna was ruling Dvaraka, Lord Brahma came to see Him, and the doorman immediately informed Lord Krsna of Brahma's arrival.

CC Madhya 21.60: "When Krsna was so informed, He immediately asked the doorman, 'Which Brahma? What is his name?' The doorman therefore returned and questioned Lord Brahma.

CC Madhya 21.61: "When the doorman asked, 'Which Brahma?' Lord Brahma was surprised. He told the doorman, 'Please go inform Lord Krsna that I am the four-headed Brahma who is the father of the four Kumaras.'

CC Madhya 21.62: "The doorman then informed Lord Krsna of Lord Brahma's description, and Lord Krsna gave him permission to enter. The doorman escorted Lord Brahma in, and as soon as Brahma saw Lord Krsna, he offered obeisances at His lotus feet.

CC Madhya 21.63: "After being worshiped by Lord Brahma, Lord Krsna also honored him with suitable words. Then Lord Krsna asked him, 'Why have you come here?'

CC Madhya 21.64: "Being questioned, Lord Brahma immediately replied, 'Later I shall tell You why I have come. First of all there is a doubt in my mind which I wish You would kindly dissipate.

CC Madhya 21.65: "'Why did you inquire which Brahma had come to see You? What is the purpose of such an inquiry? Is there any other Brahma besides me within this universe?'

CC Madhya 21.66: "Upon hearing this, Sri Krsna smiled and immediately meditated. Unlimited Brahmas arrived instantly.

CC Madhya 21.67: "These Brahmas had different numbers of heads. Some had ten heads, some twenty, some a hundred, some a thousand, some ten thousand, some a hundred thousand, some ten million and others a hundred million. No one can count the number of faces they had.

CC Madhya 21.68: "There also arrived many Lord Sivas with various heads numbering one hundred thousand and ten million. Many Indras also arrived, and they had hundreds of thousands of eyes all over their bodies.

CC Madhya 21.69: "When the four-headed Brahma of this universe saw all these opulences of Krsna, he became very much bewildered and considered himself a rabbit among many elephants.

CC Madhya 21.70: "All the Brahmas who came to see Krsna offered their respects at His lotus feet, and when they did this, their helmets touched His lotus feet.

CC Madhya 21.71: "No one can estimate the inconceivable potency of Krsna. All the Brahmas who were there were resting in the one body of Krsna.

CC Madhya 21.72: "When all the helmets struck together at Krsna's lotus feet, there was a tumultuous sound. It appeared that the helmets themselves were offering prayers unto Krsna's lotus feet.

CC Madhya 21.73: "With folded hands, all the Brahmas and Sivas began to offer prayers unto Lord Krsna, saying, 'O Lord, You have shown me a great favor. I have been able to see Your lotus feet.'

CC Madhya 21.74: "All of them then said, 'It is my great fortune, Lord, that You have called me, thinking of me as Your servant. Now let me know what Your order is so that I may carry it on my heads.'

CC Madhya 21.75: "Lord Krsna replied, 'Since I wanted to see all of you together, I have called all of you here.'

CC Madhya 21.76: "'All of you should be happy. Is there any fear from the demons?'"They replied, 'By Your mercy, we are victorious everywhere.'

CC Madhya 21.77: "'Whatever burden was upon the earth You have taken away by descending to that planet.'

CC Madhya 21.78: "This is the proof of Dvaraka's opulence: all the Brahmas thought, 'Krsna is now staying in my jurisdiction.'

CC Madhya 21.79: "Thus the opulence of Dvaraka was perceived by each and every one of them. Although they were all assembled together, no one could see anyone but himself.

CC Madhya 21.80: "Lord Krsna then bade farewell to all the Brahmas there, and after offering their obeisances, they all returned to their respective homes.

CC Madhya 21.81: "After observing all these opulences, the four-headed Brahma of this universe was astonished. He again came before the lotus feet of Krsna and offered Him obeisances.

CC Madhya 21.82: "Brahma then said, 'Whatever I formerly decided about my knowledge I have just now had personally verified.'

CC Madhya 21.83: "'There are people who say, "I know everything about Krsna." Let them think in that way. As far as I am concerned, I do not wish to speak very much about this matter. O my Lord, let me say this much. As far as Your opulences are concerned, they are all beyond the reach of my mind, body and words.'

CC Madhya 21.84: "Krsna said, 'Your particular universe has a diameter of four billion miles; therefore it is the smallest of all the universes. Consequently you have only four heads.'

CC Madhya 21.85: "'Some of the universes are one billion yojanas in diameter, some one trillion, some ten trillion and some one hundred trillion yojanas. Thus they are almost unlimited in area.'

CC Madhya 21.86: "According to the size of the universe, there are so many heads on the body of Brahma. In this way I maintain innumerable universes [brahmandas].

CC Madhya 21.87: "No one can measure the length and breadth of the one fourth of My energy manifested in the material world. Who then can measure the three fourths that is manifested in the spiritual world?"

CC Madhya 21.88: ""Beyond the river Viraja is the spiritual nature, which is indestructible, eternal, inexhaustible and unlimited. It is the supreme abode, consisting of three fourths of the Lord's opulences. It is known as paravyoma, the spiritual sky."

CC Madhya 21.89: "In this way Lord Krsna bade farewell to the four-headed Brahma of this universe. We may thus understand that no one can calculate the extent of Krsna's energies.

CC Madhya 21.90: "There is a very deep meaning in the word 'try-adhisvara,' which indicates that Krsna possesses three different lokas, or natures.

CC Madhya 21.91: "The three lokas are Gokula (Goloka), Mathura and Dvaraka. Krsna lives eternally in these three places.

CC Madhya 21.92: "These three places are full of internal potencies, and Krsna, the Supreme Personality of Godhead, is their sole proprietor.

CC Madhya 21.93-94: "As previously mentioned, the jewels on the helmets of all the predominating deities of all the universes and Vaikuntha planets touched the throne and the lotus feet of the Lord when those deities all offered obeisances.

CC Madhya 21.95: "When the gems on the helmets of all the predominating deities collided before the throne and the Lord's lotus feet, there was a jingling sound, which seemed like prayers offered by the helmets at Krsna's lotus feet.

CC Madhya 21.96: "Krsna is thus situated eternally in His spiritual potency, and the opulence of that spiritual potency is called sad-aisvarya, indicating six kinds of opulences.

CC Madhya 21.97: "Because He possesses the spiritual potencies, which fulfill all His desires, Krsna is accepted as the Supreme Personality of Godhead. This is the Vedic version.

CC Madhya 21.98: "The unlimited potencies of Krsna are just like an ocean of nectar. Since one cannot bathe within that ocean, I have only touched a drop of it."

CC Madhya 21.99: When Sri Caitanya Mahaprabhu was describing the opulences and spiritual potencies of Krsna in this way, there was an awakening of love of Krsna within Him. His mind became immersed in the sweetness of conjugal love, and He quoted the following verse from Srimad-Bhagavatam.

CC Madhya 21.100: ""To exhibit the strength of His own spiritual potency, Lord Krsna manifested a form just suitable for His pastimes in the material world. This form was wonderful even for Him and was the supreme abode of the wealth of good fortune. Its limbs were so beautiful that they increased the beauty of the ornaments worn on different parts of His body."

CC Madhya 21.101: "Lord Krsna has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the supreme transcendental form. In this form He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being.

CC Madhya 21.102: "My dear Sanatana, the sweet, attractive transcendental form of Krsna is so nice. Just try to understand it. Even a fractional understanding of Krsna's beauty can merge all three worlds in the ocean of love. He attracts all living entities within the three worlds.

CC Madhya 21.103: "The transcendental form of Krsna is shown to the world by Lord Krsna's internal, spiritual energy, which is a transformation of pure goodness. This jewellike form is the most confidential treasure of the devotees. This form is manifested from Krsna's eternal pastimes.

CC Madhya 21.104: "The wonderful form of Krsna in His personal feature is so great that it attracts even Krsna to taste His own association. Indeed, Krsna becomes very eager to taste it. Total beauty, knowledge, wealth, strength, fame and renunciation are the six opulences of Krsna. He is eternally situated in His opulences.

CC Madhya 21.105: "Ornaments caress that body, but the transcendental body of Krsna is so beautiful that it beautifies the ornaments He wears. Therefore Krsna's body is said to be the ornament of ornaments. Enhancing the wonderful beauty of Krsna is His three-curved style of standing. Above all these beautiful features, Krsna's eyes dance and move obliquely, acting like arrows to pierce the minds of Srimati Radharani and the gopis. When the arrow succeeds in hitting its target, their minds become agitated.

CC Madhya 21.106: "The beauty of Krsna's body is so attractive that it attracts not only the demigods and other living entities within this material world but the personalities of the spiritual sky as well, including the Narayanas, who are expansions of Krsna's personality. The minds of the Narayanas are thus attracted by the beauty of Krsna's body. In addition, the goddesses of fortune [Laksmis], who are the wives of the Narayanas and are the women described in the Vedas as most chaste, are also attracted by the wonderful beauty of Krsna.

CC Madhya 21.107: "Favoring the gopis, Krsna rides on the chariots of their minds, and just to receive loving service from them, He attracts their minds like Cupid. Therefore He is also called Madana-mohana, the attractor of Cupid. Cupid has five arrows, representing form, taste, smell, sound and touch. Krsna is the owner of these five arrows, and with His Cupid-like beauty He conquers the minds of the gopis, though they are very proud of their superexcellent beauty. Becoming a new Cupid, Krsna attracts their minds and engages in the rasa dance.

CC Madhya 21.108: "When Lord Krsna wanders in the forest of Vrndavana with His friends on an equal level, there are innumerable cows grazing. This is another of the Lord's blissful enjoyments. When He plays on His flute, all living entities — including trees, plants, animals and human beings — tremble and are saturated with jubilation. Tears flow constantly from their eyes.

CC Madhya 21.109: "Krsna wears a pearl necklace that appears like a chain of white ducks around His neck. The peacock feather in His hair appears like a rainbow, and His yellow garments appear like lightning in the sky. Krsna appears like a newly risen cloud, and the gopis appear like newly grown grains in the field. Constant rains of nectarean pastimes fall upon these newly grown grains, and it seems that the gopis are receiving beams of life from Krsna, exactly as grains receive life from the rains.

CC Madhya 21.110: "The Supreme Personality of Godhead, Krsna, is full in all six opulences, including His attractive beauty, which engages Him in conjugal love with the gopis. Such sweetness is the quintessence of His qualities. Sukadeva Gosvami, the son of Vyasadeva, has described these pastimes of Krsna throughout Srimad-Bhagavatam. Hearing the descriptions, the devotees become mad with love of God."

CC Madhya 21.111: Just as the women of Mathura ecstatically described the fortune of the gopis of Vrndavana and the transcendental qualities of Krsna, Sri Caitanya Mahaprabhu

described the different mellows of Krsna and became overwhelmed with ecstatic love. Grasping the hand of Sanatana Gosvami, He recited the following verse.

CC Madhya 21.112: "What austerities must the gopis have performed? With their eyes they always drink the nectar of the form of Lord Krsna, which is the essence of loveliness and is not to be equaled or surpassed. That loveliness is the only abode of beauty, fame and opulence. It is self-perfect, ever fresh and unique.'

CC Madhya 21.113: "The bodily beauty of Sri Krsna is like a wave in the ocean of eternal youth. In that great ocean is the whirlpool of the awakening of ecstatic love. The vibration of Krsna's flute is like a whirlwind, and the flickering minds of the gopis are like straws and dry leaves. After they fall down in the whirlwind, they never rise again but remain eternally at the lotus feet of Krsna.

CC Madhya 21.114: "O My dear friend, what severe austerities have the gopis performed to drink His transcendental beauty and sweetness through their eyes in complete fulfillment? Thus they glorify their births, bodies and minds.

CC Madhya 21.115: "The sweetness of Krsna's beauty enjoyed by the gopis is unparalleled. Nothing is equal to or greater than such ecstatic sweetness. Even the predominating Deities of the Vaikuntha planets, the Narayanas, do not possess such sweetness. Indeed, none of the incarnations of Krsna up to Narayana possess such transcendental beauty.

CC Madhya 21.116: "The vivid evidence in this regard is that the dearest consort of Narayana, the goddess of fortune, who is worshiped by all chaste women, gave up everything in her desire to enjoy Krsna, being captivated by His unparalleled sweetness. Thus she took a great vow and underwent severe austerities.

CC Madhya 21.117: "The quintessence of Krsna's sweet bodily luster is so perfect that there is no perfection above it. He is the immutable mine of all transcendental qualities. In His other manifestations and personal expansions, there is only a partial exhibition of such qualities. We understand all His personal expansions in this way.

CC Madhya 21.118: "Both the gopis and Krsna are complete. The gopis' ecstatic love is like a mirror that becomes newer and newer at every moment and reflects Krsna's bodily luster and sweetness. Thus competition increases. Since neither give up, their pastimes become newer and newer, and both sides constantly increase.

CC Madhya 21.119: "The transcendental mellows generated from the dealings between the gopis and Krsna cannot be tasted by means of fruitive activity, yogic austerities, speculative knowledge, regulative devotional service, mantra-yoga or meditation. This sweetness can be tasted only through the spontaneous love of liberated persons who chant the holy names with great ecstatic love.

CC Madhya 21.120: "Such ecstatic transactions between Krsna and the gopis are possible only in Vrndavana, which is full of the opulences of transcendental love. The form of Krsna is the original source of all transcendental qualities. It is like a mine of gems. The opulences belonging to all the personal expansions of Krsna are to be understood to be bestowed by Krsna; therefore Krsna is the original source and shelter of everyone.

CC Madhya 21.121: "Beauty, humility, mercy, merit, patience and expert intelligence are all manifested in Krsna. But besides these, Krsna has other qualities like good behavior, mildness and magnanimity. He also performs welfare activities for the whole world. All these qualities are not visible in expansions like Narayana.

CC Madhya 21.122: "After seeing Krsna, various people criticize the blinking of their eyes. In

Vrndavana especially, all the gopis criticize Lord Brahma because of this defect in the eyes." Then Sri Caitanya Mahaprabhu recited some verses from Srimad-Bhagavatam and explained them vividly, thus enjoying the taste of transcendental sweetness with great happiness.

CC Madhya 21.123: "All men and women were accustomed to enjoying the beauty of the shining face of Lord Krsna, as well as His shark-shaped earrings swinging on His ears. His beautiful features, His cheeks and His playful smiles all combined to form a constant festival for the eyes, and the blinking of the eyes became obstacles that impeded one from seeing that beauty. For this reason, men and women became very angry at the creator [Lord Brahma]."

CC Madhya 21.124: "O Krsna, when You go to the forest during the day and we do not see Your sweet face, which is surrounded by beautiful curly hair, half a second becomes as long as an entire age for us. And we consider the creator, who has put eyelids on the eyes we use for seeing You, to be simply a fool."

CC Madhya 21.125: "Krsna, the Supreme Personality of Godhead, is identical with the Vedic hymn known as the Kama-gayatri, which is composed of twenty-four and a half syllables. Those syllables are compared to moons that arise in Krsna. Thus all three worlds are filled with desire."

CC Madhya 21.126: "The face of Krsna is the king of all moons, and the body of Krsna is the throne. Thus the king governs a society of moons."

CC Madhya 21.127: "Krsna has two cheeks that shine like glowing gems. Both are considered full moons. His forehead is considered a half moon, and the spot of sandalwood there is considered a full moon."

CC Madhya 21.128: "His fingernails are many full moons, and they dance on the flute in His hands. Their song is the melody of that flute. His toenails are also many full moons, and they dance on the ground. Their song is the jingling of His ankle bells."

CC Madhya 21.129: "Krsna's face is the enjoyer king. That full-moon face makes His shark-shaped earrings and lotus eyes dance. His eyebrows are like bows, and His eyes are like arrows. His ears are fixed on the string of that bow, and when His eyes spread to His ears, He pierces the hearts of the gopis."

CC Madhya 21.130: "The dancing features of His face surpass all other full moons and expand the marketplace of full moons. Although priceless, the nectar of Krsna's face is distributed to everyone. Some purchase the moonrays of His sweet smiles, and others purchase the nectar of His lips. Thus He pleases everyone."

CC Madhya 21.131: "Krsna has two reddish, widely spread eyes. These are ministers of the king, and they subdue the pride of Cupid, who also has beautiful eyes. That face of Govinda, which is full of happiness, is the home of the pastimes of beauty, and it is very pleasing to everyone's eyes."

CC Madhya 21.132: "If by devotional service one gets the results of pious activities and sees Lord Krsna's face, what can he relish with only two eyes? His greed and thirst increase twofold by seeing the nectarean face of Krsna. Due to his inability to sufficiently drink that nectar, he becomes very unhappy and criticizes the creator for not having given more than two eyes."

CC Madhya 21.133: "When the onlooker of Krsna's face becomes dissatisfied in this way, he thinks, 'Why didn't the creator give me thousands and millions of eyes? Why has he given me only two? Even these two eyes are disturbed by blinking, which keeps me from continuously seeing Krsna's face.' Thus one accuses the creator of being dry and tasteless due to engaging in severe austerities. 'The creator is only a dry manufacturer. He does not know how to create and set things in their proper places.'"

CC Madhya 21.134: "The creator says, "Let those who will see Krsna's beautiful face have two eyes." Just see the lack of consideration exhibited by this person posing as a creator. If the creator took my advice, he would give millions of eyes to the person who intends to see Sri Krsna's face. If the creator will accept this advice, then I would say that he is competent in his work.'

CC Madhya 21.135: "The transcendental form of Lord Sri Krsna is compared to an ocean. A particularly extraordinary vision is the moon above that ocean — Sri Krsna's face — and an even more extraordinary vision is His smile, which is sweeter than sweet and is like shining beams of moonlight." While speaking of these things with Sanatana Gosvami, Sri Caitanya Mahaprabhu began to remember one thing after another. Moving His hands in ecstasy, He recited a verse.

CC Madhya 21.136: "'O my Lord, the transcendental body of Krsna is very sweet, and His face is even sweeter than His body. But His soft smile, which has the fragrance of honey, is sweeter still.'

CC Madhya 21.137: "My dear Sanatana, the sweetness of Krsna's personality is just like an ocean of ambrosia. Although My mind is now afflicted by convulsive diseases and I wish to drink that entire ocean, the repressive physician does not allow Me to drink even one drop.

CC Madhya 21.138: "Krsna's body is a city of attractive features, and it is sweeter than sweet. His face, which is like the moon, is sweeter still. And the supremely sweet gentle smile on that moonlike face is like rays of moonshine.

CC Madhya 21.139: "The beauty of Krsna's smile is the sweetest feature of all. His smile is like a full moon that spreads its rays throughout the three worlds — Goloka Vrndavana, the spiritual sky of the Vaikunthas, and Devi-dhama, the material world. Thus Krsna's shining beauty spreads in all ten directions.

CC Madhya 21.140: "His slight smiling and fragrant illumination are compared to camphor, which enters the sweetness of His lips. That sweetness is transformed and enters into space as vibrations from the holes of His flute.

CC Madhya 21.141: "The sound of Krsna's flute spreads in the four directions. Even though Krsna vibrates His flute within this universe, its sound pierces the universal covering and goes to the spiritual sky. Thus the vibration enters the ears of all inhabitants. It especially enters Goloka Vrndavana-dhama and attracts the minds of the young damsels of Vrajabhumi, bringing them forcibly to where Krsna is present.

CC Madhya 21.142: "The vibration of Krsna's flute is very aggressive, and it breaks the vows of all chaste women. Indeed, its vibration takes them forcibly from the laps of their husbands. The vibration of His flute attracts even the goddesses of fortune in the Vaikuntha planets, to say nothing of the poor damsels of Vrndavana.

CC Madhya 21.143: "The vibration of His flute slackens the knots of their underwear even in front of their husbands. Thus the gopis are forced to abandon their household duties and come before Lord Krsna. In this way all social etiquette, shame and fear are vanquished. The vibration of His flute causes all women to dance.

CC Madhya 21.144: "The vibration of His flute is just like a bird that creates a nest within the ears of the gopis and always remains prominent there, not allowing any other sound to enter their ears. Indeed, the gopis cannot hear anything else, nor are they able to concentrate on anything else, not even to give a suitable reply. Such are the effects of the vibration of Lord Krsna's flute."

CC Madhya 21.145: Resuming His external consciousness, Sri Caitanya Mahaprabhu told Sanatana Gosvami, "I have not spoken of what I intended. Lord Krsna is very merciful to you because by bewildering My mind He has revealed His personal opulence and sweetness. He has caused you to hear all these things from Me for your understanding.

CC Madhya 21.146: "Since I have become a madman, I am saying one thing instead of another. This is because I am being carried away by the waves of the nectarean ocean of Lord Krsna's transcendental sweetness."

CC Madhya 21.147: Sri Caitanya Mahaprabhu then remained silent for a moment. Finally, adjusting things within His mind, He again spoke to Sanatana Gosvami.

CC Madhya 21.148: If anyone gets an opportunity to hear about the sweetness of Krsna in this chapter of Sri Caitanya-caritamrta, he will certainly be eligible to float in the transcendently blissful ocean of love of God.

CC Madhya 21.149: Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Madhya 22 Summary

CC Madhya 22.1: I offer my respectful obeisances unto Lord Sri Caitanya Mahaprabhu. He is an ocean of transcendental mercy, and although the subject matter of bhakti-yoga is very confidential, He has nonetheless manifested it so nicely, even in this Age of Kali, the age of quarrel.

CC Madhya 22.2: All glories to Sri Caitanya Mahaprabhu! All glories to Nityananda Prabhu! All glories to Advaitacandra! And all glories to all the devotees of Sri Caitanya Mahaprabhu!

CC Madhya 22.3: Sri Caitanya Mahaprabhu said, "I have described one's relationship with Krsna in various ways. This is the subject matter of all the Vedas. Krsna is the center of all activities.

CC Madhya 22.4: "Now I shall speak about the characteristics of devotional service, by which one can attain the shelter of Krsna and His loving transcendental service.

CC Madhya 22.5: "A human being's activities should be centered only on devotional service to Lord Krsna. That is the verdict of all Vedic literatures, and all saintly people have firmly concluded this.

CC Madhya 22.6: "'When the mother Vedas [sruti] is questioned as to whom to worship, she says that You are the only Lord and worshipable object. Similarly, the corollaries of the sruti-sastras, the smrti-sastras, give the same instructions, just like sisters. The Puranas, which are like brothers, follow in the footsteps of their mother. O enemy of the demon Mura, the conclusion is that You are the only shelter. Now I have understood this in truth.'

CC Madhya 22.7: "Krsna is the nondual Absolute Truth, the Supreme Personality of Godhead. Although He is one, He maintains different personal expansions and energies for His pastimes.

CC Madhya 22.8: "Krsna expands Himself in many forms. Some of them are personal expansions, and some are separate expansions. Thus He performs pastimes in both the spiritual and the material worlds. The spiritual worlds are the Vaikuntha planets, and the material universes are the brahmandas, gigantic globes governed by Lord Brahma.

CC Madhya 22.9: "Expansions of His personal self — like the quadruple manifestations of Sankarsana, Pradyumna, Aniruddha and Vasudeva — descend as incarnations from Vaikuntha to this material world. The separated expansions are the living entities. Although they are expansions of Krsna, they are counted among His different potencies.

CC Madhya 22.10: "The living entities [jivas] are divided into two categories. Some are eternally liberated, and others are eternally conditioned.

CC Madhya 22.11: "Those who are eternally liberated are always awake to Krsna consciousness, and they render transcendental loving service at the feet of Lord Krsna. They are to be considered eternal associates of Krsna, and they are eternally enjoying the transcendental bliss of serving Krsna.

CC Madhya 22.12: "Apart from the ever-liberated devotees, there are the conditioned souls, who always turn away from the service of the Lord. They are perpetually conditioned in this

material world and are subjected to the material tribulations brought about by different bodily forms in hellish conditions.

CC Madhya 22.13: "Due to his being opposed to Krsna consciousness, the conditioned soul is punished by the witch of the external energy, maya. He is thus ready to suffer the threefold miseries — miseries brought about by the body and mind, the inimical behavior of other living entities and natural disturbances caused by the demigods.

CC Madhya 22.14-15: "In this way the conditioned soul becomes the servant of lusty desires, and when these are not fulfilled, he becomes the servant of anger and continues to be kicked by the external energy, maya. Wandering and wandering throughout the universe, he may by chance get the association of a devotee physician, whose instructions and hymns make the witch of the external energy flee. The conditioned soul thus gets into touch with devotional service to Lord Krsna, and in this way he can approach nearer and nearer to the Lord.

CC Madhya 22.16: "'O my Lord, there is no limit to the unwanted orders of lusty desires. Although I have rendered these desires so much service, they have not shown any mercy to me. I have not been ashamed to serve them, nor have I even desired to give them up. O my Lord, O head of the Yadu dynasty, recently, however, my intelligence has been awakened, and now I am giving them up. Due to transcendental intelligence, I now refuse to obey the unwanted orders of these desires, and I now come to You to surrender myself at Your fearless lotus feet. Kindly engage me in Your personal service and save me.'

CC Madhya 22.17: "Devotional service to Krsna is the chief function of the living entity. There are different methods for the liberation of the conditioned soul — karma, jñana, yoga and bhakti — but all are dependent on bhakti.

CC Madhya 22.18: "Without devotional service, all other methods for spiritual self-realization are weak and insignificant. Unless one comes to the devotional service of Lord Krsna, jñana and yoga cannot give the desired results.

CC Madhya 22.19: "'When pure knowledge is beyond all material affinity but is not dedicated to the Supreme Personality of Godhead [Krsna], it does not appear very beautiful, although it is knowledge without a material tinge. What, then, is the use of fruitive activities — which are naturally painful from the beginning and transient by nature — if they are not utilized for the devotional service of the Lord? How can they be very attractive?'

CC Madhya 22.20: "'Those who perform severe austerities and penances, those who give away all their possessions out of charity, those who are very famous for their auspicious activity, those who are engaged in meditation and mental speculation, and even those who are very expert in reciting the Vedic mantras are not able to obtain any auspicious results, although they are engaged in auspicious activities, if they do not dedicate their activities to the service of the Supreme Personality of Godhead. I therefore repeatedly offer my respectful obeisances unto the Supreme Personality of Godhead, whose glories are always auspicious.'

CC Madhya 22.21: "Speculative knowledge alone, without devotional service, is not able to give liberation. On the other hand, even without knowledge one can obtain liberation if one engages in the Lord's devotional service.

CC Madhya 22.22: "'My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His endeavors are like beating a husk that is already devoid of rice. His labor becomes fruitless.'

CC Madhya 22.23: "'This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross

beyond it.'

CC Madhya 22.24: "The living entity is bound around the neck by the chain of maya because he has forgotten that he is eternally a servant of Krsna.

CC Madhya 22.25: "If the conditioned soul engages in the service of the Lord and simultaneously carries out the orders of his spiritual master and serves him, he can get out of the clutches of maya and become eligible for shelter at Krsna's lotus feet.

CC Madhya 22.26: "The followers of the varnasrama institution accept the regulative principles of the four social orders [brahmana, ksatriya, vaisya and sudra] and four spiritual orders [brahmacarya, grhastha, vanaprastha and sannyasa]. However, if one carries out the regulative principles of these orders but does not render transcendental service to Krsna, he falls into a hellish condition of material life.

CC Madhya 22.27: "'From the mouth of Brahma, the brahminical order has come into existence. Similarly, from his arms the ksatriyas have come, from his waist the vaisyas have come, and from his legs the sudras have come. These four orders and their spiritual counterparts [brahmacarya, grhastha, vanaprastha and sannyasa] combine to make human society complete.

CC Madhya 22.28: "'If one simply maintains an official position in the four varnas and asramas but does not worship the Supreme Lord Visnu, he falls down from his puffed-up position into a hellish condition.'

CC Madhya 22.29: "There are many philosophical speculators [jñānis] belonging to the Mayavada school who consider themselves liberated and call themselves Narayana. But their intelligence is not purified unless they engage in Krsna's devotional service.

CC Madhya 22.30: "'O lotus-eyed one, those who think they are liberated in this life but do not render devotional service to You must be of impure intelligence. Although they accept severe austerities and penances and rise to the spiritual position, to impersonal Brahman realization, they fall down again because they neglect to worship Your lotus feet.'

CC Madhya 22.31: "Krsna is compared to sunshine, and maya is compared to darkness. Wherever there is sunshine, there cannot be darkness. As soon as one takes to Krsna consciousness, the darkness of illusion (the influence of the external energy) will immediately vanish.

CC Madhya 22.32: "'The external illusory energy of Krsna, known as maya, is always ashamed to stand in front of Krsna, just as darkness is ashamed to remain before the sunshine. However, that maya bewilders unfortunate people who have no intelligence. Thus they simply boast that this material world is theirs and that they are its enjoyers.'

CC Madhya 22.33: "One is immediately freed from the clutches of maya if he seriously and sincerely says, 'My dear Lord Krsna, although I have forgotten You for so many long years in the material world, today I am surrendering unto You. I am Your sincere and serious servant. Please engage me in Your service.'

CC Madhya 22.34: "'It is My vow that if one only once seriously surrenders unto Me, saying "My dear Lord, from this day I am Yours," and prays to Me for courage, I shall immediately award courage to that person, and he will always remain safe from that time on.'

CC Madhya 22.35: "Due to bad association, the living entity desires material happiness, liberation or merging into the impersonal aspect of the Lord, or he engages in mystic yoga for material power. If such a person actually becomes intelligent, he takes to Krsna consciousness

by engaging himself in intense devotional service to Lord Sri Krsna.

CC Madhya 22.36: "'Whether one desires everything or nothing, or whether he desires to merge into the existence of the Lord, he is intelligent only if he worships Lord Krsna, the Supreme Personality of Godhead, by rendering transcendental loving service.'

CC Madhya 22.37: "If those who desire material enjoyment or merging into the existence of the Absolute Truth engage in the Lord's transcendental loving service, they will immediately attain shelter at Krsna's lotus feet, although they did not ask for it. Krsna is therefore very merciful.

CC Madhya 22.38: "Krsna says, 'If one engages in My transcendental loving service but at the same time wants the opulence of material enjoyment, he is very, very foolish. Indeed, he is just like a person who gives up ambrosia to drink poison.'

CC Madhya 22.39: "'Since I am very intelligent, why should I give this fool material prosperity? Instead I shall induce him to take the nectar of the shelter of My lotus feet and make him forget illusory material enjoyment.'

CC Madhya 22.40: "'Whenever Krsna is requested to fulfill one's desire, He undoubtedly does so, but He does not award anything which, after being enjoyed, will cause one to petition Him again and again to fulfill further desires. When one has other desires but engages in the Lord's service, Krsna forcibly gives one shelter at His lotus feet, where one will forget all other desires.'

CC Madhya 22.41: "When someone engages in Lord Krsna's devotional service for the satisfaction of the senses and instead acquires a taste for serving Krsna, he gives up his material desires and willingly offers himself as an eternal servant of Krsna.

CC Madhya 22.42: "[When he was being blessed by the Supreme Personality of Godhead, Dhruva Maharaja said:] 'O my Lord, because I was seeking an opulent material position, I was performing severe types of penance and austerity. Now I have gotten You, who are very difficult for the great demigods, saintly persons and kings to attain. I was searching after a piece of glass, but instead I have found a most valuable jewel. Therefore I am so satisfied that I do not wish to ask any benediction from You.'

CC Madhya 22.43: "The conditioned souls are wandering throughout the different planets of the universe, entering various species of life. By good fortune one of these souls may somehow or other be delivered from the ocean of nescience, just as one of the many big logs in a flowing river may by chance reach the bank.

CC Madhya 22.44: ""'Because I am so fallen, I shall never get a chance to see the Supreme Personality of Godhead.'" This was my false apprehension. Rather, by chance a person as fallen as I am may get to see the Supreme Personality of Godhead. Although one is being carried away by the waves of the river of time, one may eventually reach the shore.'

CC Madhya 22.45: "By good fortune one becomes eligible to cross the ocean of nescience, and when one's term of material existence decreases, one may get an opportunity to associate with pure devotees. By such association, one's attraction to Krsna is awakened.

CC Madhya 22.46: "'O my Lord! O infallible Supreme Person! When a person wandering throughout the universes becomes eligible for liberation from material existence, he gets an opportunity to associate with devotees. When he associates with devotees, his attraction for You is awakened. You are the Supreme Personality of Godhead, the highest goal of the topmost devotees and the Lord of the universe.'

CC Madhya 22.47: "Kṛṣṇa is situated in everyone's heart as the caitya-guru, the spiritual master within. When He is kind to some fortunate conditioned soul, He personally gives him lessons so he can progress in devotional service, instructing the person as the Supersoul within and the spiritual master without.

CC Madhya 22.48: "'O my Lord! Transcendental poets and experts in spiritual science could not fully express their indebtedness to You, even if they were endowed with the prolonged lifetime of Brahma, for You appear in two features — externally as the acarya and internally as the Supersoul — to deliver the embodied living being by directing him how to come to You.'

CC Madhya 22.49: "By associating with a devotee, one awakens his faith in devotional service to Kṛṣṇa. Because of devotional service, one's dormant love for Kṛṣṇa awakens, and thus one's material, conditioned existence comes to an end.

CC Madhya 22.50: "'Somehow or other, if one is attracted to talks about Me and has faith in the instructions I have set forth in the Bhagavad-gīta, and if one is neither falsely detached from material things nor very much attracted to material existence, his dormant love for Me will be awakened by devotional service.'

CC Madhya 22.51: "Unless one is favored by a pure devotee, one cannot attain the platform of devotional service. To say nothing of kṛṣṇa-bhakti, one cannot even be relieved from the bondage of material existence.

CC Madhya 22.52: "'O King Rahugana, without taking upon one's head the dust from the lotus feet of a pure devotee [a mahajana or mahatma], one cannot attain devotional service. Devotional service is not possible to attain simply by undergoing severe austerities and penances, by gorgeously worshiping the Deity, or by strictly following the rules and regulations of the sannyasa or grhastha order; nor is it attained by studying the Vedas, submerging oneself in water, or exposing oneself to fire or scorching sunlight.'

CC Madhya 22.53: "'Unless human society accepts the dust of the lotus feet of great mahatmas — devotees who have nothing to do with material possessions — mankind cannot turn its attention to the lotus feet of Kṛṣṇa. Those lotus feet vanquish all the unwanted, miserable conditions of material life.'

CC Madhya 22.54: "The verdict of all revealed scriptures is that by even a moment's association with a pure devotee, one can attain all success.

CC Madhya 22.55: "'The value of a moment's association with a devotee of the Lord cannot be compared even to the attainment of the heavenly planets or liberation from matter, and what to speak of worldly benedictions in the form of material prosperity, which is for those who are meant for death.'

CC Madhya 22.56: "Kṛṣṇa is so merciful that simply by aiming His instructions at Arjuna, He has given protection to the whole world.

CC Madhya 22.57-58: "'Because you are My very dear friend, I am speaking to you My supreme instruction, the most confidential knowledge of all. Hear this from Me, for it is for your benefit. Always think of Me and become My devotee, worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend.'

CC Madhya 22.59: "Although Kṛṣṇa previously explained the proficiency of executing Vedic rituals, performing fruitive activity as enjoined in the Vedas, practicing yoga and cultivating jñāna, these last instructions are most powerful and stand above all the others.

CC Madhya 22.60: "If the devotee has faith in the strength of this order, he worships Lord Krsna and gives up all other activities.

CC Madhya 22.61: "'As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by *sravan visnoh* [SB 7.5.23], one has to act according to the regulative principles of the Vedic injunctions.'

CC Madhya 22.62: "Sradha is confident, firm faith that by rendering transcendental loving service to Krsna one automatically performs all subsidiary activities. Such faith is favorable to the discharge of devotional service.

CC Madhya 22.63: "'By pouring water on the root of a tree, one automatically satisfies the trunk, branches and twigs. Similarly, by supplying food to the stomach, where it nourishes the life air, one satisfies all the senses. In the same way, by worshiping Krsna and rendering Him service, one automatically satisfies all the demigods.'

CC Madhya 22.64: "A faithful devotee is a truly eligible candidate for the loving service of the Lord. According to one's faith, one is classified as a topmost devotee, an intermediate devotee or an inferior devotee.

CC Madhya 22.65: "One who is expert in logic, argument and the revealed scriptures and who has firm faith in Krsna is classified as a topmost devotee. He can deliver the whole world.

CC Madhya 22.66: "'One who is expert in logic and in understanding the revealed scriptures, and who always has firm conviction and deep faith that is not blind, is to be considered a topmost devotee in devotional service.'

CC Madhya 22.67: "One who is not very expert in argument and logic based on the revealed scriptures but who has firm faith is considered a second-class devotee. He also must be considered most fortunate.

CC Madhya 22.68: "'He who does not know scriptural argument very well but who has firm faith is called an intermediate or second-class devotee.'

CC Madhya 22.69: "One whose faith is soft and pliable is called a neophyte, but by gradually following the process he will rise to the platform of a first-class devotee.

CC Madhya 22.70: "'One whose faith is not very strong, who is just beginning, should be considered a neophyte devotee.'

CC Madhya 22.71: "A devotee is considered superlative or superior according to his attachment and love. In the Eleventh Canto of Srimad-Bhagavatam, the following symptoms have been given.

CC Madhya 22.72: "'A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Sri Krsna. Consequently he always sees the form of the Supreme Personality of Godhead as the cause of all causes and understands that all things are situated in Him.

CC Madhya 22.73: "'An intermediate, second-class devotee shows love for the Supreme Personality of Godhead, is friendly to all devotees and is very merciful to neophytes and ignorant people. The intermediate devotee neglects those who are envious of devotional service.

CC Madhya 22.74: "'A prakṛta-bhakta, or materialistic devotee, does not purposefully study the sastra and try to understand the actual standard of pure devotional service. Consequently

he does not show proper respect to advanced devotees. He may, however, follow the regulative principles learned from his spiritual master or from his family who worships the Deity. He is to be considered on the material platform, although he is trying to advance in devotional service. Such a person is a bhakta-praya [neophyte devotee], or bhaktabhasa, for he is a little enlightened by Vaisnava philosophy.'

CC Madhya 22.75: "A Vaisnava is one who has developed all good transcendental qualities. All the good qualities of Krsna gradually develop in Krsna's devotee.

CC Madhya 22.76: "'In one who has unflinching devotional faith in Krsna, all the good qualities of Krsna and the demigods are consistently manifest. However, he who has no devotion to the Supreme Personality of Godhead has no good qualifications because he is engaged by mental concoction in material existence, which is the external feature of the Lord.'

CC Madhya 22.77: "All these transcendental qualities are the characteristics of pure Vaisnavas, and they cannot be fully explained, but I shall try to point out some of the important qualities.

CC Madhya 22.78-80: "Devotees are always merciful, humble, truthful, equal to all, faultless, magnanimous, mild and clean. They are without material possessions, and they perform welfare work for everyone. They are peaceful, surrendered to Krsna and desireless. They are indifferent to material acquisitions and are fixed in devotional service. They completely control the six bad qualities — lust, anger, greed and so forth. They eat only as much as required, and they are not inebriated. They are respectful, grave, compassionate and without false prestige. They are friendly, poetic, expert and silent.

CC Madhya 22.81: "'Devotees are always tolerant, forbearing and very merciful. They are the well-wishers of every living entity. They follow the scriptural injunctions, and because they have no enemies, they are very peaceful. These are the decorations of devotees.'

CC Madhya 22.82: "'It is the verdict of all sastras and great personalities that service to a pure devotee is the path of liberation. By contrast, association with materialistic people who are attached to material enjoyment and women is the path of darkness. Those who are actually devotees are broadminded, equal to everyone and very peaceful. They never become angry, and they are friendly to all living entities.'

CC Madhya 22.83: "The root cause of devotional service to Lord Krsna is association with advanced devotees. Even when one's dormant love for Krsna awakens, association with devotees is still most essential.

CC Madhya 22.84: "'O my Lord! O infallible Supreme Person! When a person wandering throughout the universes becomes eligible for liberation from material existence, he gets an opportunity to associate with devotees. When he associates with devotees, his attraction for You is awakened. You are the Supreme Personality of Godhead, the highest goal of the topmost devotees, and the Lord of the universe.'

CC Madhya 22.85: "'O devotees! O you who are free from all sins! Let me inquire from you about that which is supremely auspicious for all living entities. Association with a pure devotee for even half a moment in this material world is the greatest treasure for human society.'

CC Madhya 22.86: "'The spiritually powerful message of Godhead can be properly discussed only in a society of devotees, and it is greatly pleasing to hear in that association. If one hears from devotees, the way of transcendental experience quickly opens, and gradually one attains firm faith that in due course develops into attraction and devotion.'

CC Madhya 22.87: "A Vaisnava should always avoid the association of ordinary people.

Common people are very much materially attached, especially to women. Vaisnavas should also avoid the company of those who are not devotees of Lord Krsna.

CC Madhya 22.88-90: "By association with worldly people, one becomes devoid of truthfulness, cleanliness, mercy, gravity, spiritual intelligence, shyness, austerity, fame, forgiveness, control of the mind, control of the senses, fortune and all opportunities. One should not at any time associate with a coarse fool who is bereft of the knowledge of self-realization and who is no more than a toy animal in the hands of a woman. The illusion and bondage that accrue to a man from attachment to any other object are not as complete as that resulting from association with a woman or with men too much attached to women.'

CC Madhya 22.91: "'It is better to accept the miseries of being engaged within bars and surrounded by burning flames than to associate with those bereft of Krsna consciousness. Such association is a very great hardship.'

CC Madhya 22.92: "'One should not even see those who are bereft of devotional service in Krsna consciousness and who are therefore devoid of pious activities.'

CC Madhya 22.93: "Without hesitation, one should take exclusive shelter of Lord Krsna with full confidence, giving up bad association and even neglecting the regulative principles of the four varnas and four asramas. That is to say, one should abandon all material attachment.

CC Madhya 22.94: "'After giving up all kinds of religious and occupational duties, if you come to Me, the Supreme Personality of Godhead, and take shelter, I shall give you protection from all of life's sinful reactions. Do not worry. [Bg. 18.66]'

CC Madhya 22.95: "Lord Krsna is very kind to His devotees. He is always very grateful and magnanimous, and He possesses all abilities. A learned man does not give up Krsna to worship anyone else.

CC Madhya 22.96: "'My dear Lord, You are very affectionate to Your devotees. You are also a truthful and grateful friend. Where is that learned man who would give You up and surrender to someone else? You fulfill all the desires of Your devotees, so much so that sometimes You even give Yourself to them. Still, You neither increase nor decrease by such activity.'

CC Madhya 22.97: "Whenever an experienced person develops real knowledge of Krsna and His transcendental qualities, he naturally gives up all other engagements and renders service to the Lord. Uddhava gives evidence concerning this.

CC Madhya 22.98: "'Oh, how wonderful it is! Putana, the sister of Bakasura, wanted to kill Krsna by smearing deadly poison on her breasts and having Krsna take it. Nonetheless, Lord Krsna accepted her as His mother, and thus she attained the destination befitting Krsna's mother. Of whom should I take shelter but Krsna, who is most merciful?'

CC Madhya 22.99: "There are two kinds of devotees — those who are fully satiated and free from all material desires and those who are fully surrendered to the lotus feet of the Lord. Their qualities are one and the same, but those who are fully surrendered to Krsna's lotus feet are qualified with another transcendental quality — atma-samarpana, full surrender without reservation.

CC Madhya 22.100: "'The six divisions of surrender are the acceptance of those things favorable to devotional service, the rejection of unfavorable things, the conviction that Krsna will give protection, the acceptance of the Lord as one's guardian or master, full self-surrender, and humility.

CC Madhya 22.101: "'One whose body is fully surrendered takes shelter at the holy place

where Krsna had His pastimes, and he prays to the Lord, "My Lord, I am Yours." Understanding this with his mind, he enjoys spiritual bliss.'

CC Madhya 22.102: "When a devotee thus fully surrenders unto Krsna's lotus feet, Krsna accepts him as one of His confidential associates.

CC Madhya 22.103: "'The living entity who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me.'

CC Madhya 22.104: "My dear Sanatana, please now hear about the regulative principles for the execution of devotional service. By this process, one can attain the highest perfection of love of Godhead, which is the most desirable treasure.

CC Madhya 22.105: "'When transcendental devotional service, by which love for Krsna is attained, is executed by the senses, it is called sadhana-bhakti, or the regulative discharge of devotional service. Such devotion eternally exists within the heart of every living entity. The awakening of this eternal devotion is the potentiality of devotional service in practice.'

CC Madhya 22.106: "The spiritual activities of hearing, chanting, remembering and so forth are the natural characteristics of devotional service. The marginal characteristic is that it awakens pure love for Krsna.

CC Madhya 22.107: "Pure love for Krsna is eternally established in the hearts of the living entities. It is not something to be gained from another source. When the heart is purified by hearing and chanting, this love naturally awakens.

CC Madhya 22.108: "There are two processes of practical devotional service. One is regulative devotional service, and the other is spontaneous devotional service.

CC Madhya 22.109: "Those who have not attained the platform of spontaneous attachment in devotional service render devotional service under the guidance of a bona fide spiritual master according to the regulative principles mentioned in the revealed scriptures. According to the revealed scriptures, this kind of devotional service is called vaidhi bhakti.

CC Madhya 22.110: "'O descendant of Bharata! O Maharaja Pariksit! The Supreme Personality of Godhead, who is situated in everyone's heart as Paramatma, who is the supreme controller, and who always removes the miseries of the living entities, must always be heard about from reliable sources, and He must be glorified and remembered by one who wishes to become fearless.'

CC Madhya 22.111: "'From the mouth of Brahma, the brahminical order has come into existence. Similarly, from his arms the ksatriyas have come, from his waist the vaisyas have come, and from his legs the sudras have come. These four orders and their spiritual counterparts [brahmacarya, grhastha, vanaprastha and sannyasa] combine to make human society complete.

CC Madhya 22.112: "'If one simply maintains an official position in the four varnas and asramas but does not worship the Supreme Lord Visnu, he falls down from his puffed-up position into a hellish condition.'

CC Madhya 22.113: "'Krsna is the origin of Lord Visnu. He should always be remembered and never forgotten at any time. All the rules and prohibitions mentioned in the sastras should be the servants of these two principles.'

CC Madhya 22.114: "I shall say something about the various practices of devotional service, which is expanded in so many ways. I wish to speak briefly of the essential practices.

CC Madhya 22.115: "On the path of regulative devotional service, one must observe the following items: (1) One must accept a bona fide spiritual master. (2) One must accept initiation from him. (3) One must serve him. (4) One must receive instructions from the spiritual master and make inquiries in order to learn devotional service. (5) One must follow in the footsteps of the previous acaryas and follow the directions given by the spiritual master.

CC Madhya 22.116: "The next steps are as follows: (6) One should be prepared to give up everything for Krsna's satisfaction, and one should also accept everything for Krsna's satisfaction. (7) One must live in a place where Krsna is present — a city like Vrndavana or Mathura or a Krsna temple. (8) One should acquire a livelihood that is just sufficient to keep body and soul together. (9) One must fast on the Ekadasi day.

CC Madhya 22.117: "(10) One should worship dhatri trees, banyan trees, cows, brahmanas and devotees of Lord Visnu. (11) One should avoid offenses against devotional service and the holy name.

CC Madhya 22.118: "The twelfth item is to give up the company of nondevotees. (13) One should not accept an unlimited number of disciples. (14) One should not partially study many scriptures just to be able to give references and expand explanations.

CC Madhya 22.119: "(15) The devotee should treat loss and gain equally. (16) The devotee should not be overwhelmed by lamentation. (17) The devotee should not worship demigods, nor should he disrespect them. Similarly, the devotee should not study or criticize other scriptures.

CC Madhya 22.120: "(18) The devotee should not hear Lord Visnu or His devotees blasphemed. (19) The devotee should avoid reading or hearing newspapers or mundane books that contain stories of love affairs between men and women or subjects palatable to the senses. (20) Neither by mind nor words should the devotee cause anxiety to any living entity, regardless how insignificant he may be.

CC Madhya 22.121: "After one is established in devotional service, the positive actions are (1) hearing, (2) chanting, (3) remembering, (4) worshiping, (5) praying, (6) serving, (7) accepting servitorship, (8) becoming a friend and (9) surrendering fully.

CC Madhya 22.122: "One should also (10) dance before the Deity, (11) sing before the Deity, (12) open one's mind to the Deity, (13) offer obeisances to the Deity, (14) stand up before the Deity and the spiritual master just to show them respect, (15) follow the Deity or the spiritual master and (16) visit different places of pilgrimage or go see the Deity in the temple.

CC Madhya 22.123: "One should (17) circumambulate the temple, (18) recite various prayers, (19) chant softly, (20) chant congregationally, (21) smell the incense and flower garlands offered to the Deity, and (22) eat the remnants of food offered to the Deity.

CC Madhya 22.124: "One should (23) attend arati and festivals, (24) see the Deity, (25) present what is very dear to oneself to the Deity, (26) meditate on the Deity, and (27-30) serve those related to the Lord.

CC Madhya 22.125: "Tadiya means the tulasi leaves, the devotees of Krsna, the birthplace of Krsna (Mathura), and the Vedic literature Srimad-Bhagavatam. Krsna is very eager to see His devotee serve tulasi, Vaisnavas, Mathura and Bhagavatam.

CC Madhya 22.126: "(31) One should perform all endeavors for Krsna. (32) One should look forward to His mercy. (33) One should partake of various ceremonies with devotees —

ceremonies like Lord Krsna's birthday or Ramacandra's birthday.

CC Madhya 22.127: "(34) One should surrender to Krsna in all respects. (35) One should observe particular vows like kartika-vrata. These are some of the sixty-four important items of devotional service.

CC Madhya 22.128: "One should associate with devotees, chant the holy name of the Lord, hear Srimad-Bhagavatam, reside at Mathura and worship the Deity with faith and veneration.

CC Madhya 22.129: "These five limbs of devotional service are the best of all. Even a slight performance of these five awakens love for Krsna.

CC Madhya 22.130: "'With love and full faith one should worship the lotus feet of the Deity.

CC Madhya 22.131: "'One should taste the meaning of Srimad-Bhagavatam in the association of pure devotees, and one should associate with the devotees who are more advanced than oneself and who are endowed with a similar type of affection for the Lord.

CC Madhya 22.132: "'One should congregationally chant the holy name of the Lord and reside in Vrndavana.'

CC Madhya 22.133: "'The power of these five principles is very wonderful and difficult to understand. Even without faith in them, a person who is offenseless can awaken his dormant love of Krsna simply by being a little connected with them.'

CC Madhya 22.134: "When one is firmly fixed in devotional service, whether he executes one or many processes of devotional service, the waves of love of Godhead will awaken.

CC Madhya 22.135: "There are many devotees who execute only one of the nine processes of devotional service. Nonetheless, they get ultimate success. Devotees like Maharaja Ambarisa execute all nine items, and they also get ultimate success.

CC Madhya 22.136: "'Maharaja Pariksit attained the highest perfection, shelter at Lord Krsna's lotus feet, simply by hearing about Lord Visnu. Sukadeva Gosvami attained perfection simply by reciting Srimad-Bhagavatam. Prahlada Maharaja attained perfection by remembering the Lord. The goddess of fortune attained perfection by massaging the transcendental legs of Maha-Visnu. Maharaja Prthu attained perfection by worshiping the Deity, and Akrura attained perfection by offering prayers unto the Lord. Vajrangaji [Hanuman] attained perfection by rendering service to Lord Ramacandra, and Arjuna attained perfection simply by being Krsna's friend. Bali Maharaja attained perfection by dedicating everything to the lotus feet of Krsna.'

CC Madhya 22.137-139: "'Maharaja Ambarisa always engaged his mind at the lotus feet of Krsna, his words in describing the spiritual world and the Supreme Personality of Godhead, his hands in cleansing and washing the Lord's temple, his ears in hearing topics about the Supreme Lord, his eyes in seeing the Deity of Lord Krsna in the temple, his body in embracing Vaisnavas or touching their lotus feet, his nostrils in smelling the aroma of the tulasi leaves offered to Krsna's lotus feet, his tongue in tasting food offered to Krsna, his legs in going to places of pilgrimage like Vrndavana and Mathura or to the Lord's temple, his head in touching the lotus feet of the Lord and offering Him obeisances, and his desires in serving the Lord faithfully. In this way Maharaja Ambarisa engaged his senses in the transcendental loving service of the Lord. As a result, he awakened his dormant loving propensity for the Lord's service.'

CC Madhya 22.140: "If a person gives up all material desires and completely engages in the transcendental loving service of Krsna, as enjoined in the revealed scriptures, he is never indebted to the demigods, sages or forefathers.

CC Madhya 22.141: "One who has given up all material duties and taken full shelter at the lotus feet of Mukunda, who gives shelter to all, is not indebted to the demigods, great sages, ordinary living beings, relatives, friends, mankind or even his forefathers who have passed away.'

CC Madhya 22.142: "Although the pure devotee does not follow all the regulative principles of varnasrama, he worships the lotus feet of Krsna. Therefore he naturally has no tendency to commit sin.

CC Madhya 22.143: "If, however, a devotee accidentally becomes involved in a sinful activity, Krsna purifies him. He does not have to undergo the regulative form of atonement.

CC Madhya 22.144: "One who has given up everything and taken full shelter at the lotus feet of Hari, the Supreme Personality of Godhead, is very dear to Krsna. If he is involved in some sinful activity by accident, the Supreme Personality of Godhead, who is seated within everyone's heart, removes his sins without difficulty.'

CC Madhya 22.145: "The path of speculative knowledge and renunciation is not essential for devotional service. Indeed, good qualities such as nonviolence and control of the mind and senses automatically accompany a devotee of Lord Krsna.

CC Madhya 22.146: "For one who is fully engaged in My devotional service, whose mind is fixed on Me in bhakti-yoga, the path of speculative knowledge and dry renunciation is not very beneficial.'

CC Madhya 22.147: "O hunter, good qualities like nonviolence, which you have developed, are not very astonishing, for those who are engaged in the Lord's devotional service are never inclined to give pain to others because of envy.'

CC Madhya 22.148: "My dear Sanatana, I have now in detail described devotional service according to the regulative principles. Now hear from Me about spontaneous devotional service and its characteristics.

CC Madhya 22.149: "The original inhabitants of Vrndavana are attached to Krsna spontaneously in devotional service. Nothing can compare to such spontaneous devotional service, which is called ragatmika bhakti. When a devotee follows in the footsteps of the devotees of Vrndavana, his devotional service is called raganuga bhakti.

CC Madhya 22.150: "When one becomes attached to the Supreme Personality of Godhead, his natural inclination to love is fully absorbed in thoughts of the Lord. That is called transcendental attachment, and devotional service according to that attachment is called ragatmika, or spontaneous devotional service.'

CC Madhya 22.151: "The primary characteristic of spontaneous love is deep attachment for the Supreme Personality of Godhead. Absorption in thought of Him is a marginal characteristic.

CC Madhya 22.152: "Thus devotional service which consists of raga [deep attachment] is called ragatmika, spontaneous loving service. If a devotee covets such a position, he is considered to be most fortunate.

CC Madhya 22.153: "If one follows in the footsteps of the inhabitants of Vrndavana out of such transcendental covetousness, he does not care for the injunctions or reasonings of sastra. That is the way of spontaneous love.

CC Madhya 22.154: "Devotional service in spontaneous love is vividly expressed and

manifested by the inhabitants of Vṙndavana. Devotional service that accords with their devotional service is called raganuga bhakti, or devotional service following in the wake of spontaneous loving service.'

CC Madhya 22.155: "'When an advanced, realized devotee hears about the affairs of the devotees of Vṙndavana — in the mellows of santa, dasya, sakhya, vatsalya and madhurya — he becomes inclined in one of these ways, and his intelligence becomes attracted. Indeed, he begins to covet that particular type of devotion. When such covetousness is awakened, one's intelligence no longer depends on the instructions of sastra [revealed scripture] or on logic and argument.'

CC Madhya 22.156-157: "There are two processes by which one may execute this raganuga bhakti — external and internal. When self-realized, the advanced devotee externally remains like a neophyte and executes all the sastric injunctions, especially those concerning hearing and chanting. But within his mind, in his original, purified, self-realized position, he serves Kṛṣṇa in Vṙndavana in his particular way. He serves Kṛṣṇa twenty-four hours a day, all day and night.

CC Madhya 22.158: "'The advanced devotee who is inclined to spontaneous loving service should follow the activities of a particular associate of Kṛṣṇa's in Vṙndavana. He should execute service externally as a regulative devotee as well as internally from his self-realized position. Thus he should perform devotional service both externally and internally.'

CC Madhya 22.159: "Actually the inhabitants of Vṙndavana are very dear to Kṛṣṇa. If one wants to engage in spontaneous loving service, he must follow the inhabitants of Vṙndavana and constantly engage in devotional service within his mind.

CC Madhya 22.160: "'The devotee should always think of Kṛṣṇa within himself and should choose a very dear devotee who is a servitor of Kṛṣṇa in Vṙndavana. One should constantly engage in topics about that servitor and his loving relationship with Kṛṣṇa, and one should live in Vṙndavana. If one is physically unable to go to Vṙndavana, he should mentally live there.'

CC Madhya 22.161: "Kṛṣṇa has many types of devotees — some are servants, some are friends, some are parents, and some are conjugal lovers. Devotees who are situated in one of these attitudes of spontaneous love according to their choice are considered to be on the path of spontaneous loving service.

CC Madhya 22.162: "'My dear mother, Devahuti! O emblem of peace! My weapon, the disc of time, never vanquishes those for whom I am very dear — for whom I am the Supersoul, son, friend, spiritual master, well-wisher, worshipable Deity and desired goal. Since the devotees are always attached to Me, they are never vanquished by the agents of time.'

CC Madhya 22.163: "'Let me offer my respectful obeisances again and again to those who always eagerly meditate upon the Supreme Personality of Godhead as a husband, son, friend, brother, father or intimate friend.'

CC Madhya 22.164: "If one engages in spontaneous loving service to the Lord, his affection for the lotus feet of Kṛṣṇa gradually increases.

CC Madhya 22.165: "In the seed of affection, there is attachment which goes by two names, rati and bhava. The Supreme Personality of Godhead comes under the control of such attachment.

CC Madhya 22.166: "That by which one can attain loving service to the Lord I have described in detail as the execution of devotional service, called abhidheya.

CC Madhya 22.167: "My dear Sanātana, I have briefly described the process of devotional

service in practice, which is the means for obtaining love of Kṛṣṇa. It cannot be described broadly."

CC Madhya 22.168: Whoever hears this description of the process of practical devotional service very soon attains shelter at the lotus feet of Kṛṣṇa in love and affection.

CC Madhya 22.169: Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Sri Caitanya-caritamṛta, following in their footsteps.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Madhya 23 Summary

CC Madhya 23.1: The most munificent Supreme Personality of Godhead, known as Gaurakrsna, distributed to everyone — even the lowest of men — His own confidential treasury in the form of the nectar of love of Himself and the holy name. This was never given to the people at any time before. I therefore offer my respectful obeisances unto Him.

CC Madhya 23.2: All glories to Sri Caitanya Mahaprabhu! All glories to Lord Nityananda! All glories to Advaita Acarya! And all glories to all the devotees of Lord Caitanya Mahaprabhu!

CC Madhya 23.3: Sri Caitanya Mahaprabhu continued, "Now hear, O Sanatana, about the result of devotional service, which is love of Godhead, life's ultimate goal. One who hears this description will be enlightened in the transcendental mellows of devotional service.

CC Madhya 23.4: "When affection for Krsna becomes deeper, one attains love of Godhead in devotional service. Such a position is called sthayi-bhava, permanent enjoyment of the mellows of devotional service to Krsna.

CC Madhya 23.5: "'When devotional service is executed on the transcendental platform of pure goodness, it is like a sun-ray of love for Krsna. At such a time, devotional service causes the heart to be softened by various tastes, and one is then situated in bhava [emotion].'

CC Madhya 23.6: "Bhava [emotion] has two different symptoms — constitutional and marginal. Now, My dear Sanatana, listen to the symptoms of love.

CC Madhya 23.7: "'When that bhava softens the heart completely, becomes endowed with a great feeling of possessiveness in relation to the Lord and becomes very much condensed and intensified, it is called prema [love of Godhead] by learned scholars.

CC Madhya 23.8: "'When one develops an unflinching sense of ownership or possessiveness in relation to Lord Visnu, or, in other words, when one thinks Visnu and no one else to be the only object of love, such an awakening is called bhakti [devotion] by exalted persons like Bhisma, Prahlada, Uddhava and Narada.'

CC Madhya 23.9: "If, by good fortune, a living entity develops faith in Krsna, he begins to associate with devotees.

CC Madhya 23.10: "When one is encouraged in devotional service by the association of devotees, one becomes free from all unwanted contamination by following the regulative principles and chanting and hearing.

CC Madhya 23.11: "When one is freed from all unwanted contamination, he advances with firm faith. When firm faith in devotional service awakens, a taste for hearing and chanting also awakens.

CC Madhya 23.12: "After taste is awakened, a deep attachment arises, and from that attachment the seed of love for Krsna grows in the heart.

CC Madhya 23.13: "When that ecstatic emotional stage intensifies, it is called love of

Godhead. Such love is life's ultimate goal and the reservoir of all pleasure.

CC Madhya 23.14-15: "In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and attachment. This is the way of sadhana-bhakti, the execution of devotional service according to the regulative principles. Gradually emotions intensify, and finally there is an awakening of love. This is the gradual development of love of Godhead for the devotee interested in Krsna consciousness.'

CC Madhya 23.16: "The spiritually powerful message of Godhead can be properly discussed only in a society of devotees, and it is greatly pleasing to hear in that association. If one hears from devotees, the way of transcendental experience quickly opens, and gradually one attains firm faith that in due course develops into attraction and devotion.'

CC Madhya 23.17: "If one actually has the seed of transcendental emotion in his heart, the symptoms will be visible in his activities. That is the verdict of all revealed scriptures.'

CC Madhya 23.18-19: "When the seed of ecstatic emotion for Krsna fructifies, the following nine symptoms manifest in one's behavior: forgiveness, concern that time should not be wasted, detachment, absence of false prestige, hope, eagerness, a taste for chanting the holy name of the Lord, attachment to descriptions of the transcendental qualities of the Lord, and affection for those places where the Lord resides — that is, a temple or a holy place like Vrndavana. These are all called anubhava, subordinate signs of ecstatic emotion. They are visible in a person in whose heart the seed of love of God has begun to fructify.'

CC Madhya 23.20: "If love for Krsna in a seedling state has fructified in one's heart, one is not agitated by material things.'

CC Madhya 23.21: "O brahmanas, just accept me as a completely surrendered soul, and let mother Ganges, the representative of the Lord, also accept me in that way, for I have already taken the lotus feet of the Lord into my heart. Let the snakebird — or whatever magical thing the brahmana created — bite me at once. I only desire that you all continue singing the deeds of Lord Visnu.'

CC Madhya 23.22: "Not a moment should be lost. Every moment should be utilized for Krsna or connected with Him.'

CC Madhya 23.23: "With their words, they offer prayers to the Lord. With their minds, they always remember the Lord. With their bodies, they offer obeisances to the Lord. Despite all these activities, they are still not satisfied. This is the nature of pure devotees. Shedding tears from their eyes, they dedicate their whole lives to the Lord's service.'

CC Madhya 23.24: "In the material field, people are interested in material enjoyment, mystic power and sense gratification. But these things do not appeal to the devotee at all.'

CC Madhya 23.25: "King Bharata was very eager to attain the association of the Supreme Personality of Godhead, Krsna, who is called Uttamahsloka because poems and prayers are offered to Him for His favor. In his youth, King Bharata gave up his attractive wife and children, as well as his beloved friends and opulent kingdom, just as one gives up stool after passing it.'

CC Madhya 23.26: "Although a pure devotee's standard is above all, he still considers himself to be in the lowest stage of life.'

CC Madhya 23.27: "Bharata Maharaja always carried affection for Krsna within his heart. Although Bharata Maharaja was the crown jewel of kings, he was still wandering about and

begging alms in the city of his enemies. He was even offering respects to candalas, low-class men who eat dogs.'

CC Madhya 23.28: "A fully surrendered devotee always hopes that Lord Krsna will be kind to him. This hope is very firm in him.

CC Madhya 23.29: "'O my Lord, I do not have any love for You, nor am I qualified for discharging devotional service by chanting and hearing. Nor do I possess the mystic power of a Vaisnava, knowledge or pious activities. Nor do I belong to a very high-caste family. On the whole, I do not possess anything. Still, O beloved of the gopis, because You bestow Your mercy on the most fallen, I have an unbreakable hope that is constantly in my heart. That hope is always giving me pain.'

CC Madhya 23.30: "This eagerness is chiefly characterized by an ardent desire to associate with the Lord.

CC Madhya 23.31: "'O Krsna, O flute-player, the sweetness of Your early age is wonderful within these three worlds. You know My unsteadiness, and I know Yours. No one else knows about this. I want to see Your beautiful, attractive face somewhere in a solitary place, but how can this be accomplished?'

CC Madhya 23.32: "Due to having great relish for the holy name, one is inclined to chant the Hare Krsna maha-mantra constantly.

CC Madhya 23.33: "'O Govinda, this youthful girl named Radhika is today constantly pouring forth tears like nectar falling from flowers as She sings Your holy names in a sweet voice.'

CC Madhya 23.34: "At this stage of bhava, a devotee has awakened the tendency to chant and describe the transcendental qualities of the Lord. He has attachment for this process.

CC Madhya 23.35: "'O my Lord, the transcendental body of Krsna is very sweet, and His face is even sweeter than His body. But His soft smile, which has the fragrance of honey, is sweeter still.'

CC Madhya 23.36: "A devotee absorbed in ecstatic emotion for Krsna always resides in a place where Krsna's pastimes were performed.

CC Madhya 23.37: "'O Lord Pundarikaksa, while chanting Your holy name with tears in my eyes, when shall I dance in ecstasy on the bank of the Yamuna?'

CC Madhya 23.38: "These are the symptoms of a person who has developed attraction [bhava] for Krsna. Now let Me describe the symptoms of a person who is actually elevated to love of Krsna. O Sanatana, please hear this from Me.

CC Madhya 23.39: "Even the most learned man cannot understand the words, activities and symptoms of a person situated in love of Godhead.

CC Madhya 23.40: "'Even a most learned scholar cannot understand the activities and symptoms of an exalted personality in whose heart love of Godhead has awakened.'

CC Madhya 23.41: "'When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders.'

CC Madhya 23.42: "Love of Godhead increases and is manifested as affection, counterlove, love, attachment, subattachment, ecstasy and sublime ecstasy.

CC Madhya 23.43: "This development is compared to sugarcane seeds, sugarcane plants, sugarcane juice, molasses, crude sugar, refined sugar, sugar candy and rock candy.

CC Madhya 23.44: "One should understand that just as the taste of sugar increases as it is gradually purified, so when love of Godhead increases from rati, which is compared to the beginning seed, its taste increases.

CC Madhya 23.45: "According to the candidate possessing these transcendental qualities [sneha, mana and so on], there are five transcendental mellows — neutrality, servitorship, friendship, parental love and conjugal love.

CC Madhya 23.46: "These five transcendental mellows exist permanently. The devotee may be attracted to one of these mellows, and thus he becomes happy. Kṛṣṇa also becomes inclined toward such a devotee and comes under his control.

CC Madhya 23.47: "When the permanent ecstasies [neutrality, servitorship and so on] are mixed with other ingredients, devotional service in love of Godhead is transformed and becomes composed of transcendental mellows.

CC Madhya 23.48: "Permanent ecstasy becomes a more and more tasteful transcendental mellow through the mixture of special ecstasy, subordinate ecstasy, natural ecstasy and transitory ecstasy.

CC Madhya 23.49: "Yogurt mixed with sugar candy, black pepper and camphor is very palatable and tasty. Similarly, when permanent ecstasy mixes with other ecstatic symptoms, it becomes unprecedentedly tasty.

CC Madhya 23.50: "There are two kinds of particular ecstasies [vibhava]. One is called the support, and the other is called the awakening. The vibration of Kṛṣṇa's flute is an example of the awakening, and Lord Kṛṣṇa Himself is an example of the support.

CC Madhya 23.51: "The subordinate ecstasies are smiling, dancing and singing, as well as different manifestations in the body. The natural ecstasies, such as being stunned, are considered among the subordinate ecstasies [anubhava].

CC Madhya 23.52: "There are other ingredients, beginning with complete despondency and jubilation. Altogether there are thirty-three varieties, and when these combine, the mellow becomes very wonderful.

CC Madhya 23.53: "There are five transcendental mellows — neutrality, servitorship, friendship, parental affection and conjugal love, which is also known as the mellow of sweetness. Conjugal love excels all the others.

CC Madhya 23.54: "The position of neutrality increases up to the point where one can appreciate love of Godhead. The mellow of servitorship gradually increases to the point of spontaneous love of Godhead.

CC Madhya 23.55: "After the mellow of servitorship, there are the mellows of friendship and parental love, which increase to subordinate spontaneous love. The greatness of the love found in friends like Subala extends to the standard of ecstatic love of Godhead.

CC Madhya 23.56: "There are two divisions of each of the five mellows — yoga [connection]

and viyoga [separation]. Among the mellows of friendship and parental affection, there are many divisions of connection and separation.

CC Madhya 23.57: "Only in the conjugal mellow are there two ecstatic symptoms called rudha [advanced] and adhirudha [highly advanced]. The advanced ecstasies are found among the queens of Dvaraka, and the highly advanced ecstasies are found among the gopis.

CC Madhya 23.58: "Highly advanced ecstasy is divided into two categories — madana and mohana. Meeting together is called madana, and separation is called mohana.

CC Madhya 23.59: "On the madana platform there are kissing and many other symptoms, which are unlimited. In the mohana stage, there are two divisions — udghurna [unsteadiness] and citra-jalpa [varieties of mad emotional talks].

CC Madhya 23.60: "Mad emotional talks include ten divisions, called prajalpa and other names. An example of this is the ten verses spoken by Srimati Radharani called 'The Song to the Bumblebee.'

CC Madhya 23.61: "Udghurna [unsteadiness] and vivasa-cesta [boastful activities] are aspects of transcendental madness. In separation from Krsna, one experiences the manifestation of Krsna, and one thinks oneself to be Krsna.

CC Madhya 23.62: "In conjugal love [srngara] there are two departments — meeting and separation. On the platform of meeting, there are unlimited varieties that are beyond description.

CC Madhya 23.63: "Vipralambha has four divisions — purva-raga, mana, pravasa and prema-vaicittya.

CC Madhya 23.64: "Of the four kinds of separation, three [purva-raga, pravasa and mana] are celebrated in Srimati Radharani and the gopis. In Dvaraka, among the queens, feelings of prema-vaicittya are very prominent.

CC Madhya 23.65: "'My dear friend kurari, it is now night, and Lord Sri Krsna is sleeping. You yourself are not asleep or resting but are lamenting. Should I presume that you, like us, are affected by the smiling, liberal, playful glances of lotus-eyed Krsna? If so, your heart is deeply pierced. Is that why you are showing these signs of sleepless lamentation?'

CC Madhya 23.66: "Lord Krsna, the Supreme Personality of Godhead, who appeared as the son of Nanda Maharaja, is the supreme hero in all dealings. Similarly, Srimati Radharani is the topmost heroine in all dealings.

CC Madhya 23.67: "'Krsna is the Supreme Personality of Godhead Himself, and He is the crown jewel of all heroes. In Krsna, all transcendental good qualities are permanently situated.'

CC Madhya 23.68: "'The transcendental goddess Srimati Radharani is the direct counterpart of Lord Sri Krsna. She is the central figure for all the goddesses of fortune. She possesses all the attraction to attract the all-attractive Personality of Godhead. She is the primeval internal potency of the Lord.'

CC Madhya 23.69: "The transcendental qualities of Lord Krsna are unlimited. Out of these, sixty-four are considered prominent. The ears of the devotees are satisfied simply by hearing all these qualities one after the other.

CC Madhya 23.70: "'Krsna, the supreme hero, has the most beautiful transcendental body.

This body possesses all good features. It is radiant and very pleasing to the eyes. His body is powerful, strong and youthful.

CC Madhya 23.71: "Kṛṣṇa is the linguist of all wonderful languages. He is a truthful and very pleasing speaker. He is expert in speaking, and He is a very wise, learned scholar and a genius.

CC Madhya 23.72: "Kṛṣṇa is very expert in artistic enjoyment. He is highly cunning, expert, grateful and firmly determined in His vows. He knows how to deal according to time, person and country, and He sees through the scriptures and authoritative books. He is very clean and self-controlled.

CC Madhya 23.73: "Lord Kṛṣṇa is steady, His senses are controlled, and He is forgiving, grave and calm. He is also equal to all. Moreover, He is magnanimous, religious, chivalrous and kind. He is always respectful to respectable people.

CC Madhya 23.74: "Kṛṣṇa is very simple and liberal, He is humble and bashful, and He is the protector of the surrendered souls. He is very happy, and He is always the well-wisher of His devotees. He is all-auspicious, and He is submissive to love.

CC Madhya 23.75: "Kṛṣṇa is very influential and famous, and He is the object of attachment for everyone. He is the shelter of the good and the virtuous. He is attractive to the minds of women, and He is worshiped by everyone. He is very, very rich.

CC Madhya 23.76: "Kṛṣṇa is the Supreme, and He is always glorified as the Supreme Lord and controller. Thus all the previously mentioned transcendental qualities are in Him. The fifty qualities of the Supreme Personality of Godhead mentioned above are as deep as an ocean. In other words, they are difficult to fully comprehend.

CC Madhya 23.77: "These qualities are sometimes very minutely exhibited in living beings, but they are fully manifested in the Supreme Personality of Godhead."

CC Madhya 23.78: "Apart from these fifty qualities, there are five other qualities found in the Supreme Personality of Godhead that are partially present in demigods like Siva.

CC Madhya 23.79-81: "These qualities are (1) the Lord is always situated in His original position, (2) He is omniscient, (3) He is always fresh and youthful, (4) He is the concentrated form of eternity, knowledge and bliss, and (5) He is the possessor of all mystic perfection. There are another five qualities, which exist in the Vaikuntha planets in Narayana, the Lord of Lakṣmi. These qualities are also present in Kṛṣṇa, but they are not present in demigods like Lord Siva or in other living entities. These are (1) the Lord possesses inconceivable supreme power, (2) He generates innumerable universes from His body, (3) He is the original source of all incarnations, (4) He bestows salvation upon enemies He kills, and (5) He has the ability to attract exalted persons who are satisfied in themselves. Although these qualities are present in Narayana, the dominating Deity of the Vaikuntha planets, they are even more wonderfully present in Kṛṣṇa.

CC Madhya 23.82-83: "Apart from these sixty transcendental qualities, Kṛṣṇa has an additional four transcendental qualities, which are not manifested even in the personality of Narayana. These are: (1) Kṛṣṇa is like an ocean filled with waves of pastimes that evoke wonder within everyone in the three worlds. (2) In His activities of conjugal love, He is always surrounded by His dear devotees who possess unequalled love for Him. (3) He attracts the minds of all three worlds with the melodious vibration of His flute. (4) His personal beauty and opulence are beyond compare. No one is equal to Him, and no one is greater than Him. Thus the Personality of Godhead astonishes all living entities, both moving and nonmoving, within the three worlds. He is so beautiful that He is called Kṛṣṇa.

CC Madhya 23.84-85: "Above Narayana, Kṛṣṇa has four specific transcendental qualities —

His wonderful pastimes, an abundance of wonderful associates who are very dear to Him [like the gopis], His wonderful beauty and the wonderful vibration of His flute. Lord Krsna is more exalted than ordinary living beings and demigods like Lord Siva. He is even more exalted than His personal expansion Narayana. In all, the Supreme Personality of Godhead has sixty-four transcendental qualities in full.'

CC Madhya 23.86: "Similarly, Srimati Radharani has unlimited transcendental qualities, of which twenty-five are principal. Sri Krsna is controlled by these transcendental qualities of Srimati Radharani.

CC Madhya 23.87-91: "'Srimati Radharani's twenty-five chief transcendental qualities are: (1) She is very sweet. (2) She is always freshly youthful. (3) Her eyes are restless. (4) She smiles brightly. (5) She has beautiful, auspicious lines. (6) She makes Krsna happy with Her bodily aroma. (7) She is very expert in singing. (8) Her speech is charming. (9) She is very expert in joking and speaking pleasantly. (10) She is very humble and meek. (11) She is always full of mercy. (12) She is cunning. (13) She is expert in executing Her duties. (14) She is shy. (15) She is always respectful. (16) She is always calm. (17) She is always grave. (18) She is expert in enjoying life. (19) She is situated at the topmost level of ecstatic love. (20) She is the reservoir of loving affairs in Gokula. (21) She is the most famous of submissive devotees. (22) She is very affectionate to elderly people. (23) She is very submissive to the love of Her friends. (24) She is the chief gopi. (25) She always keeps Krsna under Her control. In short, She possesses unlimited transcendental qualities, just as Lord Krsna does.'

CC Madhya 23.92: "The basis of all transcendental mellows is the hero and the heroine, and Srimati Radharani and Lord Krsna, the son of Maharaja Nanda, are the best.

CC Madhya 23.93: "Just as Lord Krsna and Srimati Radharani are the object and shelter of the mellow of conjugal love, so, in the mellow of servitorship, Krsna, the son of Maharaja Nanda, is the object, and servants like Citraka, Raktaka and Patraka are the shelter. Similarly, in the transcendental mellow of friendship, Lord Krsna is the object, and friends like Sridama, Sudama and Subala are the shelter. In the transcendental mellow of parental affection, Krsna is the object, and mother Yasoda and Maharaja Nanda are the shelter.

CC Madhya 23.94: "Now hear how the mellows appear and how they are realized by the devotees on different transcendental platforms.

CC Madhya 23.95-98: "'For those who are completely washed of all material contamination by pure devotional service, who are always satisfied and brightly enlightened in the heart, who are always attached to understanding the transcendental meaning of Srimad-Bhagavatam, who are always eager to associate with advanced devotees, whose happiness in the service of the lotus feet of Govinda is their very life, who always discharge the confidential activities of love — for such advanced devotees, who are by nature situated in bliss, the seed of love [rati] is expanded in the heart by previous and current reformatory processes. Thus the mixture of ecstatic ingredients becomes tasty and, being within the perception of the devotee, reaches the highest platform of wonder and deep bliss.'

CC Madhya 23.99: "The exchange between Krsna and different devotees situated in different transcendental mellows is not to be experienced by nondevotees. Advanced devotees can understand and appreciate the different varieties of devotional service reciprocated with the Supreme Personality of Godhead.

CC Madhya 23.100: "'Nondevotees cannot understand the exchange of transcendental mellows between the devotees and the Lord. In all respects, this is very difficult to understand, but one who has dedicated everything to the lotus feet of Krsna can taste the transcendental mellows.'

CC Madhya 23.101: "This brief description is an elaboration of the ultimate goal of life.

Indeed, this is the fifth and ultimate goal, which is beyond the platform of liberation. It is called krsna-prema-dhana, the treasure of love for Krsna.

CC Madhya 23.102: "Previously I empowered your brother Rupa Gosvami to understand these mellows. I did this while instructing him at the Dasasvamedha-ghata in Prayaga.

CC Madhya 23.103: "O Sanatana, you should broadcast the revealed scriptures on devotional service and excavate the lost places of pilgrimage in the district of Mathura.

CC Madhya 23.104: "Establish devotional service to Lord Krsna and Radharani in Vrndavana. You should also compile bhakti scriptures and preach the bhakti cult from Vrndavana."

CC Madhya 23.105: Sri Caitanya Mahaprabhu then told Sanatana Gosvami about proper renunciation according to a particular situation, and the Lord forbade dry renunciation and speculative knowledge in all respects.

CC Madhya 23.107: "'One who is not envious but is a kind friend to all living entities, who does not think himself a proprietor and is free from false ego, who is equal in both happiness and distress, who is always satisfied, forgiving and self-controlled, and who is engaged in devotional service with determination, his mind and intelligence dedicated to Me — such a devotee of Mine is very dear to Me.

CC Madhya 23.108: "'He by whom no one is put into difficulty or anxiety and who is not disturbed by anyone, who is liberated from jubilation, anger, fear and anxiety, is very dear to Me.

CC Madhya 23.109: "'A devotee who is not dependent on others but is dependent solely on Me, who is clean inwardly and outwardly, who is expert, indifferent to material things, without cares and free from all pains, and who rejects all pious and impious activities is very dear to Me.

CC Madhya 23.110: "One who is free of all material jubilation, hatred, lamentation and desire, who renounces both materially auspicious and materially inauspicious things, and who is devoted to Me is very dear to Me.

CC Madhya 23.111-112: "'One who is equal to friends and enemies, who is equipoised in honor and dishonor, heat and cold, happiness and distress, fame and infamy, who is always free from attachment to material things and always grave and satisfied in all circumstances, who doesn't care for any residence, and who is always fixed in devotional service — such a person is very dear to Me.

CC Madhya 23.113: "'Devotees who follow these imperishable religious principles of Krsna consciousness with great faith and devotion, fully accepting Me as the supreme goal, are very, very dear to Me.'

CC Madhya 23.114: "'Are there no torn clothes lying on the common road? Do the trees, which exist for maintaining others, no longer give alms in charity? Do the rivers, being dried up, no longer supply water to the thirsty? Are the caves of the mountains now closed, or, above all, does the unconquerable Supreme Personality of Godhead not protect the fully surrendered souls? Why then should learned persons like devotees go to flatter those who are intoxicated by hard-earned wealth?'"

CC Madhya 23.115: Thereafter Sanatana Gosvami inquired from Sri Caitanya Mahaprabhu about all the conclusive statements concerning devotional service, and the Lord very vividly explained all the confidential meanings of Srimad-Bhagavatam.

CC Madhya 23.116: In the revealed scripture Hari-, there is a description of Goloka Vrndavana, the planet where Lord Sri Krsna eternally resides. This information was given by King Indra when he surrendered to Krsna and offered prayers after Krsna had raised Govardhana Hill.

CC Madhya 23.117-118: Illusory stories opposed to the conclusions of Krsna consciousness concern the destruction of the Yadu dynasty, Krsna's disappearance, the story that Krsna and Balarama arise from a black hair and a white hair of Ksirodakasayi Visnu, and the story about the kidnapping of the queens. Sri Caitanya Mahaprabhu explained to Sanatana Gosvami the proper conclusions of these stories.

CC Madhya 23.119: Sanatana Gosvami then humbly accepted his position as lower than a piece of straw, and symbolically holding some straw in his mouth, he fell down, clasped the lotus feet of Sri Caitanya Mahaprabhu and submitted the following petition.

CC Madhya 23.120: Sanatana Gosvami said, "My dear Lord, I am a very lowborn person. Indeed, I am a servant to lowborn people; therefore I am very, very downtrodden. Nonetheless, You have taught me conclusions unknown even to Lord Brahma.

CC Madhya 23.121: "The conclusions that You have told me are the ocean of the ambrosia of truth. My mind is unable to approach even a drop of that ocean.

CC Madhya 23.122: "If You want to make a lame man like me dance, kindly bestow Your transcendental blessings by placing Your lotus feet on my head.

CC Madhya 23.123: "Now, will You please tell me, 'Let whatever I have instructed all be fully manifested unto you.' By blessing me in this way, You will give me strength to describe all this."

CC Madhya 23.124: Sri Caitanya Mahaprabhu then placed His hand on Sanatana Gosvami's head and blessed him, saying, "Let all these instructions be manifested to you."

CC Madhya 23.125: Thus I have briefly described a discussion of the ultimate goal of life, love of Godhead. The mercy of Sri Caitanya Mahaprabhu cannot be described expansively.

CC Madhya 23.126: Whoever hears these instructions given to Sanatana Gosvami by the Lord comes very soon to realize love of God, Krsna.

CC Madhya 23.127: Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Madhya 24 Summary

CC Madhya 24.1: All glories to Sri Caitanya Mahaprabhu, who acted as the eastern horizon where the sun of the atmarama verse rose. He manifested its rays in the form of different meanings and thus eradicated the darkness of the material world. May He protect the universe.

CC Madhya 24.2: All glories to Lord Caitanya! All glories to Lord Nityananda! All glories to Advaitacandra! And all glories to all the devotees of Lord Caitanya!

CC Madhya 24.3: Thereafter, Sanatana Gosvami clasped the lotus feet of Sri Caitanya Mahaprabhu and humbly submitted the following petition.

CC Madhya 24.4: Sanatana Gosvami said, "My Lord, I have heard that previously, at the home of Sarvabhauma Bhattacharya, You explained the atmarama verse in eighteen different ways.

CC Madhya 24.5: "Those who are self-satisfied and unattracted by external material desires are also attracted to the loving service of Sri Krsna, whose qualities are transcendental and whose activities are wonderful. Hari, the Personality of Godhead, is called Krsna because He has such transcendently attractive features.'

CC Madhya 24.6: "I have heard this wonderful story and am therefore very inquisitive to hear Your explanation again. If You would kindly repeat it, I would be very pleased to hear."

CC Madhya 24.7: Sri Caitanya Mahaprabhu replied, "I am one madman, and Sarvabhauma Bhattacharya is another. Therefore he took My words to be the truth.

CC Madhya 24.8: "I do not recall what I spoke in that connection, but if something comes to My mind due to association with you, I shall explain it.

CC Madhya 24.9: "Generally by Myself I cannot give an explanation, but by the strength of your association something may manifest itself.

CC Madhya 24.10: "There are eleven clear words in this verse, but when they are studied separately, various meanings glitter from each word.

CC Madhya 24.11: "The seven different meanings of the word 'atma' are the Absolute Truth, the body, the mind, endeavor, firmness, intelligence and nature.

CC Madhya 24.12: "The following are synonyms of the word "atma": the body, mind, Absolute Truth, natural characteristics, firmness, intelligence and endeavor.'

CC Madhya 24.13: "The word 'atmarama' refers to one who enjoys these seven items [the Absolute Truth, body, mind and so on]. Later, I shall enumerate the atmaramas.

CC Madhya 24.14: "My dear Sanatana, first hear the meanings of the other words, beginning with the word 'muni.' I shall first explain their separate meanings, then combine them.

CC Madhya 24.15: "The word 'muni' refers to one who is thoughtful, one who is grave or

silent, an ascetic, one who keeps great vows, one in the renounced order and a saint. These are the different meanings of the word 'muni.'

CC Madhya 24.16: "The word 'nirgrantha' refers to one who is liberated from the material knots of ignorance. It also refers to one who is devoid of all regulative principles enjoined in the Vedic literature. It also refers to one who does not have knowledge.

CC Madhya 24.17: "'Nirgrantha' also refers to one who is illiterate, lowborn, misbehaved, unregulated and devoid of respect for the Vedic literature. The word also refers to one who is a capitalist and to one who has no riches.

CC Madhya 24.18: "'The prefix 'nih' may be used for a sense of ascertainment, gradation, construction or forbidding. The word 'grantha' means 'riches,' 'thesis' and 'composition.'"

CC Madhya 24.19: "The word 'urukrama' refers to one whose krama [step] is great. The word 'krama' means 'throwing the foot forward,' that is, 'stepping.'

CC Madhya 24.20: "'Krama' also means 'power,' 'trembling,' 'a systematic method,' 'argument' and 'a forcible attack by stepping forward.' Thus Vamana caused the three worlds to tremble.

CC Madhya 24.21: "'Even if a learned man is able to count all the minute atoms in this material world, he still cannot count the potencies of Lord Visnu. In the form of the Vamana incarnation, Lord Visnu, without hindrance, captured all the planets, extending from the root of the material world up to Satyaloka. Indeed, He caused every planetary system to tremble by the force of His steps.'

CC Madhya 24.22: "Through His all-pervasive feature, the Supreme Personality of Godhead has expanded the entire creation. He is holding and maintaining this creation by His extraordinary potency. By His conjugal potency, He maintains the planetary system known as Goloka Vrndavana. Through His six opulences, He maintains many Vaikuntha planets.

CC Madhya 24.23: "The word 'urukrama' indicates the Supreme Personality of Godhead, who, by His external potency, has perfectly created innumerable universes.

CC Madhya 24.24: "'These are the different meanings of the word 'krama.' It is used in the sense of potency, systematic arrangement, step, moving or trembling.'

CC Madhya 24.25: "The word 'kurvanti' means 'they do something for others,' since it is a form of the verb 'to do' indicating things done for others. It is used in connection with devotional service, which must be executed for the satisfaction of Krsna. That is the purport of the word 'kurvanti.'

CC Madhya 24.26: "'The terminations of the atmane-pada are employed when the fruit of the action accrues to the agent of verbs having an indicatory ñ or a svarita accent.'

CC Madhya 24.27: "The word 'hetu' ['cause'] means that a thing is done for some motive. There can be three motives. One may act to enjoy the result personally, to achieve some material perfection, or to attain liberation.

CC Madhya 24.28: "First we take the word 'bhukti' ['material enjoyment'], which is of unlimited variety. We may also take the word 'siddhi' ['perfection'], which has eighteen varieties. Similarly, the word 'mukti' has five varieties.

CC Madhya 24.29: "Causeless devotional service is unmotivated by sense enjoyment, perfection or liberation. When one is freed from all these contaminations, he can bring Lord

Krsna, who is very funny, under control.

CC Madhya 24.30: "There are ten meanings for the word 'bhakti' ['devotional service']. One is sadhana-bhakti, execution of devotional service according to the regulative principles, and the other nine are varieties of prema-bhakti, ecstatic love of Godhead.

CC Madhya 24.31: "Next are explained the symptoms of love of Godhead, which can be divided into nine varieties, beginning with attraction and extending up to ecstatic love and finally up to the topmost ecstatic love [mahabhava].

CC Madhya 24.32: "The attraction to Krsna of devotees on the platform of neutrality increases up to love of Godhead [prema], and the attraction of devotees on the platform of servitorship increases to spontaneous attachment [raga].

CC Madhya 24.33: "Devotees in Vrndavana who are friends of the Lord can increase their ecstatic love to the point of anuraga. Parental affectionate lovers, Krsna's father and mother, can increase their love of Godhead up to the end of anuraga.

CC Madhya 24.34: "The gopis of Vrndavana who are attached to Krsna in conjugal love can increase their ecstatic love up to the point of mahabhava, the greatest ecstatic love. These are some of the glorious meanings of the word 'bhakti.'

CC Madhya 24.35: "Please hear the meaning of the word 'ittham-bhuta-guna,' which is found in the atmarama verse. 'Ittham-bhuta' has different meanings, and 'guna' has other meanings.

CC Madhya 24.36: "The word 'ittham-bhuta' is transcendently exalted because it means 'full of transcendental bliss.' Before this transcendental bliss, the bliss derived from merging into the existence of the Absolute [brahmananda] becomes like a piece of straw in comparison.

CC Madhya 24.37: "'My dear Lord, O master of the universe, since I have directly seen You, my transcendental bliss has taken the shape of a great ocean. Being situated in that ocean, I now realize all other so-called happiness to be like the water contained in the hoofprint of a calf.'

CC Madhya 24.38: "Lord Krsna is so exalted that He is more attractive than anything else and more pleasing than anything else. He is the most sublime abode of bliss. By His own strength, He causes one to forget all other ecstasies.

CC Madhya 24.39: "Pure devotional service is so sublime that one can very easily forget the happiness derived from material enjoyment, material liberation and mystic or yogic perfection. Thus the devotee is bound by Krsna's mercy and His uncommon power and qualities.

CC Madhya 24.40: "When one is attracted to Krsna on the transcendental platform, there is no longer any logical argument on the basis of revealed scripture, nor are there considerations of such conclusions. This is His transcendental quality that is the essence of all transcendental sweetness.

CC Madhya 24.41: "The word 'guna' means 'quality.' The qualities of Krsna are transcendently situated and are unlimited in quantity. All of the spiritual qualities are full of transcendental bliss.

CC Madhya 24.42: "Krsna's transcendental qualities of opulence, sweetness and mercy are perfect and full. As far as Krsna's affectionate leaning toward His devotees is concerned, He is so magnanimous that He can give Himself to His devotees.

CC Madhya 24.43: "Krsna has unlimited qualities. The devotees are attracted by His uncommon beauty, mellows and fragrance. Thus they are differently situated in the different transcendental mellows. Therefore Krsna is called all-attractive.

CC Madhya 24.44: "The minds of the four boy sages [Sanaka, Sanatana, Sanandana and Sanat-kumara] were attracted to the lotus feet of Krsna by the aroma of the tulasi that had been offered to the Lord.

CC Madhya 24.45: "'When the breeze carrying the aroma of tulasi leaves and saffron from the lotus feet of the lotus-eyed Personality of Godhead entered through the nostrils into the hearts of those sages [the Kumaras], they experienced a change in both body and mind, even though they were attached to the impersonal Brahman understanding.'

CC Madhya 24.46: "Sukadeva's mind was carried away by hearing the pastimes of the Lord.

CC Madhya 24.47: "[Sukadeva Gosvami addressed Pariksit Maharaja:] 'My dear King, although I was fully situated in the transcendental position, I was nonetheless attracted to the pastimes of Lord Krsna. Therefore I studied Srimad-Bhagavatam from my father.'

CC Madhya 24.48: "'I offer my respectful obeisances unto Srila Sukadeva Gosvami, the son of Vyasadeva and the destroyer of all sinful reactions. Being full in self-realization and bliss, he had no material desire. Still, he was attracted by the transcendental pastimes of the Supreme Personality of Godhead, and out of compassion for the people he described the transcendental historical literature called Srimad-Bhagavatam. This is compared to the light of the Absolute Truth.'

CC Madhya 24.49: "Lord Sri Krsna attracts the minds of all the gopis with His beautiful, transcendental bodily features.

CC Madhya 24.50: "'Dear Krsna, we have simply surrendered ourselves as Your maidservants, for we have seen Your beautiful face decorated with tresses of hair, Your earrings falling upon Your cheeks, the nectar of Your lips, and the beauty of Your smile. Indeed, because we have also been embraced by Your arms, which give us courage, and seen Your chest, which is beautiful and broad, we have surrendered ourselves.'

CC Madhya 24.51: "The queens in Dvaraka, headed by Rukmini, are also attracted to Krsna simply by hearing about His transcendental beauty and qualities.

CC Madhya 24.52: "'O most beautiful Krsna, I have heard about Your transcendental qualities from others, and therefore all my bodily miseries are relieved. If someone sees Your transcendental beauty, his eyes have attained everything profitable in life. O infallible one, I have become shameless after hearing of Your qualities, and I have become attracted to You.'

CC Madhya 24.53: "Lord Krsna even attracts the mind of the goddess of fortune simply by vibrating His transcendental flute.

CC Madhya 24.54: "'O Lord, we do not know how the serpent Kaliya attained such an opportunity to be touched by the dust of Your lotus feet. For this end, the goddess of fortune performed austerities for centuries, giving up all other desires and taking austere vows. Indeed, we do not know how this serpent Kaliya got such an opportunity.'

CC Madhya 24.55: "Krsna attracts not only the minds of the gopis and the goddesses of fortune but the minds of all the young girls in the three worlds as well.

CC Madhya 24.56: "'My dear Lord Krsna, where is that woman within the three worlds who

would not be captivated by the rhythms of the sweet songs coming from Your wonderful flute? Who would not fall down from the path of chastity in this way? Your beauty is the most sublime within the three worlds. Upon seeing Your beauty, even cows, birds, animals and trees in the forest become stunned in jubilation.'

CC Madhya 24.57: "The women of Vrndavana who are on the level of superior guardians are attracted to Lord Krsna maternally. The men of Vrndavana are attracted as servants, friends and fathers.

CC Madhya 24.58: "The qualities of Krsna captivate and attract everything, living and nonliving. Even birds, animals and trees are attracted to Krsna's qualities.

CC Madhya 24.59: "Although the word 'hari' has many different meanings, two of them are foremost. One meaning is that the Lord takes away all inauspicious things from His devotee, and the second meaning is that He attracts the mind by ecstatic love for God.

CC Madhya 24.60: "When the devotee somehow or other always remembers the Supreme Personality of Godhead anywhere and everywhere, Lord Hari takes away life's four miserable conditions.

CC Madhya 24.61: "'As all fuel is burned to ashes by a full-fledged fire, all sinful activities are totally erased when one engages in devotional service to Me.'

CC Madhya 24.62: "In this way, when all sinful activities are vanquished by the grace of the Supreme Personality of Godhead, one gradually vanquishes all kinds of impediments on the path of devotional service, as well as the ignorance resulting from these impediments. After this, one totally manifests his original love of Godhead through devotional service in nine different ways — hearing, chanting and so forth.

CC Madhya 24.63: "When the devotee is freed from all sinful material activities, Krsna attracts his body, mind and senses to His service. Thus Krsna is very merciful, and His transcendental qualities are very attractive.

CC Madhya 24.64: "When one's mind, senses and body are attracted to the transcendental qualities of Hari, one gives up the four principles of material success. Thus I have explained the chief meanings of the word 'hari.'

CC Madhya 24.65: "When the conjunction 'ca' ['and'] and the adverb 'api' ['although'] are added to this verse, the verse can assume whatever meaning one wants to give it.

CC Madhya 24.66: "The word 'ca' can be explained in seven ways.

CC Madhya 24.67: "'The word "ca" ["and"] is used to connect a word or sentence with a previous word or sentence, to give the sense of aggregation, to assist the meaning, to give a collective understanding, to suggest another effort or exertion, or to fulfill the meter of a verse. It is also used in the sense of certainty.'

CC Madhya 24.68: "There are seven chief meanings of the word 'api.' They are as follows.

CC Madhya 24.69: "'The word "api" is used in the sense of possibility, question, doubt, censure, aggregation, appropriate application of things, and extravagance.'

CC Madhya 24.70: "I have now described the different meanings of the eleven separate words. Now let Me give the complete meaning of the sloka, as it is applied in different places.

CC Madhya 24.71: "The word 'brahma' indicates the summum bonum, the Absolute Truth, which is greater than all other truths. It is the original identity, and there can be nothing equal to that Absolute Truth.

CC Madhya 24.72: "'I offer my respectful obeisances to the Absolute Truth, the summum bonum. He is the all-pervasive, all-increasing subject matter for the great yogis. He is changeless, and He is the soul of all.'

CC Madhya 24.73: "The proper meaning of the word 'brahma' is the Supreme Personality of Godhead, who is one without a second and without whom nothing else exists.

CC Madhya 24.74: "'Learned transcendentalists who know the Absolute Truth say that it is nondual knowledge and is called impersonal Brahman, localized Paramatma and the Personality of Godhead.'

CC Madhya 24.75: "That Absolute Truth without a second is Lord Krsna, the Supreme Personality of Godhead. He is the supreme truth in the past, present and future. That is the evidence of all revealed scriptures.

CC Madhya 24.76: "'Prior to the cosmic creation, only I exist, and no phenomena exist, either gross, subtle or primordial. After creation, only I exist in everything, and after annihilation only I remain eternally.'

CC Madhya 24.77: "The word 'atma' ['self'] indicates the highest truth, Krsna. He is the all-pervasive witness of all, and He is the supreme form.

CC Madhya 24.78: "'Hari, the Personality of Godhead, is the all-pervasive original source of everything; He is therefore the Supersoul of everything.'

CC Madhya 24.79: "There are three ways to attain the lotus feet of the Absolute Truth, Krsna. There is the process of philosophical speculation, the practice of mystic yoga and the execution of devotional service. Each of these has its different characteristics.

CC Madhya 24.80: "The Absolute Truth is the same, but according to the process by which one understands Him, He appears in three forms — as Brahman, Paramatma and Bhagavan, the Supreme Personality of Godhead.

CC Madhya 24.81: "'Learned transcendentalists who know the Absolute Truth say that it is nondual knowledge and is called impersonal Brahman, localized Paramatma and the Personality of Godhead.'

CC Madhya 24.82: "Although the words 'brahma' and 'atma' indicate Krsna, their direct meaning refers only to the impersonal Brahman and the Supersoul respectively.

CC Madhya 24.83: "If one follows the path of philosophical speculation, the Absolute Truth manifests Himself as impersonal Brahman, and if one follows the path of mystic yoga, He manifests Himself as the Supersoul.

CC Madhya 24.84: "There are two kinds of devotional activity — spontaneous and regulative. By spontaneous devotional service, one attains the original Personality of Godhead, Krsna, and by the regulative process one attains the expansion of the Supreme Personality of Godhead.

CC Madhya 24.85: "By executing spontaneous devotional service in Vrndavana, one attains the original Supreme Personality of Godhead, Krsna.

CC Madhya 24.86: "The Supreme Personality of Godhead, Krsna, the son of mother Yasoda, is accessible to those devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self.'

CC Madhya 24.87: "By executing regulative devotional service, one becomes an associate of Narayana and attains the Vaikunthalokas, the spiritual planets in the spiritual sky.

CC Madhya 24.88: "Those who discuss the activities of Lord Krsna are on the highest platform of devotional life, and they evince the symptoms of tears in the eyes and bodily jubilation. Such persons discharge devotional service to Krsna without practicing the rules and regulations of the mystic yoga system. They possess all spiritual qualities, and they are elevated to the Vaikuntha planets, which exist above us.'

CC Madhya 24.89: "The devotees are divided into three categories — akama [desireless], moksa-kama [desiring liberation] and sarva-kama [desiring material perfection].

CC Madhya 24.90: "One who is actually intelligent, although he may be a devotee free from material desires, a karmi desiring all kinds of material facilities, or a jñani desiring liberation, should seriously engage in bhakti-yoga for the satisfaction of the Supreme Personality of Godhead.'

CC Madhya 24.91: "The meaning of the word *udara-dhi'* is buddhiman — intelligent or considerate. Because of this, even for one's own sense gratification one engages in the devotional service of Lord Krsna.

CC Madhya 24.92: "The other processes cannot yield results unless they are associated with devotional service. Devotional service, however, is so strong and independent that it can give one all the desired results.

CC Madhya 24.93: "With the exception of devotional service, all the methods of self-realization are like the nipples on the neck of a goat. Therefore an intelligent person adopts only devotional service, giving up all other processes of self-realization.

CC Madhya 24.94: "'O best among the Bharatas [Arjuna], four kinds of pious men render devotional service unto Me — the distressed, the desirer of wealth, the inquisitive and he who is searching for knowledge of the Absolute.'

CC Madhya 24.95: "Materialistic devotees take to devotional service and worship Krsna when they are distressed or in need of money. Those who are actually inquisitive to understand the supreme source of everything and those who are in search of knowledge are called transcendentalists, for they desire liberation from all material contamination.

CC Madhya 24.96: "Because they have a pious background, all four types of people are to be considered greatly fortunate. Such people gradually give up material desires and become pure devotees.

CC Madhya 24.97: "One is elevated to the platform of devotional life by the mercy of a Vaisnava, the bona fide spiritual master, and by the special mercy of Krsna. On that platform, one gives up all material desires and the association of unwanted people. Thus one is elevated to the platform of pure devotional service.

CC Madhya 24.98: "'The intelligent, who have understood the Supreme Lord in the association of pure devotees and have become free from bad, materialistic association, can never avoid hearing the glories of the Lord, even though they have heard them only once.'

CC Madhya 24.99: "Cheating oneself and cheating others is called kaitava. Associating with those who cheat in this way is called duhsanga, bad association. Those who desire things other than Krsna's service are also called duhsanga, bad association.

CC Madhya 24.100: "'The great scripture Srimad-Bhagavatam, compiled by Mahamuni Vyasadeva from four original verses, describes the most elevated and kindhearted devotees and completely rejects the cheating ways of materially motivated religiosity. It propounds the highest principle of eternal religion, which can factually mitigate the threefold miseries of a living being and award the highest benediction of full prosperity and knowledge. Those willing to hear the message of this scripture in a submissive attitude of service can at once capture the Supreme Lord in their hearts. Therefore there is no need for any scripture other than Srimad-Bhagavatam.'

CC Madhya 24.101: "The prefix 'pra' in the word 'projjhita' specifically refers to those desiring liberation or oneness with the Supreme. Such a desire should be understood to be the foremost cheating propensity. The great commentator Sridhara Svami has explained this verse in that way.

CC Madhya 24.102: "When merciful Lord Krsna understands that a foolish devotee desires material prosperity, He gratefully gives him the shelter of His lotus feet. In this way, the Lord covers the devotee's undesirable ambitions.

CC Madhya 24.103: "'Whenever Krsna is requested to fulfill one's desire, He undoubtedly does so, but He does not award anything which, after being enjoyed, will cause one to petition Him again and again to fulfill further desires. When one has other desires but engages in the Lord's service, Krsna forcibly gives one shelter at His lotus feet, where one will forget all other desires.'

CC Madhya 24.104: "Association with a devotee, the mercy of Krsna, and the nature of devotional service help one to give up all undesirable association and gradually attain elevation to the platform of love of Godhead.

CC Madhya 24.105: "In this way I shall progressively explain all the words in the atmarama verse. It should be understood that all these words are meant to enable one to taste the transcendental qualities of Krsna.

CC Madhya 24.106: "I have given all these explanations just to give some indication of the verse's meaning. Now let Me explain the real meaning of the verse.

CC Madhya 24.107: "There are two kinds of worshipers on the path of philosophical speculation — one is called brahma-upasaka, a worshiper of the impersonal Brahman, and the other is called moksakanksi, one who desires liberation.

CC Madhya 24.108: "There are three types of people who worship the impersonal Brahman. The first is the beginner, the second is one whose thoughts are absorbed in Brahman, and the third is one who is actually merged in the impersonal Brahman.

CC Madhya 24.109: "One cannot attain liberation simply through philosophical speculation devoid of devotional service. However, if one renders devotional service, he is automatically on the Brahman platform.

CC Madhya 24.110: "Characteristically, one in devotional service is attracted away from the impersonal Brahman platform. He is offered a transcendental body to engage in Lord Krsna's service.

CC Madhya 24.111: "When one gets a devotee's spiritual body, he can remember the

transcendental qualities of Kṛṣṇa. Simply by being attracted to Kṛṣṇa's transcendental qualities, one becomes a pure devotee engaged in His service.

CC Madhya 24.112: "Even a liberated soul merged in the impersonal Brahman effulgence is attracted to the pastimes of Kṛṣṇa. He thus installs a Deity and renders the Lord service.'

CC Madhya 24.113: "Although Sukadeva Gosvami and the four Kumaras were always absorbed in the thought of impersonal Brahman and were thus Brahmavadis, they were nonetheless attracted by the transcendental pastimes and qualities of Kṛṣṇa. Therefore they later became devotees of Kṛṣṇa.

CC Madhya 24.114: "The minds of the four Kumaras were attracted by the aroma of the flowers offered to Kṛṣṇa's lotus feet. Being thus attracted by the transcendental qualities of Kṛṣṇa, they engaged in pure devotional service.

CC Madhya 24.115: "When the breeze carrying the aroma of tulasi leaves and saffron from the lotus feet of the lotus-eyed Personality of Godhead entered through the nostrils into the hearts of those sages [the Kumaras], they experienced a change in both body and mind, even though they were attached to the impersonal Brahman understanding.'

CC Madhya 24.116: "By the mercy of Srīla Vyāsadeva, Sukadeva Gosvami was attracted by the pastimes of Lord Kṛṣṇa. Being thus attracted by Kṛṣṇa's transcendental qualities, he also became a devotee and engaged in His service.

CC Madhya 24.117: "Being very much attracted by the transcendental pastimes of the Lord, the mind of Srīla Sukadeva Gosvami was agitated by Kṛṣṇa consciousness. He therefore began to study Srimad-Bhagavatam by the grace of his father.'

CC Madhya 24.118: "From their very births, the nine great mystic yogis [Yogendras] were impersonal philosophers of the Absolute Truth. But because they heard about Lord Kṛṣṇa's qualities from Lord Brahma, Lord Śiva and the great sage Narada, they also became Kṛṣṇa's devotees.

CC Madhya 24.119: "In the Eleventh Canto of Srimad-Bhagavatam there is a full description of the devotional service of the nine Yogendras, who rendered devotional service because they were attracted by the Lord's transcendental qualities.

CC Madhya 24.120: "The nine Yogendras entered Lord Brahma's association and heard from him the real meaning of the topmost Vedic literatures, the Upanisads. Although the Yogendras were already conversant in Vedic knowledge, they became very jubilant in Kṛṣṇa consciousness just by listening to Brahma. Thus they wanted to enter Dvārakā, the abode of Lord Kṛṣṇa. In this way they finally achieved the place known as Rāṅga-kṣetra.'

CC Madhya 24.121: "Those who wish to merge into the impersonal Brahman are also divided into three categories — those desiring to be liberated, those already liberated and those who have realized Brahman.

CC Madhya 24.122: "There are many people within this material world who desire liberation, and for this purpose they render devotional service to Lord Kṛṣṇa.

CC Madhya 24.123: "Those who want to be relieved from the material clutches give up the worship of the various demigods who have fearful bodily features. Such peaceful devotees, who are not envious of the demigods, worship the different forms of the Supreme Personality of Godhead, Narayana.'

CC Madhya 24.124: "If those who are attached to demigod worship fortunately associate with the devotees, their dormant devotional service and appreciation of the Lord's qualities gradually awaken. In this way they also engage in Kṛṣṇa's devotional service and give up the desire for liberation and the desire to merge into the existence of impersonal Brahman.

CC Madhya 24.125: "'O great learned devotee, although there are many faults in this material world, there is one good opportunity — the association with devotees. Such association brings about great happiness. Due to this good quality, our strong desire to achieve liberation by merging into the Brahman effulgence has become weakened.'

CC Madhya 24.126: "By associating with the great saint Narada, Saunaka and other great sages gave up the desire for liberation and engaged in Kṛṣṇa's devotional service.

CC Madhya 24.127: "Simply by meeting Kṛṣṇa or receiving Kṛṣṇa's special favor, one can give up the desire for liberation. Being attracted by the transcendental qualities of Kṛṣṇa, one can engage in His service.

CC Madhya 24.128: "'In this Dvāraka-dhama, I am being attracted by the Supreme Personality of Godhead, Kṛṣṇa, who is personified spiritual bliss. Simply by seeing Him, I am feeling great happiness. Oh, I have wasted so much time trying to become self-realized through impersonal cultivation. This is a cause for lamentation!'

CC Madhya 24.129: "There are many people who are liberated even in this lifetime. Some are liberated by discharging devotional service, and others are liberated through the philosophical speculative process.

CC Madhya 24.130: "Those who are liberated by devotional service become more and more attracted by the transcendental qualities of Kṛṣṇa. Thus they engage in His service. Those who are liberated by the speculative process eventually fall down again due to offensive activity.

CC Madhya 24.131: "'O lotus-eyed one, those who think they are liberated in this life but are without devotional service to You are of impure intelligence. Although they accept severe austerities and penances and rise to the spiritual position, to impersonal Brahman realization, they fall down again because they neglect to worship Your lotus feet.'

CC Madhya 24.132: "'One who is thus transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me.'

CC Madhya 24.133: "'Although I was worshiped by those on the path of monism and initiated into self-realization through the yoga system, I have nonetheless been forcibly turned into a maidservant by some cunning boy who is always joking with the gopis.'

CC Madhya 24.134: "One who has attained his constitutional position by the strength of devotional service attains a transcendental body even in this lifetime. Being attracted by Lord Kṛṣṇa's transcendental qualities, he fully engages in service at His lotus feet.

CC Madhya 24.135: "'The living entities and other potencies merge into Maha-Visṇu as the Lord lies down and winds up [destroys] the cosmic manifestation. Liberation means being situated in one's eternal, original form after giving up the changeable gross and subtle bodies.'

CC Madhya 24.136: "By opposing Kṛṣṇa consciousness, one becomes conditioned and fearful due to the influence of māyā. By executing devotional service faithfully, one is liberated from māyā.

CC Madhya 24.137: "When the living entity is attracted by the material energy, which is separate from Krsna, he is overpowered by fear. Because he is separated from the Supreme Personality of Godhead by the material energy, his conception of life is reversed. In other words, instead of being the eternal servant of Krsna, he becomes Krsna's competitor. This is called viparyayo 'smrtih. To nullify this mistake, one who is actually learned and advanced worships the Supreme Personality of Godhead as his spiritual master, worshipful Deity and source of life. He thus worships the Lord by the process of unalloyed devotional service.'

CC Madhya 24.138: "This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.'

CC Madhya 24.139: "One does not attain liberation without rendering devotional service. Liberation is attained only by devotional service.

CC Madhya 24.140: "My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His actions are like beating a husk that is already devoid of rice. His labor becomes fruitless.'

CC Madhya 24.141: "O lotus-eyed one, those who think they are liberated in this life but are without devotional service to You are of impure intelligence. Although they accept severe austerities and penances and rise to the spiritual position, to impersonal Brahman realization, they fall down again because they neglect to worship Your lotus feet.'

CC Madhya 24.142: "If one simply maintains an official position in the four varnas and asramas but does not worship the Supreme Lord Visnu, he falls down from his puffed-up position into a hellish condition.'

CC Madhya 24.143: "When one is actually liberated by executing devotional service, he always engages in the transcendental loving service of the Lord.

CC Madhya 24.144: "Even a liberated soul merged in the impersonal Brahman effulgence is attracted to the pastimes of Krsna. He thus installs a Deity and renders the Lord service.'

CC Madhya 24.145: "These six kinds of atmaramas engage in the loving service of Krsna. The varieties of service are indicated by adding 'ca,' and they also bear the meaning of 'api' ['indeed'].

CC Madhya 24.146: "The six kinds of atmaramas render devotional service to Krsna without ulterior motives. The words 'munayah' and 'santah' indicate those who are very much attached to meditating upon Krsna.

CC Madhya 24.147: "The word 'nirgranthah' means 'without ignorance' and 'devoid of rules and regulations.' Whichever meaning fits may be applied.

CC Madhya 24.148: "The use of the word 'ca' in different places produces different meanings. Over and above them, there is another meaning that is very important.

CC Madhya 24.149: "Although the words 'atmaramas ca' would be repeated six times, simply by adding the word 'ca,' five 'atmaramas' are deleted.

CC Madhya 24.150: "Therefore there is no need to repeat the word 'atmarama.' One is sufficient, and that one word indicates six persons.

CC Madhya 24.151: "Of words having the same form and case termination, the last one is the only one retained. For example, the word "ramah" is used to stand for "ramas ca, ramas ca, ramas ca, etc."

CC Madhya 24.152: "By the aggregate use of the word 'ca,' it is indicated that all the atmaramas and saints serve and worship Krsna.

CC Madhya 24.153: "'Api' added to the word 'nirgranthah' is used for exposition. Thus I have tried to clarify seven meanings [of the atmarama verse].

CC Madhya 24.154: "The yogi who worships the Supersoul within himself is also called atmarama. There are two types of atmarama-yogis.

CC Madhya 24.155: "The two types of atmarama-yogis are called sagarbha and nigarbha. Each of these is divided into three; therefore there are six types of worshipers of the Supersoul.

CC Madhya 24.156: "'Some yogis think of the Lord within their hearts as measuring about six inches. The Lord has four hands, in which He holds a conchshell, club, disc and lotus flower. Those who worship this form of Visnu within the heart are called sagarbha-yogis.'

CC Madhya 24.157: "'When one is in ecstatic love with the Supreme Personality of Godhead, one's heart is melted by bhakti-yoga and one feels transcendental bliss. There are bodily symptoms manifest, and due to eagerness, there are tears in the eyes. Thus one is subjected to spiritual bliss. When the heart is overly afflicted, the meditative mind, like a fishing hook, is gradually separated from the object of meditation.'

CC Madhya 24.158: "By these three divisions of advancement in yoga — yogaruruksu, yogarudha and prapta-siddhi — there are six kinds of mystic yogis.

CC Madhya 24.159: "'For those saintly persons who wish to rise to the platform of yogic perfection, the means consists of practicing the yoga system by strictly following its regulative principles and practicing the yoga postures, asanas and breathing exercises. And for those who are already elevated to this platform, the means consists of maintaining mental equilibrium [sama] by rejecting all material activity and practicing meditation to keep the mind on the Supreme Lord.

CC Madhya 24.160: "'When a person is no longer interested in acting for sense gratification and when he renounces all material desires, he is said to be situated in perfect yoga [yogarudha].'

CC Madhya 24.161: "When a purified yogi associates with devotees, he engages in Lord Krsna's devotional service, being attracted by the Lord's transcendental qualities.

CC Madhya 24.162: "The meanings of the words 'ca' and 'api' can be applied here. The meanings of the words 'muni' and 'nirgrantha' are the same as before.

CC Madhya 24.163: "The word 'ahaituki' is always applicable to the Supreme Personality of Godhead, Urukrama. In this way I have described thirteen complete meanings [of the atmarama verse].

CC Madhya 24.164: "These thirteen types of yogis and munis are called santa-bhaktas, for they render transcendental loving service to the Supreme Personality of Godhead in the neutral stage.

CC Madhya 24.165: "The word 'atma' sometimes means 'the mind.' In this case the word 'atmarama' means 'a person who is satisfied by mental speculation.' When such a person associates with a pure devotee, he takes to devotional service at the lotus feet of Krsna.

CC Madhya 24.166: "'Those who follow the path of great, saintly mystic yogis take to the yogic gymnastic process and begin worshiping from the abdomen, where it is said that Brahman is located. Such people are called sarkaraksā, which means that they are situated in the gross bodily conception. There are also followers of the rsi known as Aruna. Following his path, they observe the activities of the arteries. Thus they gradually rise to the heart, where subtle Brahman, Paramatma, is situated. They then worship Him. O unlimited Ananta! Better than these persons are the mystic yogis who worship You from the top of their heads. Beginning with the abdomen and proceeding through the heart, they reach the top of the head and pass through the brahma-randhra, the hole at the top of the skull. Thus these yogis attain the perfectional platform and do not enter the cycle of birth and death again.'

CC Madhya 24.167: "Being attracted by the transcendental qualities of Krsna, such yogis become great saints. At that time, not being hampered by the yogic process, they engage in unalloyed devotional service.

CC Madhya 24.168: "'Atma' also means 'endeavor.' Being attracted by Krsna's transcendental qualities, some saints make a great endeavor to come to the point of rendering service to Him.

CC Madhya 24.169: "'The transcendental position cannot be attained by wandering up and down from Brahmāloka and Satyaloka to Patalaloka. If one is actually intelligent and learned, he should endeavor for that rare transcendental position. By the force of time one attains whatever material happiness is available within the fourteen worlds, just as one attains distress in due course of time. But since spiritual consciousness is not attained in this way, one should try for it.'

CC Madhya 24.170: "'Those who are eager to awaken their spiritual consciousness and who thus have unflinching, undeviated intelligence certainly attain the desired goal of life very soon.'

CC Madhya 24.171: "The word 'ca' may be used in place of 'api,' which gives emphasis to something. Thus it means that without sincere endeavor in devotional service, one cannot attain love of Godhead.

CC Madhya 24.172: "'Devotional perfection is very difficult to attain for two reasons. First, unless one is attached to Krsna, he cannot attain devotional perfection even if he renders devotional service for a long time. Second, Krsna does not easily deliver perfection in devotional service.'

CC Madhya 24.173: "'To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me.'

CC Madhya 24.174: "Another meaning of 'atma' is dhṛti, or endurance. A person who endeavors with endurance is atmarama. With endurance, such a person engages in devotional service.

CC Madhya 24.175: "The word 'muni' also means 'bird' and 'bumblebee.' The word 'nirgrantha' refers to foolish people. By the mercy of Krsna, such creatures contact a sadhu [spiritual master] and thus engage in devotional service.

CC Madhya 24.176: "'My dear mother, in this forest, all the birds, after rising on the beautiful branches of the trees, are closing their eyes and, not being attracted by any other sound, are simply listening to the vibration of Krsna's flute. Such birds must be on the same level as great saints.'

CC Madhya 24.177: "'O good fortune personified! O original Personality of Godhead, all these bees are chanting about Your transcendental fame, which will purify the entire universe. Indeed, they are following Your path in the forest and are worshiping You. Actually they are all saintly persons, but now they have taken the form of bees. Although You are playing like a human being, they could not forget that You are their worshipable Deity.'

CC Madhya 24.178: "'All the cranes and swans in the water are being enchanted by the melodious song of Krsna's flute. They have approached and are worshiping the Supreme Personality of Godhead with full attention. Alas, they are closing their eyes and are becoming completely silent.'

CC Madhya 24.179: "'Kiratas, Hunas, Andhras, Pulindas, Pukkasas, Abhiras, Sumbhas, Yavanas and members of the Khasa races, and even others who are addicted to sinful acts, can be purified by taking shelter of the devotees of the Lord, due to His being the supreme power. I beg to offer my respectful obeisances unto Him.'

CC Madhya 24.180: "The word 'dhrti' is also used when one is fully perfect in knowledge. When, due to having obtained the lotus feet of the Supreme Personality of Godhead, one has no material miseries, he attains maha-purna, the highest level of perfection.

CC Madhya 24.181: "'Dhrti is the fullness felt due to the absence of misery and the attainment of knowledge of the Supreme Lord and pure love for Him. The lamentation that accrues from not obtaining a goal or from losing something already attained does not affect this completeness.'

CC Madhya 24.182: "A devotee of Krsna is never in a miserable condition, nor does he have any desire other than to serve Krsna. He is experienced and advanced. He feels the transcendental bliss of love of Krsna and always engages in His service in full perfection.

CC Madhya 24.183: "'My devotees, having fulfilled their desires by serving Me, do not accept the four kinds of salvation that are easily earned by such service. Why then should they accept any pleasures that are lost in the course of time?'

CC Madhya 24.184: "'In this material world, all living entities are disturbed due to their flickering position. A devotee, however, is fixed in the service of the lotus feet of the Lord, the master of the senses. Such a person is to be considered situated in endurance and patience.'

CC Madhya 24.185: "The word 'ca' is for emphasis, and the word 'api' is used to indicate an aggregate. Thus it is to be understood that even dull creatures [birds and illiterates] can also be situated in endurance and engage in Krsna's devotional service.

CC Madhya 24.186: "The word 'atma' is also used for a particular type of intelligence. Since all living entities generally have some intelligence, more or less, they are included.

CC Madhya 24.187: "Everyone has some kind of intelligence, and one who utilizes his intelligence is called an atmarama. There are two types of atmaramas. One is a learned scholar and philosopher, and the other is an uneducated, illiterate, foolish person.

CC Madhya 24.188: "By the mercy of Krsna and by the association of devotees, one increases his attraction to and intelligence for pure devotional service; therefore one gives up everything and engages himself at the lotus feet of Krsna and His pure devotees.

CC Madhya 24.189: "'I [Krsna] am the original source of everything. Everything emanates from Me. The wise who perfectly know this engage in My service with love and devotion.'

CC Madhya 24.190: "Women, fourth-class men, uncivilized hill tribes, hunters and many others born of low families, as well as birds and beasts, can engage in the service of the Supreme Personality of Godhead — who acts very wonderfully — and follow the path of the devotees and take lessons from them. Although the ocean of nescience is vast, they can still cross over it. What, then, is the difficulty for those who are advanced in Vedic knowledge?"

CC Madhya 24.191: "Considering all these points, when one engages in the service of Krsna's lotus feet, Krsna gives one the intelligence by which he can gradually progress toward perfection in service to the Lord.

CC Madhya 24.192: "To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me."

CC Madhya 24.193: "To be elevated to the platform of devotional service, the following five items should be observed: association with devotees, engagement in the service of Lord Krsna, the reading of Srimad-Bhagavatam, the chanting of the holy names and residence at Vrndavana or Mathura.

CC Madhya 24.194: "One's dormant love for Krsna gradually awakens if one is a little advanced in one of these five items and is intelligent.

CC Madhya 24.195: "The power of these five principles is very wonderful and difficult to understand. Even without faith in them, a person who is offenseless can awaken his dormant love of Krsna simply by being a little connected with them."

CC Madhya 24.196: "If a person is actually liberal and intelligent, he can advance and become perfect in devotional service even if he has material desires and serves the Lord with some motive.

CC Madhya 24.197: "Whether one desires everything or nothing, or whether he desires to merge into the existence of the Lord, he is intelligent only if he worships Lord Krsna, the Supreme Personality of Godhead, by rendering transcendental loving service."

CC Madhya 24.198: "Devotional service is so strong that when one engages in it, he gradually gives up all material desires and becomes fully attracted to the lotus feet of Krsna. All this is brought about by attraction for the transcendental qualities of the Lord.

CC Madhya 24.199: "Whenever Krsna is requested to fulfill one's desire, He undoubtedly does so, but He does not award anything which, after being enjoyed, will cause one to petition Him again and again to fulfill further desires. When one has other desires but engages in the Lord's service, Krsna forcibly gives one shelter at His lotus feet, where one will forget all other desires."

CC Madhya 24.200: "Another meaning of the word 'atma' is 'one's characteristic nature.' Whoever enjoys his particular type of nature is called atmarama. Therefore, all living entities — be they moving or nonmoving — are also called atmarama.

CC Madhya 24.201: "The original nature of every living entity is to consider himself the eternal servant of Krsna. But under the influence of maya he thinks himself to be the body, and thus his original consciousness is covered.

CC Madhya 24.202: "In that case, by the word 'ca,' the word 'eva' is meant. The word 'api' can be taken in the sense of aggregation. Thus the verse would read atmarama eva — that is, 'even all kinds of living beings worship Krsna.'"

CC Madhya 24.203: "Living entities include great personalities like the four Kumaras, and also low-class foolish people, trees, plants, birds and beasts.

CC Madhya 24.204: "The devotional service of Vyasa, Suka and the four Kumaras has already been well celebrated. Now let Me explain how immovable living entities like trees and plants engage in the Lord's devotional service.

CC Madhya 24.205: "Everyone is eligible to receive Krsna's mercy — including Vyasadeva, the four Kumaras, Sukadeva Gosvami, lowborn creatures, trees, plants and beasts. By Krsna's mercy they are elevated and engaged in His service.

CC Madhya 24.206: "'This land of Vrndavana [Vrajabhumi] is glorified today because Your lotus feet have touched her earth and grass, Your fingernails have touched her trees and creepers, and Your merciful eyes have glanced upon her rivers, hills, birds and beasts. The gopis have been embraced by Your arms, and even the goddess of fortune desires this. Now all of these are glorified.'

CC Madhya 24.207: "'My dear friend, Krsna and Balarama are passing through the forest leading Their cows with Their cowherd boyfriends. They both carry ropes with which, at the time of milking, They bind the rear legs of the cows. When They play on Their flutes, all moving living entities are stunned, and nonmoving living entities experience ecstatic jubilation by Their sweet music. All these things are certainly very wonderful.'

CC Madhya 24.208: "'The plants, creepers and trees were full of fruits and flowers due to ecstatic love of Krsna. Indeed, being so full, they were bowing down. They were inspired by such deep love for Krsna that they were constantly pouring showers of honey. In this way the gopis saw all the forests of Vrndavana.'

CC Madhya 24.209: "'Kiratas, Hunas, Andhras, Pulindas, Pukkasas, Abhiras, Sumbhas, Yavanas and members of the Khasa races, and even others who are addicted to sinful acts, can be purified by taking shelter of the devotees of the Lord, due to His being the supreme power. I beg to offer my respectful obeisances unto Him.'

CC Madhya 24.210: "I have already spoken about thirteen meanings [of the atmarama verse]. Now there are six more. Combined, these make nineteen.

CC Madhya 24.211: "I have already explained nineteen different meanings. Now please hear further meanings. The word 'atma' also refers to the body, and this can be taken in four ways.

CC Madhya 24.212: "One in the bodily conception worships his own body as Brahman, but when he comes in contact with a devotee, he gives up this mistaken idea and engages himself in the devotional service of Lord Krsna.

CC Madhya 24.213: "'Those who follow the path of great, saintly mystic yogis take to the yogic gymnastic process and begin worshiping from the abdomen, where it is said that Brahman is located. Such people are called sarkaraksā, which means that they are situated in the gross bodily conception. There are also followers of the rsi known as Aruna. Following his path, they observe the activities of the arteries. Thus they gradually rise to the heart, where subtle Brahman, Paramatma, is situated. They then worship Him. O unlimited Ananta! Better than these persons are the mystic yogis who worship You from the top of their heads. Beginning with the abdomen and proceeding through the heart, they reach the top of the head and pass through the brahma-randhra, the hole at the top of the skull. Thus these yogis attain the perfectional platform and do not enter the cycle of birth and death again.'

CC Madhya 24.214: "Those who are in the bodily conception mainly engage in fruitive activity. Those who perform yajñas and ritualistic ceremonies are also considered in the same category.

However, when such persons come in contact with the pure devotee, they give up their fruitive activity and fully engage in the service of the Lord.

CC Madhya 24.215: "'We have just begun performing this fruitive activity, a sacrificial fire, but due to the many imperfections in our action, we are not certain of its result. Our bodies have become black from the smoke, but we are factually pleased by the nectar of the lotus feet of the Personality of Godhead, Govinda, which you are distributing.'

CC Madhya 24.216: "The tapasvis, those who undergo severe austerities and penances to elevate themselves to the higher planetary systems, are also in the same category. When such persons come in contact with a devotee, they give up all those practices and engage in Lord Krsna's service.

CC Madhya 24.217: "'The taste for loving service is like the water of the river Ganges, which flows from the feet of Lord Krsna. Every day that taste diminishes the results of sinful activities acquired over a period of many births by those who perform austerities.'

CC Madhya 24.218: "As long as one labors under the bodily conception, he must fulfill volumes and volumes of material desires. Thus a person is called atmarama. When such an atmarama is favored by the mercy of Krsna, he gives up his so-called self-satisfaction and engages in the transcendental loving service of the Lord.

CC Madhya 24.219: "[When he was being blessed by the Supreme Personality of Godhead, Dhruva Maharaja said:] 'O my Lord, because I was seeking an opulent material position, I was performing severe types of penance and austerity. Now I have gotten You, who are very difficult for the great demigods, saintly persons and kings to attain. I was searching after a piece of glass, but instead I have found a most valuable jewel. Therefore I am so satisfied that I do not wish to ask any benediction from You.'

CC Madhya 24.220: "In addition to the nineteen meanings of the verse mentioned previously, there are these four further meanings when the word 'atmarama' is taken to mean 'those laboring under the bodily conception.' This brings the total to twenty-three. Now hear of another three meanings, which are very suitable.

CC Madhya 24.221: "As mentioned above, the word 'ca' can be used to mean 'aggregate.' According to this meaning, all the atmaramas and munis engage in Krsna's service. Besides 'aggregate,' there is another meaning of the word 'ca.'

CC Madhya 24.222: "The word 'nirgranthah' can be used as an adjective, and 'api' can be used in the sense of certainty. For instance, ramas ca krsnas ca means that both Rama and Krsna enjoy walking in the forest.

CC Madhya 24.223: "The word 'ca' can also present a secondary thing to be done at the same time. This way of understanding the word 'ca' is called anvacaye. An example is 'O brahmacari, go out to collect alms and at the same time bring in the cows.'

CC Madhya 24.224: "Saintly persons who are always meditating upon Krsna are engaged in the devotional service of the Lord. The atmaramas are also engaged in the Lord's service. That is the indirect import.

CC Madhya 24.225: "The word 'ca' can also be used to indicate the certainty that only saintly persons are engaged in rendering devotional service to Krsna. In the combination 'atmarama api,' 'api' is used in the sense of censure.

CC Madhya 24.226: "The word 'nirgrantha' can be taken as an adjective modifying 'muni' and 'atmarama.' There is another meaning, which you may hear from Me, indicating association with

a devotee. Now I shall explain how it is that through the association of devotees, even a nirgrantha can become a devotee.

CC Madhya 24.227: "The word 'nirgrantha,' when combined with 'api' used in the sense of certainty, indicates a person who is a hunter by profession or who is very poor. Nonetheless, when such a person associates with a great saint like Narada, he engages in Lord Krsna's devotional service.

CC Madhya 24.228: "The words 'krsnaramas ca' refer to one who takes pleasure in thinking of Krsna. Even though such a person may be a hunter, he is still worshipable and is the best of devotees.

CC Madhya 24.229: "I shall now narrate the story of how a hunter became a great devotee by the association of such an exalted personality as Narada Muni. From this story, one can understand the greatness of association with pure devotees.

CC Madhya 24.230: "Once upon a time the great saint Narada, after visiting Lord Narayana in the Vaikunthas, went to Prayaga to bathe at the confluence of three rivers — the Ganges, Yamuna and Sarasvati.

CC Madhya 24.231: "Narada Muni saw that a deer was lying on the path through the forest and that it was pierced by an arrow. It had broken legs and was twisting due to much pain.

CC Madhya 24.232: "Farther ahead, Narada Muni saw a boar pierced by an arrow. Its legs were also broken, and it was twisting in pain.

CC Madhya 24.233: "When he went farther, he saw a rabbit that was also suffering. Narada Muni was greatly pained at heart to see living entities suffer so.

CC Madhya 24.234: "When Narada Muni advanced farther, he saw a hunter behind a tree. This hunter was holding arrows, and he was ready to kill more animals.

CC Madhya 24.235: "The hunter's body was blackish. He had reddish eyes, and he appeared fierce. It was as if the superintendent of death, Yamaraja, were standing there with a bow and arrows in his hands.

CC Madhya 24.236: "When Narada Muni left the forest path and went to the hunter, all the animals immediately saw him and fled.

CC Madhya 24.237: "When all the animals fled, the hunter wanted to chastise Narada with abusive language, but due to Narada's presence, he could not utter anything abusive.

CC Madhya 24.238: "The hunter addressed Narada Muni: 'O gosvami! O great saintly person! Why have you left the general path through the forest to come to me? Simply by seeing you, all the animals I was hunting have now fled.'

CC Madhya 24.239: "Narada Muni replied, 'Leaving the path, I have come to you to settle a doubt that is in my mind.'

CC Madhya 24.240: "'I was wondering whether all the boars and other animals that are half-killed belong to you.'"The hunter replied, 'Yes, what you are saying is so.'

CC Madhya 24.241: "Narada Muni then inquired, 'Why did you not kill the animals completely? Why did you half-kill them by piercing their bodies with arrows?'

CC Madhya 24.242: "The hunter replied, 'My dear saintly person, my name is Mrgari, enemy of animals. My father taught me to kill them in that way.'

CC Madhya 24.243: "'When I see half-killed animals suffer, I feel great pleasure.'

CC Madhya 24.244: "Narada Muni then told the hunter, 'I have one thing to beg of you.'"The hunter replied, 'You may take whatever animals or anything else you would like.'

CC Madhya 24.245: "'I have many skins, if you would like them. I shall give you either a deerskin or a tiger skin.'

CC Madhya 24.246: "Narada Muni said, 'I do not want any of the skins. I am asking only one thing from you in charity.'

CC Madhya 24.247: "'I beg you that from this day on you will kill animals completely and not leave them half-dead.'

CC Madhya 24.248: "The hunter replied, 'My dear sir, what are you asking of me? What is wrong with the animals' lying there half-killed? Will you please explain this to me?'

CC Madhya 24.249: "Narada Muni replied, 'If you leave the animals half-dead, you are purposefully giving them pain. Therefore you will have to suffer in retaliation.'

CC Madhya 24.250: "Narada Muni continued, 'My dear hunter, your business is killing animals. That is a slight offense on your part. But when you consciously give them unnecessary pain by leaving them half-dead, you incur very great sins.'

CC Madhya 24.251: "Narada Muni continued, 'All the animals that you have killed and given unnecessary pain will kill you one after the other in your next life and in life after life.'

CC Madhya 24.252: "In this way, through the association of the great sage Narada Muni, the hunter was a little convinced of his sinful activity. He therefore became somewhat afraid due to his offenses.

CC Madhya 24.253: "The hunter then admitted that he was convinced of his sinful activity, and he said, 'I have been taught this business from my very childhood. Now I am wondering how I can become freed from these unlimited volumes of sinful activity.'

CC Madhya 24.254: "The hunter continued, 'My dear sir, please tell me how I can be relieved from the reactions of my sinful life. Now I fully surrender unto you and fall down at your lotus feet. Please deliver me from sinful reactions.'

CC Madhya 24.255: "Narada Muni assured the hunter, 'If you listen to my instructions, I shall find the way you can be liberated.'

CC Madhya 24.256: "The hunter then said, 'My dear sir, whatever you say I shall do.'"Narada immediately ordered him, 'First of all, break your bow. Then I shall tell you what is to be done.'

CC Madhya 24.257: "The hunter replied, 'If I break my bow, how shall I maintain myself?'"Narada Muni replied, 'Do not worry. I shall supply all your food every day.'

CC Madhya 24.258: "Being thus assured by the great sage Narada Muni, the hunter broke his bow, immediately fell down at the saint's lotus feet and fully surrendered. After this, Narada Muni raised him with his hand and gave him instructions for spiritual advancement.

CC Madhya 24.259: "Narada Muni then advised the hunter, 'Return home and distribute whatever riches you have to the pure brahmanas who know the Absolute Truth. After you have distributed all your riches to the brahmanas, you and your wife should leave home, each of you taking only one cloth to wear.'

CC Madhya 24.260: "Narada Muni continued, 'Leave your home and go to the river. There you should construct a small cottage, and in front of the cottage you should grow a tulasi plant on a raised platform.

CC Madhya 24.261: "'After planting the tulasi tree before your house, you should daily circumambulate that tulasi plant, serve her by giving her water and other things, and continuously chant the Hare Krsna maha-mantra.'

CC Madhya 24.262: "Narada Muni continued, 'Every day I shall send sufficient food to you both. You can take as much food as you want.'

CC Madhya 24.263: "The three animals that were half-killed were then brought to their consciousness by the sage Narada. Indeed, the animals got up and swiftly fled.

CC Madhya 24.264: "When the hunter saw the half-killed animals flee, he was certainly struck with wonder. He then offered his respectful obeisances to the sage Narada and returned home.

CC Madhya 24.265: "After all this, Narada Muni went to his destination. After the hunter returned home, he exactly followed the instructions of his spiritual master, Narada.

CC Madhya 24.266: "The news that the hunter had become a Vaisnava spread all over the village. Indeed, all the villagers brought alms and presented them to the Vaisnava who had formerly been a hunter.

CC Madhya 24.267: "In one day enough food was brought for ten or twenty people, but the hunter and his wife would accept only as much as they could eat.

CC Madhya 24.268: "One day, while speaking to his friend Parvata Muni, Narada Muni requested him to go with him to see his disciple the hunter.

CC Madhya 24.269: "As the saintly sages approached the hunter's place, the hunter could see them from a distance.

CC Madhya 24.270: "With great alacrity the hunter began to run toward his spiritual master, but he could not fall down and offer obeisances because ants were running hither and thither around his feet.

CC Madhya 24.271: "Seeing the ants, the hunter whisked them away with a piece of cloth. After thus clearing the ants from the ground, he fell down flat to offer his obeisances.

CC Madhya 24.272: "Narada Muni said, 'My dear hunter, such behavior is not at all astonishing. A man in devotional service is automatically nonviolent. He is the best of gentlemen.

CC Madhya 24.273: "'O hunter, good qualities like nonviolence, which you have developed, are not very astonishing, for those engaged in the Lord's devotional service are never inclined to give pain to others because of envy.'

CC Madhya 24.274: "The hunter then received the two great sages in the courtyard of his house. He spread out a straw mat for them to sit upon, and with great devotion he begged them to sit down.

CC Madhya 24.275: "He then fetched water and washed the sages' feet with great devotion. Then both husband and wife drank that water and sprinkled it on their heads.

CC Madhya 24.276: "When the hunter chanted the Hare Krsna maha-mantra before his spiritual master, his body trembled and tears welled up in his eyes. Filled with ecstatic love, he raised his hands and began to dance, waving his garments up and down.

CC Madhya 24.277: "When Parvata Muni saw the ecstatic loving symptoms of the hunter, he told Narada, 'Certainly you are a touchstone.'

CC Madhya 24.278: "Parvata Muni continued, 'My dear friend Narada Muni, you are glorified as the sage among the demigods. By your mercy, even a lowborn person like this hunter can immediately become attached to Lord Krsna.'

CC Madhya 24.279: "Narada Muni then asked the hunter, 'My dear Vaisnava, do you have some income for your maintenance?'"The hunter replied, 'My dear spiritual master, whoever you send gives me something when he comes to see me.'

CC Madhya 24.280: "The former hunter said, 'Please do not send so much grain. Only send what is sufficient for two people, no more.'

CC Madhya 24.281: "Narada Muni approved his not wanting more than a daily supply of food, and he blessed him, saying, 'You are fortunate.' Narada Muni and Parvata Muni then disappeared from that place.

CC Madhya 24.282: "Thus I have narrated the incident of the hunter. By hearing this narration, one can understand the influence of association with devotees.

CC Madhya 24.283: "In this way we have found three more meanings [of theatmarama verse]. Combine these with the other meanings, and the total number of meanings adds up to twenty-six in all.

CC Madhya 24.284: "There is yet another meaning, which is full of a variety of imports. Actually there are two gross meanings and thirty-two subtle meanings.

CC Madhya 24.285: "The word 'atma' refers to all the different expansions of the Supreme Personality of Godhead. One of them is the Supreme Personality of Godhead Himself, Krsna, and the others are different incarnations or expansions of Krsna.

CC Madhya 24.286: "One who always engages in the service of the Supreme Personality of Godhead is called atmarama. There are two types of atmaramas. One is an atmarama engaged in regulative devotional service, and the other is an atmarama engaged in spontaneous devotional service.

CC Madhya 24.287: "Both the atmaramas engaged in regulative devotional service and those engaged in spontaneous devotional service are further categorized into four groups. There are the eternal associates, the associates who have become perfect by devotional service, and those who are practicing devotional service and are called sadhakas, of whom there are two varieties.

CC Madhya 24.288: "Those who are practicing devotional service are either mature or immature. Therefore the sadhakas are of two types. Since the devotees execute either

regulative devotional service or spontaneous devotional service and there are four groups within these two divisions, altogether there are eight varieties.

CC Madhya 24.289: "By executing regulative devotional service, one is elevated to the platform of an eternally perfect associate, such as a servant, friend, superior or beloved woman. Each of these is of four varieties.

CC Madhya 24.290: "Among those who have perfected themselves by devotional service, there are servants, friends, superiors and beloved damsels. Similarly, there are four types of mature devotees.

CC Madhya 24.291: "Within the category of regulative devotional service, there are also immature devotees. These are also of four varieties. Thus in regulative devotional service there are altogether sixteen varieties.

CC Madhya 24.292: "On the path of spontaneous devotional service, there are also sixteen categories of devotees. Thus there are thirty-two types of atmaramas enjoying the Supreme Lord on these two paths.

CC Madhya 24.293: "When these thirty-two types of devotees are qualified with the words 'muni,' 'nirgrantha,' 'ca' and 'api,' the meanings can be increased in different ways and very soundly elaborated upon.

CC Madhya 24.294: "When we add the twenty-six types of devotees to these thirty-two, they altogether number fifty-eight. You may now hear from Me of further manifestations of meanings.

CC Madhya 24.295: "In this way, as I add the word 'ca' to one word after another, I make a compound. Thus the different names of atmaramas can be taken fifty-eight times.

CC Madhya 24.296: "In this way, one can repeat the word 'atmaramah' with 'ca' for each of the fifty-eight meanings. By following the rule previously stated and rejecting all but the last, we retain that which represents all the meanings.

CC Madhya 24.297: "'Of words having the same form and case termination, the last one is the only one retained.'

CC Madhya 24.298: "When all the ca-karas, or additions of the word 'ca,' are taken away, fifty-eight different meanings can still be understood by the one word 'atmarama.'

CC Madhya 24.299: "'By the plural word 'vrksah' ['trees'], all trees, such as banyan trees, fig trees, kapittha trees and mango trees, are indicated.'

CC Madhya 24.300: "The atmarama verse is like the sentence 'In this forest many different trees bear fruit.' All atmaramas render devotional service to Lord Krsna.

CC Madhya 24.301: "After uttering the word 'atmaramah' fifty-eight times and taking 'ca' in a sense of aggregation, one may add the word 'munayah.' That will mean that great sages also render devotional service to Lord Krsna. In this way there are fifty-nine meanings.

CC Madhya 24.302: "Then taking the word 'nirgranthah' and considering 'api' in the sense of sustenance, I have tried to explain a fifty-ninth meaning of the verse.

CC Madhya 24.303: "Taking all the words together, there is another meaning. Whether one is

an atmarama, a great sage or a nirgrantha, everyone must engage in the service of the Lord.

CC Madhya 24.304: "The word 'api' is then used in the sense of ascertainment, and then the word 'eva' can be uttered four times with four words.

CC Madhya 24.305: "The words 'urukrama,' 'bhakti,' 'ahaituki' and 'kurvanti' are added to the word 'eva' again and again. Thus another meaning is explained.

CC Madhya 24.306: "Now I have given sixty different meanings of the verse, and yet there is another meaning which is also very strongly evident.

CC Madhya 24.307: "The word 'atma' also refers to the living entity who knows about his body. That is another symptom. From Lord Brahma down to the insignificant ant, everyone is counted as the marginal potency of the Lord.

CC Madhya 24.308: "'The potency of Lord Visnu is summarized in three categories — namely the spiritual potency, the living entities and ignorance. The spiritual potency is full of knowledge; the living entities, although belonging to the spiritual potency, are subject to bewilderment; and the third energy, which is full of ignorance, is always visible in fruitive activities.'

CC Madhya 24.309: "'The word 'ksetrajña' refers to the living entity, the enjoyer, the chief and material nature.'

CC Madhya 24.310: "The living entities are wandering in different species of life on different planets, but if by chance they get the association of a pure devotee [sadhu], they give up all other engagements and engage in the service of Lord Krsna.

CC Madhya 24.311: "I have thus explained sixty different meanings, and all of them aim at the service of Lord Krsna. After giving so many examples, that is the only meaning.

CC Madhya 24.312: "Now, due to your association, another meaning has awakened. It is due to your devotional service that these waves of meaning are arising.

CC Madhya 24.313: "[Lord Siva said:] 'I may know; Sukadeva Gosvami, the son of Vyasadeva, may know; and Vyasadeva may know or may not know Srimad-Bhagavatam. On the whole, Srimad-Bhagavatam, the spotless Purana, can be learned only through devotional service, not by material intelligence, speculative methods or imaginary commentaries.'"

CC Madhya 24.314: After hearing all the explanations of all the different meanings of the atmarama verse, Sanatana Gosvami was struck with wonder. He fell down at the lotus feet of Sri Caitanya Mahaprabhu and began to offer prayers.

CC Madhya 24.315: Sanatana Gosvami said, "My dear Lord, You are the Supreme Personality of Godhead, Krsna, the son of Maharaja Nanda. All the Vedic literatures are vibrated through Your breathing.

CC Madhya 24.316: "My dear Lord, You are the original speaker of the Bhagavatam. You therefore know its real import. But for You, no one can understand the confidential meaning of Srimad-Bhagavatam."

CC Madhya 24.317: Sri Caitanya Mahaprabhu replied, "Why are you glorifying Me personally? You should understand the transcendental position of Srimad-Bhagavatam. Why don't you consider this important point?"

CC Madhya 24.318: "Srimad-Bhagavatam is as great as Krsna, the Supreme Lord and shelter of everything. In each and every verse of Srimad-Bhagavatam and in each and every syllable, there are various meanings.

CC Madhya 24.319: "The form of Srimad-Bhagavatam is given in questions and answers. Thus the conclusion is established. By hearing these questions and answers, one is highly astonished.

CC Madhya 24.320: "'Now that Sri Krsna, the Absolute Truth, the master of all mystic powers, has departed for His own abode, please tell us by whom religious principles are presently protected.'

CC Madhya 24.321: "'After Lord Krsna departed for His abode along with religious principles and transcendental knowledge, this Purana, Srimad-Bhagavatam, has arisen like the sun in this Age of Kali to enlighten those who have no spiritual vision.'

CC Madhya 24.322: "In this way, like a madman, I have explained the meaning of just one verse. I do not know who will take this as evidence.

CC Madhya 24.323: "If one becomes a madman like Me, he may also understand the meaning of Srimad-Bhagavatam by this process."

CC Madhya 24.324: Folding his hands, Sanatana Gosvami said, "My Lord, You ordered me to write a directory about the activities of Vaisnavas.

CC Madhya 24.325: "I am a most lowborn person. I have no knowledge of good behavior. How is it possible for me to write authorized directions about Vaisnava activities?"

CC Madhya 24.326: Sanatana Gosvami then requested the Lord, "Please personally tell me how I can write this difficult book about Vaisnava behavior. Please manifest Yourself in my heart.

CC Madhya 24.327: "If You would please manifest Yourself within my heart and personally direct me in writing this book, then, although I am lowborn, I may hope to be able to write it. You can do this because You are the Supreme Personality of Godhead Yourself, and whatever You direct is perfect."

CC Madhya 24.328: Sri Caitanya Mahaprabhu replied, "Whatever you want to do you will be able to do correctly by Lord Krsna's favor. He will manifest the real purport.

CC Madhya 24.329: "Because you asked Me for a synopsis, please hear these few indications. In the beginning describe how one must take shelter of a bona fide spiritual master.

CC Madhya 24.330: "Your book should describe the characteristics of the bona fide guru and the bona fide disciple. Then, before accepting a spiritual master, one can be assured of the spiritual master's position. Similarly, the spiritual master can also be assured of the disciple's position. The Supreme Personality of Godhead, Krsna, should be described as the worshipable object, and you should describe the bija-mantra for the worship of Krsna, as well as that for Rama or any other expansion of the Supreme Personality of Godhead.

CC Madhya 24.331: "You should discuss the qualifications necessary for receiving a mantra, the perfection of the mantra, the purification of the mantra, initiation, morning duties, remembrance of the Supreme Lord, cleanliness and washing the mouth and other parts of the body.

CC Madhya 24.332: "You should describe how in the morning one should regularly brush his teeth, take his bath, offer prayers to the Lord and offer obeisances to the spiritual master. You should also describe how one should render service to the spiritual master and paint one's body in twelve places with urdhva-pundra [tilaka], as well as how one should stamp one's body with the holy names of the Lord or the symbols of the Lord, such as the disc and club.

CC Madhya 24.333: "After this, you should describe how one should decorate his body with gopicandana, wear neck beads, collect tulasi leaves from the tulasi tree, cleanse his cloth and the altar, cleanse his own house or apartment and go to the temple and ring the bell just to draw the attention of Lord Krsna.

CC Madhya 24.334: "Also describe Deity worship, wherein one should offer food to Krsna at least five times daily and in due time place Him on a bed. You should also describe the process for offering arati and the worship of the Lord according to the list of five, sixteen or fifty ingredients.

CC Madhya 24.335: "The characteristics of the Deities should be discussed, as well as the characteristics of the salagrama-sila. You should also discuss visiting the Deities in the temple and touring holy places like Vrndavana, Mathura and Dvaraka.

CC Madhya 24.336: "You should glorify the holy name and explain that one must carefully give up offenses when chanting the holy name. You should also describe the symptoms of a Vaisnava and explain that one must give up or nullify all kinds of seva-aparadha, offenses in Deity worship.

CC Madhya 24.337: "The items of worship, such as water, conchshell, flowers, incense and lamp, should be described. You should also mention chanting softly, offering prayers, circumambulating and offering obeisances. All these should be carefully described.

CC Madhya 24.338: "Other items you should describe are the method of performing purascarana, taking krsna-prasadam, giving up unoffered food and not blaspheming the Lord's devotees.

CC Madhya 24.339: "You should describe the symptoms of a devotee, how to associate with devotees, how to satisfy a devotee by rendering service, and how to give up the association of nondevotees. You should also explain the value of regularly hearing the recitation of Srimad-Bhagavatam.

CC Madhya 24.340: "You should describe the ritualistic duties to be performed every day, and you should also describe the fortnightly duties — especially how to observe the fortnightly Ekadasi fast. You should also describe the duties to be observed every month, and you should especially describe the observance of ceremonies like Janmastami, Rama-navami and Nr-caturdasi.

CC Madhya 24.341: "Ekadasi, Janmastami, Vamana-dvadasi, Rama-navami and Nr-caturdasi — all these should be described.

CC Madhya 24.342: "You should recommend the avoidance of mixed Ekadasi and the performance of pure Ekadasi. You should also describe the fault in not observing Ekadasi. One should be very careful as far as these items are concerned. If one is not careful, one will be negligent in executing devotional service.

CC Madhya 24.343: "Whatever you say about Vaisnava behavior, the establishment of Vaisnava temples and Deities, and everything else should be supported by evidence from the Puranas.

CC Madhya 24.344: "You should give general and specific descriptions of the behavior and activities of a Vaisnava. You should outline things that are to be done and things that are not to be done. All this should be described as regulations and etiquette.

CC Madhya 24.345: "I have thus given a synopsis of the Vaisnava regulative principles. I have given this in brief just to give you a little direction. When you write on this subject, Krsna will help you by spiritually awakening you."

CC Madhya 24.346: Thus I have narrated Lord Caitanya's mercy upon Sanatana Gosvami. When one hears these topics, one's heart will be cleansed of all contamination.

CC Madhya 24.347: The authorized poet Kavi-karnapura has written a book named Caitanya-candrodaya-nataka. This book tells how Sri Caitanya Mahaprabhu blessed Sanatana Gosvami with His specific mercy.

CC Madhya 24.348: "Srila Sanatana Gosvami, the elder brother of Srila Rupa Gosvami, was a most important minister in the government of Hussain Shah, the ruler of Bengal, and he was considered a most brilliant gem in that assembly. He possessed all the opulences of a royal position, but he gave up everything just to accept the youthful goddess of renunciation. Although he externally appeared to be a mendicant who had renounced everything, he was filled with the pleasure of devotional service within his heart. Thus he can be compared to a deep lake covered with moss. He was the object of pleasure for all the devotees who knew the science of devotional service.

CC Madhya 24.349: "As soon as Sanatana Gosvami arrived in front of Lord Caitanya, the Lord, seeing him, became merciful to him. The Lord, who has the complexion of a golden campaka flower, opened His arms and embraced him while expressing great affection."

CC Madhya 24.350: "In the course of time, the transcendental news of Krsna's pastimes in Vrndavana was almost lost. To enunciate explicitly those transcendental pastimes, Sri Caitanya Mahaprabhu empowered Srila Rupa Gosvami and Sanatana Gosvami with the nectar of His mercy to carry out this work in Vrndavana."

CC Madhya 24.351: I have thus explained the mercy bestowed on Sanatana Gosvami by Sri Caitanya Mahaprabhu. If one hears this description, all moroseness in the heart will diminish.

CC Madhya 24.352: By reading these instructions to Sanatana Gosvami, one will become fully aware of Lord Krsna's various expansions and the process of devotional service according to the regulative principles and spontaneous love. Thus everything can be fully known.

CC Madhya 24.353: By reading these instructions, a pure devotee can understand love of Krsna, the mellows of devotional service and the conclusion of devotional service. Everyone can understand all these things to their ultimate end by studying these instructions.

CC Madhya 24.354: The conclusion of these instructions can be known to one whose life and soul are the lotus feet of Sri Caitanya Mahaprabhu, Nityananda Prabhu and Advaita Prabhu.

CC Madhya 24.355: Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.



Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Madhya 25 Summary

CC Madhya 25.1: After converting into Vaisnavas all the residents of Varanasi, who were headed by the sannyasis, and after completely educating and instructing Sanatana Gosvami there, Sri Caitanya Mahaprabhu returned to Jagannatha Puri.

CC Madhya 25.2: All glories to Lord Caitanya! All glories to Lord Nityananda! All glories to Advaitacandra! And all glories to all the devotees of Lord Caitanya!

CC Madhya 25.3: Lord Caitanya Mahaprabhu instructed Sri Sanatana Gosvami in all the conclusions of devotional service for two consecutive months.

CC Madhya 25.4: For as long as Sri Caitanya Mahaprabhu was in Varanasi, Paramananda Kirtaniya, who was a friend of Candrasekhara's, chanted the Hare Krsna maha-mantra and other songs to Sri Caitanya Mahaprabhu in a very humorous way.

CC Madhya 25.5: When the Mayavadi sannyasis at Varanasi criticized Sri Caitanya Mahaprabhu, the Lord's devotees became very much depressed. To satisfy them, Sri Caitanya Mahaprabhu showed His mercy to the sannyasis.

CC Madhya 25.6: In the Seventh Chapter of the Adi-lila I have already elaborately described Sri Caitanya Mahaprabhu's deliverance of the sannyasis at Varanasi, but I shall briefly repeat it in this chapter.

CC Madhya 25.7: When the Mayavadi sannyasis were criticizing Sri Caitanya Mahaprabhu anywhere and everywhere in Varanasi, the Maharashtriyān brahmana, hearing this blasphemy, began to think about this unhappily.

CC Madhya 25.8: The Maharashtriyān brahmana thought, "Whoever closely sees the characteristics of Sri Caitanya Mahaprabhu immediately realizes His personality and accepts Him as the Supreme Lord.

CC Madhya 25.9: "If by some means I can assemble all the sannyasis together, they will certainly become His devotees after seeing His personal characteristics.

CC Madhya 25.10: "I shall have to reside at Varanasi the rest of my life. If I do not try to carry out this plan, I shall certainly continue to suffer mental depression."

CC Madhya 25.11: Thinking like this, the Maharashtriyān brahmana extended an invitation to all the sannyasis of Varanasi. After doing this, he finally approached Sri Caitanya Mahaprabhu to extend Him an invitation.

CC Madhya 25.12: At this time, Candrasekhara and Tapana Misra both heard blasphemous criticism against Sri Caitanya Mahaprabhu and felt very unhappy. They came to Sri Caitanya Mahaprabhu's lotus feet to submit a request.

CC Madhya 25.13: They submitted their request, and Sri Caitanya Mahaprabhu, seeing His devotees' unhappiness, decided to turn the minds of the Mayavadi sannyasis.

CC Madhya 25.14: While Sri Caitanya Mahāprabhu was seriously considering meeting with the Mayavadi sannyāsis, the Mahārāshṭriyan brahmana approached Him and extended an invitation. The brahmana submitted his invitation with great humility, and he touched the lotus feet of Sri Caitanya Mahāprabhu.

CC Madhya 25.15: Sri Caitanya Mahāprabhu accepted his invitation, and the next day, after finishing His noontime activities, He went to the brahmana's house.

CC Madhya 25.16: I have already described Sri Caitanya Mahāprabhu's deliverance of the Mayavadi sannyāsis in the Seventh Chapter of the *Adi-līla*, when I described the glories of the Pañca-tattva — Sri Caitanya Mahāprabhu, Sri Nityānanda Prabhu, Advaita Prabhu, Gadadhara Prabhu and Srivāsa.

CC Madhya 25.17: Since I have already described this incident very elaborately in the Seventh Chapter of the *Adi-līla*, I do not wish to increase the size of this book by giving another description. However, I shall try to include in this chapter whatever was not described there.

CC Madhya 25.18: Beginning from the day on which Sri Caitanya Mahāprabhu showed His mercy to the Mayavadi sannyāsis, there were vivid discussions about this conversion among the inhabitants of Varanasi.

CC Madhya 25.19: Crowds of people came to see Sri Caitanya Mahāprabhu from that day on, and scholars of various scriptures discussed different subject matters with the Lord.

CC Madhya 25.20: When people came to Sri Caitanya Mahāprabhu to discuss the principles of various scriptures, the Lord defeated their false conclusions and established the predominance of devotional service to the Lord. With logic and argument He very politely changed their minds.

CC Madhya 25.21: As soon as people received instructions from Sri Caitanya Mahāprabhu, they began to chant the Hare Kṛṣṇa maha-mantra. Thus everyone laughed, chanted and danced with the Lord.

CC Madhya 25.22: All the Mayavadi sannyāsis offered their obeisances unto Sri Caitanya Mahāprabhu and then began to discuss His movement, giving up their studies of Vedānta and Mayavāda philosophy.

CC Madhya 25.23: One of the disciples of Prakāśananda Sarasvatī, who was as learned as his guru, began to speak in that assembly, offering all respects to Sri Caitanya Mahāprabhu.

CC Madhya 25.24: He said, "Sri Caitanya Mahāprabhu is the Supreme Personality of Godhead, Narayana Himself. When He explains the Vedānta-sūtra, He does so very nicely.

CC Madhya 25.25: "Sri Caitanya Mahāprabhu explains the direct meaning of the Upanisads. When all learned scholars hear this, their minds and ears are satisfied.

CC Madhya 25.26: "Giving up the direct meaning of the Vedānta-sūtra and the Upanisads, Sankarācārya imagines some other interpretation.

CC Madhya 25.27: "All the interpretations of Sankarācārya are imaginary. Such imaginary interpretations are verbally accepted by learned scholars, but they do not appeal to the heart.

CC Madhya 25.28: "The words of Sri Kṛṣṇa Caitanya Mahāprabhu are firm and convincing, and I accept them as true. In this Age of Kali, one cannot be delivered from the material clutches simply by formally accepting the renounced order.

CC Madhya 25.29: "Sri Caitanya Mahaprabhu's explanation of the verse beginning 'harer nama harer nama [Adi 17.21]' is not only pleasing to the ear but is strong, factual evidence.

CC Madhya 25.30: "In this Age of Kali, one cannot attain liberation without taking to the devotional service of the Lord. In this age, even if one chants the holy name of Krsna imperfectly, he still attains liberation very easily.

CC Madhya 25.31: "'My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His actions are like beating a husk that is already devoid of rice. His labor becomes fruitless.'

CC Madhya 25.32: "'O lotus-eyed one, those who think they are liberated in this life but who are devoid of devotional service to You are of impure intelligence. Although they accept severe austerities and penances and rise to the spiritual position, to impersonal Brahman realization, they fall down again because they neglect to worship Your lotus feet.'

CC Madhya 25.33: "The word 'Brahman' ['the greatest'] indicates the Supreme Personality of Godhead, full in all six opulences. But if we take the onesided impersonalist view, His fullness is diminished.

CC Madhya 25.34: "The Vedas, the Upanisads, the Brahma-sutra and the Puranas all describe the activities of the spiritual potency of the Lord. If one cannot accept the personal activities of the Lord, he jokes foolishly and gives an impersonal description.

CC Madhya 25.35: "The Mayavadis do not recognize the personal form of the Lord as spiritual and full of bliss. This is a great sin. Sri Caitanya Mahaprabhu's statements are actually factual.

CC Madhya 25.36: "'O supreme one, the transcendental form I am now seeing is full of transcendental bliss. It is not contaminated by the external energy. It is full of effulgence. My Lord, there is no better understanding of You than this. You are the Supreme Soul and the creator of this material world, but You are not connected with this material world. You are completely different from created form and variety. I sincerely take shelter of that form of Yours which I am now seeing. This form is the original source of all living beings and their senses.'

CC Madhya 25.37: "'Lord Sri Krsna, the Supreme Personality of Godhead, is the cause of all causes. He is past, present and future, and He is the movable and immovable. He is the greatest and the smallest, and He is visible and directly experienced. He is celebrated in the Vedic literature. Everything is Krsna, and without Him there is no existence. He is the root of all understanding, and He is that which is understood by all words.'

CC Madhya 25.38: "'O most auspicious one! For our benefit, You enable our worship of You by manifesting Your transcendental form, which You show to us in our meditation. We offer our respectful obeisances unto You, the Supreme Person, and we worship You, whom impersonalists do not accept due to their poor fund of knowledge. Thus they are liable to descend into a hellish condition.'

CC Madhya 25.39: "'Fools disrespect Me because I appear like a human being. They do not know My supreme position as the cause of all causes, the creator of the material energy.'

CC Madhya 25.40: "'Those who are envious of My form, who are cruel and mischievous and the lowest among men, are perpetually cast by Me into hellish existence in various demoniac species of life.'

CC Madhya 25.41: "Not accepting the transformation of energy, Sripada Sankaracarya has tried to establish the theory of illusion under the plea that Vyasadeva has made a mistake.

CC Madhya 25.42: "Sripada Sankaracarya has given his interpretation and imaginary meaning. It does not actually appeal to the mind of any sane man. He has done this to convince the atheists and bring them under his control.

CC Madhya 25.43: "The atheists, headed by the Mayavadi philosophers, do not care for liberation or Krsna's mercy. They simply continue to put forward false arguments and countertheories to atheistic philosophy, not considering or engaging in spiritual matters.

CC Madhya 25.44: "The conclusion is that the import of the Vedanta-sutra is covered by the imaginary explanation of Sankaracarya. Whatever Sri Krsna Caitanya Mahaprabhu has said is perfectly true.

CC Madhya 25.45: "Whatever meaning Sri Caitanya Mahaprabhu gives is perfect. Any other interpretation is only a distortion."

CC Madhya 25.46: After saying this, the disciple of Prakasananda Sarasvati began to chant the holy name of Krsna. Hearing this, Prakasananda Sarasvati made the following statement.

CC Madhya 25.47: Prakasananda Sarasvati said, "Sankaracarya was very eager to establish the philosophy of monism. Therefore he explained the Vedanta-sutra, or Vedanta philosophy, in a different way to support monistic philosophy.

CC Madhya 25.48: "If one accepts the Personality of Godhead, the philosophy that maintains that God and the living entity are one cannot be established. Therefore Sankaracarya argued against and refuted all kinds of revealed scriptures.

CC Madhya 25.49: "Anyone who wants to establish his own opinion or philosophy certainly cannot explain any scripture according to the principle of direct interpretation.

CC Madhya 25.50: "The philosophers conclude that if there is a God, He is subject to our fruitive activities. Similarly, the Sankhya philosophers, who analyze the cosmic manifestation, say that the cause of the cosmos is material nature.

CC Madhya 25.51: "The followers of nyaya, the philosophy of logic, maintain that the atom is the cause of the cosmic manifestation, and the Mayavadi philosophers maintain that the impersonal Brahman effulgence is the cause of the cosmic manifestation.

CC Madhya 25.52: "The Patañjala philosophers say that when one is self-realized, he understands the Lord. Similarly, according to the Vedas and Vedic principles, the original cause is the Supreme Personality of Godhead.

CC Madhya 25.53: "After studying the six philosophical theses, Vyasadeva completely summarized them all in the aphorisms of Vedanta philosophy.

CC Madhya 25.54: "According to Vedanta philosophy, the Absolute Truth is a person. When the word 'nirguna' ['without qualities'] is used, it is to be understood that the Lord has attributes that are totally spiritual.

CC Madhya 25.55: "Of the philosophers mentioned, none really cares for the Supreme Personality of Godhead, the cause of all causes. They are always busy refuting the philosophical theories of others and establishing their own.

CC Madhya 25.56: "By studying the six philosophical theories, one cannot reach the Absolute Truth. It is therefore our duty to follow the path of the mahajanas, the authorities. Whatever they say should be accepted as the supreme truth.

CC Madhya 25.57: "'Dry arguments are inconclusive. A great personality whose opinion does not differ from others is not considered a great sage. Simply by studying the Vedas, which are variegated, one cannot come to the right path by which religious principles are understood. The solid truth of religious principles is hidden in the heart of an unadulterated, self-realized person. Consequently, as the sastras confirm, one should accept whatever progressive path the mahajanas advocate.'

CC Madhya 25.58: "The words of Sri Caitanya Mahaprabhu are a shower of nectar. Whatever He concludes to be the ultimate truth is indeed the summum bonum of all spiritual knowledge."

CC Madhya 25.59: After hearing all these statements, the Maharashtriyān brahmana very jubilantly went to inform Lord Sri Caitanya Mahaprabhu.

CC Madhya 25.60: When the Maharashtriyān brahmana went to see Caitanya Mahaprabhu, the Lord was going to the temple of Bindu Madhava after bathing in the waters of the Pañca-nada.

CC Madhya 25.61: While the Lord was on His way, the Maharashtriyān brahmana informed Him about the incident that took place in the camp of Prakasananda Sarasvatī. Hearing this, Sri Caitanya Mahaprabhu smiled happily.

CC Madhya 25.62: Upon reaching the temple of Bindu Madhava, Sri Caitanya Mahaprabhu, seeing the beauty of Lord Bindu Madhava, became overwhelmed in ecstatic love. He then began to dance in the courtyard of the temple.

CC Madhya 25.63: There were four people accompanying Sri Caitanya Mahaprabhu, and these were Candrasekhara, Paramananda Puri, Tapanā Misra and Sanātana Gosvami. They were all chanting the Hare Kṛṣṇa maha-mantra in the following way.

CC Madhya 25.64: They chanted, "Haraye namah kṛṣṇa yadavaya namah, gopala govinda rama sri-madhusudana."

CC Madhya 25.65: In all directions, hundreds of thousands of people began to chant, "Hari! Hari!" Thus there arose a tumultuous and auspicious sound filling the entire universe.

CC Madhya 25.66: When Prakasananda Sarasvatī, who was staying nearby, heard this tumultuous chanting of the Hare Kṛṣṇa maha-mantra, he and his disciples immediately came to see the Lord.

CC Madhya 25.67: When Prakasananda Sarasvatī saw the Lord, he and his disciples also joined the chanting with Sri Caitanya Mahaprabhu. Prakasananda Sarasvatī was charmed by the Lord's dancing and ecstatic love and by the transcendental beauty of His body.

CC Madhya 25.68: Ecstatic spiritual transformations began to take place in the Lord's body. His body trembled, and His voice faltered. He perspired, turned pale and wept a constant flow of tears, which wet all the people standing there. The eruptions on the Lord's body appeared like kadamba flowers.

CC Madhya 25.69: All the people were astonished to see the Lord's jubilation and humility and to hear Him talk in ecstasy. Indeed, all the residents of Benares [Kāśī] saw the bodily transformations and were astonished.

CC Madhya 25.70: When Sri Caitanya Mahaprabhu regained His external consciousness, He saw that many Mayavadi sannyasis and other people were gathered there. He therefore suspended His dancing for the time being.

CC Madhya 25.71: After stopping the kirtana, Sri Caitanya Mahaprabhu, who is a great example of humility, offered prayers unto the feet of Prakasananda Sarasvati. At this, Prakasananda Sarasvati immediately came forward and clasped the Lord's lotus feet.

CC Madhya 25.72: When Prakasananda Sarasvati caught hold of the Lord's lotus feet, the Lord said, "My dear sir, you are the spiritual master of the whole world; therefore you are most worshipable. As far as I am concerned, I am not even on the level of the disciple of your disciple."

CC Madhya 25.73: Sri Caitanya Mahaprabhu continued, "You are a great, spiritually advanced personality, and therefore you cannot worship a person like Me. I am far inferior. If you do so, My spiritual power will be diminished, for you are as good as the impersonal Brahman.

CC Madhya 25.74: "My dear sir, for you everyone is on the level of impersonal Brahman, but for the enlightenment of people in general you should not behave in that way."

CC Madhya 25.75: Prakasananda Sarasvati replied, "Formerly I committed many offenses against You by blaspheming You, but now the effects of my offenses are counteracted by my touching Your lotus feet.

CC Madhya 25.76: "'If a person considered liberated in this life commits offenses against the reservoir of inconceivable potencies, the Supreme Personality of Godhead, he will again fall down and desire the material atmosphere for material enjoyment.'

CC Madhya 25.77: "'Being touched by the lotus feet of Sri Krsna, that serpent was immediately freed from the reactions of his sinful life. Thus the serpent gave up his body and assumed the body of a beautiful Vidyadhara demigod.'"

CC Madhya 25.78: When Prakasananda Sarasvati supported himself by quoting the verse from Srimad-Bhagavatam, Sri Caitanya Mahaprabhu immediately protested by uttering the holy name of Lord Visnu. The Lord then presented Himself as a most fallen living entity, and He said, "If someone accepts a fallen conditioned soul as Visnu, Bhagavan, or an incarnation, he commits a great offense."

CC Madhya 25.79: Sri Caitanya Mahaprabhu continued, "To say nothing of ordinary living entities, even Lord Brahma and Lord Siva cannot be considered on the level of Visnu or Narayana. If one considers them as such, he is immediately considered an offender and atheist.

CC Madhya 25.80: "'A person who considers demigods like Brahma and Siva to be on an equal level with Narayana is to be considered an offender, a pasandi.'"

CC Madhya 25.81: Prakasananda replied, "You are the Supreme Personality of Godhead, Krsna Himself. Nonetheless, You are considering Yourself His eternal servant.

CC Madhya 25.82: "My dear Lord, You are the Supreme Lord, and although You consider Yourself the Lord's servant, You are nonetheless worshipable. You are much greater than I am; therefore all my spiritual achievements have been lost because I have blasphemed You.

CC Madhya 25.83: "'O great sage, out of many millions of materially liberated people who are free from ignorance, and out of many millions of siddhas who have nearly attained perfection, there is hardly one pure devotee of Narayana. Only such a devotee is actually completely

satisfied and peaceful.'

CC Madhya 25.84: "'When a person mistreats great souls, his life span, opulence, reputation, religion, possessions and good fortune are all destroyed.'

CC Madhya 25.85: "'Unless human society accepts the dust of the lotus feet of great mahatmas — devotees who have nothing to do with material possessions — mankind cannot turn its attention to the lotus feet of Kṛṣṇa. Those lotus feet vanquish all the unwanted, miserable conditions of material life.'

CC Madhya 25.86: "Henceforward I shall certainly develop devotional service unto Your lotus feet. For this reason I have come to You and have fallen down at Your lotus feet."

CC Madhya 25.87: After saying this, Prakāśānanda Sarasvatī sat down with Sri Caitanya Mahāprabhu and began to question the Lord as follows.

CC Madhya 25.88: Prakāśānanda Sarasvatī said, "We can understand the faults You have pointed out in the Mayavāda philosophy. All the explanations given by Śaṅkarācārya are imaginary.

CC Madhya 25.89: "My dear Lord, whatever direct meaning You have given when explaining the Brahma-sūtra is certainly very wonderful to all of us.

CC Madhya 25.90: "You are the Supreme Personality of Godhead, and therefore You have inconceivable energies. I wish to hear from You briefly about the Brahma-sūtra."

CC Madhya 25.91: Sri Caitanya Mahāprabhu replied, "I am an ordinary living being, and therefore my knowledge is very insignificant. However, the meaning of the Brahma-sūtra is very grave because its author, Vyāsadeva, is the Supreme Personality of Godhead Himself.

CC Madhya 25.92: "The purport of the Vedānta-sūtra is very difficult for an ordinary person to understand, but Vyāsadeva, out of his causeless mercy, has personally explained the meaning.

CC Madhya 25.93: "If the Vedānta-sūtra is explained by Vyāsadeva himself, who has written it, its original meaning can be understood by the people in general.

CC Madhya 25.94: "The meaning of the sound vibration is present in the Gayatrī mantra. The same is elaborately explained in the four ślokaś of Śrīmad-Bhāgavatam known as the caṭuh-śloki.

CC Madhya 25.95: "Whatever was spoken by the Supreme Personality of Godhead to Lord Brahma in those four verses of Śrīmad-Bhāgavatam was also explained to Narada by Lord Brahma.

CC Madhya 25.96: "Whatever Lord Brahma told Narada Muni was again explained by Narada Muni to Vyāsadeva. Vyāsadeva later considered these instructions in his mind.

CC Madhya 25.97: "Śrīla Vyāsadeva considered that whatever he had received from Narada Muni as an explanation of he would elaborately explain in his book Śrīmad-Bhāgavatam as a commentary on the Brahma-sūtra.

CC Madhya 25.98: "Vyāsadeva collected whatever Vedic conclusions were in the four Vedas and 108 Upaniśads and placed them in the aphorisms of the Vedānta-sūtra.

CC Madhya 25.99: "In the Vedanta-sutra, the purport of all Vedic knowledge is explained, and in Srimad-Bhagavatam the same purport has been explained in eighteen thousand verses.

CC Madhya 25.100: "Therefore it is to be concluded that the Brahma-sutra is explained vividly in Srimad-Bhagavatam. Also, what is explained in the verses of Srimad-Bhagavatam has the same purport as what is explained in the Upanisads.

CC Madhya 25.101: "'Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things for himself that are set aside as his quota, and one should not accept other things, knowing well to whom they belong.'

CC Madhya 25.102: "The essence of Srimad-Bhagavatam — our relationship with the Supreme Lord, our activities in that connection and the goal of life — is manifest in the four verses of Srimad-Bhagavatam known as the catuh-sloki. Everything is explained in those verses.

CC Madhya 25.103: "[Lord Krsna says:] 'I am the center of all relationships. Knowledge of Me and the practical application of that knowledge is actual knowledge. Approaching Me for devotional service is called abhidheya.

CC Madhya 25.104: "'By rendering devotional service, one gradually rises to the platform of love of Godhead. That is the chief goal of life. On the platform of love of Godhead, one is eternally engaged in the service of the Lord.

CC Madhya 25.105: "'Please hear attentively what I shall speak to you, for transcendental knowledge about Me is not only scientific but full of mysteries.

CC Madhya 25.106: "'O Brahma, I shall explain all these truths to you. Since you are a living being [jiva], without My explanation you will not be able to understand your relationship with Me, devotional activity and life's ultimate goal.

CC Madhya 25.107: "'I shall explain to you My actual form and situation, My attributes, activities and six opulences.'

CC Madhya 25.108: "Lord Krsna assured Lord Brahma, 'By My mercy all these things will be awakened in you.' Saying this, the Lord began to explain the three truths [tattvas] to Lord Brahma.

CC Madhya 25.109: "'By My causeless mercy, be enlightened in truth about My personality, manifestations, qualities and pastimes.

CC Madhya 25.110: "'Before the creation of the cosmic manifestation,' the Lord said, 'I existed, and the total material energy, material nature and the living entities all existed in Me.

CC Madhya 25.111: "'After creating the cosmic manifestation, I entered into it. Whatever you see in the cosmic manifestation is but an expansion of My energy.

CC Madhya 25.112: "'When the whole universe dissolves, I remain full in Myself, and everything that was manifested is again preserved in Me.

CC Madhya 25.113: "'Prior to the cosmic manifestation, only I exist, and no phenomena exist, either gross, subtle or primordial. After creation, only I exist in everything, and after annihilation, only I remain eternally.'

CC Madhya 25.114: "In the verse beginning 'aham eva,' the word 'aham' is expressed three

times. In the beginning there are the words 'aham eva.' In the second line there are the words 'pascad aham.' At the end are the words 'so 'smyaham.' This 'aham' indicates the Supreme Person. By the repetition of 'aham,' the transcendental personality who is complete with six opulences is confirmed.

CC Madhya 25.115: "Impersonalists do not accept the personal feature of the Supreme Personality of Godhead. The Personality of Godhead is stressed in this verse in order to impress upon them the necessity of accepting Him. Therefore the word 'aham' is mentioned three times. To stress something important, one repeats it three times.

CC Madhya 25.116: "[Lord Krsna continued:] 'Actual spiritual knowledge and its practical application are considered in all these sound vibrations. Although the external energy comes from Me, I am different from it.

CC Madhya 25.117: "'Sometimes a reflection of the sun is experienced in place of the sun, but its illumination is never possible independent of the sun.

CC Madhya 25.118: "'When one is transcendently situated, he can perceive Me. This perception is the basis of one's relationship with the Supreme Lord. Now let Me further explain this subject matter.

CC Madhya 25.119: "'What appears to be truth without Me is certainly My illusory energy, for nothing can exist without Me. It is like a reflection of a real light in the shadows, for in the light there are neither shadows nor reflections.

CC Madhya 25.120: "'Now please hear from Me about the process of devotional service, which is applicable in any country, for any person, at all times and in all circumstances.

CC Madhya 25.121: "'As far as religious principles are concerned, there is a consideration of the person, the country, the time and the circumstance. In devotional service, however, there are no such considerations. Devotional service is transcendental to all such considerations.

CC Madhya 25.122: "'It is therefore the duty of every man — in every country, in every circumstance and at all times — to approach a bona fide spiritual master, question him about devotional service and listen to him explain the process.

CC Madhya 25.123: "'A person interested in transcendental knowledge must therefore always directly and indirectly inquire about it to know about the all-pervading truth.

CC Madhya 25.124: "'Supreme affection for Me is called love of Godhead, and that is the ultimate goal of life. Let Me explain by a practical example the natural characteristics of such love.

CC Madhya 25.125: "'The five material elements are existing inside and outside of every living entity. Similarly, I, the Supreme Personality of Godhead, am manifest within the heart of the devotee as well as outside his body.

CC Madhya 25.126: "'As the material elements enter the bodies of all living beings and yet remain outside them all, I exist within all material creations and yet am not within them.

CC Madhya 25.127: "'A highly elevated devotee can bind Me, the Supreme Personality of Godhead, in his heart by love. Wherever he looks, he sees Me and nothing else.

CC Madhya 25.128: "'Hari, the Supreme Personality of Godhead, who destroys everything inauspicious for His devotees, does not leave the hearts of His devotees even if they remember

Him and chant about Him inattentively. This is because the rope of love always binds the Lord within the devotees' hearts. Such devotees should be accepted as most elevated.

CC Madhya 25.129: "A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Sri Krsna. Consequently he always sees the form of the Supreme Personality of Godhead as the cause of all causes and understands that all things are situated in Him.

CC Madhya 25.130: "All the gopis assembled to chant the transcendental qualities of Krsna very loudly, and they began to wander from one forest to another like madwomen. They began to inquire about the Lord, who is situated in all living entities, internally and externally. Indeed, they even asked all the plants and vegetables about Him, the Supreme Person."

CC Madhya 25.131: Sri Caitanya Mahaprabhu continued, "Thus one's relationship with the Lord, activities in devotional service, and the attainment of the highest goal of life, love of Godhead, are the subject matters of Srimad-Bhagavatam.

CC Madhya 25.132: "The Absolute Truth is known by the self-realized souls as a unified identity known by different names — impersonal Brahman, localized Paramatma, and Bhagavan, the Supreme Personality of Godhead.'

CC Madhya 25.133: "Before the cosmic manifestation was created, the creative propensity was merged in the Supreme Lord's person. At that time all potencies and manifestations were preserved in His personality. The Lord is the cause of all causes, and He is the all-pervading, self-sufficient person. Before the creation, He existed with His spiritual potency in the spiritual world, wherein various Vaikuntha planets are manifested.'

CC Madhya 25.134: "All these incarnations of Godhead are either plenary portions or parts of the plenary portions of the purusa-avatars. But Krsna is the Supreme Personality of Godhead Himself. In every age He protects the world through His different features when the world is disturbed by the enemies of Indra.'

CC Madhya 25.135: "This is one's eternal relationship with the Supreme Personality of Godhead. Now please hear about the execution of devotional service. This principle pervades each and every verse of Srimad-Bhagavatam.

CC Madhya 25.136: "[Lord Krsna said:] 'Being very dear to the devotees and sadhus, I am attained through unflinching faith and devotional service. This bhakti-yoga system, which gradually increases attachment for Me, purifies even a human being born among dog-eaters. That is to say, everyone can be elevated to the spiritual platform by the process of bhakti-yoga.'

CC Madhya 25.137: "[The Supreme Personality of Godhead, Krsna, said:] 'My dear Uddhava, neither through astanga-yoga [the mystic yoga system to control the senses], nor through impersonal monism or an analytical study of the Absolute Truth, nor through study of the Vedas, nor through austerities, charity or acceptance of sannyasa can one satisfy Me as much as by developing unalloyed devotional service unto Me.'

CC Madhya 25.138: "When the living entity is attracted by the material energy, which is separate from Krsna, he is overpowered by fear. Because he is separated from the Supreme Personality of Godhead by the material energy, his conception of life is reversed. In other words, instead of being the eternal servant of Krsna, he becomes Krsna's competitor. This is called viparyayo 'smrtih. To nullify this mistake, one who is actually learned and advanced worships the Supreme Personality of Godhead as his spiritual master, worshipful Deity and source of life. He thus worships the Lord by the process of unalloyed devotional service.'

CC Madhya 25.139: "Now hear from Me what actual love of Godhead is. It is the prime object of life and is symptomized by bodily trembling, tears in the eyes, chanting and dancing.

CC Madhya 25.140: "'Pure devotees manifest spiritual bodily symptoms of ecstatic love simply by remembering and reminding others of the Supreme Personality of Godhead, Hari, who takes away everything inauspicious from the devotee. This position is attained by rendering devotional service according to the regulative principles and then rising to the platform of spontaneous love.'

CC Madhya 25.141: "'When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants like a madman, not caring for outsiders.'

CC Madhya 25.142: "Srimad-Bhagavatam gives the actual meaning of the Vedanta-sutra. The author of the Vedanta-sutra is Vyasadeva, and he himself has explained those aphorisms in the form of Srimad-Bhagavatam.

CC Madhya 25.143-144: "'The meaning of the Vedanta-sutra is present in Srimad-Bhagavatam. The full purport of the Mahabharata is also there. The commentary of the Brahma-gayatri is also there and fully expanded with all Vedic knowledge. Srimad-Bhagavatam is the supreme Purana, and it was compiled by the Supreme Personality of Godhead in His incarnation as Vyasadeva. There are twelve cantos, 335 chapters and eighteen thousand verses.'

CC Madhya 25.145: "'The essence of all Vedic literature and all histories has been collected in Srimad-Bhagavatam.'

CC Madhya 25.146: "'Srimad-Bhagavatam is accepted as the essence of all Vedic literature and Vedanta philosophy. Whoever tastes the transcendental mellow of Srimad-Bhagavatam is never attracted to any other literature.'

CC Madhya 25.147: "In the beginning of Srimad-Bhagavatam there is an explanation of the Brahma-gayatri mantra. 'The Absolute Truth [param]' indicates the relationship, and 'we meditate [dhimahi] on Him' indicates the execution of devotional service and the ultimate goal of life.

CC Madhya 25.148: "'O my Lord, Sri Krsna, son of Vasudeva, O all-pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Sri Krsna because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmaji, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Sri Krsna, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth.

CC Madhya 25.149: "'Completely rejecting all religious activities which are materially motivated, this Bhagavata Purana propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhagavatam, compiled by the great sage Vyasadeva [in his maturity], is sufficient in itself for God realization. What is the need of any other scripture? As soon as one attentively and submissively hears the message of Bhagavatam, by this culture of knowledge the Supreme Lord is established within his heart.'

CC Madhya 25.150: "Srimad-Bhagavatam gives direct information of the mellow derived from service to Krsna. Therefore Srimad-Bhagavatam is above all other Vedic literatures.

CC Madhya 25.151: "'The Srimad-Bhagavatam is the essence of all Vedic literatures, and it is considered the ripened fruit of the wish-fulfilling tree of Vedic knowledge. It has been sweetened by emanating from the mouth of Sukadeva Gosvami. You who are thoughtful and who relish mellows should always try to taste this ripened fruit. O thoughtful devotees, as long as you are not absorbed in transcendental bliss, you should continue tasting this Srimad-Bhagavatam, and when you are fully absorbed in bliss, you should go on tasting its mellows forever.'

CC Madhya 25.152: "'We never tire of hearing the transcendental pastimes of the Personality of Godhead, who is glorified by hymns and prayers. Those who enjoy association with Him relish hearing His pastimes at every moment.'"

CC Madhya 25.153: Sri Caitanya Mahaprabhu advised Prakasananda Sarasvati, "Study Srimad-Bhagavatam very scrutinizingly. Then you will understand the actual meaning of the Brahma-sutra."

CC Madhya 25.154: Sri Caitanya Mahaprabhu continued, "Always discuss Srimad-Bhagavatam and constantly chant the holy name of Lord Krsna. In this way you will be able to attain liberation very easily, and you will be elevated to the enjoyment of love of Godhead.

CC Madhya 25.155: "'One who is thus transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed toward every living entity. In that state he attains pure devotional service unto Me.'

CC Madhya 25.156: "'Even a liberated soul merged in the impersonal Brahman effulgence is attracted to the pastimes of Krsna. He thus installs a Deity and renders the Lord service.'

CC Madhya 25.157: "[Sukadeva Gosvami addressed Pariksit Maharaja:] 'My dear King, although I was fully situated in the transcendental position, I was nonetheless attracted to the pastimes of Lord Krsna. Therefore I studied Srimad-Bhagavatam from my father.'

CC Madhya 25.158: "'When the breeze carrying the aroma of tulasi leaves and saffron from the lotus feet of the lotus-eyed Personality of Godhead entered through the nostrils into the hearts of those sages [the Kumaras], they experienced a change in both body and mind, even though they were attached to the impersonal Brahman understanding.'

CC Madhya 25.159: "'Those who are self-satisfied and unattracted by external material desires are also attracted to the loving service of Sri Krsna, whose qualities are transcendental and whose activities are wonderful. Hari, the Personality of Godhead, is called Krsna because He has such transcendently attractive features.'"

CC Madhya 25.160: At this time the brahmana from the province of Maharashtra mentioned Lord Caitanya's explanation of the atmarama verse.

CC Madhya 25.161: The Maharashtrian brahmana stated that Sri Caitanya Mahaprabhu had already explained that verse in sixty-one ways. Everyone was astonished to hear this.

CC Madhya 25.162: When all the people gathered there expressed the desire to hear again the sixty-one different meanings of the atmarama-sloka, Sri Caitanya Mahaprabhu again explained them.

CC Madhya 25.163: When everyone heard Sri Caitanya Mahaprabhu's explanation of the atmarama-sloka, everyone was astonished and struck with wonder. They concluded that Sri Caitanya Mahaprabhu was none other than Lord Krsna Himself.

CC Madhya 25.164: After giving those explanations again, Sri Caitanya Mahaprabhu arose and took His leave. All the people there offered their obeisances unto Him and chanted the maha-mantra.

CC Madhya 25.165: All the inhabitants of Kasi [Varanasi] began chanting the Hare Krsna maha-mantra in ecstatic love. Sometimes they laughed, sometimes they cried, sometimes they chanted, and sometimes they danced.

CC Madhya 25.166: After this, all the Mayavadi sannyasis and learned scholars at Varanasi began discussing Srimad-Bhagavatam. In this way Sri Caitanya Mahaprabhu delivered them.

CC Madhya 25.167: Sri Caitanya Mahaprabhu then returned to His residence with His personal associates. Thus He turned the whole city of Varanasi into another Navadvipa [Nadiya-nagara].

CC Madhya 25.168: Among His own associates, Sri Caitanya Mahaprabhu laughingly said, "I came here to sell My emotional ecstatic love.

CC Madhya 25.169: "Although I came to Varanasi to sell My goods, there were no customers, and it appeared necessary for Me to carry them back to My own country.

CC Madhya 25.170: "All of you were feeling unhappy that no one was purchasing My goods and that I would have to carry them away. Therefore, by your will only, I have distributed them without charging."

CC Madhya 25.171: All the Lord's devotees then said, "You have incarnated to deliver fallen souls. You have delivered them in the east and in the south, and now you are delivering them in the west.

CC Madhya 25.172: "Only Varanasi was left because the people there were against Your missionary activities. Now You have delivered them, and we are all very happy."

CC Madhya 25.173: After the news of these events was broadcast, everyone from the surrounding neighborhoods began to pour in to see Sri Caitanya Mahaprabhu.

CC Madhya 25.174: Hundreds of thousands of people came to see Sri Caitanya Mahaprabhu. There was no counting the number. Because the Lord's residence was very small, not everyone could see Him.

CC Madhya 25.175: When Sri Caitanya Mahaprabhu went to take His bath in the Ganges and to see the temple of Visvesvara, people would line up on both sides to see the Lord.

CC Madhya 25.176: When Sri Caitanya Mahaprabhu passed by the people, He would raise His arms and say, "Please chant Krsna! Please chant Hari!" All the people received Him by chanting Hare Krsna, and they offered their respects to Him by this chanting.

CC Madhya 25.177: In this way, for five days Sri Caitanya Mahaprabhu delivered the people of Varanasi. Finally, on the next day, He became very eager to leave.

CC Madhya 25.178: After rising very early on the sixth day, Sri Caitanya Mahaprabhu started to leave, and five devotees began to follow Him.

CC Madhya 25.179: These five devotees were Tapan Misra, Raghunatha, the Maharashtrian brahmana, Candrasekhara and Paramananda Kirtaniya.

CC Madhya 25.180: These five wanted to accompany Sri Caitanya Mahaprabhu to Jagannatha Puri, but the Lord attentively bade them farewell.

CC Madhya 25.181: Sri Caitanya Mahaprabhu said, "If you want to see Me, you may come later, but for the time being I shall go alone through the Jharikhanda forest."

CC Madhya 25.182: Sri Caitanya Mahaprabhu advised Sanatana Gosvami to proceed toward Vrndavana, and He informed him that his two brothers had already gone there.

CC Madhya 25.183: Sri Caitanya Mahaprabhu told Sanatana Gosvami, "All My devotees who go to Vrndavana are generally very poor. They each have nothing with them but a torn quilt and a small waterpot. Therefore, Sanatana, you should give them shelter and maintain them."

CC Madhya 25.184: After saying this, Sri Caitanya Mahaprabhu embraced them all and began to proceed on His way, and they all fainted and fell down.

CC Madhya 25.185: After some time, all the devotees got up and returned to their homes very much grief-stricken. Sanatana Gosvami proceeded toward Vrndavana alone.

CC Madhya 25.186: When Rupa Gosvami reached Mathura, he met Subuddhi Raya on the banks of the Yamuna, at a place called Dhruva-ghata.

CC Madhya 25.187: Formerly Subuddhi Raya had been a big landholder in Gauda-desa [Bengal]. Saiyada Hussain Khan was then a servant of Subuddhi Raya.

CC Madhya 25.188: Subuddhi Raya put Hussain Khan in charge of digging a big lake, but once, finding fault with him, he struck him with a whip.

CC Madhya 25.189: Later Hussain Khan somehow or other was appointed Nawab by the central Muslim government. As a matter of obligation, he increased the opulences of Subuddhi Raya.

CC Madhya 25.190: Later, when the wife of Nawab Saiyada Hussain Khan saw the whip marks on his body, she requested him to kill Subuddhi Raya.

CC Madhya 25.191: Hussain Khan replied, "Subuddhi Raya has maintained me very carefully. He was just like a father to me," he said. "Now you are asking me to kill him. This is not a very good proposal."

CC Madhya 25.192: As a last alternative, the wife suggested that the Nawab take away Subuddhi Raya's caste and turn him into a Muslim, but Hussain Khan replied that if he did this, Subuddhi Raya would not live.

CC Madhya 25.193: This became a perplexing problem for him because his wife kept requesting him to kill Subuddhi Raya. Finally the Nawab sprinkled a little water on Subuddhi Raya's head from a pitcher that had been used by a Muslim.

CC Madhya 25.194: Taking the Nawab's sprinkling water upon him as an opportunity, Subuddhi Raya left his family and business affairs and went to Varanasi.

CC Madhya 25.195: When Subuddhi Raya consulted the learned brahmanas at Varanasi,

asking them how his conversion to Islam could be counteracted, they advised him to drink hot ghee and give up his life.

CC Madhya 25.196: When Subuddhi Raya consulted some other brahmanas, they told him that he had not committed a grievous fault and that consequently he should not drink hot ghee and give up his life. As a result, Subuddhi Raya was doubtful about what to do.

CC Madhya 25.197: In his state of perplexity, Subuddhi Raya met Sri Caitanya Mahaprabhu when the Lord was at Varanasi. Subuddhi Raya explained his position and asked Sri Caitanya Mahaprabhu what he should do.

CC Madhya 25.198: The Lord advised him, "Go to Vrndavana and chant the Hare Krsna mantra constantly."

CC Madhya 25.199: Sri Caitanya Mahaprabhu further advised Subuddhi Raya: "Begin chanting the Hare Krsna mantra, and when your chanting is almost pure, all your sinful reactions will go away. After you chant perfectly, you will get shelter at the lotus feet of Krsna."

CC Madhya 25.200: "When you are situated at the lotus feet of Krsna, no sinful reaction can touch you. This is the best solution to all sinful activity."

CC Madhya 25.201: Thus receiving the order from Sri Caitanya Mahaprabhu to go to Vrndavana, Subuddhi Raya left Varanasi and went through Prayaga, Ayodhya and Naimisaranya toward Vrndavana.

CC Madhya 25.202: Subuddhi Raya stayed for some time at Naimisaranya. During that time, Sri Caitanya Mahaprabhu went to Prayaga after visiting Vrndavana.

CC Madhya 25.203: After reaching Mathura, Subuddhi Raya received information of the Lord's itinerary. He became very unhappy because he was not able to contact the Lord.

CC Madhya 25.204: Subuddhi Raya would collect dry wood in the forest and take it to the city of Mathura to sell. For each load he would receive five or six paise.

CC Madhya 25.205: Earning his livelihood by selling dry wood, Subuddhi Raya would live on only one paisa's worth of fried chick-peas, and he would deposit whatever other paise he had with some merchant.

CC Madhya 25.206: Subuddhi Raya used to spend his savings to supply yogurt to Bengali Vaisnavas who came to Mathura. He also gave them cooked rice and oil massages. When he saw a poverty-stricken Vaisnava, he would use his money to feed him.

CC Madhya 25.207: When Rupa Gosvami arrived at Mathura, Subuddhi Raya, out of love and affection for him, wanted to serve him in so many ways. He personally took Rupa Gosvami to see all the twelve forests of Vrndavana.

CC Madhya 25.208: Rupa Gosvami remained in Mathura and Vrndavana for one month in the association of Subuddhi Raya. After that, he left Vrndavana to search for his elder brother, Sanatana Gosvami.

CC Madhya 25.209: When Rupa Gosvami heard that Sri Caitanya Mahaprabhu had gone to Prayaga on the road along the banks of the Ganges, Rupa and his brother Anupama went that way to meet the Lord.

CC Madhya 25.210: After reaching Prayaga, Sanatana Gosvami, following the order of Sri Caitanya Mahaprabhu, went to Vrndavana along the public road.

CC Madhya 25.211: When Sanatana Gosvami met Subuddhi Raya at Mathura, Subuddhi Raya explained everything about his younger brothers Rupa Gosvami and Anupama.

CC Madhya 25.212: Since Sanatana Gosvami went along the public road to Vrndavana and Rupa Gosvami and Anupama went on the road along the Ganges' banks, it was not possible for them to meet.

CC Madhya 25.213: Subuddhi Raya and Sanatana Gosvami had known each other before accepting the renounced order. Therefore Subuddhi Raya showed much affection to Sanatana Gosvami, but Sanatana Gosvami hesitated to accept his sentiments and affections.

CC Madhya 25.214: Being very advanced in the renounced order, Sanatana Gosvami used to wander from forest to forest, never taking shelter of any habitation built of stone. He used to live under trees or beneath bushes both day and night.

CC Madhya 25.215: Srila Sanatana Gosvami collected some books about archaeological excavations in Mathura, and wandering in the forest, he sought to renovate all those holy places.

CC Madhya 25.216: Sanatana Gosvami remained in Vrndavana, and Rupa Gosvami and Anupama returned to Varanasi.

CC Madhya 25.217: When Rupa Gosvami arrived at Varanasi, he met the Maharashtriyān brahmana, Candrasekhara and Tapana Misra.

CC Madhya 25.218: While Rupa Gosvami was staying at Varanasi, he resided at the house of Candrasekhara and took prasadam at the house of Tapana Misra. In this way he heard of Sri Caitanya Mahaprabhu's instructions to Sanatana Gosvami in Varanasi.

CC Madhya 25.219: While staying at Varanasi, Rupa Gosvami heard of all Sri Caitanya Mahaprabhu's activities. When he heard of His deliverance of the Mayavadi sannyasis, he became very happy.

CC Madhya 25.220: When Rupa Gosvami saw that all the people of Varanasi respected Sri Caitanya Mahaprabhu, he became very happy. He even heard stories from the general populace.

CC Madhya 25.221: After staying in Varanasi for about ten days, Rupa Gosvami returned to Bengal. In this way I have described the activities of Rupa and Sanatana.

CC Madhya 25.222: As Sri Caitanya Mahaprabhu was returning to Jagannatha Puri, He passed through the solitary forest, and He received great pleasure in doing so.

CC Madhya 25.223: Sri Caitanya Mahaprabhu happily returned to Jagannatha Puri in the company of His servant, Balabhadra Bhattacharya. As previously, the Lord performed many pleasing pastimes with the forest animals.

CC Madhya 25.224: When Sri Caitanya Mahaprabhu arrived at a place known as Atharanala, near Jagannatha Puri, He sent Balabhadra Bhattacharya to call for His devotees.

CC Madhya 25.225: Hearing news of the Lord's arrival from Balabhadra Bhattacharya, hordes of devotees became so happy that they seemed to be getting their lives back. It was as though

their consciousness had returned to their bodies. Their senses also became agitated.

CC Madhya 25.226: Being overwhelmed with great pleasure, all the devotees hastily went to see the Lord. They met Him on the banks of the celebrated lake called Narendra-sarovara.

CC Madhya 25.227: When Paramananda Puri and Brahmananda Bharati met Sri Caitanya Mahaprabhu, the Lord offered them His respectful obeisances due to their being Godbrothers of His spiritual master. They both then embraced Sri Caitanya Mahaprabhu in love and affection.

CC Madhya 25.228: Devotees like Svarupa Damodara, Gadadhara Pandita, Jagadananda, Kasisvara, Govinda and Vakresvara all came to meet the Lord.

CC Madhya 25.229: Kasi Misra, Pradyumna Misra, Damodara Pandita, Haridasa Thakura and Sankara Pandita also came there to meet the Lord.

CC Madhya 25.230: All the other devotees also came and fell down at the Lord's lotus feet. In return, Sri Caitanya Mahaprabhu embraced them all with great ecstatic love.

CC Madhya 25.231: Thus they all merged in the ocean of transcendental bliss. Then the Lord and all His devotees proceeded toward the temple of Jagannatha to see the Deity.

CC Madhya 25.232: As soon as Sri Caitanya Mahaprabhu saw Lord Jagannatha in the temple, He was immediately overwhelmed with love and affection. He chanted and danced with His devotees for a long time.

CC Madhya 25.233: The priests immediately brought them flower garlands and prasadam. The temple's watchman, who was named Tulasi, also came and offered his obeisances to Sri Caitanya Mahaprabhu.

CC Madhya 25.234: When the news spread that Sri Caitanya Mahaprabhu had arrived at Jagannatha Puri, devotees like Sarvabhauma Bhattacharya, Ramananda Raya and Vaninatha Raya all came to meet Him.

CC Madhya 25.235: The Lord and all His devotees then went to the residence of Kasi Misra. Sarvabhauma Bhattacharya and Pandita Gosañi also invited the Lord to dine at their homes.

CC Madhya 25.236: Accepting their invitation, the Lord asked them to bring all the prasadam there so that He could eat it with His devotees.

CC Madhya 25.237: Upon receiving Sri Caitanya Mahaprabhu's order, Sarvabhauma Bhattacharya and Pandita Gosañi brought sufficient prasadam from the temple of Jagannatha. The Lord then dined with everyone at His own place.

CC Madhya 25.238: Thus I have described how Sri Caitanya Mahaprabhu returned to Jagannatha Puri from Vrndavana.

CC Madhya 25.239: Whoever hears Sri Caitanya Mahaprabhu's pastimes with faith and love very soon attains shelter at the Lord's lotus feet.

CC Madhya 25.240: I have thus given a summary description of the madhya-lila, Sri Caitanya Mahaprabhu's travels to and from Jagannatha Puri. Indeed, the Lord traveled to and fro continuously for six years.

CC Madhya 25.241: After taking sannyasa at the age of twenty-four, Sri Caitanya Mahaprabhu

lived another twenty-four years. For six of these years, He traveled extensively throughout India, sometimes going to Jagannatha Puri and sometimes leaving. After traveling for six years, the Lord fixed His residence at Jagannatha Puri and stayed there for the eighteen remaining years of His life. During these eighteen years He mainly chanted Hare Krsna with His devotees.

CC Madhya 25.242: I shall now review the chapters of the Madhya-lila chronologically so that one can relish the transcendental features of these topics.

CC Madhya 25.243: In the First Chapter I have given a synopsis of the last pastimes [antya-lila]. Within this chapter is a vivid description of some of the pastimes of the Lord that took place toward the end of His life.

CC Madhya 25.244: In the Second Chapter I have described Sri Caitanya Mahaprabhu's talking like a crazy man. Within this chapter it is indicated how Sri Caitanya Mahaprabhu manifested His different emotional moods.

CC Madhya 25.245: In the Third Chapter I have described the Lord's acceptance of the renounced order and how He enjoyed His pastimes at the house of Advaita Acarya.

CC Madhya 25.246: In the Fourth Chapter I have described Madhavendra Puri's installation of the Gopala Deity as well as Gopinatha's stealing a pot of condensed milk at Remuna.

CC Madhya 25.247: In the Fifth Chapter I have narrated the story of Saksi-gopala. Lord Nityananda Prabhu narrated this while Sri Caitanya Mahaprabhu listened.

CC Madhya 25.248: In the Sixth Chapter I have told how Sarvabhauma Bhattacharya was delivered, and in the Seventh Chapter I have described the Lord's tour of different holy places and His deliverance of Vasudeva.

CC Madhya 25.249: In the Eighth Chapter I have recorded the Lord's elaborate discussion with Ramananda Raya. The Lord personally listened as Ramananda gave the conclusive essence of all Vedic literatures.

CC Madhya 25.250: In the Ninth Chapter I have described the Lord's tour of South India and the different places of pilgrimage. In the Tenth Chapter I have described His meeting with all His devotees.

CC Madhya 25.251: In the Eleventh Chapter I have described the great chanting of the Hare Krsna maha-mantra that surrounded the Lord. In the Twelfth Chapter I have given a narration of the cleansing and washing of the Gundica temple.

CC Madhya 25.252: In the Thirteenth Chapter I have described Sri Caitanya Mahaprabhu's dancing before the chariot of Jagannatha. In the Fourteenth Chapter, there is an account of the Hera-pañcami function.

CC Madhya 25.253: Also in the Fourteenth Chapter is an account of how the emotional ecstasy of the gopis was described by Svarupa Damodara and tasted by Sri Caitanya Mahaprabhu.

CC Madhya 25.254: In the Fifteenth Chapter I have described how Sri Caitanya Mahaprabhu highly praised the qualities of His devotees and accepted lunch at the house of Sarvabhauma Bhattacharya. At that time, He delivered Amogha.

CC Madhya 25.255: In the Sixteenth Chapter I have described how Sri Caitanya Mahaprabhu departed for Vrndavana and journeyed through Bengal. He later returned to Jagannatha Puri

from Kanai Natasala.

CC Madhya 25.256: In the Seventeenth Chapter I have described the Lord's journey through the great forest of Jharikhanda and His arrival at Mathura. In the Eighteenth Chapter there is a description of His tour of the forest of Vrndavana.

CC Madhya 25.257: In the Nineteenth Chapter I have described how the Lord returned to Prayaga from Mathura and empowered Sri Rupa Gosvami to spread devotional service.

CC Madhya 25.258: In the Twentieth Chapter the Lord's meeting with Sanatana Gosvami is described. The Lord described the personal features of the Supreme Personality of Godhead in depth.

CC Madhya 25.259: In the Twenty-first Chapter there is a description of Krsna's beauty and opulence, and in the Twenty-second Chapter there is a description of the twofold discharge of devotional service.

CC Madhya 25.260: In the Twenty-third Chapter there is a description of the mellows of transcendental loving service, and in the Twenty-fourth Chapter I have described how the Lord analyzed the atmarama verse.

CC Madhya 25.261: In the Twenty-fifth Chapter there is a description of how the residents of Varanasi were converted to Vaisnavism and how the Lord returned to Nilacala [Jagannatha Puri] from Varanasi.

CC Madhya 25.262: I have thus summarized these pastimes in the Twenty-fifth Chapter. Hearing this summary, one can understand the whole purport of this scripture.

CC Madhya 25.263: I have now summarized the entire subject matter of the Madhya-lila. These pastimes cannot be described elaborately even in millions of books.

CC Madhya 25.264: To deliver all fallen souls, the Lord traveled from country to country. He personally tasted the transcendental pleasure of devotional service, and He simultaneously spread the cult of devotion everywhere.

CC Madhya 25.265: Krsna consciousness means understanding the truth of Krsna, the truth of devotional service, the truth of love of Godhead, the truth of emotional ecstasy, the truth of transcendental mellows and the truth of the pastimes of the Lord.

CC Madhya 25.266: Sri Caitanya Mahaprabhu has personally preached the transcendental truths and mellows of Srimad-Bhagavatam. Srimad-Bhagavatam and the Supreme Personality of Godhead are identical, for Srimad-Bhagavatam is the sound incarnation of Sri Krsna.

CC Madhya 25.267: Sri Caitanya Mahaprabhu broadcast the purport of Srimad-Bhagavatam. He sometimes spoke for the benefit of His devotees and sometimes empowered one of His devotees to speak while He listened.

CC Madhya 25.268: All sane men within these three worlds certainly accept the conclusion that no one is more merciful and magnanimous than Sri Caitanya Mahaprabhu and that no one is as kind to his devotees.

CC Madhya 25.269: All devotees should hear about Sri Caitanya Mahaprabhu's pastimes with faith and love. By the grace of the Lord, one can thus attain shelter at His lotus feet.

CC Madhya 25.270: By understanding the pastimes of Sri Caitanya Mahaprabhu, one can understand the truth about Krsna. By understanding Krsna, one can understand the limit of all knowledge described in various revealed scriptures.

CC Madhya 25.271: The pastimes of Lord Krsna are the essence of all nectar, and that nectar is flowing in hundreds of rivers in all directions. The pastimes of Sri Caitanya Mahaprabhu are an eternal reservoir, and one is advised to let his mind swim like a swan on this transcendental lake.

CC Madhya 25.272: With all humility, I submit myself to the lotus feet of all of you devotees, taking the dust from your feet as my bodily ornaments. Now, my dear devotees, please hear one thing more from me.

CC Madhya 25.273: Devotional service to Krsna is exactly like a pleasing, jubilant forest of lotus flowers wherein there is ample honey. I request everyone to taste this honey. If all the mental speculators bring the bees of their minds into this forest of lotus flowers and jubilantly enjoy ecstatic love of Krsna day and night, their mental speculation will be completely transcendently satisfied.

CC Madhya 25.274: The devotees who have a relationship with Krsna are like the swans and cakravaka birds who play in that forest of lotus flowers. The buds of those lotus flowers are the pastimes of Krsna, and they are edibles for the swanlike devotees. Lord Sri Krsna is always engaged in His transcendental pastimes; therefore the devotees, following in the footsteps of Sri Caitanya Mahaprabhu, can always eat those lotus buds, for they are the pastimes of the Lord.

CC Madhya 25.275: All the devotees of Sri Caitanya Mahaprabhu should go to that lake and, remaining always under the shelter of the lotus feet of Sri Caitanya Mahaprabhu, become swans and cakravaka birds in those celestial waters. They should go on rendering service to Lord Sri Krsna and enjoy life perpetually. In this way all miseries will be diminished, the devotees will attain great happiness, and there will be jubilant love of God.

CC Madhya 25.276: The devotees who have taken shelter of the lotus feet of Sri Caitanya Mahaprabhu take the responsibility for distributing nectarean devotional service all over the world. They are like clouds pouring water on the ground that nourishes the fruit of love of Godhead in this world. The devotees eat that fruit to their hearts' content, and whatever remnants they leave are eaten by the general populace. Thus they live happily.

CC Madhya 25.277: The pastimes of Sri Caitanya Mahaprabhu are full of nectar, and the pastimes of Lord Krsna are like camphor. When one mixes these, they taste very sweet. By the mercy of the pure devotees, whoever tastes them can understand the depths of that sweetness.

CC Madhya 25.278: Men become strong and stout by eating sufficient grains, but the devotee who simply eats ordinary grains but does not taste the transcendental pastimes of Lord Caitanya Mahaprabhu and Krsna gradually becomes weak and falls down from the transcendental position. However, if one drinks but a drop of the nectar of Krsna's pastimes, his body and mind begin to bloom, and he begins to laugh, sing and dance.

CC Madhya 25.279: The readers should relish this wonderful nectar because nothing compares to it. Keeping their faith firmly fixed within their minds, they should be careful not to fall into the pit of false arguments or the whirlpools of unfortunate situations. If one falls into such positions, he is finished.

CC Madhya 25.280: In conclusion, I submit to Sri Caitanya Mahaprabhu, Nityananda Prabhu, Advaita Prabhu and all the other devotees and readers that I accept your lotus feet as the helmet on my head. In this way, all my purposes will be served.

CC Madhya 25.281: Taking the feet of Srila Rupa Gosvami, Sri Sanatana Gosvami, Raghunatha dasa Gosvami, Raghunatha Bhatta Gosvami and Jiva Gosvami on my head, I always desire their mercy. Thus I, Krsnadasa, humbly try to describe the nectar of the pastimes of Sri Caitanya Mahaprabhu, which are mixed with the pastimes of Lord Krsna.

CC Madhya 25.282: For the satisfaction of Sri Madana-gopala and Govindadeva, we pray that this book, Sri Caitanya-caritamrta, may be offered to Sri Krsna Caitanya Mahaprabhu.

CC Madhya 25.283: The Caitanya-caritamrta pastimes of Lord Sri Caitanya Mahaprabhu constitute a very secret literature. It is the life and soul of all devotees. Those who are not fit to relish this literature, who are envious like hogs and pigs, will certainly not adore it. However, this will not harm my attempt. These pastimes of Lord Sri Caitanya Mahaprabhu will certainly please all saintly people who have clear hearts. They will certainly enjoy it. We wish that this will enhance their enjoyment more and more.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Antya 1 Summary

CC Antya 1.1: I offer my respectful obeisances to Sri Krsna Caitanya Mahaprabhu, by whose mercy even a lame man can cross over a mountain and a dumb man recite Vedic literature.

CC Antya 1.2: My path is very difficult. I am blind, and my feet are slipping again and again. Therefore, may the saints help me by granting me the stick of their mercy as my support.

CC Antya 1.3-4: I pray to the lotus feet of the six Gosvamis — Sri Rupa, Sanatana, Bhatta Raghunatha, Sri Jiva, Gopala Bhatta and Dasa Raghunatha — so that all impediments to my writing this literature will be annihilated and my real desire will be fulfilled.

CC Antya 1.5: Glory to the all-merciful Radha and Madana-mohana! I am lame and ill advised, yet They are my directors, and Their lotus feet are everything to me.

CC Antya 1.6: In a temple of jewels in Vrndavana, underneath a desire tree, Sri Sri Radha-Govinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my humble obeisances unto Them.

CC Antya 1.7: Sri Srila Gopinatha, who originated the transcendental mellow of the rasa dance, a and attracts the attention of the cowherd damsels with the sound of His celebrated flute. May they all confer upon us their benediction.

CC Antya 1.8: All glories to Lord Sri Caitanya Mahaprabhu! All glories to Lord Nityananda! All glories to Advaita Acarya! And all glories to all the devotees of Lord Sri Caitanya Mahaprabhu!

CC Antya 1.9: I have briefly described the pastimes of Sri Caitanya Mahaprabhu known as the madhya-lila. Now I shall attempt to describe something about His last pastimes, which are known as the antya-lila.

CC Antya 1.10: I have briefly described the antya-lila within the description of the madhya-lila.

CC Antya 1.11: I am now almost an invalid because of old age, and I know that at any moment I may die. Therefore I have already described some portions of the antya-lila.

CC Antya 1.12: In accordance with the synopsis previously written, I shall describe in detail whatever I have not mentioned.

CC Antya 1.13: When Sri Caitanya Mahaprabhu returned to Jagannatha Puri from Vrndavana, Svarupa Damodara Gosañi immediately sent news of the Lord's arrival to the devotees in Bengal.

CC Antya 1.14: Upon hearing this news, mother Saci and all the other devotees of Navadvipa were very joyful, and they all departed together for Nilacala [Jagannatha Puri].

CC Antya 1.15: Thus all the devotees of Kulina-grama and Sri Khanda, as well as Advaita Acarya, came together to meet Sivananda Sena.

CC Antya 1.16: Sivananda Sena arranged for the journey. He maintained everyone and provided residential quarters.

CC Antya 1.17: While going to Jagannatha Puri, Sivananda Sena allowed a dog to go with him. He supplied it food to eat and maintained it.

CC Antya 1.18: One day, when they needed to cross a river, an Orissan boatman would not allow the dog to get in the boat.

CC Antya 1.19: Sivananda Sena, unhappy that the dog had to stay behind, paid the boatman ten pana of conchshells to take the dog across the river.

CC Antya 1.20: One day while Sivananda was detained by a tollman, his servant forgot to give the dog its cooked rice.

CC Antya 1.21: At night, when Sivananda Sena returned and was taking his meal, he inquired from the servant whether the dog had gotten its meals.

CC Antya 1.22: When he learned that the dog had not been supplied food in his absence, he was very unhappy. He then immediately sent ten men to find the dog.

CC Antya 1.23: When the men returned without success, Sivananda Sena became very unhappy and fasted for the night.

CC Antya 1.24: In the morning they looked for the dog, but it could not be found anywhere. All the Vaisnavas were astonished.

CC Antya 1.25: Thus in great anxiety they all walked to Jagannatha Puri, where Sri Caitanya Mahaprabhu met them as usual.

CC Antya 1.26: Sri Caitanya Mahaprabhu went with them to see the Lord in the temple, and on that day He also took lunch in the company of all those devotees.

CC Antya 1.27: As previously, the Lord provided them all with residential quarters. And the next morning all the devotees came to see the Lord.

CC Antya 1.28: When all the devotees came to the place of Sri Caitanya Mahaprabhu, they saw the same dog sitting a little apart from the Lord.

CC Antya 1.29: Furthermore, Sri Caitanya Mahaprabhu was throwing remnants of green coconut pulp to the dog. Smiling in His own way, He was saying to the dog, "Chant the holy names 'Rama,' 'Krsna' and 'Hari.'"

CC Antya 1.30: Seeing the dog eating the green coconut pulp and chanting "Krsna, Krsna" again and again, all the devotees present were very surprised.

CC Antya 1.31: When he saw the dog sitting in that way and chanting the name of Krsna, Sivananda, because of his natural humility, immediately offered his obeisances to the dog just to counteract his offenses to it.

CC Antya 1.32: The next day, no one saw that dog, for it had obtained its spiritual body and departed for Vaikuntha, the spiritual kingdom.

CC Antya 1.33: Such are the transcendental pastimes of Sri Caitanya Mahaprabhu, the son of

mother Saci. He even delivered a dog simply by inducing it to chant the maha-mantra, Hare Krsna.

CC Antya 1.34: Meanwhile, following the order of Sri Caitanya Mahaprabhu, Srila Rupa Gosvami returned to Vrndavana. He desired to write dramas concerning the pastimes of Lord Krsna.

CC Antya 1.35: In Vrndavana, Rupa Gosvami began to write a drama. In particular, he composed the introductory verses to invoke good fortune.

CC Antya 1.36: On his way to Gauda-desa, Rupa Gosvami had been thinking of how to write the action of the drama. Thus he had made some notes and begun to write.

CC Antya 1.37: In this way the two brothers Rupa and Anupama reached Bengal, but when they arrived there Anupama died.

CC Antya 1.38: Rupa Gosvami then departed to see Sri Caitanya Mahaprabhu, for he was very eager to see Him.

CC Antya 1.39: There was some delay because of the death of Anupama, and therefore when Rupa Gosvami went to Bengal to see the devotees there, he could not get in touch with them because they had already left.

CC Antya 1.40: In the province of Orissa there is a place known as Satyabhama-pura. Srila Rupa Gosvami rested for a night in that village on his way to Jagannatha Puri.

CC Antya 1.41: While resting in Satyabhama-pura, he dreamed that a celestially beautiful woman came before him and very mercifully gave him the following order.

CC Antya 1.42: "Write a separate drama about me," she said. "By my mercy it will be extraordinarily beautiful."

CC Antya 1.43: After having that dream, Srila Rupa Gosvami considered, "It is the order of Satyabhama that I write a separate drama for her.

CC Antya 1.44: "I have brought together in one work all the pastimes performed by Lord Krsna in Vrndavana and in Dvaraka. Now I shall have to divide them into two dramas."

CC Antya 1.45: Thus absorbed in thought, he quickly reached Jagannatha Puri. When he arrived, he approached the hut of Haridasa Thakura.

CC Antya 1.46: Out of affectionate love and mercy, Haridasa Thakura told Srila Rupa Gosvami, "Sri Caitanya Mahaprabhu has already informed me that you would come here."

CC Antya 1.47: After seeing the upala-bhoga ceremony at the Jagannatha temple, Lord Sri Caitanya Mahaprabhu would regularly come to see Haridasa every day. Thus He suddenly arrived there.

CC Antya 1.48: When the Lord arrived, Rupa Gosvami immediately offered his obeisances. Haridasa informed the Lord, "This is Rupa Gosvami offering You obeisances," and the Lord embraced him.

CC Antya 1.49: Sri Caitanya Mahaprabhu then sat down with Haridasa and Rupa Gosvami. They inquired from one another about auspicious news and then continued to talk together for

some time.

CC Antya 1.50: When Sri Caitanya Mahāprabhu inquired about Sanātana Gosvami, Rupa Gosvami replied, "I did not meet him.

CC Antya 1.51: "I came by the path on the bank of the Ganges, whereas Sanātana Gosvami came by the public road. Therefore we did not meet.

CC Antya 1.52: "In Prayaga I heard that he had already gone to Vr̥ndavana." Rupa Gosvami next informed the Lord about the death of Anupama.

CC Antya 1.53: After allotting residential quarters there to Rupa Gosvami, Sri Caitanya Mahāprabhu left. Then all of the Lord's personal associates met Srīla Rupa Gosvami.

CC Antya 1.54: On the next day, Caitanya Mahāprabhu again met Rupa Gosvami, and with great mercy the Lord introduced him to all the devotees.

CC Antya 1.55: Srīla Rupa Gosvami offered his respectful obeisances unto the lotus feet of them all, and all the devotees, by their mercy, embraced him.

CC Antya 1.56: Sri Caitanya Mahāprabhu told Advaita Acārya and Nityānanda Prabhu, "You should both show Your mercy wholeheartedly to Rupa Gosvami.

CC Antya 1.57: "May Rupa Gosvami, by Your mercy, become so powerful that he will be able to describe the transcendental mellows of devotional service."

CC Antya 1.58: Thus Rupa Gosvami became the object of love and affection for all the devotees of the Lord, including those who came from Bengal and those who resided in Orissa.

CC Antya 1.59: Every day Sri Caitanya Mahāprabhu would go to see Rupa Gosvami, and whatever prasadam He received from the temple He would deliver to Rupa Gosvami and Haridāsa Thākura.

CC Antya 1.60: He would talk for some time with them both and then leave to perform His noontime duties.

CC Antya 1.61: In this way Lord Caitanya Mahāprabhu's dealings with them continued every day. Thus receiving the transcendental favor of the Lord, Srīla Rupa Gosvami felt unlimited pleasure.

CC Antya 1.62: After Sri Caitanya Mahāprabhu, taking all His devotees with Him, performed the Gundica-marjana [washing and cleansing of the Gundica temple], He went to the garden known as Aitota and accepted prasadam at a picnic within the garden.

CC Antya 1.63: When Haridāsa Thākura and Rupa Gosvami saw that all the devotees were accepting prasadam and chanting the holy name of Hari, they both were greatly pleased.

CC Antya 1.64: When they received the remnants of Sri Caitanya Mahāprabhu's prasadam through Govinda, they respected it, and then they both began to dance in ecstasy.

CC Antya 1.65: On the next day, when Sri Caitanya Mahāprabhu went to see Srīla Rupa Gosvami, the omniscient Lord spoke as follows.

CC Antya 1.66: "Do not try to take Kṛṣṇa out of Vr̥ndavana, for He does not go anywhere else

at any time.

CC Antya 1.67: "The Kṛṣṇa known as Yadu-kumara is Vasudeva Kṛṣṇa. He is different from the Kṛṣṇa who is the son of Nanda Maharaja. Yadu-kumara Kṛṣṇa manifests His pastimes in the cities of Mathura and Dvāraka, but Kṛṣṇa the son of Nanda Maharaja never at any time leaves Vṛndāvana."

CC Antya 1.68: After saying this, Caitanya Mahāprabhu went to perform His noontime duties, leaving Śrīla Rūpa Gosvami somewhat surprised.

CC Antya 1.69: "Satyabhama ordered me to write two different dramas," Śrīla Rūpa Gosvami thought. "Now I understand that this order has been confirmed by Śrī Caitanya Mahāprabhu.

CC Antya 1.70: "Formerly I wrote the two dramas as one composition. Now I shall divide it and describe the incidents in two separate works.

CC Antya 1.71: "I shall write two separate invocations of good fortune and two different introductions. Let me think deeply about the matter and then describe two different sets of incidents."

CC Antya 1.72: During the Ratha-yatra ceremony Rūpa Gosvami saw Lord Jagannātha. He also saw Lord Caitanya Mahāprabhu dancing and chanting in front of the ratha.

CC Antya 1.73: When Rūpa Gosvami heard a verse uttered by Śrī Caitanya Mahāprabhu during the ceremony, he immediately composed another verse dealing with the same subject.

CC Antya 1.74: I have already described all these incidents, but I still wish to add briefly something more.

CC Antya 1.75: Generally Śrī Caitanya Mahāprabhu recited a verse while dancing and chanting before the ratha, but no one knew why He was reciting that particular verse.

CC Antya 1.76: Only Svārūpa Damodara Gosvami knew the purpose for which the Lord recited that verse. According to the Lord's attitude, he used to quote other verses to enable the Lord to relish mellows.

CC Antya 1.77: Rūpa Gosvami, however, could understand the intention of the Lord, and thus he composed another verse that appealed to Śrī Caitanya Mahāprabhu.

CC Antya 1.78: "That very personality who stole my heart during my youth is now again my master. These are the same moonlit nights of the month of Caitra. The same fragrance of malati flowers is there, and the same sweet breezes are blowing from the kadamba forest. In our intimate relationship, I am also the same lover, yet still my mind is not happy here. I am eager to go back to that place on the bank of the Reva under the Vetasi tree. That is my desire."

CC Antya 1.79: "My dear friend, now I have met My very old and dear friend Kṛṣṇa on this field of Kurukṣetra. I am the same Radharāni, and now We are meeting together. It is very pleasant, but I would still like to go to the bank of the Yamuna beneath the trees of the forest there. I wish to hear the vibration of His sweet flute playing the fifth note within that forest of Vṛndāvana."

CC Antya 1.80: After writing this verse on a palm leaf, Rūpa Gosvami put it somewhere in his thatched roof and went to bathe in the sea.

CC Antya 1.81: At that time, Sri Caitanya Mahaprabhu went there to meet him, and when He saw the leaf pushed into the roof and saw the verse, He began to read it.

CC Antya 1.82: After reading the verse, Sri Caitanya Mahaprabhu was overwhelmed by ecstatic love. At that very time, Rupa Gosvami returned, having finished bathing in the sea.

CC Antya 1.83: Seeing the Lord, Sri Rupa Gosvami fell flat in the courtyard to offer obeisances. The Lord slapped him mildly in love and spoke as follows.

CC Antya 1.84: "My heart is very confidential. How did you know My mind in this way?" After saying this, He firmly embraced Rupa Gosvami.

CC Antya 1.85: Sri Caitanya Mahaprabhu took that verse and showed it to Svarupa Damodara for him to examine. Then the Lord questioned him.

CC Antya 1.86: "How could Rupa Gosvami have understood My heart?" the Lord asked. Svarupa Damodara replied, "I can understand that You have already bestowed Your causeless mercy upon him.

CC Antya 1.87: "No one could otherwise understand this meaning. I can therefore guess that previously You bestowed upon him Your causeless mercy."

CC Antya 1.88: Sri Caitanya Mahaprabhu replied, "Rupa Gosvami met Me at Prayaga. Knowing him to be a suitable person, I naturally bestowed My mercy upon him.

CC Antya 1.89: "I thereupon also bestowed upon him My transcendental potency. Now you also should give him instructions. In particular, instruct him in transcendental mellows."

CC Antya 1.90: Svarupa Damodara said, "As soon as I saw the unique composition of this verse, I could immediately understand that You had bestowed upon him Your special mercy.

CC Antya 1.91: "'By seeing a result, one can understand the cause of that result.'

CC Antya 1.92: "'The river Ganges flowing in the heavenly planets is full of golden lotus flowers, and we, the residents of those planets, eat the stems of the flowers. Thus we are very beautiful, more so than the inhabitants of any other planet. This is due to the law of cause and effect, for if one eats food in the mode of goodness, the mode of goodness increases the beauty of his body.'"

CC Antya 1.93: After the four months of Caturmasya [Sravana, Bhadra, Asvina and Karttika], all the Vaisnavas of Bengal returned to their homes, but Srila Rupa Gosvami remained in Jagannatha Puri under the shelter of the lotus feet of Sri Caitanya Mahaprabhu.

CC Antya 1.94: One day while Rupa Gosvami was writing his book, Sri Caitanya Mahaprabhu suddenly appeared.

CC Antya 1.95: As soon as Haridasa Thakura and Rupa Gosvami saw the Lord coming, they both stood up and then fell down to offer Him their respectful obeisances. Sri Caitanya Mahaprabhu embraced them both and then sat down.

CC Antya 1.96: The Lord inquired, "What kind of book are you writing?" He held up a palm leaf that was a page of the manuscript, and when He saw the fine handwriting, His mind was very pleased.

CC Antya 1.97: Thus being pleased, the Lord praised the writing by saying, "The handwriting of Rupa Gosvami is just like rows of pearls."

CC Antya 1.98: While reading the manuscript, Sri Caitanya Mahaprabhu saw a verse on that page, and as soon as He read it He was overwhelmed by ecstatic love.

CC Antya 1.99: "I do not know how much nectar the two syllables 'Krs-na' have produced. When the holy name of Krsna is chanted, it appears to dance within the mouth. We then desire many, many mouths. When that name enters the holes of the ears, we desire many millions of ears. And when the holy name dances in the courtyard of the heart, it conquers the activities of the mind, and therefore all the senses become inert."

CC Antya 1.100: When Sri Caitanya Mahaprabhu chanted this verse, Haridasa Thakura, upon hearing the vibration, became jubilant and began to dance while praising its meaning.

CC Antya 1.101: One has to learn about the beauty and transcendental position of the holy name of the Lord by hearing the revealed scriptures from the mouths of devotees. Nowhere else can we hear of the sweetness of the Lord's holy name.

CC Antya 1.102: Thus Sri Caitanya Mahaprabhu embraced Haridasa and Rupa Gosvami and left for the seaside to perform His noontime duties.

CC Antya 1.103-104: On the next day, after visiting the temple of Jagannatha as usual, Sri Caitanya Mahaprabhu met Sarvabhauma Bhattacharya, Ramananda Raya and Svarupa Damodara. They all went together to Srila Rupa Gosvami, and on the way the Lord greatly praised his qualities.

CC Antya 1.105: When Sri Caitanya Mahaprabhu recited the two important verses, He felt great pleasure; thus, as if He had five mouths, He began to praise His devotee.

CC Antya 1.106: Just to examine Sarvabhauma Bhattacharya and Ramananda Raya, the Lord began to praise the transcendental qualities of Sri Rupa Gosvami before them.

CC Antya 1.107: Characteristically, the Supreme Personality of Godhead does not take seriously an offense committed by a pure devotee. The Lord accepts whatever small service a devotee renders as being such a great service that He is prepared to give even Himself, what to speak of other benedictions.

CC Antya 1.108: "The Supreme Personality of Godhead, who is known as Purusottama, the greatest of all persons, has a pure mind. He is so gentle that even if His servant is implicated in a great offense, He does not take it very seriously. Indeed, if His servant renders some small service, the Lord accepts it as being very great. Even if an envious person blasphemes the Lord, the Lord never manifests anger against him. Such are His great qualities."

CC Antya 1.109: When Haridasa Thakura and Rupa Gosvami saw that Sri Caitanya Mahaprabhu had come with His intimate devotees, they both immediately fell down like logs and offered prayers to their lotus feet.

CC Antya 1.110: Thus Sri Caitanya Mahaprabhu and His personal devotees met Rupa Gosvami and Haridasa Thakura. The Lord then sat down in an elevated place with His devotees.

CC Antya 1.111: Rupa Gosvami and Haridasa Thakura sat at the foot of the elevated place where Sri Caitanya Mahaprabhu was sitting. Although everyone asked them to sit on the same level as the Lord and His associates, they did not do so.

CC Antya 1.112: When Sri Caitanya Mahaprabhu ordered Rupa Gosvami to read the verse they had previously heard, Rupa Gosvami, because of great shyness, did not read it but instead remained silent.

CC Antya 1.113: Then Svarupa Damodara Gosvami recited the verse, and when all the devotees heard it, their minds were struck with wonder.

CC Antya 1.114: "My dear friend, now I have met My very old and dear friend Krsna on this field of Kuruksetra. I am the same Radharani, and now We are meeting together. It is very pleasant, but I would still like to go to the bank of the Yamuna beneath the trees of the forest there. I wish to hear the vibration of His sweet flute playing the fifth note within that forest of Vrndavana."

CC Antya 1.115: After hearing this verse, Ramananda Raya and Sarvabhauma Bhattacharya said to Caitanya Mahaprabhu, "Without Your special mercy, how could this Rupa Gosvami have understood Your mind?"

CC Antya 1.116: Srila Ramananda Raya said that previously Sri Caitanya Mahaprabhu had empowered his heart so that he could express elevated and conclusive statements to which even Lord Brahma has no access.

CC Antya 1.117: "Had You not previously bestowed Your mercy on him," they said, "it would not have been possible for him to express Your internal feelings."

CC Antya 1.118: Then Sri Caitanya Mahaprabhu said, "My dear Rupa, please recite that verse from your drama which, upon being heard, makes all people's unhappiness and lamentation go away."

CC Antya 1.119: When the Lord persisted in asking this again and again, Rupa Gosvami recited that verse [as follows].

CC Antya 1.120: "I do not know how much nectar the two syllables "Krs-na" have produced. When the holy name of Krsna is chanted, it appears to dance within the mouth. We then desire many, many mouths. When that name enters the holes of the ears, we desire many millions of ears. And when the holy name dances in the courtyard of the heart, it conquers the activities of the mind, and therefore all the senses become inert."

CC Antya 1.121: When all the devotees of Sri Caitanya Mahaprabhu, especially Sri Ramananda Raya, heard this verse, they were all filled with transcendental bliss and were struck with wonder.

CC Antya 1.122: Everyone admitted that although they had heard many statements glorifying the holy name of the Lord, they had never heard such sweet descriptions as those of Rupa Gosvami.

CC Antya 1.123: Ramananda Raya inquired, "What kind of drama are you writing? We can understand that it is a mine of conclusive statements."

CC Antya 1.124: Svarupa Damodara replied for Srila Rupa Gosvami: "He wanted to compose a drama about the pastimes of Lord Krsna. He planned to describe in one book both the pastimes of Vrndavana and those of Dvaraka and Mathura.

CC Antya 1.125: "He began it in that way, but now, following the order of Sri Caitanya Mahaprabhu, he has divided it in two and is writing two plays, one concerning the pastimes of Mathura and Dvaraka and the other concerning the pastimes of Vrndavana.

CC Antya 1.126: "The two plays are called Vidagdha-madhava and Lalita-madhava. Both of them wonderfully describe ecstatic emotional love of God."

CC Antya 1.127: Ramananda Raya said, "Please recite the introductory verse of the Vidagdha-madhava so that I can hear and examine it." Thus Sri Rupa Gosvami, being ordered by Sri Caitanya Mahaprabhu, recited the verse (1.1).

CC Antya 1.128: "May the pastimes of Sri Krsna reduce the miseries existing in the material world and nullify all unwanted desires. The pastimes of the Supreme Personality of Godhead are like sikharini, a blend of yogurt and sugar candy. They overpower the pride of even the nectar produced on the moon, for they distribute the sweet fragrance of the concentrated loving affairs of Srimati Radharani and the gopis."

CC Antya 1.129: Ramananda Raya said, "Now please recite the description of the glories of your worshipable Deity." Rupa Gosvami, however, hesitated due to embarrassment because Sri Caitanya Mahaprabhu was present.

CC Antya 1.130: The Lord, however, encouraged Rupa Gosvami, saying, "Why are you embarrassed? You should recite it so the devotees can hear the good fruit of your writing."

CC Antya 1.131: When Rupa Gosvami thus recited his verse, Caitanya Mahaprabhu disapproved of it because it described His personal glories. He expressed the opinion that it was an exaggerated explanation.

CC Antya 1.132: "May the Supreme Lord who is known as the son of Srimati Sacidevi be transcendently situated in the innermost core of your heart. Resplendent with the radiance of molten gold, He has descended in the Age of Kali by His causeless mercy to bestow what no incarnation has ever offered before: the most elevated mellow of devotional service, the mellow of conjugal love."

CC Antya 1.133: All the devotees present so greatly appreciated this verse that they expressed their gratitude to Sri Rupa Gosvami for his transcendental recitation.

CC Antya 1.134: Ramananda Raya inquired, "How have you introduced the assembly of the players?" Rupa Gosvami replied, "The players assemble at a suitable time under the heading of pravartaka."

CC Antya 1.135: "When the entrance of the actors is set in motion by the arrival of a suitable time, the entrance is called pravartaka."

CC Antya 1.136: "Springtime had arrived, and the full moon of that season inspired the Supreme Personality of Godhead, who is complete in everything, with new attraction to meet the beautiful Srimati Radharani at night to increase the beauty of Their pastimes."

CC Antya 1.137: Ramananda Raya said, "Please recite the prarocana portion so that I may hear and examine it." Sri Rupa replied, "I think that Sri Caitanya Mahaprabhu's desire to hear is prarocana."

CC Antya 1.138: "The devotees now present are constantly thinking of the Supreme Lord and are therefore highly advanced. This work named Vidagdha-madhava depicts the characteristic pastimes of Lord Krsna with decorations of poetic ornaments. And the inner grounds of the forest of Vrndavana provide a suitable platform for the dancing of Krsna with the gopis. Therefore I think that the pious activities of persons like us, who have tried to advance in devotional service, have now attained maturity."

CC Antya 1.139: "O learned devotees, I am by nature ignorant and low, yet even though it is from me that the Vidagdha-madhava has come, it is filled with descriptions of the transcendental attributes of the Supreme Personality of Godhead. Therefore, will not such a literature bring about the attainment of the highest goal of life? Although its wood may be ignited by a low-class man, fire can nevertheless purify gold. Similarly, although I am very low by nature, this book may help cleanse the dirt from within the hearts of the golden devotees."

CC Antya 1.140: Then Ramananda Raya inquired from Rupa Gosvami about the causes of the loving affairs between Krsna and the gopis, such as previous attachment, transformations of love, endeavors for love, and exchanges of letters disclosing the gopis' awakening love for Krsna.

CC Antya 1.141: Srila Rupa Gosvami gradually informed Ramananda Raya about everything he asked. Hearing his explanations, all the devotees of Sri Caitanya Mahaprabhu were struck with wonder.

CC Antya 1.142: "[Experiencing previous attachment to Krsna (purva-raga), Srimati Radharani thought:] 'Since I have heard the name of a person called Krsna, I have practically lost My good sense. Then, there is another person who plays His flute in such a way that after I hear the vibration, intense madness arises in My heart. And again there is still another person to whom My mind becomes attached when I see His beautiful lightninglike effulgence in His picture. Therefore I think that I am greatly condemned, for I have become simultaneously attached to three persons. It would be better for Me to die because of this.'

CC Antya 1.143: "My dear friend, these palpitations of Srimati Radharani's heart are extremely difficult to cure. Even if one applied some medical treatment, it would only end in defamation.'

CC Antya 1.144: ""O dearly beautiful one, the artistic loveliness of Your picture is now impressed within My mind. Since You are now living within My mind, wherever I wish to run because I am agitated by impressions of You, I find that You, O My friend, are blocking My way."

CC Antya 1.145: "Upon seeing peacock feathers in front of Her, this girl suddenly begins trembling. When She sometimes sees a necklace of guñja [small conchshells], She sheds tears and cries loudly. I do not know what kind of new ecstatic influence has entered the heart of this poor girl. It has imbued Her with the dancing attitude of a player creating wonderful, unprecedented dances on a stage.'

CC Antya 1.146: "[Srimati Radharani said to Her constant companion Visakha:] 'My dear friend, if Krsna is unkind to Me, there will be no need for you to cry, for it will not be due to any fault of yours. I shall then have to die, but afterwards please do one thing for Me: to observe My funeral ceremony, place My body with its arms embracing a tamala tree like creepers so that I may remain forever in Vrndavana undisturbed. That is My last request.'"

CC Antya 1.147: Ramananda Raya inquired, "What are the characteristics of emotional love?" Rupa Gosvami replied, "This is the nature of emotional love for Krsna:

CC Antya 1.148: "My dear beautiful friend, if one develops love of Godhead, love of Krsna, the son of Nanda Maharaja, all the bitter and sweet influences of this love will manifest in one's heart. Such love of Godhead acts in two ways. The poisonous effects of love of Godhead defeat the severe and fresh poison of the serpent. Yet there is simultaneously transcendental bliss, which pours down and defeats the poisonous effects of a snake, as well as the happiness derived from pouring nectar on one's head. It is perceived as doubly effective, simultaneously poisonous and nectarean."

CC Antya 1.149: Ramananda Raya further inquired, "What are the natural characteristics of

awakening love of Godhead?" Rupa Gosvami replied, "These are the natural characteristics of love of God:

CC Antya 1.150: "When one hears praise from his beloved, he outwardly remains neutral but feels pain within his heart. When he hears his beloved making accusations about him, he takes them to be jokes and enjoys pleasure. When he finds faults in his beloved, they do not diminish his love, nor do the beloved's good qualities increase his spontaneous affection. Thus spontaneous love continues under all circumstances. That is how spontaneous love of Godhead acts within the heart.'

CC Antya 1.151: "Upon hearing of My cruelty, moon-faced Radharani may establish some kind of tolerance in Her aggrieved heart. But then She might turn against Me. Or, indeed, being fearful of the lusty desires invoked by the bow of formidable Cupid, She might even give up Her life. Alas! I have foolishly uprooted the soft creeper of Her desire just when it was ready to bear fruit.'

CC Antya 1.152: "Desiring the happiness of His association and embraces, My dear friend, I disregarded even My superiors and relaxed My shyness and gravity before them. Furthermore, although you are My best friend, more dear to Me than My own life, I have given you so much trouble. Indeed, I even put aside the vow of dedication to My husband, a vow kept by the most elevated women. Oh, alas! Although He is now neglecting Me, I am so sinful that I am still living. Therefore I must condemn My so-called patience.'

CC Antya 1.153: "'I was engaged in My own playful activities in My home, and because of My childish innocence I did not know right from wrong. Therefore, is it good for You to have forced Us into being so much attracted to You and then to have neglected Us? Now You are indifferent to Us. Do You think this is right?'

CC Antya 1.154: "'Our hearts are so polluted by miserable conditions that we are certainly going to Pluto's kingdom. Nevertheless, Krsna does not give up His beautiful loving smiling, which is full of cheating tricks. O Srimati Radharani, You are very intelligent. How could You have developed such great loving affection for this deceitful debauchee from the neighborhood of the cowherds?'

CC Antya 1.155: "'O Lord Krsna, You are just like an ocean. The river of Srimati Radharani has reached You from a long distance — leaving far behind the tree of Her husband, breaking through the bridge of social convention, and forcibly crossing the hills of elder relatives. Coming here because of fresh feelings of love for You, that river has now received Your shelter, but now You are trying to turn Her back by the waves of unfavorable words. How is it that You are spreading this attitude?''

CC Antya 1.156: Srila Ramananda Raya further inquired, "How have you described Vrndavana, the vibration of the transcendental flute, and the relationship between Krsna and Radhika?

CC Antya 1.157: "Please tell me all this, for your poetic ability is wonderful." After offering obeisances to Ramananda Raya, Rupa Gosvami gradually began answering his inquiries.

CC Antya 1.158: "'The sweet, fragrant honey oozing from newly grown mango buds is again and again attracting groups of bumblebees, and this forest is trembling in the softly moving breezes from the Malaya Hills, which are full of sandalwood trees. Thus the forest of Vrndavana is increasing My transcendental pleasure.'

CC Antya 1.159: "'My dear friend, see how this forest of Vrndavana is full of transcendental creepers and trees. The tops of the creepers are full of flowers, and intoxicated bumblebees are buzzing around them, humming songs that please the ear and surpass even the Vedic hymns.'

CC Antya 1.160: "My dear friend, this forest of Vrndavana is giving great pleasure to our senses in various ways. Somewhere bumblebees are singing in groups, and in some places mild breezes are cooling the entire atmosphere. Somewhere the creepers and tree twigs are dancing, the mallika flowers are expanding their fragrance, and an overabundance of juice is constantly flowing in showers from pomegranate fruits.'

CC Antya 1.161: "The flute of Krsna's pastimes measures three fingers in length, and it is bedecked with indranila gems. At the ends of the flute are aruna gems [rubies], glittering beautifully, and between its ends the flute is plated with gold set ablaze by diamonds. This auspicious flute, pleasing to Krsna, is glittering in His hand with transcendental brilliance.'

CC Antya 1.162: "My dear friend the flute, it appears that you have been born of a very good family, for your residence is in the hands of Sri Krsna. By birth you are simple and are not at all crooked. Why then have you taken initiation into this dangerous mantra that enchants the assembled gopis?'

CC Antya 1.163: "My dear friend the flute, you are actually full of many holes or faults. You are light, hard, juiceless and full of knots. But what kind of pious activities have engaged you in the service of being kissed by the Lord and embraced by His hands?'

CC Antya 1.164: "The transcendental vibration of Krsna's flute blocked the movements of the rain clouds, struck the Gandharvas full of wonder, and agitated the meditation of great saintly persons like Sanaka and Sanandana. It created wonder in Lord Brahma, wrought intense curiosity that agitated the mind of Bali Maharaja, who was otherwise firmly fixed, made Maharaja Ananta, the carrier of the planets, whirl around, and penetrated the strong coverings of the universe. Thus the sound of the flute in the hands of Krsna created a wonderful situation.'

CC Antya 1.165: "The beauty of Krsna's eyes surpasses the beauty of white lotus flowers, His yellow garments surpass the brilliance of fresh decorations of kunkuma, His ornaments of selected forest flowers subdue the hankering for the best of garments, and His bodily beauty possesses mind-attracting splendor greater than the jewels known as marakata-mani [emeralds].'

CC Antya 1.166: "O most beautiful friend, please accept the Supreme Personality of Godhead, who is standing before You full of transcendental bliss. The borders of His eyes roam from side to side, and His eyebrows move slowly like bumblebees on His lotuslike face. Standing with His right foot placed below the knee of His left leg, the middle of His body curved in three places, and His neck gracefully tilted to the side, He takes His flute to His pursed lips and moves His fingers upon it here and there.'

CC Antya 1.167: "O beautiful-faced one, who is this creative person standing before us? With the sharp chisels of His loving glances, He is splitting the hard stones of many women's devotion to their husbands. And with the luster of His body, surpassing the brilliance of countless emeralds, He is simultaneously constructing private meeting places for His pastimes.'

CC Antya 1.168: "My dear friend, this newly youthful Lord Sri Krsna, the moon in the family of Nanda Maharaja, is so beautiful that He defies the beauty of clusters of valuable jewels. All glories to the vibration of His flute, for it is cunningly breaking the patience of chaste ladies by loosening their belts and tight dresses.'

CC Antya 1.169: "The beauty of Srimati Radharani's eyes forcibly devours the beauty of newly grown blue lotus flowers, and the beauty of Her face surpasses that of an entire forest of fully blossomed lotuses. Her bodily luster seems to place even gold into a painful situation. Thus the wonderful, unprecedented beauty of Srimati Radharani is awakening in Vrndavana.'

CC Antya 1.170: "Although the effulgence of the moon is brilliant initially at night, in the

daytime it fades away. Similarly, although the lotus is beautiful during the daytime, at night it closes. But, O My friend, the face of My most dear Srimati Radharani is always bright and beautiful, both day and night. Therefore, to what can Her face be compared?'

CC Antya 1.171: "'When Srimati Radharani smiles, waves of joy flow over Her cheeks, and Her arched eyebrows dance like the bow of Cupid. Her glance is so enchanting that it is like a dancing bumblebee moving unsteadily due to intoxication. That bee has bitten the whorl of My heart.'"

CC Antya 1.172: Having heard these verses recited by Rupa Gosvami, Srila Ramananda Raya said, "Your poetic expressions are like continuous showers of nectar. Kindly let me hear the introductory portion of the second drama."

CC Antya 1.173: Srila Rupa Gosvami said, "In your presence, which is just like brilliant sunshine, I am as insignificant as the light of a glowworm."

CC Antya 1.174: "It is even impudent for me to open my mouth before you." Then, having said this, he recited the introductory verse of the Lalita-madhava.

CC Antya 1.175: "'The beautiful moonlike glories of Mukunda give distress to the lotuslike faces of the wives of the demons and to their raised breasts, which are like gleaming cakravaka birds. Those glories, however, are pleasing to all His devotees, who are like cakora birds. May those glories forever give pleasure to you all.'"

CC Antya 1.176: When Srila Ramananda Raya further inquired about the second introductory verse, Srila Rupa Gosvami was somewhat hesitant, but nevertheless he began to recite.

CC Antya 1.177: "'The moonlike Supreme Personality of Godhead, who is known as the son of mother Saci, has now appeared on earth to spread devotional love of Himself. He is the emperor of the brahmana community. He can drive away all the darkness of ignorance and control the mind of everyone in the world. May that rising moon bestow upon us all good fortune.'"

CC Antya 1.178: Although Sri Caitanya Mahaprabhu was inwardly greatly pleased when He heard this verse, externally He spoke as if angry.

CC Antya 1.179: "Your exalted poetic descriptions of the mellows of Lord Krsna's pastimes are like an ocean of nectar. But why have you put in a false prayer about Me? It is like a drop of detestable alkali."

CC Antya 1.180: Srila Ramananda Raya objected, "It is not alkali at all. It is a particle of camphor he has put into the nectar of his exalted poetic expression."

CC Antya 1.181: Sri Caitanya Mahaprabhu said, "My dear Ramananda Raya, you are jubilant at hearing these poetic expressions, but I am ashamed to hear them, for people in general will joke about the subject of this verse."

CC Antya 1.182: Ramananda Raya said, "Instead of joking, people in general will feel great pleasure in hearing such poetry, for the initial remembrance of the worshipable Deity invokes good fortune."

CC Antya 1.183: Ramananda Raya inquired, "By which subdivision of style do the players enter?" Rupa Gosvami then began to speak specifically about this subject.

CC Antya 1.184: "'While dancing on the stage after having killed the ruler of uncivilized men

[], Lord Krsna, master of all arts, will at the proper time accept the hand of Srimati Radharani, who is qualified with all transcendental attributes.'

CC Antya 1.185: "This introduction is technically called udghatyaka, and the whole scene is called vithi. You are so expert in dramatic expression that each of my statements before you is like a wave from an ocean of impudence.

CC Antya 1.186: "'To explain an unclear word, men generally join it with other words. Such an attempt is called udghatyaka.'"

CC Antya 1.187: When Ramananda Raya requested Srila Rupa Gosvami to speak further about various portions of the play, Srila Rupa Gosvami briefly quoted his Lalita-madhava.

CC Antya 1.188: "'The dust from cows and calves on the road creates a kind of darkness indicating that Krsna is returning home from the pasture. Also, the darkness of evening provokes the gopis to meet Krsna. Thus the pastimes of Krsna and the gopis are covered by a kind of transcendental darkness and are therefore impossible for ordinary scholars of the Vedas to see.'

CC Antya 1.189: "'May the sweet sound of Lord Krsna's flute, His authorized messenger, be glorified, for it expertly releases Srimati Radharani from Her shyness and attracts Her from Her home to the forest.'

CC Antya 1.190: "'My dear friend, who is this fearless young man? He is as bright as a lightning cloud, and He wanders in His pastimes like a maddened elephant. From where has He come to Vrndavana? Alas, by His restless movements and attractive glances He is plundering from the vault of My heart the treasure of My patience.'

CC Antya 1.191: "'Srimati Radharani is the Ganges in which the elephant of My mind enjoys pastimes. She is the shining of the full autumn moon for the cakora birds of My eyes. She is the dazzling ornament, the bright and beautiful arrangement of stars, on the border of the sky of My chest. Now today I have gained Srimati Radharani because of the highly elevated state of My mind.'"

CC Antya 1.192: After hearing this, Srila Ramananda Raya submitted at the lotus feet of Sri Caitanya Mahaprabhu the superexcellence of Srila Rupa Gosvami's poetic expression and began to praise it as if he had thousands of mouths.

CC Antya 1.193: Srila Ramananda Raya said, "This is not a poetic presentation; it is a continuous shower of nectar. Indeed, it is the essence of all ultimate realizations, appearing in the form of plays.

CC Antya 1.194: "The wonderful descriptions of Rupa Gosvami are superb arrangements to express loving affairs. Hearing them will plunge the heart and ears of everyone into a whirlpool of transcendental bliss.

CC Antya 1.195: "'What is the use of a bowman's arrow or a poet's poetry if they penetrate the heart but do not cause the head to spin?'

CC Antya 1.196: "Without Your mercy such poetic expressions would be impossible for an ordinary living being to write. My guess is that You have given him the power."

CC Antya 1.197: Sri Caitanya Mahaprabhu replied, "I met Srila Rupa Gosvami at Prayaga. He attracted and satisfied Me because of his qualities."

CC Antya 1.198: Sri Caitanya Mahaprabhu praised the metaphors and other literary ornaments of Srila Rupa Gosvami's transcendental poetry. Without such poetic attributes, He said, there is no possibility of preaching transcendental mellows.

CC Antya 1.199: Sri Caitanya Mahaprabhu requested all His personal associates to bless Rupa Gosvami so that he might continuously describe the pastimes of Vrndavana, which are full of emotional love of Godhead.

CC Antya 1.200: Sri Caitanya Mahaprabhu said, "Srila Rupa Gosvami's elder brother, whose name is Sanatana Gosvami, is such a wise and learned scholar that no one is equal to him."

CC Antya 1.201: Sri Caitanya Mahaprabhu told Ramananda Raya, "Sanatana Gosvami's renunciation of material connections is just like yours. Humility, renunciation and excellent learning exist in him simultaneously.

CC Antya 1.202: "I empowered both of these brothers to go to Vrndavana to expand the literature of bhakti."

CC Antya 1.203: Srila Ramananda Raya replied to Sri Caitanya Mahaprabhu, "My Lord, You are the Supreme Personality of Godhead. If You like, You can cause even a wooden doll to dance.

CC Antya 1.204: "I see that the truths regarding transcendental mellows that You expounded through my mouth are all explained in the writings of Srila Rupa Gosvami.

CC Antya 1.205: "Because of Your causeless mercy toward Your devotees, You want to describe the transcendental pastimes in Vrndavana. Anyone empowered to do this can bring the entire world under Your influence."

CC Antya 1.206: Sri Caitanya Mahaprabhu then embraced Rupa Gosvami and asked him to offer prayers at the lotus feet of all the devotees present.

CC Antya 1.207: Advaita Acarya, Nityananda Prabhu and all the other devotees showed their causeless mercy to Rupa Gosvami by embracing him in return.

CC Antya 1.208: Seeing Sri Caitanya Mahaprabhu's special mercy toward Srila Rupa Gosvami and seeing his personal qualities, all the devotees were struck with wonder.

CC Antya 1.209: Then, when Sri Caitanya Mahaprabhu left with all of His devotees, Haridasa Thakura also embraced Srila Rupa Gosvami.

CC Antya 1.210: Haridasa Thakura told him, "There is no limit to your good fortune. No one can understand the glories of what you have described."

CC Antya 1.211: Sri Rupa Gosvami said, "I do not know anything. The only transcendental words I can utter are those which Sri Caitanya Mahaprabhu makes me speak.

CC Antya 1.212: "Although I am the lowest of men and have no knowledge, the Lord has mercifully bestowed upon me the inspiration to write transcendental literature about devotional service. Therefore I offer my obeisances at the lotus feet of Sri Caitanya Mahaprabhu, the Supreme Personality of Godhead, who has given me the chance to write these books."

CC Antya 1.213: In this way Srila Rupa Gosvami passed his time in close association with Haridasa Thakura by discussing the pastimes of Lord Krsna in great happiness.

CC Antya 1.214: All the devotees of Sri Caitanya Mahaprabhu thus spent four months with Him. Then the Lord bade them farewell, and they returned to Bengal.

CC Antya 1.215: Srila Rupa Gosvami, however, stayed at the lotus feet of Sri Caitanya Mahaprabhu, and when the Dola-yatra festival took place, he saw it in great happiness with the Lord.

CC Antya 1.216: After the Dola-yatra festival ended, Sri Caitanya Mahaprabhu bade farewell to Rupa Gosvami also. The Lord empowered him and bestowed upon him all kinds of mercy.

CC Antya 1.217: "Now go to Vrndavana and stay there," the Lord said. "You may send here your elder brother, Sanatana.

CC Antya 1.218: "When you go to Vrndavana, stay there, preach transcendental literature and excavate the lost holy places.

CC Antya 1.219: "Establish the service of Lord Krsna and preach the mellows of Lord Krsna's devotional service. I shall also go to Vrndavana once more."

CC Antya 1.220: Having thus spoken, Sri Caitanya Mahaprabhu embraced Rupa Gosvami, who then placed the lotus feet of the Lord upon his head.

CC Antya 1.221: Srila Rupa Gosvami took leave of all the devotees of Sri Caitanya Mahaprabhu and returned to Vrndavana by the path through Bengal.

CC Antya 1.222: Thus I have described the second meeting of Rupa Gosvami and Sri Caitanya Mahaprabhu. Anyone who hears of this incident will certainly attain shelter at the lotus feet of Sri Caitanya Mahaprabhu.

CC Antya 1.223: Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Antya 2 Summary

CC Antya 2.1: I offer my respectful obeisances unto the lotus feet of my spiritual master and of all the other preceptors on the path of devotional service. I offer my respectful obeisances unto all the Vaisnavas and unto the six Gosvamis, including Srila Rupa Gosvami, Srila Sanatana Gosvami, Raghunatha dasa Gosvami, Jiva Gosvami and their associates. I offer my respectful obeisances unto Sri Advaita Acarya Prabhu, Sri Nityananda Prabhu, Sri Caitanya Mahaprabhu, and all His devotees, headed by Srivasa Thakura. I then offer my respectful obeisances unto the lotus feet of Lord Krsna, Srimati Radharani and all the gopis, headed by Lalita and Visakha.

CC Antya 2.2: All glories to Sri Caitanya Mahaprabhu! All glories to Nityananda Prabhu! All glories to Advaita Acarya! And all glories to all the devotees of Sri Caitanya Mahaprabhu!

CC Antya 2.3: In His incarnation as Sri Caitanya Mahaprabhu, Lord Sri Krsna descended to deliver all the living beings in the three worlds, from Brahmaloaka down to Patalaloka. He caused their deliverance in three ways.

CC Antya 2.4: The Lord delivered the fallen souls in some places by meeting them directly, in other places by empowering a pure devotee, and in still other places by appearing before someone Himself.

CC Antya 2.5-6: Sri Caitanya Mahaprabhu delivered almost all the fallen souls by directly meeting them. He delivered others by entering the bodies of great devotees, such as Nakula Brahmachari. And He delivered still others by appearing before them, as in the case of Nr Brahmachari. "I shall deliver the fallen souls." This statement characterizes the Supreme Personality of Godhead.

CC Antya 2.7: When Sri Caitanya Mahaprabhu was personally present, anyone in the world who met Him even once was fully satisfied and became spiritually advanced.

CC Antya 2.8: Every year, devotees from Bengal would go to Jagannatha Puri to meet Sri Caitanya Mahaprabhu, and after the meeting they would return to Bengal.

CC Antya 2.9: Similarly, people who went to Jagannatha Puri from various provinces of India were fully satisfied after seeing the lotus feet of Sri Caitanya Mahaprabhu.

CC Antya 2.10: People from all over the universe, including the seven islands, the nine khandas, the planets of the demigods, Gandharvaloka and Kinnaraloka, would go there in the forms of human beings.

CC Antya 2.11: Having seen the Lord, they all became Vaisnavas. Thus in ecstatic love of Godhead they chanted the Hare Krsna mantra and danced.

CC Antya 2.12: Thus by direct meetings, Sri Caitanya Mahaprabhu delivered the three worlds. Some people, however, were entangled in material activities and could not go.

CC Antya 2.13: To deliver people in regions throughout the universe who could not meet Him, Sri Caitanya Mahaprabhu personally entered the bodies of pure devotees.

CC Antya 2.14: Thus He empowered living beings [His pure devotees] by manifesting in them so much of His own devotion that people in all other countries became devotees by seeing them.

CC Antya 2.15: In this way Sri Caitanya Mahāprabhu delivered the entire three worlds, not only by His personal presence but also by empowering others. I shall briefly describe how He empowered a living being in Bengal.

CC Antya 2.16: In Ambuya-muluka there was a person named Nakula Brahmācari, who was a perfectly pure devotee, greatly advanced in devotional service.

CC Antya 2.17: Desiring to deliver all the people of Bengal, Sri Caitanya Mahāprabhu entered the heart of Nakula Brahmācari.

CC Antya 2.18: Nakula Brahmācari became exactly like a man haunted by a ghost. Thus he sometimes laughed, sometimes cried, sometimes danced and sometimes chanted like a madman.

CC Antya 2.19: He continuously exhibited bodily transformations of transcendental love. Thus he cried, trembled, became stunned, perspired, danced in love of Godhead and made sounds like those of a cloud.

CC Antya 2.20: His body shone with the same luster as that of Sri Caitanya Mahāprabhu, and he showed the same absorption in ecstatic love of Godhead. People came from all provinces of Bengal to see these symptoms.

CC Antya 2.21: He advised whomever he met to chant the holy names Hare Kṛṣṇa. Thus upon seeing him, people were overwhelmed with love of Godhead.

CC Antya 2.22: When Sivananda Sena heard that Sri Caitanya Mahāprabhu had entered the body of Nakula Brahmācari, he went there with doubts in his mind.

CC Antya 2.23: Desiring to test the authenticity of Nakula Brahmācari, he stayed outside, thinking as follows.

CC Antya 2.24-25: "If Nakula Brahmācari personally calls me and knows my worshipable mantra, then I shall understand that he is inspired by the presence of Sri Caitanya Mahāprabhu." Thinking in this way, he stayed some distance apart.

CC Antya 2.26: There was a large crowd of people, some coming and some going. Indeed, some people in that great crowd could not even see Nakula Brahmācari.

CC Antya 2.27: In his inspired state, Nakula Brahmācari said, "Sivananda Sena is staying some distance away. Two or four of you go call him."

CC Antya 2.28: Thus people began running here and there, calling in all directions, "Sivananda! Whoever is Sivananda, please come. Nakula Brahmācari is calling you."

CC Antya 2.29: Hearing these calls, Sivananda Sena quickly went there, offered obeisances to Nakula Brahmācari, and sat down near him.

CC Antya 2.30: Nakula Brahmācari said, "I know that you are doubtful. Now please hear this evidence with great attention.

CC Antya 2.31: "You are chanting the Gaura-gopala mantra, composed of four syllables. Now please give up the doubts that have resided within you."

CC Antya 2.32: Sivananda Sena thereupon developed full confidence in his mind that Nakula Brahmachari was filled with the presence of Sri Caitanya Mahaprabhu. Sivananda Sena then offered him respect and devotional service.

CC Antya 2.33: In this way, one should understand the inconceivable potencies of Sri Caitanya Mahaprabhu. Now please hear how His appearance [avirbhava] takes place.

CC Antya 2.34-35: Sri Caitanya Mahaprabhu always appeared in four places — in the household temple of mother Saci, in the places where Sri Nityananda Prabhu danced, in the house of Srivasa Pandita during congregational chanting, and in the house of Raghava Pandita. He appeared because of His attraction to the love of His devotees. That is His natural characteristic.

CC Antya 2.36: Sri Caitanya Mahaprabhu appeared before Nr Brahmachari and ate his offerings. Please hear about this with attention.

CC Antya 2.37: Sivananda Sena had a nephew named Srikanta Sena, who by the grace of Sri Caitanya Mahaprabhu was extremely fortunate.

CC Antya 2.38: One year, Srikanta Sena came alone to Jagannatha Puri in great eagerness to see the Lord.

CC Antya 2.39: Seeing Srikanta Sena, Sri Caitanya Mahaprabhu bestowed causeless mercy upon him. Srikanta Sena stayed near Sri Caitanya Mahaprabhu for about two months at Jagannatha Puri.

CC Antya 2.40: When he was about to return to Bengal, the Lord told him, "Forbid the devotees of Bengal to come to Jagannatha Puri this year.

CC Antya 2.41: "This year I shall personally go to Bengal and meet all the devotees there, headed by Advaita Acarya.

CC Antya 2.42: "Please inform Sivananda Sena that in the month of Pausa [December-January] I shall certainly go to his home.

CC Antya 2.43: "Jagadananda is there, and he will give Me offerings of food. Inform them all that no one should come to Jagannatha Puri this year."

CC Antya 2.44: When Srikanta Sena returned to Bengal and delivered this message, the minds of all the devotees were very pleased.

CC Antya 2.45: Advaita Acarya was just about to go to Jagannatha Puri with the other devotees, but upon hearing this message, He waited. Sivananda Sena and Jagadananda also stayed back, awaiting the arrival of Sri Caitanya Mahaprabhu.

CC Antya 2.46: When the month of Pausa arrived, Jagadananda and Sivananda collected all kinds of paraphernalia for the Lord's reception. Every day, they would wait until evening for the Lord to come.

CC Antya 2.47: As the month passed but Sri Caitanya Mahaprabhu did not come, Jagadananda and Sivananda became most unhappy.

CC Antya 2.48-49: Suddenly Nr arrived, and Jagadananda and Sivananda arranged for him to sit near them. Seeing them both so unhappy, Nr inquired, "Why do I see that you are both despondent?"

CC Antya 2.50: Then Sivananda Sena told him, "Sri Caitanya Mahaprabhu promised that He would come. Why, then, has He not arrived?"

CC Antya 2.51: Hearing this, Nr Brahmachari replied, "Please be satisfied. I assure you that I shall bring Him here three days from now."

CC Antya 2.52: Sivananda and Jagadananda knew of Nr Brahmachari's influence and love of Godhead. Therefore they now felt assured that he would certainly bring Sri Caitanya Mahaprabhu.

CC Antya 2.53: His real name was Pradyumna Brahmachari. The name Nr had been given to him by Lord Gaurasundara Himself.

CC Antya 2.54: After meditating for two days, Nr Brahmachari told Sivananda Sena, "I have already brought Sri Caitanya Mahaprabhu to the village known as Panihati.

CC Antya 2.55: "Tomorrow at noon He will come to your home. Therefore please bring all kinds of cooking ingredients. I shall personally cook and offer Him food.

CC Antya 2.56: "In this way I shall bring Him here very soon. Be assured that I am telling you the truth. Do not be doubtful.

CC Antya 2.57: "Bring all the ingredients very soon, for I want to begin cooking immediately. Please do what I say."

CC Antya 2.58: Nr Brahmachari said to Sivananda, "Please bring whatever cooking ingredients I want." Thus Sivananda Sena immediately brought whatever he asked for.

CC Antya 2.59: Beginning early in the morning, Nr Brahmachari cooked many varieties of food, including vegetables, cakes, sweet rice and other preparations.

CC Antya 2.60: After he finished cooking, he brought separate dishes for Jagannatha and Sri Caitanya Mahaprabhu.

CC Antya 2.61: He also separately offered dishes to Nr all the food into three offerings. Then, outside the temple, he began to meditate upon the Lord.

CC Antya 2.62: In his meditation he saw Sri Caitanya Mahaprabhu quickly come, sit down and eat all three offerings, leaving behind no remnants.

CC Antya 2.63: Pradyumna Brahmachari was overwhelmed by transcendental ecstasy upon seeing Caitanya Mahaprabhu eating everything. Thus tears flowed from his eyes. Nevertheless, he expressed dismay, saying, "Alas, alas! My dear Lord, what are You doing? You are eating everyone's food!

CC Antya 2.64: "My dear Lord, You are one with Jagannatha; therefore I have no objection to Your eating His offering. But why are You touching the offering for Lord Nr

CC Antya 2.65: "I think that Nr the master fasts, how can the servant live?"

CC Antya 2.66: Although Nr Brahmachari felt jubilation within his heart to see Sri Caitanya Mahaprabhu eating everything, for the sake of Lord Nr

CC Antya 2.67: Sri Caitanya Mahaprabhu is the Supreme Personality of Godhead Himself. Therefore there is no difference between Him, Lord Jagannatha and Lord Nr

CC Antya 2.68: Pradyumna Brahmachari was deeply eager to understand this fact. Therefore Sri Caitanya Mahaprabhu revealed it to him by a practical demonstration.

CC Antya 2.69: After eating all the offerings, Sri Caitanya Mahaprabhu started for Panihati. There, He was greatly satisfied to see the different varieties of vegetables prepared in the house of Raghava.

CC Antya 2.70: Sivananda said to Nr, "Why are you expressing dismay?" Nr replied, "Just see the behavior of your Lord Sri Caitanya Mahaprabhu.

CC Antya 2.71: "He alone has eaten the offerings for all three Deities. Because of this, both Jagannatha and Nr

CC Antya 2.72: When Sivananda Sena heard this statement, he was unsure whether Nr Brahmachari was speaking that way because of ecstatic love or because it was actually a fact.

CC Antya 2.73: When Sivananda Sena was thus perplexed, Nr Brahmachari said to him, "Bring more food. Let me cook again for Lord Nr

CC Antya 2.74: Then Sivananda Sena again brought the ingredients with which to cook, and Pradyumna Brahmachari again cooked and offered the food to Nr

CC Antya 2.75: The next year, Sivananda went to Jagannatha Puri with all the other devotees to see the lotus feet of Sri Caitanya Mahaprabhu.

CC Antya 2.76: One day, in the presence of all the devotees, the Lord raised these topics concerning Nr Brahmachari and praised his transcendental qualities.

CC Antya 2.77: The Lord said, "Last year in the month of Pausa, when Nr gave Me varieties of sweetmeats and vegetables to eat, they were so good that I felt I had never before eaten such preparations."

CC Antya 2.78: Hearing this, all the devotees were struck with wonder, and Sivananda became confident that the incident was true.

CC Antya 2.79: In this way Sri Caitanya Mahaprabhu used to eat at the temple of Sacimata every day and also visit the house of Srivasa Thakura when kirtana was performed.

CC Antya 2.80: Similarly, He was always present when Nityananda Prabhu danced, and He regularly appeared at the house of Raghava.

CC Antya 2.81: Lord Gaurasundara is greatly influenced by the love of His devotees. Therefore wherever there is pure devotion to the Lord, the Lord Himself, subdued by such love, appears, and His devotees see Him.

CC Antya 2.82: Influenced by the loving affairs of Sivananda Sena, Sri Caitanya Mahaprabhu came again and again. Therefore who can estimate the limits of his love?

CC Antya 2.83: Thus I have described the appearance of Sri Caitanya Mahaprabhu. Anyone who hears about these incidents can understand the transcendental opulence of the Lord.

CC Antya 2.84: At Jagannatha Puri, in the association of Sri Caitanya Mahaprabhu, lived Bhagavan Acarya, who was certainly a gentleman, a learned scholar and a great devotee.

CC Antya 2.85: He was fully absorbed in thoughts of fraternal relationships with God. He was an incarnation of a cowherd boy, and thus his dealings with Svarupa Damodara Gosvami were very friendly.

CC Antya 2.86: He sought the shelter of Sri Caitanya Mahaprabhu's lotus feet with full surrender. Sometimes he would invite the Lord to dine at his home.

CC Antya 2.87: Bhagavan Acarya prepared varieties of rice and vegetables at home and brought the Lord there alone to eat.

CC Antya 2.88: Bhagavan Acarya's father, whose name was Satananda Khan, was an expert statesman, whereas Bhagavan Acarya was not at all interested in the management of the state. Indeed, he was almost in the renounced order of life.

CC Antya 2.89: Bhagavan Acarya's brother, whose name was Gopala Bhattacharya, had studied Vedanta philosophy at Benares and had then returned to Bhagavan Acarya's home.

CC Antya 2.90: Bhagavan Acarya took his brother to meet Sri Caitanya Mahaprabhu, but the Lord, knowing that Gopala Bhattacharya was a Mayavadi philosopher, could not get much happiness from meeting him.

CC Antya 2.91: Sri Caitanya Mahaprabhu derives no happiness from meeting one who is not a pure devotee of Krsna. Thus because Gopala Bhattacharya was a Mayavadi scholar, the Lord felt no jubilation in meeting him. Nevertheless, because Gopala Bhattacharya was related to Bhagavan Acarya, Sri Caitanya Mahaprabhu feigned pleasure in seeing him.

CC Antya 2.92: Bhagavan Acarya said to Svarupa Damodara, "Gopala, my younger brother, has returned to my home, having concluded his study of Vedanta philosophy."

CC Antya 2.93: Bhagavan Acarya requested Svarupa Damodara Gosvami to hear from Gopala the commentary upon Vedanta. Svarupa Damodara, however, somewhat angry because of love, spoke as follows.

CC Antya 2.94: "You have lost your intelligence in the association of Gopala, and therefore you are eager to hear the Mayavada philosophy."

CC Antya 2.95: "When a Vaisnava listens to the Sariraka-bhasya, the Mayavada commentary upon the Vedanta-sutra, he gives up the Krsna conscious attitude that the Lord is the master and the living entity is His servant. Instead, he considers himself the Supreme Lord."

CC Antya 2.96: "The Mayavada philosophy presents such a jugglery of words that even a highly elevated devotee who has accepted Krsna as his life and soul changes his decision when he reads the Mayavada commentary on the Vedanta-sutra."

CC Antya 2.97: In spite of Svarupa Damodara's protest, Bhagavan Acarya continued, "We are all fixed at the lotus feet of Krsna with our hearts and souls. Therefore the Sariraka-bhasya cannot change our minds."

CC Antya 2.98: Svarupa Damodara replied, "Nevertheless, when we hear the Mayavada philosophy, we hear that Brahman is knowledge and that the universe of maya is false, but we gain no spiritual understanding.

CC Antya 2.99: "The Mayavadi philosopher tries to establish that the living entity is only imaginary and that the Supreme Personality of Godhead is under the influence of maya. Hearing this kind of commentary breaks the heart and life of a devotee."

CC Antya 2.100: Thus Bhagavan Acarya, greatly ashamed and fearful, remained silent. The next day, he asked Gopala Bhattacarya to return to his own district.

CC Antya 2.101: One day Bhagavan Acarya invited Sri Caitanya Mahaprabhu to dine at his home. Thus he was preparing rice and various types of vegetables.

CC Antya 2.102: A devotee named Chota Haridasa used to sing for Sri Caitanya Mahaprabhu. Bhagavan Acarya called him to his home and spoke as follows.

CC Antya 2.103: "Please go to the sister of Sikhi Mahiti. In my name, ask her for a mana of white rice and bring it here."

CC Antya 2.104: Sikhi Mahiti's sister was named Madhavi-devi. She was an elderly lady who always performed austerities. She was very advanced in devotional service.

CC Antya 2.105: Sri Caitanya Mahaprabhu accepted her as having formerly been an associate of Srimati Radharani. In the entire world, three and a half people were His intimate devotees.

CC Antya 2.106: The three were Svarupa Damodara Gosvami, Ramananda Raya and Sikhi Mahiti, and the half a person was Sikhi Mahiti's sister.

CC Antya 2.107: After begging the rice from her, Junior Haridasa brought it to Bhagavan Acarya, who was very pleased to see its quality.

CC Antya 2.108: In great affection, Bhagavan Acarya cooked varieties of vegetables and other preparations dear to Sri Caitanya Mahaprabhu. He also obtained remnants of food from Lord Jagannatha and digestive aids such as ground ginger and also lime with salt.

CC Antya 2.109: At noon, when Sri Caitanya Mahaprabhu came to eat the offerings of Bhagavan Acarya, He first appreciated the fine rice and therefore questioned him.

CC Antya 2.110: "Where did you get such fine rice?" the Lord asked. Bhagavan Acarya replied, "I got it by begging from Madhavi-devi."

CC Antya 2.111: When Sri Caitanya Mahaprabhu asked who had begged the rice and brought it back, Bhagavan Acarya mentioned the name of Junior Haridasa.

CC Antya 2.112: Praising the quality of the rice, Sri Caitanya Mahaprabhu partook of the prasadam. Then, after returning to His residence, He gave the following order to Govinda, His personal assistant.

CC Antya 2.113: "From this day forward, do not allow Chota Haridasa to come here."

CC Antya 2.114: When Junior Haridasa heard that he had been ordered not to approach Sri Caitanya Mahaprabhu, he was very unhappy. No one could understand why he had been ordered not to come.

CC Antya 2.115: Haridasa fasted continuously for three days. Then Svarupa Damodara Gosvami and other confidential devotees approached Sri Caitanya Mahaprabhu to inquire from Him.

CC Antya 2.116: "What great offense has Junior Haridasa committed? Why has he been forbidden to come to Your door? He has now been fasting for three days."

CC Antya 2.117: The Lord replied, "I cannot tolerate seeing the face of a person who has accepted the renounced order of life but who still talks intimately with a woman.

CC Antya 2.118: "So strongly do the senses adhere to the objects of their enjoyment that indeed a wooden statue of a woman attracts the mind of even a great saintly person.

CC Antya 2.119: "'One should not sit closely with one's mother, sister or daughter, for the senses are so strong that they may attract even a person advanced in knowledge.'

CC Antya 2.120: "There are many persons with little in their possession who accept the renounced order of life like monkeys. They go here and there engaging in sense gratification and speaking intimately with women."

CC Antya 2.121: After saying this, Sri Caitanya Mahaprabhu entered His room. Seeing Him in such an angry mood, all the devotees fell silent.

CC Antya 2.122: The next day, all the devotees together approached the lotus feet of Sri Caitanya Mahaprabhu to submit an appeal on behalf of Junior Haridasa.

CC Antya 2.123: "Haridasa has committed a small offense," they said. "Therefore, O Lord, please be merciful to him. Now he has received a sufficient lesson. In the future he will not commit such an offense."

CC Antya 2.124: Sri Caitanya Mahaprabhu said, "My mind is not under My control. It does not like to see anyone in the renounced order who talks intimately with women.

CC Antya 2.125: "You should all tend to your respective engagements. Give up this useless talk. If you speak this way again, I shall go away, and you will no longer see Me here."

CC Antya 2.126: Hearing this, all the devotees covered their ears with their hands, got up and went about their respective duties.

CC Antya 2.127: Sri Caitanya Mahaprabhu also left that place to perform His noon duties. No one could understand His pastimes.

CC Antya 2.128: The next day, all the devotees went to Sri Paramananda Puri and requested him to pacify the Lord.

CC Antya 2.129: Paramananda Puri thereupon went alone to the residence of Sri Caitanya Mahaprabhu. The Lord, after offering him obeisances, seated him by His side with great respect.

CC Antya 2.130: The Lord inquired, "What is your order? For what purpose have you come here?" Paramananda Puri then submitted his prayer that the Lord show favor to Junior Haridasa.

CC Antya 2.131: Hearing this request, Sri Caitanya Mahaprabhu replied, "My dear lord, please hear Me. It is better for you to stay here with all the Vaisnavas.

CC Antya 2.132: "Please give Me permission to go to Alalanatha. I shall remain there alone; only Govinda will go with Me."

CC Antya 2.133: After saying this, the Lord called for Govinda. Offering obeisances to Paramananda Puri, He got up and began to leave.

CC Antya 2.134: In great haste Paramananda Puri Gosañi went before Him and with great humility persuaded Him to sit down in His room.

CC Antya 2.135: Paramananda Puri said, "My dear Lord Caitanya, You are the independent Personality of Godhead. You can do whatever You like. Who can say anything above You?"

CC Antya 2.136: "All Your activities are for the benefit of people in general. We cannot understand them, for Your intentions are deep and grave."

CC Antya 2.137: After saying this, Paramananda Puri Gosañi left for his own home. Then all the devotees went to see Junior Haridasa.

CC Antya 2.138: Svarupa Damodara Gosañi said, "Please hear us, Haridasa, for we all wish you well. Please believe this.

CC Antya 2.139: "At present Sri Caitanya Mahaprabhu is persisting in His mood of anger because He is the independent Supreme Personality of Godhead. At some time, however, He will surely be merciful, for at heart He is very kind.

CC Antya 2.140: "The Lord is persisting, and if you also persist, His persistence will increase. It is better for you to bathe and take prasadam. In due course, His anger will automatically subside."

CC Antya 2.141: Having said this, Svarupa Damodara Gosvami induced Haridasa to bathe and take prasadam. After thus reassuring him, he returned home.

CC Antya 2.142: When Sri Caitanya Mahaprabhu went to see Lord Jagannatha in the temple, Haridasa would stay a long distance away and see Him.

CC Antya 2.143: Sri Caitanya Mahaprabhu is the ocean of mercy. Who can understand Him? When He chastises His dear devotees, He certainly does so to reestablish the principles of religion or duty.

CC Antya 2.144: After all the devotees saw this example, a mentality of fear grew among them. Therefore they all stopped talking with women, even in dreams.

CC Antya 2.145: In this way a complete year passed for Junior Haridasa, but still there was not a sign of Sri Caitanya Mahaprabhu's mercy toward him.

CC Antya 2.146: Thus at the end of one night, Junior Haridasa, after offering Sri Caitanya Mahaprabhu his respectful obeisances, departed for Prayaga without saying anything to anyone.

CC Antya 2.147: Junior Haridasa had conclusively decided to attain shelter at the lotus feet of Sri Caitanya Mahaprabhu. Thus he entered deep into the water at Triveni, the confluence of the Ganges and Yamuna at Prayaga, and in this way gave up his life.

CC Antya 2.148: Immediately after committing suicide in this way, he went in his spiritual body to Sri Caitanya Mahaprabhu and received the mercy of the Lord. However, he still remained invisible.

CC Antya 2.149: In a spiritual body resembling that of a Gandharva, Junior Haridasa, although invisible, would sing at night for Sri Caitanya Mahaprabhu to hear. No one but the Lord, however, knew of this.

CC Antya 2.150: One day Sri Caitanya Mahaprabhu inquired from the devotees, "Where is Haridasa? Now you may bring him here."

CC Antya 2.151: The devotees all replied, "One night at the end of a full year, Junior Haridasa got up and went away. No one knows where he has gone."

CC Antya 2.152: While hearing the devotees lament, Sri Caitanya Mahaprabhu was mildly smiling. Thus all the devotees were very much astonished.

CC Antya 2.153-154: One day Jagadananda, Svarupa, Govinda, Kasisvara, Sankara, Damodara and Mukunda all went to bathe in the sea. They could hear Haridasa singing from a distant place as if calling them in his original voice.

CC Antya 2.155: No one could see him, but they could hear him singing in a sweet voice. Therefore all the devotees, headed by Govinda, made this guess.

CC Antya 2.156: "Haridasa must have committed suicide by drinking poison, and because of this sinful act, he has now become a brahmana ghost."

CC Antya 2.157: "We cannot see his material form," they said, "but still we hear his sweet singing. Therefore he must have become a ghost." Svarupa Damodara, however, protested, "This is a false guess."

CC Antya 2.158: "Junior Haridasa chanted the Hare Krsna mantra throughout his entire life and served the Supreme Lord Sri Caitanya Mahaprabhu. Moreover, he is dear to the Lord and has died in a holy place."

CC Antya 2.159: "Haridasa cannot have been degraded; he must have attained liberation. This is a pastime of Sri Caitanya Mahaprabhu's. You will all understand it later."

CC Antya 2.160: A devotee returned to Navadvipa from Prayaga and told everyone the details of Junior Haridasa's suicide.

CC Antya 2.161: He explained how Junior Haridasa had made his resolution and had thus entered the waters at the confluence of the Yamuna and Ganges. Hearing these details, Srivasa Thakura and the other devotees were very surprised.

CC Antya 2.162: At the end of the year, Sivananda Sena came to Jagannatha Puri as usual, accompanied by the other devotees, and thus in great happiness met Sri Caitanya Mahaprabhu.

CC Antya 2.163: When Srivasa Thakura inquired from Sri Caitanya Mahaprabhu, "Where is Junior Haridasa?" the Lord replied, "A person is sure to achieve the results of his fruitive activities."

CC Antya 2.164: Then Srivasa Thakura related the details of Haridasa's decision and his entering the waters at the confluence of the Ganges and Yamuna.

CC Antya 2.165: When Sri Caitanya Mahaprabhu heard these details, He smiled in a pleased mood and said, "If with sensual intentions one looks at women, this is the only process of atonement."

CC Antya 2.166: Then all the devotees, headed by Svarupa Damodara Gosvami, concluded that because Haridasa had committed suicide at the confluence of the rivers Ganges and Yamuna, he must have ultimately attained shelter at the lotus feet of Sri Caitanya Mahaprabhu.

CC Antya 2.167: In this way, Sri Caitanya Mahaprabhu, the son of mother Saci, performs His pastimes, which greatly satisfy the ears and minds of pure devotees who hear about them.

CC Antya 2.168: This incident manifests the mercy of Sri Caitanya Mahaprabhu, His teaching that a sannyasi should remain in the renounced order, and the deep attachment to Him felt by His faithful devotees.

CC Antya 2.169: It also demonstrates the glories of holy places and shows how the Lord accepts His faithful devotee. Thus the Lord fulfilled five or seven purposes by performing one pastime.

CC Antya 2.170: The pastimes of Sri Caitanya Mahaprabhu are like nectar, and they are deep like the ocean. People in general cannot understand them, but a sober devotee can.

CC Antya 2.171: Please hear the pastimes of Sri Caitanya Mahaprabhu with faith and confidence. Do not argue, for arguments will produce a contrary result.

CC Antya 2.172: Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps. Instructions from this Chapter Summarizing this chapter, Srila Bhaktisiddhanta Sarasvati Thakura says that one should derive from it the following lessons. (1) Although Sri Caitanya Mahaprabhu, the Supreme Personality of Godhead, is an incarnation of mercy, He nevertheless gave up the company of one of His personal associates, namely Junior Haridasa, for if He had not done so, pseudo devotees would have taken advantage of Junior Haridasa's fault by using it as an excuse to live as devotees and at the same time have illicit sexual connections. Such activities would have demoralized the cult of Sri Caitanya Mahaprabhu, and as a result, devotees would surely have gone to a hellish life in the name of Sri Caitanya Mahaprabhu. (2) By chastising Junior Haridasa, the Lord set the standard for acaryas, or the heads of institutions propagating the Caitanya cult, and for all actual devotees. Sri Caitanya Mahaprabhu wanted to maintain the highest standard. (3) Sri Caitanya Mahaprabhu instructed that a pure devotee should be simple and free from sinful activities, for thus one can be His bona fide servant. Sri Caitanya Mahaprabhu taught His followers how to observe the renounced order strictly. (4) Sri Caitanya Mahaprabhu wanted to prove that His devotees are exalted and that their character is ideal. He kindly accepts His faithful devotees and teaches them how much tribulation and disturbance can be produced by even a slight deviation from the strict principles of devotional life. (5) By chastising Junior Haridasa, Sri Caitanya Mahaprabhu exhibited His mercy toward him, thus showing how elevated was Junior Haridasa's devotion for Him. Because of this transcendental relationship, the Lord corrected even a slight offense committed by His pure devotee. Therefore one who wants to be a pure devotee of Sri Caitanya Mahaprabhu should give up all material sense gratification; otherwise, the lotus feet of Sri Caitanya Mahaprabhu are very difficult to attain. (6) If one dies in such a celebrated holy place as Prayaga, Mathura or Vrndavana, one can be relieved of the reactions to sinful life and then attain the shelter of the Supreme Personality of Godhead. (7) Although a pure or faithful devotee may fall down, he nevertheless ultimately gets the chance to go back home, back to Godhead, by the mercy of the Lord.



Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Antya 3 Summary

CC Antya 3.1: I offer my respectful obeisances unto the lotus feet of my spiritual master and of all the other preceptors on the path of devotional service, unto all the Vaisnavas and unto the six Gosvamis, including Srila Rupa Gosvami, Srila Sanatana Gosvami, Raghunatha dasa Gosvami, Jiva Gosvami and their associates. I offer my respectful obeisances unto Sri Advaita Acarya Prabhu, Sri Nityananda Prabhu and Sri Caitanya Mahaprabhu, as well as all His devotees, headed by Srivasa Thakura. I then offer my respectful obeisances unto the lotus feet of Lord Krsna and Srimati Radharani and all the gopis, headed by Lalita and Visakha.

CC Antya 3.2: All glories to Sri Caitanya Mahaprabhu! All glories to Nityananda Prabhu! All glories to Advaita Acarya! And all glories to all the devotees of Sri Caitanya Mahaprabhu!

CC Antya 3.3: In Jagannatha Puri there was a young boy who had been born of an Orissan brahmana but had later lost his father. The boy's features were very beautiful, and his behavior was extremely gentle.

CC Antya 3.4-5: The boy came daily to Sri Caitanya Mahaprabhu and offered Him respectful obeisances. He was free to talk with Sri Caitanya Mahaprabhu because the Lord was his life and soul, but the boy's intimacy with the Lord and the Lord's mercy toward him were intolerable for Damodara Pandita.

CC Antya 3.6: Damodara Pandita again and again forbade the son of the brahmana to visit the Lord, but the boy could not bear staying home and not seeing Sri Caitanya Mahaprabhu.

CC Antya 3.7: The boy came every day to Sri Caitanya Mahaprabhu, who treated him with great affection. It is the nature of any boy to go see a man who loves him.

CC Antya 3.8: This was intolerable for Damodara Pandita. He became greatly unhappy, but there was nothing he could say, for the boy would ignore his restrictions.

CC Antya 3.9: One day when the boy came to Sri Caitanya Mahaprabhu, the Lord very affectionately inquired from him about all kinds of news.

CC Antya 3.10: After some time, when the boy stood up and left, the intolerant Damodara Pandita began to speak.

CC Antya 3.11: Damodara Pandita impudently said to the Lord, "Everyone says that You are a great teacher because of Your instructions to others, but now we shall find out what kind of teacher You are.

CC Antya 3.12: "You are known as Gosañi [teacher or acarya], but now talk about Your attributes and reputation will spread throughout the city of Purusottama. How Your position will be impaired!"

CC Antya 3.13: Although Sri Caitanya Mahaprabhu knew that Damodara Pandita was a pure and simple devotee, upon hearing this impudent talk the Lord said, "My dear Damodara, what nonsense are you speaking?" Damodara Pandita replied, "You are the independent Personality of Godhead, beyond all criticism.

CC Antya 3.14: "My dear Lord, You can act as You please. No one can say anything to restrict You. Nevertheless, the entire world is impudent. People can say anything. How can You stop them?"

CC Antya 3.15: "Dear Lord, You are a learned teacher. Why then don't You consider that this boy is the son of a widowed brahmani? Why are You so affectionate to him?"

CC Antya 3.16: "Although the boy's mother is completely austere and chaste, she has one natural fault — she is a very beautiful young girl.

CC Antya 3.17: "And You, my dear Lord, are a handsome, attractive young man. Therefore certainly people will whisper about You. Why should You give them such an opportunity?"

CC Antya 3.18: Having said this, Damodara Pandita became silent. Sri Caitanya Mahāprabhu smiled, pleased within Himself, and considered the impudence of Damodara Pandita.

CC Antya 3.19: [Sri Caitanya Mahāprabhu thought:] "This impudence is also a sign of pure love for Me. I have no other intimate friend like Damodara Pandita."

CC Antya 3.20: Thinking in this way, Sri Caitanya Mahāprabhu went to perform His noon duties. The next day, He called Damodara Pandita to a solitary place.

CC Antya 3.21: The Lord said, "My dear friend Damodara, you had better go to Nadia and stay with My mother.

CC Antya 3.22: "I see no one but you to protect her, for you are so careful that you can caution even Me.

CC Antya 3.23: "You are the most neutral among My associates. This is very good, for without being neutral one cannot protect religious principles.

CC Antya 3.24: "You can do whatever I cannot. Indeed, you can chastise even Me, what to speak of others.

CC Antya 3.25: "It is best for you to go to the shelter of My mother's lotus feet, for no one will be able to behave independently in front of you.

CC Antya 3.26: "At intervals you may come see Me here and then soon again go there.

CC Antya 3.27: "Offer My mother millions of My obeisances. Please speak to her about My happiness here and thus give her happiness.

CC Antya 3.28: "Tell her that I sent you to inform her of My personal activities so that she may share in My happiness.

CC Antya 3.29: "Speaking in this way, satisfy the mind of mother Saci. Also, remind her of one most confidential incident with this message from Me.

CC Antya 3.30: "'I come to your home again and again to eat all the sweetmeats and vegetables you offer.

CC Antya 3.31: "'You know that I come and eat the offerings, but because of external separation, you consider this a dream.

CC Antya 3.32: "During the last Magha-sankranti festival, you cooked varieties of vegetables, condensed milk, cakes and sweet rice for Me.

CC Antya 3.33: "You offered the food to Lord Kṛṣṇa, and while you were in meditation I suddenly appeared, and your eyes filled with tears.

CC Antya 3.34: "I went there in great haste and ate everything. When you saw Me eating, you felt great happiness.

CC Antya 3.35: "In a moment, after you had wiped your eyes, you saw that the plate you had offered Me was empty. Then you thought, "I dreamt as if Nīmai were eating everything."

CC Antya 3.36: "In the condition of external separation, you were again under illusion, thinking that you had not offered the food to Lord Viṣṇu.

CC Antya 3.37: "Then you went to see the cooking pots and found that every pot was filled with food. Therefore you again offered the food, after cleansing the place for the offering.

CC Antya 3.38: "Thus I again and again eat everything you offer Me, for I am attracted by your pure love.

CC Antya 3.39: "Only by your order am I living in Nīlacala [Jagannatha Puri]. Nevertheless, you still pull Me near you because of your great love for Me."

CC Antya 3.40: Sri Caitanya Mahāprabhu told Damodara Pandita, "Remind mother Sacī in this way again and again and worship her lotus feet in My name."

CC Antya 3.41: After saying this, Sri Caitanya Mahāprabhu ordered that varieties of prasadam offered to Lord Jagannatha be brought. The Lord then gave him the prasadam, separately packed, to offer to various Vaiṣṇavas and His mother.

CC Antya 3.42: In this way Damodara Pandita went to Nadia [Navadvīpa]. After meeting mother Sacī, he stayed under the care of her lotus feet.

CC Antya 3.43: He delivered all the prasadam to such great Vaiṣṇavas as Advaita Ācārya. Thus he stayed there and behaved according to the order of Sri Caitanya Mahāprabhu.

CC Antya 3.44: Everyone knew that Damodara Pandita was strict in practical dealings. Therefore everyone was afraid of him and dared not do anything independent.

CC Antya 3.45: Damodara Pandita would verbally chastise every devotee of Sri Caitanya Mahāprabhu whom he found deviating even slightly from proper behavior. Thus he established the standard etiquette.

CC Antya 3.46: In this way I have described Damodara Pandita's verbal chastisements. As one hears about this, atheistic principles and ignorance depart.

CC Antya 3.47: The pastimes of Sri Caitanya Mahāprabhu are deeper than millions of seas and oceans. Therefore no one can understand what He does or why He does it.

CC Antya 3.48: I do not know the deep meaning of Sri Caitanya Mahāprabhu's activities. As far as possible I shall try to explain them externally.

CC Antya 3.49: One day Sri Caitanya Mahaprabhu met Haridasa Thakura as usual, and in the course of discussion He inquired as follows.

CC Antya 3.50: "My dear Thakura Haridasa, in this Age of Kali most people are bereft of Vedic culture, and therefore they are called yavanas. They are concerned only with killing cows and brahminical culture. In this way they all engage in sinful acts.

CC Antya 3.51: "How will these yavanas be delivered? To My great unhappiness, I do not see any way."

CC Antya 3.52: Haridasa Thakura replied, "My dear Lord, do not be in anxiety. Do not be unhappy to see the condition of the yavanas in material existence.

CC Antya 3.53: "Because the yavanas are accustomed to saying 'ha rama, ha rama' ['O Lord Ramacandra'], they will very easily be delivered by this namabhasa.

CC Antya 3.54: "A devotee in advanced ecstatic love exclaims, 'O my Lord Ramacandra! O my Lord Ramacandra!' But the yavanas also chant, 'ha rama, ha rama!' Just see their good fortune!"

CC Antya 3.55: Namacarya Haridasa Thakura, the authority on the chanting of the holy name, said, "The chanting of the Lord's holy name to indicate something other than the Lord is an instance of namabhasa. Even when the holy name is chanted in this way, its transcendental power is not destroyed.

CC Antya 3.56: "Even a mleccha who is being killed by the tusk of a boar and who cries in distress again and again, "ha rama, ha rama" attains liberation. What then to speak of those who chant the holy name with veneration and faith?"

CC Antya 3.57: "Ajamila was a great sinner during his life, but at the time of death he accidentally called for his youngest son, whose name was Narayana, and the attendants of Lord Visnu came to relieve him from the bonds of Yamaraja, the superintendent of death.

CC Antya 3.58: "The word 'rama' consists of the two syllables 'ra' and 'ma.' These are unseparated and are decorated with the loving word 'ha,' meaning 'O.'

CC Antya 3.59: "The letters of the holy name have so much spiritual potency that they act even when uttered improperly.

CC Antya 3.60: "If a devotee once utters the holy name of the Lord, or if it penetrates his mind or enters his ear, which is the channel of aural reception, that holy name will certainly deliver him from material bondage, whether vibrated properly or improperly, with correct or incorrect grammar, or properly joined or vibrated in separate parts. O brahmana, the potency of the holy name is therefore certainly great. However, if one uses the vibration of the holy name for the benefit of the material body, for material wealth and followers, or under the influence of greed or atheism — in other words, if one utters the name with offenses — such chanting will not produce the desired result very soon. Therefore one should diligently avoid offenses in chanting the holy name of the Lord."

CC Antya 3.61: Namacarya Haridasa Thakura continued, "If one offenselessly utters the holy name even imperfectly, one can be freed from all the results of sinful life.

CC Antya 3.62: "O reservoir of all good qualities, just worship Sri Krsna, the purifier of all purifiers, the most exalted of the personalities worshiped by choice poetry. Worship Him with a faithful, unflinching mind, without duplicity and in a highly elevated manner. Thus worship the

Lord, whose name is like the sun, for just as a slight appearance of the sun dissipates the darkness of night, so a slight appearance of the holy name of Kṛṣṇa can drive away all the darkness of ignorance that arises in the heart due to greatly sinful activities performed in previous lives.'

CC Antya 3.63: "Even a faint light from the holy name of the Lord can eradicate all the reactions of sinful life.

CC Antya 3.64: "'While dying, Ajamila chanted the holy name of the Lord, intending to call his son Narayana. Nevertheless, he attained the spiritual world. What then to speak of those who chant the holy name with faith and reverence?'

CC Antya 3.65: "Because of even the faintest rays of the effulgence of the Lord's holy name, one can attain liberation. We can see this in all the revealed scriptures. The evidence appears in the story of Ajamila in Srimad-Bhagavatam."

CC Antya 3.66: As Sri Caitanya Mahāprabhu heard this from Haridāsa Thākura, the happiness within His heart increased, but as a matter of course, He still inquired further.

CC Antya 3.67: "On this earth there are many living entities," the Lord said, "some moving and some not moving. What will happen to the trees, plants, insects and other living entities? How will they be delivered from material bondage?"

CC Antya 3.68: Haridāsa Thākura replied, "My dear Lord, the deliverance of all moving and nonmoving living entities takes place only by Your mercy. You have already granted this mercy and delivered them.

CC Antya 3.69: "You have loudly chanted the Hare Kṛṣṇa mantra, and everyone, moving or not moving, has benefited by hearing it.

CC Antya 3.70: "My Lord, the moving entities who have heard Your loud sankīrtana have already been delivered from bondage to the material world, and after the nonmoving living entities like trees hear it, there is an echo.

CC Antya 3.71: "Actually, however, it is not an echo: it is the kīrtana of the nonmoving living entities. All this, although inconceivable, is possible by Your mercy.

CC Antya 3.72: "When loud chanting of the Hare Kṛṣṇa mantra is performed all over the world by those who follow in Your footsteps, all living entities, moving and nonmoving, dance in ecstatic devotional love.

CC Antya 3.73: "My dear Lord, all the incidents that took place while You were going to Vṛndāvana through the forest known as Jhārikhanda have been related to me by Your servant Balābhadrā Bhāttācārya.

CC Antya 3.74: "When Your devotee Vasudeva Datta submitted his plea at Your lotus feet for the deliverance of all living entities, You accepted that request.

CC Antya 3.75: "My dear Lord, You have accepted the form of a devotee just to deliver all the fallen souls of this world.

CC Antya 3.76: "You have preached the loud chanting of the Hare Kṛṣṇa maha-mantra and in this way freed all moving and nonmoving living entities from material bondage."

CC Antya 3.77: Sri Caitanya Mahaprabhu replied, "If all living entities are liberated, the entire universe will be devoid of living beings."

CC Antya 3.78-79: Haridasa said, "My Lord, as long as You are situated within the material world, You will send to the spiritual sky all the developed moving and nonmoving living entities in different species. Then again You will awaken the living entities who are not yet developed and engage them in activities."

CC Antya 3.80: "In this way all moving and nonmoving living entities will come into existence, and the entire universe will be filled as it was previously."

CC Antya 3.81: "Previously, when Lord Ramacandra left this world, He took with Him all the living entities of Ayodhya. Then He filled Ayodhya again with other living entities."

CC Antya 3.82: "My dear Lord, You have set a plan in motion by descending to the material world, but no one can understand how You are acting."

CC Antya 3.83: "Formerly, when Lord Krsna descended in Vrndavana, He freed all living entities in the universe from material existence in the same way."

CC Antya 3.84: "Krsna, the unborn Supreme Personality of Godhead, master of all masters of mystic power, delivers all living entities, moving and nonmoving. Nothing is astonishing in the activities of the Lord."

CC Antya 3.85: "Although the Supreme Personality of Godhead may be seen, glorified or remembered with an attitude of envy, He nevertheless awards the most confidential liberation, which is rarely achieved by the demigods and demons. What, then, can be said of those who are already fully engaged in devotional service to the Lord?"

CC Antya 3.86: "By descending as an incarnation at Navadvipa, You, just like Krsna, have already delivered all the living entities of the universe."

CC Antya 3.87: "One may say that he understands the glories of Sri Caitanya Mahaprabhu. He may know whatever he may know, but as far as I am concerned, this is my conclusion."

CC Antya 3.88: "My dear Lord, Your pastimes are just like an ocean of nectar. It is not possible for me to conceive how great that ocean is or even to understand a drop of it."

CC Antya 3.89: Hearing all this, Sri Caitanya Mahaprabhu was astonished. "These are actually My confidential pastimes," He thought. "How could Haridasa have understood them?"

CC Antya 3.90: Greatly satisfied by the statements of Haridasa Thakura, Sri Caitanya Mahaprabhu embraced him. Outwardly, however, He avoided further discussions of these matters.

CC Antya 3.91: This is a characteristic of the Supreme Personality of Godhead. Although He wants to cover His opulence, He cannot do so before His devotees. This is well known everywhere.

CC Antya 3.92: "O my Lord, everything within material nature is limited by time, space and thought. Your characteristics, however, being unequalled and unsurpassed, are always transcendental to such limitations. You sometimes cover such characteristics by Your own energy, but nevertheless Your unalloyed devotees are always able to see You under all circumstances."

CC Antya 3.93: Then Sri Caitanya Mahaprabhu went to His personal devotees and began speaking about Haridasa Thakura's transcendental qualities as if He had hundreds of mouths.

CC Antya 3.94: Sri Caitanya Mahaprabhu derives great pleasure from glorifying His devotees, and among the devotees, Haridasa Thakura is the foremost.

CC Antya 3.95: The transcendental qualities of Haridasa Thakura are innumerable and unfathomable. One may describe a portion of them, but to count them all is impossible.

CC Antya 3.96: In the Caitanya-mangala, Srila Vrndavana dasa Thakura has described the attributes of Haridasa Thakura to some extent.

CC Antya 3.97: No one can describe all the qualities of Haridasa Thakura. One may say something about them just to purify himself.

CC Antya 3.98: O devotees of Sri Caitanya Mahaprabhu, please hear something about the qualities of Haridasa Thakura that Srila Vrndavana dasa Thakura has not described in detail.

CC Antya 3.99: After leaving his home, Haridasa Thakura stayed for some time in the forest of Benapola.

CC Antya 3.100: Haridasa Thakura constructed a cottage in a solitary forest. There he planted a tulasi plant, and in front of the tulasi he would chant the holy name of the Lord 300,000 times daily. He chanted throughout the entire day and night.

CC Antya 3.101: For his bodily maintenance he would go to a brahmana's house and beg some food. He was spiritually so influential that all the neighboring people worshiped him.

CC Antya 3.102: A landholder named Ramacandra Khan was the zamindar of that district. He was envious of Vaisnavas and was therefore a great atheist.

CC Antya 3.103: Unable to tolerate that such respect was being offered to Haridasa Thakura, Ramacandra Khan planned in various ways to dishonor him.

CC Antya 3.104: By no means could he find any fault in the character of Haridasa Thakura. Therefore he called for local prostitutes and began a plan to discredit His Holiness.

CC Antya 3.105: Ramacandra Khan said to the prostitutes, "There is a mendicant named Haridasa Thakura. All of you devise a way to deviate him from his vows of austerity."

CC Antya 3.106: Among the prostitutes, one attractive young girl was selected. "I shall attract the mind of Haridasa Thakura," she promised, "within three days."

CC Antya 3.107: Ramacandra Khan said to the prostitute, "My constable will go with you so that as soon as he sees you with Haridasa Thakura, immediately he will arrest him and bring both of you to me."

CC Antya 3.108: The prostitute replied, "First let me have union with him once; then the second time I shall take your constable with me to arrest him."

CC Antya 3.109: At night the prostitute, after dressing herself most attractively, went to the cottage of Haridasa Thakura with great jubilation.

CC Antya 3.110: After offering obeisances to the tulasi plant, she went to the door of

Haridasa Thakura, offered him obeisances and stood there.

CC Antya 3.111: Exposing part of her body to his view, she sat down on the threshold of the door and spoke to him in very sweet words.

CC Antya 3.112: "My dear Thakura, O great preacher, great devotee, you are so beautifully built, and your youth is just beginning. Who is the woman who could control her mind after seeing you?"

CC Antya 3.113: "I am eager to be united with you. My mind is greedy for this. If I don't obtain you, I shall not be able to keep my body and soul together."

CC Antya 3.114-115: Haridasa Thakura replied, "I shall accept you without fail, but you will have to wait until I have finished chanting my regular rounds on my beads. Until that time, please sit and listen to the chanting of the holy name. As soon as I am finished, I shall fulfill your desire."

CC Antya 3.116: Hearing this, the prostitute remained sitting there while Haridasa Thakura chanted on his beads until the light of morning appeared.

CC Antya 3.117: When she saw that it was morning, the prostitute stood up and left. Coming before Ramacandra Khan, she informed him of all the news.

CC Antya 3.118: "Today Haridasa Thakura has promised to enjoy with me. Tomorrow certainly I shall have union with him."

CC Antya 3.119: The next night, when the prostitute came again, Haridasa Thakura gave her many assurances.

CC Antya 3.120: "Last night you were disappointed. Please excuse my offense. I shall certainly accept you.

CC Antya 3.121: "Please sit down and hear the chanting of the Hare Kṛṣṇa maha-mantra until my regular chanting is finished. Then your desire will surely be fulfilled."

CC Antya 3.122: After offering her obeisances to the tulasi plant and Haridasa Thakura, she sat down at the door. Hearing Haridasa Thakura chanting the Hare Kṛṣṇa mantra, she also chanted, "O my Lord Hari, O my Lord Hari."

CC Antya 3.123: When the night came to an end, the prostitute was restless. Seeing this, Haridasa Thakura spoke to her as follows.

CC Antya 3.124: "I have vowed to chant ten million names in a month. I have taken this vow, but now it is nearing its end.

CC Antya 3.125: "I thought that today I would be able to finish my performance of yajña, my chanting of the Hare Kṛṣṇa mantra. I tried my best to chant the holy name all night, but I still did not finish.

CC Antya 3.126: "Tomorrow I will surely finish, and my vow will be fulfilled. Then it will be possible for me to enjoy with you in full freedom."

CC Antya 3.127: The prostitute returned to Ramacandra Khan and informed him of what had happened. The next day she came earlier, at the beginning of the evening, and stayed with

Haridasa Thakura.

CC Antya 3.128: After offering obeisances to the tulasi plant and Haridasa Thakura, she sat down on the threshold of the room. Thus she began to hear Haridasa Thakura's chanting, and she also personally chanted "Hari, Hari," the holy name of the Lord.

CC Antya 3.129: "Today it will be possible for me to finish my chanting," Haridasa Thakura informed her. "Then I shall satisfy all your desires."

CC Antya 3.130: The night ended while Haridasa Thakura was chanting, but by his association the mind of the prostitute had changed.

CC Antya 3.131: The prostitute, now purified, fell at the lotus feet of Haridasa Thakura and confessed that Ramacandra Khan had appointed her to pollute him.

CC Antya 3.132: "Because I have taken the profession of a prostitute," she said, "I have performed unlimited sinful acts. My lord, be merciful to me. Deliver my fallen soul."

CC Antya 3.133: Haridasa Thakura replied, "I know everything about the conspiracy of Ramacandra Khan. He is nothing but an ignorant fool. Therefore his activities do not make me feel unhappy.

CC Antya 3.134: "On the very day Ramacandra Khan was planning his intrigue against me, I would have left this place immediately, but because you came to me I stayed here for three days to deliver you."

CC Antya 3.135: The prostitute said, "Kindly act as my spiritual master. Instruct me in my duty, by which I can get relief from material existence."

CC Antya 3.136: Haridasa Thakura replied, "Immediately go home and distribute to the brahmanas whatever property you have. Then come back to this room and stay here forever in Kṛṣṇa consciousness.

CC Antya 3.137: "Chant the Hare Kṛṣṇa mantra continuously and render service to the tulasi plant by watering her and offering prayers to her. In this way you will very soon get the opportunity to be sheltered at the lotus feet of Kṛṣṇa."

CC Antya 3.138: After thus instructing the prostitute about the process of chanting the Hare Kṛṣṇa mantra, Haridasa Thakura stood up and left, continuously chanting "Hari, Hari."

CC Antya 3.139: Thereafter, the prostitute distributed to the brahmanas whatever household possessions she had, following the order of her spiritual master.

CC Antya 3.140: The prostitute shaved her head clean in accordance with Vaisnava principles and stayed in that room wearing only one cloth. Following in the footsteps of her spiritual master, she began chanting the holy name of Kṛṣṇa 300,000 times a day. She chanted throughout the entire day and night.

CC Antya 3.141: She worshiped the tulasi plant, following in the footsteps of her spiritual master. Instead of eating regularly, she chewed whatever food she received as alms, and if nothing was supplied she would fast. Thus by eating frugally and fasting she conquered her senses, and as soon as her senses were controlled, symptoms of love of Godhead appeared in her person.

CC Antya 3.142: Thus the prostitute became a celebrated devotee. She became very advanced in spiritual life, and many stalwart Vaisnavas would come to see her.

CC Antya 3.143: Seeing the sublime character of the prostitute, everyone was astonished. Everyone glorified the influence of Haridasa Thakura and offered him obeisances.

CC Antya 3.144: By inducing a prostitute to disturb Haridasa Thakura, Ramacandra Khan caused a seed of offense at his lotus feet to germinate. This seed later became a tree, and when it fructified, Ramacandra Khan ate its fruits.

CC Antya 3.145: This offense at the lotus feet of an exalted devotee has resulted in a wonderful narration. Taking advantage of the opportunity afforded by these incidents, I shall explain what happened. O devotees, please listen.

CC Antya 3.146: Ramacandra Khan was naturally a nondevotee. Now, having offended the lotus feet of Haridasa Thakura, he became just like a demoniac atheist.

CC Antya 3.147: Because of blaspheming the cult of Vaisnavism and insulting the devotees for a long time, he now received the results of his offensive activities.

CC Antya 3.148: When Lord Nityananda returned to Bengal to preach the cult of bhakti, love of Godhead, He began touring all over the country.

CC Antya 3.149: For two purposes — to spread the cult of bhakti and to defeat and subdue the atheists — Lord Nityananda, the most dedicated devotee of the Lord, moved throughout the country.

CC Antya 3.150: Lord Nityananda, who is omniscient because He is the Supreme Personality of Godhead, came to the house of Ramacandra Khan and sat down on the altar of the Durga-mandapa.

CC Antya 3.151: When the Durga-mandapa and courtyard became filled with crowds of men, Ramacandra Khan, who was inside the house, sent his servant to Lord Nityananda.

CC Antya 3.152: The servant informed Lord Nityananda, "My dear Sir, Ramacandra Khan has sent me to accommodate You in some common man's house.

CC Antya 3.153: "You might go to the house of a milkman, for the cowshed is spacious, whereas the space here in the Durga-mandapa is insufficient because You have many followers with You."

CC Antya 3.154: When Nityananda Prabhu heard this order from the servant of Ramacandra Khan, He became very angry and came out. Laughing very loudly, He spoke as follows.

CC Antya 3.155: "Ramacandra Khan has spoken rightly. This place is unfit for Me. It is fit for cow-killing meat-eaters."

CC Antya 3.156: Having said this, Lord Nityananda stood up and left in an angry mood. To chastise Ramacandra Khan, He did not even stay in that village.

CC Antya 3.157: Ramacandra Khan ordered the servant to dig up the dirt in the place where Nityananda Prabhu had sat.

CC Antya 3.158: To purify the Durga-mandapa temple and the courtyard, Ramacandra Khan

sprinkled and smeared it with water mixed with cow dung, but still his mind was unsatisfied.

CC Antya 3.159: Ramacandra Khan's business was questionable, for he tried to avoid paying income tax to the government. Therefore the government's minister of finance was angry and came to his residence.

CC Antya 3.160: The Muslim minister made his residence in the Durga-mandapa of Ramacandra Khan. He killed a cow and cooked the meat at that very place.

CC Antya 3.161: He arrested Ramacandra Khan, along with his wife and sons, and then he continuously plundered the house and village for three days.

CC Antya 3.162: In that very room he cooked the flesh of a cow for three consecutive days. Then the next day he left, accompanied by his followers.

CC Antya 3.163: The Muslim minister took away Ramacandra Khan's position, wealth and followers. For many days the village remained deserted.

CC Antya 3.164: Wherever an advanced devotee is insulted, for one man's fault the entire town or place is afflicted.

CC Antya 3.165: Haridasa Thakura walked until he came to the village known as Candapura. There he stayed at the house of Balarama Acarya.

CC Antya 3.166: Hiranya and Govardhana were the two governmental treasurers in that division of the country. Their priest was named Balarama Acarya.

CC Antya 3.167: Balarama Acarya, being favored by Haridasa Thakura, was very much attached to him. Therefore he kept Haridasa Thakura in the village with great care and attention.

CC Antya 3.168: In the village, Haridasa Thakura was given a solitary thatched cottage, where he performed the chanting of the Hare Krsna maha-mantra. He accepted prasadam at the house of Balarama Acarya.

CC Antya 3.169: Raghunatha dasa, who was the son of Govardhana Majumadara and was later to become Raghunatha dasa Gosvami, was at that time a boy engaged in study. He came to see Haridasa Thakura daily.

CC Antya 3.170: Naturally Haridasa Thakura was merciful toward him, and because of the merciful benediction of this Vaisnava, he later attained the shelter of Sri Caitanya Mahaprabhu's lotus feet.

CC Antya 3.171: At the residence of Hiranya and Govardhana, discourses took place by which Haridasa Thakura was glorified. O devotees, please listen to that wonderful story.

CC Antya 3.172: One day Balarama Acarya requested Haridasa Thakura with great humility to come to the assembly of the Majumadaras, Hiranya and Govardhana. Thus Balarama Acarya went there with Haridasa Thakura.

CC Antya 3.173: Seeing Haridasa Thakura, the two brothers immediately stood up and fell at his lotus feet. Then with great respect they offered him a place to sit.

CC Antya 3.174: In that assembly were many learned scholars, brahmanas and respectable

gentlemen. The two brothers Hiranya and Govardhana were also greatly learned.

CC Antya 3.175: Everyone there began to speak of Haridasa Thakura's great qualities as if they had five mouths. Hearing this, both brothers were extremely happy.

CC Antya 3.176: It was mentioned in the assembly that Haridasa Thakura chanted the holy names of Krsna 300,000 times a day. Thus all the learned scholars began to discuss the glories of the holy name.

CC Antya 3.177: Some of them said, "By chanting the holy name of the Lord, one is freed from the reactions of all sinful life." Others said, "Simply by chanting the holy name of the Lord, a living being is liberated from material bondage."

CC Antya 3.178: Haridasa Thakura protested, "These two benedictions are not the true result of chanting the holy name. Actually, by chanting the holy name without offenses, one awakens his ecstatic love for the lotus feet of Krsna.

CC Antya 3.179: "When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders.'

CC Antya 3.180: "Liberation and extinction of the reactions of sinful life are two concomitant by-products of chanting the holy name of the Lord. An example is found in the gleams of morning sunlight.

CC Antya 3.181: "As the rising sun immediately dissipates all the world's darkness, which is deep like an ocean, so the holy name of the Lord, if chanted once without offenses, dissipates all the reactions of a living being's sinful life. All glories to that holy name of the Lord, which is auspicious for the entire world."

CC Antya 3.182: After reciting this verse, Haridasa Thakura said, "O learned scholars, please explain the meaning of this verse." But the audience requested Haridasa Thakura, "It is better for you to explain the meaning of this important verse."

CC Antya 3.183: Haridasa Thakura said, "As the sun begins to rise, even before it is visible it dissipates the darkness of night.

CC Antya 3.184: "With the first glimpse of sunlight, fear of thieves, ghosts and demons immediately disappears, and when the sun is actually visible, everything is manifest, and everyone begins performing his religious activities and regulative duties.

CC Antya 3.185: "Similarly, the first hint that offenseless chanting of the Lord's holy name has awakened dissipates the reactions of sinful life immediately. And when one chants the holy name offenselessly, one awakens to service in ecstatic love at the lotus feet of Krsna.

CC Antya 3.186: "Liberation is the insignificant result derived from a glimpse of the awakening of offenseless chanting of the holy name.

CC Antya 3.187: "While dying, Ajamila chanted the holy name of the Lord, intending to call his son Narayana. Nevertheless, he attained the spiritual world. What then to speak of those who chant the holy name with faith and reverence?'

CC Antya 3.188: "Liberation, which is unacceptable for a pure devotee, is always offered by Krsna without difficulty.

CC Antya 3.189: "My devotees do not accept salokya, sarsti, sarupya, samipyā or oneness with Me — even if I offer these liberations — in preference to serving Me."

CC Antya 3.190: At the house of Hiranya and Govardhana Majumadara, a person named Gopala Cakravarti was officially the chief tax collector.

CC Antya 3.191: This Gopala Cakravarti lived in Bengal. His duty as chief tax collector was to collect 1,200,000 coins to deposit in the treasury of the emperor.

CC Antya 3.192: He had handsome bodily features, and he was learned and youthful, but he could not tolerate the statement that simply by glimpsing the awakening of the Lord's holy name one can attain liberation.

CC Antya 3.193: This young man, Gopala Cakravarti, became very angry upon hearing the statements of Haridasa Thakura. He immediately criticized him. "O assembly of learned scholars," he said, "just hear the conclusion of the emotional devotee.

CC Antya 3.194: "After many millions upon millions of births, when one is complete in absolute knowledge, one still may not attain liberation, yet this man says that one may attain it simply by the awakening of a glimpse of the holy name."

CC Antya 3.195: Haridasa Thakura said, "Why are you doubtful? The revealed scriptures say that one can attain liberation simply by a glimpse of offenseless chanting of the holy name.

CC Antya 3.196: "For a devotee who enjoys the transcendental bliss of devotional service, liberation is most insignificant. Therefore pure devotees never desire to achieve liberation.

CC Antya 3.197: "My dear Lord, O master of the universe, since I have directly seen You, my transcendental bliss has taken the shape of a great ocean. Being situated in that ocean, I now realize all other so-called happiness, including even brahmananda, to be like the water contained in the hoofprint of a calf."

CC Antya 3.198: Gopala Cakravarti said, "If one is not liberated by namabhasa, then you may be certain that I shall cut off your nose."

CC Antya 3.199: Then Haridasa Thakura accepted the challenge offered by Gopala Cakravarti. "If by namabhasa liberation is not available," he said, "certainly I shall cut off my nose."

CC Antya 3.200: All the members of the assembly who had heard the challenge were greatly agitated, and they got up, making a tumultuous sound. Hiranya and Govardhana Majumadara both immediately chastised the brahmana tax collector.

CC Antya 3.201: The priest named Balarama Acarya also chastised Gopala Cakravarti. "You are a foolish logician," he said. "What do you know about the devotional service of the Lord?"

CC Antya 3.202: "You have insulted Haridasa Thakura. Thus there will be a dangerous position for you. You should not expect anything auspicious."

CC Antya 3.203: Then Haridasa Thakura got up to leave, and the Majumadaras, the masters of Gopala Cakravarti, immediately kicked him out and dismissed him from their service.

CC Antya 3.204: With all the members of the assembly, the two Majumadaras fell at the lotus feet of Haridasa Thakura. Haridasa Thakura was smiling, however, and he spoke in a sweet voice.

CC Antya 3.205: "None of you are at fault," he said. "Indeed, even this ignorant so-called brahmana is not at fault, for he is accustomed to dry speculation and logic.

CC Antya 3.206: "One cannot understand the glories of the holy name simply by logic and argument. Therefore this man cannot possibly understand the glories of the holy name.

CC Antya 3.207: "All of you may now go to your homes. May Lord Krsna bestow His blessings upon you all. Do not be sorry because of my being insulted."

CC Antya 3.208: Then Hiranya dasa Majumadara returned to his home and ordered that Gopala Cakravarti not be admitted therein.

CC Antya 3.209: Within three days that brahmana was attacked by leprosy, and as a result his highly raised nose melted away and fell off.

CC Antya 3.210: The brahmana's toes and fingers were beautiful like golden-colored campaka buds, but because of leprosy they all withered and gradually melted away.

CC Antya 3.211: Seeing the condition of Gopala Cakravarti, everyone was astonished. Everyone praised the influence of Haridasa Thakura and offered him obeisances.

CC Antya 3.212: Although Haridasa Thakura, as a Vaisnava, did not take seriously the brahmana's offense, the Supreme Personality of Godhead could not tolerate it, and thus he made the brahmana suffer the consequences.

CC Antya 3.213: A characteristic of a pure devotee is that he excuses any offense by an ignorant rascal. A characteristic of Krsna, however, is that He cannot tolerate blasphemy of His devotees.

CC Antya 3.214: Haridasa Thakura was unhappy when he heard that the brahmana Gopala Cakravarti had been attacked by leprosy. Thus after informing Balarama Acarya, the priest of Hiranya Majumadara, he went to Santipura, the home of Advaita Acarya.

CC Antya 3.215: Upon meeting Advaita Acarya, Haridasa Thakura offered Him respect and obeisances. Advaita Acarya embraced him and showed respect to him in return.

CC Antya 3.216: On the bank of the Ganges, in a solitary place, Advaita Acarya made a cavelike home for Haridasa Thakura and spoke to him about the real meaning of Srimad-Bhagavatam and the Bhagavad-gita in terms of devotional service.

CC Antya 3.217: Haridasa Thakura accepted food daily at the house of Advaita Acarya. Meeting together, the two of them would taste the nectar of discourses on the subject matter of Krsna.

CC Antya 3.218: Haridasa Thakura said, "My dear Advaita Acarya, let me submit something before Your Honor. Every day You give me alms of food to eat. What is the necessity of this?"

CC Antya 3.219: "Sir, You are living within a society of great, great brahmanas and aristocrats, but without fear or shame You adore a lower-class man like me.

CC Antya 3.220: "My dear Sir, Your behavior is uncommon. Indeed, sometimes I am afraid to speak to You. But please favor me by protecting me from the behavior of society."

CC Antya 3.221: Advaita Acarya replied, "My dear Haridasa, do not be afraid. I shall behave

strictly according to the principles of the revealed scriptures.

CC Antya 3.222: "Feeding you is equal to feeding ten million brahmanas," Advaita Acarya said. "Therefore, accept this sraddha-patra." Thus Advaita Acarya made him eat.

CC Antya 3.223: Advaita Acarya was always absorbed in thoughts of how to deliver the fallen souls of the entire world. "The entire world is full of nondevotees," He thought. "How will they be delivered?"

CC Antya 3.224: Determined to deliver all the fallen souls, Advaita Acarya decided to cause Krsna to descend. With this vow, He began to offer Ganges water and tulasi leaves to worship the Lord.

CC Antya 3.225: Similarly, Haridasa Thakura chanted in his cave on the bank of the Ganges with the intention of causing Krsna's descent.

CC Antya 3.226: Because of the devotional service of these two persons, Lord Sri Caitanya Mahaprabhu descended as an incarnation. Thus He preached the holy name of the Lord and ecstatic love of Krsna to deliver the entire world.

CC Antya 3.227: There is another incident concerning Haridasa Thakura's uncommon behavior. One will be astonished to hear about it.

CC Antya 3.228: Hear about such incidents without putting forth dry arguments, for these incidents are beyond our material reasoning. One must believe in them with faith.

CC Antya 3.229: One day Haridasa Thakura was sitting in his cave, reciting the holy name of the Lord very loudly.

CC Antya 3.230: The night was full of moonlight, which made the waves of the Ganges look dazzling. All directions were clear and bright.

CC Antya 3.231: Thus everyone who saw the beauty of the cave, with the tulasi plant on a clean altar, was astonished and satisfied at heart.

CC Antya 3.232: At that time, in that beautiful scene, a woman appeared in the courtyard. The beauty of her body was so bright that it tinged the entire place with a yellow hue.

CC Antya 3.233: The scent of her body perfumed all directions, and the tinkling of her ornaments startled the ear.

CC Antya 3.234: After coming there, the woman offered obeisances to the tulasi plant, and after circumambulating the tulasi plant she came to the door of the cave where Haridasa Thakura was sitting.

CC Antya 3.235: With folded hands she offered obeisances at the lotus feet of Haridasa Thakura. Sitting at the door, she then spoke in a very sweet voice.

CC Antya 3.236: "My dear friend," she said, "you are the friend of the entire world. You are so beautiful and qualified. I have come here only for union with you.

CC Antya 3.237: "My dear sir, kindly accept me and be merciful toward me, for it is a characteristic of all saintly persons to be kind toward the poor and fallen."

CC Antya 3.238: After saying this, she began to manifest various postures, which even the greatest philosopher would lose his patience upon seeing.

CC Antya 3.239: Haridasa Thakura was immovable, for he was deeply determined. He began to speak to her, being very merciful toward her.

CC Antya 3.240: "I have been initiated into a vow to perform a great sacrifice by chanting the holy name a certain number of times every day.

CC Antya 3.241: "As long as the vow to chant is unfulfilled, I do not desire anything else. When I finish my chanting, then I have an opportunity to do anything.

CC Antya 3.242: "Sit down at the door and hear the chanting of the Hare Kṛṣṇa maha-mantra. As soon as the chanting is finished, I shall satisfy you as you desire."

CC Antya 3.243: After saying this, Haridasa Thakura continued to chant the holy name of the Lord. Thus the woman sitting before him began to hear the chanting of the holy name.

CC Antya 3.244: In this way, as he chanted and chanted, the morning approached, and when the woman saw that it was morning, she got up and left.

CC Antya 3.245: For three days she approached Haridasa Thakura in this way, exhibiting various feminine postures that would bewilder the mind of even Lord Brahma.

CC Antya 3.246: Haridasa Thakura was always absorbed in thoughts of Kṛṣṇa and the holy name of Kṛṣṇa. Therefore the feminine poses the woman exhibited were just like crying in the forest.

CC Antya 3.247: At the end of the night of the third day, the woman spoke to Haridasa Thakura as follows.

CC Antya 3.248: "My dear sir, for three days you have cheated me by giving me false assurances, for I see that throughout the entire day and night your chanting of the holy name is never finished."

CC Antya 3.249: Haridasa Thakura said, "My dear friend, what can I do? I have made a vow. How, then, can I give it up?"

CC Antya 3.250: After offering obeisances to Haridasa Thakura, the woman said, "I am the illusory energy of the Supreme Personality of Godhead. I came here to test you.

CC Antya 3.251: "I have previously captivated the mind of even Brahma, what to speak of others. Your mind alone have I failed to attract.

CC Antya 3.252-253: "My dear sir, you are the foremost devotee. Simply seeing you and hearing you chant the holy name of Kṛṣṇa has purified my consciousness. Now I want to chant the holy name of the Lord. Please be kind to me by instructing me about the ecstasy of chanting the Hare Kṛṣṇa maha-mantra.

CC Antya 3.254: "There is now a flood of the eternal nectar of love of Godhead due to the incarnation of Lord Caitanya. All living entities are floating in that flood. The entire world is now thankful to the Lord.

CC Antya 3.255: "Anyone who does not float in this inundation is most condemned. Such a

person cannot be delivered for millions of kalpas.

CC Antya 3.256: "Formerly I received the holy name of Lord Rama from Lord Siva, but now, due to your association, I am greatly eager to chant the holy name of Lord Krsna.

CC Antya 3.257: "The holy name of Lord Rama certainly gives liberation, but the holy name of Krsna transports one to the other side of the ocean of nescience and at last gives one ecstatic love of Krsna.

CC Antya 3.258: "Please give me the holy name of Krsna and thus make me fortunate, so that I also may float in the flood of love of Godhead inaugurated by Sri Caitanya Mahaprabhu."

CC Antya 3.259: After speaking in this way, Maya worshiped the lotus feet of Haridasa Thakura, who initiated her by saying, "Just perform chanting of the Hare Krsna maha-mantra."

CC Antya 3.260: After thus being instructed by Haridasa Thakura, Maya left with great pleasure. Unfortunately, some people have no faith in these narrations.

CC Antya 3.261: Therefore I shall explain the reasons why people should have faith. Everyone who hears this will be faithful.

CC Antya 3.262: During the incarnation of Lord Caitanya to inaugurate the Krsna consciousness movement, even such personalities as Lord Brahma, Lord Siva and the four Kumaras took birth upon this earth, being allured by ecstatic love of Lord Krsna.

CC Antya 3.263: All of them, including the great sage Narada and devotees like Prahlada, came here in the guise of human beings, chanting the holy names of Lord Krsna together and dancing and floating in the inundation of love of Godhead.

CC Antya 3.264: The goddess of fortune and others, allured by love of Krsna, also came down in the form of human beings and tasted the holy name of the Lord in love.

CC Antya 3.265: What to speak of others, even Krsna, the son of Nanda Maharaja, personally descends to taste the nectar of love of Godhead in the form of the chanting of Hare Krsna.

CC Antya 3.266: What is the wonder if the maidservant of Krsna, His external energy, begs for love of Godhead? Without the mercy of a devotee and without the chanting of the holy name of the Lord, love of Godhead cannot be possible.

CC Antya 3.267: In the activities of Lord Sri Caitanya Mahaprabhu, the three worlds dance and chant, having come in touch with love of Godhead. This is the characteristic of His pastimes.

CC Antya 3.268: The holy name of Krsna is so attractive that anyone who chants it — including all living entities, moving and nonmoving, and even Lord Krsna Himself — becomes imbued with love of Krsna. This is the effect of chanting the Hare Krsna maha-mantra.

CC Antya 3.269: I have heard from the mouth of Raghunatha dasa Gosvami all that Svarupa Damodara Gosvami recorded in his notes about the pastimes of Sri Caitanya Mahaprabhu.

CC Antya 3.270: I have briefly described those pastimes. Whatever I have written is by the mercy of Sri Caitanya Mahaprabhu, since I am an insignificant living being.

CC Antya 3.271: I have described but a fragment of the glories of Haridasa Thakura. Hearing this satisfies the aural reception of every devotee.

CC Antya 3.272: Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Antya 4 Summary

CC Antya 4.1: When Sanatana Gosvami returned from Vrndavana, Sri Caitanya Mahaprabhu affectionately saved him from his determination to commit suicide. Then, after testing him, Sri Caitanya Mahaprabhu purified his body.

CC Antya 4.2: All glories to Lord Caitanya! All glories to Lord Nityananda! All glories to Advaitacandra! And all glories to all the devotees of Lord Sri Caitanya Mahaprabhu!

CC Antya 4.3: When Srila Rupa Gosvami returned from Jagannatha Puri to Bengal, Sanatana Gosvami went from Mathura to Jagannatha Puri to see Sri Caitanya Mahaprabhu.

CC Antya 4.4: Sanatana Gosvami walked alone on the path through the Jharikhanda forest in central India. Sometimes he fasted, and sometimes he would eat.

CC Antya 4.5: Because of bad water in the Jharikhanda forest and because of fasting, Sanatana Gosvami contracted a disease that made his body itch. Thus he was afflicted with itching sores from which fluid oozed.

CC Antya 4.6: In disappointment, Sanatana Gosvami considered, "I am of a low caste, and my body is useless for devotional service.

CC Antya 4.7: "When I go to Jagannatha Puri, I shall not be able to see Lord Jagannatha, nor shall I always be able to see Sri Caitanya Mahaprabhu.

CC Antya 4.8: "I have heard that the residential quarters of Sri Caitanya Mahaprabhu are near the temple of Jagannatha. But I shall not have the power to go near the temple.

CC Antya 4.9: "The servants of Lord Jagannatha generally move about tending to their duties, but if they touch me I shall be an offender.

CC Antya 4.10: "Therefore if I sacrifice this body in a good place, my unhappiness will be mitigated and I shall attain an exalted destination.

CC Antya 4.11: "During the Ratha-yatra festival, when Lord Jagannatha comes out of the temple, I shall give up this body under the wheel of His car.

CC Antya 4.12: "After seeing Lord Jagannatha, I shall give up my body under the wheel of the car in the presence of Sri Caitanya Mahaprabhu. This will be the highest benediction of my life."

CC Antya 4.13: Having made this resolution, Sanatana Gosvami went to Nilacala, where he asked directions from people and approached the residence of Haridasa Thakura.

CC Antya 4.14: He offered his respects to the lotus feet of Haridasa Thakura, who knew him and thus embraced him.

CC Antya 4.15: Sanatana Gosvami was very eager to see the lotus feet of Sri Caitanya Mahaprabhu. Therefore Haridasa Thakura said, "The Lord is coming here very soon."

CC Antya 4.16: At that very moment, Sri Caitanya Mahaprabhu, after visiting the temple of Jagannatha to see the offering of upala-bhoga [morning refreshments], came with His other devotees to see Haridasa Thakura.

CC Antya 4.17: Seeing Sri Caitanya Mahaprabhu, both Haridasa Thakura and Sanatana Gosvami immediately fell flat like rods to offer obeisances. The Lord then lifted Haridasa and embraced him.

CC Antya 4.18: Haridasa Thakura said to Sri Caitanya Mahaprabhu, "Here is Sanatana Gosvami offering his obeisances." Seeing Sanatana Gosvami, the Lord was greatly surprised.

CC Antya 4.19: When Sri Caitanya Mahaprabhu came forward to embrace him, Sanatana backed away and spoke as follows.

CC Antya 4.20: "My Lord, please do not touch me. I fall at Your lotus feet. I am the lowest of men, having been born of a low caste. Besides that, I have infections on my body."

CC Antya 4.21: Sri Caitanya Mahaprabhu, however, embraced Sanatana Gosvami by force. Thus the moisture oozing from the itching sores touched the transcendental body of Sri Caitanya Mahaprabhu.

CC Antya 4.22: The Lord introduced all the devotees to Sanatana Gosvami, who offered his respectful obeisances unto the lotus feet of them all.

CC Antya 4.23: The Lord and His devotees sat on a raised platform, and below that sat Haridasa Thakura and Sanatana Gosvami.

CC Antya 4.24: Sri Caitanya Mahaprabhu inquired from Sanatana about news of his well-being. Sanatana replied, "Everything is auspicious because I have seen Your lotus feet."

CC Antya 4.25: When the Lord asked about all the Vaisnavas at Mathura, Sanatana Gosvami informed Him of their good health and fortune.

CC Antya 4.26: Sri Caitanya Mahaprabhu informed Sanatana Gosvami, "Srila Rupa Gosvami was here for ten months. He left for Bengal just ten days ago."

CC Antya 4.27: "Your brother Anupama is now dead. He was a very good devotee who had firm conviction in Raghunatha [Lord Ramacandra]."

CC Antya 4.28: Sanatana Gosvami said, "I was born in a low family, for my family commits all kinds of irreligious acts that violate the scriptural injunctions."

CC Antya 4.29: "My Lord, without hatred for my family You have accepted me as Your servant. Only by Your mercy is there good fortune in my family."

CC Antya 4.30: "From the very beginning of his childhood, my younger brother Anupama was a great devotee of Raghunatha [Lord Ramacandra], and he worshiped Him with great determination."

CC Antya 4.31: "He always chanted the holy name of Raghunatha and meditated upon Him. He continuously heard about the activities of the Lord from the Ramayana and chanted about them."

CC Antya 4.32: "Rupa and I are his elder brothers. He stayed with us continuously.

CC Antya 4.33: "He heard Srimad-Bhagavatam and talks about Lord Krsna with us, and both of us examined him.

CC Antya 4.34: "'Dear Vallabha,' we said, 'please hear from us. Lord Krsna is supremely attractive. His beauty, sweetness and pastimes of love are without limit.

CC Antya 4.35: "'Engage yourself in devotional service to Krsna with the two of us. We three brothers shall stay together and enjoy discussing the pastimes of Lord Krsna.'

CC Antya 4.36: "In this way we spoke to him again and again, and because of this persuasion and his respect for us, his mind turned somewhat toward our instructions.

CC Antya 4.37: "Vallabha replied, 'My dear brothers, how can I disobey your orders? Initiate me into the Krsna mantra so that I may perform devotional service to Lord Krsna.'

CC Antya 4.38: "After saying this, at night he began to think, 'How shall I give up the lotus feet of Lord Raghunatha?'

CC Antya 4.39: "He stayed up all night and cried. In the morning, he came to us and submitted the following plea.

CC Antya 4.40: "'I have sold my head at the lotus feet of Lord Ramacandra. I cannot take it away. That would be too painful for me.

CC Antya 4.41: "'The two of you please be merciful to me and order me in such a way that life after life I may serve the lotus feet of Lord Raghunatha.

CC Antya 4.42: "'It is impossible for me to give up the lotus feet of Lord Raghunatha. When I even think of giving them up, my heart breaks.'

CC Antya 4.43: "Upon hearing this, we each embraced him and encouraged him by saying, 'You are a great saintly devotee, for your determination in devotional service is fixed.' In this way we praised him.

CC Antya 4.44: "My dear Lord, the family upon which You bestow even a little mercy is always fortunate, for such mercy makes all miseries disappear."

CC Antya 4.45: Sri Caitanya Mahaprabhu said, "There was a similar incident concerning Murari Gupta. Formerly I examined him, and his determination was similar.

CC Antya 4.46: "Glorious is that devotee who does not give up the shelter of his Lord, and glorious is that Lord who does not abandon His servant.

CC Antya 4.47: "If by chance a servant falls down and goes somewhere else, glorious is that master who captures him and brings him back by the hair.

CC Antya 4.48: "It is very good that you have arrived here. Now stay in this room with Haridasa Thakura.

CC Antya 4.49: "Both of you are expert in understanding the mellows of Lord Krsna's devotional service. Therefore you should both continue relishing the taste for such activities and chanting the Hare Krsna maha-mantra."

CC Antya 4.50: Having said this, Sri Caitanya Mahaprabhu got up and left, and through Govinda He sent prasadam for them to eat.

CC Antya 4.51: In this way, Sanatana Gosvami stayed under the care of Sri Caitanya Mahaprabhu. He would see the wheel on the pinnacle of the Jagannatha temple and offer respectful obeisances.

CC Antya 4.52: Every day Sri Caitanya Mahaprabhu would go there to meet these two stalwart devotees and discuss topics of Krsna with them for some time.

CC Antya 4.53: The offerings of prasadam in the temple of Lord Jagannatha were of the highest quality. Sri Caitanya Mahaprabhu would bring this prasadam and deliver it to the two devotees.

CC Antya 4.54: One day when the Lord came to meet them, He suddenly began speaking to Sanatana Gosvami.

CC Antya 4.55: "My dear Sanatana," He said, "if I could attain Krsna by committing suicide, I would certainly give up millions of bodies without a moment's hesitation.

CC Antya 4.56: "You should know that one cannot attain Krsna simply by giving up the body. Krsna is attainable by devotional service. There is no other means for attaining Him.

CC Antya 4.57: "Acts such as suicide are influenced by the mode of ignorance, and in ignorance and passion one cannot understand who Krsna is.

CC Antya 4.58: "Unless one discharges devotional service, one cannot awaken one's dormant love for Krsna, and there is no means for attaining Him other than awakening that dormant love.

CC Antya 4.59: [The Supreme Personality of Godhead, Krsna, said:] "My dear Uddhava, neither through astanga-yoga [the mystic yoga system for controlling the senses], nor through impersonal monism or an analytical study of the Absolute Truth, nor through study of the Vedas, nor through austerities, charity or acceptance of sannyasa can one satisfy Me as much as by developing unalloyed devotional service unto Me."

CC Antya 4.60: "Measures like suicide are causes for sin. A devotee never achieves shelter at Krsna's lotus feet by such actions.

CC Antya 4.61: "Because of feelings of separation from Krsna, an exalted devotee sometimes wants to give up his life. By such ecstatic love, however, one attains the audience of Krsna, and at that time he cannot give up his body.

CC Antya 4.62: "One who is deeply in love with Krsna cannot tolerate separation from the Lord. Therefore such a devotee always desires his own death.

CC Antya 4.63: "'O lotus-eyed one, great personalities like Lord Siva desire to bathe in the dust of Your lotus feet to drive away ignorance. If I do not get the mercy of Your Lordship, I shall observe vows to reduce the duration of my life, and thus I shall give up bodies for hundreds of births if it is possible to get Your mercy in that way.'

CC Antya 4.64: "'O dear Krsna, by Your smiling glances and melodious talk, You have awakened a fire of lusty desire in our hearts. Now You should extinguish that fire with a stream of nectar from Your lips by kissing us. Kindly do this. Otherwise, dear friend, the fire within our

hearts will burn our bodies to ashes because of separation from You. Thus by meditation we shall claim shelter at Your lotus feet."

CC Antya 4.65: Caitanya Mahaprabhu told Sanatana Gosvami, "Give up all your nonsensical desires, for they are unfavorable for getting shelter at the lotus feet of Krsna. Engage yourself in chanting and hearing. Then you will soon achieve the shelter of Krsna without a doubt.

CC Antya 4.66: "A person born in a low family is not unfit for discharging devotional service to Lord Krsna, nor is one fit for devotional service simply because he is born in an aristocratic family of brahmanas.

CC Antya 4.67: "Anyone who takes to devotional service is exalted, whereas a nondevotee is always condemned and abominable. Therefore in the discharge of devotional service to the Lord, there is no consideration of the status of one's family.

CC Antya 4.68: "The Supreme Personality of Godhead, Krsna, is always favorable to the humble and meek, but aristocrats, learned scholars and the wealthy are always proud of their positions.

CC Antya 4.69: "One may be born in a brahmana family and have all twelve brahminical qualities, but if in spite of being thus qualified he is not devoted to the lotus feet of Lord Krsna, who has a navel shaped like a lotus, he is not as good as a candala who has dedicated his mind, words, activities, wealth and life to the service of the Lord. Simply to take birth in a brahmana family or to have brahminical qualities is not sufficient. One must be a pure devotee of the Lord. Thus if a sva-paca, or candala, is a devotee, he delivers not only himself but his entire family as well, whereas a brahmana who is not a devotee but simply has brahminical qualifications cannot even purify himself, what to speak of his family.'

CC Antya 4.70: "Among the ways of executing devotional service, the nine prescribed methods are the best, for these processes have great potency to deliver Krsna and ecstatic love for Him.

CC Antya 4.71: "Of the nine processes of devotional service, the most important is to always chant the holy name of the Lord. If one does so, avoiding the ten kinds of offenses, one very easily obtains the most valuable love of Godhead."

CC Antya 4.72: After hearing this, Sanatana Gosvami was exceedingly astonished. He could understand, "My decision to commit suicide has not been greatly appreciated by Sri Caitanya Mahaprabhu."

CC Antya 4.73: Sanatana Gosvami concluded, "Lord Sri Caitanya Mahaprabhu, who knows everything — past, present and future — has forbidden me to commit suicide." He then fell down, touching the lotus feet of the Lord, and spoke to Him as follows.

CC Antya 4.74: "My Lord, You are the omniscient, merciful, independent Supreme Lord. Exactly like an instrument of wood, I dance as You make me do so.

CC Antya 4.75: "I am lowborn. Indeed, I am the lowest. I am condemned, for I have all the characteristics of a sinful man. If You keep me alive, what will be the profit?"

CC Antya 4.76: Lord Sri Caitanya Mahaprabhu said, "Your body is My property. You have already surrendered unto Me. Therefore you no longer have any claim to your body.

CC Antya 4.77: "Why should you want to destroy another's property? Can't you consider what is right and wrong?"

CC Antya 4.78: "Your body is My principal instrument for executing many necessary functions. By your body I shall carry out many tasks.

CC Antya 4.79: "You shall have to ascertain the basic principles of a devotee, devotional service, love of Godhead, Vaisnava duties and Vaisnava characteristics.

CC Antya 4.80: "You will also have to explain Krsna's devotional service, establish centers for cultivation of love of Krsna, excavate lost places of pilgrimage and teach people how to adopt the renounced order.

CC Antya 4.81: "Mathura-Vrndavana is My own very dear abode. I want to do many things there to preach Krsna consciousness.

CC Antya 4.82: "By the order of My mother I am sitting here in Jagannatha Puri; therefore, I cannot go to Mathura-Vrndavana to teach people how to live there according to religious principles.

CC Antya 4.83: "I have to do all this work through your body, but you want to give it up. How can I tolerate this?"

CC Antya 4.84: At that time Sanatana Gosvami said to Sri Caitanya Mahaprabhu, "I offer my respectful obeisances unto You. No one can understand the deep ideas You plan within Your heart.

CC Antya 4.85: "A wooden doll chants and dances according to the direction of a magician but does not know how he is dancing and singing.

CC Antya 4.86: "My dear Lord, as You cause one to dance, he dances accordingly, but how he dances and who is causing him to dance he does not know."

CC Antya 4.87: Sri Caitanya Mahaprabhu then said to Haridasa Thakura, "My dear Haridasa, please hear Me. This gentleman wants to destroy another's property.

CC Antya 4.88: "One who is entrusted with another's property does not distribute it or use it for his own purposes. Therefore, tell him not to do such an unlawful thing."

CC Antya 4.89: Haridasa Thakura replied, "We are falsely proud of our capabilities. Actually we cannot understand Your deep intentions.

CC Antya 4.90: "Unless You inform us, we cannot understand what Your purpose is or what You want to do through whom.

CC Antya 4.91: "My dear Sir, since You, a great personality, have accepted Sanatana Gosvami, he is greatly fortunate; no one can be as fortunate as he."

CC Antya 4.92: Thus Sri Caitanya Mahaprabhu embraced both Haridasa Thakura and Sanatana Gosvami and then got up and left to perform His noon duties.

CC Antya 4.93: "My dear Sanatana," Haridasa Thakura said, embracing him, "no one can find the limits of your good fortune.

CC Antya 4.94: "Sri Caitanya Mahaprabhu has accepted your body as His own property. Therefore no one can equal you in good fortune.

CC Antya 4.95: "What Sri Caitanya Mahaprabhu cannot do with His personal body He wants to do through you, and He wants to do it in Mathura.

CC Antya 4.96: "Whatever the Supreme Personality of Godhead wants us to do will successfully be accomplished. This is your great fortune. That is my mature opinion.

CC Antya 4.97: "I can understand from the words of Sri Caitanya Mahaprabhu that He wants you to write books about the conclusive decision of devotional service and about the regulative principles ascertained from the revealed scriptures.

CC Antya 4.98: "My body could not be used in the service of Sri Caitanya Mahaprabhu. Therefore although it took birth in the land of India, this body has been useless."

CC Antya 4.99: Sanatana Gosvami replied, "O Haridasa Thakura, who is equal to you? You are one of the associates of Sri Caitanya Mahaprabhu. Therefore you are the most fortunate.

CC Antya 4.100: "The mission of Sri Caitanya Mahaprabhu, for which He has descended as an incarnation, is to spread the importance of chanting the holy name of the Lord. Now instead of personally doing so, He is spreading it through you.

CC Antya 4.101: "My dear sir, you are chanting the holy name 300,000 times daily and informing everyone of the importance of such chanting.

CC Antya 4.102: "Some behave very well but do not preach the cult of Krsna consciousness, whereas others preach but do not behave properly.

CC Antya 4.103: "You simultaneously perform both duties in relation to the holy name by your personal behavior and by your preaching. Therefore you are the spiritual master of the entire world, for you are the most advanced devotee in the world."

CC Antya 4.104: In this way the two of them passed their time discussing subjects concerning Krsna. Thus they enjoyed life together.

CC Antya 4.105: During the time of Ratha-yatra, all the devotees arrived from Bengal to visit the car festival as they had done previously.

CC Antya 4.106: During the Ratha-yatra festival, Sri Caitanya Mahaprabhu again danced before the car of Jagannatha. When Sanatana Gosvami saw this, his mind was astonished.

CC Antya 4.107: The Lord's devotees from Bengal stayed at Jagannatha Puri during the four months of the rainy season, and Lord Sri Caitanya Mahaprabhu introduced Sanatana Gosvami to them all.

CC Antya 4.108-110: Sri Caitanya Mahaprabhu introduced Sanatana Gosvami to these and other selected devotees: Advaita Acarya, Nityananda Prabhu, Srivasa Thakura, Vakresvara Pandita, Vasudeva Datta, Murari Gupta, Raghava Pandita, Damodara Pandita, Paramananda Puri, Brahmananda Bharati, Svarupa Damodara, Gadadhara Pandita, Sarvabhauma Bhattacarya, Ramananda Raya, Jagadananda Pandita, Sankara Pandita, Kasisvara and Govinda.

CC Antya 4.111: The Lord asked Sanatana Gosvami to offer obeisances to all the devotees in a way that befitted each one. Thus He introduced Sanatana Gosvami to them all, just to make him an object of their mercy.

CC Antya 4.112: Sanatana Gosvami was dear to everyone because of his exalted qualities and

learning. Suitably, therefore, they bestowed upon him mercy, friendship and honor.

CC Antya 4.113: When all the other devotees returned to Bengal after the Ratha-yatra festival, Sanatana Gosvami stayed under the care of the lotus feet of Sri Caitanya Mahaprabhu.

CC Antya 4.114: Sanatana Gosvami observed the Dola-yatra ceremony with Lord Sri Caitanya Mahaprabhu. In this way, his pleasure increased in the company of the Lord.

CC Antya 4.115: Sanatana Gosvami had come to see Sri Caitanya Mahaprabhu at Jagannatha Puri during the month of April-May, and during the month of May-June Sri Caitanya Mahaprabhu tested him.

CC Antya 4.116: In that month of May-June, Sri Caitanya Mahaprabhu came to the garden of Yamesvara [Lord Siva] and accepted prasadam there at the request of the devotees.

CC Antya 4.117: At noon, when it was time for lunch, the Lord called for Sanatana Gosvami, whose happiness increased because of the call.

CC Antya 4.118: At noon the sand on the beach was as hot as fire, but Sanatana Gosvami came by that path.

CC Antya 4.119: Overwhelmed by joy at being called by the Lord, Sanatana Gosvami did not feel that his feet were burning in the hot sand.

CC Antya 4.120: Although the soles of his feet were blistered because of the heat, he nevertheless went to Sri Caitanya Mahaprabhu. There he found that the Lord, having taken His lunch, was resting.

CC Antya 4.121: Govinda gave Sanatana Gosvami the plate with the remnants of Lord Caitanya's food. After taking the prasadam, Sanatana Gosvami approached Lord Sri Caitanya Mahaprabhu.

CC Antya 4.122: When the Lord inquired, "By which path have you come?" Sanatana Gosvami replied, "I have come on the path along the beach."

CC Antya 4.123: Sri Caitanya Mahaprabhu said, "How did you come along the beach, where the sand is so hot? Why didn't you come by the path in front of the -dvara gate? It is very cool.

CC Antya 4.124: "The hot sand must have blistered your soles. Now you cannot walk. How did you tolerate it?"

CC Antya 4.125: Sanatana Gosvami replied, "I did not feel much pain, nor did I know that there were blisters because of the heat.

CC Antya 4.126: "I have no right to pass by the -dvara, for the servants of Jagannatha are always coming and going there.

CC Antya 4.127: "The servants are always coming and going without interval. If I touch them, I shall be ruined."

CC Antya 4.128: Having heard all these details, Sri Caitanya Mahaprabhu, greatly pleased, spoke as follows.

CC Antya 4.129-130: "My dear Sanatana, although you are the deliverer of the entire

universe and although even the demigods and great saints are purified by touching you, it is the characteristic of a devotee to observe and protect the Vaisnava etiquette. Maintenance of the Vaisnava etiquette is the ornament of a devotee.

CC Antya 4.131: "If one transgresses the laws of etiquette, people make fun of him, and thus he is vanquished in both this world and the next.

CC Antya 4.132: "By observing the etiquette, you have satisfied My mind. Who else but you could show this example?"

CC Antya 4.133: After saying this, Sri Caitanya Mahaprabhu embraced Sanatana Gosvami, and the moisture oozing from the itching sores on Sanatana's body smeared the body of the Lord.

CC Antya 4.134: Although Sanatana Gosvami repeatedly forbade Sri Caitanya Mahaprabhu to embrace him, the Lord still did so. Thus His body was smeared with the moisture from Sanatana's body, and Sanatana became greatly distressed.

CC Antya 4.135: Thus both servant and master departed for their respective homes. The next day, Jagadananda Pandita went to meet Sanatana Gosvami.

CC Antya 4.136: When Jagadananda Pandita and Sanatana Gosvami sat together and began to discuss topics about Krsna, Sanatana Gosvami submitted to Jagadananda Pandita the cause of his distress.

CC Antya 4.137: "I came here to diminish my unhappiness by seeing Lord Sri Caitanya Mahaprabhu, but the Lord did not allow me to execute what was in my mind.

CC Antya 4.138: "Although I forbid Him to do so, Sri Caitanya Mahaprabhu nevertheless embraces me, and therefore His body becomes smeared with the discharges from my itching sores.

CC Antya 4.139: "In this way I am committing offenses at His lotus feet, and from these offenses I shall certainly not be delivered. At the same time, I cannot see Lord Jagannatha. This is my great unhappiness.

CC Antya 4.140: "I came here for my benefit, but now I see that I am getting just the opposite. I do not know, nor can I ascertain, how there will be benefit for me."

CC Antya 4.141: Jagadananda Pandita said, "The most suitable place for you to reside is Vrndavana. After seeing the Ratha-yatra festival, you can return there.

CC Antya 4.142: "The Lord has already ordered both of you brothers to situate yourselves in Vrndavana. There you will achieve all happiness.

CC Antya 4.143: "Your purpose in coming has been fulfilled, for you have seen the lotus feet of the Lord. Therefore, after seeing Lord Jagannatha on the Ratha-yatra car, you can leave."

CC Antya 4.144: Sanatana Gosvami replied, "You have given me very good advice. I shall certainly go there, for that is the place the Lord has given me for my residence."

CC Antya 4.145: After talking in this way, Sanatana Gosvami and Jagadananda Pandita returned to their respective duties. The next day, Sri Caitanya Mahaprabhu went to see Haridasa and Sanatana Gosvami.

CC Antya 4.146: Haridasa Thakura offered obeisances to the lotus feet of Sri Caitanya Mahaprabhu, and the Lord embraced him in ecstatic love.

CC Antya 4.147: Sanatana Gosvami offered his obeisances and dandavats from a distant place, but Sri Caitanya Mahaprabhu called him again and again to embrace him.

CC Antya 4.148: Out of fear of committing offenses, Sanatana Gosvami did not come forward to meet Sri Caitanya Mahaprabhu. The Lord, however, went forward to meet him.

CC Antya 4.149: Sanatana Gosvami backed away, but Sri Caitanya Mahaprabhu caught him by force and embraced him.

CC Antya 4.150: The Lord took them both with Him and sat down in a sacred place. Then Sanatana Gosvami, who was advanced in renunciation, began to speak.

CC Antya 4.151: "I came here for my benefit," he said, "but I see that I am getting just the opposite. I am unfit to render service. I simply commit offenses day after day.

CC Antya 4.152: "By nature I am lowborn. I am a contaminated reservoir of sinful activities. If You touch me, Sir, that will be a great offense on my part.

CC Antya 4.153: "Moreover, blood is running from infected itching sores on my body, smearing Your body with moisture, but still You touch me by force.

CC Antya 4.154: "My dear Sir, You do not have even a pinch of aversion to touching my body, which is in a horrible condition. Because of this offense, everything auspicious will be vanquished for me.

CC Antya 4.155: "Therefore I see that I will get nothing auspicious by staying here. Kindly give me orders allowing me to return to Vrndavana after the Ratha-yatra festival.

CC Antya 4.156: "I have consulted Jagadananda Pandita for his opinion, and he has also advised me to return to Vrndavana."

CC Antya 4.157: Hearing this, Sri Caitanya Mahaprabhu, in an angry mood, began to chastise Jagadananda Pandita.

CC Antya 4.158: "Jaga [Jagadananda Pandita] is only a new boy, but he has become so proud that he thinks himself competent to advise a person like you.

CC Antya 4.159: "In affairs of spiritual advancement and even in ordinary dealings, you are on the level of his spiritual master. Yet not knowing his own value, he dares to advise you.

CC Antya 4.160: "My dear Sanatana, you are on the level of My advisor, for you are an authorized person. But Jaga wants to advise you. This is but the impudence of a naughty boy."

CC Antya 4.161: When Sri Caitanya Mahaprabhu was thus chastising Jagadananda Pandita, Sanatana Gosvami fell at the Lord's feet and said, "I can now understand the fortunate position of Jagadananda.

CC Antya 4.162: "I can also understand my misfortune. No one in this world is as fortunate as Jagadananda.

CC Antya 4.163: "Sir, You are making Jagadananda drink the nectar of affectionate

relationships, whereas by offering me honorable prayers, You are making me drink the bitter juice of nimba and nisinda.

CC Antya 4.164: "It is my misfortune that You have not accepted me as one of Your intimate relations. But You are the completely independent Supreme Personality of Godhead."

CC Antya 4.165: Hearing this, Sri Caitanya Mahaprabhu was somewhat ashamed. Just to satisfy Sanatana Gosvami, He spoke the following words.

CC Antya 4.166: "My dear Sanatana, please do not think that Jagadananda is more dear to Me than you. However, I cannot tolerate transgressions of the standard etiquette.

CC Antya 4.167: "You are an experienced authority in the sastras, whereas Jaga is just a young boy.

CC Antya 4.168: "You have the power to convince even Me. In many places you have already convinced Me about ordinary behavior and devotional service.

CC Antya 4.169: "Jaga's advising you is intolerable for Me. Therefore I am chastising him.

CC Antya 4.170: "I offer you praise not because I think of you as being outside an intimate relationship with Me but because you are actually so qualified that one is forced to praise your qualities.

CC Antya 4.171: "Although one has affection for many persons, different types of ecstatic love awaken according to the nature of one's personal relationships.

CC Antya 4.172: "You consider your body dangerous and awful, but I think that your body is like nectar.

CC Antya 4.173: "Actually your body is transcendental, never material. You are thinking of it, however, in terms of a material conception.

CC Antya 4.174: "Even if your body were material, I still could not neglect it, for the material body should be considered neither good nor bad.

CC Antya 4.175: "Anything not conceived in relationship to Krsna should be understood to be illusion [maya]. None of the illusions uttered by words or conceived in the mind are factual. Because illusion is not factual, there is no distinction between what we think is good and what we think is bad. When we speak of the Absolute Truth, such speculations do not apply.'

CC Antya 4.176: "In the material world, conceptions of good and bad are all mental speculations. Therefore, saying 'This is good' and 'This is bad' is all a mistake.

CC Antya 4.177: "'The humble sages, by virtue of true knowledge, see with equal vision a learned and gentle brahmana, a cow, an elephant, a dog and a dog-eater.'

CC Antya 4.178: "'One who is fully satisfied in knowledge obtained and practically applied in life, who is always determined and fixed in his spiritual position, who completely controls his senses, and who sees pebbles, stones and gold on the same level is understood to be a perfect yogi.'

CC Antya 4.179: "Since I am in the renounced order, My duty is to make no distinctions and be equipoised. My knowledge must be equally disposed toward sandalwood pulp and dirty mud.

CC Antya 4.180: "For this reason, I cannot reject you. If I hated you, I would deviate from My occupational duty."

CC Antya 4.181: Haridasa said, "My dear Lord, what You have spoken deals with external formalities. I do not accept it."

CC Antya 4.182: "My Lord, we are all fallen, but You have accepted us due to Your attribute of being merciful to the fallen. This is well known all over the world."

CC Antya 4.183: Lord Caitanya smiled and said, "Listen, Haridasa and Sanatana. Now I am speaking the truth about how My mind is attached to you."

CC Antya 4.184: "My dear Haridasa and Sanatana, I think of you as My little boys, to be maintained by Me. The maintainer never takes seriously any faults of the maintained."

CC Antya 4.185: "I always think of Myself as deserving no respect, but because of affection I always consider you to be like My little children."

CC Antya 4.186: "When a child passes stool and urine that touch the body of the mother, the mother never hates the child. On the contrary, she takes much pleasure in cleansing him."

CC Antya 4.187: "The stool and urine of the maintained child appear like sandalwood pulp to the mother. Similarly, when the foul moisture oozing from the sores of Sanatana touches My body, I have no hatred for him."

CC Antya 4.188: Haridasa Thakura said, "My dear Sir, You are the Supreme Personality of Godhead and are most merciful toward us. No one can understand what is within Your deeply affectionate heart."

CC Antya 4.189: "You embraced the leper Vasudeva, whose body was fully infected by worms. You are so kind that in spite of his condition You embraced him."

CC Antya 4.190: "By embracing him You made his body as beautiful as that of Cupid. We cannot understand the waves of Your mercy."

CC Antya 4.191: Sri Caitanya Mahaprabhu said, "The body of a devotee is never material. It is considered to be transcendental, full of spiritual bliss."

CC Antya 4.192: "At the time of initiation, when a devotee fully surrenders unto the service of the Lord, Krsna accepts him to be as good as Himself."

CC Antya 4.193: "When the devotee's body is thus transformed into spiritual existence, the devotee, in that transcendental body, renders service to the lotus feet of the Lord."

CC Antya 4.194: "'The living entity who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me.'

CC Antya 4.195: "Krsna somehow or other manifested these itching sores on the body of Sanatana Gosvami and sent him here to test Me."

CC Antya 4.196: "If I had hated Sanatana Gosvami and had not embraced him, I would

certainly have been chastised for offenses to Krsna.

CC Antya 4.197: "Sanatana Gosvami is one of the associates of Krsna. There could not be any bad odor from his body. On the first day I embraced him, I smelled the aroma of catuhsama [a mixture of sandalwood pulp, camphor, aguru and musk]."

CC Antya 4.198: In fact, however, when Sri Caitanya Mahaprabhu embraced the body of Sanatana Gosvami, by the Lord's touch alone there was manifested a fragrance exactly like that of sandalwood pulp.

CC Antya 4.199: Sri Caitanya Mahaprabhu continued, "My dear Sanatana, do not be aggrieved, for when I embrace you I actually get great pleasure.

CC Antya 4.200: "Stay with Me at Jagannatha Puri for one year, and after that I shall send you to Vrndavana."

CC Antya 4.201: After saying this, Sri Caitanya Mahaprabhu again embraced Sanatana Gosvami. Thus immediately Sanatana's sores disappeared, and his entire body resembled the color of gold.

CC Antya 4.202: Seeing the change, Haridasa Thakura, greatly astonished, told the Lord, "This is Your pastime.

CC Antya 4.203: "My dear Lord, You made Sanatana Gosvami drink the water of Jharikhanda, and You actually generated the consequent itching sores on his body.

CC Antya 4.204: "After thus causing these itching sores, You examined Sanatana Gosvami. No one can understand Your transcendental pastimes."

CC Antya 4.205: After embracing both Haridasa Thakura and Sanatana Gosvami, Sri Caitanya Mahaprabhu returned to His residence. Then Haridasa Thakura and Sanatana Gosvami, in great ecstatic love, began to describe the Lord's transcendental attributes.

CC Antya 4.206: In this way Sanatana Gosvami stayed under the care of Sri Caitanya Mahaprabhu and discussed the transcendental qualities of Sri Caitanya Mahaprabhu with Haridasa Thakura.

CC Antya 4.207: After they saw the Dola-yatra festival, Sri Caitanya Mahaprabhu instructed Sanatana Gosvami fully about what to do in Vrndavana and bade him farewell.

CC Antya 4.208: The scene of separation that took place when Sanatana Gosvami and Sri Caitanya Mahaprabhu took leave of each other is so piteous that it cannot be described herein.

CC Antya 4.209: Sanatana Gosvami decided to go to Vrndavana by the very forest path Sri Caitanya Mahaprabhu had traversed.

CC Antya 4.210: Sanatana Gosvami noted from Balabhadra Bhattacarya all the villages, rivers and hills where Sri Caitanya Mahaprabhu had performed His pastimes.

CC Antya 4.211: Sanatana Gosvami met all the devotees of Sri Caitanya Mahaprabhu and then, traveling by that same path, visited the places through which Sri Caitanya Mahaprabhu had passed.

CC Antya 4.212: As soon as Sanatana Gosvami visited a place where Sri Caitanya Mahaprabhu

had performed His pastimes on the way, he was immediately filled with ecstatic love.

CC Antya 4.213: In this way Sanātana Gosvami reached Vr̥ndavana. Later Rupa Gosvami came and met him.

CC Antya 4.214: Śrīla Rupa Gosvami had been delayed in Bengal for a year because he was dividing his money among his relatives to situate them in their proper positions.

CC Antya 4.215: He collected whatever money he had accumulated in Bengal and divided it among his relatives, the brahmanas and the temples.

CC Antya 4.216: Thus after finishing all the tasks he had on his mind, he returned to Vr̥ndavana fully satisfied.

CC Antya 4.217: The brothers met at Vr̥ndavana, where they stayed to execute the will of Śrī Caitanya Mahāprabhu.

CC Antya 4.218: Śrīla Rupa Gosvami and Sanātana Gosvami collected many revealed scriptures, and from the evidence in those scriptures they excavated all the lost sites of pilgrimage. Thus they established temples for the worship of Lord Kṛṣṇa.

CC Antya 4.219: Śrīla Sanātana Gosvami compiled the Br̥had-bhāgavatamṛta. From this book one can understand who is a devotee, what is the process of devotional service, and who is Kṛṣṇa, the Absolute Truth.

CC Antya 4.220: Śrīla Sanātana Gosvami wrote a commentary on the Tenth Canto known as Dasama-tippaṇi, from which we can understand the transcendental pastimes and ecstatic love of Lord Kṛṣṇa.

CC Antya 4.221: He also compiled the Hari-bhakti-vilāsa, from which we can understand the standard behavior of a devotee and the full extent of a Vaiṣṇava's duty.

CC Antya 4.222: Śrīla Sanātana Gosvami also compiled many other books. Who can enumerate them? The basic principle of all these books is to show us how to love Madana-mohana and Govindaji.

CC Antya 4.223: Śrīla Rupa Gosvami also wrote many books, the most famous of which is the Bhakti-rasamṛta-sindhu. From that book one can understand the essence of devotional service to Kṛṣṇa and the transcendental mellows one can derive from such service.

CC Antya 4.224: Śrīla Rupa Gosvami also compiled the book named Ujjvala-nīlāmaṇi, from which one can understand, to the fullest limits, the loving affairs of Śrī Śrī Rādhā and Kṛṣṇa.

CC Antya 4.225: Śrīla Rupa Gosvami also compiled two important dramas named Vidagdha-madhava and Lalita-madhava, from which one can understand all the mellows derived from the pastimes of Lord Kṛṣṇa.

CC Antya 4.226: Śrīla Rupa Gosvami compiled 100,000 verses, beginning with the book Dana-keli-kaumudī. In all these scriptures he elaborately explained the transcendental mellows of the activities of Vr̥ndavana.

CC Antya 4.227: The son of Śrī Vallabha, or Anupama, Śrīla Rupa Gosvami's younger brother, was the great learned scholar named Śrīla Jīva Gosvami.

CC Antya 4.228: After renouncing everything, Srila Jiva Gosvami went to Vrndavana. Later he also wrote many books on devotional service and expanded the work of preaching.

CC Antya 4.229: In particular, Srila Jiva Gosvami compiled the book named Bhagavata-sandarbha, or Sat-sandarbha, which is the essence of all scriptures. From this book one can obtain a conclusive understanding of devotional service and the Supreme Personality of Godhead.

CC Antya 4.230: He also compiled the book named Gopala-campu, which is the essence of all Vedic literature. In this book he has exhibited the ecstatic loving transactions and pastimes of Radha and Krsna in Vrndavana.

CC Antya 4.231: In the Sat-sandarbha Srila Jiva Gosvami set forth the truths about transcendental love of Krsna. In this way he expanded 400,000 verses in all his books.

CC Antya 4.232: When Jiva Gosvami wanted to go to Mathura from Bengal, he requested permission from Srila Nityananda Prabhu.

CC Antya 4.233: Because of Jiva Gosvami's relationship with Rupa Gosvami and Sanatana Gosvami, who were greatly favored by Sri Caitanya Mahaprabhu, Lord Nityananda Prabhu placed His feet on the head of Srila Jiva Gosvami and embraced him.

CC Antya 4.234: Lord Nityananda Prabhu ordered, "Yes, go soon to Vrndavana. That place has been awarded to your family, to your father and uncles, by Sri Caitanya Mahaprabhu, and therefore you must go there immediately."

CC Antya 4.235: By the order of Nityananda Prabhu, he went to Vrndavana and actually achieved the result of His order, for he compiled many books for a long time and preached the cult of bhakti from there.

CC Antya 4.236: These three — Rupa Gosvami, Sanatana Gosvami and Jiva Gosvami — are my spiritual masters, and so also is Raghunatha dasa Gosvami. I therefore offer prayers at their lotus feet, for I am their servant.

CC Antya 4.237: Thus I have described how the Lord again met with Sanatana Gosvami. By hearing this I can understand the Lord's desire.

CC Antya 4.238: These characteristics of Sri Caitanya Mahaprabhu are like sugar cane that one can chew to relish transcendental juice.

CC Antya 4.239: Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.



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His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, Founder Acarya of the International Society for Krishna Consciousness

Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Antya 5 Summary

CC Antya 5.1: I am infected by the germs of material activity and am suffering from the boils of envy. Therefore, falling in an ocean of humility, I take shelter of the great physician Lord Sri Caitanya Mahaprabhu.

CC Antya 5.2: All glories to Sri Caitanya Mahaprabhu, the son of mother Saci! All glories to Sri Nityananda Prabhu! Indeed, He is the most glorious and merciful.

CC Antya 5.3: I offer my respectful obeisances unto Advaita Prabhu, the ocean of mercy, and to all the devotees, such as Svarupa Damodara Gosvami, Gadadhara Pandita, Sri Rupa Gosvami and Sri Sanatana Gosvami.

CC Antya 5.4: One day Pradyumna Misra came to see Sri Caitanya Mahaprabhu, offering his respects and inquiring from Him with great submission.

CC Antya 5.5: "My Lord," he said, "kindly hear me. I am a cripple-minded householder, the most fallen of men, but somehow, by my good fortune, I have received the shelter of Your lotus feet, which are rarely to be seen.

CC Antya 5.6: "I wish to hear topics concerning Lord Krsna constantly. Be merciful unto me and kindly tell me something about Krsna."

CC Antya 5.7: Sri Caitanya Mahaprabhu replied, "I do not know about topics concerning Lord Krsna. I think that only Ramananda Raya knows, for I hear these topics from him.

CC Antya 5.8: "It is your good fortune that you are inclined to hear topics regarding Krsna. The best course for you would be to go to Ramananda Raya and hear these topics from him.

CC Antya 5.9: "I see that you have acquired a taste for hearing talks regarding Krsna. Therefore you are extremely fortunate. Not only you but anyone who has awakened such a taste is considered most fortunate.

CC Antya 5.10: "A person who properly performs his regulative duties according to varna and asrama but does not develop his dormant attachment for Krsna or awaken his taste for hearing and chanting about Krsna is certainly laboring fruitlessly."

CC Antya 5.11: Pradyumna Misra, being thus advised by Sri Caitanya Mahaprabhu, went to the home of Ramananda Raya. There the servant of Ramananda Raya gave him a proper place to sit down.

CC Antya 5.12: Unable to see Ramananda Raya immediately, Pradyumna Misra inquired from the servant, who then described what Sri Ramananda Raya was doing.

CC Antya 5.13: "There are two dancing girls who are extremely beautiful. They are very youthful, and they are expert in dancing and singing.

CC Antya 5.14: "Srla Ramananda Raya has taken these two girls to a solitary place in his

garden, where he is teaching and directing them to dance according to the songs he has composed for his drama.

CC Antya 5.15: "Please sit here and wait for a few moments. As soon as he comes, he will execute whatever order you give him."

CC Antya 5.16: While Pradyumna Misra remained seated there, Ramananda Raya took the two girls to a solitary place.

CC Antya 5.17: With his own hand, Sri Ramananda Raya massaged their bodies with oil and bathed them with water. Indeed, Ramananda Raya cleansed their entire bodies with his own hand.

CC Antya 5.18: Although he dressed the two young girls and decorated their bodies with his own hand, he remained unchanged. Such is the mind of Srila Ramananda Raya.

CC Antya 5.19: While touching the young girls, he was like a person touching wood or stone, for his body and mind were unaffected.

CC Antya 5.20: Srila Ramananda Raya used to act in that way because he thought of himself in his original position as a maidservant of the gopis. Thus although externally he appeared to be a man, internally, in his original spiritual position, he considered himself a maidservant and considered the two girls gopis.

CC Antya 5.21: The greatness of the devotees of Sri Caitanya Mahaprabhu is exceedingly difficult to understand. Sri Ramananda Raya is unique among them all, for he showed how one can extend his ecstatic love to the extreme limit.

CC Antya 5.22: Ramananda Raya directed the two girls how to dance and express the deep meaning of his songs through dramatic performances.

CC Antya 5.23: He taught them how to express the symptoms of continuous, natural and transitional ecstasies with the movements of their faces, their eyes and the other parts of their bodies.

CC Antya 5.24: Through the feminine poses and dances they were taught by Ramananda Raya, the two girls precisely exhibited all these expressions of ecstasy before Lord Jagannatha.

CC Antya 5.25: Then Ramananda Raya fed the two girls sumptuous prasadam and sent them to their homes unexposed.

CC Antya 5.26: Every day he trained the two deva-dasis how to dance. Who among the small living entities, their minds always absorbed in material sense gratification, could understand the mentality of Sri Ramananda Raya?

CC Antya 5.27: When the servant informed Ramananda Raya of Pradyumna Misra's arrival, Ramananda Raya immediately went to the assembly room.

CC Antya 5.28: He offered his obeisances to Pradyumna Misra with all respect and then, with great humility, spoke as follows.

CC Antya 5.29: "Sir, you came here long ago, but no one informed me. Therefore I have certainly become an offender at your lotus feet.

CC Antya 5.30: "My entire home has been purified by your arrival. Kindly order me. What can I do for you? I am your servant."

CC Antya 5.31: Pradyumna Misra replied, "I came simply to see you. Now I have purified myself by seeing Your Honor."

CC Antya 5.32: Because Pradyumna Misra saw that it was late, he did not say anything else to Ramananda Raya. Instead, he took leave of him and returned to his own home.

CC Antya 5.33: The next day, when Pradyumna Misra arrived in the presence of Sri Caitanya Mahāprabhu, the Lord inquired, "Have you heard talks about Kṛṣṇa from Sri Ramananda Raya?"

CC Antya 5.34: Pradyumna Misra thereupon described the activities of Sri Ramananda Raya. After hearing about these activities, Sri Caitanya Mahāprabhu began to speak.

CC Antya 5.35-36: "I am a sannyasi," He said, "and I certainly consider Myself renounced. But what to speak of seeing a woman, if I even hear the name of a woman, I feel changes in My mind and body. Therefore who could remain unmoved by the sight of a woman? It is very difficult.

CC Antya 5.37: "Everyone please hear these topics about Ramananda Raya, although they are so wonderful and uncommon that they should not be spoken.

CC Antya 5.38: "The two professional dancing girls are beautiful and youthful, yet Sri Ramananda Raya personally massages their entire bodies with oil.

CC Antya 5.39: "He personally bathes and dresses them and decorates them with ornaments. In this way, he naturally sees and touches the private parts of their bodies.

CC Antya 5.40: "Nevertheless, the mind of Sri Ramananda Raya never changes, although he teaches the girls how to physically express all the transformations of ecstasy.

CC Antya 5.41: "His mind is as steady as wood or stone. Indeed, it is wonderful that even when he touches such young girls, his mind never changes.

CC Antya 5.42: "The authority for such acts is the prerogative of Ramananda Raya alone, for I can understand that his body is not material but has been completely transformed into a spiritual entity.

CC Antya 5.43: "He alone, and no one else, can understand the position of his mind.

CC Antya 5.44: "But I can make a guess in terms of directions from the sastra. The Vedic scripture Srimad-Bhagavatam gives the direct evidence in this matter.

CC Antya 5.45-46: "When one hears or describes with great faith the pastimes of Lord Kṛṣṇa, such as His rasa dance with the gopis, the disease of lusty desires in his heart and the agitation caused by the three modes of material nature are immediately nullified, and he becomes sober and silent.

CC Antya 5.47: "Tasting transcendental, effulgent, sweetly ecstatic love of Kṛṣṇa, such a person can enjoy life twenty-four hours a day in the transcendental bliss of the sweetness of Kṛṣṇa's pastimes.

CC Antya 5.48: "A transcendently sober person who, with faith and love, continually hears

from a realized soul about the activities of Lord Krsna in His rasa dance with the gopis, or one who describes such activities, can attain full transcendental devotional service at the lotus feet of the Supreme Personality of Godhead. Thus lusty material desires, which are the heart disease of all materialistic persons, are for him quickly and completely vanquished.'

CC Antya 5.49-50: "If a transcendently situated person, following in the footsteps of Srila Rupa Gosvami, hears and speaks about the rasa-lila dance of Krsna and is always absorbed in thoughts of Krsna while serving the Lord day and night within his mind, what shall I say about the result? It is so spiritually exalted that it cannot be expressed in words. Such a person is an eternally liberated associate of the Lord, and his body is completely spiritualized. Although he is visible to material eyes, he is spiritually situated, and all his activities are spiritual. By the will of Krsna, such a devotee is understood to possess a spiritual body.

CC Antya 5.51: "Srila Ramananda Raya is situated on the path of spontaneous love of Godhead. Therefore he is in his spiritual body, and his mind is not materially affected.

CC Antya 5.52: "I also hear topics about Krsna from Ramananda Raya. If you want to hear such topics, go to him again.

CC Antya 5.53: "You can mention My name before him, saying, 'He has sent me to hear about Lord Krsna from you.'

CC Antya 5.54: "Go hastily, while he is in the assembly room." Hearing this, Pradyumna Misra immediately departed.

CC Antya 5.55: Pradyumna Misra went to Ramananda Raya, who offered him respectful obeisances and said, "Please order me. For what purpose have you come?"

CC Antya 5.56: Pradyumna Misra answered, "Sri Caitanya Mahaprabhu has sent me to hear topics about Lord Krsna from you."

CC Antya 5.57: Hearing this, Ramananda Raya became absorbed in ecstatic love and began to speak with great transcendental pleasure.

CC Antya 5.58: "Following the instruction of Sri Caitanya Mahaprabhu, you have come to hear about Krsna. This is my great fortune. How else would I get such an opportunity?"

CC Antya 5.59: Saying this, Sri Ramananda Raya took Pradyumna Misra to a secluded place and inquired from him, "What kind of krsna-katha do you want to hear from me?"

CC Antya 5.60: Pradyumna Misra replied, "Kindly tell me about the same topics you spoke about at Vidyanagara.

CC Antya 5.61: "You are an instructor even for Sri Caitanya Mahaprabhu, what to speak of others. I am but a beggar brahmana, and you are my maintainer.

CC Antya 5.62: "I do not know how to inquire, for I do not know what is good and what is bad. Seeing me to be poor in knowledge, kindly speak whatever is good for me by your own good will."

CC Antya 5.63: Thereupon Ramananda Raya gradually began speaking on topics of Krsna. Thus the ocean of the transcendental mellows of those topics became agitated.

CC Antya 5.64: He began personally posing questions and then answering them with

conclusive statements. When afternoon came, the topics still did not end.

CC Antya 5.65: The speaker and listener spoke and heard in ecstatic love. Thus they forgot their bodily consciousness. How, then, could they perceive the end of the day?

CC Antya 5.66: The servant informed them, "The day has already ended." Then Ramananda Raya ended his discourses about Kṛṣṇa.

CC Antya 5.67: Ramananda Raya paid great respect to Pradyumna Misra and bade him farewell. Pradyumna Misra said, "I have become very satisfied." He then began to dance.

CC Antya 5.68: After returning home, Pradyumna Misra bathed and ate his meal. In the evening he came to see the lotus feet of Sri Caitanya Mahāprabhu.

CC Antya 5.69: In great happiness he worshiped the lotus feet of Sri Caitanya Mahāprabhu. The Lord inquired, "Have you heard topics about Kṛṣṇa?"

CC Antya 5.70: Pradyumna Misra said, "My dear Lord, You have made me extremely obliged to You because You have drowned me in a nectarean ocean of talks about Kṛṣṇa.

CC Antya 5.71: "I cannot properly describe the discourses of Ramananda Raya, for he is not an ordinary human being. He is fully absorbed in the devotional service of the Lord.

CC Antya 5.72: "There is one other thing Ramananda Raya said to me: 'Do not consider me the speaker in these talks about Kṛṣṇa.

CC Antya 5.73: "Whatever I speak is personally spoken by Lord Sri Caitanya Mahāprabhu. Like a stringed instrument, I vibrate whatever He causes me to speak.

CC Antya 5.74: "In this way the Lord speaks through my mouth to preach the cult of Kṛṣṇa consciousness. Within the world, who will understand this pastime of the Lord's?"

CC Antya 5.75: "What I have heard from Ramananda Raya is like a nectarean ocean of discourses about Kṛṣṇa. Even the demigods, beginning with Lord Brahma, cannot understand all these topics.

CC Antya 5.76: "My dear Lord, You have made me drink this transcendental nectar of kṛṣṇa-kāthā. Therefore I am sold to Your lotus feet, life after life."

CC Antya 5.77: Sri Caitanya Mahāprabhu said, "Ramananda Raya is a mine of great humility. Therefore he has attributed his own words to another's intelligence.

CC Antya 5.78: "This is a natural characteristic of those advanced in devotional service. They do not personally speak of their own good qualities."

CC Antya 5.79: I have described but a fraction of the transcendental attributes of Ramananda Raya, as revealed when he instructed Pradyumna Misra.

CC Antya 5.80: Although Ramananda Raya was a householder, he was not under the control of the six kinds of bodily changes. Although apparently a pounds-and-shillings man, he advised even persons in the renounced order.

CC Antya 5.81: To demonstrate the transcendental attributes of Ramananda Raya, Sri Caitanya Mahāprabhu sent Pradyumna Misra to hear discourses about Kṛṣṇa from him.

CC Antya 5.82: The Supreme Personality of Godhead, Sri Caitanya Mahaprabhu, knows very well how to demonstrate the qualities of His devotees. Therefore, acting like an artistic painter, He does so in various ways and considers this His personal profit.

CC Antya 5.83: There is yet another characteristic of Lord Sri Caitanya Mahaprabhu. O devotees, listen carefully to how He manifests His opulence and characteristics, although they are exceptionally deep.

CC Antya 5.84: To vanquish the false pride of so-called renunciants and learned scholars, He spreads real religious principles, even through a sudra, or lowborn, fourth-class man.

CC Antya 5.85: Sri Caitanya Mahaprabhu preached about devotional service, ecstatic love and the Absolute Truth by making Ramananda Raya, a grhastha born in a low family, the speaker. Then Sri Caitanya Mahaprabhu Himself, the exalted brahmana-sannyasi, and Pradyumna Misra, the purified brahmana, both became the hearers of Ramananda Raya.

CC Antya 5.86: Sri Caitanya Mahaprabhu exhibited the glories of the holy name of the Lord through Haridasa Thakura, who was born in a Muslim family. Similarly, He exhibited the essence of devotional service through Sanatana Gosvami, who had almost been converted into a Muslim.

CC Antya 5.87: Also, the Lord fully exhibited the ecstatic love and transcendental pastimes of Vrndavana through Srila Rupa Gosvami. Considering all this, who can understand the deep plans of Lord Sri Caitanya Mahaprabhu?

CC Antya 5.88: The activities of Sri Caitanya Mahaprabhu are just like an ocean of nectar. Even a drop of this ocean can inundate all the three worlds.

CC Antya 5.89: O devotees, relish daily the nectar of Sri Caitanya-caritamrta and the pastimes of Sri Caitanya Mahaprabhu, for by doing so one can merge in transcendental bliss and attain full knowledge of devotional service.

CC Antya 5.90: Thus Lord Sri Caitanya Mahaprabhu, accompanied by His associates, His pure devotees, enjoyed transcendental bliss in Jagannatha Puri [Nilacala] by preaching the bhakti cult in many ways.

CC Antya 5.91: A brahmana from Bengal wrote a drama about the characteristics of Sri Caitanya Mahaprabhu and came with his manuscript to induce the Lord to hear it.

CC Antya 5.92: The brahmana was acquainted with Bhagavan Acarya, one of the devotees of Sri Caitanya Mahaprabhu. Therefore after meeting him at Jagannatha Puri, the brahmana made his residence at Bhagavan Acarya's home.

CC Antya 5.93: First the brahmana induced Bhagavan Acarya to hear the drama, and then many other devotees joined Bhagavan Acarya in listening to it.

CC Antya 5.94: All the Vaisnavas praised the drama, saying, "Very good, very good." They also desired that Sri Caitanya Mahaprabhu hear the drama.

CC Antya 5.95: Customarily, anyone who composed a song, verse, literary composition or poem about Sri Caitanya Mahaprabhu first had to bring it to Svarupa Damodara Gosvami to be heard.

CC Antya 5.96: If passed by Svarupa Damodara Gosvami, it could be presented for Sri

Caitanya Mahāprabhu to hear.

CC Antya 5.97: If there were a hint that transcendental mellows overlapped in a manner contrary to the principles of the bhakti cult, Sri Caitanya Mahāprabhu would not tolerate it and would become very angry.

CC Antya 5.98: Therefore Sri Caitanya Mahāprabhu would not hear anything before Svarupa Damodara heard it first. The Lord made this etiquette a regulative principle.

CC Antya 5.99: Bhagavan Acarya submitted to Svarupa Damodara Gosvami, "A good brahmana has prepared a drama about Sri Caitanya Mahāprabhu that appears exceptionally well composed.

CC Antya 5.100: "First you hear it, and if it is acceptable to your mind, I shall request Sri Caitanya Mahāprabhu to hear it."

CC Antya 5.101: Svarupa Damodara Gosvami replied, "Dear Bhagavan Acarya, you are a very liberal cowherd boy. Sometimes the desire awakens within you to hear any kind of poetry.

CC Antya 5.102: "In the writings of so-called poets there is generally a possibility of overlapping transcendental mellows. When the mellows thus go against the conclusive understanding, no one likes to hear such poetry.

CC Antya 5.103: "A so-called poet who has no knowledge of transcendental mellows and the overlapping of transcendental mellows cannot cross the ocean of the conclusions of devotional service.

CC Antya 5.104-105: "A poet who does not know the grammatical regulative principles, who is unfamiliar with metaphorical ornaments, especially those employed in drama, and who does not know how to present the pastimes of Lord Kṛṣṇa is condemned. Moreover, the pastimes of Sri Caitanya Mahāprabhu are especially difficult to understand.

CC Antya 5.106: "One who has accepted the lotus feet of Sri Caitanya Mahāprabhu as his life and soul can describe the pastimes of Lord Kṛṣṇa or the pastimes of Lord Sri Caitanya Mahāprabhu.

CC Antya 5.107: "Hearing the poetry of a person who has no transcendental knowledge and who writes about the relationships between man and woman simply causes unhappiness, whereas hearing the words of a devotee fully absorbed in ecstatic love causes great happiness.

CC Antya 5.108: "The standard for writing dramas has been set by Rupa Gosvami. If a devotee hears the introductory portions of his two dramas, they enhance his transcendental pleasure."

CC Antya 5.109: Despite the explanation of Svarupa Damodara, Bhagavan Acarya requested, "Please hear the drama once. If you hear it, you can consider whether it is good or bad."

CC Antya 5.110: For two or three days Bhagavan Acarya continually asked Svarupa Damodara Gosvami to hear the poetry. Because of his repeated requests, Svarupa Damodara Gosvami wanted to hear the poetry written by the brahmana from Bengal.

CC Antya 5.111: Svarupa Damodara Gosvami sat down with other devotees to hear the poetry, and then the poet began to read the introductory verse.

CC Antya 5.112: "The Supreme Personality of Godhead has assumed a golden complexion and has become the soul of the body named Lord Jagannatha, whose blooming lotus eyes are widely expanded. Thus He has appeared in Jagannatha Puri and brought dull matter to life. May that Lord, Sri Krsna Caitanyadeva, bestow all good fortune upon you."

CC Antya 5.113: When everyone present heard the verse, they all commended the poet, but Svarupa Damodara Gosvami requested him, "Kindly explain this verse."

CC Antya 5.114: The poet said, "Lord Jagannatha is a most beautiful body, and Sri Caitanya Mahaprabhu, who is exceptionally grave, is the owner of that body."

CC Antya 5.115: "Sri Caitanya Mahaprabhu has appeared here in Nilacala [Jagannatha Puri] to spiritualize the entire dull material world."

CC Antya 5.116: Hearing this, everyone present was greatly happy. But Svarupa Damodara, who alone was very unhappy, began to speak in great anger.

CC Antya 5.117: "You are a fool," he said. "You have brought ill fortune upon yourself, for you have no knowledge of the existence of the two Lords, Jagannathadeva and Sri Caitanya Mahaprabhu, nor have you faith in Them."

CC Antya 5.118: "Lord Jagannatha is completely spiritual and full of transcendental bliss, but you have compared Him to a dull, destructible body composed of the inert, external energy of the Lord."

CC Antya 5.119: "You have calculated Sri Caitanya Mahaprabhu, who is the Supreme Personality of Godhead, full in six opulences, to be on the level of an ordinary living being. Instead of knowing Him as the supreme fire, you have accepted Him as a spark."

CC Antya 5.120: Svarupa Damodara continued, "Because you have committed an offense to Lord Jagannatha and Sri Caitanya Mahaprabhu, you will attain a hellish destination. You do not know how to describe the Absolute Truth, but nevertheless you have tried to do so. Therefore you must be condemned."

CC Antya 5.121: "You are in complete illusion, for you have distinguished between the body and the soul of His Lordship [Lord Jagannatha or Sri Caitanya Mahaprabhu]. That is a great offense."

CC Antya 5.122: "At no time is there a distinction between the body and the soul of the Supreme Personality of Godhead. His personal identity and His body are made of blissful spiritual energy. There is no distinction between them."

CC Antya 5.123: "'There is no distinction between the body and the soul of the Supreme Personality of Godhead at any time.'

CC Antya 5.124-125: "'O my Lord, I do not see a form superior to Your present form of eternal bliss and knowledge. In Your impersonal Brahman effulgence in the spiritual sky, there is no occasional change and no deterioration of internal potency. I surrender unto You because, whereas I am proud of my material body and senses, Your Lordship is the cause of the cosmic manifestation. Yet You are untouched by matter.'" "This present form, or any transcendental form expanded by the Supreme Personality of Godhead, Sri Krsna, is equally auspicious for all the universes. Since You have manifested this eternal personal form, upon whom Your devotees meditate, I therefore offer my respectful obeisances unto You. Those who are destined to be dispatched to the path of hell neglect Your personal form because of speculating on material topics.'

CC Antya 5.126: "Whereas Krsna, the Absolute Truth, the Supreme Personality of Godhead, is full of transcendental bliss, possesses all six spiritual opulences in full, and is the master of the material energy, the small conditioned soul, who is always unhappy, is the servant of the material energy.

CC Antya 5.127: "'The Supreme Personality of Godhead, the supreme controller, is always full of transcendental bliss and is accompanied by the potencies known as hladini and samvit. The conditioned soul, however, is always covered by ignorance and embarrassed by the threefold miseries of life. Thus he is a treasure house of all kinds of tribulations.'"

CC Antya 5.128: Hearing this explanation, all the members of the assembly were struck with wonder. "Svarupa Damodara Gosvami has spoken the real truth," they admitted. "The brahmana from Bengal has committed an offense by wrongly describing Lord Jagannatha and Lord Sri Caitanya Mahaprabhu."

CC Antya 5.129: When the Bengali poet heard this chastisement from Svarupa Damodara Gosvami, he was ashamed, fearful and astonished. Indeed, being like a duck in a society of white swans, he could not say anything.

CC Antya 5.130: Seeing the poet's unhappiness, Svarupa Damodara Gosvami, who was naturally very kindhearted, advised him so that he could derive some benefit.

CC Antya 5.131: "If you want to understand Srimad-Bhagavatam," he said, "you must approach a self-realized Vaisnava and hear from him. You can do this when you have completely taken shelter of the lotus feet of Sri Caitanya Mahaprabhu."

CC Antya 5.132: Svarupa Damodara continued, "Associate regularly with the devotees of Sri Caitanya Mahaprabhu, for then only will you understand the waves of the ocean of devotional service.

CC Antya 5.133: "Only if you follow the principles of Sri Caitanya Mahaprabhu and His devotees will your learning be successful. Then you will be able to write about the transcendental pastimes of Krsna without material contamination.

CC Antya 5.134: "You have composed this introductory verse to your great satisfaction, but the meaning you have expressed is contaminated by offenses to both Lord Jagannatha and Sri Caitanya Mahaprabhu.

CC Antya 5.135: "You have written something irregular, not knowing the regulative principles, but the goddess of learning, Sarasvati, has used your words to offer her prayers to the Supreme Lord.

CC Antya 5.136: "Sometimes demons, and even Lord Indra, the King of heaven, chastised Krsna, but mother Sarasvati, taking advantage of their words, offered prayers to the Lord.

CC Antya 5.137: [Lord Indra said:] "This Krsna, who is an ordinary human being, is talkative, childish, impudent and ignorant, although He thinks Himself very learned. The cowherd men in Vrndavana have offended me by accepting Him. This has not been greatly appreciated by me."

CC Antya 5.138: "Indra, the King of heaven, being too proud of his heavenly opulences, became like a madman. Thus bereft of his intelligence, he could not restrain himself from speaking nonsensically about Krsna.

CC Antya 5.139: "Thus Indra thought, 'I have properly chastised Krsna and defamed Him.' But Sarasvati, the goddess of learning, took this opportunity to offer prayers to Krsna.

CC Antya 5.140: "The word 'vacala' is used to refer to a person who can speak according to Vedic authority, and the word 'balisa' means 'innocent.' Krsna spoke the Vedic knowledge, yet He always presents Himself as a prideless, innocent boy.

CC Antya 5.141: "When there is no one else to receive obeisances, one may be called 'anamra,' or one who offers obeisances to no one. This is the meaning of the word 'stabdha.' And because no one is found to be more learned than Krsna, He may be called 'ajña,' indicating that nothing is unknown to Him.

CC Antya 5.142: "The word 'pandita-mani' can be used to indicate that Krsna is honored even by learned scholars. Nevertheless, because of affection for His devotees, Krsna appears like an ordinary human being and may therefore be called 'martya.'

CC Antya 5.143: "The demon Jarasandha chastised Krsna, saying, 'You are the lowest of human beings. I shall not fight with You, for You killed Your own relatives.'

CC Antya 5.144: "Mother Sarasvati takes 'purusadhama' to mean 'purusottama,' 'He to whom all men are subordinate.'

CC Antya 5.145: "Nescience, or maya, may be called 'bandhu' because she entangles everyone in the material world. Therefore by using the word 'bandhu-han,' mother Sarasvati says that Lord Krsna is the vanquisher of maya.

CC Antya 5.146: "Sisupala also blasphemed Krsna in this way, but the goddess of learning, Sarasvati, offered her prayers to Krsna even by his words.

CC Antya 5.147: "In that way, although your verse is blasphemous according to your meaning, mother Sarasvati has taken advantage of it to offer prayers to the Lord.

CC Antya 5.148: "There is no difference between Lord Jagannatha and Krsna, but here Lord Jagannatha is fixed as the Absolute Person appearing in wood. Therefore He does not move.

CC Antya 5.149: "Thus Lord Jagannatha and Sri Caitanya Mahaprabhu, although appearing as two, are one because They are both Krsna, who is one alone.

CC Antya 5.150: "The supreme desire to deliver the entire world meets in the two of Them, and for that reason also They are one and the same.

CC Antya 5.151: "To deliver all the materially contaminated people of the world, that same Krsna has descended in the moving form of Lord Sri Caitanya Mahaprabhu.

CC Antya 5.152: "By visiting Lord Jagannatha one is freed from material existence, but not all men of all countries can come or be admitted here in Jagannatha Puri.

CC Antya 5.153: "Sri Caitanya Mahaprabhu, however, moves from one country to another, personally or by His representative. Thus He, as the moving Brahman, delivers all the people of the world.

CC Antya 5.154: "Thus I have explained the meaning intended by mother Sarasvati, the goddess of learning. It is your great fortune that you have described Lord Jagannatha and Lord Sri Caitanya Mahaprabhu in that way.

CC Antya 5.155: "Sometimes it so happens that one who wants to chastise Krsna utters the holy name, and thus the holy name becomes the cause of his liberation."

CC Antya 5.156: Upon hearing this proper explanation by Svarupa Damodara Gosvami, the Bengali poet fell down at the feet of all the devotees and took shelter of them with a straw in his mouth.

CC Antya 5.157: Thereupon all the devotees accepted his association. Explaining his humble behavior, they introduced him to Sri Caitanya Mahāprabhu.

CC Antya 5.158: By the mercy of the devotees of Lord Sri Caitanya Mahāprabhu, that poet from Bengal gave up all other activities and stayed with them at Jagannatha Puri. Who can explain the mercy of the devotees of Sri Caitanya Mahāprabhu?

CC Antya 5.159: I have thus described the narration concerning Pradyumna Misra and how, following the order of Sri Caitanya Mahāprabhu, he listened to discourses about Kṛṣṇa spoken by Ramananda Raya.

CC Antya 5.160: Within the narration I have explained the glorious characteristics of Sri Ramananda Raya, through whom Sri Caitanya Mahāprabhu personally described the limits of ecstatic love for Kṛṣṇa.

CC Antya 5.161: In the course of the narration, I have also told about the drama by the poet from Bengal. Although he was ignorant, because of his faith and humility he nevertheless obtained shelter at the lotus feet of Sri Caitanya Mahāprabhu.

CC Antya 5.162: The pastimes of Lord Sri Kṛṣṇa Caitanya Mahāprabhu are the essence of nectar. From the stream of one of His pastimes flow hundreds and thousands of branches.

CC Antya 5.163: Anyone who reads and hears these pastimes with faith and love can understand the truth about devotional service, devotees and the transcendental mellows of the pastimes of Lord Sri Caitanya Mahāprabhu.

CC Antya 5.164: Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Sri Caitanya-caritamṛta, following in their footsteps.



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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta

CC Antya 6 Summary

CC Antya 6.1: With the ropes of His causeless mercy, Sri Kṛṣṇa Caitanya Mahāprabhu employed a trick to deliver Rāghunātha dasa Gosvāmī from the blind well of contemptible family life. He made Rāghunātha dasa Gosvāmī one of His personal associates, placing him under the charge of Svarūpa Damodara Gosvāmī. I offer my obeisances unto Him.

CC Antya 6.2: All glories to Lord Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Sri Advaita Ācārya! And all glories to all the devotees of Lord Sri Caitanya Mahāprabhu!

CC Antya 6.3: Thus Lord Gaurācandra performed various pastimes with His associates at Jagannātha Puri in varieties of transcendental pleasure.

CC Antya 6.4: Although Sri Caitanya Mahāprabhu felt pangs of separation from Kṛṣṇa, He did not manifest His feelings externally, for He feared the unhappiness of His devotees.

CC Antya 6.5: The transformations undergone by the Lord when He manifested severe unhappiness due to separation from Kṛṣṇa cannot be described.

CC Antya 6.6: When the Lord acutely felt pangs of separation from Kṛṣṇa, only Sri Rāmananda Rāya's talks about Kṛṣṇa and the sweet songs of Svarūpa Damodara kept Him alive.

CC Antya 6.7: Because the Lord associated with various devotees during the day, His mind was somewhat diverted, but at night the pangs of separation from Kṛṣṇa increased very rapidly.

CC Antya 6.8: Two people — Rāmananda Rāya and Svarūpa Damodara Gosvāmī — stayed with the Lord to pacify Him by reciting various verses about Kṛṣṇa's pastimes and by singing appropriate songs for His satisfaction.

CC Antya 6.9: Previously, when Lord Kṛṣṇa was personally present, Subala, one of His cowherd boyfriends, gave Him happiness when He felt separation from Rādhārānī. Similarly, Rāmananda Rāya helped give happiness to Lord Sri Caitanya Mahāprabhu.

CC Antya 6.10: Previously, when Srimatī Rādhārānī felt the pangs of separation from Kṛṣṇa, Her constant companion Lalitā kept Her alive by helping Her in many ways. Similarly, when Sri Caitanya Mahāprabhu felt Rādhārānī's emotions, Svarūpa Damodara Gosvāmī helped Him maintain His life.

CC Antya 6.11: To describe the fortunate position of Rāmananda Rāya and Svarūpa Damodara Gosvāmī is extremely difficult. They were renowned as intimately confidential friends of Sri Caitanya Mahāprabhu.

CC Antya 6.12: The Lord thus enjoyed His life with His devotees. O devotees of Lord Sri Caitanya Mahāprabhu, now hear how Rāghunātha dasa Gosvāmī met the Lord.

CC Antya 6.13: When Rāghunātha dasa, during his family life, went to meet Sri Caitanya Mahāprabhu at Santipurā, the Lord gave him worthy instructions by His causeless mercy.

CC Antya 6.14: Instead of becoming a so-called renunciant, Raghunatha dasa, following the instructions of the Lord, returned home and played exactly like a pounds-and-shillings man.

CC Antya 6.15: Raghunatha dasa was inwardly completely renounced, even in family life, but he did not express his renunciation externally. Instead, he acted just like an ordinary businessman. Seeing this, his father and mother were satisfied.

CC Antya 6.16: When he received a message that Lord Sri Caitanya Mahaprabhu had returned from Mathura City, Raghunatha dasa endeavored to go to the lotus feet of the Lord.

CC Antya 6.17: At that time there was a Muslim official collecting the taxes of Saptagrama.

CC Antya 6.18: When Hiranya dasa, Raghunatha dasa's uncle, made an agreement with the government to collect taxes, the Muslim caudhuri, or tax collector, having lost his position, became extremely envious of him.

CC Antya 6.19: Hiranya dasa was collecting 2,000,000 coins and therefore should have delivered 1,500,000 to the government. Instead, he was giving only 1,200,000, thus making an extra profit of 300,000 coins. Seeing this, the Muslim caudhuri, who was a Turk, became his rival.

CC Antya 6.20: After sending a confidential account to the government treasury, the caudhuri brought the minister in charge. The caudhuri came, wanting to arrest Hiranya dasa, but Hiranya dasa had left home. Therefore the caudhuri arrested Raghunatha dasa.

CC Antya 6.21: Every day, the Muslim would chastise Raghunatha dasa and tell him, "Bring your father and his elder brother. Otherwise you will be punished."

CC Antya 6.22: The caudhuri wanted to beat him, but as soon as he saw Raghunatha's face, his mind changed, and he could not beat him.

CC Antya 6.23: Indeed, the caudhuri was afraid of Raghunatha dasa because Raghunatha dasa belonged to the kayastha community. Although the caudhuri would chastise him with oral vibrations, he was afraid to beat him.

CC Antya 6.24: While this was going on, Raghunatha dasa thought of a tricky method of escape. Thus he humbly submitted this plea at the feet of the Muslim caudhuri.

CC Antya 6.25: "My dear sir, my father and his elder brother are your brothers. All brothers always fight about something."

CC Antya 6.26: "Sometimes brothers fight among themselves, and sometimes they have very friendly dealings. There is no certainty when such changes will take place. Thus I am sure that although today you are fighting, tomorrow you three brothers will be sitting together in peace."

CC Antya 6.27: "Just as I am my father's son, so I am also yours. I am your dependent, and you are my maintainer."

CC Antya 6.28: "For a maintainer to punish the person he maintains is not good. You are expert in all the scriptures. Indeed, you are like a living saint."

CC Antya 6.29: When the Muslim heard Raghunatha dasa's appealing voice, his heart softened. He began to cry, and tears glided down his beard.

CC Antya 6.30: The Muslim caudhuri told Raghunatha dasa, "You are my son from this day on. Today, by some means, I shall have you released."

CC Antya 6.31: After informing the minister, the caudhuri released Raghunatha dasa and then began to speak to him with great affection.

CC Antya 6.32: "Your father's elder brother is less intelligent," he said. "He enjoys 800,000 coins, but since I am also a shareholder, he should give some portion of it to me."

CC Antya 6.33: "Now you go arrange a meeting between me and your uncle. Let him do whatever he thinks best. I shall completely depend on his decision."

CC Antya 6.34: Raghunatha dasa arranged a meeting between his uncle and the caudhuri. The matter was settled, and everything was peaceful.

CC Antya 6.35: In this way Raghunatha dasa passed one year exactly like a first-class business manager, but the next year he again decided to leave home.

CC Antya 6.36: He got up alone one night and left, but his father caught him in a distant place and brought him back.

CC Antya 6.37: This became almost a daily affair. Raghunatha would run away from home, and his father would again bring him back. Then Raghunatha dasa's mother spoke to his father as follows.

CC Antya 6.38: "Our son has become mad," she said. "Just keep him by binding him with ropes." His father, being very unhappy, replied to her as follows.

CC Antya 6.39: "Raghunatha dasa, our son, has opulences like Indra, the heavenly King, and his wife is as beautiful as an angel. Yet all this could not tie down his mind."

CC Antya 6.40: "How then could we keep this boy home by binding him with ropes? It is not possible even for one's father to nullify the reactions of one's past activities."

CC Antya 6.41: "Lord Sri Caitanya Mahāprabhu has fully bestowed His mercy on him. Who can keep home such a madman of Caitanya-candra?"

CC Antya 6.42: Then Raghunatha dasa considered something in his mind, and the next day he went to Nityānanda Gosāṇi.

CC Antya 6.43: In the village of Panihati, Raghunatha dasa obtained an interview with Nityānanda Prabhu, who was accompanied by many kirtana performers, servants and others.

CC Antya 6.44: Sitting on a rock under a tree on the bank of the Ganges, Lord Nityānanda seemed as effulgent as hundreds of thousands of rising suns.

CC Antya 6.45: Many devotees sat on the ground surrounding Him. Seeing the influence of Nityānanda Prabhu, Raghunatha dasa was astonished.

CC Antya 6.46: Raghunatha dasa offered his obeisances by falling prostrate at a distant place, and the servant of Nityānanda Prabhu pointed out, "There is Raghunatha dasa, offering You obeisances."

CC Antya 6.47: Hearing this, Lord Nityānanda Prabhu said, "You are a thief. Now you have

come to see Me. Come here, come here. Today I shall punish you!"

CC Antya 6.48: The Lord called him, but Raghunatha dasa did not go near the Lord. Then the Lord forcibly caught him and placed His lotus feet upon Raghunatha dasa's head.

CC Antya 6.49: Lord Nityananda was by nature very merciful and funny. Being merciful, He spoke to Raghunatha dasa as follows.

CC Antya 6.50: "You are just like a thief, for instead of coming near, you stay away at a distant place. Now that I have captured you, I shall punish you.

CC Antya 6.51: "Make a festival and feed all My associates yogurt and chipped rice." Hearing this, Raghunatha dasa was greatly pleased.

CC Antya 6.52: Raghunatha dasa immediately sent his own men to the village to purchase all kinds of eatables and bring them back.

CC Antya 6.53: Raghunatha dasa brought chipped rice, yogurt, milk, sweetmeats, sugar, bananas and other eatables and placed them all around.

CC Antya 6.54: As soon as they heard that a festival was going to be held, all kinds of brahmanas and other gentlemen began to arrive. Thus there were innumerable people.

CC Antya 6.55: Seeing the crowd increasing, Raghunatha dasa arranged to get more eatables from other villages. He also brought two to four hundred large, round earthen pots.

CC Antya 6.56: He also obtained five or seven especially large earthen pots, and in these pots a brahmana began soaking chipped rice for the satisfaction of Lord Nityananda.

CC Antya 6.57: In one place, chipped rice was soaked in hot milk in each of the large pots. Then half the rice was mixed with yogurt, sugar and bananas.

CC Antya 6.58: The other half was mixed with condensed milk and a special type of banana known as canpa-kala. Then sugar, clarified butter and camphor were added.

CC Antya 6.59: After Nityananda Prabhu had changed His cloth for a new one and sat on a raised platform, the brahmana brought before Him the seven huge pots.

CC Antya 6.60: On that platform, all the most important associates of Sri Nityananda Prabhu, as well as other important men, sat down in a circle around the Lord.

CC Antya 6.61: Among them were Ramadasa, Sundarananda, Gadadhara dasa, Murari, Kamalakara, Sadasiva and Purandara.

CC Antya 6.62: Dhanañjaya, Jagadisa, Paramesvara dasa, Mahesa, Gauridasa and Hoda Krsnadasa were also there.

CC Antya 6.63: Similarly, Uddharana Datta Thakura and many other personal associates of the Lord sat on the raised platform with Nityananda Prabhu. No one could count them all.

CC Antya 6.64: Hearing about the festival, all kinds of learned scholars, brahmanas and priests went there. Lord Nityananda Prabhu honored them and made them sit on the raised platform with Him.

CC Antya 6.65: Everyone was offered two earthen pots. In one was put chipped rice with condensed milk, and in the other chipped rice with yogurt.

CC Antya 6.66: All the other people sat in groups around the platform. No one could count how many people there were.

CC Antya 6.67: Each and every one of them was supplied two earthen pots — one of chipped rice soaked in yogurt and the other of chipped rice soaked in condensed milk.

CC Antya 6.68: Some of the brahmanas, not having gotten a place on the platform, went to the bank of the Ganges with their two earthen pots and soaked their chipped rice there.

CC Antya 6.69: Others, who could not get a place even on the bank of the Ganges, got down into the water and began eating their two kinds of chipped rice.

CC Antya 6.70: Thus some sat on the platform, some at the base of the platform, and some on the bank of the Ganges, and they were all supplied two pots each by the twenty men who distributed the food.

CC Antya 6.71: At that time, Raghava Pandita arrived there. Seeing the situation, he began to laugh in great surprise.

CC Antya 6.72: He brought many kinds of food cooked in ghee and offered to the Lord. This prasadam he first placed before Lord Nityananda and then distributed among the devotees.

CC Antya 6.73: Raghava Pandita said to Lord Nityananda, "For You, Sir, I have already offered food to the Deity, but You are engaged in a festival here, and so the food is lying there untouched."

CC Antya 6.74: Lord Nityananda replied, "Let Me eat all this food here during the day, and I shall eat at your home at night.

CC Antya 6.75: "I belong to a community of cowherd boys, and therefore I generally have many cowherd associates with Me. I am happy when we eat together in a picnic like this by the sandy bank of the river."

CC Antya 6.76: Lord Nityananda made Raghava Pandita sit down and had two pots delivered to him also. There were two kinds of chipped rice soaked in them.

CC Antya 6.77: When chipped rice had been served to everyone, Lord Nityananda Prabhu, in meditation, brought Sri Caitanya Mahaprabhu.

CC Antya 6.78: When Sri Caitanya Mahaprabhu arrived, Lord Nityananda Prabhu stood up. They then saw how the others were enjoying the chipped rice with yogurt and condensed milk.

CC Antya 6.79: From each and every pot, Lord Nityananda Prabhu took one morsel of chipped rice and pushed it into the mouth of Sri Caitanya Mahaprabhu as a joke.

CC Antya 6.80: Sri Caitanya Mahaprabhu, also smiling, took a morsel of food, pushed it into the mouth of Nityananda and laughed as He made Lord Nityananda eat it.

CC Antya 6.81: In this way Lord Nityananda was walking through all the groups of eaters, and all the Vaisnavas standing there were seeing the fun.

CC Antya 6.82: No one could understand what Nityananda Prabhu was doing as He walked about. Some, however, who were very fortunate, could see that Lord Sri Caitanya Mahaprabhu was also present.

CC Antya 6.83: Then Nityananda Prabhu smiled and sat down. On His right side He kept four pots of chipped rice that had not been made from boiled paddy.

CC Antya 6.84: Lord Nityananda offered Sri Caitanya Mahaprabhu a place and had Him sit down. Then together the two brothers began eating chipped rice.

CC Antya 6.85: Seeing Lord Caitanya Mahaprabhu eating with Him, Lord Nityananda Prabhu became very happy and exhibited varieties of ecstatic love.

CC Antya 6.86: Lord Nityananda Prabhu ordered, "All of you eat, chanting the holy name of Hari." Immediately the holy names "Hari, Hari" resounded, filling the entire universe.

CC Antya 6.87: When all the Vaisnavas were chanting the holy names "Hari, Hari" and eating, they remembered how Krsna and Balarama ate with Their companions the cowherd boys on the bank of the Yamuna.

CC Antya 6.88: Sri Caitanya Mahaprabhu and Lord Nityananda Prabhu are extremely merciful and liberal. It was Raghunatha dasa's good fortune that They accepted all these dealings.

CC Antya 6.89: Who can understand the influence and mercy of Lord Nityananda Prabhu? He is so powerful that He induced Lord Sri Caitanya Mahaprabhu to come eat chipped rice on the bank of the Ganges.

CC Antya 6.90: All the confidential devotees who were cowherd boys, headed by Sri Ramadasa, were absorbed in ecstatic love. They thought the bank of the Ganges to be the bank of the Yamuna.

CC Antya 6.91: When the shopkeepers of many other villages heard about the festival, they arrived there to sell chipped rice, yogurt, sweetmeats and bananas.

CC Antya 6.92: As they came, bringing all kinds of food, Raghunatha dasa purchased it all. He gave them the price for their goods and later fed them the very same food.

CC Antya 6.93: Anyone who came to see how these funny things were going on was also fed chipped rice, yogurt and bananas.

CC Antya 6.94: After Lord Nityananda Prabhu finished eating, He washed His hands and mouth and gave Raghunatha dasa the food remaining in the four pots.

CC Antya 6.95: There was food remaining in the three other big pots of Lord Nityananda, and a brahmana distributed it to all the devotees, giving a morsel to each.

CC Antya 6.96: Then a brahmana brought a flower garland, placed the garland on Nityananda Prabhu's neck and smeared sandalwood pulp all over His body.

CC Antya 6.97: When a servant brought betel nuts and offered them to Lord Nityananda, the Lord smiled and chewed them.

CC Antya 6.98: With His own hands Lord Nityananda Prabhu distributed to all the devotees whatever flower garlands, sandalwood pulp and betel nuts remained.

CC Antya 6.99: After receiving the remnants of food left by Lord Nityananda Prabhu, Raghunatha dasa, who was greatly happy, ate some and distributed the rest among his own associates.

CC Antya 6.100: Thus I have described the pastimes of Lord Nityananda Prabhu in relation to the celebrated festival of chipped rice and yogurt.

CC Antya 6.101: Nityananda Prabhu rested for the day, and when the day ended He went to the temple of Raghava Pandita and began congregational chanting of the holy name of the Lord.

CC Antya 6.102: Lord Nityananda Prabhu first influenced all the devotees to dance, and finally He Himself began dancing, thus inundating the entire world in ecstatic love.

CC Antya 6.103: Lord Sri Caitanya Mahaprabhu was observing the dancing of Lord Nityananda Prabhu. Nityananda Prabhu could see this, but the others could not.

CC Antya 6.104: The dancing of Lord Nityananda Prabhu, like the dancing of Sri Caitanya Mahaprabhu, cannot be compared to anything within these three worlds.

CC Antya 6.105: No one can properly describe the sweetness of Lord Nityananda's dancing. Sri Caitanya Mahaprabhu personally comes to see it.

CC Antya 6.106: After the dancing and after Lord Nityananda had rested, Raghava Pandita submitted his request that the Lord take supper.

CC Antya 6.107: Lord Nityananda Prabhu sat down for supper with His personal associates and made a sitting place on His right side for Sri Caitanya Mahaprabhu.

CC Antya 6.108: Sri Caitanya Mahaprabhu came there and sat down at His place. Seeing this, Raghava Pandita felt increasing happiness.

CC Antya 6.109: Raghava Pandita brought the prasadam before the two brothers and thereafter distributed prasadam to all the other Vaisnavas.

CC Antya 6.110: There were varieties of cakes, sweet rice and fine cooked rice that surpassed the taste of nectar. There were also varieties of vegetables.

CC Antya 6.111: The food prepared and offered to the Deity by Raghava Pandita was like the essence of nectar. Sri Caitanya Mahaprabhu came there again and again to eat such prasadam.

CC Antya 6.112: When Raghava Pandita offered the food to the Deity after cooking, he would make a separate offering for Sri Caitanya Mahaprabhu.

CC Antya 6.113: Every day, Sri Caitanya Mahaprabhu would eat at the house of Raghava Pandita. Sometimes He would give Raghava Pandita the opportunity to see Him.

CC Antya 6.114: Raghava Pandita would bring and distribute prasadam to the two brothers, feeding Them with great attention. They ate everything, and therefore there were no remnants left.

CC Antya 6.115: He brought so many presentations that no one could know them perfectly. Indeed, it was a fact that the supreme mother, Radharani, personally cooked in the house of

Raghava Pandita.

CC Antya 6.116: Srimati Radharani received from Durvasa Muni the benediction that whatever She cooked would be sweeter than nectar. That is the special feature of Her cooking.

CC Antya 6.117: Aromatic and pleasing to see, the food was the essence of all sweetness. Thus the two brothers, Lord Caitanya Mahaprabhu and Lord Nityananda Prabhu, ate it with great satisfaction.

CC Antya 6.118: All the devotees present requested Raghunatha dasa to sit down and take prasadam, but Raghava Pandita told them, "He will take prasadam later."

CC Antya 6.119: All the devotees took prasadam, filling themselves to the brim. Thereafter, chanting the holy name of Hari, they stood up and washed their hands and mouths.

CC Antya 6.120: After eating, the two brothers washed Their hands and mouths. Then Raghava Pandita brought flower garlands and sandalwood pulp and decorated Them.

CC Antya 6.121: Raghava Pandita offered Them betel nuts and worshiped Their lotus feet. He also distributed betel nuts, flower garlands and sandalwood pulp to the devotees.

CC Antya 6.122: Raghava Pandita, being very merciful toward Raghunatha dasa, offered him the dishes with the remnants of food left by the two brothers.

CC Antya 6.123: He said, "Lord Sri Caitanya Mahaprabhu has eaten this food. If you take His remnants, you will be released from the bondage of your family."

CC Antya 6.124: The Supreme Personality of Godhead always resides either in the heart or in the home of a devotee. This fact is sometimes hidden and sometimes manifest, for the Supreme Personality of Godhead is fully independent.

CC Antya 6.125: The Supreme Personality of Godhead is all-pervasive, and therefore He resides everywhere. Anyone who doubts this will be annihilated.

CC Antya 6.126: In the morning, after taking His bath in the Ganges, Nityananda Prabhu sat down with His associates beneath the same tree under which He had previously sat.

CC Antya 6.127: Raghunatha dasa went there and worshiped Lord Nityananda's lotus feet. Through Raghava Pandita, he submitted his desire.

CC Antya 6.128: "I am the lowest of men, the most sinful, fallen and condemned. Nevertheless, I desire to attain shelter at the lotus feet of Sri Caitanya Mahaprabhu.

CC Antya 6.129: "Like a dwarf who wants to catch the moon, I have tried my best many times, but I have never been successful.

CC Antya 6.130: "Every time I tried to go away and give up my home relationships, my father and mother unfortunately kept me bound.

CC Antya 6.131: "No one can attain the shelter of Sri Caitanya Mahaprabhu without Your mercy, but if You are merciful, even the lowest of men can attain shelter at His lotus feet.

CC Antya 6.132: "Although I am unfit and greatly afraid to submit this plea, I nevertheless request You, Sir, to be especially merciful toward me by granting me shelter at the lotus feet of

Sri Caitanya Mahāprabhu.

CC Antya 6.133: "Placing Your feet on my head, give me the benediction that I may achieve the shelter of Sri Caitanya Mahāprabhu without difficulty. I pray for this benediction."

CC Antya 6.134: After hearing this appeal by Raghunātha dasa, Lord Nityānanda Prabhu smiled and told all the devotees, "Raghunātha dasa's standard of material happiness is equal to that of Indra, the King of heaven.

CC Antya 6.135: "Because of the mercy bestowed upon him by Sri Caitanya Mahāprabhu, Raghunātha dasa, although situated in such material happiness, does not like it at all. Therefore let every one of you be merciful toward him and give him the benediction that he may very soon attain shelter at the lotus feet of Sri Caitanya Mahāprabhu.

CC Antya 6.136: "One who experiences the fragrance of the lotus feet of Lord Kṛṣṇa does not value even the standard of happiness available in Brahmāloka, the topmost planet. And what to speak of heavenly happiness?"

CC Antya 6.137: "Lord Kṛṣṇa, the Supreme Personality of Godhead, is offered sublime, poetic prayers by those trying to attain His favor. Thus He is known as Uttamasloka. Being very eager to gain the association of Lord Kṛṣṇa, King Bharata, although in the prime of youth, gave up his very attractive wife, affectionate children, most beloved friends and opulent kingdom, exactly as one gives up stool after excreting it."

CC Antya 6.138: Then Lord Nityānanda Prabhu called Raghunātha dasa near Him, placed His lotus feet upon Raghunātha dasa's head and began to speak.

CC Antya 6.139: "My dear Raghunātha dasa," He said, "since you arranged the feast on the bank of the Ganges, Sri Caitanya Mahāprabhu came here just to show you His mercy.

CC Antya 6.140: "By His causeless mercy He ate the chipped rice and milk. Then, after seeing the dancing of the devotees at night, He took His supper.

CC Antya 6.141: "Lord Sri Caitanya Mahāprabhu, Gaurāhari, came here personally to deliver you. Now rest assured that all the impediments meant for your bondage are gone.

CC Antya 6.142: "Sri Caitanya Mahāprabhu will accept you and place you under the charge of His secretary, Svārūpa Damodara. You will thus become one of the most confidential internal servants and will attain shelter at the lotus feet of Sri Caitanya Mahāprabhu.

CC Antya 6.143: "Being assured of all this, return to your own home. Very soon, without impediments, you will attain shelter at the lotus feet of Lord Sri Caitanya Mahāprabhu."

CC Antya 6.144: Lord Nityānanda had Raghunātha dasa blessed by all the devotees, and Raghunātha dasa offered his respects to their lotus feet.

CC Antya 6.145: After taking leave of Lord Nityānanda Prabhu and then all the other Vaiṣṇavas, Sri Raghunātha dasa consulted secretly with Rāghava Pandita.

CC Antya 6.146: After consulting with Rāghava Pandita, he secretly delivered one hundred gold coins and about seven tolas of gold into the hand of Nityānanda Prabhu's treasurer.

CC Antya 6.147: Raghunātha dasa admonished the treasurer, "Do not speak about this to Lord Nityānanda Prabhu now, but when He returns home, kindly inform Him about this

presentation."

CC Antya 6.148: Thereupon, Raghava Pandita took Raghunatha dasa to his home. After inducing him to see the Deity, he gave Raghunatha dasa a garland and sandalwood pulp.

CC Antya 6.149: He gave Raghunatha dasa a large quantity of prasadam to eat on his way home. Then Raghunatha dasa again spoke to Raghava Pandita.

CC Antya 6.150: "I want to give money," he said, "just to worship the lotus feet of all the great devotees, servants and subservants of Lord Nityananda Prabhu.

CC Antya 6.151: "As you think fit, give twenty, fifteen, twelve, ten or five coins to each of them."

CC Antya 6.152: Raghunatha dasa drew up an account of the amount to be given and submitted it to Raghava Pandita, who then made up a list showing how much money was to be paid to each and every devotee.

CC Antya 6.153: With great humility, Raghunatha dasa placed one hundred gold coins and about two tolas of gold before Raghava Pandita for all the other devotees.

CC Antya 6.154: After taking dust from the feet of Raghava Pandita, Raghunatha dasa returned to his home, feeling greatly obligated to Lord Nityananda Prabhu because of having received His merciful benediction.

CC Antya 6.155: From that day on, he did not go into the interior section of the house. Instead, he would sleep on the Durga-mandapa [the place where mother Durga was worshiped].

CC Antya 6.156: There, however, the watchmen alertly kept guard. Raghunatha dasa was thinking of various means by which to escape their vigilance.

CC Antya 6.157: At that time, all the devotees of Bengal were going to Jagannatha Puri to see Lord Caitanya Mahaprabhu.

CC Antya 6.158: Raghunatha dasa could not accompany them, for they were so famous that he would have been caught immediately.

CC Antya 6.159-160: Thus Raghunatha dasa thought deeply about how to escape, and one night while he was sleeping on the Durga-mandapa, the priest Yadunandana Acarya entered the house when only four dandas remained until the end of the night.

CC Antya 6.161: Yadunandana Acarya was the priest and spiritual master of Raghunatha dasa. Although born in a brahmana family, he had accepted the mercy of Vasudeva Datta.

CC Antya 6.162: Yadunandana Acarya had been officially initiated by Advaita Acarya. Thus he considered Lord Caitanya his life and soul.

CC Antya 6.163: When Yadunandana Acarya entered the house of Raghunatha dasa and stood in the courtyard, Raghunatha dasa went there and fell down to offer his obeisances.

CC Antya 6.164: One of Yadunandana Acarya's disciples had been worshiping the Deity but had left that service. Yadunandana Acarya wanted Raghunatha dasa to induce the disciple to take up that service again.

CC Antya 6.165: Yadunandana Acarya requested Raghunatha dasa, "Please induce the brahmana to resume the service, for there is no other brahmana to do it."

CC Antya 6.166: After saying this, Yadunandana Acarya took Raghunatha dasa with him and went out. By that time all the watchmen were deeply asleep because it was the end of the night.

CC Antya 6.167: East of the house of Raghunatha dasa was the house of Yadunandana Acarya. Yadunandana Acarya and Raghunatha dasa talked together as they went toward that house.

CC Antya 6.168: Halfway along the path, Raghunatha dasa submitted at the lotus feet of his spiritual master, "I shall go to the home of that brahmana, induce him to return, and send him to your home."

CC Antya 6.169: "You may go home without anxiety. Following your order, I shall persuade the brahmana." On this plea, after asking permission, Raghunatha dasa decided to go away.

CC Antya 6.170: Raghunatha dasa thought, "This is the greatest opportunity to go away because this time there are no servants or watchmen with me."

CC Antya 6.171: Thinking in this way, he quickly proceeded toward the east. Sometimes he turned around and looked back, but no one was following him.

CC Antya 6.172: Thinking of the lotus feet of Sri Caitanya Mahaprabhu and Lord Nityananda Prabhu, he left the general path and proceeded with great haste on the one not generally used.

CC Antya 6.173: Giving up the general path from village to village, he passed through the jungles, thinking with heart and soul about the lotus feet of Sri Caitanya Mahaprabhu.

CC Antya 6.174: He walked about thirty miles in one day, and in the evening he took rest in the cowshed of a milkman.

CC Antya 6.175: When the milkman saw that Raghunatha dasa was fasting, he gave him some milk. Raghunatha dasa drank the milk and lay down to rest there for the night.

CC Antya 6.176: At the house of Raghunatha dasa, the servant and watchman, not seeing him there, immediately went to inquire about him from his spiritual master, Yadunandana Acarya.

CC Antya 6.177: Yadunandana Acarya said, "He has already asked my permission and returned home." Thus there arose a tumultuous sound, as everyone cried, "Now Raghunatha has gone away!"

CC Antya 6.178: Raghunatha dasa's father said, "Now all the devotees from Bengal have gone to Jagannatha Puri to see Lord Sri Caitanya Mahaprabhu."

CC Antya 6.179: "Raghunatha dasa has fled with them. Ten men should immediately go catch him and bring him back."

CC Antya 6.180: Raghunatha dasa's father wrote a letter to Sivananda Sena, asking him with great humility, "Please return my son."

CC Antya 6.181: In Jhankara, the ten men caught up with the group of Vaisnavas going to Nilacala.

CC Antya 6.182: After delivering the letter, the men inquired from Sivananda Sena about Raghunatha dasa, but Sivananda Sena replied, "He did not come here."

CC Antya 6.183: The ten men returned home, and Raghunatha dasa's father and mother were filled with anxiety.

CC Antya 6.184: Raghunatha dasa, who had been resting at the milkman's house, got up early in the morning. Instead of going to the east, he turned his face south and proceeded.

CC Antya 6.185: He crossed Chatrabhoga, but instead of going on the general path, he proceeded on the path that went from village to village.

CC Antya 6.186: Not caring about eating, he traveled all day. Hunger was not an impediment, for his mind was concentrated upon obtaining shelter at the lotus feet of Sri Caitanya Mahaprabhu.

CC Antya 6.187: Sometimes he chewed fried grains, sometimes he cooked, and sometimes he drank milk. In this way he kept his life and soul together with whatever was available wherever he went.

CC Antya 6.188: He reached Jagannatha Puri in twelve days but could eat only for three days on the way.

CC Antya 6.189: When Raghunatha dasa met Sri Caitanya Mahaprabhu, the Lord was sitting with His companions, headed by Svarupa Damodara.

CC Antya 6.190: Staying at a distant place in the courtyard, he fell down to offer obeisances. Then Mukunda Datta said, "Here is Raghunatha."

CC Antya 6.191: As soon as Sri Caitanya Mahaprabhu heard these words, He immediately welcomed Raghunatha dasa. "Come here," He said. Raghunatha dasa then clasped the lotus feet of the Lord, but the Lord stood up and embraced him out of His causeless mercy.

CC Antya 6.192: Raghunatha dasa offered prayers at the lotus feet of all the devotees, headed by Svarupa Damodara Gosvami. Seeing the special mercy Sri Caitanya Mahaprabhu had bestowed upon Raghunatha dasa, they embraced him also.

CC Antya 6.193: Lord Sri Caitanya Mahaprabhu said, "The mercy of Lord Krsna is stronger than anything else. Therefore the Lord has delivered you from the ditch of materialistic life, which is like a hole into which people pass stool."

CC Antya 6.194: Raghunatha dasa answered within his mind, "I do not know who Krsna is. I simply know that Your mercy, O my Lord, has saved me from my family life."

CC Antya 6.195: The Lord continued, "Your father and his elder brother are both related as brothers to My grandfather, Nilambara Cakravarti. Therefore I consider them My grandfathers.

CC Antya 6.196: "Since your father and his elder brother are younger brothers of Nilambara Cakravarti, I may joke about them in this way.

CC Antya 6.197: "My dear Raghunatha dasa, your father and his elder brother are just like

worms in stool in the ditch of material enjoyment, for the great disease of the poison of material enjoyment is what they consider happiness.

CC Antya 6.198: "Although your father and uncle are charitable to brahmanas and greatly help them, they are nevertheless not pure Vaisnavas. However, they are almost like Vaisnavas.

CC Antya 6.199: "Those who are attached to materialistic life and are blind to spiritual life must act in such a way that they are bound to repeated birth and death by the actions and reactions of their activities.

CC Antya 6.200: "By His own free will, Lord Krsna has delivered you from such a condemned materialistic life. Therefore the glories of Lord Krsna's causeless mercy cannot be expressed."

CC Antya 6.201: Seeing Raghunatha dasa skinny and dirty because of having traveled for twelve days and fasted, Lord Sri Caitanya Mahaprabhu, His heart melting due to causeless mercy, spoke to Svarupa Damodara.

CC Antya 6.202: "My dear Svarupa," He said, "I entrust this Raghunatha dasa to you. Please accept him as your son or servant.

CC Antya 6.203: "There are now three Raghunathas among My associates. From this day forward, this Raghunatha should be known as the Raghu of Svarupa Damodara."

CC Antya 6.204: Saying this, Sri Caitanya Mahaprabhu grasped the hand of Raghunatha dasa and entrusted him to the hands of Svarupa Damodara Gosvami.

CC Antya 6.205: Svarupa Damodara Gosvami accepted Raghunatha dasa, saying, "Sri Caitanya Mahaprabhu, whatever You order is accepted." He then embraced Raghunatha dasa again.

CC Antya 6.206: I cannot properly express the affection of Sri Caitanya Mahaprabhu for His devotees. Being merciful toward Raghunatha dasa, the Lord spoke as follows to Govinda.

CC Antya 6.207: "On the way, Raghunatha dasa has fasted and undergone hardships for many days. Therefore, take good care of him for some days so that he may eat to his satisfaction."

CC Antya 6.208: Then Sri Caitanya Mahaprabhu told Raghunatha dasa, "Go bathe in the sea. Then see Lord Jagannatha in the temple and return here to take your meal."

CC Antya 6.209: After saying this, Sri Caitanya Mahaprabhu got up and went to perform His midday duties, and Raghunatha met all the devotees present.

CC Antya 6.210: Having seen the causeless mercy of Sri Caitanya Mahaprabhu upon Raghunatha dasa, all the devotees, struck with wonder, praised his good fortune.

CC Antya 6.211: Raghunatha dasa took his bath in the sea and saw Lord Jagannatha. Then he returned to Govinda, the personal servant of Sri Caitanya Mahaprabhu.

CC Antya 6.212: Govinda offered him a plate with the remnants of food left by Sri Caitanya Mahaprabhu, and Raghunatha dasa accepted the prasadam with great happiness.

CC Antya 6.213: Raghunatha dasa stayed under the care of Svarupa Damodara Gosvami, and Govinda supplied him remnants of Sri Caitanya Mahaprabhu's food for five days.

CC Antya 6.214: Beginning from the sixth day, Raghunatha dasa would stand at the gate known as -dvara to beg alms after the puspa-añjali ceremony, in which flowers were offered to the Lord.

CC Antya 6.215: After finishing their prescribed duties, the many servants of Lord Jagannatha, who are known as visayis, return home at night.

CC Antya 6.216: If they see a Vaisnava standing at the -dvara begging alms, out of mercy they arrange with the shopkeepers to give him something to eat.

CC Antya 6.217: Thus it is a custom for all time that a devotee who has no other means of support stands at the -dvara gate to receive alms from the servants.

CC Antya 6.218: A completely dependent Vaisnava thus chants the holy name of the Lord all day and sees Lord Jagannatha with full freedom.

CC Antya 6.219: It is a custom for some Vaisnavas to beg from the charity booths and eat whatever they obtain, whereas others stand at night at the -dvara gate, begging alms from the servants.

CC Antya 6.220: Renunciation is the basic principle sustaining the lives of Sri Caitanya Mahaprabhu's devotees. Seeing this renunciation, Sri Caitanya Mahaprabhu, the Supreme Personality of Godhead, is extremely satisfied.

CC Antya 6.221: Govinda said to Sri Caitanya Mahaprabhu, "Raghunatha dasa no longer takes prasadam here. Now he stands at the -dvara, where he begs some alms to eat."

CC Antya 6.222: When Sri Caitanya Mahaprabhu heard this, He was greatly satisfied. "Raghunatha dasa has done well," He said. "He has acted suitably for a person in the renounced order.

CC Antya 6.223: "A person in the renounced order should always chant the holy name of the Lord. He should beg some alms to eat, and he should sustain his life in this way.

CC Antya 6.224: "A vairagi [a person in the renounced order] should not depend on others. If he does so, he will be unsuccessful, and he will be neglected by Krsna.

CC Antya 6.225: "If a renunciant is eager for his tongue to taste different foods, his spiritual life will be lost, and he will be subservient to the tastes of his tongue.

CC Antya 6.226: "The duty of a person in the renounced order is to chant the Hare Krsna mantra always. He should satisfy his belly with whatever vegetables, leaves, fruits and roots are available.

CC Antya 6.227: "One who is subservient to the tongue and who thus goes here and there, devoted to the genitals and the belly, cannot attain Krsna."

CC Antya 6.228: The next day, Raghunatha dasa inquired at the lotus feet of Svarupa Damodara about his duty.

CC Antya 6.229: "I do not know why I have given up household life," he said. "What is my duty? Kindly give me instructions."

CC Antya 6.230: Raghunatha dasa never even spoke a word before the Lord. Instead, he informed the Lord of his desires through Svarupa Damodara Gosvami and Govinda.

CC Antya 6.231: The next day, Svarupa Damodara Gosvami submitted to Lord Sri Caitanya Mahaprabhu, "Raghunatha dasa has this to say at Your lotus feet.

CC Antya 6.232: "I do not know my duty or the goal of my life. Therefore, please personally give me instructions from Your transcendental mouth."

CC Antya 6.233: Smiling, Sri Caitanya Mahaprabhu told Raghunatha dasa, "I have already appointed Svarupa Damodara Gosvami as your instructor.

CC Antya 6.234: "You may learn from him what your duty is and how to discharge it. I do not know as much as he.

CC Antya 6.235: "Nevertheless, if you want to take instructions from Me with faith and love, you may ascertain your duties from the following words.

CC Antya 6.236: "Do not talk like people in general or hear what they say. You should not eat very palatable food, nor should you dress very nicely.

CC Antya 6.237: "Do not expect honor, but offer all respect to others. Always chant the holy name of Lord Krsna, and within your mind render service to Radha and Krsna in Vrndavana.

CC Antya 6.238: "I have briefly given you My instructions. Now you will get all details about them from Svarupa Damodara.

CC Antya 6.239: "One who thinks himself lower than grass, who is more tolerant than a tree, and who does not expect personal honor but is always prepared to give respect to others can very easily always chant the holy name of the Lord."

CC Antya 6.240: Having heard this, Raghunatha dasa offered prayers at the lotus feet of Sri Caitanya Mahaprabhu, and the Lord, out of great mercy, embraced him.

CC Antya 6.241: Sri Caitanya Mahaprabhu again entrusted him to Svarupa Damodara. Thus Raghunatha dasa rendered very confidential service with Svarupa Damodara Gosvami.

CC Antya 6.242: At this time, all the devotees from Bengal arrived, and, as previously, Sri Caitanya Mahaprabhu met them with great feeling.

CC Antya 6.243: As He had previously done, He cleansed the Gundica temple and held a picnic feast in the garden with the devotees.

CC Antya 6.244: The Lord again danced with the devotees during the Ratha-yatra festival. Seeing this, Raghunatha dasa was struck with wonder.

CC Antya 6.245: When Raghunatha dasa met all the devotees, Advaita Acarya showed him great mercy.

CC Antya 6.246: He also met Sivananda Sena, who informed him, "Your father sent ten men to take you away.

CC Antya 6.247: "He wrote me a letter asking me to send you back, but when those ten men received no information about you, they returned home from Jhankara."

CC Antya 6.248: When all the devotees from Bengal returned home after staying at Jagannatha Puri for four months, Raghunatha dasa's father heard about their arrival and therefore sent a man to Sivananda Sena.

CC Antya 6.249: That man inquired from Sivananda Sena, "Did you see anyone in the renounced order at the residence of Sri Caitanya Mahaprabhu?"

CC Antya 6.250: "That person is Raghunatha dasa, the son of Govardhana Majumadara. Did you meet him in Nilacala?"

CC Antya 6.251: Sivananda Sena replied, "Yes, sir. Raghunatha dasa is with Sri Caitanya Mahaprabhu and is a very famous man. Who does not know him?"

CC Antya 6.252: "Sri Caitanya Mahaprabhu has placed him under the charge of Svarupa Damodara. Raghunatha dasa has become just like the life of all the Lord's devotees.

CC Antya 6.253: "He chants the Hare Krsna maha-mantra all day and night. He never gives up the shelter of Sri Caitanya Mahaprabhu, not even for a moment.

CC Antya 6.254: "He is in the supreme order of renounced life. Indeed, he does not care about eating or dressing. Somehow or other he eats and maintains his life.

CC Antya 6.255: "After ten dandas [four hours] of the night have passed and Raghunatha dasa has seen the performance of puspañjali, he stands at the -dvara gate to beg some alms to eat.

CC Antya 6.256: "He eats if someone gives him something to eat. Sometimes he fasts, and sometimes he chews fried grains."

CC Antya 6.257: After hearing this, the messenger returned to Govardhana Majumadara and informed him all about Raghunatha dasa.

CC Antya 6.258: Hearing the description of Raghunatha dasa's behavior in the renounced order, his father and mother were very unhappy. Therefore they decided to send Raghunatha some men with goods for his comfort.

CC Antya 6.259: Raghunatha dasa's father immediately sent four hundred coins, two servants and one brahmana to Sivananda Sena.

CC Antya 6.260: Sivananda Sena informed them, "You cannot go to Jagannatha Puri directly. When I go there, you may accompany me.

CC Antya 6.261: "Now go home. When all of us go, I shall take all of you with me."

CC Antya 6.262: Describing this incident, the great poet Sri Kavi-karnapura has written extensively about the glorious activities of Raghunatha dasa in his Sri Caitanya-candrodaya-nataka.

CC Antya 6.263: "Raghunatha dasa is a disciple of Yadunandana Acarya, who is very gentle and is extremely dear to Vasudeva Datta, a resident of Kañcanapalli. Because of Raghunatha dasa's transcendental qualities, he is always more dear than life for all of us devotees of Sri Caitanya Mahaprabhu. Since he has been favored by the abundant mercy of Sri Caitanya Mahaprabhu, he is always pleasing. Vividly providing a superior example for the renounced

order, this very dear follower of Svarupa Damodara Gosvami is the ocean of renunciation. Who among the residents of Nilacala [Jagannatha Puri] does not know him very well?

CC Antya 6.264: "Because he is very pleasing to all the devotees, Raghunatha dasa Gosvami easily became like the fertile earth of good fortune in which it was suitable for the seed of Lord Caitanya Mahāprabhu to be sown. At the same time that the seed was sown, it grew into a matchless tree of the love of Sri Caitanya Mahāprabhu and produced fruit."

CC Antya 6.265: In these verses, the great poet Kavi-karnapura gives the same information that Sivananda Sena conveyed to the messenger from Raghunatha dasa's father.

CC Antya 6.266: The next year, when Sivananda Sena was going to Jagannatha Puri as usual, the servants and the brahmana, who was a cook, went with him.

CC Antya 6.267: The servants and brahmana brought four hundred coins to Jagannatha Puri, and there they met Raghunatha dasa.

CC Antya 6.268: Raghunatha dasa did not accept the money and men sent by his father. Therefore the brahmana and one of the servants stayed there with the money.

CC Antya 6.269: At that time, Raghunatha dasa began inviting Sri Caitanya Mahāprabhu to his house with great attention for two days every month.

CC Antya 6.270: The cost for these two occasions was 640 kaudis. Therefore he would take that much from the servant and the brahmana.

CC Antya 6.271: Raghunatha dasa continued to invite Sri Caitanya Mahāprabhu in this way for two years, but at the end of the second year he stopped.

CC Antya 6.272: When Raghunatha dasa neglected to invite Lord Sri Caitanya Mahāprabhu for two consecutive months, the Lord, the son of Saci, questioned Svarupa Damodara.

CC Antya 6.273: The Lord asked, "Why has Raghunatha dasa stopped inviting Me?" Svarupa Damodara replied, "He must have reconsidered something in his mind."

CC Antya 6.274: "'I invite Sri Caitanya Mahāprabhu by accepting goods from materialistic people. I know that the Lord's mind is not satisfied by this."

CC Antya 6.275: "'My consciousness is impure because I accept all these goods from people who are interested only in pounds, shillings and pence. Therefore by this kind of invitation I get only some material reputation."

CC Antya 6.276: "'At my request Sri Caitanya Mahāprabhu accepts the invitations because He knows that a foolish person like me would be unhappy if He did not accept them.'

CC Antya 6.277: "Considering all these points," Svarupa Damodara concluded, "he has stopped inviting You." Hearing this, Sri Caitanya Mahāprabhu smiled and spoke as follows.

CC Antya 6.278: "When one eats food offered by a materialistic man, one's mind becomes contaminated, and when the mind is contaminated, one is unable to think of Kṛṣṇa properly."

CC Antya 6.279: "When one accepts an invitation from a person contaminated by the material mode of passion, the person who offers the food and the person who accepts it are both mentally contaminated."

CC Antya 6.280: "Because of Raghunatha dasa's eagerness, I accepted his invitation for many days. It is very good that Raghunatha dasa, knowing this, has now automatically given up this practice."

CC Antya 6.281: After some days, Raghunatha dasa gave up standing near the -dvara gate and instead began eating by begging alms from a booth for free distribution of food.

CC Antya 6.282: When Sri Caitanya Mahaprabhu heard this news from Govinda, He inquired from Svarupa Damodara, "Why does Raghunatha dasa no longer stand at the -dvara gate to beg alms?"

CC Antya 6.283: Svarupa Damodara replied, "Raghunatha dasa felt unhappy standing at the -dvara. Therefore he is now going at midday to beg alms from the charity booth."

CC Antya 6.284: Hearing this news, Sri Caitanya Mahaprabhu said, "He has done very well by no longer standing at the -dvara gate. Such begging of alms resembles the behavior of a prostitute.

CC Antya 6.285: "Here is a person coming near. He will give me something. This person gave me something last night. Now another person is coming near. He may give me something. The person who just passed did not give me anything, but another person will come, and he will give me something.' Thus a person in the renounced order gives up his neutrality and depends on the charity of this person or that. Thinking in this way, he adopts the occupation of a prostitute.

CC Antya 6.286: "If one goes to the booth where free food is distributed and fills his belly with whatever he obtains, there is no chance of further unwanted talk, and one can very peacefully chant the Hare Krsna maha-mantra."

CC Antya 6.287: After saying this, Sri Caitanya Mahaprabhu again bestowed His mercy upon Raghunatha dasa by giving him a stone from Govardhana Hill and a garland of small conchshells.

CC Antya 6.288: Previously, when Sankarananda Sarasvati had returned from Vrndavana, he had brought the stone from Govardhana Hill and also the garland of conchshells.

CC Antya 6.289: He presented Sri Caitanya Mahaprabhu with these two items — the garland of conchshells and the stone from Govardhana Hill.

CC Antya 6.290: Upon receiving these two uncommon items, Sri Caitanya Mahaprabhu was extremely happy. While chanting, He would put the garland around His neck.

CC Antya 6.291: The Lord would put the stone to His heart or sometimes to His eyes. Sometimes He would smell it with His nose and sometimes place it on His head.

CC Antya 6.292: The stone from Govardhana was always moist with tears from His eyes. Sri Caitanya Mahaprabhu would say, "This stone is directly the body of Lord Krsna."

CC Antya 6.293: For three years He kept the stone and garland. Then, greatly satisfied by the behavior of Raghunatha dasa, the Lord delivered both of them to him.

CC Antya 6.294: Sri Caitanya Mahaprabhu instructed Raghunatha dasa, "This stone is the transcendental form of Lord Krsna. Worship the stone with great eagerness."

CC Antya 6.295: Sri Caitanya Mahaprabhu continued, "Worship this stone in the mode of

goodness like a perfect brahmana, for by such worship you will surely attain ecstatic love of Krsna without delay.

CC Antya 6.296: "For such worship, one needs a jug of water and a few flowers from a tulasi tree. This is worship in complete goodness when performed in complete purity.

CC Antya 6.297: "With faith and love, you should offer eight soft tulasi flowers, each with two tulasi leaves, one on each side of each flower."

CC Antya 6.298: After thus advising him how to worship, Lord Sri Caitanya Mahaprabhu personally offered Raghunatha dasa the govardhana-sila with His transcendental hand. As advised by the Lord, Raghunatha dasa worshiped the sila in great transcendental jubilation.

CC Antya 6.299: Svarupa Damodara gave Raghunatha dasa two cloths, each about six inches long, a wooden platform and a jug in which to keep water.

CC Antya 6.300: Thus Raghunatha dasa began worshiping the stone from Govardhana, and as he worshiped he saw the Supreme Personality of Godhead, Krsna, the son of Nanda Maharaja, directly in the stone.

CC Antya 6.301: Thinking of how he had received the govardhana-sila directly from the hands of Sri Caitanya Mahaprabhu, Raghunatha dasa was always overflowed with ecstatic love.

CC Antya 6.302: The amount of transcendental bliss that Raghunatha dasa enjoyed simply by offering water and tulasi is impossible to achieve even if one worships the Deity with sixteen kinds of paraphernalia.

CC Antya 6.303: After Raghunatha dasa had thus worshiped the govardhana-sila for some time, Svarupa Damodara one day spoke to him as follows.

CC Antya 6.304: "Offer the Govardhana stone eight kaudis worth of the first-class sweetmeats known as khaja and sandesa. If you offer them with faith and love, they will be just like nectar."

CC Antya 6.305: Raghunatha dasa then began offering the costly sweetmeats known as khaja, which Govinda, following the order of Svarupa Damodara, would supply.

CC Antya 6.306: When Raghunatha dasa received from Sri Caitanya Mahaprabhu the stone and the garland of conchshells, he could understand the Lord's intention. Thus he thought as follows.

CC Antya 6.307: "By offering me the govardhana-sila, Sri Caitanya Mahaprabhu has offered me a place near Govardhana Hill, and by offering me the garland of conchshells, He has offered me shelter at the lotus feet of Srimati Radharani."

CC Antya 6.308: Raghunatha dasa's transcendental bliss was boundless. Forgetting everything external, he served the lotus feet of Sri Caitanya Mahaprabhu with his body and mind.

CC Antya 6.309: Who could list the unlimited transcendental attributes of Raghunatha dasa? His strict regulative principles were exactly like lines on a stone.

CC Antya 6.310: Raghunatha dasa spent more than twenty-two hours out of every twenty-four chanting the Hare Krsna maha-mantra and remembering the lotus feet of the Lord. He ate and slept for less than an hour and a half, and on some days that also was impossible.

CC Antya 6.311: Topics concerning his renunciation are wonderful. Throughout his life he never allowed his tongue sense gratification.

CC Antya 6.312: He never touched anything to wear except a small torn cloth and a patchwork wrapper. Thus he very rigidly executed the order of Sri Caitanya Mahaprabhu.

CC Antya 6.313: Whatever he ate was only to keep his body and soul together, and when he ate he would reproach himself thus.

CC Antya 6.314: "If one's heart has been cleansed by perfect knowledge and one has understood Krsna, the Supreme Brahman, he then gains everything. Why should such a person act like a debauchee by trying to maintain his material body very carefully?"

CC Antya 6.315: Lord Jagannatha's prasadam is sold by shopkeepers, and that which is not sold decomposes after two or three days.

CC Antya 6.316: All the decomposed food is thrown before the cows from Tailanga at the -dvara gate. Because of its rotten odor, even the cows cannot eat it.

CC Antya 6.317: At night Raghunatha dasa would collect that decomposed rice, bring it home and wash it with ample water.

CC Antya 6.318: Then he ate the hard inner portion of the rice with salt.

CC Antya 6.319: One day Svarupa Damodara saw the activities of Raghunatha dasa. Thus he smiled and asked for a small portion of that food and ate it.

CC Antya 6.320: Svarupa Damodara said, "You eat such nectar every day, but you never offer it to us. What is your character?"

CC Antya 6.321: When Sri Caitanya Mahaprabhu heard news of this from the mouth of Govinda, He went there the next day and spoke as follows.

CC Antya 6.322: "What nice things are you eating? Why don't you give anything to Me?" Saying this, He forcibly took a morsel and began to eat.

CC Antya 6.323: When Sri Caitanya Mahaprabhu was taking another morsel of food, Svarupa Damodara caught Him by the hand and said, "It is not fit for You." Thus he forcibly took the food away.

CC Antya 6.324: Sri Caitanya Mahaprabhu said, "Of course, every day I eat varieties of prasadam, but I have never tasted such nice prasadam as that which Raghunatha is eating."

CC Antya 6.325: Thus Sri Caitanya Mahaprabhu performed many pastimes at Jagannatha Puri. Seeing the severe penances performed by Raghunatha dasa in the renounced order, the Lord was greatly satisfied.

CC Antya 6.326: In his poem known as the Gauranga-stava-kalpavrksa, Raghunatha dasa has described his personal deliverance.

CC Antya 6.327: "Although I am a fallen soul, the lowest of men, Sri Caitanya Mahaprabhu delivered me from the blazing forest fire of great material opulence by His mercy. He handed me over in great pleasure to Svarupa Damodara, His personal associate. The Lord also gave me the garland of small conchshells that He wore on His chest and a stone from Govardhana Hill,

although they were very dear to Him. That same Lord Sri Caitanya Mahaprabhu awakens within my heart and makes me mad after Him."

CC Antya 6.328: Thus I have described the meeting of Raghunatha dasa with Sri Caitanya Mahaprabhu. Anyone who hears about this incident attains the lotus feet of Sri Caitanya Mahaprabhu.

CC Antya 6.329: Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Antya 7 Summary

CC Antya 7.1: Let me offer my respectful obeisances unto the devotees of Sri Caitanya Mahaprabhu. Simply by the causeless mercy of the devotees engaged in licking honey from His lotus feet, even a fallen soul becomes eternally liberated.

CC Antya 7.2: All glories to Sri Caitanya Mahaprabhu! All glories to Nityananda Prabhu! All glories to Advaitacandra! And all glories to all the devotees of Lord Sri Caitanya Mahaprabhu!

CC Antya 7.3: The next year, all the devotees of Bengal went to visit Sri Caitanya Mahaprabhu, and as previously, the Lord met each and every one of them.

CC Antya 7.4: Thus Sri Caitanya Mahaprabhu performed His pastimes with His devotees. Then a learned scholar named Vallabha Bhatta went to Jagannatha Puri to meet the Lord.

CC Antya 7.5: When Vallabha Bhatta arrived, he offered his obeisances at the lotus feet of the Lord. Accepting him as a great devotee, the Lord embraced him.

CC Antya 7.6: With great respect, Sri Caitanya Mahaprabhu seated Vallabha Bhatta near Him. Then Vallabha Bhatta very humbly began to speak.

CC Antya 7.7: "For a long time," he said, "I have desired to see You, my Lord. Now Lord Jagannatha has fulfilled this desire; therefore I am seeing You.

CC Antya 7.8: "One who receives Your audience is fortunate indeed, for You are the Supreme Personality of Godhead Himself.

CC Antya 7.9: "Since one who remembers You is purified, why should it be astonishing that one becomes purified by seeing You?"

CC Antya 7.10: "'One can immediately purify his entire house simply by remembering exalted personalities, to say nothing of directly seeing them, touching their lotus feet, washing their feet or offering them places to sit.'

CC Antya 7.11: "The fundamental religious system in the Age of Kali is the chanting of the holy name of Krsna. Unless empowered by Krsna, one cannot propagate the sankirtana movement.

CC Antya 7.12: "You have spread the sankirtana movement of Krsna consciousness. Therefore it is evident that You have been empowered by Lord Krsna. There is no question about it.

CC Antya 7.13: "You have manifested the holy name of Krsna throughout the entire world. Anyone who sees You is immediately absorbed in ecstatic love of Krsna.

CC Antya 7.14: "Without being especially empowered by Krsna, one cannot manifest ecstatic love of Krsna, for Krsna is the only one who gives ecstatic love. That is the verdict of all revealed scriptures.

CC Antya 7.15: "There may be many all-auspicious incarnations of the Personality of Godhead, but who other than Lord Sri Kṛṣṇa can bestow love of God upon the surrendered souls?"

CC Antya 7.16: Sri Caitanya Mahāprabhu replied, "My dear Vallabha Bhaṭṭa, you are a learned scholar. Kindly listen to Me. I am a sannyāsī of the Mayavāda school. Therefore I have no chance of knowing what kṛṣṇa-bhakti is.

CC Antya 7.17: "Nevertheless, My mind has become purified because I have associated with Advaita Ācārya, who is directly the Supreme Personality of Godhead.

CC Antya 7.18: "He is unparalleled in His understanding of all the revealed scriptures and the devotional service of Lord Kṛṣṇa. Therefore He is called Advaita Ācārya.

CC Antya 7.19: "He is such a great personality that by His mercy He can convert even the meat-eaters [mlecchas] to the devotional service of Kṛṣṇa. Who, therefore, can estimate the power of His Vaiṣṇavism?

CC Antya 7.20: "Lord Nityānanda Prabhu, the avadhuta, is also directly the Supreme Personality of Godhead. He is always intoxicated with the madness of ecstatic love. Indeed, He is an ocean of love of Kṛṣṇa.

CC Antya 7.21: "Sarvabhāuma Bhāṭṭācārya perfectly knows the six philosophical theses. He is therefore the spiritual master of the entire world in teaching the six paths of philosophy. He is the best of devotees.

CC Antya 7.22: "Sarvabhāuma Bhāṭṭācārya has shown Me the limit of devotional service. Only by his mercy have I understood that devotional service to Kṛṣṇa is the essence of all mystic yoga.

CC Antya 7.23: "Śrīla Rāmananda Rāya is the ultimate knower of the transcendental mellows of Lord Kṛṣṇa's devotional service. He has instructed Me that Lord Kṛṣṇa is the Supreme Personality of Godhead.

CC Antya 7.24: "Through the mercy of Rāmananda Rāya, I have understood that ecstatic love of Kṛṣṇa is the highest goal of life and that spontaneous love of Kṛṣṇa is the highest perfection.

CC Antya 7.25: "The servant, friend, superior and conjugal lover are the shelters of the transcendental mellows called dāsyā, sakhya, vatsalyā and sṅgāra.

CC Antya 7.26: "There are two kinds of emotion [bhava]. Emotion with an understanding of the Lord's full opulences is called aisvarya-jñāna-yukta, and pure, uncontaminated emotion is called kevala. One cannot achieve shelter at the lotus feet of Kṛṣṇa, the son of Mahārāja Nanda, simply by knowing His opulences.

CC Antya 7.27: "The Supreme Personality of Godhead, Kṛṣṇa, the son of mother Yasoda, is accessible to those devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self.'

CC Antya 7.28: "The word 'atma-bhuta' means 'personal associates.' Through the understanding of the Lord's opulence, the goddess of fortune could not receive the shelter of Kṛṣṇa, the son of Nanda Mahārāja.

CC Antya 7.29: "When Lord Sri Kṛṣṇa was dancing with the gopīs in the rasa-līla, the gopīs

were embraced around the neck by the Lord's arms. This transcendental favor was never bestowed upon the goddess of fortune or the other consorts in the spiritual world. Nor was such a thing ever imagined by the most beautiful girls in the heavenly planets, girls whose bodily luster and aroma resemble the beauty and fragrance of lotus flowers. And what to speak of worldly women, who may be very, very beautiful according to material estimation?'

CC Antya 7.30: "In pure Krsna consciousness, a friend mounts the shoulder of Krsna, and mother Yasoda binds the Lord.

CC Antya 7.31: "In pure Krsna consciousness, without knowledge of the Lord's opulences, a devotee considers Krsna his friend or son. Therefore this devotional attitude is praised even by Sukadeva Gosvami and Vyasadeva, the supreme authority.

CC Antya 7.32: "'Neither those who are engaged in self-realization, appreciating the Brahman effulgence of the Lord, nor those engaged in devotional service while accepting the Supreme Personality of Godhead as master, nor those who are under the clutches of Maya, thinking the Lord an ordinary person, can understand that certain exalted personalities, after accumulating volumes of pious activities, are now playing with the Lord in friendship as cowherd boys.'

CC Antya 7.33: "'When mother Yasoda saw all the universes within Krsna's mouth, she was astonished for the time being. The Lord is worshiped like Indra and other demigods by the followers of the three Vedas, who offer Him sacrifices. He is worshiped as impersonal Brahman by saintly persons who understand His greatness through studying the Upanisads, as the purusa by great philosophers who analytically study the universe, as the all-pervading Supersoul by great yogis, and as the Supreme Personality of Godhead by devotees. Nevertheless, mother Yasoda considered the Lord her own son.'

CC Antya 7.34: "'O brahmana, what pious activities did Nanda Maharaja perform to receive the Supreme Personality of Godhead Krsna as his son? And what pious activities did mother Yasoda perform that made the Absolute Supreme Personality of Godhead Krsna call her "Mother" and suck her breasts?'

CC Antya 7.35: "Even if a pure devotee sees the opulence of Krsna, he does not accept it. Therefore pure consciousness is more exalted than consciousness of the Lord's opulence.

CC Antya 7.36: "Ramananda Raya is extremely aware of transcendental mellows. He is incessantly absorbed in the happiness of ecstatic love of Krsna. It is he who has taught Me all this.

CC Antya 7.37: "It is impossible to describe the influence and knowledge of Ramananda Raya, for only by his mercy have I understood the unalloyed love of the residents of Vrndavana.

CC Antya 7.38: "The transcendental mellows of ecstatic love are personified by Svarupa Damodara. By his association I have understood Vrndavana's transcendental mellow of conjugal love.

CC Antya 7.39: "The unalloyed love of the gopis and Srimati Radharani is without any trace of material lust. The criterion of such transcendental love is that its only purpose is to satisfy Krsna.

CC Antya 7.40: "'O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our lives rest only in You. Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path.'

CC Antya 7.41: "Obsessed with pure love, without knowledge of opulences, the gopis

sometimes chastise Krsna. That is a symptom of pure ecstatic love.

CC Antya 7.42: "'O dear Krsna, we gopis have neglected the order of our husbands, sons, family, brothers and friends and have left their company to come to You. You know everything about our desires. We have come only because we are attracted by the supreme music of Your flute. But You are a great cheater, for who else would give up the company of young girls like us in the dead of night?'

CC Antya 7.43: "The conjugal love of the gopis is the most exalted devotional service, surpassing all other methods of bhakti. Therefore Lord Krsna is obliged to say, 'My dear gopis, I cannot repay you. Indeed, I am always indebted to you.'

CC Antya 7.44: "'O gopis, I am not able to repay My debt for your spotless service, even within a lifetime of Brahma. Your connection with Me is beyond reproach. You have worshiped Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation.'

CC Antya 7.45: "Completely distinct from love of Krsna in opulence, pure love of Krsna is on the highest level. On the surface of the world there is no devotee greater than Uddhava.

CC Antya 7.46: "Uddhava desires to take on his head the dust of the gopis' lotus feet. I have learned about all these transcendental loving affairs of Lord Krsna from Svarupa Damodara.

CC Antya 7.47: "'The gopis of Vrndavana have given up the association of their husbands, sons and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Krsna, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to become one of the bushes, creepers or herbs in Vrndavana, for the gopis trample them and bless them with the dust of their lotus feet.'

CC Antya 7.48: "Haridasa Thakura, the teacher of the holy name, is the most exalted of all pure devotees. Every day he chants 300,000 holy names of the Lord.

CC Antya 7.49: "I have learned about the glories of the Lord's holy name from Haridasa Thakura, and by his mercy I have understood these glories.

CC Antya 7.52: "Acaryaratna, Acaryanidhi, Gadadhara Pandita, Jagadananda, Damodara, Sankara, Vakresvara, Kasisvara, Mukunda, Vasudeva, Murari and many other devotees have descended in Bengal to preach to everyone the glories of the holy name of Krsna and the value of love for Him. I have learned from them the meaning of devotional service to Krsna."

CC Antya 7.53: Knowing that Vallabha Bhatta's heart was full of pride, Sri Caitanya Mahaprabhu spoke these words, hinting at how one can learn about devotional service.

CC Antya 7.54: [Vallabha Bhatta was thinking:] "I am a great Vaisnava. Having learned all the conclusions of Vaisnava philosophy, I can understand the meaning of Srimad-Bhagavatam and explain it very well."

CC Antya 7.55: Such pride had existed for a long time within the mind of Vallabha Bhatta, but as he heard the preaching of Sri Caitanya Mahaprabhu, his pride was cut down.

CC Antya 7.56: When Vallabha Bhatta heard from the mouth of Sri Caitanya Mahaprabhu about the pure Vaisnavism of all these devotees, he immediately desired to see them.

CC Antya 7.57: Vallabha Bhatta said, "Where do all these Vaisnavas live, and how can I see

them?"

CC Antya 7.58: Sri Caitanya Mahaprabhu replied, "Although some of them live in Bengal and some in other states, they have all come here to see the Ratha-yatra festival.

CC Antya 7.59: "At present they are all living here. Their residences are in various quarters. Here you will get the audience of them all."

CC Antya 7.60: Thereafter, with great submission and humility, Vallabha Bhatta invited Sri Caitanya Mahaprabhu to dine at his home.

CC Antya 7.61: The next day, when all the Vaisnavas came to the abode of Sri Caitanya Mahaprabhu, the Lord introduced Vallabha Bhatta to them all.

CC Antya 7.62: He was surprised to see the brilliance of their faces. Indeed, among them Vallabha Bhatta seemed just like a glowworm.

CC Antya 7.63: Then Vallabha Bhatta brought in a great quantity of Lord Jagannatha's maha-prasadam and sumptuously fed Lord Sri Caitanya Mahaprabhu and His associates.

CC Antya 7.64: All the sannyasi associates of Sri Caitanya Mahaprabhu, headed by Paramananda Puri, sat on one side and thus partook of the prasadam.

CC Antya 7.65: Sri Caitanya Mahaprabhu sat in the midst of the devotees. Advaita Acarya and Lord Nityananda each sat on one side of the Lord. The other devotees sat in front of the Lord and behind Him.

CC Antya 7.66: The devotees from Bengal, whom I am unable to count, all sat down in lines in the courtyard.

CC Antya 7.67: When Vallabha Bhatta saw all the devotees of Sri Caitanya Mahaprabhu, he was greatly surprised, and in devotion he offered his obeisances at the lotus feet of each and every one of them.

CC Antya 7.68: Svarupa Damodara, Jagadananda, Kasisvara and Sankara, along with Raghava and Damodara Pandita, took charge of distributing the prasadam.

CC Antya 7.69: Vallabha Bhatta had brought a large quantity of maha-prasadam offered to Lord Jagannatha. Thus all the sannyasis sat down to eat with Sri Caitanya Mahaprabhu.

CC Antya 7.70: Accepting the prasadam, all the Vaisnavas chanted the holy names "Hari! Hari!" The rising vibration of the holy name of Hari filled the entire universe.

CC Antya 7.71: When all the Vaisnavas had finished eating, Vallabha Bhatta brought a large quantity of garlands, sandalwood pulp, spices and betel. He worshiped the devotees very respectfully and became extremely happy.

CC Antya 7.72: On the day of the car festival, Sri Caitanya Mahaprabhu began the congregational chanting. As He had done previously, He divided all the devotees into seven groups.

CC Antya 7.73-74: Seven devotees — Advaita, Nityananda, Haridasa Thakura, Vakresvara, Srivasa Thakura, Raghava Pandita and Gadadhara Pandita — formed seven groups and began dancing. Sri Caitanya Mahaprabhu, chanting "Haribol!" wandered from one group to another.

CC Antya 7.75: Fourteen mrdangas resounded with the loud congregational chanting, and in each group was a dancer whose dance of ecstatic love inundated the entire world.

CC Antya 7.76: Seeing all this, Vallabha Bhatta was completely astonished. He was overwhelmed by transcendental bliss and lost himself.

CC Antya 7.77: Then Sri Caitanya Mahaprabhu stopped the dancing of the others, and as He had done previously, He personally began to dance.

CC Antya 7.78: Seeing the beauty of Sri Caitanya Mahaprabhu and the awakening of His ecstatic love, Vallabha Bhatta concluded, "Here is Lord Krsna, without a doubt."

CC Antya 7.79: Thus Vallabha Bhatta witnessed the car festival. He was simply astonished by the characteristics of Sri Caitanya Mahaprabhu.

CC Antya 7.80: One day, after the festival was over, Vallabha Bhatta went to the abode of Sri Caitanya Mahaprabhu and submitted a request at the lotus feet of the Lord.

CC Antya 7.81: "I have written some commentary on Srimad-Bhagavatam," he said. "Would Your Lordship kindly hear it?"

CC Antya 7.82: The Lord replied, "I do not understand the meaning of Srimad-Bhagavatam. Indeed, I am not a suitable person to hear its meaning.

CC Antya 7.83: "I simply sit and try to chant the holy name of Krsna, and although I chant all day and night, I nevertheless cannot complete the chanting of My prescribed number of rounds."

CC Antya 7.84: Vallabha Bhatta said, "I have tried to describe elaborately the meaning of Krsna's holy name. Kindly hear the explanation."

CC Antya 7.85: Lord Sri Caitanya Mahaprabhu replied, "I do not accept many different meanings for the holy name of Krsna. I know only that Lord Krsna is Syamasundara and Yasodanandana. That's all I know.

CC Antya 7.86: "The only purport of the holy name of Krsna is that He is dark blue like a tamala tree and is the son of mother Yasoda. This is the conclusion of all the revealed scriptures."

CC Antya 7.87: "I conclusively know these two names, Syamasundara and Yasodanandana. I do not understand any other meanings, nor have I the capacity to understand them."

CC Antya 7.88: Being omniscient, Lord Sri Caitanya Mahaprabhu could understand that Vallabha Bhatta's explanations of Krsna's name and Srimad-Bhagavatam were useless. Therefore He did not care about them.

CC Antya 7.89: When Sri Caitanya Mahaprabhu rigidly declined to hear his explanations, Vallabha Bhatta went home feeling morose. His faith in the Lord and devotion to Him changed.

CC Antya 7.90: Thereafter, Vallabha Bhatta went to the home of Gadadhara Pandita. He kept coming and going, showing affection in various ways, and thus maintained a relationship with him.

CC Antya 7.91: Because Sri Caitanya Mahāprabhu did not take Vallabha Bhatta very seriously, none of the people in Jagannātha Puri would hear any of his explanations.

CC Antya 7.92: Ashamed, insulted and unhappy, Vallabha Bhatta went to Gadadhara Pandita.

CC Antya 7.93: Approaching him with great humility, Vallabha Bhatta said, "I have taken shelter of you, my dear sir. Kindly be merciful to me and save my life.

CC Antya 7.94: "Please hear my explanation of the meaning of Lord Kṛṣṇa's name. In that way the mud of the shame that has come upon me will be washed off."

CC Antya 7.95: Thus Pandita Gosāṇi fell into a dilemma. He was in such doubt that he could not decide alone what to do.

CC Antya 7.96: Although Gadadhara Pandita Gosāṇi did not want to hear it, Vallabha Bhatta began to read his explanation with great force.

CC Antya 7.97: Because Vallabha Bhatta was a learned brahmana, Gadadhara Pandita could not forbid him. Thus he began to think of Lord Kṛṣṇa. "My dear Lord Kṛṣṇa," he requested, "please protect me in this danger. I have taken shelter of You.

CC Antya 7.98: "Sri Caitanya Mahāprabhu is present in everyone's heart, and He will certainly know my mind. Therefore I do not fear Him. His associates, however, are extremely critical."

CC Antya 7.99: Although Gadadhara Pandita Gosāṇi was not in the least at fault, some of Sri Caitanya Mahāprabhu's devotees showed affectionate anger toward him.

CC Antya 7.100: Every day, Vallabha Bhatta would come to the place of Sri Caitanya Mahāprabhu to engage in unnecessary arguments with Advaita Acārya and other great personalities, such as Svarupa Damodara.

CC Antya 7.101: Whatever conclusions Vallabha Bhatta eagerly presented were refuted by personalities like Advaita Acārya.

CC Antya 7.102: Whenever Vallabha Bhatta entered the society of devotees, headed by Advaita Acārya, he was like a duck in a society of white swans.

CC Antya 7.103: One day Vallabha Bhatta said to Advaita Acārya, "Every living entity is female [prakṛti] and considers Kṛṣṇa her husband [pati].

CC Antya 7.104: "It is the duty of a chaste wife, devoted to her husband, not to utter her husband's name, but all of you chant the name of Kṛṣṇa. How can this be called a religious principle?"

CC Antya 7.105: Advaita Acārya responded, "In front of you is Lord Sri Caitanya Mahāprabhu, the personification of religious principles. You should ask Him, for He will give you the proper answer."

CC Antya 7.106: Hearing this, Lord Sri Caitanya Mahāprabhu said, "My dear Vallabha Bhatta, you do not know religious principles. Actually, the first duty of a chaste woman is to carry out the order of her husband.

CC Antya 7.107: "The order of Kṛṣṇa is to chant His name incessantly. Therefore one who is chaste and adherent to the husband Kṛṣṇa must chant the Lord's name, for she cannot deny

the husband's order.

CC Antya 7.108: "Following this religious principle, a pure devotee of Lord Krsna always chants the holy name. As a result of this, he gets the fruit of ecstatic love for Krsna."

CC Antya 7.109: Hearing this, Vallabha Bhatta was speechless. He returned home greatly unhappy and began to consider thus.

CC Antya 7.110-111: "Every day I am defeated in this assembly. If by chance I am one day victorious, that will be a great source of happiness for me, and all my shame will go away. But what means shall I adopt to establish my statements?"

CC Antya 7.112: The next day when he came to the assembly of Sri Caitanya Mahaprabhu, he sat down after offering obeisances to the Lord and said something with great pride.

CC Antya 7.113: "In my commentary on Srimad-Bhagavatam," he said, "I have refuted the explanations of Sridhara Svami. I cannot accept his explanations.

CC Antya 7.114: "Whatever Sridhara Svami reads he explains according to the circumstances. Therefore he is inconsistent in his explanations and cannot be accepted as an authority."

CC Antya 7.115: Sri Caitanya Mahaprabhu smilingly replied, "One who does not accept the svami [husband] as an authority I consider a prostitute."

CC Antya 7.116: After saying this, Sri Caitanya Mahaprabhu became very grave. All the devotees present derived great satisfaction from hearing this statement.

CC Antya 7.117: Sri Caitanya Mahaprabhu descended as an incarnation for the benefit of the entire world. Thus He knew the mind of Vallabha Bhatta very well.

CC Antya 7.118: By various hints and refutations, Lord Caitanya, the Supreme Personality of Godhead, corrected Vallabha Bhatta exactly as Krsna had cut down the false pride of Indra.

CC Antya 7.119: An ignorant living being does not recognize his actual profit. Because of ignorance and material pride, he sometimes considers profit a loss, but when his pride is cut down he can actually see his true benefit.

CC Antya 7.120: Returning home that night, Vallabha Bhatta thought, "Previously, at Prayaga, Lord Caitanya was very kind to me.

CC Antya 7.121: "He accepted my invitation with His other devotees, and He was kind to me. Why has He now changed so much here at Jagannatha Puri?"

CC Antya 7.122: "Being very proud of my learning, I am thinking, 'Let me become victorious.' Sri Caitanya Mahaprabhu, however, is trying to purify me by nullifying this false pride, for a characteristic of the Supreme Personality of Godhead is that He acts for everyone's welfare.

CC Antya 7.123: "I am falsely proud, advertising myself as a learned scholar. Therefore Sri Caitanya Mahaprabhu insults me just to favor me by cutting down this false pride.

CC Antya 7.124: "He is actually acting for my benefit, although I interpret His actions as insults. This is exactly like the incident in which Lord Krsna cut down Indra, the great, puffed-up fool, to correct him."

CC Antya 7.125: Thinking in this way, Vallabha Bhatta approached Sri Caitanya Mahaprabhu the next morning, and in great humility, offering many prayers, he sought shelter and surrendered at the lotus feet of the Lord.

CC Antya 7.126: Vallabha Bhatta admitted, "I am a great fool, and indeed I have acted like a fool by trying to demonstrate my learning to You.

CC Antya 7.127: "My dear Lord, You are the Supreme Personality of Godhead. You have showed mercy to me in a way just befitting Your position by insulting me to cut down all my false pride.

CC Antya 7.128: "I am an ignorant fool, for I interpret as an insult what is meant for my benefit. In this way I am just like King Indra, who out of ignorance tried to surpass Krsna, the Supreme Lord.

CC Antya 7.129: "My dear Lord, You have cured the blindness of my false pride by smearing my eyes with the ointment of Your mercy. You have bestowed so much mercy upon me that my ignorance is now gone.

CC Antya 7.130: "My dear Lord, I have committed offenses. Please excuse me. I seek shelter of You. Please be merciful unto me by placing Your lotus feet on my head."

CC Antya 7.131: Lord Sri Caitanya Mahaprabhu said, "You are both a greatly learned scholar and a great devotee. Wherever there are two such attributes, there cannot be a mountain of false pride.

CC Antya 7.132: "You have dared criticize Sridhara Svami, and you have begun your own commentary on Srimad-Bhagavatam, not accepting his authority. That is your false pride.

CC Antya 7.133: "Sridhara Svami is the spiritual master of the entire world because by his mercy we can understand Srimad-Bhagavatam. I therefore accept him as a spiritual master.

CC Antya 7.134: "Whatever you might write due to false pride, trying to surpass Sridhara Svami, would carry a contrary purport. Therefore no one would pay attention to it.

CC Antya 7.135: "One who comments on Srimad-Bhagavatam following in the footsteps of Sridhara Svami will be honored and accepted by everyone.

CC Antya 7.136: "Put forth your explanation of Srimad-Bhagavatam following in the footsteps of Sridhara Svami. Giving up your false pride, worship the Supreme Personality of Godhead, Krsna.

CC Antya 7.137: "Abandoning your offenses, chant the Hare Krsna maha-mantra, the holy names of the Lord. Then very soon you will achieve shelter at the lotus feet of Krsna."

CC Antya 7.138: Vallabha Bhatta Acarya requested Sri Caitanya Mahaprabhu, "If You are actually pleased with me, please accept my invitation once again."

CC Antya 7.139: Sri Caitanya Mahaprabhu, who had descended to deliver the entire universe, accepted the invitation of Vallabha Bhatta just to give him happiness.

CC Antya 7.140: Sri Caitanya Mahaprabhu is always eager to see everyone in the material world happy. Therefore sometimes He chastises someone just to purify his heart.

CC Antya 7.141: When Vallabha Bhatta invited Sri Caitanya Mahaprabhu and His associates, the Lord was very pleased with him.

CC Antya 7.142: Jagadananda Pandita's pure ecstatic love for Sri Caitanya Mahaprabhu was very deep. It can be compared to the love of Satyabhama, who always quarreled with Lord Krsna.

CC Antya 7.143: Jagadananda Pandita was accustomed to provoking loving quarrels with the Lord. There was always some disagreement between them.

CC Antya 7.144: Gadadhara Pandita's pure ecstatic love for Sri Caitanya Mahaprabhu was also very deep. It was like that of Rukminidevi, who was always especially submissive to Krsna.

CC Antya 7.145: Lord Sri Caitanya Mahaprabhu sometimes desired to see Gadadhara Pandita's affectionate anger, but because of his knowledge of the Lord's opulences, his anger was never invoked.

CC Antya 7.146: For this purpose Sri Caitanya Mahaprabhu sometimes showed His apparent anger. Hearing of this anger inspired great fear in the heart of Gadadhara Pandita.

CC Antya 7.147: Previously, in krsna-lila, when Lord Krsna joked with Rukminidevi, she took His words seriously, and fear awoke within her mind.

CC Antya 7.148: Vallabha Bhatta was accustomed to worshiping the Lord as child Krsna. Therefore he had been initiated into the Bala-gopala mantra and was thus worshiping the Lord.

CC Antya 7.149: In the association of Gadadhara Pandita, his mind was converted, and he dedicated his mind to worshiping Kisora-gopala, Krsna as a young boy.

CC Antya 7.150: Vallabha Bhatta wanted to be initiated by Gadadhara Pandita, but Gadadhara Pandita refused, saying, "The work of acting as a spiritual master is not possible for me.

CC Antya 7.151: "I am completely dependent. My Lord is Gauracandra, Sri Caitanya Mahaprabhu. I cannot do anything independently, without His order.

CC Antya 7.152: "My dear Vallabha Bhatta, your coming to me is not appreciated by Sri Caitanya Mahaprabhu. Therefore He sometimes speaks to chastise me."

CC Antya 7.153-154: Some days passed, and when Sri Caitanya Mahaprabhu, finally pleased with Vallabha Bhatta, accepted his invitation, the Lord sent Svarupa Damodara, Jagadananda Pandita and Govinda to call for Gadadhara Pandita.

CC Antya 7.155: On the way, Svarupa Damodara said to Gadadhara Pandita, "Sri Caitanya Mahaprabhu wanted to test you. Therefore He neglected you.

CC Antya 7.156: "Why did you not retaliate by reproaching Him? Why did you fearfully tolerate His criticism?"

CC Antya 7.157: Gadadhara Pandita said, "Lord Sri Caitanya Mahaprabhu is completely independent. He is the topmost omniscient personality. It would not look well for me to talk to Him as if I were His equal.

CC Antya 7.158: "I can tolerate whatever He says, bearing it upon my head. He will automatically be merciful to me after considering my faults and attributes."

CC Antya 7.159: After saying this, Gadadhara Pandita went to Sri Caitanya Mahaprabhu and fell down crying at the lotus feet of the Lord.

CC Antya 7.160: Smiling slightly, the Lord embraced him and spoke sweet words so that others would also hear.

CC Antya 7.161: "I wanted to agitate you," the Lord said, "but you did not become agitated. Indeed, you could not say anything in anger. Instead, you tolerated everything.

CC Antya 7.162: "Your mind was not disturbed by My tricks. Rather, you stayed fixed in your simplicity. In this way you have purchased Me."

CC Antya 7.163: No one can describe the characteristics and ecstatic love of Gadadhara Pandita. Therefore another name for Sri Caitanya Mahaprabhu is Gadadhara-prananatha, "the life and soul of Gadadhara Pandita."

CC Antya 7.164: No one can say how merciful the Lord is to Gadadhara Pandita, but people know the Lord as Gadaira Gauranga, "the Lord Gauranga of Gadadhara Pandita."

CC Antya 7.165: No one can understand the pastimes of Sri Caitanya Mahaprabhu. They are like the Ganges, for hundreds and thousands of branches flow from even one of His activities.

CC Antya 7.166: Gadadhara Pandita is celebrated all over the world for his gentle behavior, his brahminical attributes and his steady love for Sri Caitanya Mahaprabhu.

CC Antya 7.167: The Lord purified Vallabha Bhatta by cleansing him of the mud of false pride. By such activities the Lord also instructed others.

CC Antya 7.168: Sri Caitanya Mahaprabhu was actually always merciful within His heart, but He was sometimes externally negligent of His devotees. We should not be preoccupied with His external feature, however, for if we do so we shall be vanquished.

CC Antya 7.169: The pastimes of Sri Caitanya Mahaprabhu are very deep. Who can understand them? Only one who has firm, deep devotion to His lotus feet can understand these pastimes.

CC Antya 7.170: Another day, Gadadhara Pandita invited Sri Caitanya Mahaprabhu to dinner. The Lord took prasadam at his home with His personal associates.

CC Antya 7.171: There Vallabha Bhatta took permission from Lord Caitanya Mahaprabhu, and his desire to be initiated by Gadadhara Pandita was thus fulfilled.

CC Antya 7.172: I have thus explained the Lord's meeting with Vallabha Bhatta. By hearing of this incident, one can achieve the treasure of love for Sri Caitanya Mahaprabhu.

CC Antya 7.173: Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.



Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Antya 8 Summary

CC Antya 8.1: Let me offer my respectful obeisances to Sri Caitanya Mahaprabhu, who reduced His eating due to fear of the criticism of Ramacandra Puri.

CC Antya 8.2: All glories to Sri Caitanya Mahaprabhu, the incarnation of the ocean of mercy! His lotus feet are worshiped by demigods like Lord Brahma and Lord Siva.

CC Antya 8.3: All glories to Nityananda Prabhu, the greatest of mendicants, who bound the entire world with a knot of ecstatic love for God!

CC Antya 8.4: All glories to Advaita Prabhu, the incarnation of the Supreme Personality of Godhead! He induced Krsna to descend and thus delivered the entire world.

CC Antya 8.5: All glories to all the devotees, headed by Srivasa Thakura! Sri Krsna Caitanya Mahaprabhu is their life and soul.

CC Antya 8.6: Thus Sri Caitanya Mahaprabhu, at Jagannatha Puri, performed His various pastimes with His devotees in the waves of love for Krsna.

CC Antya 8.7: Then a sannyasi named Ramacandra Puri Gosañi came to see Paramananda Puri and Sri Caitanya Mahaprabhu.

CC Antya 8.8: Paramananda Puri offered respects at the feet of Ramacandra Puri, and Ramacandra Puri strongly embraced him.

CC Antya 8.9: Sri Caitanya Mahaprabhu also offered obeisances unto Ramacandra Puri, who then embraced Him and thus remembered Krsna.

CC Antya 8.10: The three of them talked about Krsna for some time, and then Jagadananda came and extended an invitation to Ramacandra Puri.

CC Antya 8.11: A large quantity of the remnants of food from Lord Jagannatha was brought in for distribution. Ramacandra Puri ate sumptuously, and then he wanted to find faults in Jagadananda Pandita.

CC Antya 8.12: After finishing the meal, Ramacandra Puri requested, "My dear Jagadananda, please listen. You eat the food that is left."

CC Antya 8.13: With great eagerness Ramacandra Puri seated Jagadananda Pandita and personally served him prasadam.

CC Antya 8.14: Encouraging him again and again, Ramacandra Puri fed him sumptuously, but when Jagadananda had washed his hands and mouth, Ramacandra Puri began criticizing him.

CC Antya 8.15: "I have heard," he said, "that the followers of Caitanya Mahaprabhu eat more than necessary. Now I have directly seen that this is true."

CC Antya 8.16: "Feeding a sannyasi too much breaks his regulative principles, for when a sannyasi eats too much, his renunciation is destroyed."

CC Antya 8.17: The characteristic of Ramacandra Puri was that first he would induce someone to eat more than necessary and then he would criticize him.

CC Antya 8.18: Formerly, when Madhavendra Puri was at the last stage of his life, Ramacandra Puri came to where he was staying.

CC Antya 8.19: Madhavendra Puri was chanting the holy name of Krsna, and sometimes he would cry, "O my Lord, I did not get shelter at Mathura."

CC Antya 8.20: Then Ramacandra Puri was so foolish that he fearlessly dared to instruct his spiritual master.

CC Antya 8.21: "If you are in full transcendental bliss," he said, "you should now remember only Brahman. Why are you crying?"

CC Antya 8.22: Hearing this instruction, Madhavendra Puri, greatly angry, rebuked him by saying, "Get out, you sinful rascal!"

CC Antya 8.23: "O my Lord Krsna, I could not reach You, nor could I reach Your abode, Mathura. I am dying in my unhappiness, and now this rascal has come to give me more pain.

CC Antya 8.24: "Don't show your face to me! Go anywhere else you like. If I die seeing your face, I shall not achieve the destination of my life.

CC Antya 8.25: "I am dying without achieving the shelter of Krsna, and therefore I am greatly unhappy. Now this condemned foolish rascal has come to instruct me about Brahman."

CC Antya 8.26: Ramacandra Puri was thus denounced by Madhavendra Puri. Due to his offense, gradually material desire appeared within him.

CC Antya 8.27: One who is attached to dry speculative knowledge has no relationship with Krsna. His occupation is criticizing Vaisnavas. Thus he is situated in criticism.

CC Antya 8.28: Isvara Puri, the spiritual master of Sri Caitanya Mahaprabhu, performed service to Madhavendra Puri, cleaning up his stool and urine with his own hand.

CC Antya 8.29: Isvara Puri was always chanting the holy name and pastimes of Lord Krsna for Madhavendra Puri to hear. In this way he helped Madhavendra Puri remember the holy name and pastimes of Lord Krsna at the time of death.

CC Antya 8.30: Pleased with Isvara Puri, Madhavendra Puri embraced him and gave him the benediction that he would be a great devotee and lover of Krsna.

CC Antya 8.31: Thus Isvara Puri became like an ocean of ecstatic love for Krsna, whereas Ramacandra Puri became a dry speculator and a critic of everyone else.

CC Antya 8.32: Isvara Puri received the blessing of Madhavendra Puri, whereas Ramacandra Puri received a rebuke from him. Therefore these two persons, Isvara Puri and Ramacandra Puri, are examples of the objects of a great personality's benediction and punishment. Madhavendra Puri instructed the entire world by presenting these two examples.

CC Antya 8.33: His Divine Grace Madhavendra Puri, the spiritual master of the entire world, thus distributed ecstatic love for Krsna. While passing away from the material world, he chanted the following verse.

CC Antya 8.34: "O My Lord! O most merciful master! O master of Mathura! When shall I see You again? Because of My not seeing You, My agitated heart has become unsteady. O most beloved one, what shall I do now?"

CC Antya 8.35: In this verse Madhavendra Puri teaches how to achieve ecstatic love for Krsna. By feeling separation from Krsna, one becomes spiritually situated.

CC Antya 8.36: Madhavendra Puri sowed the seed of ecstatic love for Krsna within this material world and then departed. That seed later became a great tree in the form of Sri Caitanya Mahaprabhu.

CC Antya 8.37: I have incidentally described the passing away of Madhavendra Puri. Anyone who hears this must be considered very fortunate.

CC Antya 8.38: Thus Ramacandra Puri stayed at Jagannatha Puri. As is customary for those in the renounced order, he would sometimes stay someplace and then go away.

CC Antya 8.39: There was no certainty of where Ramacandra Puri would take his meal, for he would do so even uninvited. Nevertheless, he was very particular about keeping account of how others were taking their meals.

CC Antya 8.40: To invite Sri Caitanya Mahaprabhu would cost 320 kaudis [small conchshells]. This would provide lunch for three people, including Sri Caitanya Mahaprabhu and sometimes Kasisvara and Govinda.

CC Antya 8.41: Every day the Lord would take His meal at a different place, and if someone was prepared to pay for a meal, the price was fixed at only four panas.

CC Antya 8.42: Ramacandra Puri concerned himself with gathering all sorts of information about how Sri Caitanya Mahaprabhu was situated, including His regulative principles, His lunch, His sleep and His movements.

CC Antya 8.43: Because Ramacandra Puri was interested only in finding faults, he could not understand the transcendental qualities of Sri Caitanya Mahaprabhu. His only concern was finding faults, but still he could not find any.

CC Antya 8.44: At last he found a fault. "How can a person in the renounced order eat so many sweetmeats?" he said. "If one eats sweets, controlling the senses is very difficult."

CC Antya 8.45: In this way Ramacandra Puri blasphemed Sri Caitanya Mahaprabhu before everyone, but nevertheless he would regularly come to see the Lord every day.

CC Antya 8.46: When they met, the Lord would offer him respectful obeisances, considering him a Godbrother of His spiritual master. Ramacandra Puri's business, however, was to search for faults in the Lord.

CC Antya 8.47: Sri Caitanya Mahaprabhu knew that Ramacandra Puri was criticizing Him before everyone, but whenever Ramacandra Puri came to see Him, the Lord offered him respects with great attention.

CC Antya 8.48: One day Ramacandra Puri came in the morning to the abode of Sri Caitanya Mahaprabhu. Seeing many ants, he said something to criticize the Lord.

CC Antya 8.49: "Last night there was sugar candy here," he said. "Therefore ants are wandering about. Alas, this renounced sannyasi is attached to such sense gratification!" After speaking in this way, he got up and left.

CC Antya 8.50: Sri Caitanya Mahaprabhu had heard rumors about Ramacandra Puri's blasphemy. Now He directly heard his fanciful accusations.

CC Antya 8.51: Ants generally crawl about here, there and everywhere, but Ramacandra Puri, imagining faults, criticized Sri Caitanya Mahaprabhu by alleging that there had been sweetmeats in His room.

CC Antya 8.52: After hearing this criticism, Sri Caitanya Mahaprabhu was doubtful and apprehensive. Therefore He called Govinda and instructed him as follows.

CC Antya 8.53: "From today on it will be a rule that I shall accept only one-fourth of a pot of Lord Jagannatha's prasadam and five gandas' worth of vegetables.

CC Antya 8.54: "If you bring any more than this, you will not see Me here anymore."

CC Antya 8.55: Govinda relayed this message to all the devotees. When they heard it, they felt as if their heads had been struck by thunderbolts.

CC Antya 8.56: All the devotees condemned Ramacandra Puri, saying, "This sinful man has come here and taken our lives."

CC Antya 8.57-58: That day, a brahmana extended an invitation to Sri Caitanya Mahaprabhu. When Govinda accepted only five gandas' worth of vegetables and a fourth of a pot of rice, the brahmana, in great despair, struck his head with his hand and cried, "Alas! Alas!"

CC Antya 8.59: Sri Caitanya Mahaprabhu ate only half of the rice and vegetables, and whatever remained was taken by Govinda.

CC Antya 8.60: Thus both Sri Caitanya Mahaprabhu and Govinda ate only half the food they needed. Because of this, all the other devotees gave up eating.

CC Antya 8.61: Sri Caitanya Mahaprabhu ordered Govinda and Kasisvara, "You may both take alms elsewhere to fill your bellies."

CC Antya 8.62: In this way, some days passed in great unhappiness. Hearing of all this, Ramacandra Puri went to Sri Caitanya Mahaprabhu.

CC Antya 8.63: Sri Caitanya Mahaprabhu offered His obeisances to Ramacandra Puri, worshiping his feet. Then Ramacandra Puri smiled and spoke to the Lord.

CC Antya 8.64: Ramacandra Puri advised, "It is not the business of a sannyasi to gratify his senses. He should fill his belly some way or other.

CC Antya 8.65: "I have heard that You have cut Your eating in half. Indeed, I see that You are skinny. Such dry renunciation is also not the religion of a sannyasi.

CC Antya 8.66: "A sannyasi eats as much as necessary to maintain his body, but he does not

enjoy satisfying his senses materially. Thus a sannyasi becomes perfect in his spiritual advancement in knowledge.

CC Antya 8.67-68: [Lord Krsna said:] "My dear Arjuna, one cannot perform mystic yoga if he eats more than necessary or needlessly fasts, sleeps and dreams too much or does not sleep enough. One should eat and enjoy his senses as much as necessary, one should properly endeavor to execute his duties, and one should regulate his sleep and wakefulness. Thus one can become freed from material pains by executing mystic yoga."

CC Antya 8.69: Sri Caitanya Mahaprabhu then humbly submitted, "I am just like an ignorant boy and am like your disciple. It is My great fortune that you are instructing Me."

CC Antya 8.70: Hearing this, Ramacandra Puri got up and left. He also heard from various sources that all the devotees of Sri Caitanya Mahaprabhu were eating half as much as usual.

CC Antya 8.71: The next day, Paramananda Puri and other devotees approached Sri Caitanya Mahaprabhu with great humility and submission.

CC Antya 8.72: Paramananda Puri said, "My Godbrother Ramacandra Puri is by nature a bad critic. If You give up eating because of his words, what will be the profit?"

CC Antya 8.73: "It is the nature of Ramacandra Puri that first he lets one eat as much as desired, and if one does not eat more than necessary, with great attention he makes him eat more.

CC Antya 8.74: "In this way he induces one to eat more than necessary, and then he directly criticizes him, saying, 'You eat so much. How much money do you have in your treasury?'"

CC Antya 8.75: "'Also, by inducing sannyasis to eat so much, you spoil their religious principles. Therefore I can understand that you have no advancement.'

CC Antya 8.76: "It is Ramacandra Puri's business to inquire always about how others are eating and conducting their daily affairs.

CC Antya 8.77: "The two kinds of activities rejected in the revealed scriptures constitute his daily affairs.

CC Antya 8.78: "'One should see that because of the meeting of material nature and the living entity, the universe is acting uniformly. Thus one should neither praise nor criticize the characteristics or activities of others.'

CC Antya 8.79: "Of the two rules, Ramacandra Puri obeys the first by abandoning praise, but although he knows that the second is more prominent, he neglects it by criticizing others.

CC Antya 8.80: "'Between the former rule and the latter rule, the latter is more important.'

CC Antya 8.81: "Even where there are hundreds of good qualities, a critic does not consider them. Rather, he attempts by some trick to point out a fault in those attributes.

CC Antya 8.82: "One should not, therefore, follow the principles of Ramacandra Puri. Nevertheless, I have to say something against him because he is making our hearts unhappy.

CC Antya 8.83: "Why have You given up proper eating due to the criticism of Ramacandra Puri? Please accept invitations as before. This is the request of us all."

CC Antya 8.84: Sri Caitanya Mahaprabhu replied, "Why are all of you angry at Ramacandra Puri? He is expounding the natural principles of sannyasa life. Why are you accusing him?"

CC Antya 8.85: "For a sannyasi to indulge in satisfying the tongue is a great offense. The duty of a sannyasi is to eat only as much as needed to keep body and soul together."

CC Antya 8.86: When they all requested very fervently that Sri Caitanya Mahaprabhu take a full meal, He still would not do so. Instead, He responded to their request by accepting half as much as usual.

CC Antya 8.87: The cost for the food needed to invite Sri Caitanya Mahaprabhu was fixed at two panas of kaudis [160 conchshells], and that food would be taken by two men and sometimes three.

CC Antya 8.88: When a brahmana at whose home an invitation could not be accepted invited the Lord, he would pay two panas of conchshells to purchase the prasadam.

CC Antya 8.89: When a brahmana at whose home an invitation could be accepted invited Him, the brahmana would purchase part of the prasadam and cook the rest at home.

CC Antya 8.90-91: Even on a day when Sri Caitanya Mahaprabhu was invited to dine by others, if Gadadhara Pandita, Bhagavan Acarya or Sarvabhauma Bhattacarya invited Him, Sri Caitanya Mahaprabhu had no independence. He would accept their invitations as they desired.

CC Antya 8.92: Sri Caitanya Mahaprabhu actually descended to give happiness to the devotees. Thus He behaved in whatever way fit the time and circumstances.

CC Antya 8.93: Because of His full independence, Sri Caitanya Mahaprabhu sometimes behaved like a common man and sometimes manifested His godly opulence.

CC Antya 8.94: Sri Caitanya Mahaprabhu sometimes accepted Ramacandra Puri as His master and considered Himself a servant, and sometimes the Lord, not caring for him, would see him as being just like a straw.

CC Antya 8.95: Sri Caitanya Mahaprabhu behaved exactly like the Supreme Personality of Godhead, beyond the restriction of anyone's intelligence. He did whatever He liked, but all His activities were very beautiful.

CC Antya 8.96: Thus Ramacandra Puri stayed for some days at Nilacala [Jagannatha Puri]. Then he left to visit various holy places of pilgrimage.

CC Antya 8.97: The devotees considered Ramacandra Puri to be like a great burden on their heads. When he left Jagannatha Puri, everyone felt extremely happy, as if a great stone burden had suddenly fallen from their heads to the ground.

CC Antya 8.98: After his departure, everything was happy once again. Sri Caitanya Mahaprabhu accepted invitations as usual and led congregational chanting and dancing. Everyone else also accepted prasadam without hindrances.

CC Antya 8.99: If one's spiritual master rejects him, one becomes so fallen that he, like Ramacandra Puri, commits offenses even to the Supreme Personality of Godhead.

CC Antya 8.100: Sri Caitanya Mahaprabhu did not consider the offenses of Ramacandra Puri, for the Lord considered him His spiritual master. However, his character instructed everyone

about the result of offending the spiritual master.

CC Antya 8.101: The character of Sri Caitanya Mahaprabhu is full of nectar. Hearing about it is pleasing to the ear and mind.

CC Antya 8.102: I write about the character of Sri Caitanya Mahaprabhu. O readers, please hear with attention, for thus you will easily receive ecstatic love for the lotus feet of Lord Sri Krsna.

CC Antya 8.103: Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Antya 9 Summary

CC Antya 9.1: The innumerable, glorious followers of Sri Caitanya Mahaprabhu brought a constant flood to the desertlike hearts of the unfortunate with an inundation of ecstatic love.

CC Antya 9.2: All glories to Sri Krsna Caitanya Mahaprabhu, the most merciful incarnation! All glories to Lord Nityananda, whose heart is always compassionate!

CC Antya 9.3: All glories to Advaita Acarya, who is very merciful! All glories to the devotees of Sri Caitanya Mahaprabhu, who are always overwhelmed by transcendental bliss!

CC Antya 9.4: Thus Sri Caitanya Mahaprabhu lived at Nilacala [Jagannatha Puri] with His personal devotees, always merged in ecstatic love for Krsna.

CC Antya 9.5: Sri Caitanya Mahaprabhu always felt waves of separation from Krsna, externally and internally. His mind and body were agitated by various spiritual transformations.

CC Antya 9.6: During the day He chanted, danced and saw Lord Jagannatha in the temple. At night He tasted transcendental bliss in the company of Ramananda Raya and Svarupa Damodara.

CC Antya 9.7: People from the three worlds used to come visit Sri Caitanya Mahaprabhu. Anyone who saw Him received the transcendental treasure of love for Krsna.

CC Antya 9.8: The inhabitants of the seven higher planetary systems — including the demigods, the Gandharvas and the Kinnaras — and the inhabitants of the seven lower planetary systems [Patalaloka], including the demons and serpentine living entities, all visited Sri Caitanya Mahaprabhu in the dress of human beings.

CC Antya 9.9: Dressed in different ways, people from the seven islands and nine khandas visited Sri Caitanya Mahaprabhu.

CC Antya 9.10: Prahlada Maharaja, Bali Maharaja, Vyasadeva, Sukadeva Gosvami and other great sages came to visit Sri Caitanya Mahaprabhu. Upon seeing Him, they became unconscious in ecstatic love for Krsna.

CC Antya 9.11: Being unable to see Sri Caitanya Mahaprabhu, the populace outside His room would make a tumultuous sound. Thus Sri Caitanya Mahaprabhu would go outside and tell them, "Chant Hare Krsna."

CC Antya 9.12: All kinds of people would come to see the Lord, and upon seeing Him they would be overwhelmed with ecstatic love for Krsna. In this way Sri Caitanya Mahaprabhu passed His days and nights.

CC Antya 9.13: One day people suddenly came to Sri Caitanya Mahaprabhu and informed Him, "Gopinatha Pattanayaka, the son of Bhavananda Raya, has been condemned to death by the bada-jana, the eldest son of the King, and has been raised on the canga.

CC Antya 9.14: "The bada-jana has placed swords beneath the platform," they said, "and will

throw Gopinatha upon them. O Lord, only if You protect him will he be saved.

CC Antya 9.15: "Bhavananda Raya and his entire family are your servants. Therefore it is quite fitting for You to save the son of Bhavananda Raya."

CC Antya 9.16: Sri Caitanya Mahaprabhu inquired, "Why is the King chastising him?" Thereupon the people described the entire incident.

CC Antya 9.17: They said, "Gopinatha Pattanayaka, the brother of Ramananda Raya, has always been a treasurer for the government.

CC Antya 9.18: "He served in the place known as Malajathya Dandapata, soliciting and collecting money there and depositing it in the government treasury.

CC Antya 9.19: "Once when he deposited the collection, however, a balance of 200,000 kahanas of conchshells was due from him. Therefore the King demanded this sum.

CC Antya 9.20: "Gopinatha Pattanayaka replied, 'There is no money I can immediately give you in cash. Please give me time. Gradually I shall purchase and sell my gross goods and in this way fill your treasury.

CC Antya 9.21: "'There are ten to twelve good horses. Take them immediately for a proper price.' After saying this, he brought all the horses to the door of the King.

CC Antya 9.22: "One of the princes knew how to estimate the price of horses very well. Thus the King sent for him to come with his ministers and friends.

CC Antya 9.23: "The prince, however, purposely gave a reduced estimate for the value of the horses. When Gopinatha Pattanayaka heard the price quoted, he was very angry.

CC Antya 9.24: "That prince had a personal idiosyncrasy of turning his neck and facing the sky, looking here and there again and again.

CC Antya 9.25: "Gopinatha Pattanayaka criticized the prince. He was unafraid of the prince because the King was very kind toward him.

CC Antya 9.26: "Gopinatha Pattanayaka said, 'My horses never turn their necks or look upward. Therefore the price for them should not be reduced.'

CC Antya 9.27: "Hearing this criticism, the prince became very angry. Going before the King, he made some false allegations against Gopinatha Pattanayaka.

CC Antya 9.28: "'This Gopinatha Pattanayaka,' he said, 'is unwilling to pay the money due. Instead, he is squandering it under some pretext. If you issue an order, I can put him on the canga and thus realize the money.'

CC Antya 9.29: "The King replied, 'You can adopt whatever means you think best. Any device by which you can somehow or other realize the money is all right.'

CC Antya 9.30: "Thus the prince went back, raised Gopinatha Pattanayaka onto the platform of the canga and spread swords below upon which to throw him."

CC Antya 9.31: After hearing this explanation, Sri Caitanya Mahaprabhu replied with affectionate anger. "Gopinatha Pattanayaka does not want to pay the King the money that is

due," the Lord said. "How then is the King at fault in punishing him?"

CC Antya 9.32: "Gopinatha Pattanayaka is in charge of collecting money on behalf of the government, but he misappropriates it. Not fearing the King, he squanders it to see dancing girls.

CC Antya 9.33: "If one is intelligent, let him perform service to the government, and after paying the government, he can spend whatever money is left."

CC Antya 9.34: At that time another person came there in great haste, bringing the news that Vaninatha Raya and his entire family had been arrested.

CC Antya 9.35: Sri Caitanya Mahaprabhu said, "The King must personally realize the money that is due. I am but a sannyasi, a member of the renounced order. What can I do?"

CC Antya 9.36: Then all the devotees, headed by Svarupa Damodara Gosvami, fell at the lotus feet of Sri Caitanya Mahaprabhu and submitted the following plea.

CC Antya 9.37: "All the members of Ramananda Raya's family are Your eternal servants. Now they are in danger. It is not befitting for You to be indifferent to them in this way."

CC Antya 9.38: After hearing this, Sri Caitanya Mahaprabhu spoke in an angry mood. "You want to order Me to go to the King," He said.

CC Antya 9.39: "Your opinion is that I should go to the King's palace and spread My cloth to beg money from him.

CC Antya 9.40: "Of course, a sannyasi or brahmana may beg for up to five gandas, but why should he be granted the inappropriate sum of 200,000 kahanas of conchshells?"

CC Antya 9.41: Then another person came with the news that Gopinatha had already been set up to be thrown upon the points of the swords.

CC Antya 9.42: Hearing this news, all the devotees again appealed to the Lord, but the Lord replied, "I am a beggar. It is impossible for Me to do anything about this.

CC Antya 9.43: "Therefore if you want to save him, you should all pray together at the lotus feet of Jagannatha.

CC Antya 9.44: "Lord Jagannatha is the Supreme Personality of Godhead. He possesses all potencies. Therefore He is able to act freely and can do and undo whatever He likes."

CC Antya 9.45: When Sri Caitanya Mahaprabhu replied in this way, an officer named Haricandana Patra went to the King and spoke with him.

CC Antya 9.46: "After all," he said, "Gopinatha Pattanayaka is your faithful servant. To condemn a servant to death is not good behavior.

CC Antya 9.47: "His only fault is that he owes some money to the government. If he is killed, however, what profit will there be? The government will be the loser, for it will not get the money.

CC Antya 9.48: "It would be better to take the horses for a proper price and let him gradually repay the balance. Why are you killing him unnecessarily?"

CC Antya 9.49: The King answered in surprise, "I did not know about all this. Why should his life be taken? I only want the money from him.

CC Antya 9.50: "Go there and adjust everything. I want only the payment, not his life."

CC Antya 9.51: Haricandana then returned and informed the prince of the King's desire, and immediately Gopinatha Pattanayaka was taken down from the canga.

CC Antya 9.52: Then he was told that the King demanded the money due him and asked what means he would adopt to pay it. "Kindly take my horses," he replied, "for a proper price.

CC Antya 9.53: "I shall gradually pay the balance as I can. Without consideration, however, you were going to take my life. What can I say?"

CC Antya 9.54: Then the government took all the horses for a proper price, a time was set for payment of the balance, and Gopinatha Pattanayaka was released.

CC Antya 9.55: Sri Caitanya Mahaprabhu inquired from the messenger, "What was Vaninatha doing when he was arrested and brought there?"

CC Antya 9.56: The messenger replied, "He was fearlessly, incessantly chanting the maha-mantra — Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare.

CC Antya 9.57: "He counted the chants on the fingers of both hands, and after he had finished chanting one thousand times, he would make a mark on his body."

CC Antya 9.58: Hearing this news, the Lord was very pleased. Who can understand the mercy of the Lord upon His devotee?

CC Antya 9.59: At that time Kasi Misra came to the residence of Sri Caitanya Mahaprabhu, and the Lord talked with him with some agitation.

CC Antya 9.60: "I cannot stay here any longer," the Lord said. "I shall go to Alalanatha. There are too many disturbances here, and I cannot get any rest.

CC Antya 9.61: "All the family members of Bhavananda Raya are engaged in government service, but they spend the government's revenue in various ways.

CC Antya 9.62: "What is the fault on the part of the King? He wants the government's money. However, when they are punished for failing to pay the government its due, they come to Me to release them.

CC Antya 9.63: "When the King put Gopinatha Pattanayaka on the canga, messengers came four times to inform Me about the incident.

CC Antya 9.64: "As a beggar sannyasi, a mendicant, I wish to live alone in a solitary place, but these people come to tell Me about their unhappiness and disturb Me.

CC Antya 9.65: "Jagannatha has saved him once from death today, but if tomorrow he again does not pay what he owes the treasury, who will give him protection?"

CC Antya 9.66: "If I hear about the activities of materialistic persons, My mind becomes agitated. There is no need for Me to stay here and be disturbed in that way."

CC Antya 9.67: Kasi Misra caught hold of the Lord's lotus feet and said, "Why should You be agitated by these affairs?"

CC Antya 9.68: "You are a renounced sannyasi. What connections do You have? One who worships You for some material purpose is blind to all knowledge."

CC Antya 9.69: Kasi Misra continued, "If one engages in devotional service for Your satisfaction, this will result in his increasingly awakening his dormant love for You. But if one engages in Your devotional service for material purposes, he should be considered a number-one fool."

CC Antya 9.70: "It is only for Your sake that Ramananda Raya resigned from the governorship of South India and Sanatana Gosvami gave up his post as minister."

CC Antya 9.71: "It is for Your sake that Raghunatha dasa gave up all his family relationships. His father sent money and men here to serve him."

CC Antya 9.72: "However, because he has received the mercy of Your lotus feet, he does not even accept his father's money. Instead he eats by begging alms from centers for the distribution of food."

CC Antya 9.73: "Gopinatha Pattanayaka is a good gentleman. He does not desire material benefits from You."

CC Antya 9.74: "It is not Gopinatha who sent all those men so that You would release him from his plight. Rather, his friends and servants, seeing his distressed condition, informed You because they all knew that Gopinatha is a soul surrendered unto You."

CC Antya 9.75: "Gopinatha Pattanayaka is a pure devotee who worships You only for Your satisfaction. He does not care about his personal happiness or distress, for that is the business of a materialist."

CC Antya 9.76: "One who engages in Your devotional service twenty-four hours a day, desiring only Your mercy, will very soon attain shelter at Your lotus feet."

CC Antya 9.77: "'One who seeks Your compassion and thus tolerates all kinds of adverse conditions due to the karma of his past deeds, who engages always in Your devotional service with his mind, words and body, and who always offers obeisances unto You is certainly a bona fide candidate for becoming Your unalloyed devotee.'

CC Antya 9.78: "Kindly stay here at Jagannatha Puri. Why should You go to Alalanatha? Henceforward, no one will approach You about material affairs."

CC Antya 9.79: Finally Kasi Misra told the Lord, "If You want to give protection to Gopinatha, then Lord Jagannatha, who protected him today, will also protect him in the future."

CC Antya 9.80: After saying this, Kasi Misra left the abode of Sri Caitanya Mahāprabhu and returned to his own temple. At noon King Prataparudra came to Kasi Misra's home."

CC Antya 9.81: As long as King Prataparudra stayed in Purusottama, he performed one regular duty."

CC Antya 9.82: He would come daily to the house of Kasi Misra to massage his lotus feet. The King would also hear from him about how opulently Lord Jagannatha was being served.

CC Antya 9.83: When the King began pressing his lotus feet, Kasi Misra informed him about something through hints.

CC Antya 9.84: "My dear King," he said, "please hear one uncommon item of news. Sri Caitanya Mahaprabhu wants to leave Jagannatha Puri and go to Alalanatha."

CC Antya 9.85: When the King heard that Sri Caitanya Mahaprabhu was going to Alalanatha, he was very unhappy and inquired about the reason. Then Kasi Misra informed him of all the details.

CC Antya 9.86: "When Gopinatha Pattanayaka was lifted onto the canga," he said, "all his servants went to inform Sri Caitanya Mahaprabhu.

CC Antya 9.87: "Hearing about this, Sri Caitanya Mahaprabhu was extremely sorry at heart, and in anger He chastised Gopinatha Pattanayaka.

CC Antya 9.88: "'Because he is mad after sense gratification,' the Lord said, 'he acts as a government servant but spends the government's revenue for various sinful activities.

CC Antya 9.89: "'The revenue of the government is more sacred than the property of a brahmana. One who misappropriates the government's money and uses it to enjoy sense gratification is most sinful.

CC Antya 9.90: "'One who serves the government but misappropriates the government's revenue is liable to be punished by the king. That is the verdict of all revealed scriptures.

CC Antya 9.91: "'The King wanted his revenue paid and did not want to enforce punishment. Therefore the King is certainly very religious. But Gopinatha Pattanayaka is a great cheat.

CC Antya 9.92: "'He does not pay the revenue to the King, but he wants My help for release. This is a greatly sinful affair. I cannot tolerate it here.

CC Antya 9.93: "'Therefore I shall leave Jagannatha Puri and go to Alalanatha, where I shall live peacefully and not hear about all these affairs of materialistic people."

CC Antya 9.94: When King Prataparudra heard all these details, he felt great pain in his mind. "I shall give up all that is due from Gopinatha Pattanayaka," he said, "if Sri Caitanya Mahaprabhu will stay here at Jagannatha Puri.

CC Antya 9.95: "If even for a moment I could get an interview with Lord Sri Caitanya Mahaprabhu, I would not care for the profit of millions of cintamani stones.

CC Antya 9.96: "I do not care about this small sum of 200,000 kahanas. What to speak of this, I would indeed sacrifice everything at the lotus feet of the Lord, including my life and kingdom."

CC Antya 9.97: Kasi Misra hinted to the King, "It is not the Lord's desire that you forfeit the payment. He is unhappy only because the whole family is troubled."

CC Antya 9.98: The King replied, "I had no desire to give pain to Gopinatha Pattanayaka and his family, nor did I know about his being lifted onto the canga to be thrown on the swords and

killed.

CC Antya 9.99: "He sneered at Purusottama Jana. Therefore the prince tried to scare him as a punishment.

CC Antya 9.100: "Go personally to Sri Caitanya Mahaprabhu and keep Him at Jagannatha Puri with great attention. I shall excuse Gopinatha Pattanayaka from all his debts."

CC Antya 9.101: Kasi Misra said, "Excusing Gopinatha Pattanayaka of all his debts will make the Lord unhappy, for that is not His intention."

CC Antya 9.102: The King said, "I shall absolve Gopinatha Pattanayaka of all his debts, but don't speak of this to the Lord. Simply let Him know that all the family members of Bhavananda Raya, including Gopinatha Pattanayaka, are naturally my dear friends.

CC Antya 9.103: "Bhavananda Raya is worthy of my worship and respect. Therefore I am always naturally affectionate to his sons."

CC Antya 9.104: After offering obeisances to Kasi Misra, the King returned to his palace and called for both Gopinatha and the eldest prince.

CC Antya 9.105: The King told Gopinatha Pattanayaka, "You are excused for all the money you owe the treasury, and the place known as Malajathya Dandapata is again given to you for collections.

CC Antya 9.106: "Do not again misappropriate the revenue of the government. In case you think your salary insufficient, henceforward it will be doubled."

CC Antya 9.107: After saying this, the King appointed him by offering him a silken wrapper for his body. "Go to Sri Caitanya Mahaprabhu," he said. "After taking permission from Him, go to your home. I bid you farewell. Now you may go."

CC Antya 9.108: By the mercy of Sri Caitanya Mahaprabhu, one can certainly become spiritually advanced. Indeed, no one can estimate the results of His mercy.

CC Antya 9.109: Gopinatha Pattanayaka achieved the result of kingly opulence due to but a glimpse of the Lord's mercy. Therefore no one can calculate the full value of His mercy.

CC Antya 9.110: Gopinatha Pattanayaka was lifted onto the canga to be killed, and all his money was taken away, but instead his debts were excused, and he was appointed collector in the same place.

CC Antya 9.111: On one hand Gopinatha Pattanayaka was unable to clear his debt even by selling all his possessions, but on the other his salary was doubled, and he was honored with the silken wrapper.

CC Antya 9.112: It was not the desire of Lord Caitanya Mahaprabhu that Gopinatha Pattanayaka be excused of his debt to the government, nor was it His desire that his salary be doubled or that he be reappointed collector at the same place.

CC Antya 9.113: When Gopinatha Pattanayaka's servant went to Sri Caitanya Mahaprabhu and informed the Lord of his plight, the Lord was somewhat agitated and dissatisfied.

CC Antya 9.114: The Lord had no intention of awarding His devotee the happiness of material

opulence, yet simply because of His being informed, such a great result was obtained.

CC Antya 9.115: No one can estimate the wonderful characteristics of Sri Caitanya Mahaprabhu. Even Lord Brahma and Lord Siva cannot understand the intentions of the Lord.

CC Antya 9.116: Kasi Misra went to Sri Caitanya Mahaprabhu and informed Him in detail of all the King's intentions.

CC Antya 9.117: Upon hearing about Kasi Misra's tactics with the King, Sri Caitanya Mahaprabhu said, "Kasi Misra, what have you done? You have made Me indirectly take help from the King."

CC Antya 9.118: Kasi Misra said, "My dear Lord, the King has done this without reservations. Kindly hear his statement.

CC Antya 9.119: "The King said, 'Speak to the Lord in such a way that He will not think, "For My sake the King has forfeited 200,000 kahanas of kaudis."

CC Antya 9.120: "'Inform Sri Caitanya Mahaprabhu that all the sons of Bhavananda Raya are especially dear to me. I consider them like members of my family.

CC Antya 9.121: "'Therefore I have appointed them collectors in various places, and although they spend the government's money, eat, drink, plunder and distribute it as they like, I do not take them very seriously.

CC Antya 9.122: "'I made Ramananda Raya the governor of Rajamahendri. There is practically no account of whatever money he took and distributed in that position.

CC Antya 9.123: "'Having been appointed collector, Gopinatha, in the same way, also generally spends 200,000 to 400,000 kahanas as he likes.

CC Antya 9.124: "'Gopinatha Pattanayaka would collect some and pay some, spending it at will, but I would not consider this very seriously. This time, however, he was put into trouble because of a misunderstanding with the prince.

CC Antya 9.125: "'The prince created this situation without my knowledge, but actually I consider all the sons of Bhavananda Raya to be like my relatives.

CC Antya 9.126: "'Because of my intimate relationship with them, I have absolved Gopinatha Pattanayaka of all his debts. Sri Caitanya Mahaprabhu does not know this fact. Whatever I have done is because of my intimate relationship with the family of Bhavananda Raya."

CC Antya 9.127: Having heard from Kasi Misra all these statements concerning the King's mentality, Sri Caitanya Mahaprabhu was very happy. At that time, Bhavananda Raya arrived there.

CC Antya 9.128: Bhavananda Raya, along with his five sons, fell at the lotus feet of Sri Caitanya Mahaprabhu, who lifted him up and embraced him.

CC Antya 9.129: Thus Ramananda Raya, all his brothers and their father met Sri Caitanya Mahaprabhu. Then Bhavananda Raya began speaking.

CC Antya 9.130: "All these members of my family," he said, "are Your eternal servants. You have saved us from this great danger. Therefore You have purchased us for a proper price.

CC Antya 9.131: "You have now demonstrated Your love for Your devotees, just as when You previously saved the five Pandavas from great danger."

CC Antya 9.132: Gopinatha Pattanayaka, his head covered with the silken wrapper, fell at the lotus feet of Sri Caitanya Mahaprabhu and described in detail the King's mercy toward him.

CC Antya 9.133: "The King has excused me for the balance due," he said. "He has reappointed me to my post by honoring me with this silken cloth and has doubled my salary."

CC Antya 9.134: "I was lifted upon the canga to be killed, but instead I was honored with this silken cloth. This is all Your mercy."

CC Antya 9.135: "On the canga I began meditating upon Your lotus feet, and the power of that remembrance has yielded all these results."

CC Antya 9.136: "Struck with wonder by my affairs, the populace is glorifying the greatness of Your mercy."

CC Antya 9.137: "However, my Lord, these are not the principal results of meditating upon Your lotus feet. Material opulence is very flickering. Therefore it is simply a glimpse of the result of Your mercy."

CC Antya 9.138: "Your real mercy has been granted to Ramananda Raya and Vaninatha Raya, for You have detached them from all material opulence. I think that I have not been favored by such mercy."

CC Antya 9.139: "Kindly bestow upon me Your pure mercy so that I may also become renounced. I am no longer interested in material enjoyment."

CC Antya 9.140: Sri Caitanya Mahaprabhu said, "If you all adopt the renounced order and lose interest in dealing with pounds, shillings and pence, who will take charge of maintaining your large family?"

CC Antya 9.141: "Whether you are involved in material activities or become completely renounced, you five brothers are all My eternal servants, birth after birth."

CC Antya 9.142: "However, just obey one order from Me. Do not spend any of the King's revenue."

CC Antya 9.143: "First you should pay the revenue due the King, and then you may spend the balance for religious and fruitive activities."

CC Antya 9.144: "Don't spend a farthing for sinful activities, for which you will be the loser both in this life and the next." After saying this, Sri Caitanya Mahaprabhu bade them farewell.

CC Antya 9.145: Thus the mercy of Sri Caitanya Mahaprabhu was spoken of in the family of Bhavananda Raya. That mercy was clearly demonstrated, although it appeared to be something different.

CC Antya 9.146: Sri Caitanya Mahaprabhu embraced them all and bade them farewell. Then all the devotees got up and left, loudly chanting the holy name of Hari.

CC Antya 9.147: Seeing the extraordinary mercy the Lord granted to the family of

Bhavananda Raya, everyone was struck with wonder. They could not understand the behavior of Sri Caitanya Mahaprabhu.

CC Antya 9.148: Indeed, when all the devotees had requested the Lord to bestow His mercy upon Gopinatha Pattanayaka, the Lord had replied that He could do nothing.

CC Antya 9.149: I have simply described the chastisement of Gopinatha Pattanayaka and Sri Caitanya Mahaprabhu's indifference. But the deep meaning of this behavior is very difficult to understand.

CC Antya 9.150: Sri Caitanya Mahaprabhu gave so much to Gopinatha Pattanayaka without directly making requests of either Kasi Misra or the King.

CC Antya 9.151: The intentions of Sri Caitanya Mahaprabhu are so deep that one can understand them only if he has complete faith in service to the lotus feet of the Lord.

CC Antya 9.152: Whether or not one understands it, if one hears of this incident concerning the activities of Gopinatha Pattanayaka and Lord Sri Caitanya Mahaprabhu's causeless mercy upon him, certainly he will be promoted to the platform of ecstatic love for the Lord, and for him all dangers will be nullified.

CC Antya 9.153: Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Antya 10 Summary

CC Antya 10.1: Let me offer my respectful obeisances unto Lord Sri Caitanya Mahaprabhu, who is always pleased to accept anything given with faith and love by His devotees and is always ready to bestow mercy upon them.

CC Antya 10.2: All glories to Sri Caitanya Mahaprabhu! All glories to Lord Nityananda Prabhu! All glories to Advaitacandra! And all glories to all the devotees of Lord Caitanya!

CC Antya 10.3: The next year, all the devotees were very pleased to go to Jagannatha Puri [Nilacala] to see Sri Caitanya Mahaprabhu.

CC Antya 10.4: Advaita Acarya Gosañi led the party from Bengal. He was followed by Acaryaratna, Acaryanidhi, Srivasa Thakura and other glorious devotees.

CC Antya 10.5: Sri Caitanya Mahaprabhu had ordered Lord Nityananda to stay in Bengal, but nevertheless, because of ecstatic love, Lord Nityananda also went to see Him.

CC Antya 10.6: Indeed, it is a symptom of real affection that one breaks the order of the Supreme Personality of Godhead, not caring for the regulative principles, to associate with Him.

CC Antya 10.7: During the rasa dance, Krsna asked all the gopis to return home, but they neglected His order and stayed there for His association.

CC Antya 10.8: If one carries out Krsna's order, Krsna is certainly pleased, but if one sometimes breaks His order due to ecstatic love, that gives Him millions of times greater happiness.

CC Antya 10.9-11: Vasudeva Datta, Murari Gupta, Gangadasa, Sriman Sena, Sriman Pandita, Akiñcana Krsnadasa, Murari Gupta, Garuda Pandita, Buddhimanta Khan, Sañjaya Purusottama, Bhagavan Pandita, Suklambara Brahmachari, Nr Brahmachari and many others joined together to go to Jagannatha Puri. It would be impossible to mention the names of them all.

CC Antya 10.12: The inhabitants of Kulina-grama and Khanda also came and joined. Sivananda Sena took the leadership and thus started taking care of them all.

CC Antya 10.13: Raghava Pandita came with bags full of food prepared very nicely by his sister, Damayanti.

CC Antya 10.14: Damayanti made varieties of unparalleled food just suitable for Lord Sri Caitanya Mahaprabhu to eat. The Lord ate it continually for one year.

CC Antya 10.15-16: These are the names of some of the pickles and condiments in the bags of Raghava Pandita: amra-kasandi, ada-kasandi, jhala-kasandi, nembu-ada, amra-koli, amsi, ama-khanda, tailamra and ama-satta. With great attention, Damayanti also made dried bitter vegetables into a powder.

CC Antya 10.17: Do not neglect sukuta because it is a bitter preparation. Sri Caitanya

Mahāprabhu derived more happiness from eating this sukuta than from drinking pañcamṛta [a preparation of milk, sugar, ghee, honey and yogurt].

CC Antya 10.18: Since Sri Caitanya Mahāprabhu is the Supreme Personality of Godhead, He extracts the purpose from everything. He accepted Damayanti's affection for Him, and therefore He derived great pleasure even from the dried bitter leaves of sukuta and from kasandi [a sour condiment].

CC Antya 10.19: Because of her natural love for Sri Caitanya Mahāprabhu, Damayanti considered the Lord an ordinary human being. Therefore she thought that He would become sick by overeating and there would be mucus within His abdomen.

CC Antya 10.20: Because of sincere affection, she thought that eating this sukuta would cure the Lord's disease. Considering these affectionate thoughts of Damayanti, the Lord was very pleased.

CC Antya 10.21: "A dear lover strung a garland and placed it on the shoulder of his beloved in the presence of her co-wives. She had raised breasts and was very beautiful, yet although the garland was tainted with mud, she did not reject it, for its value lay not in material things but in love."

CC Antya 10.22: Damayanti powdered coriander and anise seeds, cooked them with sugar and made them into sweetmeats in the shape of small balls.

CC Antya 10.23: She made sweetmeat balls with dried ginger to remove mucus caused by too much bile. She put all these preparations separately into small cloth bags.

CC Antya 10.24: She made a hundred varieties of condiments and pickles. She also made koli-sunthi, koli-curna, koli-khanda and many other preparations. How many should I name?

CC Antya 10.25: She made many sweetmeats in the shape of balls. Some were made with powdered coconut, and others looked as white as the water of the Ganges. In this way she made many varieties of long-lasting sugar confections.

CC Antya 10.26: She made long-lasting cheese, many varieties of sweetmeats with milk and cream, and many other varied preparations, such as amṛta-karpura.

CC Antya 10.27: She made flat rice from fine, unboiled, sali paddy and filled a large bag made of new cloth.

CC Antya 10.28: She made some of the flat rice into puffed rice, fried it in ghee, cooked it in sugar juice, mixed in some camphor and rolled it into balls.

CC Antya 10.29-30: She powdered fried grains of fine rice, moistened the powder with ghee and cooked it in a solution of sugar. Then she added camphor, black pepper, cloves, cardamom and other spices and rolled the mixture into balls that were very palatable and aromatic.

CC Antya 10.31: She took parched rice from fine paddy, fried it in ghee, cooked it in a sugar solution, mixed in some camphor and thus made a preparation called ukhda or mudki.

CC Antya 10.32: Another variety of sweet was made with fused peas that were powdered, fried in ghee and then cooked in sugar juice. Camphor was added, and then the mixture was rolled into balls.

CC Antya 10.33: I could not mention the names of all these wonderful eatables, even in a lifetime. Damayanti made hundreds and thousands of varieties.

CC Antya 10.34: Damayanti made all these preparations following the order of her brother, Raghava Pandita. Both of them had unlimited affection for Sri Caitanya Mahaprabhu and were advanced in devotional service.

CC Antya 10.35: Damayanti took earth from the Ganges, dried it, powdered it, strained it through a fine cloth, mixed in aromatic ingredients and rolled it into small balls.

CC Antya 10.36: The condiments and similar items were put into thin earthen pots, and everything else was put into small cloth bags.

CC Antya 10.37: From small bags Damayanti made bags that were twice as large. Then with great attention she filled all the large ones with the small ones.

CC Antya 10.38: She then wrapped and sealed each and every bag with great attention. The bags were carried by three bearers, one after another.

CC Antya 10.39: Thus I have briefly described the bags that have become famous as raghavera jhali.

CC Antya 10.40: The superintendent for all those bags was Makaradhvaja Kara, who kept them with great attention like his very life.

CC Antya 10.41: Thus all the Vaisnavas from Bengal went to Jagannatha Puri. By chance, they arrived on the day when Lord Jagannatha performs pastimes in the water.

CC Antya 10.42: Boarding a boat in the water of Narendra-sarovara, Lord Govinda performed His water pastimes with all the devotees.

CC Antya 10.43: Then Sri Caitanya Mahaprabhu arrived with His personal associates to see the jubilant pastimes of Lord Jagannatha in Narendra-sarovara.

CC Antya 10.44: At the same time, all the devotees from Bengal arrived at the lake and had a great meeting with the Lord.

CC Antya 10.45: All the devotees immediately fell at the lotus feet of Sri Caitanya Mahaprabhu, and the Lord lifted and embraced every one of them.

CC Antya 10.46: The Gaudiya-sampradaya, consisting of all the devotees from Bengal, began congregational chanting. When they met the Lord, they began to cry loudly in ecstatic love.

CC Antya 10.47: Because of the pastimes in the water, there was great jubilation on the shore, with music, singing, chanting and dancing creating a tumultuous sound.

CC Antya 10.48: Indeed, the chanting and crying of the Gaudiya Vaisnavas mixed and created a tumultuous sound vibration that filled the entire universe.

CC Antya 10.49: Sri Caitanya Mahaprabhu entered the water with His devotees and began His pastimes with them in great jubilation.

CC Antya 10.50: In his Caitanya-mangala [now known as Caitanya-bhagavata], Vrndavana dasa Thakura has given a detailed description of the activities the Lord performed in the water.

CC Antya 10.51: There is no use in again describing here the activities of the Lord. It would simply be repetitious and would increase the size of this book.

CC Antya 10.52: After concluding His pastimes in the water, Lord Govinda returned to His residence. Then Sri Caitanya Mahaprabhu went to the temple, taking all His devotees with Him.

CC Antya 10.53: When Sri Caitanya Mahaprabhu returned to His residence after visiting the temple of Jagannatha, He asked for a large quantity of Lord Jagannatha's prasadam, which He then distributed among His devotees so that they could eat sumptuously.

CC Antya 10.54: After talking with all the devotees for some time, Sri Caitanya Mahaprabhu asked them to occupy the individual residences in which they had lived the previous year.

CC Antya 10.55: Raghava Pandita delivered the bags of eatables to Govinda, who kept them in a corner of the dining room.

CC Antya 10.56: Govinda thoroughly emptied the bags from the previous year and kept them in another room to fill them with other goods.

CC Antya 10.57: The next day, Sri Caitanya Mahaprabhu went with His personal devotees to see Lord Jagannatha when Lord Jagannatha arose early in the morning.

CC Antya 10.58: After seeing Lord Jagannatha, Sri Caitanya Mahaprabhu began His all-encompassing sankirtana. He formed seven groups, which then began to chant.

CC Antya 10.59: In each of the seven groups was a principal dancer, such as Advaita Acarya or Lord Nityananda.

CC Antya 10.60: The dancers in the other groups were Vakresvara Pandita, Acyutananda, Pandita Srivasa, Satyaraja Khan and Narahari dasa.

CC Antya 10.61: As Sri Caitanya Mahaprabhu walked from one group to another inspecting them, the men in each group thought, "The Lord is within our group."

CC Antya 10.62: The congregational chanting made a tumultuous roar that filled the sky. All the inhabitants of Jagannatha Puri came to see the kirtana.

CC Antya 10.63: Accompanied by his personal staff, the King also came there and watched from a distance, and all the queens watched from the elevated parts of the palace.

CC Antya 10.64: Due to the forceful vibration of kirtana, the entire world began trembling. When everyone chanted the holy name, they made a tumultuous sound.

CC Antya 10.65: In this way the Lord had congregational chanting performed for some time, and then He Himself desired to dance.

CC Antya 10.66: The seven groups began chanting and beating their drums in seven directions, and Sri Caitanya Mahaprabhu began dancing in the center in great ecstatic love.

CC Antya 10.67: Sri Caitanya Mahaprabhu remembered a line in the Orissan language and ordered Svarupa Damodara to sing it.

CC Antya 10.68: "Let my head fall at the feet of Jagannatha in the kirtana hall known as Jagamohana."

CC Antya 10.69: Simply because of this line, Sri Caitanya Mahāprabhu was dancing in greatly ecstatic love. People all around Him floated in the water of His tears.

CC Antya 10.70: Raising His two arms, the Lord said, "Chant! Chant!" Floating in transcendental bliss, the people responded by chanting the holy name of Hari.

CC Antya 10.71: The Lord fell to the ground unconscious, not even breathing. Then suddenly He stood up, making a loud sound.

CC Antya 10.72: The hairs on His body constantly stood up like the thorns on a simula tree. Sometimes His body was swollen and sometimes lean and thin.

CC Antya 10.73: He bled and perspired from every pore of His body. His voice faltered. Unable to say the line properly, He uttered only "jaja gaga pari mumu."

CC Antya 10.74: All His teeth shook, as if each was separate from the others. Indeed, they seemed about to fall to the ground.

CC Antya 10.75: His transcendental bliss increased at every moment. Therefore even by midafternoon the dancing had not ended.

CC Antya 10.76: The ocean of transcendental bliss overflowed, and everyone present forgot his body, mind and home.

CC Antya 10.77: Then Lord Nityānanda found a way to end the kirtana. He gradually stopped all the chanters.

CC Antya 10.78: Thus only one group continued chanting with Svarupa Damodara, and they chanted very softly.

CC Antya 10.79: When there was no longer a tumultuous sound, Sri Caitanya Mahāprabhu returned to external consciousness. Then Nityānanda Prabhu informed Him of the fatigue of the chanters and dancers.

CC Antya 10.80: Understanding the fatigue of the devotees, Sri Caitanya Mahāprabhu stopped the congregational chanting. Then He bathed in the sea, accompanied by them all.

CC Antya 10.81: Then Sri Caitanya Mahāprabhu took prasadam with all of them and then asked them to return to their dwellings and take rest.

CC Antya 10.82: Sri Caitanya Mahāprabhu lay down at the door of the Gambhira, and Govinda came there to massage His legs.

CC Antya 10.83-84: It was a steady, long-standing rule that Sri Caitanya Mahāprabhu would lie down to rest after lunch and Govinda would come to massage His legs. Then Govinda would honor the remnants of food left by Sri Caitanya Mahāprabhu.

CC Antya 10.85: This time when the Lord lay down, He occupied the entire doorway. Govinda could not enter the room, and therefore he made the following request.

CC Antya 10.86: Govinda said, "Kindly turn on one side. Let me pass to enter the

room."However, the Lord replied, "I don't have the strength to move My body."

CC Antya 10.87: Govinda made his request again and again, but the Lord replied, "I cannot move My body."

CC Antya 10.88: Govinda repeatedly requested, "I want to massage Your legs."But the Lord said, "Do it or don't do it. It depends upon your mind."

CC Antya 10.89: Then Govinda spread the Lord's wrapper over His body and in this way entered the room by crossing over the Lord.

CC Antya 10.90: Govinda massaged the Lord's legs as usual. He pressed the Lord's waist and back very softly, and thus all the Lord's fatigue went away.

CC Antya 10.91: As Govinda stroked His body, the Lord slept very nicely for about forty-five minutes, and then His sleep broke.

CC Antya 10.92: When Sri Caitanya Mahaprabhu saw Govinda sitting by His side, He was somewhat angry. "Why have you been sitting here for so long today?" the Lord asked.

CC Antya 10.93: "Why didn't you go to take your meal after I fell asleep?" the Lord asked.Govinda replied, "You were lying down, blocking the door, and there was no way to go."

CC Antya 10.94: The Lord asked, "How did you enter the room? Why didn't you go out to take your lunch in the same way?"

CC Antya 10.95: Govinda mentally replied, "My duty is to serve, even if I have to commit offenses or go to hell.

CC Antya 10.96: "I would not mind committing hundreds and thousands of offenses for the service of the Lord, but I greatly fear committing even a glimpse of an offense for my own self."

CC Antya 10.97: Thinking in this way, Govinda kept silent. He did not reply to the Lord's inquiry.

CC Antya 10.98: It was Govinda's practice to go take lunch when the Lord was asleep. On that day, however, seeing the Lord's weariness, Govinda continued massaging His body.

CC Antya 10.99: There was no way to go. How could he leave? When he thought of crossing over the Lord's body, he considered it a great offense.

CC Antya 10.100: These are some of the finer points of etiquette in devotional service. Only one who has received the mercy of Sri Caitanya Mahaprabhu can understand these principles.

CC Antya 10.101: The Lord is very interested in manifesting the exalted qualities of His devotees, and that is why He engineered this incident.

CC Antya 10.102: Thus I have briefly described Sri Caitanya Mahaprabhu's dancing in the hall of the Jagannatha temple. The servants of Sri Caitanya Mahaprabhu sing about this dancing even now.

CC Antya 10.103: Accompanied by His personal associates, Sri Caitanya Mahaprabhu washed and swept the Gundica temple, cleansing it as usual.

CC Antya 10.104: The Lord danced and chanted and then enjoyed a picnic in the garden as He had done before.

CC Antya 10.105: As previously, He danced in front of the Jagannatha car and observed the festival of Hera-pañcami.

CC Antya 10.106: All the devotees from Bengal stayed in Jagannatha Puri for the four months of the rainy season and observed many other ceremonies, such as the anniversary of Lord Krsna's birth.

CC Antya 10.107: Formerly, when all the devotees had arrived from Bengal, they all desired to give Sri Caitanya Mahaprabhu something to eat.

CC Antya 10.108: Each devotee would bring a certain type of prasadam. He would entrust it to Govinda and request him, "Please arrange that the Lord will surely eat this prasadam."

CC Antya 10.109: Some brought paida [a coconut preparation], some brought sweetballs, and some brought cakes and sweet rice. The prasadam was of different varieties, all very costly.

CC Antya 10.110: Govinda would present the prasadam and say to Sri Caitanya Mahaprabhu, "This has been given by such-and-such devotee." The Lord, however, would not actually eat it. He would simply say, "Keep it in storage."

CC Antya 10.111: Govinda kept accumulating the food, and soon it filled a corner of the room. There was quite enough to feed at least a hundred people.

CC Antya 10.112: All the devotees asked Govinda with great eagerness, "Have you given Sri Caitanya Mahaprabhu the prasadam brought by me?"

CC Antya 10.113: When the devotees questioned Govinda, he had to tell them lies. Therefore one day he spoke to the Lord in disappointment.

CC Antya 10.114: "Many respectable devotees, headed by Advaita Acarya, make a great endeavor to entrust me with varieties of food for You.

CC Antya 10.115: "You do not eat it, but they ask me again and again. How long shall I go on cheating them? How shall I be freed from this responsibility?"

CC Antya 10.116: Sri Caitanya Mahaprabhu replied, "Why are you so foolishly unhappy? Bring here to Me whatever they have given you."

CC Antya 10.117: Sri Caitanya Mahaprabhu sat down to eat. Then Govinda offered Him the preparations one after another, and as he did so he spoke the name of the person who had given each one.

CC Antya 10.118: "These preparations — paida, sweet rice, cakes made with cream, and also amrta-gutika, manda and a pot of camphor — have been given by Advaita Acarya.

CC Antya 10.119: "Next there are varieties of food — cakes, cream, amrta-manda and padmacini — given by Srivasa Pandita.

CC Antya 10.120: "All these are gifts of Acaryaratna, and these varieties of gifts are from Acaryanidhi.

CC Antya 10.121: "And all these varieties of food have been given by Vasudeva Datta, Murari Gupta and Buddhimanta Khan.

CC Antya 10.122: "These are gifts given by Sriman Sena, Sriman Pandita and Acarya Nandana. Please eat them all.

CC Antya 10.123: "Here are the preparations made by the inhabitants of Kulina-grama, and these have been made by the inhabitants of Khanda."

CC Antya 10.124: In this way, Govinda gave everyone's name as he put the food before the Lord. Being very satisfied, the Lord began to eat it all.

CC Antya 10.125-126: The hard sweets made of coconut, mukuta narikela, the sweetballs, the many kinds of sweet drinks and all the other preparations were at least a month old, but although they were old, they had not become tasteless or stale. Indeed, they had all stayed fresh. That is the mercy of Sri Caitanya Mahaprabhu.

CC Antya 10.127: Within a very short time, Sri Caitanya Mahaprabhu ate enough for a hundred people. Then He asked Govinda, "Is there anything more left?"

CC Antya 10.128: Govinda replied, "Now there are only the bags of Raghava." The Lord said, "Let them remain today. I shall see them later."

CC Antya 10.129: The next day, while taking His lunch in a secluded place, Sri Caitanya Mahaprabhu opened the bags of Raghava and inspected their contents one after another.

CC Antya 10.130: He tasted a little of everything they contained and praised it all for its flavor and aroma.

CC Antya 10.131: All the varieties of the remaining prasadam were kept to eat throughout the year. When Sri Caitanya Mahaprabhu ate His lunch, Svarupa Damodara Gosvami would serve it little by little.

CC Antya 10.132: Sometimes Sri Caitanya Mahaprabhu would take some of it at night. The Lord certainly enjoys preparations made with faith and love by His devotees.

CC Antya 10.133: Thus Sri Caitanya Mahaprabhu spent the entire period of Caturmasya [the four months of the rainy season] in the happiness of discussing topics of Krsna with His devotees.

CC Antya 10.134: From time to time, Advaita Acarya and others would invite Sri Caitanya Mahaprabhu for home-cooked rice and varieties of vegetables.

CC Antya 10.135-136: They offered pungent preparations made with black pepper, sweet-and-sour preparations, ginger, salty preparations, limes, milk, yogurt, cheese, two or four kinds of spinach, soup made with bitter melon, eggplant mixed with nimba flowers, and fried patola.

CC Antya 10.137: They also offered phula-badi, liquid mung dhal and many vegetables, all cooked according to the Lord's taste.

CC Antya 10.138: They would mix these preparations with the remnants of food from Lord Jagannatha. When Sri Caitanya Mahaprabhu accepted the invitations, He went sometimes alone and sometimes with His associates.

CC Antya 10.139: Devotees like Acaryaratna, Acaryanidhi, Nandana Acarya, Raghava Pandita and Srivasa were all of the brahmana caste.

CC Antya 10.140-141: They would extend invitations to the Lord. Vasudeva Datta, Gadadhara dasa, Murari Gupta, the inhabitants of Kulina-grama and Khanda and many other devotees who were not brahmanas by caste would purchase food offered to Lord Jagannatha and then extend invitations to Sri Caitanya Mahaprabhu.

CC Antya 10.142: Now hear about the invitation Sivananda Sena extended to the Lord. His eldest son was named Caitanya dasa.

CC Antya 10.143: When Sivananda brought his son, Caitanya dasa, to be introduced to the Lord, Sri Caitanya Mahaprabhu inquired about his name.

CC Antya 10.144: When the Lord heard that his name was Caitanya dasa, He said, "What kind of name have you given him? It is very difficult to understand."

CC Antya 10.145: Sivananda Sena replied, "He has kept the name that appeared to me from within." Then he invited Sri Caitanya Mahaprabhu for lunch.

CC Antya 10.146: Sivananda Sena had bought very costly remnants of Lord Jagannatha's food. He brought it in and offered it to Sri Caitanya Mahaprabhu, who sat down to accept the prasadam with His associates.

CC Antya 10.147: Because of Sivananda Sena's glories, Sri Caitanya Mahaprabhu ate all kinds of prasadam to honor his request. However, the Lord ate more than necessary, and therefore His mind was dissatisfied.

CC Antya 10.148: The next day, Caitanya dasa, the son of Sivananda Sena, extended an invitation to the Lord. He could understand the Lord's mind, however, and therefore he arranged for a different kind of food.

CC Antya 10.149: He offered yogurt, limes, ginger, soft bada and salt. Seeing all these arrangements, Sri Caitanya Mahaprabhu was very pleased.

CC Antya 10.150: Sri Caitanya Mahaprabhu said, "This boy knows My mind. Therefore I am very satisfied to accept his invitation."

CC Antya 10.151: After saying this, the Lord ate the rice mixed with yogurt and offered Caitanya dasa the remnants of His food.

CC Antya 10.152: The four months of Caturmasya passed in this manner, with the Lord accepting invitations from His devotees. Because of a heavy schedule of invitations, however, some of the Vaisnavas could not get an open day on which to invite the Lord.

CC Antya 10.153: Every month Gadadhara Pandita and Sarvabhauma Bhattacarya had fixed dates on which Sri Caitanya Mahaprabhu would accept their invitations.

CC Antya 10.154-155: Gopinatha Acarya, Jagadananda, Kasisvara, Bhagavan, Ramabhadra Acarya, Sankara and Vakresvara, who were all brahmanas, extended invitations to Sri Caitanya Mahaprabhu and offered Him food cooked at home, whereas other devotees would pay two panas of small conchshells to purchase Jagannatha's prasadam and then invite the Lord.

CC Antya 10.156: At first the cost of Jagannatha prasadam for an invitation was four panas of

conchshells, but when Ramacandra Puri was there, the price was cut in half.

CC Antya 10.157: The devotees who came from Bengal stayed with Sri Caitanya Mahaprabhu for four consecutive months, and then the Lord bade them farewell. After the Bengali devotees departed, the devotees who were the Lord's constant companions at Jagannatha Puri stayed with the Lord.

CC Antya 10.158: Thus I have described how Sri Caitanya Mahaprabhu accepted invitations and how He accepted and tasted the prasadam offered by His devotees.

CC Antya 10.159: In the midst of that narration are descriptions of Raghava Pandita's bags of food and the dancing in the temple of Jagannatha.

CC Antya 10.160: One who hears about the pastimes of Sri Caitanya Mahaprabhu with faith and love will certainly attain ecstatic love for the lotus feet of Sri Caitanya Mahaprabhu without fail.

CC Antya 10.161: Narrations of Sri Caitanya Mahaprabhu's activities are just like nectar to hear. Indeed, they satisfy both the ears and mind. One who tastes the nectar of these activities is certainly very fortunate.

CC Antya 10.162: Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Antya 11 Summary

CC Antya 11.1: Let me offer my respectful obeisances unto Haridasa Thakura and his master, Sri Caitanya Mahaprabhu, who danced with the body of Haridasa Thakura on His lap.

CC Antya 11.2: All glories to Lord Sri Caitanya Mahaprabhu, who is very merciful and who is very dear to Advaita Acarya and Lord Nityananda!

CC Antya 11.3: All glories to the master of Srinivasa Thakura! All glories to the master of Haridasa Thakura! All glories to the dear master of Gadadhara Pandita! All glories to the master of the life of Svarupa Damodara!

CC Antya 11.4: All glories to Lord Sri Caitanya, who is very dear to Kasi Misra! He is the Lord of the life of Jagadananda and the Lord of Rupa Gosvami, Sanatana Gosvami and Raghunatha dasa Gosvami.

CC Antya 11.5: All glories to the transcendental form of Sri Caitanya Mahaprabhu, who is Krsna Himself, the Supreme Personality of Godhead! My dear Lord, kindly give me shelter at Your lotus feet by Your causeless mercy.

CC Antya 11.6: All glories to Lord Nityananda, who is the life and soul of Sri Caitanya Mahaprabhu! My dear Lord, kindly give me engagement in devotional service at Your lotus feet.

CC Antya 11.7: All glories to Advaita Acarya, who is treated by Sri Caitanya Mahaprabhu as superior due to His age and respectability! Please give me engagement in devotional service at Your lotus feet.

CC Antya 11.8: All glories to all the devotees of Sri Caitanya Mahaprabhu, for the Lord is their life and soul! All of you, kindly bestow devotional service upon me.

CC Antya 11.9: All glories to Rupa Gosvami, Sanatana Gosvami, Jiva Gosvami, Raghunatha dasa Gosvami, Raghunatha Bhatta Gosvami and Gopala Bhatta Gosvami, the six Gosvamis of Vrndavana! They are all my masters.

CC Antya 11.10: I am writing this narration of the pastimes and attributes of the Lord by the mercy of Sri Caitanya Mahaprabhu and His associates. I do not know how to write properly, but I am purifying myself by writing this description.

CC Antya 11.11: Sri Caitanya Mahaprabhu thus resided at Jagannatha Puri with His personal devotees and enjoyed the congregational chanting of the Hare Krsna maha-mantra.

CC Antya 11.12: In the daytime Sri Caitanya Mahaprabhu engaged in dancing and chanting and in the temple of Lord Jagannatha. At night, in the company of His most confidential devotees, such as Ramananda Raya and Svarupa Damodara Gosvami, He tasted the nectar of the transcendental mellows of Lord Sri Krsna's pastimes.

CC Antya 11.13: Sri Caitanya Mahaprabhu very happily passed His days in this way at Nilacala, Jagannatha Puri. Feeling separation from Krsna, He exhibited many transcendental symptoms all over His body.

CC Antya 11.14: Day after day the symptoms increased, and at night they increased even more. All these symptoms, such as transcendental anxiety, agitation and talking like a madman, were present, just as they are described in the sastras.

CC Antya 11.15: Svarupa Damodara Gosvami and Ramananda Raya, the chief assistants in Sri Caitanya Mahaprabhu's pastimes, remained with Him both day and night.

CC Antya 11.16: One day Govinda, the personal servant of Sri Caitanya Mahaprabhu, went in great jubilation to deliver the remnants of Lord Jagannatha's food to Haridasa Thakura.

CC Antya 11.17: When Govinda came to Haridasa, he saw that Haridasa Thakura was lying on his back and chanting his rounds very slowly.

CC Antya 11.18: "Please rise and take your maha-prasadam," Govinda said. Haridasa Thakura replied, "Today I shall observe fasting."

CC Antya 11.19: "I have not finished chanting my regular number of rounds. How, then, can I eat? But you have brought maha-prasadam, and how can I neglect it?"

CC Antya 11.20: Saying this, he offered prayers to the maha-prasadam, took a little portion, and ate it.

CC Antya 11.21: The next day, Sri Caitanya Mahaprabhu went to Haridasa's place and inquired from him, "Haridasa, are you well?"

CC Antya 11.22: Haridasa offered his obeisances to the Lord and replied, "My body is all right, but my mind and intelligence are not well."

CC Antya 11.23: Sri Caitanya Mahaprabhu further inquired from Haridasa, "Can you ascertain what your disease is?" Haridasa Thakura replied, "My disease is that I cannot complete my rounds."

CC Antya 11.24: "Now that you have become old," the Lord said, "you may reduce the number of rounds you chant daily. You are already liberated, and therefore you need not follow the regulative principles very strictly."

CC Antya 11.25: "Your role in this incarnation is to deliver the people in general. You have sufficiently preached the glories of the holy name in this world."

CC Antya 11.26: The Lord concluded, "Now, therefore, please reduce the fixed number of times you chant the Hare Krsna maha-mantra." Haridasa Thakura replied, "Kindly hear my real plea."

CC Antya 11.27: "I was born in an inferior family, and my body is most abominable. I always engage in low work. Therefore, I am the lowest, most condemned of men."

CC Antya 11.28: "I am unseeable and untouchable, but You have accepted me as Your servant. This means that You have delivered me from a hellish condition and raised me to the Vaikuntha platform."

CC Antya 11.29: "My dear Lord, You are the fully independent Personality of Godhead. You act by Your own free will. You cause the whole world to dance and act as You like."

CC Antya 11.30: "My dear Lord, by Your mercy You have made me dance in many ways. For

example, I was offered the sraddha-patra, which should have been offered to first-class brahmanas. I ate from it even though I was born in a family of meat-eaters.

CC Antya 11.31: "I have had one desire for a very long time. I think that quite soon, my Lord, You will bring to a close Your pastimes within this material world.

CC Antya 11.32: "I wish that You not show me this closing chapter of Your pastimes. Before that time comes, kindly let my body fall down in Your presence.

CC Antya 11.33: "I wish to catch Your lotuslike feet upon my heart and see Your moonlike face.

CC Antya 11.34: "With my tongue I shall chant Your holy name, 'Sri Krsna Caitanya!' That is my desire. Kindly let me give up my body in this way.

CC Antya 11.35: "O most merciful Lord, if by Your mercy it is possible, kindly grant my desire.

CC Antya 11.36: "Let this lowborn body fall down before You. You can make possible this perfection of all my desires."

CC Antya 11.37: Sri Caitanya Mahaprabhu said, "My dear Haridasa, Krsna is so merciful that He must execute whatever you want.

CC Antya 11.38: "But whatever happiness is Mine is all due to your association. It is not fitting for you to go away and leave Me behind."

CC Antya 11.39: Catching the lotus feet of Sri Caitanya Mahaprabhu, Haridasa Thakura said, "My Lord, do not create an illusion! Although I am so fallen, You must certainly show me this mercy!

CC Antya 11.40: "My Lord, there are many respectable personalities, millions of devotees, who are fit to sit on my head. They are all helpful in Your pastimes.

CC Antya 11.41: "My Lord, if an insignificant insect like me dies, what is the loss? If an ant dies, where is the loss to the material world?

CC Antya 11.42: "My Lord, You are always affectionate to Your devotees. I am just an imitation devotee, but nevertheless I wish that You fulfill my desire. That is my expectation."

CC Antya 11.43: Because He had to perform His noon duties, Sri Caitanya Mahaprabhu got up to leave, but it was settled that the following day, after He saw Lord Jagannatha, He would return to visit Haridasa Thakura.

CC Antya 11.44: After embracing him, Sri Caitanya Mahaprabhu left to perform His noon duties and went to the sea to take His bath.

CC Antya 11.45: The next morning, after visiting the Jagannatha temple, Sri Caitanya Mahaprabhu, accompanied by all His devotees, went hastily to see Haridasa Thakura.

CC Antya 11.46: Sri Caitanya Mahaprabhu and the devotees came before Haridasa Thakura, who offered his respects to the lotus feet of Sri Caitanya Mahaprabhu and all the Vaisnavas.

CC Antya 11.47: Lord Sri Caitanya Mahaprabhu inquired, "My dear Haridasa, what is the news?" Haridasa Thakura replied, "My Lord, whatever mercy You can bestow upon me."

CC Antya 11.48: Upon hearing this, Sri Caitanya Mahaprabhu immediately began great congregational chanting in the courtyard. Vakresvara Pandita was the chief dancer.

CC Antya 11.49: Headed by Svarupa Damodara Gosvami, all the devotees of Sri Caitanya Mahaprabhu surrounded Haridasa Thakura and began congregational chanting.

CC Antya 11.50: In front of all the great devotees like Ramananda Raya and Sarvabhauma Bhattacharya, Sri Caitanya Mahaprabhu began to describe the holy attributes of Haridasa Thakura.

CC Antya 11.51: As He described the transcendental attributes of Haridasa Thakura, Sri Caitanya Mahaprabhu seemed to possess five mouths. The more He described, the more His great happiness increased.

CC Antya 11.52: After hearing of the transcendental qualities of Haridasa Thakura, all the devotees present were struck with wonder. They all offered their respectful obeisances to the lotus feet of Haridasa Thakura.

CC Antya 11.53: Haridasa Thakura made Sri Caitanya Mahaprabhu sit down in front of him, and then he fixed his eyes, like two bumblebees, on the lotus face of the Lord.

CC Antya 11.54: He held the lotus feet of Sri Caitanya Mahaprabhu on his heart and then took the dust of the feet of all the devotees present and put it on his head.

CC Antya 11.55: He began to chant the holy name of Sri Krsna Caitanya again and again. As he drank the sweetness of the face of the Lord, tears constantly glided down from his eyes.

CC Antya 11.56: While chanting the holy name of Sri Krsna Caitanya, he gave up his air of life and left his body.

CC Antya 11.57: Seeing the wonderful death of Haridasa Thakura by his own will, which was just like a great mystic yogi's, everyone remembered the passing away of Bhisma.

CC Antya 11.58: There was a tumultuous noise as they all chanted the holy names "Hari" and "Krsna." Sri Caitanya Mahaprabhu became overwhelmed with ecstatic love.

CC Antya 11.59: The Lord raised the body of Haridasa Thakura and placed it on His lap. Then He began to dance in the courtyard in great ecstatic love.

CC Antya 11.60: Because of Sri Caitanya Mahaprabhu's ecstatic love, all the devotees were helpless, and in ecstatic love they also began to dance and chant congregationally.

CC Antya 11.61: Sri Caitanya Mahaprabhu danced for some time, and then Svarupa Damodara Gosvami informed Him of other rituals for the body of Thakura Haridasa.

CC Antya 11.62: The body of Haridasa Thakura was then raised onto a carrier that resembled an airship and taken to the sea, accompanied by congregational chanting.

CC Antya 11.63: Sri Caitanya Mahaprabhu danced in front of the procession, and Vakresvara Pandita, along with the other devotees, chanted and danced behind Him.

CC Antya 11.64: Sri Caitanya Mahaprabhu bathed the body of Haridasa Thakura in the sea and then declared, "From this day on, this sea has become a great pilgrimage site."

CC Antya 11.65: Everyone drank the water that had touched the lotus feet of Haridasa Thakura, and then they smeared remnants of Lord Jagannatha's sandalwood pulp over Haridasa Thakura's body.

CC Antya 11.66: After a hole was dug in the sand, the body of Haridasa Thakura was placed into it. Remnants from Lord Jagannatha, such as His silken ropes, sandalwood pulp, food and cloth, were placed on the body.

CC Antya 11.67: All around the body, the devotees performed congregational chanting, and Vakresvara Pandita danced in jubilation.

CC Antya 11.68: With His transcendental hands, Sri Caitanya Mahaprabhu personally covered the body of Haridasa Thakura with sand, chanting "Haribol! Haribol!"

CC Antya 11.69: The devotees covered the body of Haridasa Thakura with sand and then constructed a platform upon the site. The platform was protected all around by fencing.

CC Antya 11.70: Sri Caitanya Mahaprabhu danced and chanted all around the platform, and as the holy name of Hari roared tumultuously, the whole universe became filled with the vibration.

CC Antya 11.71: After sankirtana, Sri Caitanya Mahaprabhu bathed in the sea with His devotees, swimming and playing in the water in great jubilation.

CC Antya 11.72: After circumambulating the tomb of Haridasa Thakura, Sri Caitanya Mahaprabhu went to the -dvara gate of the Jagannatha temple. The whole city chanted in congregation, and the tumultuous sound vibrated all over the city.

CC Antya 11.73: Approaching the -dvara gate, Sri Caitanya Mahaprabhu spread His cloth and began to beg prasadam from all the shopkeepers there.

CC Antya 11.74: "I am begging prasadam for a festival honoring the passing away of Haridasa Thakura," the Lord said. "Please give Me alms."

CC Antya 11.75: Hearing this, all the shopkeepers immediately came forward with big baskets of prasadam, which they jubilantly delivered to Lord Caitanya.

CC Antya 11.76: However, Svarupa Damodara stopped them, and the shopkeepers returned to their shops and sat down with their baskets.

CC Antya 11.77: Svarupa Damodara sent Sri Caitanya Mahaprabhu back to His residence and kept with him four Vaisnavas and four servant carriers.

CC Antya 11.78: Svarupa Damodara said to all the shopkeepers, "Deliver to me four palmfuls of prasadam from each and every item."

CC Antya 11.79: In this way varieties of prasadam were collected, then packed up in different loads and carried on the heads of the four servants.

CC Antya 11.80: Not only did Svarupa Damodara Gosvami bring prasadam, but Vaninatha Pattanayaka and Kasi Misra also sent large quantities.

CC Antya 11.81: Sri Caitanya Mahaprabhu made all the devotees sit in rows and personally

began to distribute the prasadam, assisted by four other men.

CC Antya 11.82: Sri Caitanya Mahaprabhu was not accustomed to taking prasadam in small quantities. He therefore put on each plate what at least five men could eat.

CC Antya 11.83: Svarupa Damodara Gosvami requested Sri Caitanya Mahaprabhu, "Please sit down and watch. With these men to help me, I shall distribute the prasadam."

CC Antya 11.84: The four men — Svarupa Damodara, Jagadananda, Kasisvara and Sankara — distributed the prasadam continuously.

CC Antya 11.85: All the devotees who sat down would not eat the prasadam as long as the Lord had not eaten. On that day, however, Kasi Misra had extended an invitation to the Lord.

CC Antya 11.86: Therefore Kasi Misra personally went there and delivered prasadam to Sri Caitanya Mahaprabhu with great attention and made Him eat.

CC Antya 11.87: With Paramananda Puri and Brahmananda Bharati, Sri Caitanya Mahaprabhu sat down and accepted the prasadam. When He began to eat, so did all the Vaisnavas.

CC Antya 11.88: Everyone was filled up to the neck because Sri Caitanya Mahaprabhu kept telling the distributors, "Give them more! Give them more!"

CC Antya 11.89: After all the devotees finished accepting prasadam and had washed their hands and mouths, Sri Caitanya Mahaprabhu decorated each of them with a flower garland and sandalwood pulp.

CC Antya 11.90: Overwhelmed with ecstatic love, Sri Caitanya Mahaprabhu offered a benediction to all the devotees, which all the devotees heard with great satisfaction.

CC Antya 11.91-93: Sri Caitanya Mahaprabhu gave this benediction: "Anyone who has seen the festival of Sri Haridasa Thakura's passing away, anyone who has chanted and danced here, anyone who has offered sand on the body of Haridasa Thakura, and anyone who has joined this festival to partake of the prasadam will achieve the favor of Krsna very soon. There is such wonderful power in seeing Haridasa Thakura.

CC Antya 11.94: "Being merciful upon Me, Krsna gave Me the association of Haridasa Thakura. Being independent in His desires, He has now broken that association.

CC Antya 11.95: "When Haridasa Thakura wanted to leave this material world, it was not within My power to detain him.

CC Antya 11.96: "Simply by his will, Haridasa Thakura could give up his life and go away, exactly like Bhisma, who previously died simply by his own desire, as we have heard from sastra.

CC Antya 11.97: "Haridasa Thakura was the crown jewel on the head of this world; without him, this world is now bereft of its valuable jewel."

CC Antya 11.98: Sri Caitanya Mahaprabhu then told everyone, "Say 'All glories to Haridasa Thakura!' and chant the holy name of Hari." Saying this, He personally began to dance.

CC Antya 11.99: Everyone began to chant, "All glories to Haridasa Thakura, who revealed the importance of chanting the holy name of the Lord!"

CC Antya 11.100: Thereafter, Sri Caitanya Mahāprabhu bade farewell to all the devotees, and He Himself, with mixed feelings of happiness and distress, took rest.

CC Antya 11.101: Thus I have spoken about the victorious passing away of Haridāsa Thākura. Anyone who hears this narration will certainly fix his mind firmly in devotional service to Kṛṣṇa.

CC Antya 11.102: From the incident of Haridāsa Thākura's passing away and the great care Sri Caitanya Mahāprabhu took in commemorating it, one can understand just how affectionate He is toward His devotees. Although He is the topmost of all sannyāsīs, He fully satisfied the desire of Haridāsa Thākura.

CC Antya 11.103: When Haridāsa Thākura was at the last stage of his life, Sri Caitanya Mahāprabhu gave him His company and allowed him to touch Him. Thereafter, He took the body of Thākura Haridāsa on His lap and personally danced with it.

CC Antya 11.104: Out of His causeless mercy the Lord personally covered the body of Haridāsa Thākura with sand and personally begged alms from the shopkeepers. Then He conducted a great festival to celebrate the passing away of Haridāsa Thākura.

CC Antya 11.105: Haridāsa Thākura was not only the topmost devotee of the Lord but also a great and learned scholar. It was his great fortune that he passed away before Sri Caitanya Mahāprabhu.

CC Antya 11.106: The life and characteristics of Sri Caitanya Mahāprabhu are exactly like an ocean of nectar, one drop of which can please the mind and ear.

CC Antya 11.107: Anyone who desires to cross over the ocean of nescience, please hear with great faith the life and characteristics of Sri Caitanya Mahāprabhu.

CC Antya 11.108: Praying at the lotus feet of Sri Rūpa and Sri Rāghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Sri Caitanya-caritamṛta, following in their footsteps.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Antya 12 Summary

CC Antya 12.1: O devotees, may the transcendental life and characteristics of Sri Caitanya Mahaprabhu always be heard, chanted and meditated upon with great happiness.

CC Antya 12.2: All glories to Sri Caitanya Mahaprabhu, who is all-merciful! All glories to Nityananda Prabhu, who is an ocean of mercy!

CC Antya 12.3: All glories to Advaita Acarya, who is also an ocean of mercy! All glories to all the devotees of Sri Caitanya Mahaprabhu, whose hearts are always filled with mercy!

CC Antya 12.4: The mind of Sri Caitanya Mahaprabhu was always morose because of a continuously manifested feeling of separation from Krsna.

CC Antya 12.5: The Lord would cry, "O My Lord Krsna, My life and soul! O son of Maharaja Nanda, where shall I go? Where shall I attain You? O Supreme Personality who play with Your flute to Your mouth!"

CC Antya 12.6: This was His situation day and night. Unable to find peace of mind, He passed His nights with great difficulty in the company of Svarupa Damodara and Ramananda Raya.

CC Antya 12.7: Meanwhile, all the devotees journeyed from their homes in Bengal to see Sri Caitanya Mahaprabhu.

CC Antya 12.8: Headed by Sivananda Sena, Advaita Acarya and others, all the devotees assembled in Navadvipa.

CC Antya 12.9: The inhabitants of Kulina-grama and Khanda village also assembled at Navadvipa.

CC Antya 12.10: Because Nityananda Prabhu was preaching in Bengal, Sri Caitanya Mahaprabhu had ordered Him not to come to Jagannatha Puri. That year, however, He went with the rest of the party to see the Lord.

CC Antya 12.11: Srivasa Thakura was also there with his three brothers and his wife, Malini. Acaryaratna was similarly accompanied by his wife.

CC Antya 12.12: The wife of Sivananda Sena also came, along with their three sons. Raghava Pandita joined them, carrying his famous bags of food.

CC Antya 12.13: Vasudeva Datta, Murari Gupta, Vidyanidhi and many other devotees went to see Sri Caitanya Mahaprabhu. All together, they numbered two or three hundred.

CC Antya 12.14: The devotees first saw Sacimata and took her permission. Then in great happiness they started for Jagannatha Puri, congregationally chanting the holy name of the Lord.

CC Antya 12.15: Sivananda Sena managed the payment of tolls at different places.

Maintaining everyone, he guided all the devotees in great happiness.

CC Antya 12.16: Sivananda Sena took care of everyone and gave each devotee places to stay. He knew all the paths leading to Orissa.

CC Antya 12.17: One day when the party was being checked by a toll collector, the devotees were allowed to pass, and Sivananda Sena remained behind alone to pay the taxes.

CC Antya 12.18: The party went into a village and waited beneath a tree because no one but Sivananda Sena could arrange for their residential quarters.

CC Antya 12.19: Nityananda Prabhu meanwhile became very hungry and upset. Because He had not yet obtained a suitable residence, He began calling Sivananda Sena ill names.

CC Antya 12.20: "Sivananda Sena has not arranged for My residence," He complained, "and I am so hungry I could die. Because he has not come, I curse his three sons to die."

CC Antya 12.21: Hearing this curse, Sivananda Sena's wife began to cry. Just then, Sivananda returned from the toll station.

CC Antya 12.22: Crying, his wife informed him, "Lord Nityananda has cursed our sons to die because His quarters have not been provided."

CC Antya 12.23: Sivananda Sena replied, "You crazy woman! Why are you needlessly crying? Let my three sons die for all the inconvenience we have caused Nityananda Prabhu."

CC Antya 12.24: After saying this, Sivananda Sena went to Nityananda Prabhu, who then stood up and kicked him.

CC Antya 12.25: Very pleased at being kicked, Sivananda Sena quickly arranged for a milkman's house to be the Lord's residence.

CC Antya 12.26: Sivananda Sena touched the lotus feet of Nityananda Prabhu and led Him to His residence. After giving the Lord His quarters, Sivananda Sena, being very pleased, spoke as follows.

CC Antya 12.27: "Today You have accepted me as Your servant and have properly punished me for my offense.

CC Antya 12.28: "My dear Lord, Your chastising me is Your causeless mercy. Who within the three worlds can understand Your real character?"

CC Antya 12.29: "The dust of Your lotus feet is not attainable even by Lord Brahma, yet Your lotus feet have touched my wretched body.

CC Antya 12.30: "Today my birth, my family and my activities have all become successful. Today I have achieved the fulfillment of religious principles, economic development, satisfaction of the senses and ultimately devotional service to Lord Kṛṣṇa."

CC Antya 12.31: When Lord Nityananda heard this, He was very happy. He rose and embraced Sivananda Sena in great love.

CC Antya 12.32: Being very much pleased by Nityananda Prabhu's behavior, Sivananda Sena began to arrange residential quarters for all the Vaiṣṇavas, headed by Advaita Acārya.

CC Antya 12.33: One of Sri Nityananda Prabhu's characteristics is His contradictory nature. When He becomes angry and kicks someone, it is actually for his benefit.

CC Antya 12.34: Sivananda Sena's nephew, Srikanta, the son of his sister, felt offended, and he commented on the matter when his uncle was absent.

CC Antya 12.35: "My uncle is well known as one of the associates of Sri Caitanya Mahaprabhu, but Lord Nityananda Prabhu asserts His superiority by kicking him."

CC Antya 12.36: After saying this, Srikanta, who was only a boy, left the group and traveled on alone to the residence of Sri Caitanya Mahaprabhu.

CC Antya 12.37: When Srikanta offered obeisances to the Lord, he was still wearing his shirt and coat. Therefore Govinda told him, "My dear Srikanta, first take off these garments."

CC Antya 12.38: As Govinda was warning Srikanta, Sri Caitanya Mahaprabhu said, "Don't bother him. Let Srikanta do whatever he likes, for he has come here in a distressed state of mind."

CC Antya 12.39: Sri Caitanya Mahaprabhu inquired from Srikanta about all the Vaisnavas, and the boy informed the Lord about them, naming them one after another.

CC Antya 12.40: When Srikanta Sena heard the Lord say "He is distressed," he could understand that the Lord is omniscient.

CC Antya 12.41: As he described the Vaisnavas, therefore, he did not mention Lord Nityananda's kicking Sivananda Sena. Meanwhile, all the devotees arrived and went to meet the Lord.

CC Antya 12.42: Sri Caitanya Mahaprabhu received them all, just as He had in previous years. The women, however, saw the Lord from a distance.

CC Antya 12.43: The Lord again arranged for the residential quarters of all the devotees and thereafter called them to partake of the remnants of food offered to Lord Jagannatha.

CC Antya 12.44: Sivananda Sena introduced his three sons to Sri Caitanya Mahaprabhu. Because they were his sons, the Lord showed the boys great mercy.

CC Antya 12.45: Lord Caitanya asked the youngest son's name, and Sivananda Sena informed the Lord that his name was Paramananda dasa.

CC Antya 12.46-47: Once before when Sivananda Sena had visited Sri Caitanya Mahaprabhu at His residence, the Lord had told him, "When this son is born, give him the name Puri dasa."

CC Antya 12.48: The son was in the womb of Sivananda's wife, and when Sivananda returned home the son was born.

CC Antya 12.49: The child was named Paramananda dasa in accordance with the Lord's order, and the Lord jokingly called him Puri dasa.

CC Antya 12.50: When Sivananda Sena introduced the child to Sri Caitanya Mahaprabhu, the Lord put His toe in the child's mouth.

CC Antya 12.51: No one can cross over the ocean of Sivananda Sena's good fortune, for the Lord considered Sivananda's whole family His own.

CC Antya 12.52: The Lord ate lunch in the company of all the devotees, and after washing His hands and mouth He gave an order to Govinda.

CC Antya 12.53: "As long as Sivananda Sena's wife and children stay in Jagannatha Puri," He said, "they must be given the remnants of My food."

CC Antya 12.54: There was a resident of Nadia named Paramesvara, who was a confectioner living near the home of Sri Caitanya Mahaprabhu.

CC Antya 12.55: When the Lord was a boy, He would visit the house of Paramesvara Modaka again and again. The confectioner would supply the Lord milk and sweetmeats, and the Lord would eat them.

CC Antya 12.56: Paramesvara Modaka had been affectionate toward the Lord since His childhood, and he was one of those who came that year to see the Lord at Jagannatha Puri.

CC Antya 12.57: When he offered his obeisances to the Lord, he said, "I am the same Paramesvara." Upon seeing him, the Lord asked him questions with great affection.

CC Antya 12.58: Sri Caitanya Mahaprabhu said, "Paramesvara, may you be blessed. It is very good that you have come here." Paramesvara then informed the Lord, "Mukundara Mata has also come."

CC Antya 12.59: Hearing the name of Mukundara Mata, Lord Caitanya hesitated, but because of affection for Paramesvara, He did not say anything.

CC Antya 12.60: An intimate relationship sometimes makes a person overstep formal etiquette. Thus Paramesvara actually pleased the Lord in His heart by his simple and affectionate behavior.

CC Antya 12.61: All the devotees engaged in the cleansing ceremony of the Gundica temple and danced in front of the Ratha-yatra chariot, just as they had done in the past.

CC Antya 12.62: For four consecutive months, the devotees observed all the festivals. The wives, such as Malini, extended invitations for lunch to Sri Caitanya Mahaprabhu.

CC Antya 12.63: From Bengal the devotees had brought varieties of Bengali food that Sri Caitanya Mahaprabhu liked. They also cooked various grains and vegetables in their homes and offered them to the Lord.

CC Antya 12.64: During the day, Sri Caitanya Mahaprabhu engaged in various activities with His devotees, but at night He felt great separation from Krsna and used to cry.

CC Antya 12.65: In this way the Lord spent the four months of the rainy season in various pastimes, and then He ordered the Bengali devotees to return to their homes.

CC Antya 12.66: All the devotees from Bengal would regularly invite Sri Caitanya Mahaprabhu for lunch, and the Lord would speak to them in very sweet words.

CC Antya 12.67: "All of you come to see Me every year," the Lord said. "To come here and then return must certainly give you great trouble."

CC Antya 12.68: "I would like to forbid you to do this, but I enjoy your company so much that My desire for your association only increases.

CC Antya 12.69: "I ordered Sri Nityananda Prabhu not to leave Bengal, but He has transgressed My order and come to see Me. What can I say?"

CC Antya 12.70: "Out of His causeless mercy upon Me, Advaita Acarya has also come here. I am indebted to Him for His affectionate behavior. This debt is impossible for Me to liquidate.

CC Antya 12.71: "All My devotees come here just for Me. Leaving aside their homes and families, they travel by very difficult paths to come here in great haste.

CC Antya 12.72: "There is no fatigue or trouble for Me, for I stay here at Nilacala, Jagannatha Puri, and do not move at all. This is the favor of all of you.

CC Antya 12.73: "I am a mendicant and have no money. How can I clear My debt for the favor you have shown Me?"

CC Antya 12.74: "I have only this body, and therefore I surrender it unto you. Now, if you wish, you may sell it anywhere you like. It is your property."

CC Antya 12.75: When all the devotees heard these sweet words of Lord Sri Caitanya Mahaprabhu, their hearts melted, and they began to shed incessant tears.

CC Antya 12.76: Catching hold of His devotees, the Lord embraced them all and began to cry and cry.

CC Antya 12.77: Unable to leave, everyone remained there, and five to seven more days thus passed by.

CC Antya 12.78: Advaita Prabhu and Lord Nityananda Prabhu submitted these words at the lotus feet of the Lord: "The entire world is naturally obligated to You for Your transcendental attributes.

CC Antya 12.79: "Yet You bind Your devotees again with Your sweet words. Under these circumstances, who can go anywhere?"

CC Antya 12.80: Then Sri Caitanya Mahaprabhu peacefully calmed them all and bade each of them farewell.

CC Antya 12.81: The Lord specifically advised Nityananda Prabhu, "You should not come here again and again. You will have My association in Bengal."

CC Antya 12.82: The devotees of Sri Caitanya Mahaprabhu began their journey crying, while the Lord remained morosely at His residence.

CC Antya 12.83: The Lord bound everyone by His transcendental mercy. Who can repay his debt for the mercy of Sri Caitanya Mahaprabhu?

CC Antya 12.84: Sri Caitanya Mahaprabhu is the fully independent Personality of Godhead and makes everyone dance as He likes. Leaving His company, therefore, all the devotees returned to their homes in different parts of the country.

CC Antya 12.85: As a wooden doll dances to the will of a puppeteer, everything is accomplished by the will of the Lord. Who can understand the characteristics of the Supreme Personality of Godhead?

CC Antya 12.86: The previous year, Jagadananda Pandita, following the Lord's order, had returned to the city of Nadia to see Sacimata.

CC Antya 12.87: When he arrived, he offered prayers at her lotus feet and then offered her the cloth and prasadam of Lord Jagannatha.

CC Antya 12.88: He offered obeisances to Sacimata in the name of Lord Caitanya Mahaprabhu and informed her of all the Lord's submissive prayers to her.

CC Antya 12.89: Jagadananda's coming pleased mother Saci very much. As he talked of Lord Caitanya Mahaprabhu, she listened day and night.

CC Antya 12.90: Jagadananda Pandita said, "My dear mother, sometimes the Lord comes here and eats all the food you have offered.

CC Antya 12.91: "After eating the food, the Lord says, 'Today Mother has fed Me up to My neck.

CC Antya 12.92: "'I go there and eat the food My mother offers, but she cannot understand that I am eating it directly. She thinks that this is a dream.'"

CC Antya 12.93: Sacimata said, "I wish Nimai would eat all the nice vegetables I cook. That is my desire.

CC Antya 12.94: "Sometimes I think that Nimai has eaten them, but afterwards I think that I was only dreaming."

CC Antya 12.95: In this way, Jagadananda Pandita and mother Saci talked day and night about the happiness of Sri Caitanya Mahaprabhu.

CC Antya 12.96: Jagadananda Pandita met all the other devotees in Nadia. They were all very happy to have him present.

CC Antya 12.97: Jagadananda Pandita thereafter went to meet Advaita Acarya, who also was very happy to have him.

CC Antya 12.98: Vasudeva Datta and Murari Gupta were so pleased to see Jagadananda Pandita that they kept him at their homes and would not allow him to leave.

CC Antya 12.99: They heard confidential narrations about Sri Caitanya Mahaprabhu from the mouth of Jagadananda Pandita and forgot themselves in the great happiness of hearing about the Lord.

CC Antya 12.100: Whenever Jagadananda Pandita went to visit a devotee's house, that devotee immediately forgot himself in great happiness.

CC Antya 12.101: All glories to Jagadananda Pandita! He is so favored by Sri Caitanya Mahaprabhu that anyone who meets him thinks, "Now I have gotten the association of Sri Caitanya Mahaprabhu directly."

CC Antya 12.102: Jagadananda Pandita stayed at the house of Sivananda Sena for some time, and they prepared about sixteen seers of scented sandalwood oil.

CC Antya 12.103: They filled a large earthen pot with the aromatic oil, and with great care Jagadananda Pandita brought it to Nilacala, Jagannatha Puri.

CC Antya 12.104: This oil was placed in the care of Govinda, and Jagadananda requested him, "Please rub this oil on the body of the Lord."

CC Antya 12.105: Govinda therefore told Sri Caitanya Mahaprabhu, "Jagadananda Pandita has brought some scented sandalwood oil.

CC Antya 12.106: "It is his desire that Your Lordship apply a little of this oil on Your head so that blood pressure due to bile and air will be considerably diminished.

CC Antya 12.107: "He prepared a large jug of it in Bengal, and with great care he has brought it here."

CC Antya 12.108: The Lord replied, "A sannyasi has no use for oil, especially perfumed oil such as this. Take it out immediately."

CC Antya 12.109: "Deliver this oil to the temple of Jagannatha, where it may be burned in the lamps. In this way, Jagadananda's labor in manufacturing the oil will be perfectly successful."

CC Antya 12.110: When Govinda informed Jagadananda Pandita of this message, Jagadananda remained silent, not saying even a word.

CC Antya 12.111: When ten days had passed, Govinda again told Sri Caitanya Mahaprabhu, "It is the desire of Jagadananda Pandita that Your Lordship accept the oil."

CC Antya 12.112: When the Lord heard this, He angrily said, "Why not keep a masseur to massage Me?"

CC Antya 12.113: "Have I taken sannyasa for such happiness? Accepting this oil would bring My ruination, and all of you would laugh.

CC Antya 12.114: "If someone passing on the road smelled this oil on My head, he would think Me a dari sannyasi, a tantric sannyasi who keeps women."

CC Antya 12.115: Hearing these words of Sri Caitanya Mahaprabhu, Govinda remained silent. The next morning, Jagadananda went to see the Lord.

CC Antya 12.116: Sri Caitanya Mahaprabhu said to Jagadananda Pandita, "My dear Pandita, you have brought Me some oil from Bengal, but since I am in the renounced order, I cannot accept it.

CC Antya 12.117: "Deliver the oil to the temple of Jagannatha so that it may be burned in the lamps. Thus your labor in preparing the oil will be fruitful."

CC Antya 12.118: Jagadananda Pandita replied, "Who tells You all these false stories? I never brought any oil from Bengal."

CC Antya 12.119: After saying this, Jagadananda Pandita took the jug of oil from the room and threw it down before Sri Caitanya Mahaprabhu in the courtyard and broke it.

CC Antya 12.120: After breaking the jug, Jagadananda Pandita returned to his residence, bolted the door and lay down.

CC Antya 12.121: Three days later, Sri Caitanya Mahaprabhu went to the door of his room and said, "My dear Jagadananda Pandita, please get up.

CC Antya 12.122: "I want you personally to cook My lunch today. I am going now to see the Lord in the temple. I shall return at noon."

CC Antya 12.123: After Sri Caitanya Mahaprabhu said this and left, Jagadananda Pandita got up from his bed, bathed and began to cook varieties of vegetables.

CC Antya 12.124: After finishing His noontime ritualistic duties, the Lord arrived for lunch. Jagadananda Pandita washed the Lord's feet and gave the Lord a sitting place.

CC Antya 12.125: He had cooked fine rice, mixed it with ghee and piled it high on a banana leaf. There were also varieties of vegetables, placed all around in pots made of banana tree bark.

CC Antya 12.126: On the rice and vegetables were tulasi flowers, and in front of the Lord were cakes, sweet rice and other prasadam of Jagannatha.

CC Antya 12.127: The Lord said, "Spread another leaf with a helping of rice and vegetables so that today you and I may take lunch together."

CC Antya 12.128: Sri Caitanya Mahaprabhu kept His hands raised and would not accept the prasadam until Jagadananda Pandita, with great affection and love, spoke the following words.

CC Antya 12.129: "Please first take prasadam Yourself, and I shall eat later. I shall not refuse Your request."

CC Antya 12.130: In great happiness, Sri Caitanya Mahaprabhu then accepted the lunch. When He had tasted the vegetables, He again began to speak.

CC Antya 12.131: "Even when you cook in an angry mood," He said, "the food is very delicious. This shows how pleased Krsna is with you.

CC Antya 12.132: "Because He will personally eat the food, Krsna makes you cook so nicely.

CC Antya 12.133: "You offer such nectarean rice to Krsna. Who can estimate the limit of your fortune?"

CC Antya 12.134: Jagadananda Pandita replied, "He who will eat has cooked this. As far as I am concerned, I simply collect the ingredients."

CC Antya 12.135: Jagadananda Pandita continued to offer the Lord varieties of vegetables. Out of fear, the Lord said nothing but continued eating happily.

CC Antya 12.136: Jagadananda Pandita eagerly forced the Lord to eat so much that He ate ten times more than on other days.

CC Antya 12.137: Again and again when the Lord wished to get up, Jagadananda Pandita

would feed Him more vegetables.

CC Antya 12.138: Sri Caitanya Mahaprabhu dared not forbid him to feed Him more. He just continued eating, fearful that Jagadananda would fast if He stopped.

CC Antya 12.139: At last the Lord respectfully submitted, "My dear Jagadananda, you have already made Me eat ten times more than I am used to. Now please stop."

CC Antya 12.140: Sri Caitanya Mahaprabhu stood up and washed His hands and mouth, while Jagadananda Pandita brought spices, a garland and sandalwood pulp.

CC Antya 12.141: Accepting the sandalwood pulp and garland, the Lord sat down and said, "Now, in front of Me, you must eat."

CC Antya 12.142: Jagadananda replied, "My Lord, You go take rest. I shall take prasadam after I finish making some arrangements.

CC Antya 12.143: "Ramai Pandita and Raghunatha Bhatta did the cooking, and I want to give them some rice and vegetables."

CC Antya 12.144: Sri Caitanya Mahaprabhu then told Govinda, "You remain here. When the Pandita has taken his food, come inform Me."

CC Antya 12.145: After Sri Caitanya Mahaprabhu had said this and left, Jagadananda Pandita spoke to Govinda.

CC Antya 12.146: "Go quickly and massage the Lord's feet," he said. "You may tell Him, 'The Pandita has just sat down to take his meal.'"

CC Antya 12.147: "I shall keep some remnants of the Lord's food for you. When He is asleep, come and take your portion."

CC Antya 12.148: Jagadananda Pandita thus distributed remnants of the Lord's food to Ramai, Nandai, Govinda and Raghunatha Bhatta.

CC Antya 12.149: He also personally ate the remnants of food left by Sri Caitanya Mahaprabhu. Then the Lord again sent Govinda.

CC Antya 12.150: The Lord told him, "Go see whether Jagadananda Pandita is eating. Then quickly return and let Me know."

CC Antya 12.151: Seeing that Jagadananda Pandita was indeed eating, Govinda informed the Lord, who then became peaceful and went to sleep.

CC Antya 12.152: The affectionate loving exchanges between Jagadananda Pandita and Lord Sri Caitanya Mahaprabhu continued in this manner, exactly like the exchanges between Satyabhama and Lord Krsna related in Srimad-Bhagavatam.

CC Antya 12.153: Who can estimate the limit of Jagadananda Pandita's fortune? He himself is the example of his own great fortune.

CC Antya 12.154: Anyone who hears about the loving exchanges between Jagadananda Pandita and Sri Caitanya Mahaprabhu, or who reads Jagadananda's book Prema-vivarta, can understand what love is. Moreover, he achieves ecstatic love of Krsna.

CC Antya 12.155: Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Antya 13 Summary

CC Antya 13.1: Let me take shelter at the lotus feet of Lord Gauracandra. His mind became exhausted and His body very thin from the pain of separation from Krsna, but when He felt ecstatic love for the Lord, He again became fully developed.

CC Antya 13.2: All glories to Sri Caitanya Mahaprabhu! All glories to Nityananda Prabhu! All glories to Advaita Acarya! And all glories to all the devotees of the Lord!

CC Antya 13.3: In this way, Sri Caitanya Mahaprabhu would taste various transcendental relationships of pure love in the company of Jagadananda Pandita.

CC Antya 13.4: The unhappiness of separation from Krsna exhausted the Lord's mind and reduced the structure of His body, but when He felt emotions of ecstatic love, He again became developed and healthy.

CC Antya 13.5: Because He was very thin, when He lay down to rest on the dry bark of plantain trees, it caused Him pain in His bones.

CC Antya 13.6: All the devotees felt very unhappy to see Sri Caitanya Mahaprabhu in pain. Indeed, they could not tolerate it. Then Jagadananda Pandita devised a remedy.

CC Antya 13.7: He acquired some fine cloth and colored it with red oxide. Then he filled it with cotton from a simula tree.

CC Antya 13.8: In this way he made a quilt and a pillow, which he then gave to Govinda, saying, "Ask the Lord to lie on this."

CC Antya 13.9: Jagadananda said to Svarupa Damodara Gosvami, "Today please personally persuade Sri Caitanya Mahaprabhu to lie down on the bed."

CC Antya 13.10: When it was time for the Lord to go to bed, Svarupa Damodara stayed nearby, but when Sri Caitanya Mahaprabhu saw the quilt and pillow, He was immediately very angry.

CC Antya 13.11: The Lord inquired from Govinda, "Who has made this?" When Govinda named Jagadananda Pandita, Sri Caitanya Mahaprabhu was somewhat fearful.

CC Antya 13.12: After asking Govinda to put aside the quilt and pillow, the Lord lay down on the dry plantain bark.

CC Antya 13.13: Svarupa Damodara said to the Lord, "I cannot contradict Your supreme will, my Lord, but if You do not accept the bedding, Jagadananda Pandita will feel great unhappiness."

CC Antya 13.14: Sri Caitanya Mahaprabhu replied, "You might as well bring a bedstead here for Me to lie on. Jagadananda wants Me to enjoy material happiness."

CC Antya 13.15: "I am in the renounced order, and therefore I must lie on the floor. For Me to use a bedstead, quilt or pillow would be very shameful."

CC Antya 13.16: When Svarupa Damodara returned and related all these incidents, Jagadananda Pandita felt very unhappy.

CC Antya 13.17: Then Svarupa Damodara Gosvami devised another method. First he secured a large quantity of dry banana leaves.

CC Antya 13.18: He then tore the leaves into very fine fibers with his nails and filled two of Sri Caitanya Mahaprabhu's outer garments with the fibers.

CC Antya 13.19: In this way, Svarupa Damodara made some bedding and a pillow, and after much endeavor by the devotees, Sri Caitanya Mahaprabhu accepted them.

CC Antya 13.20: Everyone was happy to see the Lord lie down on that bed, but Jagadananda was inwardly angry, and externally he appeared very unhappy.

CC Antya 13.21: Formerly, when Jagadananda Pandita had desired to go to Vrndavana, Sri Caitanya Mahaprabhu had not given His permission, and therefore he could not go.

CC Antya 13.22: Now, concealing his anger and unhappiness, Jagadananda Pandita again asked Sri Caitanya Mahaprabhu for permission to go to Mathura.

CC Antya 13.23: With great affection, Sri Caitanya Mahaprabhu said, "If you are angry with Me when you go to Mathura, you will merely become a beggar and criticize Me."

CC Antya 13.24: Grasping the Lord's feet, Jagadananda Pandita then said, "For a long time I have desired to go to Vrndavana."

CC Antya 13.25: "I could not go without Your Lordship's permission. Now You must give me permission, and I shall certainly go there."

CC Antya 13.26: Because of affection for Jagadananda Pandita, Sri Caitanya Mahaprabhu would not permit him to depart, but Jagadananda Pandita repeatedly insisted that the Lord give him permission to go.

CC Antya 13.27: Jagadananda then submitted a plea to Svarupa Damodara Gosvami. "For a very long time," he said, "I have wanted to go to Vrndavana."

CC Antya 13.28: "I cannot go there, however, without the Lord's permission, which at present He denies me. He says, 'You are going because you are angry at Me.'"

CC Antya 13.29: "Naturally I have a desire to go to Vrndavana; therefore please humbly request Him to grant His permission."

CC Antya 13.30: Thereafter, Svarupa Damodara Gosvami submitted this appeal at the lotus feet of Sri Caitanya Mahaprabhu: "Jagadananda Pandita intensely desires to go to Vrndavana."

CC Antya 13.31: "He begs for Your permission again and again. Therefore, please permit him to go to Mathura and then return."

CC Antya 13.32: "You permitted him to go see mother Saci in Bengal, and You may similarly permit him to go see Vrndavana and then return here."

CC Antya 13.33: At the request of Svarupa Damodara Gosvami, Sri Caitanya Mahaprabhu granted Jagadananda Pandita permission to go. The Lord sent for him and instructed him as follows.

CC Antya 13.34: "You may go as far as Varanasi without encountering disturbances, but beyond Varanasi you should be very careful to travel on the path in the company of the ksatriyas.

CC Antya 13.35: "As soon as the plunderers on the road see a Bengali traveling alone, they take everything from him, arrest him and do not let him go.

CC Antya 13.36: "When you reach Mathura, you should remain with Sanatana Gosvami and offer respectful obeisances to the feet of all the leading men there.

CC Antya 13.37: "Do not mix freely with the residents of Mathura; show them respect from a distance. Because you are on a different platform of devotional service, you cannot adopt their behavior and practices.

CC Antya 13.38: "Visit all twelve forests of Vrndavana in the company of Sanatana Gosvami. Do not leave his association for even a moment.

CC Antya 13.39: "You should remain in Vrndavana for only a short time and then return here as soon as possible. Also, do not climb Govardhana Hill to see the Gopala Deity.

CC Antya 13.40: "Inform Sanatana Gosvami that I am coming to Vrndavana for a second time and that he should therefore arrange a place for Me to stay."

CC Antya 13.41: After saying this, the Lord embraced Jagadananda Pandita, who then worshiped the Lord's lotus feet and started for Vrndavana.

CC Antya 13.42: He took permission from all the devotees and then departed. Traveling on the forest path, he soon reached Varanasi.

CC Antya 13.43: When he met Tapan Misra and Candrasekhara in Varanasi, they heard from him about topics concerning Sri Caitanya Mahaprabhu.

CC Antya 13.44: Finally Jagadananda Pandita reached Mathura, where he met Sanatana Gosvami. They were very pleased to see each other.

CC Antya 13.45: After Sanatana Gosvami had taken Jagadananda to see all twelve forests of Vrndavana, concluding with Mahavana, the two of them remained in Gokula.

CC Antya 13.46: They stayed in Sanatana Gosvami's cave, but Jagadananda Pandita would go to a nearby temple and cook for himself.

CC Antya 13.47: Sanatana Gosvami would beg alms from door to door in the vicinity of Mahavana. Sometimes he would go to a temple and sometimes to a brahmana's house.

CC Antya 13.48: Sanatana Gosvami attended to all of Jagadananda Pandita's needs. He begged in the area of Mahavana and brought Jagadananda all kinds of things to eat and drink.

CC Antya 13.49: One day Jagadananda Pandita, having invited Sanatana to the nearby temple for lunch, finished his routine duties and began to cook.

CC Antya 13.50: Previously, a great sannyasi named Mukunda Sarasvati had given Sanatana Gosvami an outer garment.

CC Antya 13.51: Sanatana Gosvami was wearing this cloth bound about his head when he came to Jagadananda Pandita's door and sat down.

CC Antya 13.52: Assuming the reddish cloth to be a gift from Caitanya Mahaprabhu, Jagadananda Pandita was overwhelmed with ecstatic love. Thus he questioned Sanatana Gosvami.

CC Antya 13.53: "Where did you get that reddish cloth on your head?" Jagadananda asked. Sanatana Gosvami replied, "Mukunda Sarasvati gave it to me."

CC Antya 13.54: Hearing this, Jagadananda Pandita immediately became very angry and took a cooking pot in his hand, intending to beat Sanatana Gosvami.

CC Antya 13.55: Sanatana Gosvami, however, knew Jagadananda Pandita very well and was consequently somewhat ashamed. Jagadananda therefore left the cooking pot on the stove and spoke as follows.

CC Antya 13.56: "You are one of the chief associates of Sri Caitanya Mahaprabhu. Indeed, no one is dearer to Him than you.

CC Antya 13.57: "Still, you have bound your head with a cloth given to you by another sannyasi. Who can tolerate such behavior?"

CC Antya 13.58: Sanatana Gosvami said, "My dear Jagadananda Pandita, you are a greatly learned saint. No one is dearer to Sri Caitanya Mahaprabhu than you.

CC Antya 13.59: "This faith in Sri Caitanya Mahaprabhu quite befits you. Unless you demonstrate it, how could I learn such faith?"

CC Antya 13.60: "My purpose in binding my head with the cloth has now been fulfilled because I have personally seen your uncommon love for Sri Caitanya Mahaprabhu.

CC Antya 13.61: "This saffron cloth is unfit for a Vaisnava to wear; therefore I have no use for it. I shall give it to a stranger."

CC Antya 13.62: When Jagadananda Pandita finished cooking, he offered the food to Sri Caitanya Mahaprabhu. Then he and Sanatana Gosvami sat down and ate the prasadam.

CC Antya 13.63: After eating the prasadam, they embraced each other and cried due to separation from Lord Caitanya.

CC Antya 13.64: They passed two months in Vrndavana in this way. Finally they could no longer tolerate the unhappiness of separation from Sri Caitanya Mahaprabhu.

CC Antya 13.65: Jagadananda Pandita therefore gave Sanatana Gosvami the message from the Lord: "I am also coming to Vrndavana; please arrange a place for Me to stay."

CC Antya 13.66: When Sanatana Gosvami granted permission for Jagadananda to return to Jagannatha Puri, he gave Jagadananda some gifts for Lord Caitanya Mahaprabhu.

CC Antya 13.67: The gifts consisted of some sand from the site of the rasa-lila, a stone from Govardhana Hill, dry ripened pilu fruits and a garland of small conchshells.

CC Antya 13.68: Thus Jagadananda Pandita, bearing all these gifts, started on his journey. Sanatana Gosvami, however, was very much agitated after bidding him farewell.

CC Antya 13.69: Soon afterward, Sanatana Gosvami selected a place where Sri Caitanya Mahaprabhu could stay while in Vrndavana. It was a temple in the highlands named Dvadasaditya-tila.

CC Antya 13.70: Sanatana Gosvami kept the temple very clean and in good repair. In front of it he erected a small hut.

CC Antya 13.71: Meanwhile, traveling very quickly, Jagadananda Pandita soon arrived in Jagannatha Puri, much to the joy of Sri Caitanya Mahaprabhu and His devotees.

CC Antya 13.72: After offering prayers at the lotus feet of Sri Caitanya Mahaprabhu, Jagadananda Pandita greeted everyone. Then the Lord embraced Jagadananda very strongly.

CC Antya 13.73: Jagadananda Pandita offered obeisances to the Lord on behalf of Sanatana Gosvami. Then he gave the Lord the dust from the site of the rasa dance, along with the other gifts.

CC Antya 13.74: Sri Caitanya Mahaprabhu kept all the gifts except the pilu fruits, which He distributed to the devotees. Because the fruits were from Vrndavana, everyone ate them with great happiness.

CC Antya 13.75: Those devotees who were familiar with pilu fruits sucked on the seeds, but the Bengali devotees who did not know what they were chewed the seeds and swallowed them.

CC Antya 13.76: The hot chili-like taste burned the tongues of those who chewed the seeds. Thus the eating of pilu fruits from Vrndavana became a pastime of Sri Caitanya Mahaprabhu's.

CC Antya 13.77: When Jagadananda Pandita returned from Vrndavana, everyone was jubilant. Thus Sri Caitanya Mahaprabhu enjoyed His pastimes while residing at Jagannatha Puri.

CC Antya 13.78: One day when the Lord was going to the temple of Yamesvara, a female singer began to sing in the Jagannatha temple.

CC Antya 13.79: She sang a gujjari tune in a very sweet voice, and because the subject was Jayadeva Gosvami's Gita-govinda, the song attracted the attention of the entire world.

CC Antya 13.80: Hearing the song from a distance, Sri Caitanya Mahaprabhu immediately became ecstatic. He did not know whether it was a man or a woman singing.

CC Antya 13.81: As the Lord ran in ecstasy to meet the singer, thorny hedges pricked His body.

CC Antya 13.82: Govinda ran very quickly behind the Lord, who did not feel any pain from the pricking of the thorns.

CC Antya 13.83: Sri Caitanya Mahaprabhu was running very rapidly, and the girl was only a short distance away. Just then Govinda caught the Lord in his arms and cried, "It is a woman singing!"

CC Antya 13.84: As soon as He heard the word "woman," the Lord became externally conscious and turned back.

CC Antya 13.85: "My dear Govinda," He said, "you have saved My life. If I had touched the body of a woman, I would certainly have died.

CC Antya 13.86: "I shall never be able to repay My debt to you." Govinda replied, "Lord Jagannatha has saved You. I am insignificant."

CC Antya 13.87: Sri Caitanya Mahaprabhu replied, "My dear Govinda, you should stay with Me always. There is danger anywhere and everywhere; therefore you should protect Me very carefully."

CC Antya 13.88: After saying this, Sri Caitanya Mahaprabhu returned home. When Svarupa Damodara Gosvami and His other attendants heard about the incident, they became very much afraid.

CC Antya 13.89: During this time, Raghunatha Bhattacharya, the son of Tapan Misra, gave up all his duties and left home, intending to meet Sri Caitanya Mahaprabhu.

CC Antya 13.90: Accompanied by a servant carrying his baggage, Raghunatha Bhatta started from Varanasi and traveled along the path leading through Bengal.

CC Antya 13.91: In Bengal he met Ramadasa Visvasa, who belonged to the kayastha caste. He was one of the king's secretaries.

CC Antya 13.92: Ramadasa Visvasa was very learned in all the revealed scriptures. He was a teacher of the famous book Kavya-prakasa and was known as an advanced devotee and worshiper of Raghunatha [Lord Ramacandra].

CC Antya 13.93: Ramadasa had renounced everything and was going to see Lord Jagannatha. While traveling, he chanted the holy name of Lord Rama twenty-four hours a day.

CC Antya 13.94: When he met Raghunatha Bhatta on the way, he took Raghunatha's baggage on his head and carried it.

CC Antya 13.95: Ramadasa served Raghunatha Bhatta in various ways, even massaging his legs. Raghunatha Bhatta felt some hesitation in accepting all this service.

CC Antya 13.96: "You are a respectable gentleman, a learned scholar and a great devotee," Raghunatha Bhatta said. "Please do not try to serve me. Just come with me in a happy mood."

CC Antya 13.97: Ramadasa replied, "I am a sudra, a fallen soul. To serve a brahmana is my duty and religious principle.

CC Antya 13.98: "Therefore please do not be hesitant. I am your servant, and when I serve you my heart becomes jubilant."

CC Antya 13.99: Thus Ramadasa carried the baggage of Raghunatha Bhatta and served him sincerely. He constantly chanted the holy name of Lord Ramacandra day and night.

CC Antya 13.100: Traveling in this way, Raghunatha Bhatta soon arrived at Jagannatha Puri. There he met Sri Caitanya Mahaprabhu with great delight and fell at His lotus feet.

CC Antya 13.101: Raghunatha Bhatta fell straight as a rod at the lotus feet of Sri Caitanya Mahaprabhu. Then the Lord embraced him, knowing well who he was.

CC Antya 13.102: Raghunatha offered respectful obeisances to Sri Caitanya Mahaprabhu on behalf of Tapana Misra and Candrasekhara, and the Lord also inquired about them.

CC Antya 13.103: "It is very good that you have come here," the Lord said. "Now go see the lotus-eyed Lord Jagannatha. Today you will accept prasadam here at My place."

CC Antya 13.104: The Lord asked Govinda to arrange for Raghunatha Bhatta's accommodations and then introduced him to all the devotees, headed by Svarupa Damodara Gosvami.

CC Antya 13.105: Thus Raghunatha Bhatta lived with Sri Caitanya Mahaprabhu continuously for eight months, and by the Lord's mercy he felt increasing transcendental happiness every day.

CC Antya 13.106: He would periodically cook rice with various vegetables and invite Sri Caitanya Mahaprabhu to his home.

CC Antya 13.107: Raghunatha Bhatta was an expert cook. Whatever he prepared tasted just like nectar.

CC Antya 13.108: Sri Caitanya Mahaprabhu would accept with great satisfaction all the food he prepared. After the Lord was satisfied, Raghunatha Bhatta would eat His remnants.

CC Antya 13.109: When Ramadasa Visvasa met Sri Caitanya Mahaprabhu, the Lord did not show him any special mercy, although this was their first meeting.

CC Antya 13.110: Within his heart, Ramadasa Visvasa was an impersonalist who desired to merge into the existence of the Lord, and he was very proud of his learning. Since Sri Caitanya Mahaprabhu is the omniscient Supreme Personality of Godhead, He can understand the heart of everyone, and thus He knew all these things.

CC Antya 13.111: Ramadasa Visvasa then took up residence in Jagannatha Puri and taught the Kavya-prakasa to the Pattanayaka family [the descendants of Bhavananda Raya].

CC Antya 13.112: After eight months, when Sri Caitanya Mahaprabhu bade farewell to Raghunatha Bhatta, the Lord flatly forbade him to marry. "Do not marry," the Lord said.

CC Antya 13.113: Sri Caitanya Mahaprabhu said to Raghunatha Bhatta, "When you return home, serve your aged father and mother, who are devotees, and try to study Srimad-Bhagavatam from a pure Vaisnava who has realized God."

CC Antya 13.114: Sri Caitanya Mahaprabhu concluded, "Come again to Nilacala [Jagannatha Puri]." After saying this, the Lord put His own neck beads on Raghunatha Bhatta's neck.

CC Antya 13.115: Then the Lord embraced him and bade him farewell. Overwhelmed with ecstatic love, Raghunatha Bhatta began to cry due to imminent separation from Sri Caitanya Mahaprabhu.

CC Antya 13.116: After taking permission from Sri Caitanya Mahaprabhu and all the devotees, headed by Svarupa Damodara, Raghunatha Bhatta returned to Varanasi.

CC Antya 13.117: In accordance with the instructions of Sri Caitanya Mahaprabhu, he continuously rendered service to his mother and father for four years. He also regularly studied Srimad-Bhagavatam from a self-realized Vaisnava.

CC Antya 13.118: Then his parents died at Kasi [Varanasi], and he became detached. He therefore returned to Sri Caitanya Mahaprabhu, giving up all relationships with his home.

CC Antya 13.119: As previously, Raghunatha remained continuously with Sri Caitanya Mahaprabhu for eight months. Then the Lord gave him the following order.

CC Antya 13.120: "My dear Raghunatha, on My order go to Vrndavana and live there under the care of Rupa and Sanatana Gosvamis.

CC Antya 13.121: "In Vrndavana you should chant the Hare Krsna mantra twenty-four hours a day and read Srimad-Bhagavatam continuously. Krsna, the Supreme Personality of Godhead, will very soon bestow His mercy upon you."

CC Antya 13.122: After saying this, Sri Caitanya Mahaprabhu embraced Raghunatha Bhatta, and by the Lord's mercy Raghunatha was enlivened with ecstatic love for Krsna.

CC Antya 13.123: At a festival Sri Caitanya Mahaprabhu had been given some unsliced betel and a garland of tulasi leaves fourteen cubits long. The garland had been worn by Lord Jagannatha.

CC Antya 13.124: Sri Caitanya Mahaprabhu gave the garland and betel to Raghunatha Bhatta, who accepted them as a worshipable Deity and preserved them very carefully.

CC Antya 13.125: Taking permission from Sri Caitanya Mahaprabhu, Raghunatha Bhatta then departed for Vrndavana. When he arrived there, he put himself under the care of Rupa and Sanatana Gosvamis.

CC Antya 13.126: When reciting Srimad-Bhagavatam in the company of Rupa and Sanatana, Raghunatha Bhatta would be overwhelmed with ecstatic love for Krsna.

CC Antya 13.127: By the mercy of Sri Caitanya Mahaprabhu, he experienced the symptoms of ecstatic love — tears, trembling and faltering of the voice. His eyes filled with tears and his throat became choked, and thus he could not recite Srimad-Bhagavatam.

CC Antya 13.128: His voice was as sweet as a cuckoo's, and he would recite each verse of Srimad-Bhagavatam in three or four tunes. Thus his recitations were very sweet to hear.

CC Antya 13.129: When he recited or heard about the beauty and sweetness of Krsna, he would be overwhelmed with ecstatic love and become oblivious to everything.

CC Antya 13.130: Thus Raghunatha Bhatta surrendered fully at the lotus feet of Lord Govinda, and those lotus feet became his life and soul.

CC Antya 13.131: Subsequently Raghunatha Bhatta ordered his disciples to construct a temple for Govinda. He prepared various ornaments for Govinda, including a flute and shark-shaped earrings.

CC Antya 13.132: Raghunatha Bhatta would neither hear nor speak about anything of the material world. He would simply discuss Krsna and worship the Lord day and night.

CC Antya 13.133: He would not listen to blasphemy of a Vaisnava, nor would he listen to talk of a Vaisnava's misbehavior. He knew only that everyone was engaged in Krsna's service; he did not understand anything else.

CC Antya 13.134: When Raghunatha Bhatta Gosvami was absorbed in remembrance of Lord Krsna, he would take the tulasi garland and the prasadam of Lord Jagannatha given to him by Sri Caitanya Mahaprabhu, bind them together and wear them on his neck.

CC Antya 13.135: Thus I have described the powerful mercy of Sri Caitanya Mahaprabhu, by which Raghunatha Bhatta Gosvami remained constantly overwhelmed with ecstatic love for Krsna.

CC Antya 13.136-137: In this chapter I have spoken about three topics: Jagadananda Pandita's visit to Vrndavana, Sri Caitanya Mahaprabhu's listening to the song of the deva-dasi at the temple of Jagannatha, and how Raghunatha Bhatta Gosvami achieved ecstatic love of Krsna by the mercy of Sri Caitanya Mahaprabhu.

CC Antya 13.138: Sri Caitanya Mahaprabhu [Gaurahari] bestows ecstatic love for Krsna upon anyone who hears all these topics with faith and love.

CC Antya 13.139: Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Antya 14 Summary

CC Antya 14.1: I shall now describe a very small portion of the activities performed by Sri Caitanya Mahaprabhu with His mind, intelligence and body when He was bewildered by strong feelings of separation from Krsna.

CC Antya 14.2: All glories to Sri Caitanya Mahaprabhu, the Supreme Personality of Godhead! All glories to Lord Gauracandra, the life and soul of His devotees!

CC Antya 14.3: All glories to Lord Nityananda, who is Sri Caitanya Mahaprabhu's very life! And all glories to Advaita Acarya, who is extremely dear to Sri Caitanya Mahaprabhu!

CC Antya 14.4: All glories to Svarupa Damodara and all the other devotees, headed by Srivasa Thakura! Please give me the strength to describe the character of Sri Caitanya Mahaprabhu.

CC Antya 14.5: Sri Caitanya Mahaprabhu's emotion of transcendental madness in separation from Krsna is very deep and mysterious. Even though one is very advanced and learned, he cannot understand it.

CC Antya 14.6: How can one describe unfathomable subject matters? It is possible only if Sri Caitanya Mahaprabhu gives him the capability.

CC Antya 14.7: Svarupa Damodara Gosvami and Raghunatha dasa Gosvami recorded all these transcendental activities of Sri Caitanya Mahaprabhu in their notebooks.

CC Antya 14.8: In those days, Svarupa Damodara and Raghunatha dasa Gosvami lived with Sri Caitanya Mahaprabhu, whereas all other commentators lived far away from Him.

CC Antya 14.9: These two great personalities [Svarupa Damodara and Raghunatha dasa Gosvami] recorded the activities of Sri Caitanya Mahaprabhu moment by moment. They described these activities briefly as well as elaborately in their notebooks.

CC Antya 14.10: Svarupa Damodara wrote short notes, whereas Raghunatha dasa Gosvami wrote elaborate descriptions. I shall now describe Sri Caitanya Mahaprabhu's activities more elaborately, as if fluffing out compressed cotton.

CC Antya 14.11: Please hear faithfully this description of Caitanya Mahaprabhu's ecstatic emotions. Thus you will come to know of His ecstatic love, and ultimately you will achieve love of Godhead.

CC Antya 14.12: When Sri Caitanya Mahaprabhu felt separation from Krsna, His condition exactly corresponded to that of the gopis in Vrndavana after Krsna's departure for Mathura.

CC Antya 14.13: The lamentation of Srimati Radharani when Uddhava visited Vrndavana gradually became a feature of Sri Caitanya Mahaprabhu's transcendental madness.

CC Antya 14.14: Sri Caitanya Mahaprabhu's emotions exactly corresponded to those of Srimati Radharani when She met Uddhava. The Lord always conceived of Himself in Her position and

sometimes thought that He was Srimati Radharani Herself.

CC Antya 14.15: Such is the state of transcendental madness. Why is it difficult to understand? When one is highly elevated in love of Krsna, he becomes transcendently mad and talks like a madman.

CC Antya 14.16: "When the ecstatic emotion of enchantment gradually progresses, it becomes similar to bewilderment. Then one reaches the stage of astonishment [vaicitri], which awakens transcendental madness. Udghurna and citra-jalpa are two among the many divisions of transcendental madness."

CC Antya 14.17: One day while He was resting, Sri Caitanya Mahaprabhu dreamed He saw Krsna performing His rasa dance.

CC Antya 14.18: Sri Caitanya Mahaprabhu saw Lord Krsna standing with His beautiful body curved in three places, holding His flute to His lips. Wearing yellow garments and garlands of forest flowers, He was enchanting even to Cupid.

CC Antya 14.19: The gopis were dancing in a circle, and in the middle of that circle, Krsna, the son of Maharaja Nanda, danced with Radharani.

CC Antya 14.20: Seeing this, Sri Caitanya Mahaprabhu was overwhelmed with the transcendental mellow of the rasa dance, and He thought, "Now I am with Krsna in Vrndavana."

CC Antya 14.21: When Govinda saw that the Lord had not yet risen, he awakened Him. Understanding that He had only been dreaming, the Lord was somewhat unhappy.

CC Antya 14.22: Sri Caitanya Mahaprabhu performed His customary daily duties, and at the usual time He went to see Lord Jagannatha in the temple.

CC Antya 14.23: As He viewed Lord Jagannatha from behind the Garuda column, hundreds and thousands of people in front of Him were seeing the Deity.

CC Antya 14.24: Suddenly, a woman from Orissa, unable to see Lord Jagannatha because of the crowd, climbed the column of Garuda, placing her foot on Sri Caitanya Mahaprabhu's shoulder.

CC Antya 14.25: When he saw this, Caitanya Mahaprabhu's personal servant, Govinda, hastily got her down from her position. Sri Caitanya Mahaprabhu, however, chastised him for this.

CC Antya 14.26: Sri Caitanya Mahaprabhu said to Govinda, "O adi-vasya [uncivilized man], do not forbid this woman to climb the Garuda-stambha. Let her see Lord Jagannatha to her satisfaction."

CC Antya 14.27: When the woman came to her senses, however, she quickly climbed back down to the ground and, seeing Sri Caitanya Mahaprabhu, immediately begged at His lotus feet for forgiveness.

CC Antya 14.28: Seeing the woman's eagerness, Sri Caitanya Mahaprabhu said, "Lord Jagannatha has not bestowed so much eagerness upon Me.

CC Antya 14.29: "She has fully absorbed her body, mind and life in Lord Jagannatha. Therefore she was unaware that she was putting her foot on My shoulder.

CC Antya 14.30: "Alas! How fortunate this woman is! I pray at her feet that she favor Me with her great eagerness to see Lord Jagannatha."

CC Antya 14.31: Just previously, Sri Caitanya Mahaprabhu had been seeing Lord Jagannatha as Krsna, the son of Maharaja Nanda, in person.

CC Antya 14.32: Becoming fully absorbed in that vision, Sri Caitanya Mahaprabhu had assumed the mood of the gopis, so much so that everywhere He looked He saw Krsna standing with His flute to His lips.

CC Antya 14.33: After seeing the woman, the Lord's external consciousness returned, and He saw the original deity forms of Lord Jagannatha, Subhadra and Lord Balarama.

CC Antya 14.34: When He saw the deities, Lord Caitanya thought He was seeing Krsna in Kuruksetra. He wondered, "Have I come to Kuruksetra? Where is Vrndavana?"

CC Antya 14.35: Lord Caitanya grew very much agitated, like a person who has just lost a recently acquired jewel. Then He became very morose and returned home.

CC Antya 14.36: Sri Caitanya Mahaprabhu sat down on the ground and began to mark it with His fingernails. He was blinded by tears, which flowed from His eyes like the Ganges.

CC Antya 14.37: Sri Caitanya Mahaprabhu said, "I found Krsna, the Lord of Vrndavana, but I have lost Him again. Who has taken My Krsna? Where have I come?"

CC Antya 14.38: When Sri Caitanya Mahaprabhu dreamed of the rasa dance, He was fully absorbed in transcendental bliss, but when His dream broke, He thought He had lost a precious jewel.

CC Antya 14.39: Thus Sri Caitanya Mahaprabhu would chant and dance, always absorbed in the bliss of transcendental madness. He carried out the necessities of the body, such as eating and bathing, merely out of habit.

CC Antya 14.40: At night, Lord Caitanya would reveal to Svarupa Damodara and Ramananda Raya the ecstatic feelings of His mind.

CC Antya 14.41: Sri Caitanya Mahaprabhu said, "At first My mind somehow achieved the treasure of Krsna, but it again lost Him. Therefore it gave up My body and home because of lamentation and accepted the religious principles of a kapalika-yogi. Then My mind went to Vrndavana with its disciples, My senses."

CC Antya 14.42: Having lost His acquired gem, Sri Caitanya Mahaprabhu became overwhelmed with lamentation by remembering its attributes. Then, grasping the necks of Ramananda Raya and Svarupa Damodara Gosvami, He cried, "Alas, where is My Lord Hari? Where is Hari?" Finally He became restless and lost all patience.

CC Antya 14.43: "My dear friends," He said, "please hear of Krsna's sweetness. Because of a great desire for that sweetness, My mind has given up all social and Vedic religious principles and taken to the profession of begging, exactly like a mystic yogi.

CC Antya 14.44: "The ring of Krsna's rasa-lila, manufactured by Sukadeva Gosvami, the most auspicious craftsman, is as pure as an earring made from a conchshell. The yogi of My mind is wearing that earring upon his ear. From a gourd he has carved out the bowl of My aspirations, and he has taken the bag of My expectations on his shoulder.

CC Antya 14.45: "The yogi of My mind wears the torn quilt of anxiety on his dirty body, which is covered with dust and ashes. His only words are 'Alas! Krsna!' He wears twelve bangles of distress on his wrist and a turban of greed on his head. Because he has not eaten anything, he is very thin.

CC Antya 14.46: "The great yogi of My mind always studies the poetry and discussions of Lord Krsna's Vrndavana pastimes. In Srimad-Bhagavatam and other scriptures, great saintly yogis like Vyasadeva and Sukadeva Gosvami have described Lord Krsna as the Supersoul, beyond all material contamination.

CC Antya 14.47: "The mystic yogi of My mind has assumed the name Mahabaula and made disciples of My ten senses. Thus My mind has gone to Vrndavana, leaving aside the home of My body and the great treasure of material enjoyment.

CC Antya 14.48: "In Vrndavana, he goes from door to door begging alms with all his disciples. He begs from both the moving and the inert inhabitants — the citizens, the trees and the creepers. In this way he lives on fruits, roots and leaves.

CC Antya 14.49: "The gopis of Vrajabhumi always taste the nectar of Krsna's attributes, His beauty, His sweetness, His aroma, the sound of His flute and the touch of His body. My mind's five disciples, the senses of perception, gather the remnants of that nectar from the gopis and bring them to the yogi of My mind. The senses maintain their lives by eating those remnants.

CC Antya 14.50: "There is a solitary garden where Krsna enjoys His pastimes, and in one corner of a pavilion in that garden, the yogi of My mind, along with his disciples, practices mystic yoga. Wanting to see Krsna directly, this yogi remains awake throughout the night, meditating on Krsna, who is the Supersoul, uncontaminated by the three modes of nature.

CC Antya 14.51: "When My mind lost the association of Krsna and could no longer see Him, he became depressed and took up mystic yoga. In the void of separation from Krsna, he experienced ten transcendental transformations. Agitated by these transformations, My mind fled, leaving My body, his place of residence, empty. Thus I am completely in trance."

CC Antya 14.52: When the gopis felt separation from Krsna, they experienced ten kinds of bodily transformations. These same symptoms appeared in the body of Sri Caitanya Mahaprabhu.

CC Antya 14.53: "The ten bodily transformations resulting from separation from Krsna are anxiety, wakefulness, mental agitation, thinness, uncleanliness, talking like a madman, disease, madness, illusion and death."

CC Antya 14.54: Sri Caitanya Mahaprabhu was overwhelmed night and day by these ten ecstatic conditions. Whenever such symptoms arose, His mind became unsteady.

CC Antya 14.55: After speaking in this way, Sri Caitanya Mahaprabhu fell silent. Then Ramananda Raya began to recite various verses.

CC Antya 14.56: Ramananda Raya recited verses from Srimad-Bhagavatam, and Svarupa Damodara Gosvami sang of Krsna's pastimes. In this way, they brought Sri Caitanya Mahaprabhu to external consciousness.

CC Antya 14.57: After half the night had passed in this way, Ramananda Raya and Svarupa Damodara Gosvami made Sri Caitanya Mahaprabhu lie down on His bed in the inner room.

CC Antya 14.58: Then Ramananda Raya returned home, and Svarupa Damodara Gosvami and

Govinda lay down in front of the door to Sri Caitanya Mahaprabhu's room.

CC Antya 14.59: Sri Caitanya Mahaprabhu remained awake throughout the entire night, chanting the Hare Krsna mantra very loudly.

CC Antya 14.60: After some time, Svarupa Damodara could no longer hear Sri Caitanya Mahaprabhu chanting. When he entered the room, he found the three doors locked, but Sri Caitanya Mahaprabhu was gone.

CC Antya 14.61: All the devotees were very anxious when they saw that the Lord was not in His room. They wandered about searching for Him with a warning lamp.

CC Antya 14.62: After searching for some time, they came upon Sri Caitanya Mahaprabhu lying in a corner by the northern side of the -dvara gate.

CC Antya 14.63: At first they were overjoyed to see Him, but when they saw His condition, all the devotees, headed by Svarupa Damodara Gosvami, were very anxious.

CC Antya 14.64: Sri Caitanya Mahaprabhu was lying unconscious, and His body had become elongated to five or six cubits. There was no breath from His nostrils.

CC Antya 14.65-66: Each of His arms and legs had become three cubits long; only skin connected the separated joints. The Lord's body temperature, indicating life, was very low. All the joints in His arms, legs, neck and waist were separated by at least six inches.

CC Antya 14.67: It appeared that only skin covered His elongated joints. Seeing the Lord's condition, all the devotees were very unhappy.

CC Antya 14.68: They almost died when they saw Sri Caitanya Mahaprabhu with His mouth full of saliva and foam and His eyes turned upward.

CC Antya 14.69: When they saw this, Svarupa Damodara Gosvami and all the other devotees began to chant the holy name of Krsna very loudly into Sri Caitanya Mahaprabhu's ear.

CC Antya 14.70: After they had chanted in this way for a long time, the holy name of Krsna entered the heart of Sri Caitanya Mahaprabhu, and He suddenly arose with a loud shout of "Haribol!"

CC Antya 14.71: As soon as the Lord returned to external consciousness, all His joints contracted and His entire body returned to normal.

CC Antya 14.72: Srila Raghunatha dasa Gosvami has described these pastimes elaborately in his book Gauranga-stava-kalpavrksa.

CC Antya 14.73: "In the house of Kasi Misra, Sri Caitanya Mahaprabhu would sometimes be greatly aggrieved, feeling separation from Krsna. The joints of His transcendental body would slacken, and His arms and legs would become elongated. Rolling on the ground, the Lord would cry out in distress in a faltering voice and weep very sorrowfully. The appearance of Sri Caitanya Mahaprabhu, awakening in my heart, maddens me."

CC Antya 14.74: Sri Caitanya Mahaprabhu was very much astonished to find Himself in front of the -dvara. He asked Svarupa Damodara Gosvami, "Where am I? What am I doing here?"

CC Antya 14.75: Svarupa Damodara said, "My dear Lord, please get up. Let us go to Your

place. There I shall tell You everything that has happened."

CC Antya 14.76: Thus all the devotees, supporting Sri Caitanya Mahaprabhu, took Him back to His residence. Then they all described to Him what had happened.

CC Antya 14.77: Hearing the description of His condition while He had lain near the -dvara, Sri Caitanya Mahaprabhu was very much astonished. He said, "I do not remember any of these things.

CC Antya 14.78: "All I can remember is that I saw My Krsna, but only for an instant. He appeared before Me and then, like lightning, immediately disappeared."

CC Antya 14.79: Just then, everyone heard the blowing of the conchshell at the Jagannatha temple. Sri Caitanya Mahaprabhu immediately took His bath and went to see Lord Jagannatha.

CC Antya 14.80: Thus I have described the uncommon transformations of the body of Sri Caitanya Mahaprabhu. When people hear about this, they are very much astonished.

CC Antya 14.81: No one has witnessed such bodily changes elsewhere, nor has anyone read of them in the revealed scriptures. Yet Sri Caitanya Mahaprabhu, the supreme sannyasi, exhibited these ecstatic symptoms.

CC Antya 14.82: These ecstasies are not described in the sastras, and they are inconceivable to common men. Therefore people in general do not believe in them.

CC Antya 14.83: Raghunatha dasa Gosvami lived continuously with Sri Caitanya Mahaprabhu. I am simply recording whatever I have heard from him. Although common men do not believe in these pastimes, I believe in them totally.

CC Antya 14.84: One day, while Sri Caitanya Mahaprabhu was going to the sea to bathe, He suddenly saw a sand dune named Cataka-parvata.

CC Antya 14.85: Sri Caitanya Mahaprabhu mistook the sand dune for Govardhana Hill and ran toward it.

CC Antya 14.86: [Lord Caitanya said:] "Of all the devotees, this Govardhana Hill is the best! O my friends, this hill supplies Krsna and Balarama, as well as Their calves, cows and cowherd friends, with all kinds of necessities — water for drinking, very soft grass, caves, fruits, flowers and vegetables. In this way the hill offers respect to the Lord. Being touched by the lotus feet of Krsna and Balarama, Govardhana Hill appears very jubilant."

CC Antya 14.87: Reciting this verse, Sri Caitanya Mahaprabhu ran toward the sand dune as fast as the wind. Govinda ran after Him, but he could not approach Him.

CC Antya 14.88: First one devotee shouted loudly, and then a tumultuous uproar arose as all the devotees stood up and began to run after the Lord.

CC Antya 14.89: Svarupa Damodara Gosvami, Jagadananda Pandita, Gadadhara Pandita, Ramai, Nandai and Sankara Pandita are some of the devotees who ran after Sri Caitanya Mahaprabhu.

CC Antya 14.90: Paramananda Puri and Brahmananda Bharati also went toward the beach, and Bhagavan Acarya, who was lame, followed them very slowly.

CC Antya 14.91: Sri Caitanya Mahaprabhu was running with the speed of the wind, but He suddenly became stunned in ecstasy and lost all strength to proceed further.

CC Antya 14.92: The flesh at each of His pores erupted like pimples, and His bodily hairs, standing on end, appeared like kadamba flowers.

CC Antya 14.93: Blood and perspiration flowed incessantly from every pore of His body, and He could not speak a word but simply produced a gargling sound within His throat.

CC Antya 14.94: The Lord's eyes filled and overflowed with unlimited tears, like the Ganges and Yamuna meeting in the sea.

CC Antya 14.95: His entire body faded to the color of a white conchshell, and then He began to quiver like the waves in the ocean.

CC Antya 14.96: While quivering in this way, Sri Caitanya Mahaprabhu fell down on the ground. Then Govinda approached Him.

CC Antya 14.97: Govinda sprinkled water from a karanga waterpot all over the Lord's body, and then, taking His own outer garment, he began to fan Sri Caitanya Mahaprabhu.

CC Antya 14.98: When Svarupa Damodara and the other devotees reached the spot and saw the condition of Sri Caitanya Mahaprabhu, they began to cry.

CC Antya 14.99: All eight kinds of transcendental transformations were visible in the Lord's body. All the devotees were struck with wonder to see such a sight.

CC Antya 14.100: The devotees loudly chanted the Hare Krsna mantra near Sri Caitanya Mahaprabhu and washed His body with cold water.

CC Antya 14.101: After the devotees had been chanting for a long time, Sri Caitanya Mahaprabhu suddenly stood up and shouted, "Haribol!"

CC Antya 14.102: When Sri Caitanya Mahaprabhu stood up, all the Vaisnavas loudly chanted, "Hari! Hari!" in great jubilation. The auspicious sound filled the air in all directions.

CC Antya 14.103: Astonished, Sri Caitanya Mahaprabhu stood up and began looking here and there, trying to see something. But He could not catch sight of it.

CC Antya 14.104: When Sri Caitanya Mahaprabhu saw all the Vaisnavas, He returned to partial external consciousness and spoke to Svarupa Damodara.

CC Antya 14.105: Sri Caitanya Mahaprabhu said, "Who has brought Me here from Govardhana Hill? I was seeing Lord Krsna's pastimes, but now I cannot see them.

CC Antya 14.106: "Today I went from here to Govardhana Hill to find out if Krsna was tending His cows there.

CC Antya 14.107: "I saw Lord Krsna climbing Govardhana Hill and playing His flute, surrounded on all sides by grazing cows.

CC Antya 14.108: "Hearing the vibration of Krsna's flute, Srimati Radharani and all Her gopi friends came there to meet Him. They were all very nicely dressed.

CC Antya 14.109: "When Krsna and Srimati Radharani entered a cave together, the other gopis asked Me to pick some flowers.

CC Antya 14.110: "Just then, all of you made a tumultuous sound and carried Me from there to this place.

CC Antya 14.111: "Why have you brought Me here, causing Me unnecessary pain? I had a chance to see Krsna's pastimes, but I could not see them."

CC Antya 14.112: Saying this, Sri Caitanya Mahaprabhu began to weep. When all the Vaisnavas saw the Lord's condition, they also wept.

CC Antya 14.113: At that time, Paramananda Puri and Brahmananda Bharati arrived. Seeing them, Sri Caitanya Mahaprabhu became somewhat respectful.

CC Antya 14.114: Sri Caitanya Mahaprabhu returned to complete external consciousness and immediately offered prayers to them. Then these two elderly gentlemen both embraced the Lord with loving affection.

CC Antya 14.115: Sri Caitanya Mahaprabhu said to Puri Gosvami and Brahmananda Bharati, "Why have the two of you come so far?" Puri Gosvami replied, "Just to see Your dancing."

CC Antya 14.116: When He heard this, Sri Caitanya Mahaprabhu felt somewhat ashamed. Then He went to bathe in the sea with all the Vaisnavas.

CC Antya 14.117: After bathing in the sea, Sri Caitanya Mahaprabhu returned to His residence with all the devotees. Then they all lunched on the remnants of food offered to Lord Jagannatha.

CC Antya 14.118: Thus I have described the transcendental ecstatic emotions of Sri Caitanya Mahaprabhu. Even Lord Brahma cannot describe their influence.

CC Antya 14.119: In his book Gauranga-stava-kalpavrksha, Raghunatha dasa Gosvami has very vividly described Sri Caitanya Mahaprabhu's pastime of running toward the Cataka-parvata sand dune.

CC Antya 14.120: "Near Jagannatha Puri is a great sand dune known as Cataka-parvata. Seeing that hill, Sri Caitanya Mahaprabhu said, 'Oh, I shall go to the land of Vraja to see Govardhana Hill!' Then He began running madly toward it, and all the Vaisnavas ran after Him. This scene awakens in my heart and maddens me."

CC Antya 14.121: Who can properly describe all the uncommon pastimes of Sri Caitanya Mahaprabhu? They are all simply His play.

CC Antya 14.122: I have briefly described them just to give an indication of His transcendental pastimes. Nevertheless, anyone who hears this will certainly attain the shelter of Lord Krsna's lotus feet.

CC Antya 14.123: Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.



Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Antya 15 Summary

CC Antya 15.1: The ocean of ecstatic love for Krsna is very difficult to understand, even for such demigods as Lord Brahma. By enacting His pastimes, Sri Caitanya Mahaprabhu submerged Himself in that ocean, and His heart was absorbed in that love. Thus He exhibited in various ways the exalted position of transcendental love for Krsna.

CC Antya 15.2: All glories to Sri Krsna Caitanya, the Supreme Personality of Godhead! All glories to Lord Nityananda, whose body is always filled with transcendental bliss!

CC Antya 15.3: All glories to Sri Advaita Acarya, who is very dear to Lord Caitanya! And all glories to all the devotees of the Lord, headed by Srivasa Thakura!

CC Antya 15.4: Thus Sri Caitanya Mahaprabhu forgot Himself throughout the entire day and night, being merged in an ocean of ecstatic love for Krsna.

CC Antya 15.5: The Lord would maintain Himself in three states of consciousness: sometimes He merged totally in ecstatic emotion, sometimes He was in partial external consciousness, and sometimes He was in full external consciousness.

CC Antya 15.6: Actually, Sri Caitanya Mahaprabhu was always merged in ecstatic emotion, but just as a potter's wheel turns without the potter's touching it, the Lord's bodily activities, like bathing, going to the temple to see Lord Jagannatha, and taking lunch, went on automatically.

CC Antya 15.7: One day, while Sri Caitanya Mahaprabhu was looking at Lord Jagannatha in the temple, Lord Jagannatha appeared to be personally Sri Krsna, the son of Nanda Maharaja.

CC Antya 15.8: When Sri Caitanya Mahaprabhu realized Lord Jagannatha to be Krsna Himself, Lord Caitanya's five senses immediately became absorbed in attraction for the five attributes of Lord Krsna.

CC Antya 15.9: Just as in a tug-of-war, the single mind of Lord Caitanya was attracted in five directions by the five transcendental attributes of Lord Krsna. Thus the Lord became unconscious.

CC Antya 15.10: Just then, the upala-bhoga ceremony of Lord Jagannatha concluded, and the devotees who had accompanied Lord Caitanya to the temple took Him back home.

CC Antya 15.11: That night, Sri Caitanya Mahaprabhu was attended by Svarupa Damodara Gosvami and Ramananda Raya. Keeping His hands around their necks, the Lord began to lament.

CC Antya 15.12: When Srimati Radharani was very much agitated due to feeling great separation from Krsna, She spoke a verse to Visakha explaining the cause of Her great anxiety and restlessness.

CC Antya 15.13: Reciting that verse, Sri Caitanya Mahaprabhu expressed His burning emotions. Then, with great lamentation, He explained the verse to Svarupa Damodara and

Ramananda Raya.

CC Antya 15.14: Sri Caitanya Mahaprabhu said, "'Though the hearts of the gopis are like high-standing hills, they are inundated by the waves of the nectarean ocean of Krsna's beauty. His sweet voice enters their ears and gives them transcendental bliss, the touch of His body is cooler than millions and millions of moons together, and the nectar of His bodily fragrance overflows the entire world. O My dear friend, that Krsna, who is the son of Nanda Maharaja and whose lips are exactly like nectar, is attracting My five senses by force.'

CC Antya 15.15: "Lord Sri Krsna's beauty, the sound of His words and the vibration of His flute, His touch, His fragrance and the taste of His lips are full of an indescribable sweetness. When all these features attract My five senses at once, My senses all ride together on the single horse of My mind but want to go in five different directions.

CC Antya 15.16: "O My dear friend, please hear the cause of My misery. My five senses are actually extravagant rogues. They know very well that Krsna is the Supreme Personality of Godhead, but they still want to plunder Krsna's property.

CC Antya 15.17: "My mind is just like a single horse being ridden by the five senses of perception, headed by sight. Each of My senses wants to ride that horse, and thus they pull My mind in five directions simultaneously. In what direction will it go? If they all pull at one time, certainly the horse will lose its life. How can I tolerate this atrocity?

CC Antya 15.18: "My dear friend, if you say, 'Just try to control Your senses,' what shall I say? I cannot become angry at My senses. Is it their fault? Krsna's beauty, sound, touch, fragrance and taste are by nature extremely attractive. These five features are attracting My senses, and each wants to drag My mind in a different direction. In this way the life of My mind is in great danger, just like a horse ridden in five directions at once. Thus I am also in danger of dying.

CC Antya 15.19: "The consciousness of each woman within the three worlds is certainly like a high hill, but the sweetness of Krsna's beauty is like an ocean. Even a drop of water from that ocean can flood the entire world and submerge all the high hills of consciousness.

CC Antya 15.20: "The sweetness of Krsna's joking words plays indescribable havoc with the hearts of all women. His words bind a woman's ear to the qualities of their sweetness. Thus there is a tug-of-war, and the life of the ear departs.

CC Antya 15.21: "Krsna's transcendental body is so cool that it cannot be compared even to sandalwood pulp or to millions upon millions of moons. It expertly attracts the breasts of all women, which resemble high hills. Indeed, the transcendental body of Krsna attracts the minds of all women within the three worlds.

CC Antya 15.22: "The fragrance of Krsna's body is more maddening than the aroma of musk, and it surpasses the fragrance of the bluish lotus flower. It enters the nostrils of all the women of the world and, making a nest there, thus attracts them.

CC Antya 15.23: "Krsna's lips are so sweet when combined with the camphor of His gentle smile that they attract the minds of all women, forcing them to give up all other attractions. If the sweetness of Krsna's smile is unobtainable, great mental difficulties and lamentation result. That sweetness is the only wealth of the gopis of Vrndavana."

CC Antya 15.24: After speaking in this way, Sri Caitanya Mahaprabhu caught hold of the necks of Ramananda Raya and Svarupa Damodara. Then the Lord said, "My dear friends, please listen to Me. What shall I do? Where shall I go? Where can I go to get Krsna? Please, both of you, tell Me how I can find Him."

CC Antya 15.25: Thus absorbed in transcendental pain, Sri Caitanya Mahāprabhu lamented day after day in the company of Svarupa Damodara Gosvami and Ramananda Raya.

CC Antya 15.26: To enhance the ecstatic mood of the Lord, Svarupa Damodara Gosvami would sing appropriate songs and Ramananda Raya would recite suitable verses. In this way they were able to pacify Him.

CC Antya 15.27: The Lord especially liked to hear Bilvamangala Thakura's Kṛṣṇa-kāṇṇamṛta, the poetry of Vidyapati, and Sri Gīta-govinda, by Jayadeva Gosvami. Sri Caitanya Mahāprabhu felt great pleasure in His heart when His associates chanted verses and sang songs from these books.

CC Antya 15.28: One day, while going to the beach by the sea, Sri Caitanya Mahāprabhu suddenly saw a flower garden.

CC Antya 15.29: Lord Caitanya mistook that garden for Vṙndavana and very quickly entered it. Absorbed in ecstatic love of Kṛṣṇa, He wandered throughout the garden, searching for Him.

CC Antya 15.30: After Kṛṣṇa disappeared with Rādhārāṇī during the rasa dance, the gopīs wandered in the forest looking for Him. In the same way, Sri Caitanya Mahāprabhu wandered in that garden by the sea.

CC Antya 15.31: Absorbed in the ecstatic mood of the gopīs, Sri Caitanya Mahāprabhu wandered here and there. He began to inquire after Kṛṣṇa by quoting verses to all the trees and creepers.

CC Antya 15.32: [The gopīs said:] "O cuta tree, priyala tree, paṇasa, aṣana and kovidara! O jambu tree, O arka tree, O bel, bakula and mango! O kadamba tree, O nīpa tree and all other trees living on the bank of the Yamuna for the welfare of others, please let us know where Kṛṣṇa has gone. We have lost our minds and are almost dead."

CC Antya 15.33: "'O all-auspicious tulasi plant, you are very dear to Govinda's lotus feet, and He is very dear to you. Have you seen Kṛṣṇa walking here wearing a garland of your leaves, surrounded by a swarm of bumblebees?"

CC Antya 15.34: "'O plants of malati flowers, mallika flowers, jati and yuthika flowers, have you seen Kṛṣṇa passing this way, touching you with His hand to give you pleasure?"

CC Antya 15.35: Sri Caitanya Mahāprabhu continued, "'O mango tree, O jackfruit tree, O piyala, jambu and kovidara trees, you are all inhabitants of a holy place. Therefore kindly act for the welfare of others.

CC Antya 15.36: "'Have you seen Kṛṣṇa coming this way? Kindly tell us which way He has gone and save our lives.'"

CC Antya 15.37: When the trees did not reply, the gopīs guessed, "'Since all of these trees belong to the male class, all of them must be friends of Kṛṣṇa.

CC Antya 15.38: "'Why should the trees tell us where Kṛṣṇa has gone? Let us rather inquire from the creepers; they are female and are therefore like friends to us.

CC Antya 15.39: "'They will certainly tell us where Kṛṣṇa has gone, since they have seen Him personally.'" Guessing in this way, the gopīs inquired from the plants and creepers, headed by tulasi.

CC Antya 15.40: "O tulasi! O malati! O yuthi, madhavi and mallika! Krsna is very dear to you; therefore He must have come near you.

CC Antya 15.41: "You are all just like dear friends to us. Kindly tell us which way Krsna has gone and save our lives."

CC Antya 15.42: When they still received no reply, the gopis thought, "These plants are all Krsna's maidservants, and out of fear they will not speak to us."

CC Antya 15.43: The gopis then came upon a group of she-deer. Smelling the aroma of Krsna's body and seeing the faces of the deer, the gopis inquired from them to ascertain if Krsna was nearby.

CC Antya 15.44: Sri Caitanya Mahaprabhu said, "O wife of the deer, Lord Krsna has been embracing His beloved, and thus the kunkuma powder on Her raised breasts has covered His garland of kunda flowers. The fragrance of this garland is flowing here. O my dear friend, have you seen Krsna passing this way with His dearest companion, increasing the pleasure of the eyes of all of you?"

CC Antya 15.45: "O dear doe, Sri Krsna is always very pleased to give you pleasure. Kindly inform us whether He passed this way in the company of Srimati Radharani. We think They must certainly have come this way.

CC Antya 15.46: "We are not outsiders. Being very dear friends of Srimati Radharani, we can perceive the bodily fragrance of Krsna from a distance.

CC Antya 15.47: "Krsna has been embracing Srimati Radharani, and the kunkuma powder on Her breasts has mixed with the garland of kunda flowers decorating His body. The fragrance of the garland has scented the entire atmosphere.

CC Antya 15.48: "Lord Krsna has left this place, and therefore the deer are feeling separation. They do not hear our words; therefore how can they reply?"

CC Antya 15.49: The gopis then came upon many trees so laden with fruits and flowers that their branches were bent down to the ground.

CC Antya 15.50: The gopis thought that because all the trees must have seen Krsna pass by they were offering respectful obeisances to Him. To be certain, the gopis inquired from the trees.

CC Antya 15.51: Lord Caitanya continued, "O trees, kindly tell us whether Balarama's younger brother, Krsna, welcomed your obeisances with loving glances as He passed this way, resting one hand on the shoulder of Srimati Radharani, holding a lotus flower in the other, and being followed by a swarm of bumblebees maddened by the fragrance of tulasi flowers.

CC Antya 15.52: "To stop the bumblebees from landing on the face of His beloved, He whisked them away with the lotus flower in His hand, and thus His mind was slightly diverted.

CC Antya 15.53: "Did He or did He not pay attention while you offered Him obeisances? Kindly give evidence supporting your words.

CC Antya 15.54: "Separation from Krsna has made these servants very unhappy. Having lost consciousness, how can they answer us?"

CC Antya 15.55: Saying this, the gopis stepped onto the beach by the Yamuna River. There they saw Lord Krsna beneath a kadamba tree.

CC Antya 15.56: Standing there with His flute to His lips, Krsna, who enchants millions upon millions of Cupids, attracted the eyes and minds of all the world with His unlimited beauty.

CC Antya 15.57: When Sri Caitanya Mahaprabhu saw the transcendental beauty of Krsna, He fell down on the ground unconscious. At that time, all the devotees, headed by Svarupa Damodara Gosvami, joined Him in the garden.

CC Antya 15.58: Just as before, they saw all the symptoms of transcendental ecstatic love manifested in the body of Sri Caitanya Mahaprabhu. Although externally He appeared bewildered, He was tasting transcendental bliss within.

CC Antya 15.59: Once again all the devotees brought Sri Caitanya Mahaprabhu back to consciousness by a concerted effort. Then the Lord got up and began wandering here and there, looking all around.

CC Antya 15.60: Caitanya Mahaprabhu said, "Where has My Krsna gone? I saw Him just now, and His beauty has captivated My eyes and mind.

CC Antya 15.61: "Why can't I again see Krsna holding His flute to His lips? My eyes are wandering in hopes of seeing Him once more."

CC Antya 15.62: Sri Caitanya Mahaprabhu then recited the following verse, which was spoken by Srimati Radharani to Her dear friend Visakha.

CC Antya 15.63: "My dear friend, the luster of Krsna's body is more brilliant than that of a newly formed cloud, and His yellow dress is more attractive than newly arrived lightning. A peacock feather decorates His head, and on His neck hangs a lovely necklace of brilliant pearls. As He holds His charming flute to His lips, His face looks as beautiful as the full autumn moon. By such beauty, Madana-mohana, the enchanter of Cupid, is increasing the desire of My eyes to see Him."

CC Antya 15.64: Caitanya Mahaprabhu continued, "Sri Krsna's complexion is as polished as powdered eye ointment. It surpasses the beauty of a newly formed cloud and is softer than a blue lotus flower. Indeed, His complexion is so pleasing that it attracts the eyes and minds of everyone, and it is so powerful that it defies all comparison.

CC Antya 15.65: "My dear friend, please tell Me what I should do. Krsna is as attractive as a wonderful cloud, and My eyes are just like cataka birds, which are dying of thirst because they do not see such a cloud.

CC Antya 15.66: "Krsna's yellow garments look exactly like restless lightning in the sky, and the pearl necklace on His neck appears like a line of ducks flying below a cloud. Both the peacock feather on His head and His vaijayanti garland [containing flowers of five colors] resemble rainbows.

CC Antya 15.67: "The luster of Krsna's body is as beautiful as the glow of a spotless full moon that has just risen, and the vibration of His flute sounds exactly like the sweet thundering of a newly formed cloud. When the peacocks in Vrndavana hear that vibration, they all begin to dance.

CC Antya 15.68: "The cloud of Krsna's pastimes is drenching the fourteen worlds with a shower of nectar. Unfortunately, when that cloud appeared, a whirlwind arose and blew it away

from Me. Being unable to see the cloud, the cataka bird of My eyes is almost dead from thirst."

CC Antya 15.69: In a faltering voice, Sri Caitanya Mahaprabhu again said, "Alas, go on reciting, Rama Raya." Thus Ramananda Raya began to recite a verse. While listening to this verse, the Lord was sometimes very jubilant and sometimes overcome by lamentation. Afterwards the Lord personally explained the verse.

CC Antya 15.70: "Dear Krsna, by seeing Your beautiful face decorated with tresses of hair, by seeing the beauty of Your earrings falling on Your cheeks, and by seeing the nectar of Your lips, the beauty of Your smiling glances, Your two arms, which assure complete fearlessness, and Your broad chest, whose beauty arouses conjugal attraction, we have simply surrendered ourselves to becoming Your maidservants."

CC Antya 15.71: Sri Caitanya Mahaprabhu said, "After conquering the moon and the lotus flower, Krsna wished to capture the doelike gopis. Thus He spread the noose of His beautiful face, and within that noose He placed the bait of His sweet smile to misguide the gopis. The gopis fell prey to that trap and became Krsna's maidservants, giving up their homes, families, husbands and prestige.

CC Antya 15.72: "My dear friend, Krsna acts just like a hunter. This hunter does not care for piety or impiety; He simply creates many devices to conquer the cores of the hearts of the doelike gopis.

CC Antya 15.73: "The earrings dancing on Krsna's cheeks are shaped like sharks, and they shine very brightly. These dancing earrings attract the minds of all women. Over and above this, Krsna pierces the hearts of women with the arrows of His sweetly smiling glances. He is not at all afraid to kill women in this way.

CC Antya 15.74: "On Krsna's chest are the ornaments of the Srivatsa marks, indicating the residence of the goddess of fortune. His chest, which is as broad as a plunderer's, attracts thousands upon thousands of damsels of Vraja, conquering their minds and breasts by force. Thus they all become maidservants of the Supreme Personality of Godhead.

CC Antya 15.75: "The two very beautiful arms of Krsna are just like long bolts. They also resemble the bodies of black snakes that enter the space between the two hill-like breasts of women and bite their hearts. The women then die from the burning poison.

CC Antya 15.76: "The combined cooling effect of camphor, roots of khasakhasa and sandalwood is surpassed by the coolness of Krsna's palms and the soles of His feet, which are cooler and more pleasing than millions upon millions of moons. If women are touched by them even once, their minds are enticed, and the burning poison of lusty desire for Krsna is immediately vanquished."

CC Antya 15.77: Lamenting in ecstatic love, Sri Caitanya Mahaprabhu then recited the following verse, which was spoken by Srimati Radharani while exposing the lamentation of Her heart to Her friend Srimati Visakha.

CC Antya 15.78: "My dear friend, Krsna's chest is as broad and attractive as a door made of indranila gems, and His two arms, as strong as bolts, can relieve the mental anguish of young girls distressed by lusty desires for Him. His body is cooler than the moon, sandalwood, the lotus flower and camphor. In this way, Madana-mohana, the attractor of Cupid, is increasing the desire of My breasts."

CC Antya 15.79: Sri Caitanya Mahaprabhu then said, "I just now had Krsna, but unfortunately I have lost Him again.

CC Antya 15.80: "By nature, Krsna is very restless; He does not stay in one place. He meets with someone, enchants his mind and then disappears.

CC Antya 15.81: "The gopis became proud of their great fortune. To subdue their sense of superiority and show them special favor, Kesava, the subduer of even Lord Brahma and Lord Siva, disappeared from the rasa dance."

CC Antya 15.82: Sri Caitanya Mahaprabhu then said to Svarupa Damodara Gosvami, "Please sing a song that will bring consciousness to My heart."

CC Antya 15.83: Thus for the pleasure of Sri Caitanya Mahaprabhu, Svarupa Damodara Gosvami began very sweetly singing the following verse from the Gita-govinda.

CC Antya 15.84: "Here in the arena of the rasa dance, I remember Krsna, who is always fond of joking and performing pastimes."

CC Antya 15.85: When Svarupa Damodara Gosvami sang this special song, Sri Caitanya Mahaprabhu immediately got up and began to dance in ecstatic love.

CC Antya 15.86: At that time, all eight kinds of spiritual transformations became manifest in Lord Caitanya's body. The thirty-three symptoms of vyabhicari-bhava, beginning with lamentation and jubilation, became prominent as well.

CC Antya 15.87: All the ecstatic symptoms, such as bhavodaya, bhava-sandhi and bhava-sabalya, awakened in the body of Sri Caitanya Mahaprabhu. A great fight arose between one emotion and another, and each of them became prominent.

CC Antya 15.88: Lord Caitanya Mahaprabhu had Svarupa Damodara sing the same verse again and again. Each time he sang it, the Lord tasted it anew, and thus He danced again and again.

CC Antya 15.89: After the Lord had been dancing for a long time, Svarupa Damodara Gosvami stopped singing the verse.

CC Antya 15.90: Over and over again Sri Caitanya Mahaprabhu said, "Go on! Sing! Sing!" But Svarupa Damodara, seeing the Lord's fatigue, did not resume singing.

CC Antya 15.91: When the devotees heard Sri Caitanya Mahaprabhu say "Go on singing!" they all gathered around Him and began to chant the holy name of Hari in unison.

CC Antya 15.92: At that time, Ramananda Raya made the Lord sit down and dissipated His fatigue by fanning Him.

CC Antya 15.93: Then all the devotees took Sri Caitanya Mahaprabhu to the beach and bathed Him. Finally, they brought Him back home.

CC Antya 15.94: After they fed Him lunch, they made Him lie down. Then all the devotees, headed by Ramananda Raya, returned to their respective homes.

CC Antya 15.95: Thus I have described Sri Caitanya Mahaprabhu's pastimes in the garden, which He entered, mistaking it for Vrndavana.

CC Antya 15.96: There He exhibited transcendental madness and ecstatic ravings, which Sri Rupa Gosvami has described very nicely in his Stava-mala as follows.

CC Antya 15.97: "Sri Caitanya Mahaprabhu is the topmost of all devotees. Sometimes, while walking on the beach, He would see a beautiful garden nearby and mistake it for the forest of Vrndavana. Thus He would be completely overwhelmed by ecstatic love of Krsna and begin to chant the holy name and dance. His tongue worked incessantly as He chanted, 'Krsna! Krsna!' Will He again become visible before the path of my eyes?"

CC Antya 15.98: The pastimes of Sri Caitanya Mahaprabhu are unlimited; it is not possible to write of them properly. I can give only an indication of them as I try to introduce them.

CC Antya 15.99: Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.



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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta

CC Antya 16 Summary

CC Antya 16.1: Let me offer my respectful obeisances unto Sri Caitanya Mahāprabhu, who personally tasted the nectar of ecstatic love for Kṛṣṇa and then instructed His devotees how to taste it. Thus He enlightened them about ecstatic love of Kṛṣṇa to initiate them into transcendental knowledge.

CC Antya 16.2: All glories to Sri Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaita Ācārya! And all glories to all the devotees of the Lord!

CC Antya 16.3: Sri Caitanya Mahāprabhu thus stayed at Jagannātha Puri in the association of His devotees, always merged in ecstatic devotional love.

CC Antya 16.4: The next year, as usual, all the devotees from Bengal went to Jagannātha Puri, and, as in previous years, there was a meeting between Sri Caitanya Mahāprabhu and the devotees.

CC Antya 16.5: Along with the devotees from Bengal came a gentleman named Kalidāsa. He never uttered anything but the holy name of Kṛṣṇa.

CC Antya 16.6: Kalidāsa was a very advanced devotee, yet he was simple and liberal. He would chant the holy name of Kṛṣṇa while performing all his ordinary dealings.

CC Antya 16.7: When he used to throw dice in jest, he would chant Hare Kṛṣṇa while throwing the dice.

CC Antya 16.8: Kalidāsa was an uncle of Rāghunātha dāsa Gosvāmī. Throughout his entire life, even in his old age, he tried to eat the remnants of food left by Vaiṣṇavas.

CC Antya 16.9: Kalidāsa ate the remnants of food of as many Vaiṣṇavas as there were in Bengal.

CC Antya 16.10: He would go to all the Vaiṣṇavas born in brahmana families, be they neophyte or advanced devotees, and present them with gifts of first-class eatables.

CC Antya 16.11: He would beg remnants of food from such Vaiṣṇavas, and if he did not receive any, he would hide.

CC Antya 16.12: After the Vaiṣṇavas finished eating, they would throw away their leaf dishes, and Kalidāsa would come out of hiding, take the leaves and lick up the remnants.

CC Antya 16.13: He would also take gifts to the homes of Vaiṣṇavas born in sudra families. Then he would hide and in this manner eat the remnants of food they threw away.

CC Antya 16.14: There was a great Vaiṣṇava named Jhadu Thākura, who belonged to the bhūnīmālī caste. Kalidāsa went to his home, taking mangoes with him.

CC Antya 16.15: Kalidāsa presented the mangoes to Jhadu Thākura and offered him

respectful obeisances. Then he also offered respectful obeisances to the Thakura's wife.

CC Antya 16.16: When Kalidasa went to Jhadu Thakura, he saw that saintly person sitting with his wife. As soon as Jhadu Thakura saw Kalidasa, he likewise offered his respectful obeisances unto him.

CC Antya 16.17: After a discussion with Kalidasa that lasted for some time, Jhadu Thakura spoke the following sweet words.

CC Antya 16.18: "I belong to a low caste, and you are a very respectable guest. How shall I serve you?"

CC Antya 16.19: "If you will permit me, I shall send some food to a brahmana's house, and there you may take prasadam. If you do so, I shall then live very comfortably."

CC Antya 16.20: Kalidasa replied, "My dear sir, please bestow your mercy upon me. I have come to see you, although I am very fallen and sinful."

CC Antya 16.21: "Simply by seeing you, I have become purified. I am very much obligated to you, for my life is now successful."

CC Antya 16.22: "My dear sir, I have one desire. Please be merciful to me by kindly placing your feet upon my head so that the dust on your feet may touch it."

CC Antya 16.23: Jhadu Thakura replied, "It does not befit you to ask this of me. I belong to a very low-caste family, whereas you are a respectable rich gentleman."

CC Antya 16.24: Kalidasa then recited some verses, which Jhadu Thakura was very happy to hear.

CC Antya 16.25: "'Even though one is a very learned scholar in Sanskrit literature, if he is not engaged in pure devotional service, he is not accepted as My devotee. But if someone born in a family of dog-eaters is a pure devotee with no motives for enjoyment through fruitive activity or mental speculation, he is very dear to Me. All respect should be given to him, and whatever he offers should be accepted, for such devotees are indeed as worshipable as I am.'

CC Antya 16.26: "'A person may be born in a brahmana family and have all twelve brahminical qualities, but if in spite of being qualified he is not devoted to the lotus feet of Lord Krsna, who has a navel shaped like a lotus, he is not as good as a candala who has dedicated his mind, words, activities, wealth and life to the service of the Lord. Simply to take birth in a brahmana family or to have brahminical qualities is not sufficient. One must become a pure devotee of the Lord. If a sva-paca or candala is a devotee, he delivers not only himself but his whole family, whereas a brahmana who is not a devotee but simply has brahminical qualifications cannot even purify himself, what to speak of his family.'

CC Antya 16.27: "'My dear Lord, anyone who always keeps Your holy name on his tongue is greater than an initiated brahmana. Although he may be born in a family of dog-eaters and therefore, by material calculations, be the lowest of men, he is glorious nevertheless. That is the wonderful power of chanting the holy name of the Lord. One who chants the holy name is understood to have performed all kinds of austerities. He has studied all the Vedas, he has performed all the great sacrifices mentioned in the Vedas, and he has already taken his bath in all the holy places of pilgrimage. It is he who is factually the Aryan.'"

CC Antya 16.28: Hearing these quotations from the revealed scripture Srimad-Bhagavatam, Jhadu Thakura replied, "Yes, this is true, for it is the version of sastra. It is true, however, for

one who is genuinely advanced in devotion to Krsna.

CC Antya 16.29: "Such a position may befit others, but I do not possess such spiritual power. I belong to a lower class and have not even a pinch of devotion to Krsna."

CC Antya 16.30: Kalidasa again offered his obeisances to Jhadu Thakura and asked his permission to go. The saint Jhadu Thakura followed him as he left.

CC Antya 16.31: After bidding farewell to Kalidasa, Jhadu Thakura returned to his home, leaving the marks of his feet plainly visible in many places.

CC Antya 16.32: Kalidasa smeared the dust from those footprints all over his body. Then he hid in a place near Jhadu Thakura's home.

CC Antya 16.33: Upon returning home, Jhadu Thakura saw the mangoes Kalidasa had presented. Within his mind he offered them to Krsna-candra.

CC Antya 16.34: Jhadu Thakura's wife then took the mangoes from their covering of banana tree leaves and bark and offered them to Jhadu Thakura, who began to suck and eat them.

CC Antya 16.35: When he finished eating, he left the seeds on the banana leaf, and his wife, after feeding her husband, later began to eat.

CC Antya 16.36: After she finished eating, she filled the banana leaves and bark with the seeds, picked up the refuse and then threw it into the ditch where all the refuse was thrown.

CC Antya 16.37: Kalidasa licked the banana bark and the mango seeds and skins, and while licking them he was overwhelmed with jubilation in ecstatic love.

CC Antya 16.38: In this way Kalidasa ate the remnants of food left by all the Vaisnavas residing in Bengal.

CC Antya 16.39: When Kalidasa visited Jagannatha Puri, Nilacala, Sri Caitanya Mahaprabhu bestowed great mercy upon him.

CC Antya 16.40: Sri Caitanya Mahaprabhu would regularly visit the temple of Jagannatha every day, and at that time Govinda, His personal servant, used to carry His waterpot and go with Him.

CC Antya 16.41: On the northern side of the -dvara, behind the door, there are twenty-two steps leading to the temple, and at the bottom of those steps is a ditch.

CC Antya 16.42: Sri Caitanya Mahaprabhu would wash His feet in this ditch, and then He would enter the temple to see Lord Jagannatha.

CC Antya 16.43: Sri Caitanya Mahaprabhu ordered His personal servant Govinda that no one should take the water that had washed His feet.

CC Antya 16.44: Because of the Lord's strict order, no living being could take the water. Some of His intimate devotees, however, would take it by some trick.

CC Antya 16.45: One day as Sri Caitanya Mahaprabhu was washing His feet in that place, Kalidasa came and extended his palm to take the water.

CC Antya 16.46: Kalidasa drank one palmful and then a second and a third. Then Sri Caitanya Mahaprabhu forbade him to drink more.

CC Antya 16.47: "Do not act in this way any more. I have fulfilled your desire as far as possible."

CC Antya 16.48: Sri Caitanya Mahaprabhu is the most exalted, omniscient Supreme Personality of Godhead, and therefore He knew that Kalidasa, in the core of his heart, had full faith in Vaisnavas.

CC Antya 16.49: Because of this quality, Sri Caitanya Mahaprabhu satisfied him with mercy not attainable by anyone else.

CC Antya 16.50: On the southern side, behind and above the twenty-two steps, is a Deity of Lord Nr

CC Antya 16.51: Sri Caitanya Mahaprabhu, His left side toward the Deity, offered obeisances to Lord Nr as He proceeded toward the temple. He recited the following verses again and again while offering obeisances.

CC Antya 16.52: "I offer my respectful obeisances unto You, Lord Nr pleasure to Maharaja Prahlada, and Your nails cut the chest of Hiranyakasipu like a chisel cutting stone.

CC Antya 16.53: "Lord Nr there I see Lord Nr original Supreme Personality of Godhead."

CC Antya 16.54: Having offered obeisances to Lord Nr Sri Caitanya Mahaprabhu visited the temple of Lord Jagannatha. Then He returned to His residence, finished His noon duties and took His lunch.

CC Antya 16.55: Kalidasa was standing outside the door, expecting the remnants of food from Sri Caitanya Mahaprabhu. Knowing this, Mahaprabhu gave an indication to Govinda.

CC Antya 16.56: Govinda understood all the indications of Sri Caitanya Mahaprabhu. Therefore he immediately delivered the remnants of Sri Caitanya Mahaprabhu's food to Kalidasa.

CC Antya 16.57: Taking the remnants of the food of Vaisnavas is so valuable that it induced Sri Caitanya Mahaprabhu to offer Kalidasa His supreme mercy.

CC Antya 16.58: Therefore, giving up hatred and hesitation, try to eat the remnants of the food of Vaisnavas, for you will thus be able to achieve your desired goal of life.

CC Antya 16.59: The remnants of food offered to Lord Krsna are called maha-prasadam. After this same maha-prasadam has been taken by a devotee, the remnants are elevated to maha-maha-prasadam.

CC Antya 16.60: The dust of the feet of a devotee, the water that has washed the feet of a devotee, and the remnants of food left by a devotee are three very powerful substances.

CC Antya 16.61: By rendering service to these three, one attains the supreme goal of ecstatic love for Krsna. In all the revealed scriptures this is loudly declared again and again.

CC Antya 16.62: Therefore, my dear devotees, please hear from me, for I insist again and again: please keep faith in these three and render service to them without hesitation.

CC Antya 16.63: From these three one achieves the highest goal of life — ecstatic love of Krsna. This is the greatest mercy of Lord Krsna. The evidence is Kalidasa himself.

CC Antya 16.64: In this way Sri Caitanya Mahaprabhu remained at Jagannatha Puri, Nilacala, and He invisibly bestowed great mercy upon Kalidasa.

CC Antya 16.65: That year, Sivananda Sena brought with him his wife and youngest son, Puri dasa.

CC Antya 16.66: Taking his son, Sivananda Sena went to see Sri Caitanya Mahaprabhu at His residence. He made his son offer respectful obeisances at the lotus feet of the Lord.

CC Antya 16.67: Again and again Sri Caitanya Mahaprabhu asked the boy to chant the name of Krsna, but the boy would not utter the holy name.

CC Antya 16.68: Although Sivananda Sena tried with much endeavor to get his boy to speak Krsna's holy name, the boy would not utter it.

CC Antya 16.69: Sri Caitanya Mahaprabhu said, "I have induced the whole world to take to the holy name of Krsna. I have induced even the trees and immovable plants to chant the holy name.

CC Antya 16.70: "But I could not induce this boy to chant the holy name of Krsna." Hearing this, Svarupa Damodara Gosvami began to speak.

CC Antya 16.71: "My Lord," he said, "You have given him initiation into the name of Krsna, but after receiving the mantra he will not express it in front of everyone.

CC Antya 16.72: "This boy chants the mantra within his mind but does not say it aloud. That is his intention, as far as I can guess."

CC Antya 16.73: Another day, when Sri Caitanya Mahaprabhu said to the boy, "Recite, My dear Puri dasa," the boy composed the following verse and expressed it before everyone.

CC Antya 16.74: "Lord Sri Krsna is just like a bluish lotus flower for the ears; He is ointment for the eyes, a necklace of indranila gems for the chest, and universal ornaments for the gopi damsels of Vrndavana. Let that Lord Sri Hari, Krsna, be glorified."

CC Antya 16.75: Although the boy was only seven years old and still had no education, he composed such a nice verse. Everyone was struck with wonder.

CC Antya 16.76: This is the glory of Sri Caitanya Mahaprabhu's causeless mercy, which even the demigods, headed by Lord Brahma, cannot estimate.

CC Antya 16.77: All the devotees remained with Sri Caitanya Mahaprabhu continuously for four months. Then the Lord ordered them back to Bengal, and therefore they returned.

CC Antya 16.78: As long as the devotees were in Nilacala, Jagannatha Puri, Sri Caitanya Mahaprabhu maintained His external consciousness, but after their departure His chief engagement was again the madness of ecstatic love for Krsna.

CC Antya 16.79: Throughout the entire day and night, Sri Caitanya Mahaprabhu directly relished Krsna's beauty, fragrance and taste as if He were touching Krsna hand to hand.

CC Antya 16.80: One day, when Sri Caitanya Mahaprabhu went to visit the temple of Lord Jagannatha, the gatekeeper at the -dvara approached Him and offered respectful obeisances.

CC Antya 16.81: The Lord asked him, "Where is Krsna, My life and soul? Please show Me Krsna." Saying this, He caught the doorkeeper's hand.

CC Antya 16.82: The doorkeeper replied, "The son of Maharaja Nanda is here; please come along with me, and I shall show You."

CC Antya 16.83: Lord Caitanya said to the doorman, "You are My friend. Please show Me where the Lord of My heart is." After the Lord said this, they both went to the place known as Jagamohana, where everyone views Lord Jagannatha.

CC Antya 16.84: "Just see!" the doorkeeper said. "Here is the best of the Personalities of Godhead. From here You may see the Lord to the full satisfaction of Your eyes."

CC Antya 16.85: Sri Caitanya Mahaprabhu stayed behind the huge column called the Garuda-stambha and looked upon Lord Jagannatha, but as He looked He saw that Lord Jagannatha had become Lord Krsna, with His flute to His mouth.

CC Antya 16.86: In his book known as Gauranga-stava-kalpavrksha, Raghunatha dasa Gosvami has described this incident very nicely.

CC Antya 16.87: "'My dear friend the doorkeeper, where is Krsna, the Lord of My heart? Kindly show Him to Me quickly.' With these words, Lord Sri Caitanya Mahaprabhu addressed the doorkeeper like a madman. The doorkeeper grasped His hand and replied very hastily, 'Come, see Your beloved!' May that Lord Sri Caitanya Mahaprabhu rise within my heart and thus make me mad also."

CC Antya 16.88: The offering of food known as gopala-vallabha-bhoga was then given to Lord Jagannatha, and arati was performed with the sound of the conch and the ringing of bells.

CC Antya 16.89: When the arati finished, the prasadam was taken out, and the servants of Lord Jagannatha came to offer some to Sri Caitanya Mahaprabhu.

CC Antya 16.90: The servants of Lord Jagannatha first garlanded Sri Caitanya Mahaprabhu and then offered Him Lord Jagannatha's prasadam. The prasadam was so nice that its aroma alone, to say nothing of its taste, would drive the mind mad.

CC Antya 16.91: The prasadam was made of very valuable ingredients. Therefore the servant wanted to feed Sri Caitanya Mahaprabhu a portion of it.

CC Antya 16.92: Sri Caitanya Mahaprabhu tasted a portion of the prasadam. Govinda took the rest and bound it in the end of his wrapper.

CC Antya 16.93: To Sri Caitanya Mahaprabhu the prasadam tasted millions upon millions of times better than nectar, and thus He was fully satisfied. The hair all over His body stood on end, and incessant tears flowed from His eyes.

CC Antya 16.94: Sri Caitanya Mahaprabhu considered, "Where has such a taste in this prasadam come from? Certainly it is due to its having been touched by the nectar of Krsna's

lips."

CC Antya 16.95: Understanding this, Sri Caitanya Mahaprabhu felt an emotion of ecstatic love for Krsna, but upon seeing the servants of Lord Jagannatha, He restrained Himself.

CC Antya 16.96: The Lord said again and again, "Only by great fortune may one come by a particle of the remnants of food offered to the Lord." The servants of the Jagannatha temple inquired, "What is the meaning of this?"

CC Antya 16.97: Sri Caitanya Mahaprabhu replied, "These are remnants of food that Krsna has eaten and thus turned to nectar with His lips. It surpasses heavenly nectar, and even such demigods as Lord Brahma find it difficult to obtain.

CC Antya 16.98: "Remnants left by Krsna are called phela. Anyone who obtains even a small portion must be considered very fortunate.

CC Antya 16.99: "One who is only ordinarily fortunate cannot obtain such mercy. Only persons who have the full mercy of Krsna can receive such remnants.

CC Antya 16.100: "The word 'sukrti' refers to pious activities performed by the mercy of Krsna. One who is fortunate enough to obtain such mercy receives the remnants of the Lord's food and thus becomes glorious."

CC Antya 16.101: After saying this, Sri Caitanya Mahaprabhu bade farewell to all the servants. After seeing the next offering of food to Lord Jagannatha, a function known as upala-bhoga, He returned to His own quarters.

CC Antya 16.102: After finishing His noon duties, Sri Caitanya Mahaprabhu ate His lunch, but He constantly remembered the remnants of Krsna's food.

CC Antya 16.103: Sri Caitanya Mahaprabhu performed His external activities, but His mind was filled with ecstatic love. With great difficulty He tried to restrain His mind, but it would always be overwhelmed by very deep ecstasy.

CC Antya 16.104: After finishing His evening duties, Sri Caitanya Mahaprabhu sat down with His personal associates in a secluded place and discussed the pastimes of Krsna in great jubilation.

CC Antya 16.105: Following the indications of Sri Caitanya Mahaprabhu, Govinda brought the prasadam of Lord Jagannatha. The Lord sent some to Paramananda Puri and Brahmananda Bharati.

CC Antya 16.106: Sri Caitanya Mahaprabhu then gave shares of the prasadam to Ramananda Raya, Sarvabhauma Bhattacharya, Svarupa Damodara Gosvami and all the other devotees.

CC Antya 16.107: As they tasted the uncommon sweetness and fragrance of the prasadam, everyone's mind was struck with wonder.

CC Antya 16.108-109: Sri Caitanya Mahaprabhu said, "These ingredients, such as sugar, camphor, black pepper, cardamom, cloves, butter, spices and licorice, are all material. Everyone has tasted these material substances before.

CC Antya 16.110: "However," the Lord continued, "in these ingredients there are extraordinary tastes and uncommon fragrances. Just taste them and see the difference in the experience.

CC Antya 16.111: "Apart from the taste, even the fragrance pleases the mind and makes one forget any other sweetness besides its own.

CC Antya 16.112: "Therefore, it is to be understood that the spiritual nectar of Krsna's lips has touched these ordinary ingredients and transferred to them all their spiritual qualities.

CC Antya 16.113: "A fragrance and taste that are uncommon and greatly enchanting and that make one forget all other experiences are attributes of Krsna's lips.

CC Antya 16.114: "This prasadam has been made available only as a result of many pious activities. Now taste it with great faith and devotion."

CC Antya 16.115: Loudly chanting the holy name of Hari, all of them tasted the prasadam. As they tasted it, their minds became mad in the ecstasy of love.

CC Antya 16.116: In ecstatic love, Sri Caitanya Mahaprabhu ordered Ramananda Raya to recite some verses. Thus Ramananda Raya spoke as follows.

CC Antya 16.117: "'O hero of charity, please deliver unto us the nectar of Your lips. That nectar increases lusty desires for enjoyment and diminishes lamentation in the material world. Kindly give us the nectar of Your lips, which are touched by Your transcendently vibrating flute, for that nectar makes all human beings forget all other attachments.'"

CC Antya 16.118: Upon hearing Ramananda Raya quote this verse, Sri Caitanya Mahaprabhu was very satisfied. Then He recited the following verse, which had been spoken by Srimati Radharani in great anxiety.

CC Antya 16.119: "'My dear friend, the all-surpassing nectar from the lips of the Supreme Personality of Godhead, Krsna, can be obtained only after many, many pious activities. For the beautiful gopis of Vrndavana, that nectar vanquishes the desire for all other tastes. Madana-mohana always chews pan that surpasses the nectar of heaven. He is certainly increasing the desires of My tongue.'"

CC Antya 16.120: After saying this, Sri Caitanya Mahaprabhu was overwhelmed by ecstatic loving emotions. Talking like a madman, He began to explain the meaning of the two verses.

CC Antya 16.121-122: "My dear lover," Lord Caitanya said in the mood of Srimati Radharani, "let Me describe some of the characteristics of Your transcendental lips. They agitate the mind and body of everyone, they increase lusty desires for enjoyment, they destroy the burden of material happiness and lamentation, and they make one forget all material tastes. The whole world falls under their control. They vanquish shame, religion and patience, especially in women. Indeed, they inspire madness in the minds of all women. Your lips increase the greed of the tongue and thus attract it. Considering all this, We see that the activities of Your transcendental lips are always paradoxical.

CC Antya 16.123: "My dear Krsna, since You are a male, it is not very extraordinary that the attraction of Your lips can disturb the minds of women. But I am ashamed to say that Your impudent lips sometimes attract even Your flute, which is also considered a male. It likes to drink the nectar of Your lips, and thus it also forgets all other tastes.

CC Antya 16.124: "Aside from conscious living beings, even unconscious matter is sometimes made conscious by Your lips. Therefore, Your lips are great magicians. Paradoxically, although Your flute is nothing but dry wood, Your lips constantly make it drink their nectar. They create a mind and senses in the dry wooden flute and give it transcendental bliss.

CC Antya 16.125: "That flute is a very cunning male who drinks again and again the taste of another male's lips. It advertises its qualities and says to the gopis, 'O gopis, if you are so proud of being women, come forward and enjoy your property — the nectar of the lips of the Supreme Personality of Godhead.'

CC Antya 16.126: "Thereupon, the flute said angrily to Me, 'Give up Your shame, fear and religion and come drink the lips of Krsna. On that condition, I shall give up my attachment for them. If You do not give up Your shame and fear, however, I shall continuously drink the nectar of Krsna's lips. I am slightly fearful because You also have the right to drink that nectar, but as for the others, I consider them like straw.'

CC Antya 16.127: "The nectar of Krsna's lips, combined with the vibration of His flute, attracts all the people of the three worlds. But if we gopis remain patient out of respect for religious principles, the flute then criticizes us.

CC Antya 16.128: "The nectar of Your lips and the vibration of Your flute join together to loosen our belts and induce us to give up shame and religion, even before our superiors. As if catching us by our hair, they forcibly take us away and deliver us unto You to become Your maidservants. Hearing of these incidents, people laugh at us. We have thus become completely subordinate to the flute.

CC Antya 16.129: "This flute is nothing but a dry stick of bamboo, but it becomes our master and insults us in so many ways that it forces us into a predicament. What can we do but tolerate it? The mother of a thief cannot cry loudly for justice when the thief is punished. Therefore we simply remain silent.

CC Antya 16.130: "Such is the policy of these lips. Just consider some other injustices. Everything that touches those lips — including food, drink or betel — becomes just like nectar. It is then called krsna-phela, or remnants left by Krsna.

CC Antya 16.131: "Even after much prayer, the demigods themselves cannot obtain even a small portion of the remnants of such food. Just imagine the pride of those remnants! Only a person who has acted piously for many, many births and has thus become a devotee can obtain the remnants of such food.

CC Antya 16.132: "The betel chewed by Krsna is priceless, and the remnants of such chewed betel from His mouth are said to be the essence of nectar. When the gopis accept these remnants, their mouths become His spittoons.

CC Antya 16.133: "Therefore, My dear Krsna, please give up all the tricks You have set up so expertly. Do not try to kill the life of the gopis with the vibration of Your flute. Because of Your joking and laughing, You are becoming responsible for the killing of women. It would be better for You to satisfy us by giving us the charity of the nectar of Your lips."

CC Antya 16.134: While Sri Caitanya Mahaprabhu was talking like this, His mind changed. His anger subsided, but His mental agitation increased.

CC Antya 16.135: Sri Caitanya Mahaprabhu continued, "This nectar from Krsna's lips is supremely difficult to obtain, but if one gets some, his life becomes successful.

CC Antya 16.136: "When a person competent to drink that nectar does not do so, that shameless person continues his life uselessly.

CC Antya 16.137: "There are persons who are unfit to drink that nectar but who nevertheless drink it continuously, whereas some who are suitable never get it and thus die of greed.

CC Antya 16.138: "It is therefore to be understood that such an unfit person must have obtained the nectar of Krsna's lips on the strength of some austerity."

CC Antya 16.139: Again Sri Caitanya Mahaprabhu said to Ramananda Raya, "Please say something. I want to hear." Understanding the situation, Ramananda Raya recited the following words of the gopis.

CC Antya 16.140: "'My dear gopis, what auspicious activities must the flute have performed to enjoy the nectar of Krsna's lips independently and leave only a taste for us gopis, for whom that nectar is actually meant. The forefathers of the flute, the bamboo trees, shed tears of pleasure. His mother, the river on whose bank the bamboo was born, feels jubilation, and therefore her blooming lotus flowers are standing like hair on her body.'"

CC Antya 16.141: Upon hearing the recitation of this verse, Sri Caitanya Mahaprabhu became absorbed in ecstatic love, and with a greatly agitated mind He began to explain its meaning like a madman.

CC Antya 16.142: "Some gopis said to other gopis, 'Just see the astonishing pastimes of Krsna, the son of Vrajendra! He will certainly marry all the gopis of Vrndavana. Therefore, the gopis know for certain that the nectar of Krsna's lips is their own property and cannot be enjoyed by anyone else.

CC Antya 16.143: "'My dear gopis, fully consider how many pious activities this flute performed in his past life. We do not know what places of pilgrimage he visited, what austerities he performed, or what perfect mantra he chanted.

CC Antya 16.144: "'This flute is utterly unfit because it is merely a dead bamboo stick. Moreover, it belongs to the male sex. Yet this flute is always drinking the nectar of Krsna's lips, which surpasses nectarean sweetness of every description. Only by hoping for that nectar do the gopis continue to live.

CC Antya 16.145: "'Although the nectar of Krsna's lips is the absolute property of the gopis, the flute, which is just an insignificant stick, is forcibly drinking that nectar and loudly inviting the gopis to come drink it also. Just imagine the strength of the flute's austerities and good fortune! Even great devotees drink the nectar of Krsna's lips after the flute has done so.

CC Antya 16.146: "'When Krsna takes His bath in universally purifying rivers like the Yamuna and the Ganges of the celestial world, the great personalities of those rivers greedily and jubilantly drink the remnants of the nectarean juice from His lips.

CC Antya 16.147: "'Aside from the rivers, the trees standing on the banks like great ascetics and engaging in welfare activities for all living entities drink the nectar of Krsna's lips by drawing water from the river with their roots. We cannot understand why they drink like that.

CC Antya 16.148: "'The trees on the bank of the Yamuna and Ganges are always jubilant. They appear to be smiling with their flowers and shedding tears in the form of flowing honey. Just as the forefathers of a Vaisnava son or grandson feel transcendental bliss, the trees feel blissful because the flute is a member of their family.'

CC Antya 16.149: "The gopis considered, 'The flute is completely unfit for his position. We want to know what kind of austerities the flute executed, so that we may also perform the same austerities. Although the flute is unfit, he is drinking the nectar of Krsna's lips. Seeing this, we qualified gopis are dying of unhappiness. Therefore, we must consider the austerities the flute underwent in his past life.'"

CC Antya 16.150: While thus speaking like a madman, Sri Caitanya Mahaprabhu became full

of ecstatic emotion. In the company of His two friends, Svarupa Damodara Gosvami and Ramananda Raya, He sometimes danced, sometimes sang and sometimes became unconscious in ecstatic love. Sri Caitanya Mahaprabhu passed His days and nights in this way.

CC Antya 16.151: Expecting the mercy of Svarupa, Rupa, Sanatana and Raghunatha dasa, and taking their lotus feet on my head, I, the most fallen Krsnadasa, continue chanting the epic Sri Caitanya-caritamrta, which is sweeter than the nectar of transcendental bliss.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Antya 17 Summary

CC Antya 17.1: I am simply trying to write about Lord Gauracandra's transcendental activities and spiritual madness, which are very wonderful and uncommon. I dare to write of them only because I have heard from the mouths of those who have personally seen the Lord's activities.

CC Antya 17.2: All glories to Sri Caitanya Mahaprabhu! All glories to Lord Nityananda! All glories to Advaitacandra! And all glories to all the devotees of the Lord!

CC Antya 17.3: Absorbed in ecstasy, Sri Caitanya Mahaprabhu acted and talked like a madman day and night.

CC Antya 17.4: In the company of Svarupa Damodara Gosvami and Ramananda Raya, Sri Caitanya Mahaprabhu once passed half the night talking about the pastimes of Lord Krsna.

CC Antya 17.5: As they talked of Krsna, Svarupa Damodara Gosvami would sing songs exactly suitable for Sri Caitanya Mahaprabhu's transcendental emotions.

CC Antya 17.6: To complement the ecstasy of Sri Caitanya Mahaprabhu, Ramananda Raya would quote verses from the books of Vidyapati and Candidasa, and especially from the Gita-govinda, by Jayadeva Gosvami.

CC Antya 17.7: At intervals, Sri Caitanya Mahaprabhu would also recite a verse. Then, in great lamentation, He would explain it.

CC Antya 17.8: In this way Sri Caitanya Mahaprabhu passed half the night experiencing varieties of emotions. Finally, after making the Lord lie down on His bed, Svarupa Damodara and Ramananda Raya returned to their homes.

CC Antya 17.9: Sri Caitanya Mahaprabhu's personal servant, Govinda, lay down at the door of His room, and the Lord very loudly chanted the Hare Krsna maha-mantra all night.

CC Antya 17.10: Suddenly, Sri Caitanya Mahaprabhu heard the vibration of Krsna's flute. Then, in ecstasy, He began to depart to see Lord Krsna.

CC Antya 17.11: All three doors were fastened as usual, but Sri Caitanya Mahaprabhu, in great ecstasy, nevertheless got out of the room and left the house.

CC Antya 17.12: He went to a cow shed on the southern side of the -dvara. There the Lord fell down unconscious among cows from the district of Tailanga.

CC Antya 17.13: Meanwhile, not hearing any sounds from Sri Caitanya Mahaprabhu, Govinda immediately sent for Svarupa Damodara and opened the doors.

CC Antya 17.14: Then Svarupa Damodara Gosvami lit a torch and went out with all the devotees to search for Sri Caitanya Mahaprabhu.

CC Antya 17.15: After searching here and there, they finally came to the cow shed near the

-dvara. There they saw Sri Caitanya Mahaprabhu lying unconscious among the cows.

CC Antya 17.16: His arms and legs had entered the trunk of His body, exactly like those of a tortoise. His mouth was foaming, there were eruptions on His body, and tears flowed from His eyes.

CC Antya 17.17: As the Lord lay there unconscious, His body resembled a large pumpkin. Externally He was completely inert, but within He felt overwhelming transcendental bliss.

CC Antya 17.18: All the cows around the Lord were sniffing His transcendental body. When the devotees tried to check them, they refused to give up their association with the transcendental body of Sri Caitanya Mahaprabhu.

CC Antya 17.19: The devotees tried to rouse the Lord by various means, but His consciousness did not return. Therefore they all lifted Him and brought Him back home.

CC Antya 17.20: All the devotees began to chant the Hare Krsna mantra very loudly in the Lord's ears, and after a considerable time Sri Caitanya Mahaprabhu regained consciousness.

CC Antya 17.21: When He regained consciousness, His arms and legs came out of His body, and His whole body returned to normal.

CC Antya 17.22: Sri Caitanya Mahaprabhu stood up and then sat down again. Looking here and there, He inquired from Svarupa Damodara, "Where have you brought Me?"

CC Antya 17.23: "After hearing the vibration of a flute, I went to Vrndavana, and there I saw that Krsna, the son of Maharaja Nanda, was playing on His flute in the pasturing grounds.

CC Antya 17.24: "He brought Srimati Radharani to a bower by signaling with His flute. Then He entered within that bower to perform pastimes with Her.

CC Antya 17.25: "I entered the bower just behind Krsna, My ears captivated by the sound of His ornaments.

CC Antya 17.26: "I saw Krsna and the gopis enjoying all kinds of pastimes while laughing and joking together. Hearing their vocal expressions enhanced the joy of My ears.

CC Antya 17.27: "Just then, all of you made a tumultuous sound and brought Me back here by force.

CC Antya 17.28: "Because you brought Me back here, I could no longer hear the nectarean voices of Krsna and the gopis, nor could I hear the sounds of their ornaments or the flute."

CC Antya 17.29: In great ecstasy, Sri Caitanya Mahaprabhu said to Svarupa Damodara in a faltering voice, "My ears are dying of thirst. Please recite something to quench this thirst. Let Me hear it."

CC Antya 17.30: Understanding the ecstatic emotions of Sri Caitanya Mahaprabhu, Svarupa Damodara, in a sweet voice, recited the following verse from Srimad-Bhagavatam.

CC Antya 17.31: [The gopis said:] "My dear Lord Krsna, where is that woman within the three worlds who would not be captivated by the rhythms of the sweet songs coming from Your wonderful flute? Who would not fall down from the path of chastity in this way? Your beauty is the most sublime within the three worlds. Upon seeing Your beauty, even cows, birds, animals

and trees in the forest are stunned in jubilation."

CC Antya 17.32: Upon hearing this verse, Sri Caitanya Mahaprabhu, overwhelmed with the ecstasy of the gopis, began to explain it.

CC Antya 17.33: Sri Caitanya Mahaprabhu said, "The gopis entered the arena of the rasa dance in ecstasy, but after hearing Krsna's words of negligence and detachment, they understood that He was going to renounce them. Thus they began to chastise Him in anger.

CC Antya 17.34: O dear lover, they said, please answer just one question. Who among all the youthful women within this universe is not attracted by the sound of Your flute?

CC Antya 17.35: When You play Your flute, the vibration acts like a messenger in the form of a yogini perfect in the art of chanting mantras. This messenger enchants all the women in the universe and attracts them to You. Then she increases their great anxiety and induces them to give up the regulative principle of obeying superiors. Finally, she forcibly brings them to You to surrender in amorous love.

CC Antya 17.36: "The vibration of Your flute, accompanied by Your glance, which pierces us forcibly with the arrows of lust, induces us to ignore the regulative principles of religious life. Thus we become excited by lusty desires and come to You, giving up all shame and fear. But now You are angry with us. You are finding fault with our violating religious principles and leaving our homes and husbands. And as You instruct us about religious principles, we become helpless.

CC Antya 17.37: "We know that this is all a well-planned trick. You know how to make jokes that cause the complete annihilation of women, but we can understand that Your real mind, words and behavior are different. Therefore please give up all these clever tricks.

CC Antya 17.38: "The nectarean buttermilk of Your flute's vibration, the nectar of Your sweet words and the nectarean sound of Your ornaments mix together to attract our ears, minds and lives. In this way You are killing us."

CC Antya 17.39: Sri Caitanya Mahaprabhu spoke these words in a mood of anger as He floated on waves of ecstatic love. Merged in an ocean of anxiety, He recited a verse spoken by Srimati Radharani expressing the same emotion. Then He personally explained the verse and thus tasted the sweetness of Krsna.

CC Antya 17.40: Sri Caitanya Mahaprabhu continued, "My dear friend, the Supreme Personality of Godhead, Krsna, has a voice as deep as a cloud resounding in the sky. With the tinkling of His ornaments He attracts the ears of the gopis, and with the sound of His flute He attracts even the goddess of fortune and other beautiful women. That Personality of Godhead, known as Madana-mohana, whose joking words carry many indications and deep meanings, is increasing the lusty desires of My ears."

CC Antya 17.41: "Krsna's deep voice is more resonant than newly arrived clouds, and His sweet song defeats even the sweet voice of the cuckoo. Indeed, His song is so sweet that even one particle of its sound can inundate the entire world. If such a particle enters one's ear, one is immediately bereft of all other types of hearing.

CC Antya 17.42: "My dear friend, please tell Me what to do. My ears have been plundered by the qualities of Krsna's sound. Now, however, I cannot hear His transcendental sound, and I am almost dead for want of it.

CC Antya 17.43: "The tinkling of Krsna's ankle bells surpasses the songs of even the swan and crane, and the sound of His bangles puts the singing of the cataka bird to shame. Having

allowed these sounds to enter the ears even once, one cannot tolerate hearing anything else.

CC Antya 17.44: "Krsna's speech is far sweeter than nectar. Each of His jubilant words is full of meaning, and when His speech mixes with His smile, which is like camphor, the resultant sound and the deep meaning of Krsna's words create various transcendental mellows.

CC Antya 17.45: "One particle of that transcendental, blissful nectar is the life and soul of the ear, which is like a cakora bird that lives in hope of tasting that nectar. Sometimes, by good fortune, the bird can taste it, but at other times he unfortunately cannot and therefore almost dies of thirst.

CC Antya 17.46: "The transcendental vibration of Krsna's flute disturbs the hearts of women all over the world, even if they hear it only once. Thus their fastened belts become loose, and these women become the unpaid maidservants of Krsna. Indeed, they run toward Krsna exactly like madwomen.

CC Antya 17.47: "When she hears the vibration of Krsna's flute, even the goddess of fortune comes to Him, greatly hoping for His association, but nevertheless she does not get it. When the waves of thirst for His association increase, she performs austerities, but still she cannot meet Him.

CC Antya 17.48: "Only the most fortunate can hear these four nectarean sounds — Krsna's words, the tinkling of His ankle bells and bangles, His voice and the vibration of His flute. If one does not hear these sounds, his ears are as useless as small conchshells with holes."

CC Antya 17.49: While Sri Caitanya Mahaprabhu lamented in this way, agitation and ecstasy awoke in His mind, and He became very restless. Many transcendental ecstasies combined in Him, including anxiety, lamentation, attention, eagerness, fear, determination and remembrance.

CC Antya 17.50: The aggregate of all these ecstasies once awoke a statement by Srimati Radharani in the mind of Bilvamangala Thakura [Lila-suka]. In the same ecstatic mood, Sri Caitanya Mahaprabhu now recited that verse, and on the strength of madness He described its meaning, which is unknown to people in general.

CC Antya 17.51: Sri Caitanya Mahaprabhu said, "Alas, what shall I do? To whom shall I speak? Let whatever I have done in hopes of meeting Krsna be finished now. Please say something auspicious, but do not speak about Krsna. Alas, Krsna is lying within My heart like Cupid; therefore how can I possibly give up talking of Him? I cannot forget Krsna, whose smile is sweeter than sweetness itself and who gives pleasure to My mind and eyes. Alas, My great thirst for Krsna is increasing moment by moment!"

CC Antya 17.52: "The anxiety caused by separation from Krsna has made Me impatient, and I can think of no way to meet Him. O My friends, you are also deranged by lamentation. Who, therefore, will tell Me how to find Him?"

CC Antya 17.53: "O My dear friends, how shall I find Krsna? What shall I do? Where shall I go? Where can I meet Him? Because I cannot find Krsna, My life is leaving Me."

CC Antya 17.54: Suddenly, Sri Caitanya Mahaprabhu became calm and considered His state of mind. He remembered the words of Pingala, and this aroused an ecstasy that moved Him to speak. Thus He explained the meaning of the verse.

CC Antya 17.55: Sri Caitanya Mahaprabhu said, "If I give up hope of meeting Krsna, I shall then be happy. Therefore, let us stop this most inglorious discussion of Krsna. It would be better for us to talk of glorious topics and forget Him."

CC Antya 17.56: While speaking in this way, Srimati Radharani suddenly remembered Krsna. Indeed, He appeared within Her heart. Greatly astonished, She told Her friends, "The person I want to forget is lying in My heart."

CC Antya 17.57: Srimati Radharani's ecstasy also made Her think of Krsna as Cupid, and this understanding frightened Her. She said, "This Cupid, who has conquered the whole world and entered My heart, is My greatest enemy, for He does not allow Me to forget Him."

CC Antya 17.58: Then great eagerness conquered all the other soldiers of ecstasy, and an uncontrollable desire arose in the kingdom of Srimati Radharani's mind. Greatly unhappy, She then chastised Her own mind.

CC Antya 17.59: "If I do not think of Krsna, My impoverished mind will die within a moment like a fish out of water. But when I see Krsna's sweetly smiling face, My mind and eyes are so pleased that My desire for Him redoubles.

CC Antya 17.60: "Alas! Where is Krsna, the treasure of My life? Where is the lotus-eyed one? Alas! Where is the divine ocean of all transcendental qualities? Alas! Where is the beautiful blackish youth dressed in yellow garments? Alas! Where is the hero of the rasa dance?"

CC Antya 17.61: "Where shall I go? Where can I find You? Please tell Me. I shall go there." Speaking in this way, Sri Caitanya Mahaprabhu began running. But Svarupa Damodara Gosvami stood up, caught Him and took Him on his lap. Then Svarupa Damodara brought Him back to His place and made Him sit down.

CC Antya 17.62: Suddenly Sri Caitanya Mahaprabhu returned to external consciousness and said to Svarupa Damodara Gosvami, "My dear Svarupa, please sing some sweet songs." The Lord's ears were satisfied when He heard Svarupa Damodara sing songs from the Gita-govinda and those by the poet Vidyapati.

CC Antya 17.63: Each day and night, Sri Caitanya Mahaprabhu would become deranged in this way and talk like a madman.

CC Antya 17.64: Even Anantadeva, who possesses thousands of mouths, cannot fully describe the ecstatic transformations that Sri Caitanya Mahaprabhu experienced in a single day.

CC Antya 17.65: What can a poor creature like me describe of those transformations? I can give only a hint of them, as if showing the moon through the branches of a tree.

CC Antya 17.66: This description, however, will satisfy the mind and ears of anyone who hears it, and he will be able to understand these uncommon activities of deep ecstatic love for Krsna.

CC Antya 17.67: Ecstatic love for Krsna is wonderfully deep. By personally tasting the glorious sweetness of that love, Sri Caitanya Mahaprabhu showed us its extreme limit.

CC Antya 17.68: Sri Caitanya Mahaprabhu is wonderfully merciful and wonderfully magnanimous. We have heard of no one else within this world so merciful and charitable.

CC Antya 17.69: O people of the world, worship the lotus feet of Sri Caitanya Mahaprabhu in all respects. Only in this way will you achieve the nectarean treasure of ecstatic love for Krsna.

CC Antya 17.70: Thus I have described Sri Caitanya Mahaprabhu's ecstatic transformation of becoming like a tortoise. In that ecstasy, He talked and acted like a madman.

CC Antya 17.71: Srila Raghunatha dasa Gosvami has fully described this pastime in his book Gauranga-stava-kalpavrksa.

CC Antya 17.72: "How wonderful it is! Sri Caitanya Mahaprabhu left His residence without opening the three strongly bolted doors. Then He crossed over three high walls, and later, because of strong feelings of separation from Krsna, He fell down amidst the cows of the Tailanga district and retracted all the limbs of His body like a tortoise. Sri Caitanya Mahaprabhu, who appeared in that way, rises in my heart and maddens me."

CC Antya 17.73: Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Antya 18 Summary

CC Antya 18.1: In the brilliant autumn moonlight, Sri Caitanya Mahaprabhu mistook the sea for the river Yamuna. Greatly afflicted by separation from Krsna, He ran and dove into the sea and remained unconscious in the water the entire night. In the morning, He was found by His personal devotees. May that Sri Caitanya Mahaprabhu, the son of mother Saci, protect us by His transcendental pastimes.

CC Antya 18.2: All glories to Sri Caitanya Mahaprabhu! All glories to Nityananda Prabhu! All glories to Advaita Acarya! And all glories to all the devotees of Sri Caitanya Mahaprabhu!

CC Antya 18.3: While thus living at Jagannatha Puri, Sri Caitanya Mahaprabhu floated all day and night in an ocean of separation from Krsna.

CC Antya 18.4: During a night of the autumn season when a full moon brightened everything, Sri Caitanya Mahaprabhu wandered all night long with His devotees.

CC Antya 18.5: He walked from garden to garden, seeing the pastimes of Lord Krsna and hearing and reciting songs and verses concerning the rasa-lila.

CC Antya 18.6: He sang and danced in ecstatic love and sometimes imitated the rasa dance in emotional ecstasy.

CC Antya 18.7: He sometimes ran here and there in the madness of ecstasy and sometimes fell and rolled on the ground. Sometimes He became completely unconscious.

CC Antya 18.8: When He heard Svarupa Damodara recite a verse concerning the rasa-lila or He Himself recited one, He would personally explain it, as He had previously done.

CC Antya 18.9: In this way, He explained the meaning of all the verses concerning the rasa-lila. Sometimes He would be very sad and sometimes very happy.

CC Antya 18.10: To explain fully all those verses and all the transformations that took place in the Lord's body would require a very large volume.

CC Antya 18.11: So as not to increase the size of this book, I have not written about all the Lord's pastimes, for He performed them every moment of every day for twelve years.

CC Antya 18.12: As I have previously indicated, I am describing the mad speeches and bodily transformations of the Lord only in brief.

CC Antya 18.13: If Ananta, with His one thousand hoods, tried to describe even one day's pastimes of Sri Caitanya Mahaprabhu, He would find them impossible to describe fully.

CC Antya 18.14: If Ganesa, Lord Siva's son and the expert scribe of the demigods, tried for millions of millenniums to fully describe one day of the Lord's pastimes, he would be unable to find their limit.

CC Antya 18.15: Even Lord Krsna is struck with wonder at seeing the transformations of

ecstasy in His devotees. If Krsna Himself cannot estimate the limits of such emotions, how could others?

CC Antya 18.16-17: Krsna Himself cannot fully understand the conditions, the mode of progress, the happiness and unhappiness, and the moods of ecstatic love of His devotees. He therefore accepts the role of a devotee to taste these emotions fully.

CC Antya 18.18: Ecstatic love of Krsna makes Krsna and His devotees dance, and it also dances personally. In this way, all three dance together in one place.

CC Antya 18.19: One who wants to describe the transformations of ecstatic love of Krsna is like a dwarf trying to catch the moon in the sky.

CC Antya 18.20: As the wind can carry away but a drop of the water in the ocean, a living entity can touch only a particle of the ocean of love of Krsna.

CC Antya 18.21: Endless waves arise moment after moment in that ocean of love. How could an insignificant living entity estimate their limits?

CC Antya 18.22: Only a person on the level of Svarupa Damodara Gosvami can fully know what Lord Sri Caitanya Mahaprabhu tastes in His love for Krsna.

CC Antya 18.23: When an ordinary living entity describes the pastimes of Sri Caitanya Mahaprabhu, he purifies himself by touching one drop of that great ocean.

CC Antya 18.24: Thus all the verses about the rasa-lila dance were recited. Then finally the verse concerning the pastimes in the water was recited.

CC Antya 18.25: "As an independent leader among elephants enters the water with its female elephants, Krsna, who is transcendental to the Vedic principles of morality, entered the water of the Yamuna with the gopis. His chest had brushed against their breasts, crushing His flower garland and coloring it with red kunkuma powder. Attracted by the fragrance of that garland, humming bumblebees followed Krsna like celestial beings of Gandharvaloka. In this way, Lord Krsna mitigated the fatigue of the rasa dance."

CC Antya 18.26: While thus wandering near the temple of Aitota, Sri Caitanya Mahaprabhu suddenly saw the sea.

CC Antya 18.27: Brightened by the shining light of the moon, the high waves of the sea glittered like the waters of the river Yamuna.

CC Antya 18.28: Mistaking the sea for the Yamuna, the Lord ran swiftly and jumped into the water, unseen by the others.

CC Antya 18.29: Falling into the sea, He lost consciousness and could not understand where He was. Sometimes He sank beneath the waves, and sometimes He floated above them.

CC Antya 18.30: The waves carried Him here and there like a piece of dry wood. Who can understand this dramatic performance by Sri Caitanya Mahaprabhu?

CC Antya 18.31: Keeping the Lord sometimes submerged and sometimes afloat, the waves carried Him toward the Konarka temple.

CC Antya 18.32: Sri Caitanya Mahaprabhu fully merged in the pastimes Lord Krsna performed

with the gopis in the waters of the Yamuna.

CC Antya 18.33: Meanwhile, all the devotees, headed by Svarupa Damodara, lost sight of Sri Caitanya Mahaprabhu. Astonished, they began searching for Him, asking, "Where has the Lord gone?"

CC Antya 18.34: Sri Caitanya Mahaprabhu had run off at the speed of the mind. No one could see Him. Thus everyone was puzzled as to His whereabouts.

CC Antya 18.35: "Has the Lord gone to the temple of Jagannatha, or has He fallen down in madness in some garden?"

CC Antya 18.36: "Perhaps He went to the Gundica temple, or to Lake Narendra, or to the Cataka-parvata. Maybe He went to the temple at Konarka."

CC Antya 18.37: Talking like this, the devotees wandered here and there looking for the Lord. Finally they came to the shore, accompanied by many others.

CC Antya 18.38: While they were searching for the Lord, the night ended, and thus they all decided, "Lord Sri Caitanya Mahaprabhu has now disappeared."

CC Antya 18.39: In separation from the Lord, everyone felt as though he had lost his very life. The devotees concluded that there must have been some mishap. They could not think of anything else.

CC Antya 18.40: "A relative or intimate friend is always fearful of some injury to his beloved."

CC Antya 18.41: When they arrived at the seashore, they conferred among themselves. Then some of them sought out Sri Caitanya Mahaprabhu at Cataka-parvata.

CC Antya 18.42: Svarupa Damodara proceeded east with others, looking for the Lord on the beach or in the water.

CC Antya 18.43: Everyone was overwhelmed with moroseness and almost unconscious, but out of ecstatic love they continued to wander here and there, searching for the Lord.

CC Antya 18.44: Passing along the beach, they saw a fisherman approaching with his net over his shoulder. Laughing, crying, dancing and singing, he kept repeating the holy name "Hari, Hari."

CC Antya 18.45: Seeing the activities of the fisherman, everyone was astonished. Svarupa Damodara Gosvami, therefore, asked him for information.

CC Antya 18.46: "My dear fisherman," he said, "why are you behaving like this? Have you seen someone hereabouts? What is the cause of your behavior? Please tell us."

CC Antya 18.47: The fisherman replied, "I have not seen a single person here, but while casting my net in the water, I captured a dead body.

CC Antya 18.48: "I lifted it with great care, thinking it a big fish, but as soon as I saw that it was a corpse, great fear arose in my mind.

CC Antya 18.49: "As I tried to release the net, I touched the body, and as soon as I touched it, a ghost entered my heart.

CC Antya 18.50: "I shivered in fear and shed tears. My voice faltered, and all the hairs on my body stood up.

CC Antya 18.51: "I do not know whether the corpse I found was the ghost of a dead brahmana or an ordinary man, but as soon as one looks upon it, the ghost enters his body.

CC Antya 18.52: "The body of this ghost is very long, five to seven cubits. Each of its arms and legs is as much as three cubits long.

CC Antya 18.53: "Its joints are all separated beneath the skin, which is completely slack. No one could see it and remain alive in his body.

CC Antya 18.54: "That ghost has taken the form of a corpse, but He keeps his eyes open. Sometimes He utters the sounds 'gon-gon,' and sometimes He remains unconscious.

CC Antya 18.55: "I have seen that ghost directly, and He is haunting me. But if I die, who will take care of my wife and children?

CC Antya 18.56: "The ghost is certainly very difficult to talk about, but I am going to find an exorcist and ask him if he can release me from it.

CC Antya 18.57: "I wander alone at night killing fish in solitary places, but because I remember the hymn to Lord Nr, ghosts do not touch me.

CC Antya 18.58: "This ghost, however, overcomes me with redoubled strength when I chant the Nr mantra. When I even see the form of this ghost, great fear arises in my mind.

CC Antya 18.59: "Do not go near there. I forbid you. If you go, that ghost will catch you all."

CC Antya 18.60: Hearing this, Svarupa Damodara could understand the full truth of the matter. He spoke sweetly to the fisherman.

CC Antya 18.61: "I am a famous exorcist," he said, "and I know how to rid you of this ghost." He then chanted some mantras and placed his hand on top of the fisherman's head.

CC Antya 18.62: He slapped the fisherman three times and said, "Now the ghost has gone away. Do not be afraid." By saying this, he pacified the fisherman.

CC Antya 18.63: The fisherman was affected by ecstatic love, but he was also fearful. He had thus become doubly agitated. Now that his fear had subsided, however, he had become somewhat normal.

CC Antya 18.64: Svarupa Damodara said to the fisherman, "My dear sir, the person you are thinking is a ghost is not actually a ghost but is the Supreme Personality of Godhead, Sri Krsna Caitanya Mahaprabhu.

CC Antya 18.65: "Because of ecstatic love, the Lord fell into the sea, and you have caught Him in your net and rescued Him.

CC Antya 18.66: "Simply touching Him has awakened your dormant love of Krsna, but because you thought Him a ghost, you were very much afraid of Him.

CC Antya 18.67: "Now that your fear has gone and your mind is peaceful, please show me where He is."

CC Antya 18.68: The fisherman replied, "I have seen the Lord many times, but this is not He. This body is very much deformed."

CC Antya 18.69: Svarupa Damodara said, "The Lord's body becomes transformed in His love for God. Sometimes the joints of His bones separate, and His body becomes very much elongated."

CC Antya 18.70: Hearing this, the fisherman became very happy. He brought all the devotees with him and showed them Sri Caitanya Mahaprabhu.

CC Antya 18.71: The Lord was lying on the ground, His body elongated and bleached white by the water. He was covered from head to foot with sand.

CC Antya 18.72: The Lord's body was stretched, and His skin was slack and hanging loose. To lift Him and take Him the long distance home would have been impossible.

CC Antya 18.73: The devotees removed His wet undergarment and replaced it with a dry one. Then, laying the Lord on an outer cloth, they cleaned the sand from His body.

CC Antya 18.74: They all performed sankirtana, loudly chanting the holy name of Krsna into the Lord's ear.

CC Antya 18.75: After some time the sound of the holy name entered the ear of the Lord, who immediately got up, making a great noise.

CC Antya 18.76: As soon as He got up, His bones assumed their proper places. With half-external consciousness, the Lord looked here and there.

CC Antya 18.77: The Lord remained in one of three different states of consciousness at all times: internal, external and half-external.

CC Antya 18.78: When the Lord was deeply absorbed in internal consciousness but He nevertheless exhibited some external consciousness, devotees called His condition *ardha-bahya*, or half-external consciousness.

CC Antya 18.79: In this half-external consciousness, Sri Caitanya Mahaprabhu talked like a madman. The devotees could distinctly hear Him speaking to the sky.

CC Antya 18.80: "Seeing the river Yamuna," He said, "I went to Vrndavana. There I saw the son of Nanda Maharaja performing His sporting pastimes in the water."

CC Antya 18.81: "Lord Krsna was in the water of the Yamuna in the company of the gopis, headed by Srimati Radharani. They were performing pastimes in a great sporting manner."

CC Antya 18.82: "I saw this pastime as I stood on the bank of the Yamuna in the company of the gopis. One gopi was showing some other gopis the pastimes of Radha and Krsna in the water."

CC Antya 18.83: "All the gopis entrusted their silken garments and ornaments to the care of their friends and then put on fine white cloth. Lord Krsna, taking His beloved gopis with Him, bathed and performed very nice pastimes in the water of the Yamuna."

CC Antya 18.84: "My dear friends, just see Lord Krsna's sporting pastimes in the water! Krsna's restless palms resemble lotus flowers. He is just like the chief of mad elephants, and the gopis who accompany Him are like she-elephants.

CC Antya 18.85: "The sporting pastimes in the water began, and everyone started splashing water back and forth. In the tumultuous showers of water, no one could be certain which party was winning and which was losing. This sporting water fight increased unlimitedly.

CC Antya 18.86: "The gopis were like steady streaks of lightning, and Krsna resembled a blackish cloud. The lightning began sprinkling water upon the cloud, and the cloud upon the lightning. Like thirsty cataka birds, the eyes of the gopis joyously drank the nectarean water from the cloud.

CC Antya 18.87: "As the fight began, they splashed water on one another. Then they fought hand to hand, then face to face, then chest to chest, teeth to teeth and finally nail to nail.

CC Antya 18.88: "Thousands of hands splashed water, and the gopis saw Krsna with thousands of eyes. With thousands of legs they came near Him, and they kissed Him with thousands of faces. Thousands of bodies embraced Him. The gopis heard His joking words with thousands of ears.

CC Antya 18.89: "Krsna forcibly swept Radharani away and took Her into water up to Her neck. Then He released Her where the water was very deep. She grasped Krsna's neck, however, and floated on the water like a lotus flower plucked by the trunk of an elephant.

CC Antya 18.90: "Krsna expanded Himself into as many forms as there were gopis and then took away all the garments that covered them. The water of the river Yamuna was crystal clear, and Krsna saw the glittering bodies of the gopis in great happiness.

CC Antya 18.91: "The lotus stems were friends of the gopis and therefore helped them by offering them lotus leaves. The lotuses pushed their large, round leaves over the surface of the water with their hands, the waves of the Yamuna, to cover the gopis' bodies. Some gopis undid their hair and kept it in front of them as dresses to cover the lower portions of their bodies and used their hands as bodices to cover their breasts.

CC Antya 18.92: "Then Krsna quarreled with Radharani, and all the gopis hid themselves in a cluster of white lotus flowers. They submerged their bodies up to their necks in the water. Only their faces floated above the surface, and the faces were indistinguishable from the lotuses.

CC Antya 18.93: "In the absence of the other gopis, Lord Krsna behaved with Srimati Radharani as freely as He desired. When the gopis began searching for Krsna, Srimati Radharani, being of very fine intelligence and thus knowing the situation of Her friends, immediately mingled in their midst.

CC Antya 18.94: "Many white lotus flowers were floating in the water, and as many bluish lotus flowers came nearby. As they came close together, the white and blue lotuses collided and began fighting with one another. The gopis on the bank of the Yamuna watched with great amusement.

CC Antya 18.95: "When the raised breasts of the gopis, which resembled the globelike bodies of cakravaka birds, emerged from the water in separate couples, the bluish lotuses of Krsna's hands rose to cover them.

CC Antya 18.96: "The hands of the gopis, which resembled red lotus flowers, arose from the water in pairs to obstruct the bluish flowers. The blue lotuses tried to plunder the white

cakravaka birds, and the red lotuses tried to protect them. Thus there was a fight between the two.

CC Antya 18.97: "Blue and red lotus flowers are unconscious objects, whereas cakravakas are conscious and alive. Nevertheless, in ecstatic love, the blue lotuses began to taste the cakravakas. This is a reversal of their natural behavior, but in Lord Krsna's kingdom such reversals are a principle of His pastimes.

CC Antya 18.98: "The blue lotuses are friends of the sun-god, and though they all live together, the blue lotuses plunder the cakravakas. The red lotuses, however, blossom at night and are therefore strangers or enemies to the cakravakas. Yet in Krsna's pastimes the red lotuses, which are the hands of the gopis, protect their cakravaka breasts. This is a metaphor of contradiction."

CC Antya 18.99: Sri Caitanya Mahaprabhu continued, "In His pastimes, Krsna displayed the two ornaments of hyperbole and reverse analogy. Tasting them brought gladness to My mind and fully satisfied My ears and eyes.

CC Antya 18.100: "After performing such wonderful pastimes, Lord Sri Krsna went up on the shore of the Yamuna River, taking with Him all His beloved gopis. Then the gopis on the riverbank rendered service by massaging Krsna and the other gopis with scented oil and smearing paste of amalaki fruit on their bodies.

CC Antya 18.101: "Then they all bathed again, and after putting on dry clothing, they went to a small jeweled house, where the gopi Vrnda arranged to dress them in forest clothing by decorating them with fragrant flowers, green leaves and all kinds of other ornaments.

CC Antya 18.102: "In Vrndavana, the trees and creepers are wonderful because throughout the entire year they produce all kinds of fruits and flowers. The gopis and maidservants in the bowers of Vrndavana picked these fruits and flowers and brought them before Radha and Krsna.

CC Antya 18.103: "The gopis peeled all the fruits and placed them together on large plates on a platform in the jeweled cottage. They arranged the fruit in orderly rows for eating, and in front of it they made a place to sit.

CC Antya 18.104: "Among the fruits were many varieties of coconuts and mangoes, bananas, berries, jackfruits, dates, tangerines, oranges, blackberries, santaras, grapes, almonds and all kinds of dried fruit.

CC Antya 18.105: "There were cantaloupes, ksirikas, palm fruits, kesuras, water fruits, lotus fruits, bel, pilus, pomegranates and many others. Some of them are variously known in different places, but in Vrndavana all of them are always available in so many thousands of varieties that no one can fully describe them.

CC Antya 18.106: "At home Srimati Radharani had made various types of sweetmeats from milk and sugar, such as gangajala, amrtakeli, piyusagranthi, karpurakeli, sarapuri, amrti, padmacini and khanda-ksirisara-vrksa. She had then brought them all for Krsna.

CC Antya 18.107: "When Krsna saw the very nice arrangement of food, He happily sat down and had a forest picnic. Then, after Srimati Radharani and Her gopi friends partook of the remnants, Radha and Krsna lay down together in the jeweled house.

CC Antya 18.108: "Some of the gopis fanned Radha and Krsna, others massaged Their feet, and some fed Them betel leaves to chew. When Radha and Krsna fell asleep, all the gopis also lay down. When I saw this, My mind was very happy.

CC Antya 18.109: "Suddenly, all of you created a great tumult and picked Me up and brought Me back here. Where now is the river Yamuna? Where is Vrndavana? Where are Krsna and the gopis? You have broken My happy dream!"

CC Antya 18.110: Speaking in this way, Sri Caitanya Mahaprabhu fully returned to external consciousness. Seeing Svarupa Damodara Gosvami, the Lord questioned him.

CC Antya 18.111: "Why have you brought Me here?" He asked. Then Svarupa Damodara answered Him.

CC Antya 18.112: "You mistook the sea for the Yamuna River," he said, "and You jumped into it. You have been carried this far by the waves of the sea.

CC Antya 18.113: "This fisherman caught You in his net and rescued You from the water. Because of Your touch, he is now mad with ecstatic love for Krsna.

CC Antya 18.114: "Throughout the night, we all walked about in search of You. After hearing from this fisherman, we came here and found You.

CC Antya 18.115: "While apparently unconscious, You witnessed the pastimes in Vrndavana, but when we saw You unconscious, we suffered great agony in our minds.

CC Antya 18.116: "When we chanted the holy name of Krsna, however, You came to semiconsciousness, and we have all been hearing You speak like a madman."

CC Antya 18.117: Sri Caitanya Mahaprabhu said, "In My dream I went to Vrndavana, where I saw Lord Krsna perform the rasa dance with all the gopis.

CC Antya 18.118: "After sporting in the water, Krsna enjoyed a picnic. I can understand that after seeing this I must certainly have talked like a madman."

CC Antya 18.119: Thereafter, Svarupa Damodara Gosvami had Lord Sri Caitanya Mahaprabhu bathe in the sea, and then he very happily brought Him back home.

CC Antya 18.120: Thus I have described the incident of Lord Sri Caitanya Mahaprabhu's falling into the ocean. Anyone who listens to this pastime will certainly attain shelter at the lotus feet of Sri Caitanya Mahaprabhu.

CC Antya 18.121: Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Antya 19 Summary

CC Antya 19.1: Lord Sri Caitanya Mahaprabhu, the most exalted of all devotees of mothers, spoke like a madman and rubbed His face against the walls. Overwhelmed by emotions of ecstatic love, He would sometimes enter the Jagannatha-vallabha garden to perform His pastimes. I offer my respectful obeisances unto Him.

CC Antya 19.2: All glories to Sri Caitanya Mahaprabhu! All glories to Lord Nityananda! All glories to Advaita Acarya! And all glories to all the devotees of Lord Caitanya Mahaprabhu!

CC Antya 19.3: In the ecstasy of love of Krsna, Sri Caitanya Mahaprabhu thus behaved like a madman, talking insanely all day and night.

CC Antya 19.4: Jagadananda Pandita was a very dear devotee of Sri Caitanya Mahaprabhu. The Lord derived great pleasure from his activities.

CC Antya 19.5: Knowing His mother to be greatly afflicted by separation from Him, the Lord would send Jagadananda Pandita to Navadvipa every year to console her.

CC Antya 19.6: Sri Caitanya Mahaprabhu told Jagadananda Pandita, "Go to Nadia and offer My obeisances to My mother. Touch her lotus feet in My name.

CC Antya 19.7: "Tell her for Me, 'Please remember that I come here every day and offer My respects to your lotus feet.

CC Antya 19.8: "Any day you desire to feed Me, I certainly come and accept what you offer.

CC Antya 19.9: "I have given up service to you and have accepted the vow of sannyasa. I have thus become mad and have destroyed the principles of religion.

CC Antya 19.10: "Mother, please do not take this as an offense, for I, your son, am completely dependent upon you.

CC Antya 19.11: "I am staying here at Nilacala, Jagannatha Puri, according to your order. As long as I live, I shall not leave this place."

CC Antya 19.12: Following the order of Paramananda Puri, Sri Caitanya Mahaprabhu sent His mother the prasada clothing left by Lord Jagannatha after His pastimes as a cowherd boy.

CC Antya 19.13: Sri Caitanya Mahaprabhu very carefully brought first-class prasadam from Lord Jagannatha and sent it in separate packages to His mother and the devotees at Nadia.

CC Antya 19.14: Sri Caitanya Mahaprabhu is the topmost gem of all devotees of mothers. He rendered service to His mother even after He had accepted the vow of sannyasa.

CC Antya 19.15: Jagadananda Pandita thus went to Nadia, and when he met Sacimata, he conveyed to her all the Lord's salutations.

CC Antya 19.16: He then met all the other devotees, headed by Advaita Acarya, and gave them the prasadam of Jagannatha. After staying for one month, he took permission from mother Saci to leave.

CC Antya 19.17: When he went to Advaita Acarya and also asked His permission to return, Advaita Prabhu gave him a message to deliver to Sri Caitanya Mahaprabhu.

CC Antya 19.18: Advaita Acarya had written a sonnet in equivocal language with an import that Sri Caitanya Mahaprabhu could understand but others could not.

CC Antya 19.19: In His sonnet, Advaita Prabhu first offered His obeisances hundreds and thousands of times unto the lotus feet of Lord Sri Caitanya Mahaprabhu. He then submitted the following statement at His lotus feet.

CC Antya 19.20: "Please inform Sri Caitanya Mahaprabhu, who is acting like a madman, that everyone here has become mad like Him. Inform Him also that in the marketplace rice is no longer in demand.

CC Antya 19.21: "Further tell Him that those now mad in ecstatic love are no longer interested in the material world. Also tell Sri Caitanya Mahaprabhu that one who has also become a madman in ecstatic love [Advaita Prabhu] has spoken these words."

CC Antya 19.22: When he heard Advaita Acarya's statement, Jagadananda Pandita began to laugh, and when he returned to Jagannatha Puri, Nilacala, he informed Caitanya Mahaprabhu of everything.

CC Antya 19.23: After hearing the equivocal sonnet by Advaita Acarya, Sri Caitanya Mahaprabhu quietly smiled. "That is His order," He said. Then He fell silent.

CC Antya 19.24: Although he knew the secret, Svarupa Damodara Gosvami inquired from the Lord, "What is the meaning of this sonnet? I could not understand it."

CC Antya 19.25: Sri Caitanya Mahaprabhu replied, "Advaita Acarya is a great worshiper of the Lord and is very expert in the regulative principles enjoined in the Vedic literatures.

CC Antya 19.26: "Advaita Acarya invites the Lord to come and be worshiped, and to perform the worship He keeps the Deity for some time.

CC Antya 19.27: "After the worship is completed, He sends the Deity somewhere else. I do not know the meaning of this sonnet, nor do I know what is in Advaita Prabhu's mind.

CC Antya 19.28: "Advaita Acarya is a great mystic. No one can understand Him. He is expert in writing sonnets that even I Myself cannot understand."

CC Antya 19.29: Hearing this, all the devotees were astonished, especially Svarupa Damodara, who became somewhat morose.

CC Antya 19.30: From that day on, Sri Caitanya Mahaprabhu's emotional state changed markedly; His feelings of separation from Krsna doubled in intensity.

CC Antya 19.31: As His feelings of separation in the ecstasy of Srimati Radharani increased at every moment, the Lord's activities, both day and night, were now wild, insane performances.

CC Antya 19.32: Suddenly there awoke within Sri Caitanya Mahaprabhu the scene of Lord

Krsna's departure to Mathura, and He began exhibiting the symptom of ecstatic madness known as udghurna.

CC Antya 19.33: Sri Caitanya Mahaprabhu spoke like a madman, holding Ramananda Raya by the neck, and He questioned Svarupa Damodara, thinking him to be His gopi friend.

CC Antya 19.34: Just as Srimati Radharani inquired from Her personal friend Visakha, Sri Caitanya Mahaprabhu, reciting that very verse, began speaking like a madman.

CC Antya 19.35: "My dear friend, where is Krsna, who is like the moon rising from the ocean of Maharaja Nanda's dynasty? Where is Krsna, His head decorated with a peacock feather? Where is He? Where is Krsna, whose flute produces such a deep sound? Oh, where is Krsna, whose bodily luster is like the luster of the blue indranila jewel? Where is Krsna, who is so expert in rasa dancing? Oh, where is He, who can save My life? Kindly tell Me where to find Krsna, the treasure of My life and best of My friends. Feeling separation from Him, I hereby condemn Providence, the shaper of My destiny.'

CC Antya 19.36: "The family of Maharaja Nanda is just like an ocean of milk, wherein Lord Krsna has arisen like the full moon to illuminate the entire universe. The eyes of the residents of Vraja are like cakora birds that continuously drink the nectar of His bodily luster and thus live peacefully.

CC Antya 19.37: "My dear friend, where is Krsna? Kindly let Me see Him. My heart breaks at not seeing His face even for a moment. Kindly show Him to Me immediately; otherwise I cannot live.

CC Antya 19.38: "The women of Vrndavana are just like lilies growing hot in the sun of lusty desires. But moonlike Krsna makes them all jubilant by bestowing upon them the nectar of His hands. O My dear friend, where is My moon now? Save My life by showing Him to Me!

CC Antya 19.39: "My dear friend, where is that beautiful helmet with a peacock feather upon it like a rainbow upon a new cloud? Where are those yellow garments, shining like lightning? And where is that necklace of pearls that resemble flocks of ducks flying in the sky? The blackish body of Krsna triumphs over the new blackish rain cloud.

CC Antya 19.40: "If a person's eyes even once capture that beautiful body of Krsna, it remains always prominent within his heart. Krsna's body resembles the sap of the mango tree, for when it enters the minds of women, it will not come out, despite great endeavor. Thus Krsna's extraordinary body is like a thorn of the seya berry tree.

CC Antya 19.41: "Krsna's bodily luster shines like the indranila gem and surpasses the luster of the tamala tree. The luster of His body drives the entire world mad because Providence has made it transparent by refining the essence of the mellow of conjugal love and mixing it with moonshine.

CC Antya 19.42: "The deep vibration of Krsna's flute surpasses the thundering of new clouds and attracts the aural reception of the entire world. Thus the inhabitants of Vrndavana rise and pursue that sound, drinking the showering nectar of Krsna's bodily luster like thirsty cataka birds.

CC Antya 19.43: "Krsna is the reservoir of art and culture, and He is the panacea that saves My life. O My dear friend, since I live without Him, who is the best among My friends, I condemn the duration of My life. I think that Providence has cheated Me in many ways.

CC Antya 19.44: "Why does Providence continue the life of one who does not wish to live?" This thought aroused anger and lamentation in Sri Caitanya Mahaprabhu, who then recited a

verse from Srimad-Bhagavatam that chastises Providence and makes an accusation against Krsna.

CC Antya 19.45: "'O Providence, you have no mercy! You bring embodied souls together through friendship and affection, but before their desires are fulfilled, you separate them. Your activities are like the foolish pranks of children.'

CC Antya 19.46: "Providence, you do not know the purport of loving affairs, and therefore you baffle all Our endeavors. This is very childish of you. If We could catch you, We would give you such a lesson that you would never again make such arrangements.

CC Antya 19.47: "Oh, cruel Providence! You are very unkind, for you bring together in love people who are rarely in touch with each other. Then, after you have made Them meet but before They are fulfilled, you again spread Them far apart.

CC Antya 19.48: "O Providence, you are so unkind! You reveal the beautiful face of Krsna and make the mind and eyes greedy, but after they have drunk that nectar for only a moment, you whisk Krsna away to another place. This is a great sin because you thus take away what you have given as charity.

CC Antya 19.49: "O misbehaved Providence! If you reply to Us, 'Akrura is actually at fault; why are You angry with me?' then I say to you, 'Providence, you have taken the form of Akrura and have stolen Krsna away. No one else would behave like this.'

CC Antya 19.50: "But this is the fault of My own destiny. Why should I needlessly accuse you? There is no intimate relationship between you and Me. Krsna, however, is My life and soul. It is We who live together, and it is He who has become so cruel.

CC Antya 19.51: "He for whom I have left everything is personally killing Me with His own hands. Krsna has no fear of killing women. Indeed, I am dying for Him, but He doesn't even turn back to look at Me. Within a moment, He has broken off Our loving affairs.

CC Antya 19.52: "Yet why should I be angry with Krsna? It is the fault of My own misfortune. The fruit of My sinful activities has ripened, and therefore Krsna, who has always been dependent on My love, is now indifferent. This means that My misfortune is very strong."

CC Antya 19.53: In this way, Sri Caitanya Mahaprabhu lamented in the mood of separation, "Alas, alas! O Krsna, where have You gone?" Feeling in His heart the ecstatic emotions of the gopis, Sri Caitanya Mahaprabhu agonized in their words, saying, "O Govinda! O Damodara! O Madhava!"

CC Antya 19.54: Svarupa Damodara and Ramananda Raya then devised various means to pacify the Lord. They sang songs of meeting that transformed His heart and made His mind peaceful.

CC Antya 19.55: As Sri Caitanya Mahaprabhu lamented in this way, half the night passed. Then Svarupa Damodara made the Lord lie down in the room known as the Gambhira.

CC Antya 19.56: After the Lord was made to lie down, Ramananda Raya returned home, and Svarupa Damodara and Govinda lay down at the door of the Gambhira.

CC Antya 19.57: Sri Caitanya Mahaprabhu stayed awake all night, chanting the Hare Krsna maha-mantra, His mind overwhelmed by spiritual ecstasy.

CC Antya 19.58: Feeling separation from Krsna, Sri Caitanya Mahaprabhu was so distraught

that in great anxiety He stood up and began rubbing His face against the walls of the Gambhira.

CC Antya 19.59: Blood oozed from the many injuries on His mouth, nose and cheeks, but due to His ecstatic emotions, the Lord did not know it.

CC Antya 19.60: In ecstasy, Sri Caitanya Mahaprabhu rubbed His face against the walls all night long, making a peculiar sound, "gon-gon," which Svarupa Damodara could hear through the door.

CC Antya 19.61: Lighting a lamp, Svarupa Damodara and Govinda entered the room. When they saw the Lord's face, they were filled with sorrow.

CC Antya 19.62: They brought the Lord to His bed, calmed Him and then asked, "Why have You done this to Yourself?"

CC Antya 19.63: Sri Caitanya Mahaprabhu replied, "I was in such anxiety that I could not stay in the room. I wanted to go out, and therefore I wandered about the room, looking for the door.

CC Antya 19.64: "Unable to find the door, I kept hitting the four walls with My face. My face was injured, and it bled, but I still could not get out."

CC Antya 19.65: In this state of madness, Sri Caitanya Mahaprabhu's mind was unsteady. Whatever He said or did was all symptomatic of madness.

CC Antya 19.66: Svarupa Damodara was very anxious, but then he had an idea. The following day, he and the other devotees considered it together.

CC Antya 19.67: After consulting with one another, they entreated Sri Caitanya Mahaprabhu to allow Sankara Pandita to lie down in the same room with Him.

CC Antya 19.68: Thus Sankara Pandita lay at the feet of Sri Caitanya Mahaprabhu, and the Lord placed His legs upon Sankara's body.

CC Antya 19.69: Sankara became celebrated by the name Prabhu-padopadhana ["the pillow of Sri Caitanya Mahaprabhu"]. He was like Vidura, as Sukadeva Gosvami previously described him.

CC Antya 19.70: "When submissive Vidura, the resting place of the legs of Lord Krsna, had thus spoken to Maitreya, Maitreya began speaking, his hair standing on end due to the transcendental pleasure of discussing topics concerning Lord Krsna."

CC Antya 19.71: Sankara massaged the legs of Sri Caitanya Mahaprabhu, but while massaging he would fall asleep and thus lie down.

CC Antya 19.72: He would lie asleep without a covering on his body, and Sri Caitanya Mahaprabhu would get up and wrap him with His own quilt.

CC Antya 19.73: Sankara Pandita would always fall asleep, but he would quickly awaken, sit up and again begin massaging the legs of Sri Caitanya Mahaprabhu. In this way he would stay awake the entire night.

CC Antya 19.74: Out of fear of Sankara, Sri Caitanya Mahaprabhu could neither leave His room nor rub His lotuslike face against the walls.

CC Antya 19.75: This pastime of Sri Caitanya Mahaprabhu's has been described very nicely by Raghunatha dasa Gosvami in his book known as Gauranga-stava-kalpavrksa.

CC Antya 19.76: "Because of separation from His many friends in Vrndavana, who were like His own life, Sri Caitanya Mahaprabhu spoke like a madman. His intelligence was transformed. Day and night He rubbed His moonlike face against the walls, and blood flowed from the injuries. May that Sri Caitanya Mahaprabhu rise in my heart and make me mad with love."

CC Antya 19.77: In this way Sri Caitanya Mahaprabhu stayed immersed day and night in an ocean of ecstatic love for Krsna. Sometimes He was submerged, and sometimes He floated.

CC Antya 19.78: One full-moon night in the month of Vaisakha [April-May], Sri Caitanya Mahaprabhu went to a garden.

CC Antya 19.79: The Lord, along with His devotees, entered one of the nicest gardens, called Jagannatha-vallabha.

CC Antya 19.80: In the garden were fully blossomed trees and creepers exactly like those in Vrndavana. Bumblebees and birds like the suka, sari and pika talked with one another.

CC Antya 19.81: A mild breeze was blowing, carrying the fragrance of aromatic flowers. The breeze had become a guru and was teaching all the trees and creepers how to dance.

CC Antya 19.82: Brightly illuminated by the full moon, the trees and creepers glittered in the light.

CC Antya 19.83: The six seasons, especially spring, seemed present there. Seeing the garden, Sri Caitanya Mahaprabhu, the Supreme Personality of Godhead, was very happy.

CC Antya 19.84: In this atmosphere, the Lord had His associates sing the verse from the Gita-govinda beginning with the words "lalita-lavanga-lata" as He danced and wandered about with them.

CC Antya 19.85: As He thus wandered around every tree and creeper, He came beneath an asoka tree and suddenly saw Lord Krsna.

CC Antya 19.86: When He saw Krsna, Sri Caitanya Mahaprabhu began running very swiftly, but Krsna smiled and disappeared.

CC Antya 19.87: Having gotten Krsna and then lost Him, Sri Caitanya Mahaprabhu fell to the ground unconscious.

CC Antya 19.88: The entire garden was filled with the scent of Lord Sri Krsna's transcendental body. When Sri Caitanya Mahaprabhu smelled it, He fell unconscious at once.

CC Antya 19.89: But the scent of Krsna's body incessantly entered His nostrils, and the Lord became mad to relish it.

CC Antya 19.90: Srimati Radharani once spoke a verse to Her gopi friends describing how She hankers for the transcendental scent of Krsna's body. Sri Caitanya Mahaprabhu recited that same verse and made its meaning clear.

CC Antya 19.91: "The scent of Krsna's transcendental body surpasses the aroma of musk and attracts the minds of all women. The eight lotuslike parts of His body distribute the fragrance of

lotuses mixed with that of camphor. His body is anointed with aromatic substances like musk, camphor, sandalwood and aguru. O My dear friend, that Personality of Godhead, also known as the enchanter of Cupid, always increases the desire of My nostrils.'

CC Antya 19.92: "The scent of Krsna's body surpasses the fragrances of musk and the bluish lotus flower. Spreading throughout the fourteen worlds, it attracts everyone and makes the eyes of all women blind.

CC Antya 19.93: "My dear friend, the scent of Krsna's body enchants the entire world. It especially enters the nostrils of women and remains seated there. Thus it captures them and forcibly brings them to Krsna.

CC Antya 19.94: "Krsna's eyes, navel and face, hands and feet are like eight lotus flowers on His body. From those eight lotuses emanates a fragrance like a mixture of camphor and lotus. That is the scent associated with His body.

CC Antya 19.95: "When sandalwood pulp is mixed with aguru, kunkuma, musk and camphor and spread on Krsna's body, it combines with Krsna's own original bodily perfume and seems to cover it.

CC Antya 19.96: "The scent of Krsna's transcendental body is so attractive that it enchants the bodies and minds of all women. It bewilders their nostrils, loosens their belts and hair, and makes them madwomen. All the women of the world come under its influence, and therefore the scent of Krsna's body is like a plunderer.

CC Antya 19.97: "Falling completely under its influence, the nostrils yearn for it continuously, although sometimes they obtain it and sometimes not. When they do they drink their fill, though they still want more and more, but if they don't, out of thirst they die.

CC Antya 19.98: "The dramatic actor Madana-mohana has opened a shop of scents that attract the women of the world to be His customers. He delivers the scents freely, but they make the women all so blind they cannot find the path returning home."

CC Antya 19.99: Sri Caitanya Mahaprabhu, His mind thus stolen by the scent of Krsna's body, ran here and there like a bumblebee. He ran to the trees and plants, hoping that Lord Krsna would appear, but instead He found only that scent.

CC Antya 19.100: Both Svarupa Damodara and Ramananda Raya sang to the Lord, who danced and enjoyed happiness until the morning arrived. Then the Lord's two associates devised a plan to bring Him to external consciousness.

CC Antya 19.101: Thus, I, Krsnadasa, the servant of Srila Rupa Gosvami, have sung of four divisions of the Lord's pastimes in this chapter: the Lord's devotion to His mother, His words of madness, His rubbing His face against the walls at night, and His dancing at the appearance of Lord Krsna's fragrance.

CC Antya 19.102: Sri Caitanya Mahaprabhu thus returned to external consciousness. He then bathed and went to see Lord Jagannatha.

CC Antya 19.103: The pastimes of Lord Krsna are uncommonly full of transcendental potency. It is a characteristic of such pastimes that they do not fall within the jurisdiction of experimental logic and arguments.

CC Antya 19.104: When transcendental love of Krsna awakens in someone's heart, even a learned scholar cannot comprehend his activities.

CC Antya 19.105: "The activities and symptoms of that exalted personality in whose heart love of Godhead has awakened cannot be understood even by the most learned scholar."

CC Antya 19.106: The activities of Sri Caitanya Mahaprabhu are undoubtedly uncommon, especially His talking like a madman. Therefore, one who hears of these pastimes should not put forward mundane arguments. He should simply hear the pastimes with full faith.

CC Antya 19.107: The evidence of the truth of these talks is found in Srimad-Bhagavatam. There, in the section of the Tenth Canto known as the Bhramara-gita, "The Song to the Bumblebee," Srimati Radharani speaks insanely in ecstatic love for Krsna.

CC Antya 19.108: The songs of the queens at Dvaraka, which are mentioned at the end of the Tenth Canto of Srimad-Bhagavatam, have a very special meaning. They are not understood even by the most learned scholars.

CC Antya 19.109: If one becomes a servant of the servants of Sri Caitanya Mahaprabhu and Lord Nityananda Prabhu and is favored by Them, he can believe in all these discourses.

CC Antya 19.110: Just try to hear these topics with faith, for there is great pleasure even in hearing them. That hearing will destroy all miseries pertaining to the body, mind and other living entities, and the unhappiness of false arguments as well.

CC Antya 19.111: Sri Caitanya-caritamrta is ever-increasingly fresh. For one who hears it again and again, the heart and ear become pacified.

CC Antya 19.112: Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta

CC Antya 20 Summary

CC Antya 20.1: Only the most fortunate will relish the mad words of Sri Caitanya Mahaprabhu, which were mixed with jubilation, envy, agitation, submissiveness and grief, all produced by ecstatic loving emotions.

CC Antya 20.2: All glories to Lord Sri Caitanya Mahaprabhu! All glories to Lord Nityananda! All glories to Advaitacandra! And all glories to all the devotees of Sri Caitanya Mahaprabhu!

CC Antya 20.3: While Sri Caitanya Mahaprabhu thus resided at Jagannatha Puri [Nilacala], He was continuously overwhelmed, night and day, by separation from Krsna.

CC Antya 20.4: Day and night He tasted transcendental blissful songs and verses with two associates, namely Svarupa Damodara Gosvami and Ramananda Raya.

CC Antya 20.5: He relished the symptoms of various transcendental emotions, such as jubilation, lamentation, anger, humility, anxiety, grief, eagerness and satisfaction.

CC Antya 20.6: He would recite His own verses, expressing their meanings and emotions, and thus enjoy tasting them with these two friends.

CC Antya 20.7: Sometimes the Lord would be absorbed in a particular emotion and would stay awake all night reciting related verses and relishing their taste.

CC Antya 20.8: In great jubilation, Sri Caitanya Mahaprabhu said, "My dear Svarupa Damodara and Ramananda Raya, know from Me that chanting the holy names is the most feasible means of salvation in this Age of Kali.

CC Antya 20.9: "In this Age of Kali, the process of worshiping Krsna is to perform sacrifice by chanting the holy name of the Lord. One who does so is certainly very intelligent, and he attains shelter at the lotus feet of Krsna.

CC Antya 20.10: "'In the Age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Krsna. Although His complexion is not blackish, He is Krsna Himself. He is accompanied by His associates, servants, weapons and confidential companions.'

CC Antya 20.11: "Simply by chanting the holy name of Lord Krsna, one can be freed from all undesirable habits. This is the means of awakening all good fortune and initiating the flow of waves of love for Krsna.

CC Antya 20.12: "'Let there be all victory for the chanting of the holy name of Lord Krsna, which can cleanse the mirror of the heart and stop the miseries of the blazing fire of material existence. That chanting is the waxing moon that spreads the white lotus of good fortune for all living entities. It is the life and soul of all education. The chanting of the holy name of Krsna expands the blissful ocean of transcendental life. It gives a cooling effect to everyone and enables one to taste full nectar at every step.'

CC Antya 20.13: "By performing congregational chanting of the Hare Krsna mantra, one can

destroy the sinful condition of material existence, purify the unclean heart and awaken all varieties of devotional service.

CC Antya 20.14: "The result of chanting is that one awakens his love for Krsna and tastes transcendental bliss. Ultimately, one attains the association of Krsna and engages in His devotional service, as if immersing himself in a great ocean of love."

CC Antya 20.15: Lamentation and humility awoke within Sri Caitanya Mahaprabhu, and He began reciting another of His own verses. By hearing the meaning of that verse, one can forget all unhappiness and lamentation.

CC Antya 20.16: "'My Lord, O Supreme Personality of Godhead, in Your holy name there is all good fortune for the living entity, and therefore You have many names, such as "Krsna" and "Govinda," by which You expand Yourself. You have invested all Your potencies in those names, and there are no hard and fast rules for remembering them. My dear Lord, although You bestow such mercy upon the fallen, conditioned souls by liberally teaching Your holy names, I am so unfortunate that I commit offenses while chanting the holy name, and therefore I do not achieve attachment for chanting.'

CC Antya 20.17: "Because people vary in their desires, You have distributed various holy names by Your mercy.

CC Antya 20.18: "Regardless of time or place, one who chants the holy name, even while eating or sleeping, attains all perfection.

CC Antya 20.19: "You have invested Your full potencies in each individual holy name, but I am so unfortunate that I have no attachment for chanting Your holy names."

CC Antya 20.20: Sri Caitanya Mahaprabhu continued, "O Svarupa Damodara Gosvami and Ramananda Raya, hear from Me the symptoms of how one should chant the Hare Krsna maha-mantra to awaken very easily one's dormant love for Krsna.

CC Antya 20.21: "'One who thinks himself lower than the grass, who is more tolerant than a tree, and who does not expect personal honor but is always prepared to give all respect to others can very easily always chant the holy name of the Lord.'

CC Antya 20.22: "These are the symptoms of one who chants the Hare Krsna maha-mantra. Although he is very exalted, he thinks himself lower than the grass on the ground, and like a tree, he tolerates everything in two ways.

CC Antya 20.23: "When a tree is cut down, it does not protest, and even when drying up, it does not ask anyone for water.

CC Antya 20.24: "The tree delivers its fruits, flowers and whatever else it possesses to anyone and everyone. It tolerates scorching heat and torrents of rain, yet it still gives shelter to others.

CC Antya 20.25: "Although a Vaisnava is the most exalted person, he is prideless and gives all respect to everyone, knowing everyone to be the resting place of Krsna.

CC Antya 20.26: "If one chants the holy name of Lord Krsna in this manner, he will certainly awaken his dormant love for Krsna's lotus feet."

CC Antya 20.27: As Lord Caitanya spoke in this way, His humility increased, and He began praying to Krsna that He could discharge pure devotional service.

CC Antya 20.28: Wherever there is a relationship of love of Godhead, its natural symptom is that the devotee does not think himself a devotee. Instead, he always thinks that he has not even a drop of love for Krsna.

CC Antya 20.29: "'O Lord of the universe, I do not desire material wealth, materialistic followers, a beautiful wife or fruitive activities described in flowery language. All I want, life after life, is unmotivated devotional service to You.'

CC Antya 20.30: "My dear Lord Krsna, I do not want material wealth from You, nor do I want followers, a beautiful wife or the results of fruitive activities. I only pray that by Your causeless mercy You give Me pure devotional service to You, life after life."

CC Antya 20.31: In great humility, considering Himself a conditioned soul of the material world, Sri Caitanya Mahaprabhu again expressed His desire to be endowed with service to the Lord.

CC Antya 20.32: "'O My Lord, O Krsna, son of Maharaja Nanda, I am Your eternal servant, but because of My own fruitive acts I have fallen into this horrible ocean of nescience. Now please be causelessly merciful to Me. Consider Me a particle of dust at Your lotus feet.'

CC Antya 20.33: "I am Your eternal servant, but I forgot Your Lordship. Now I have fallen into the ocean of nescience and have been conditioned by the external energy."

CC Antya 20.34: "Be causelessly merciful to Me by giving Me a place with the particles of dust at Your lotus feet so that I may engage in the service of Your Lordship as Your eternal servant."

CC Antya 20.35: Natural humility and eagerness then awoke in Lord Sri Caitanya Mahaprabhu. He prayed to Krsna to be able to chant the maha-mantra in ecstatic love.

CC Antya 20.36: "'My dear Lord, when will My eyes be beautified by filling with tears that constantly glide down as I chant Your holy name? When will My voice falter and all the hairs on My body stand erect in transcendental happiness as I chant Your holy name?'

CC Antya 20.37: "Without love of Godhead, My life is useless. Therefore I pray that You accept Me as Your servant and give Me the salary of ecstatic love of God."

CC Antya 20.38: Separation from Krsna awoke various mellowings of distress, lamentation and humility. Thus Sri Caitanya Mahaprabhu spoke like a crazy man.

CC Antya 20.39: "'My Lord Govinda, because of separation from You, I consider even a moment a great millennium. Tears flow from My eyes like torrents of rain, and I see the entire world as void.'

CC Antya 20.40: "In My agitation, a day never ends, for every moment seems like a millennium. Pouring incessant tears, My eyes are like clouds in the rainy season."

CC Antya 20.41: "The three worlds have become void because of separation from Govinda. I feel as if I were burning alive in a slow fire."

CC Antya 20.42: "Lord Krsna has become indifferent to Me just to test My love, and My friends say, 'Better to disregard Him.'"

CC Antya 20.43: While Srimati Radharani was thinking in this way, the characteristics of natural love became manifest because of Her pure heart.

CC Antya 20.44: The ecstatic symptoms of envy, great eagerness, humility, zeal and supplication all became manifest at once.

CC Antya 20.45: In that mood, the mind of Srimati Radharani was agitated, and therefore She spoke a verse of advanced devotion to Her gopi friends.

CC Antya 20.46: In the same spirit of ecstasy, Sri Caitanya Mahaprabhu recited that verse, and as soon as He did so, He felt like Srimati Radharani.

CC Antya 20.47: "Let Krsna tightly embrace this maidservant who has fallen at His lotus feet, or let Him trample Me or break My heart by never being visible to Me. He is a debauchee, after all, and can do whatever He likes, but He is still no one other than the worshipable Lord of My heart.

CC Antya 20.48: "I am a maidservant at the lotus feet of Krsna. He is the embodiment of transcendental happiness and mellows. If He likes He can tightly embrace Me and make Me feel oneness with Him, or by not giving Me His audience, He may corrode My mind and body. Nevertheless, it is He who is the Lord of My life.

CC Antya 20.49: "My dear friend, just hear the decision of My mind. Krsna is the Lord of My life in all conditions, whether He shows Me affection or kills Me by giving Me unhappiness.

CC Antya 20.50: "Sometimes Krsna gives up the company of other gopis and becomes controlled, mind and body, by Me. Thus He manifests My good fortune and gives others distress by performing His loving affairs with Me.

CC Antya 20.51: "Or, since after all He is a very cunning, obstinate debauchee with a propensity to cheat, He takes to the company of other women. He then indulges in loving affairs with them in front of Me to give distress to My mind. Nevertheless, He is still the Lord of My life.

CC Antya 20.52: "I do not mind My personal distress. I only wish for the happiness of Krsna, for His happiness is the goal of My life. However, if He feels great happiness in giving Me distress, that distress is the best of My happiness.

CC Antya 20.53: "If Krsna, attracted by the beauty of some other woman, wants to enjoy with her but is unhappy because He cannot get her, I fall down at her feet, catch her hand and bring her to Krsna to engage her for His happiness.

CC Antya 20.54: "When a beloved gopi shows symptoms of anger toward Krsna, Krsna is very satisfied. Indeed, He is extremely pleased when chastised by such a gopi. She shows her pride suitably, and Krsna enjoys that attitude. Then she gives up her pride with a little endeavor.

CC Antya 20.55: "Why does a woman continue to live who knows that Krsna's heart is unhappy but who still shows her deep anger toward Him? She is interested in her own happiness. I condemn such a woman to be struck on the head with a thunderbolt, for We simply want the happiness of Krsna.

CC Antya 20.56: "If a gopi envious of Me satisfies Krsna and Krsna desires her, I shall not hesitate to go to her house and become her maidservant, for then My happiness will be awakened.

CC Antya 20.57: "The wife of a brahmana suffering from leprosy manifested herself as the topmost of all chaste women by serving a prostitute to satisfy her husband. She thus stopped

the movement of the sun, brought her dead husband back to life and satisfied the three principal demigods [Brahma, Visnu and Mahesvara].

CC Antya 20.58: "Krsna is My life and soul. Krsna is the treasure of My life. Indeed, Krsna is the very life of My life. I therefore keep Him always in My heart and try to please Him by rendering service. That is My constant meditation.

CC Antya 20.59: "My happiness is in the service of Krsna, and Krsna's happiness is in union with Me. For this reason, I give My body in charity to the lotus feet of Krsna, who accepts Me as His loved one and calls Me His most beloved. It is then that I consider Myself His maidservant.

CC Antya 20.60: "Service to My lover is the home of happiness and is more sweet than direct union with Him. The goddess of fortune is evidence of this, for although she constantly lives on the heart of Narayana, she wants to render service to His lotus feet. She therefore considers herself a maidservant and serves Him constantly."

CC Antya 20.61: These statements by Srimati Radharani show the symptoms of pure love for Krsna tasted by Sri Caitanya Mahaprabhu. In that ecstatic love, His mind was unsteady. Transformations of transcendental love spread throughout His entire body, and He could not sustain His body and mind.

CC Antya 20.62: The pure devotional service in Vrndavana is like the golden particles in the river Jambu. In Vrndavana there is not a trace of personal sense gratification. It is to advertise such pure love in this material world that Sri Caitanya Mahaprabhu has written the previous verse and explained its meaning.

CC Antya 20.63: Thus overwhelmed by ecstatic love, Sri Caitanya Mahaprabhu spoke like a madman and recited suitable verses.

CC Antya 20.64: The Lord had formerly composed these eight verses to teach people in general. Now He personally tasted the meaning of the verses, which are called the Siksastaka.

CC Antya 20.65: If anyone recites or hears these eight verses of instruction by Sri Caitanya Mahaprabhu, his ecstatic love and devotion for Krsna increase day by day.

CC Antya 20.66: Although Sri Caitanya Mahaprabhu is as deep and grave as millions of oceans, when the moon of His various emotions rises, He becomes restless.

CC Antya 20.67-68: When Sri Caitanya Mahaprabhu read the verses of Jayadeva's Gita-govinda, of Srimad-Bhagavatam, of Ramananda Raya's drama Jagannatha-vallabha-nataka, and of Bilvamangala Thakura's Krsna-karnamrta, He was overwhelmed by the various ecstatic emotions of those verses. Thus He tasted their purports.

CC Antya 20.69: For twelve years, Sri Caitanya Mahaprabhu remained in that state day and night. With His two friends He tasted the meaning of those verses, which consists of nothing but the transcendental bliss and mellows of Krsna consciousness.

CC Antya 20.70: Even Anantadeva, who has thousands of faces, could not reach the end of describing the transcendental bliss of Sri Caitanya Mahaprabhu's pastimes.

CC Antya 20.71: How, then, could an ordinary living being with very little intelligence describe such pastimes? Nevertheless, I am trying to touch but a particle of them just to rectify myself.

CC Antya 20.72: There is no limit to Sri Caitanya Mahaprabhu's activities and His words of

madness. Therefore describing them all would greatly increase the size of this book.

CC Antya 20.73: Whatever pastimes Srila Vrndavana dasa Thakura has first described I have merely summarized.

CC Antya 20.74: I have only very briefly described the pastimes of Sri Caitanya Mahaprabhu not described by Vrndavana dasa Thakura. Nevertheless, because those transcendental pastimes are so numerous, the size of this book has increased.

CC Antya 20.75: It is impossible to describe all the pastimes elaborately. I shall therefore end this description and offer them my respectful obeisances.

CC Antya 20.76: What I have described gives merely an indication, but by following this indication one may obtain a taste of all the pastimes of Sri Caitanya Mahaprabhu.

CC Antya 20.77: I cannot understand the very deep, meaningful pastimes of Sri Caitanya Mahaprabhu. My intelligence cannot penetrate them, and therefore I could not properly describe them.

CC Antya 20.78: After offering my respectful obeisances to the lotus feet of all my Vaisnava readers, I shall therefore end this description of the characteristics of Sri Caitanya Mahaprabhu.

CC Antya 20.79: The sky is unlimited, but many birds fly higher and higher according to their own abilities.

CC Antya 20.80: The pastimes of Sri Caitanya Mahaprabhu are like the unlimited sky. How, then, can an ordinary living being describe them all?

CC Antya 20.81: I have tried to describe them as far as my intelligence allows, as if trying to touch a drop in the midst of a great ocean.

CC Antya 20.82: Vrndavana dasa Thakura is Lord Nityananda's favorite devotee, and therefore he is the original Vyasadeva in describing the pastimes of Sri Caitanya Mahaprabhu.

CC Antya 20.83: Although Vrndavana dasa Thakura has within his jurisdiction the full store of Sri Caitanya Mahaprabhu's pastimes, he has left aside most of them and described but a small portion.

CC Antya 20.84: What I have described was left aside by Vrndavana dasa Thakura, but although he could not describe these pastimes, he gave us a synopsis.

CC Antya 20.85: In his book named Caitanya-mangala [Caitanya-bhagavata], he has described these pastimes in many places. I request my readers to hear that book, for that is the best evidence.

CC Antya 20.86: I have described the pastimes very briefly, for it is impossible for me to describe them in full. In the future, however, Vedavyasa will describe them elaborately.

CC Antya 20.87: In the Caitanya-mangala, Srila Vrndavana dasa Thakura has stated in many places the factual truth that in the future Vyasadeva will describe the Lord's pastimes elaborately.

CC Antya 20.88: The ocean of nectarean pastimes of Sri Caitanya Mahaprabhu is like the ocean of milk. According to his thirst, Vrndavana dasa Thakura filled his pitcher and drank from

that ocean.

CC Antya 20.89: Whatever remnants of milk Vrndavana dasa Thakura has given me are sufficient to fill my belly. Now my thirst is completely satiated.

CC Antya 20.90-91: I am a very insignificant living being, like a small red-beaked bird. Just as such a bird drinks the water of the sea to quench its thirst, so I have touched only a drop of the ocean of Sri Caitanya Mahaprabhu's pastimes. From this example, you may all understand how expansive are the pastimes of Sri Caitanya Mahaprabhu.

CC Antya 20.92: I infer that "I have written" is a false understanding, for my body is like a wooden doll.

CC Antya 20.93: I am old and troubled by invalidity. I am almost blind and deaf, my hands tremble, and my mind and intelligence are unsteady.

CC Antya 20.94: I am infected with so many diseases that I can neither properly walk nor properly sit. Indeed, I am always exhausted by five kinds of diseases. I may die at any time of the day or night.

CC Antya 20.95: I have previously given an account of my inabilities. Please hear the reason why I nevertheless still write.

CC Antya 20.96-98: I am writing this book by the mercy of the lotus feet of Sri Govindadeva, Sri Caitanya Mahaprabhu, Lord Nityananda, Advaita Acarya, other devotees and the readers of this book, as well as Svarupa Damodara Gosvami, Sri Rupa Gosvami, Sri Sanatana Gosvami, Sri Raghunatha dasa Gosvami, who is my spiritual master, and Sri Jiva Gosvami. I have also been specifically favored by another Supreme Personality.

CC Antya 20.99: Sri Madana-mohana Deity of Vrndavana has given the order that is making me write. Although this should not be disclosed, I disclose it because I am unable to remain silent.

CC Antya 20.100: If I did not disclose this fact, I would be guilty of ingratitude to the Lord. Therefore, my dear readers, please do not consider me too proud and be angry at me.

CC Antya 20.101: It is because I have offered my prayers unto the lotus feet of all of you that whatever I have written about Sri Caitanya Mahaprabhu has been possible.

CC Antya 20.102: Now let me repeat all the pastimes of the Antya-lila, for if I do so I shall taste the pastimes again.

CC Antya 20.103: The First Chapter describes how Rupa Gosvami met Sri Caitanya Mahaprabhu for the second time and how the Lord heard his two dramas [Vidagdha-madhava and Lalita-madhava].

CC Antya 20.104: That chapter also describes the incident of Sivananda Sena's dog, who was induced by Sri Caitanya Mahaprabhu to chant the holy name of Krsna and was thus liberated.

CC Antya 20.105: The Second Chapter tells how the Lord instructively punished Junior Haridasa. Also in that chapter is a description of the wonderful vision of Sivananda Sena.

CC Antya 20.106: In the Third Chapter is a description of the forceful glories of Haridasa Thakura. That chapter also mentions how Damodara Pandita spoke words of criticism to Sri

Caitanya Mahaprabhu.

CC Antya 20.107: The Third Chapter also tells how Sri Caitanya Mahaprabhu delivered everyone by bestowing upon the universe the holy name of the Lord, and it describes how Haridasa Thakura established the glories of the holy name by his practical example.

CC Antya 20.108: The Fourth Chapter describes Sanatana Gosvami's second visit with Sri Caitanya Mahaprabhu and how the Lord saved him from committing suicide.

CC Antya 20.109: The Fourth Chapter also tells how Sanatana Gosvami was tested in the sunshine of Jyaistha [May-June] and was then empowered and sent back to Vrndavana.

CC Antya 20.110: The Fifth Chapter tells how the Lord showed His favor to Pradyumna Misra and made him hear topics of Krsna from Ramananda Raya.

CC Antya 20.111: That chapter also describes how Svarupa Damodara Gosvami rejected the drama of a poet from Bengal and established the glories of the Deity.

CC Antya 20.112: The Sixth Chapter describes how Raghunatha dasa Gosvami met Sri Caitanya Mahaprabhu and performed the chipped rice festival in accordance with Nityananda Prabhu's order.

CC Antya 20.113: That chapter also tells how the Lord entrusted Raghunatha dasa Gosvami to the care of Svarupa Damodara Gosvami and gave Raghunatha dasa the gift of a stone from Govardhana Hill and a garland of small conchshells.

CC Antya 20.114: The Seventh Chapter tells how Sri Caitanya Mahaprabhu met Vallabha Bhatta and dismantled his false pride in various ways.

CC Antya 20.115: The Eighth Chapter describes the arrival of Ramacandra Puri and how Sri Caitanya Mahaprabhu minimized His eating due to fear of him.

CC Antya 20.116: In the Ninth Chapter is a description of how Gopinatha Pattanayaka was delivered and how the people of the three worlds were able to see Sri Caitanya Mahaprabhu.

CC Antya 20.117: In the Tenth Chapter I have described how Sri Caitanya Mahaprabhu tasted the food given by His devotees, and I have also described the assortment of prasadam in the bags of Raghava Pandita.

CC Antya 20.118: Also in that chapter is a description of how the Lord examined Govinda and how He danced in the temple.

CC Antya 20.119: The Eleventh Chapter describes the disappearance of Haridasa Thakura and how Sri Caitanya Mahaprabhu, the Supreme Personality of Godhead, showed His affection for His devotees.

CC Antya 20.120: In the Twelfth Chapter are descriptions of how Jagadananda Pandita broke a pot of oil and how Lord Nityananda chastised Sivananda Sena.

CC Antya 20.121: The Thirteenth Chapter tells how Jagadananda Pandita went to Mathura and returned and how Sri Caitanya Mahaprabhu by chance heard a song sung by a deva-dasi dancing girl.

CC Antya 20.122: Also in the Thirteenth Chapter is an account of how Raghunatha Bhatta

met Sri Caitanya Mahaprabhu, who by His causeless mercy sent him to Vrndavana.

CC Antya 20.123: The Fourteenth Chapter describes the beginning of the Lord's spiritual trance, in which His body was at Jagannatha Puri but His mind was in Vrndavana.

CC Antya 20.124: Also in that chapter is a description of how Sri Caitanya Mahaprabhu fell down in front of the -dvara gate of the Jagannatha temple, His bones separated at the joints, and how various transcendental symptoms awakened in Him.

CC Antya 20.125: Also in that chapter is a description of how Sri Caitanya Mahaprabhu ran toward Cataka-parvata and spoke like a madman.

CC Antya 20.126: In the Fifteenth Chapter is a description of how Sri Caitanya Mahaprabhu entered a garden on the seashore and mistook it for Vrndavana.

CC Antya 20.127: Also in that chapter is a description of the attraction of Lord Caitanya's five senses to Krsna and how He searched for Krsna in the rasa dance.

CC Antya 20.128: The Sixteenth Chapter tells how Sri Caitanya Mahaprabhu showed His mercy to Kalidasa and thus demonstrated the result of eating the remnants of the food of Vaisnavas.

CC Antya 20.129: It also describes how Sivananda's son composed a verse and how the doorkeeper of the -dvara showed Krsna to Sri Caitanya Mahaprabhu.

CC Antya 20.130: Also in that chapter, the glories of maha-prasadam are explained, and a verse is tasted describing the effect of nectar from the lips of Krsna.

CC Antya 20.131: The Seventeenth Chapter recounts how Sri Caitanya Mahaprabhu fell among the cows and assumed the form of a tortoise as His ecstatic emotions awakened.

CC Antya 20.132: That chapter also tells how the attributes of Krsna's sound attracted the mind of Sri Caitanya Mahaprabhu, who then described in ecstasy the meaning of the "ka stry anga te" verse.

CC Antya 20.133: The Seventeenth Chapter also tells how Sri Caitanya Mahaprabhu, due to the conjunction of various ecstatic emotions, again began speaking like a madman and described in detail the meaning of a verse from the Krsna-karnamrta.

CC Antya 20.134: In the Eighteenth Chapter is an account of how the Lord fell into the ocean and in ecstasy saw in a dream the pastimes of a water fight between Krsna and the gopis.

CC Antya 20.135: In that dream, Sri Caitanya Mahaprabhu saw Krsna's picnic in the forest. As Lord Caitanya floated in the sea, a fisherman caught Him, and then the Lord returned to His own residence. All this is recounted in the Eighteenth Chapter.

CC Antya 20.136: In the Nineteenth Chapter is a description of how Lord Sri Caitanya Mahaprabhu rubbed His face against the walls and spoke like a madman because of separation from Krsna.

CC Antya 20.137: That chapter also describes Krsna's wandering in a garden on a spring night, and it fully describes the meaning of a verse about the scent of Krsna's body.

CC Antya 20.138: The Twentieth Chapter tells how Lord Sri Caitanya Mahaprabhu recited His

own eight stanzas of instruction and tasted their meaning in ecstatic love.

CC Antya 20.139: Sri Caitanya Mahāprabhu composed those eight stanzas to instruct the devotees, but He also personally tasted their meaning.

CC Antya 20.140: I have thus repeated the principal pastimes and their meaning, for by such repetition one can remember the descriptions in the book.

CC Antya 20.141: In every chapter there are various topics, but I have repeated only those that are principal, for not all of them could be described again.

CC Antya 20.142-143: The Vrndavana Deities of Madana-mohana with Srimati Radharani, Govinda with Srimati Radharani, and Gopinatha with Srimati Radharani are the life and soul of the Gaudiya Vaisnavas.

CC Antya 20.144-146: So that my desires may be fulfilled, I place the lotus feet of these personalities on my head: Lord Sri Caitanya Mahāprabhu, with Lord Nityananda, Advaita Acarya and Their devotees, as well as Sri Svarupa Damodara Gosvami, Sri Rupa Gosvami, Sri Sanatana Gosvami, Sri Raghunatha dasa Gosvami, who is my spiritual master, and Srila Jiva Gosvami.

CC Antya 20.147: The mercy of their lotus feet is my spiritual master, and my words are my disciples, whom I have made dance in various ways.

CC Antya 20.148: Seeing the fatigue of the disciples, the spiritual master has stopped making them dance, and because that mercy no longer makes them dance, my words now sit silently.

CC Antya 20.149: My inexperienced words do not know how to dance by themselves. The mercy of the guru made them dance as much as possible, and now, after dancing, they have taken rest.

CC Antya 20.150: I now worship the lotus feet of all my readers, for by the mercy of their lotus feet there is all good fortune.

CC Antya 20.151: If one hears the pastimes of Lord Sri Caitanya Mahāprabhu as described in Sri Caitanya-caritamṛta, I wash his lotus feet and drink the water.

CC Antya 20.152: I decorate my head with the dust of the lotus feet of my audience. Now you have all drunk this nectar, and therefore my labor is successful.

CC Antya 20.153: Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Sri Caitanya-caritamṛta, following in their footsteps.

CC Antya 20.154: Sri Caitanya-caritamṛta is filled with the activities of Sri Caitanya Mahāprabhu, who is the Supreme Personality of Godhead Himself. It invokes all good fortune and destroys everything inauspicious. If one tastes the nectar of Sri Caitanya-caritamṛta with faith and love, I become like a bumblebee tasting the honey of transcendental love from his lotus feet.

CC Antya 20.155: Since this book, Caitanya-caritamṛta, is now complete, having been written for the satisfaction of the most opulent Deities Madana-mohanaji and Govindaji, let it be offered at the lotus feet of Sri Kṛṣṇa Caitanyadeva.

CC Antya 20.156: Realized devotees are like bumblebees maddened by their own mellows at Kṛṣṇa's lotus feet. The scent of those lotus feet perfumes the entire world. Who is the realized

soul that could give them up?

CC Antya 20.157: In Vrndavana in the year 1537 Sakabda Era [A.D 1615], in the month of Jyaistha [May-June], on Sunday, the fifth day of the waning moon, this Caitanya-caritamrta has been completed.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Antya 20.157

sake sindhv-agni-vanendau
jyaisthe vrndavanantare
suryahe 'sita-
grantho ' purn gatah

SYNONYMS

sake — in the Sakabda Era; **sindhu-agni-vana-indau** — in 1537; **jyaisthe** — in the month of Jyaistha (May-June); **vrndavana-antare** — in the forest of Vrndavana; **surya-ahē** — on the day of the sun (Sunday); **asita-pañcamyam** — on the fifth day of the dark fortnight; **granthah** — book; **ayam** — this (Caitanya-caritamrta); **purnatam** — completion; **gatah** — achieved.

TRANSLATION

In Vrndavana in the year 1537 Sakabda Era [A.D 1615], in the month of Jyaistha [May-June], on Sunday, the fifth day of the waning moon, this Caitanya-caritamrta has been completed.

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, Antya-lila, Twentieth Chapter, describing the meaning of the Siksastaka and how the Lord tasted it Himself.

END OF THE ANTYA-LILA

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 19.52

prabhu-krpa paña dunhe dui hata yudi'
dina haña stuti kare vinaya acari'

SYNONYMS

prabhu-krpa — the Lord's mercy; paña — getting; dunhe — the two of them; dui — two; hata — hands; yudi' — folding; dina haña — most humbly; stuti kare — offer prayers; vinaya acari' — with submission.

TRANSLATION

After receiving the Lord's causeless mercy, the two brothers folded their hands and in great humility offered the following prayers unto the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 19.54

yo 'jñana- dayalur
ullaghayann apy akarot pramattam
sva-prema-sampat
sri-krsna-caitanyam prapadye

SYNONYMS

yah — that Personality of Godhead who; **ajñana-mattam** — maddened by ignorance or foolishly passing time in karma, jñana, yoga and Mayavada philosophy; **bhuvanam** — the entire three worlds; **dayaluh** — so merciful; **ullaghayan** — subduing such processes as karma, jñana and yoga; **api** — despite; **akarot** — made; **pramattam** — maddened; **sva-prema-sampat-sudhaya** — by the nectar of His personal devotional service, which is an invaluable treasure of bliss; **adbhuta-iham** — whose activities are wonderful; **sri-krsna-caitanyam** — unto Lord Sri Caitanya Mahaprabhu; **amum** — that; **prapadye** — I surrender.

TRANSLATION

"We offer our respectful obeisances unto that merciful Supreme Personality of Godhead who has converted all three worlds, which were maddened by ignorance, and saved them from their diseased condition by making them mad with the nectar from the treasure-house of love of God. Let us take full shelter of that Personality of Godhead, Sri Krsna Caitanya, whose activities are wonderful."

PURPORT

This verse is found in the Govinda-lilamrta (1.2).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.1

vande gurun isa-bhaktan
isam isavatarakan
tat ca tac-chaktih
krsna-caitanya-

SYNONYMS

vande — I offer respectful obeisances; **gurun** — unto the spiritual masters; **isa-bhaktan** — unto the devotees of the Supreme Lord; **isam** — unto the Supreme Lord; **isa-avatarakan** — unto the incarnations of the Supreme Lord; **tat** — of the Supreme Lord; **prakasan** — unto the manifestations; **ca** — and; **tac** — of the Supreme Lord; **saktih** — unto the potencies; **krsna-caitanya** — Sri Krsna Caitanya; — named.

TRANSLATION

I offer my respectful obeisances unto the spiritual masters, the devotees of the Lord, the Lord's incarnations, His plenary portions, His energies and the primeval Lord Himself, Sri Krsna Caitanya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.2

vande sri-krsna-caitanya-
nityanandau sahoditau
gaudodaye puspavantau
citrau san-dau tamo-nudau

SYNONYMS

vande — I offer respectful obeisances; **sri-krsna-caitanya** — to Lord Sri Krsna Caitanya; **nityanandau** — and to Lord Nityananda; **saha-uditau** — simultaneously arisen; **gauda-udaye** — on the eastern horizon of Gauda; **puspavantau** — the sun and moon together; **citrau** — wonderful; **sam-dau** — bestowing benediction; **tamah-nudau** — dissipating darkness.

TRANSLATION

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

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.3

yad brahmopanisadi tad apy asya tanu-bha
 ya atmantar-yami purusa iti vibhavah
 sad-aisvaryaih purno ya iha bhagavan sa svayam
 na caitanyat krsnaj jagati para- param iha

SYNONYMS

yat — that which; **advaitam** — nondual; **brahma** — the impersonal Brahman; **upanisadi** — in the Upanisads; **tat** — that; **api** — certainly; **asya** — His; **tanu-bha** — the effulgence of His transcendental body; **yah** — who; **atma** — the Supersoul; **antah-yami** — indwelling Lord; **purusah** — supreme enjoyer; **iti** — thus; **sah** — He; **asya** — His; **-vibhavah** — plenary expansion; **sat-aisvaryaih** — with all six opulences; **purnah** — full; **yah** — who; **iha** — here; **bhagavan** — the Supreme Personality of Godhead; **sah** — He; **svayam** — Himself; **ayam** — this; **na** — not; **caitanyat** — than Lord Caitanya; **krsnat** — than Lord Krsna; **jagati** — in the world; **para** — higher; **tattvam** — truth; **param** — another; **iha** — here.

TRANSLATION

What the Upanisads describe as the impersonal Brahman is but the effulgence of His body, and the Lord known as the Supersoul is but His localized plenary portion. Lord Caitanya is the Supreme Personality of Godhead, Krsna Himself, full with six opulences. He is the Absolute Truth, and no other truth is greater than or equal to Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.4

anarpita- cirat karunayavatirnah kalau
 samarpayitum unnatojjvala- sva-bhakti-sriyam
 harih purata-sundara-dyuti-kadamba-sandipitah
 sada hrdaya-kandare sphuratu vah saci-nandanah

SYNONYMS

anarpita — not bestowed; **carim** — having been formerly; **cirat** — for a long time; **karunaya** — by causeless mercy; **avatirnah** — descended; **kalau** — in the Age of Kali; **samarpayitum** — to bestow; **unnata** — elevated; **ujjvala-rasam** — the conjugal mellow; **sva-bhakti** — of His own service; **sriyam** — the treasure; **harih** — the Supreme Lord; **purata** — than gold; **sundara** — more beautiful; **dyuti** — of splendor; **kadamba** — with a multitude; **sandipitah** — lighted up; **sada** — always; **hrdaya-kandare** — in the cavity of the heart; **sphuratu** — let Him be manifest; **vah** — your; **saci-nandanah** — the son of mother Saci.

TRANSLATION

May the Supreme Lord who is known as the son of Srimati Saci-devi be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in the Age of Kali by His causeless mercy to bestow what no incarnation has ever offered before: the most sublime and radiant mellow of devotional service, the mellow of conjugal love.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.5

radha krsna-pranaya-vikrtir hladini saktir asmad
 ekatmanav api bhuvi pura deha- gatau tau
 prakatam adhuna tad- caikyam
 radha-bhava-dyuti- naumi krsna-svarupam

SYNONYMS

radha — Srimati Radharani; **krsna** — of Lord Krsna; **pranaya** — of love; **vikrtih** — the transformation; **hladini saktih** — pleasure potency; **asmat** — from this; **eka-atmanau** — both the same in identity; **api** — although; **bhuvi** — on earth; **pura** — from beginningless time; **deha-bhedam** — separate forms; **gatau** — obtained; **tau** — those two; **caitanya-akhyam** — known as Sri Caitanya; **prakatam** — manifest; **adhuna** — now; **tat-dvayam** — the two of Them; **ca** — and; **aikyam** — unity; **aptam** — obtained; **radha** — of Srimati Radharani; **bhava** — mood; **dyuti** — the luster; **su-valitam** — who is adorned with; **naumi** — I offer my obeisances; **krsna-svarupam** — to Him who is identical with Sri Krsna.

TRANSLATION

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

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.6

sri-radhayah pranaya-mahima kidrso vanayaiva-
svadyo yenadbhuta-madhurima kidrso va madiyah
casya mad-anubhavatah kidr veti lobhat
tad-bhavadhyah samajani saci-garbha-sindhau harinduh

SYNONYMS

sri-radhayah — of Srimati Radharani; **pranaya-mahima** — the greatness of the love; **kidrsah** — of what kind; **va** — or; **anaya** — by this one (Radha); **eva** — alone; **asvadyah** — to be relished; **yena** — by that love; **adbhuta-madhurima** — the wonderful sweetness; **kidrsah** — of what kind; **va** — or; **madiyah** — of Me; **saukhyam** — the happiness; **ca** — and; **asyah** — Her; **mat-anubhavatah** — from realization of My sweetness; **kidrsam** — of what kind; **va** — or; **iti** — thus; **lobhat** — from the desire; **tat** — Her; **bhava-adhyah** — richly endowed with emotions; **samajani** — took birth; **saci-garbha** — of the womb of Srimati Saci-devi; **sindhau** — in the ocean; **hari** — Lord Krsna; **induh** — like the moon.

TRANSLATION

Desiring to understand the glory of Radharani's love, the wonderful qualities in Him that She alone relishes through Her love, and the happiness She feels when She realizes the sweetness of His love, the Supreme Lord Hari, richly endowed with Her emotions, appeared from the womb of Srimati Saci-devi, as the moon appeared from the ocean.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.7

sankarsanah karana-toya-sayi
garbhoda-sayi ca payobdhi-sayi
sesas ca kalah sa nitya-
nandakhya-ramah saran mamastu

SYNONYMS

sankarsanah — Maha-Sankarsana in the spiritual sky; **karana-toya-sayi** — Karanodakasayi Visnu, who lies in the Causal Ocean; **garbha-uda-sayi** — Garbhodakasayi Visnu, who lies in the Garbhodaka Ocean of the universe; **ca** — and; **payah-abdhi-sayi** — Ksirodakasayi Visnu, who lies in the ocean of milk; **sesah** — Sesa Naga, the couch of Visnu; **ca** — and; **yasya** — whose; — plenary portions; **kalah** — and parts of the plenary portions; **sah** — He; **nityananda-akhya** — known as Lord Nityananda; **ramah** — Lord Balarama; **saranam** — shelter; **mama** — my; **astu** — let there be.

TRANSLATION

May Sri Nityananda Rama be the object of my constant remembrance. Sankarsana, Sesa Naga and the Visnus who lie on the Karana Ocean, Garbha Ocean and ocean of milk are His plenary portions and the portions of His plenary portions.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.8

mayatite vyapi-vaikuntha-loke
purnaisvarye sri-catur-vyuha-madhye
yasyodbhati sankarsan
sri-nityananda- prapadye

SYNONYMS

maya-atite — beyond the material creation; **vyapi** — all-expanding; **vaikuntha-loke** — in Vaikunthaloka, the spiritual world; **purna-aisvarye** — endowed with full opulence; **sri-catur-vyuha-madhye** — in the quadruple expansions (Vasudeva, Sankarsana, Pradyumna and Aniruddha); **rupam** — form; **yasya** — whose; **udbhati** — appears; **sankarsana-akhyam** — known as Sankarsana; **tam** — to Him; **sri-nityananda-ramam** — to Lord Balarama in the form of Lord Nityananda; **prapadye** — I surrender.

TRANSLATION

I surrender unto the lotus feet of Sri Nityananda Rama, who is known as Sankarsana in the midst of the catur-vyuha [consisting of Vasudeva, Sankarsana, Pradyumna and Aniruddha]. He possesses full opulences and resides in Vaikunthaloka, far beyond the material creation.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.9

maya-bhartajanda-sanghasrayangah
sete saksat karanambhodhi-madhye
sri-puman adi-devas
sri-nityananda- prapadye

SYNONYMS

maya-bharta — the master of the illusory energy; **aja-anda-sangha** — of the multitude of universes; **asraya** — the shelter; **angah** — whose body; **sete** — He lies; **saksat** — directly; **karana-ambhodhi-madhye** — in the midst of the Causal Ocean; **yasya** — whose; **eka-** — one portion; **sri-puman** — the Supreme Person; **adi-devah** — the original purusa incarnation; **tam** — to Him; **sri-nityananda-ramam** — to Lord Balarama in the form of Lord Nityananda; **prapadye** — I surrender.

TRANSLATION

I offer my full obeisances unto the feet of Sri Nityananda Rama, whose partial representation called Karanodakasayi Visnu, lying on the Karana Ocean, is the original purusa, the master of the illusory energy, and the shelter of all the universes.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.10

srila-garbhoda-sayi
yan-nabhy- loka-sanghata-nalam
loka-srastuh sutika-dhama dhatuh
sri-nityananda- prapadye

SYNONYMS

yasya — whose; **-** — portion of a plenary portion; **srila-garbha-uda-sayi** — Garbhodakasayi Visnu; **yat** — of whom; **nabhi-abjam** — the navel lotus; **loka-sanghata** — of the multitude of planets; **nalam** — having a stem that is the resting place; **loka-srastuh** — of Lord Brahma, the creator of the planets; **sutika-dhama** — the birthplace; **dhatuh** — of the creator; **tam** — to Him; **sri-nityananda-ramam** — to Lord Balarama in the form of Lord Nityananda; **prapadye** — I surrender.

TRANSLATION

I offer my full obeisances unto the feet of Sri Nityananda Rama, a partial part of whom is Garbhodakasayi Visnu. From the navel of Garbhodakasayi Visnu sprouts the lotus that is the birthplace of Brahma, the engineer of the universe. The stem of that lotus is the resting place of the multitude of planets.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.11

posta visnur bhati dugdhabdhi-sayi
ksauni-bharta yat-kala so 'py anantas
sri-nityananda- prapadye

SYNONYMS

yasya — whose; -- — a portion of a portion of a plenary portion; **para-atma** — the Supersoul; **akhilanam** — of all living entities; **posta** — the maintainer; **visnuh** — Visnu; **bhati** — appears; **dugdha-abdhi-sayi** — Ksirodakasayi Visnu; **ksauni-bharta** — upholder of the earth; **yat** — whose; **kala** — portion of a portion; **sah** — He; **api** — certainly; **anantah** — Sesa Naga; **tam** — to Him; **sri-nityananda-ramam** — to Lord Balarama in the form of Lord Nityananda; **prapadye** — I surrender.

TRANSLATION

I offer my respectful obeisances unto the feet of Sri Nityananda Rama, whose secondary part is the Visnu lying in the ocean of milk. That Ksirodakasayi Visnu is the Supersoul of all living entities and the maintainer of all the universes. Sesa Naga is His further subpart.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.12

maha-visnur jagat-karta
 mayaya yah srjaty adah
 tasyavatara evayam
 advaitacarya isvarah

SYNONYMS

maha-visnuh — Maha-Visnu, the resting place of the efficient cause; **jagat-karta** — the creator of the cosmic world; **mayaya** — by the illusory energy; **yah** — who; **srjati** — creates; **adah** — that universe; **tasya** — His; **avatarah** — incarnation; **eva** — certainly; **ayam** — this; **advaita-acaryah** — Advaita Acarya; **isvarah** — the Supreme Lord, the resting place of the material cause.

TRANSLATION

Lord Advaita Acarya is the incarnation of Maha-Visnu, whose main function is to create the cosmic world through the actions of maya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.13

harinadvaitad
bhakti-
bhaktavataram tam
advaitacaryam asraye

SYNONYMS

advaitam — known as Advaita; **harina** — with Lord Hari; **advaitat** — from being nondifferent; **acaryam** — known as Acarya; **bhakti-** — from the propagation of devotional service to Sri Krsna; **bhakta-avataram** — the incarnation as a devotee; **isam** — to the Supreme Lord; **tam** — to Him; **advaita-acaryam** — to Advaita Acarya; **asraye** — I surrender.

TRANSLATION

Because He is nondifferent from Hari, the Supreme Lord, He is called Advaita, and because He propagates the cult of devotion, He is called Acarya. He is the Lord and the incarnation of the Lord's devotee. Therefore I take shelter of Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.14

pañca krsn
bhakta-rupa-svarupakam
namami bhakta-saktikam

SYNONYMS

pañca-tattva-atmakam — comprehending the five transcendental subject matters; **krsnam** — unto Lord Krsna; **bhakta-rupa** — in the form of a devotee; **sva-rupakam** — in the expansion of a devotee; **bhakta-avataram** — in the incarnation of a devotee; **bhakta-akhyam** — known as a devotee; **namami** — I offer my obeisances; **bhakta-saktikam** — the energy of the Supreme Personality of Godhead, who supplies energy to the devotee.

TRANSLATION

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

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.15

suratau pangor
mama manda-mater gati
mat-sarvasva-padambhojau
radha-madana-mohanau

SYNONYMS

jayatam — all glory to; **su-ratau** — most merciful, or attached in conjugal love; **pangoh** — of one who is lame; **mama** — of me; **manda-mateh** — foolish; **gati** — refuge; **mat** — my; **sarva-sva** — everything; **pada-ambhojau** — whose lotus feet; **radha-madana-mohanau** — Radharani and Madana-mohana.

TRANSLATION

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

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.16

divyad-vrndaranya-kalpa-drumadhah-
 srimad-ratnagara--sthau
 srimad-radha-srila-govinda-devau
 presthalibhiih sevyamanau smarami

SYNONYMS

divyat — shining; **vrnda-aranya** — in the forest of Vrndavana; **kalpa-druma** — desire tree; **adhah** — beneath; **srimat** — most beautiful; **ratna-agara** — in a temple of jewels; **-asana-sthau** — sitting on a throne; **srimat** — very beautiful; **radha** — Srimati Radharani; **srila-govinda-devau** — and Sri Govindadeva; **prestha-alibhiih** — by most confidential associates; **sevyamanau** — being served; **smarami** — I remember.

TRANSLATION

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

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.17

sriman rasa-rasarambhi
 a-tata-sthitah
 karsan venu-svanair gopir
 gopi-nathah sriye 'stu nah

SYNONYMS

sri-man — most beautiful; **rasa** — of the rasa dance; **rasa** — of the mellow; **arambhi** — the initiator; **-vata** a; **tata** — on the shore; **sthitah** — standing; **karsan** — attracting; **venu** — of the flute; **svanaih** — by the sounds; **gopih** — the cowherd girls; **gopi-nathah** — Sri Gopinatha; **sriye** — benediction; **astu** — let there be; **nah** — our.

TRANSLATION

Sri Srila Gopinatha, who originated the transcendental mellow of the rasa dance, stands on a and attracts the attention of the cowherd damsels with the sound of His celebrated flute. May they all confer upon us their benediction.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.18

jaya jaya sri-caitanya jaya nityananda
jayadvaita-candra jaya gaura-bhakta-vrnda

SYNONYMS

jaya jaya — all glory; **sri-caitanya** — to Sri Caitanya; **jaya** — all glory; **nityananda** — to Lord Nityananda; **jaya advaita-candra** — all glory to Advaita Acarya; **jaya** — all glory; **gaura-bhakta-vrnda** — to the devotees of Lord Caitanya.

TRANSLATION

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

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.19

ei tina thakura gaudiyake kariyachena atmasat
e tinera carana vandon, tine mora natha

SYNONYMS

ei — these; tina — three; thakura — Deities; gaudiyake — the Gaudiya Vaisnavas; kariyachena — have done; atmasat — absorbed; e — these; tinera — of the three; carana — lotus feet; vandon — I worship; tine — these three; mora — my; natha — Lords.

TRANSLATION

These three Deities of Vrndavana [Madana-mohana, Govinda and Gopinatha] have absorbed the heart and soul of the Gaudiya Vaisnavas [followers of Lord Caitanya]. I worship Their lotus feet, for They are the Lords of my heart.

PURPORT

The author of Sri Caitanya-caritamrta offers his respectful obeisances unto the three Deities of Vrndavana named Sri Radha-Madana-mohana, Sri Radha-Govindadeva and Sri Radha-Gopinathaji. These three Deities are the life and soul of the Bengali Vaisnavas, or Gaudiya Vaisnavas, who have a natural aptitude for residing in Vrndavana. The Gaudiya Vaisnavas who follow strictly in the line of Sri Caitanya Mahaprabhu worship the Divinity by chanting transcendental sounds meant to develop a sense of one's transcendental relationship with the Supreme Lord, a reciprocation of mellows (rasas) of mutual affection, and, ultimately, the achievement of the desired success in loving service. These three Deities are worshiped in three different stages of one's development. The followers of Sri Caitanya Mahaprabhu scrupulously follow these principles of approach.

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

The three Deities — Madana-mohana, Govinda and Gopijana-vallabha — have very specific qualities. Worship of Madana-mohana is on the platform of reestablishing our forgotten relationship with the Personality of Godhead. In the material world we are presently in utter ignorance of our eternal relationship with the Supreme Lord. Pangoh refers to one who cannot move independently by his own strength, and manda-mateh is one who is less intelligent because he is too absorbed in materialistic activities. It is best for such persons not to aspire for success in fruitive activities or mental speculation but instead simply to surrender to the Supreme Personality of Godhead. The perfection of life is simply to surrender to the Supreme. In the beginning of our spiritual life we must therefore worship Madana-mohana so that He may attract us and nullify our attachment for material sense gratification. This relationship with Madana-mohana is necessary for neophyte devotees. When one wishes to render service to the Lord with strong attachment, one worships Govinda on the platform of transcendental service. Govinda is the reservoir of all pleasures. When by the grace of Krsna and the devotees one reaches perfection in devotional service, he can appreciate Krsna as Gopijana-vallabha, the pleasure Deity of the damsels of Vraja.

Lord Sri Caitanya Mahaprabhu explained this mode of devotional service in three stages, and therefore these worshipable Deities were installed in Vrndavana by different Gosvamis. They are very dear to the Gaudiya Vaisnavas there, who visit the temples at least once a day. Besides the temples of these three Deities, many other temples have been established in Vrndavana, such as the temple of Radha-Damodara of Jiva Gosvami, the temple of Syamasundara of Syamananda Gosvami, the temple of Gokulananda of Lokanatha Gosvami, and the temple of Radha-ramana of Gopala Bhatta Gosvami. There are seven principal temples over four hundred years old that are the most important of the five thousand temples now existing in Vrndavana.

Gaudiya indicates the part of India between the southern side of the Himalayan Mountains and the northern part of the Vindhya Hills, which is called Aryavarta, or the Land of the Aryans. This portion of India is divided into five parts or provinces (Pañca-gaudadesa): Sarasvata (Kashmir and Punjab), Kanyakubja (Uttar Pradesh, including the modern city of Lucknow), Madhya-gauda (Madhya Pradesh), Maithila (Bihar and part of Bengal) and Utkala (part of Bengal and the whole of Orissa). Bengal is sometimes called Gaudadesa, partly because it forms a portion of Maithila and partly because the capital of the Hindu king Raja Laksmana Sena was known as Gauda. This old capital later came to be known as Gaudapura and gradually Mayapur.

The devotees of Orissa are called Udiyas, the devotees of Bengal are called Gaudiyas, and the devotees of southern India are known as Dravida devotees. As there are five provinces in Aryavarta, so Dakshinatyā, southern India, is also divided into five provinces, which are called Pañca-dravida. The four Vaisnava acaryas who are the great authorities of the four Vaisnava disciplic successions, as well as Sripada Sankaracarya of the Mayavada school, appeared in the Pañca-dravida provinces. Among the four Vaisnava acaryas, who are all accepted by the Gaudiya Vaisnavas, Sri Ramanuja Acarya appeared in the southern part of Andhra Pradesh at Mahabhutapuri, Sri Madhva Acarya appeared at Pajakam (near Vimanagiri) in the district of Mangalore, Sri Visnu Svami appeared at Pandya, and Sri Nimbarka appeared at Mungera-patana, in the extreme south.

Sri Caitanya Mahaprabhu accepted the chain of disciplic succession from Madhva Acarya, but the Vaisnavas in His line do not accept the Tattva-vadis, who also claim to belong to the Madhva-sampradaya. To distinguish themselves clearly from the Tattva-vadi branch of Madhva's descendants, the Vaisnavas of Bengal prefer to call themselves Gaudiya Vaisnavas. Sri Madhva Acarya is also known as Sri Gauda-purnananda, and therefore the name Madhva-Gaudiya-sampradaya is quite suitable for the disciplic succession of the Gaudiya Vaisnavas. Our spiritual master, Visnupada Srimad Bhaktisiddhanta Sarasvati Gosvami Maharaja, accepted initiation in the Madhva-Gaudiya-sampradaya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.20

granthera arambhe kari 'mangalacarana'
guru, vaisnava, bhagavan, — tinera smarana

SYNONYMS

granthera — of this book; **arambhe** — in the beginning; **kari** — I make; **mangala-acarana** — auspicious invocation; **guru** — the spiritual master; **vaisnava** — the devotees of the Lord; **bhagavan** — the Supreme Personality of Godhead; **tinera** — of these three; **smarana** — remembering.

TRANSLATION

In the beginning of this narration, simply by remembering the spiritual master, the devotees of the Lord, and the Personality of Godhead, I have invoked their benedictions.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.21

tinera smarane haya vighna-vinasana
anayase haya nija vañchita-purana

SYNONYMS

tinera — of these three; **smarane** — by remembrance; **haya** — there is; **vighna-vinasana** — the destruction of all difficulties; **anayase** — very easily; **haya** — there is; **nija** — our own; **vañchita** — of the desired object; **purana** — fulfillment.

TRANSLATION

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

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.22

se mangalacarana haya tri-vidha prakara
vastu-nirdesa, asirvada, namaskara

SYNONYMS

se — that; mangala-acarana — auspicious invocation; haya — is; tri-vidha — three kinds; prakara — processes; vastu-nirdesa — defining the object; asih-vada — benedictions; namah-kara — obeisances.

TRANSLATION

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

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.23

prathama dui sloke ista-deva-namaskara
samanya-visesa-rupe dui ta' prakara

SYNONYMS

prathama — in the first; **dui** — two; **sloke** — verses; **ista-deva** — worshipable Deity; **namaskara** — obeisances; **samanya** — generally; **visesa-rupe** — and specifically; **dui** — two; **ta** — certainly; **prakara** — ways.

TRANSLATION

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

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.24

trtiya slokete kari vastura nirdesa
yaha ha-ite jani para-tattvera uddesa

SYNONYMS

trtiya slokete — in the third verse; **kari** — I make; **vastura** — of the object; **nirdesa** — indication; **yaha ha-ite** — from which; **jani** — I understand; **para-tattvera** — of the Absolute Truth; **uddesa** — identification.

TRANSLATION

In the third verse I indicate the Absolute Truth, who is the ultimate substance. With such a description, one can visualize the Supreme Truth.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.25

caturtha slokete kari jagate asirvada
sarvatra magiye krsna-caitanya-prasada

SYNONYMS

caturtha — fourth; **slokete** — in the verse; **kari** — I make; **jagate** — for the world; **asih-vada** — benediction; **sarvatra** — everywhere; **magiye** — I am begging; **krsna-caitanya** — of Lord Sri Krsna Caitanya Mahaprabhu; **prasada** — the mercy.

TRANSLATION

In the fourth verse I have invoked the benediction of the Lord upon all the world, praying to Lord Caitanya for His mercy upon all.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.26

sei sloke kahi bahyavatara-karana
pañca sastha sloke kahi mula-prayojana

SYNONYMS

sei sloke — in that same verse; **kahi** — I tell; **bahya** — the external; **avatara** — for the incarnation of Lord Caitanya; **karana** — reason; **pañca** — the fifth; **sastha** — and the sixth; **sloke** — in the verses; **kahi** — I tell; **mula** — the prime; **prayojana** — purpose.

TRANSLATION

In that verse I have also explained the external reason for Lord Caitanya's incarnation. But in the fifth and sixth verses I have explained the prime reason for His advent.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.27

ei chaya sloke kahi caitanyera tattva
ara pañca sloke nityanandera mahattva

SYNONYMS

ei — these; chaya — six; sloke — in verses; kahi — I describe; caitanyera — of Lord Caitanya Mahaprabhu; tattva — truth; ara — further; pañca sloke — in five verses; nityanandera — of Lord Nityananda; mahattva — the glory.

TRANSLATION

In these six verses I have described the truth about Lord Caitanya, whereas in the next five I have described the glory of Lord Nityananda.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.28

ara dui sloke advaita-tattvakhyana
ara eka sloke pañca-tattvera vyakhyana

SYNONYMS

ara — further; **dui sloke** — in two verses; **advaita** — of Sri Advaita Prabhu; **tattva** — of the truth; **akhyana** — description; **ara** — further; **eka sloke** — in one verse; **pañca-tattvera** — of the Pañca-tattva; **vyakhyana** — explanation.

TRANSLATION

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

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.29

ei caudda sloke kari mangalacarana
tanhi madhye kahi saba vastu-nirupana

SYNONYMS

ei caudda sloke — in these fourteen verses; **kari** — I make; **mangala-acarana** — auspicious invocation; **tanhi** — therefore in that; **madhye** — within; **kahi** — I speak; **saba** — all; **vastu** — object; **nirupana** — description.

TRANSLATION

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

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.30

saba srota-vaisnavere kari' namaskara
ei saba slokera kari artha-vicara

SYNONYMS

saba — all; srota — hearers or audience; vaisnavere — unto the Vaisnavas; kari' — offering; namaskara — obeisances; ei saba slokera — of all these (fourteen) verses; kari — I make; artha — of the meaning; vicara — analysis.

TRANSLATION

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

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.31

sakala vaisnava, suna kari' eka-mana
caitanya-krsnera sastra-mata-nirupana

SYNONYMS

sakala — all; **vaisnava** — O devotees of the Lord; **suna** — please hear; **kari'** — making; **eka-mana** — rapt attention; **caitanya** — Lord Caitanya Mahaprabhu; **krsnera** — of Lord Sri Krsna; **sastra** — scriptural reference; **mata** — according to; **nirupana** — decision.

TRANSLATION

I request all my Vaisnava readers to read and hear with rapt attention this narration of Sri Krsna Caitanya as inculcated in the revealed scriptures.

PURPORT

Lord Caitanya is the Absolute Truth, Krsna Himself. This is substantiated by evidence from the authentic spiritual scriptures. Sometimes people accept a man as God on the basis of their whimsical sentiments and without reference to the revealed scriptures, but the author of Caitanya-caritamrta proves all his statements by citing the sastras. Thus he establishes that Caitanya Mahaprabhu is the Supreme Personality of Godhead.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.32

krsna, guru, bhakta, sakti, avatara, prakasa
krsna ei chaya-rupe karena vilasa

SYNONYMS

krsna — the Supreme Lord, Sri Krsna; **guru** — the spiritual masters; **bhakta** — the devotees; **sakti** — the potencies; **avatara** — the incarnations; **prakasa** — plenary portions; **krsna** — Lord Krsna; **ei chaya-rupe** — in these six features; **karena vilasa** — enjoys.

TRANSLATION

Lord Krsna enjoys by manifesting Himself as the spiritual masters, the devotees, the diverse energies, the incarnations and the plenary portions. They are all six in one.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.33

ei chaya tattvera kari carana vandana
prathame samanye kari mangalacarana

SYNONYMS

ei — these; chaya — six; tattvera — of these expansions; kari — I make; carana — the lotus feet; vandana — prayers; prathame — at first; samanye — in general; kari — I make; mangala-acarana — auspicious invocation.

TRANSLATION

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

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.34

vande gurun isa-bhaktan
isam isavatarakan
tat ca tac-chaktih
krsna-caitanya-

SYNONYMS

vande — I offer respectful obeisances; **gurun** — unto the spiritual masters; **isa-bhaktan** — unto the devotees of the Supreme Lord; **isam** — unto the Supreme Lord; **isa-avatarakan** — unto the incarnations of the Supreme Lord; **tat** — of the Supreme Lord; **prakasan** — unto the manifestations; **ca** — and; **tac** — of the Supreme Lord; **saktih** — unto the potencies; **krsna-caitanya** — Sri Krsna Caitanya; — named.

TRANSLATION

I offer my respectful obeisances unto the spiritual masters, the devotees of the Lord, the Lord's incarnations, His plenary portions, His energies and the primeval Lord Himself, Sri Krsna Caitanya.

PURPORT

Krsnadasa Kaviraja Gosvami has composed this Sanskrit verse for the beginning of his book, and now he will explain it in detail. He offers his respectful obeisances to the six principles of the Absolute Truth. Gurun is plural in number because anyone who gives spiritual instructions based on the revealed scriptures is accepted as a spiritual master. Although others give help in showing the way to beginners, the guru who first initiates one with the maha-mantra is to be known as the initiator, and the saints who give instructions for progressive advancement in Krsna consciousness are called instructing spiritual masters. The initiating and instructing spiritual masters are equal and identical manifestations of Krsna, although they have different dealings. Their function is to guide the conditioned souls back home, back to Godhead. Therefore Krsnadasa Kaviraja Gosvami accepted Nityananda Prabhu and the six Gosvamis in the category of guru.

Isa-bhaktan refers to the devotees of the Lord like Sri Srivasa and all other such followers, who are the energy of the Lord and are qualitatively nondifferent from Him. Isavatarakan refers to acaryas like Advaita Prabhu, who is an avatara of the Lord. Tat-prakasan indicates the direct manifestation of the Supreme Personality of Godhead, Nityananda Prabhu, and the initiating spiritual master. Tac-chaktih refers to the spiritual energies (saktis) of Sri Caitanya Mahaprabhu. Gadadhara, Damodara and Jagadananda belong to this category of internal energy.

The six principles are differently manifested but all equally worshipable. Krsnadasa Kaviraja begins by offering his obeisances unto them to teach us the method of worshiping Lord Caitanya. The external potency of Godhead, called maya, can never associate with the Lord, just as darkness cannot remain in the presence of light; yet darkness, being but an illusory and temporary covering of light, has no existence independent of light.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.35

mantra-guru ara yata siksa-guru-gana
tanhara carana age kariye vandana

SYNONYMS

mantra-guru — the initiating spiritual master; **ara** — and also; **yata** — as many (as there are); **siksa-guru-gana** — all the instructing spiritual masters; **tanhara** — of all of them; **carana** — unto the lotus feet; **age** — at first; **kariye** — I offer; **vandana** — respectful obeisances.

TRANSLATION

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

PURPORT

Srila Jiva Gosvami, in his thesis *Bhakti-sandarbha* (202), has stated that uncontaminated devotional service is the objective of pure Vaisnavas and that one has to execute such service in the association of other devotees. By associating with devotees of Lord Krsna, one develops a sense of Krsna consciousness and thus becomes inclined toward the loving service of the Lord. This is the process of approaching the Supreme Lord by gradual appreciation in devotional service. If one desires unalloyed devotional service, one must associate with devotees of Sri Krsna, for by such association only can a conditioned soul achieve a taste for transcendental love and thus revive his eternal relationship with Godhead in a specific manifestation and in terms of the specific transcendental mellow (*rasa*) that one has eternally inherent in him.

If one develops love for Krsna by Krsna conscious activities, one can know the Supreme Absolute Truth, but he who tries to understand God simply by logical arguments will not succeed, nor will he get a taste for unalloyed devotion. The secret is that one must submissively listen to those who know perfectly the science of God, and one must begin the mode of service regulated by the preceptor. A devotee already attracted by the name, form, qualities, etc., of the Supreme Lord may be directed to his specific manner of devotional service; he need not waste time in approaching the Lord through logic. The expert spiritual master knows well how to engage his disciple's energy in the transcendental loving service of the Lord, and thus he engages a devotee in a specific devotional service according to his special tendency. A devotee must have only one initiating spiritual master because in the scriptures acceptance of more than one is always forbidden. There is no limit, however, to the number of instructing spiritual masters one may accept. Generally a spiritual master who constantly instructs a disciple in spiritual science becomes his initiating spiritual master later on.

One should always remember that a person who is reluctant to accept a spiritual master and be initiated is sure to be baffled in his endeavor to go back to Godhead. One who is not properly initiated may present himself as a great devotee, but in fact he is sure to encounter many stumbling blocks on his path of progress toward spiritual realization, with the result that he must continue his term of material existence without relief. Such a helpless person is compared to a ship without a rudder, for such a ship can never reach its destination. It is imperative, therefore, that one accept a spiritual master if he at all desires to gain the favor of the Lord. The service of the spiritual master is essential. If there is no chance to serve the spiritual master directly, a devotee should serve him by remembering his instructions. There is no difference between the spiritual master's instructions and the spiritual master himself. In his absence, therefore, his words of direction should be the pride of the disciple. If one thinks that

he is above consulting anyone else, including a spiritual master, he is at once an offender at the lotus feet of the Lord. Such an offender can never go back to Godhead. It is imperative that a serious person accept a bona fide spiritual master in terms of the sastric injunctions. Sri Jiva Gosvami advises that one not accept a spiritual master in terms of hereditary or customary social and ecclesiastical conventions. One should simply try to find a genuinely qualified spiritual master for actual advancement in spiritual understanding.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.36

sri-rupa, sanatana, bhatta-raghunatha
sri-jiva, gopala-bhatta, dasa-raghunatha

SYNONYMS

sri-rupa — Srila Rupa Gosvami; **sanatana** — Sanatana Gosvami; **bhatta-raghunatha** — Raghunatha Bhatta Gosvami; **sri-jiva** — Srila Jiva Gosvami; **gopala-bhatta** — Gopala Bhatta Gosvami; **dasa-raghunatha** — Srila Raghunatha dasa Gosvami.

TRANSLATION

My instructing spiritual masters are Sri Rupa Gosvami, Sri Sanatana Gosvami, Sri Bhatta Raghunatha, Sri Jiva Gosvami, Sri Gopala Bhatta Gosvami and Srila Raghunatha dasa Gosvami.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.37

ei chaya guru — siksa-guru ye amara
tan'-sabara pada-padme koti namaskara

SYNONYMS

ei — these; chaya — six; guru — spiritual masters; siksa-guru — instructing spiritual masters; ye — who are; amara — my; tan'-sabara — of all of them; pada-padme — unto the lotus feet; koti — ten million; namaskara — respectful obeisances.

TRANSLATION

These six are my instructing spiritual masters, and therefore I offer millions of respectful obeisances unto their lotus feet.

PURPORT

By accepting the six Gosvamis as his instructing spiritual masters, the author specifically makes it clear that one should not be recognized as a Gaudiya Vaisnava if he is not obedient to them.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.38

bhagavanera bhakta yata srivasa pradhana
tan'-sabhara pada-padme sahasra pranama

SYNONYMS

bhagavanera — of the Supreme Personality of Godhead; **bhakta** — the devotees; **yata** — as many (as there are); **srivasa pradhana** — headed by Sri Srivasa; **tan'-sabhara** — of all of them; **pada-padme** — unto the lotus feet; **sahasra** — thousands; **pranama** — respectful obeisances.

TRANSLATION

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

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.39

advaita acarya — prabhura -avatara
tanra pada-padme koti pranati amara

SYNONYMS

advaita acarya — Advaita Acarya; **prabhura** — of the Supreme Lord; — partial; **avatara** — incarnation; **tanra** — of Him; **pada-padme** — unto the lotus feet; **koti** — ten million; **pranati** — respectful obeisances; **amara** — my.

TRANSLATION

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

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.40

nityananda-*raya* — prabhura svarupa-prakasa
tanra pada-padma vando yanra muñi dasa

SYNONYMS

*nityananda-*raya** — Lord Nityananda; *prabhura* — of the Supreme Lord; *sva-rupa-prakasa* — personal manifestation; *tanra* — of Him; *pada-padma* — unto the lotus feet; *vando* — I offer respectful obeisances; *yanra* — of whom; *muñi* — I am; *dasa* — the servant.

TRANSLATION

Srila Nityananda Rama is the plenary manifestation of the Lord, and I have been initiated by Him. I therefore offer my respectful obeisances unto His lotus feet.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.41

gadadhara-panditadi — prabhura nija-sakti
tan'-sabara carane mora sahasra pranati

SYNONYMS

gadadhara-pandita-adi — headed by Sri Gadadhara Pandita; prabhura — of the Supreme Lord; nija-sakti — internal potencies; tan'-sabara — of all of them; carane — unto the lotus feet; mora — my; sahasra — thousands; pranati — respectful obeisances.

TRANSLATION

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

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.42

sri-krsna-caitanya prabhu -bhagavan
tanhara padaravinde ananta pranama

SYNONYMS

sri-krsna-caitanya — Lord Sri Krsna Caitanya Mahaprabhu; **prabhu** — the Supreme Lord; **svayam-bhagavan** — is the original Personality of Godhead; **tanhara** — His; **pada-aravinde** — unto the lotus feet; **ananta** — innumerable; **pranama** — respectful obeisances.

TRANSLATION

Lord Sri Krsna Caitanya Mahaprabhu is the Personality of Godhead Himself, and therefore I offer innumerable prostrations at His lotus feet.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.43

savarane prabhure kariya namaskara
ei chaya tenho yaiche — kariye vicara

SYNONYMS

sa-avarane — along with His associates; **prabhure** — unto Lord Sri Caitanya Mahaprabhu; **kariya** — having made; **namaskara** — respectful obeisances; **ei** — these; **chaya** — six; **tenho** — He; **yaiche** — what they are like; **kariye** — I make; **vicara** — discussion.

TRANSLATION

Having offered obeisances unto the Lord and all His associates, I shall now try to explain these six diversities in one.

PURPORT

There are many unalloyed devotees of the Supreme Personality of Godhead, all of whom are considered associates surrounding the Lord. Krsna should be worshiped with His devotees. The diverse principles are therefore the eternal paraphernalia through which the Absolute Truth can be approached.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.44

yadyapi amara guru — caitanyera dasa
tathapi janiye ami tanhara prakasa

SYNONYMS

yadyapi — even though; **amara** — my; **guru** — spiritual master; **caitanyera** — of Lord Caitanya Mahaprabhu; **dasa** — the servitor; **tathapi** — still; **janiye** — know; **ami** — I; **tanhara** — of the Lord; **prakasa** — direct manifestation.

TRANSLATION

Although I know that my spiritual master is a servitor of Sri Caitanya, I know Him also as a plenary manifestation of the Lord.

PURPORT

Every living entity is essentially a servant of the Supreme Personality of Godhead, and the spiritual master is also His servant. Still, the spiritual master is a direct manifestation of the Lord. With this conviction, a disciple can advance in Krsna consciousness. The spiritual master is nondifferent from Krsna because he is a manifestation of Krsna.

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

Every living entity is eternally a servant of Sri Krsna Caitanya; therefore the spiritual master cannot be other than a servant of Lord Caitanya. The spiritual master's eternal occupation is to expand the service of the Lord by training disciples in a service attitude. A spiritual master never poses as the Supreme Lord Himself; he is considered a representative of the Lord. The revealed scriptures prohibit one's pretending to be God, but a bona fide spiritual master is a most faithful and confidential servant of the Lord and therefore deserves as much respect as Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.45

guru krsna-rupa hana sastrera pramane
guru-rupe krsna krpa karena bhakta-gane

SYNONYMS

guru — the spiritual master; **krsna-rupa** — as good as Krsna; **hana** — is; **sastrera** — of revealed scriptures; **pramane** — by the evidence; **guru-rupe** — in the form of the spiritual master; **krsna** — Lord Sri Krsna; **krpa** — mercy; **karena** — distributes; **bhakta-gane** — unto His devotees.

TRANSLATION

According to the deliberate opinion of all revealed scriptures, the spiritual master is nondifferent from Krsna. Lord Krsna in the form of the spiritual master delivers His devotees.

PURPORT

The relationship of a disciple with his spiritual master is as good as his relationship with the Supreme Lord. A spiritual master always represents himself as the humblest servitor of the Personality of Godhead, but the disciple must look upon him as the manifested representation of Godhead.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.46

vijaniyan
navamanyeta karhicit
na martya-buddhyasuyeta
sarva-deva-mayo guruh

SYNONYMS

acaryam — the spiritual master; **mam** — Myself; **vijaniyat** — one should know; **na avamanyeta** — one should never disrespect; **karhicit** — at any time; **na** — never; **martya-buddhya** — with the idea of his being an ordinary man; **asuyeta** — one should be envious; **sarva-deva** — of all demigods; **mayah** — representative; **guruh** — the spiritual master.

TRANSLATION

"One should know the acarya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."

PURPORT

This is a verse from Srimad-Bhagavatam (11.17.27) spoken by Lord Krsna when He was questioned by Uddhava regarding the four social and spiritual orders of society. The Lord was specifically instructing how a brahmacari should behave under the care of a spiritual master. A spiritual master is not an enjoyer of facilities offered by his disciples. He is like a parent. Without the attentive service of his parents, a child cannot grow to manhood; similarly, without the care of the spiritual master one cannot rise to the plane of transcendental service.

The spiritual master is also called acarya, or a transcendental professor of spiritual science. The Manu- (2.140) explains the duties of an acarya, describing that a bona fide spiritual master accepts charge of disciples, teaches them the Vedic knowledge with all its intricacies, and gives them their second birth. The ceremony performed to initiate a disciple into the study of spiritual science is called upaniti, or the function that brings one nearer to the spiritual master. One who cannot be brought nearer to a spiritual master cannot have a sacred thread, and thus he is indicated to be a sudra. The sacred thread on the body of a brahmana, ksatriya or vaisya is a symbol of initiation by the spiritual master; it is worth nothing if worn merely to boast of high parentage. The duty of the spiritual master is to initiate a disciple with the sacred thread ceremony, and after this, or purificatory process, the spiritual master actually begins to teach the disciple about the Vedas. A person born a sudra is not barred from such spiritual initiation, provided he is approved by the spiritual master, who is duly authorized to award a disciple the right to be a brahmana if he finds him perfectly qualified. In the Vayu Purana an acarya is defined as one who knows the import of all Vedic literature, explains the purpose of the Vedas, abides by their rules and regulations, and teaches his disciples to act in the same way.

Only out of His immense compassion does the Personality of Godhead reveal Himself as the spiritual master. Therefore in the dealings of an acarya there are no activities but those of transcendental loving service to the Lord. He is the Supreme Personality of Servitor Godhead. It is worthwhile to take shelter of such a steady devotee, who is called asraya-vigraha, or the manifestation or form of the Lord of whom one must take shelter.

If one poses himself as an acarya but does not have an attitude of servitorship to the Lord, he must be considered an offender, and this offensive attitude disqualifies him from being an acarya. The bona fide spiritual master always engages in unalloyed devotional service to the

Supreme Personality of Godhead. By this test he is known to be a direct manifestation of the Lord and a genuine representative of Sri Nityananda Prabhu. Such a spiritual master is known as acaryadeva. Influenced by an envious temperament and dissatisfied because of an attitude of sense gratification, mundaners criticize a real acarya. In fact, however, a bona fide acarya is nondifferent from the Personality of Godhead, and therefore to envy such an acarya is to envy the Personality of Godhead Himself. This will produce an effect subversive of transcendental realization.

As mentioned previously, a disciple should always respect the spiritual master as a manifestation of Sri Krsna, but at the same time one should always remember that a spiritual master is never authorized to imitate the transcendental pastimes of the Lord. False spiritual masters pose themselves as identical with Sri Krsna in every respect to exploit the sentiments of their disciples, but such impersonalists can only mislead their disciples, for their ultimate aim is to become one with the Lord. This is against the principles of the devotional cult.

The real Vedic philosophy is acintya-bhedabheda-tattva, which establishes everything to be simultaneously one with and different from the Personality of Godhead. Srila Raghunatha dasa Gosvami confirms that this is the real position of a bona fide spiritual master and says that one should always think of the spiritual master in terms of his intimate relationship with Mukunda (Sri Krsna). Srila Jiva Gosvami, in his *Bhakti-sandarbha* (213), has clearly explained that a pure devotee's observation of the spiritual master and Lord Siva as being one with the Personality of Godhead exists in terms of their being very dear to the Lord, not identical with Him in all respects. Following in the footsteps of Srila Raghunatha dasa Gosvami and Srila Jiva Gosvami, later acaryas like Srila Visvanatha Cakravarti Thakura have confirmed the same truths. In his prayers to the spiritual master, Srila Visvanatha Cakravarti Thakura confirms that all the revealed scriptures accept the spiritual master to be identical with the Personality of Godhead because he is a very dear and confidential servant of the Lord. Gaudiya Vaisnavas therefore worship Srila Gurudeva (the spiritual master) in the light of his being the servitor of the Personality of Godhead. In all the ancient literatures of devotional service and in the more recent songs of Srila Narottama dasa Thakura, Srila Bhaktivinoda Thakura and other unalloyed Vaisnavas, the spiritual master is always considered either one of the confidential associates of Srimati Radharani or a manifested representation of Srila Nityananda Prabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.47

siksa-guruke ta' jani krsnera svarupa
antaryami, bhakta-srestha, — ei dui rupa

SYNONYMS

siksa-guruke — the spiritual master who instructs; **ta'** — indeed; **jani** — I know; **krsnera** — of Krsna; **sva-rupa** — the direct representative; **antaryami** — the indwelling Supersoul; **bhakta-srestha** — the best devotee; **ei** — these; **dui** — two; **rupa** — forms.

TRANSLATION

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

PURPORT

Srila Krsnadasa Kaviraja Gosvami states that the instructing spiritual master is a bona fide representative of Sri Krsna. Sri Krsna Himself teaches us as the instructing spiritual master from within and without. From within He teaches as Paramatma, our constant companion, and from without He teaches from the Bhagavad-gita as the instructing spiritual master. There are two kinds of instructing spiritual masters. One is the liberated person fully absorbed in meditation in devotional service, and the other is he who invokes the disciple's spiritual consciousness by means of relevant instructions. Thus the instructions in the science of devotion are differentiated in terms of the objective and subjective ways of understanding. The acarya in the true sense of the term, who is authorized to deliver Krsna, enriches the disciple with full spiritual knowledge and thus awakens him to the activities of devotional service.

When by learning from the self-realized spiritual master one actually engages himself in the service of Lord Visnu, functional devotional service begins. The procedures of this devotional service are known as abhidheya, or actions one is dutybound to perform. Our only shelter is the Supreme Lord, and one who teaches how to approach Krsna is the functioning form of the Personality of Godhead. There is no difference between the shelter-giving Supreme Lord and the initiating and instructing spiritual masters. If one foolishly discriminates between them, he commits an offense in the discharge of devotional service.

Srila Sanatana Gosvami is the ideal spiritual master, for he delivers one the shelter of the lotus feet of Madana-mohana. Even though one may be unable to travel on the field of Vrndavana due to forgetfulness of his relationship with the Supreme Personality of Godhead, he can get an adequate opportunity to stay in Vrndavana and derive all spiritual benefits by the mercy of Sanatana Gosvami. Sri Govindaji acts exactly like the siksa-guru (instructing spiritual master) by teaching Arjuna the Bhagavad-gita. He is the original preceptor, for He gives us instructions and an opportunity to serve Him. The initiating spiritual master is a personal manifestation of Srila Madana-mohana vigraha, whereas the instructing spiritual master is a personal representative of Srila Govindadeva vigraha. Both of these Deities are worshiped at Vrndavana. Srila Gopinatha is the ultimate attraction in spiritual realization.





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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.48

naivopayanty kavayas tavesa
brahmayusapi krtam rddha-mudah smarantah
yo 'ntar bahis tanu-bhrtam vidhunvann
acarya-caittya-vapusa sva- vyanakti

SYNONYMS

na eva — not at all; upayanti — are able to express; apacitim — their gratitude; kavayah — learned devotees; tava — Your; isa — O Lord; brahma-ayusa — with a lifetime equal to Lord Brahma's; api — in spite of; krtam — magnanimous work; rddha — increased; mudah — joy; smarantah — remembering; yah — who; antah — within; bahih — outside; tanu-bhrtam — of those who are embodied; asubham — misfortune; vidhunvan — dissipating; acarya — of the spiritual master; caittya — of the Supersoul; vapusa — by the forms; sva — own; gatim — path; vyanakti — shows.

TRANSLATION

"O my Lord! Transcendental poets and experts in spiritual science could not fully express their indebtedness to You, even if they were endowed with the prolonged lifetime of Brahma, for You appear in two features — externally as the acarya and internally as the Supersoul — to deliver the embodied living being by directing him how to come to You."

PURPORT

This verse from Srimad-Bhagavatam (11.29.6) was spoken by Sri Uddhava after he heard from Sri Krsna all necessary instructions about yoga.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.49

tes satata-
priti-purvakam
dadami buddhi-
yena mam upayanti te

SYNONYMS

tesam — unto them; satata-yuktanam — always engaged; bhajatam — in rendering devotional service; priti-purvakam — in loving ecstasy; dadami — I give; buddhi-yogam — real intelligence; tam — that; yena — by which; mam — unto Me; upayanti — come; te — they.

TRANSLATION

"To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me."

PURPORT

This verse of the Bhagavad-gita (10.10) clearly states how Govindadeva instructs His bona fide devotee. The Lord declares that by enlightenment in theistic knowledge He awards attachment for Him to those who constantly engage in His transcendental loving service. This awakening of divine consciousness enralls a devotee, who thus relishes his eternal transcendental mellow. Such an awakening is awarded only to those convinced by devotional service about the transcendental nature of the Personality of Godhead. They know that the Supreme Truth, the all-spiritual and all-powerful person, is one without a second and has fully transcendental senses. He is the fountainhead of all emanations. Such pure devotees, always merged in knowledge of Krsna and absorbed in Krsna consciousness, exchange thoughts and realizations as great scientists exchange their views and discuss the results of their research in scientific academies. Such exchanges of thoughts in regard to Krsna give pleasure to the Lord, who therefore favors such devotees with all enlightenment.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.50

yatha brahmane bhagavan
svayam upadisyānubhavitavan

SYNONYMS

yatha — just as; **brahmane** — unto Lord Brahma; **bhagavan** — the Supreme Lord; **svayam** — Himself; **upadisyā** — having instructed; **anubhavitavan** — caused to perceive.

TRANSLATION

The Supreme Personality of Godhead [bhagavan] taught Brahma and made him self-realized.

PURPORT

The English maxim that God helps those who help themselves is also applicable in the transcendental realm. There are many instances in the revealed scriptures of the Personality of Godhead's acting as the spiritual master from within. The Personality of Godhead was the spiritual master who instructed Brahma, the original living being in the cosmic creation. When Brahma was first created, he could not apply his creative energy to arrange the cosmic situation. At first there was only sound, vibrating the word *tapa*, which indicates the acceptance of hardships for spiritual realization. Refraining from sensual enjoyment, one should voluntarily accept all sorts of difficulties for spiritual realization. This is called *tapasya*. An enjoyer of the senses can never realize God, godliness or the science of theistic knowledge. Thus when Brahma, initiated by Sri Kṛṣṇa by the sound vibration *tapa*, engaged himself in acts of austerity, by the pleasure of Viṣṇu he was able to visualize the transcendental world, Sri Vaikuntha, through transcendental realization. Modern science can communicate using material discoveries such as radio, television and computers, but the science invoked by the austerities of Sri Brahma, the original father of mankind, was still more subtle. In time, material scientists may also know how we can communicate with the Vaikuntha world. Lord Brahma inquired about the potency of the Supreme Lord, and the Personality of Godhead answered his inquiry in the following six consecutive statements. These instructions, which are reproduced from Srimad-Bhagavatam (2.9.31-36), were imparted by the Personality of Godhead, acting as the supreme spiritual master.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.51

parama- me
yad vijñana-samanvitam
sa- tad- ca
grhana maya

SYNONYMS

jñanam — knowledge; **parama** — extremely; **guhya** — confidential; **me** — of Me; **yat** — which; **vijñana** — realization; **samanvitam** — fully endowed with; **sa-rahasyam** — along with mystery; **tad** — of that; **angam** — supplementary parts; **ca** — and; **grhana** — just try to take up; **gaditam** — explained; **maya** — by Me.

TRANSLATION

"Please hear attentively what I shall speak to you, for transcendental knowledge about Me is not only scientific but also full of mysteries.

PURPORT

Transcendental knowledge of Sri Kṛṣṇa is deeper than the impersonal knowledge of Brahman, for it includes knowledge of not only His form and personality but also everything else related to Him. There is nothing in existence not related to Sri Kṛṣṇa. In a sense, there is nothing but Sri Kṛṣṇa, and yet nothing is Sri Kṛṣṇa save and except His primeval personality. This knowledge constitutes a complete transcendental science, and Viṣṇu wanted to give Brahmajī full knowledge about that science. The mystery of this knowledge culminates in personal attachment to the Lord, with a resulting effect of detachment from anything "non-Kṛṣṇa." There are nine alternative transcendental means of attaining this stage: hearing, chanting, remembering, serving the lotus feet of the Lord, worshiping, praying, assisting, fraternizing with the Lord, and sacrificing everything for Him. These are different parts of the same devotional service, which is full of transcendental mystery. The Lord said to Brahmā that since He was pleased with him, by His grace the mystery was being revealed.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.52

yavan yatha-bhavo
yad-rupa-guna-karmakah
tathaiva tattva-vijñanam
astu te mad-anugrahat

SYNONYMS

yavan — as I am in My eternal form; **aham** — I; **yatha** — in whichever manner; **bhavah** — transcendental existence; **yat** — whatever; **rupa** — various forms and colors; **guna** — qualities; **karmakah** — activities; **tatha eva** — exactly so; **tattva-vijñanam** — factual realization; **astu** — let there be; **te** — your; **mat** — My; **anugrahat** — by causeless mercy.

TRANSLATION

"By My causeless mercy, be enlightened in truth about My personality, manifestations, qualities and pastimes.

PURPORT

The transcendental personal forms of the Lord are a mystery, and the symptoms of these forms, which are absolutely different from anything made of mundane elements, are also mysterious. The innumerable forms of the Lord, such as Syamasundara, Narayana, Rama and Gaurasundara; the colors of these forms (white, red, yellow, cloudlike syama and others); His qualities, as the responsive Personality of Godhead to pure devotees and as impersonal Brahman to dry speculators; His uncommon activities like lifting Govardhana Hill, marrying more than sixteen thousand queens at Dvaraka, and entering the rasa dance with the damsels of Vraja, expanding Himself in as many forms as there were damsels in the dance — these and innumerable other uncommon acts and attributes are all mysteries, one aspect of which is presented in the scientific knowledge of the Bhagavad-gita, which is read and adored all over the world by all classes of scholars, with as many interpretations as there are empiric philosophers. The truth of these mysteries was revealed to Brahma by the descending process, without the help of the ascending one. The Lord's mercy descends to a devotee like Brahma and, through Brahma, to Narada, from Narada to Vyasa, from Vyasadeva to Sukadeva and so on in the bona fide chain of disciplic succession. We cannot discover the mysteries of the Lord by our mundane endeavors; they are only revealed, by His grace, to the proper devotees. These mysteries are gradually disclosed to the various grades of devotees in proportion to the gradual development of their service attitude. In other words, impersonalists who depend upon the strength of their poor fund of knowledge and morbid speculative habits, without submission and service in the forms of hearing, chanting and the others mentioned above, cannot penetrate to the mysterious region of transcendence where the Supreme Truth is a transcendental person, free from all tinges of the material elements. Discovering the mystery of the Lord eliminates the impersonal feature realized by common spiritualists who are merely trying to enter the spiritual region from the mundane platform.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.53

aham evasam evagre
nanyad yat sad-asat param
pascad yad etac ca
yo 'vasisyeta so 'smy aham

SYNONYMS

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

TRANSLATION

"Prior to the cosmic creation, only I exist, and no phenomena exist, either gross, subtle or primordial. After creation, only I exist in everything, and after annihilation, only I remain eternally.

PURPORT

Aham means "I"; therefore the speaker who is saying aham, "I," must have His own personality. The Mayavadi philosophers interpret this word aham as referring to the impersonal Brahman. The Mayavadis are very proud of their grammatical knowledge, but any person who has actual knowledge of grammar can understand that aham means "I" and that "I" refers to a personality. Therefore the Personality of Godhead, speaking to Brahma, uses aham while describing His own transcendental form. Aham has a specific meaning; it is not a vague term that can be whimsically interpreted. Aham, when spoken by Krsna, refers to the Supreme Personality of Godhead and nothing else.

Before the creation and after its dissolution, only the Supreme Personality of Godhead and His associates exist; there is no existence of the material elements. This is confirmed in the Vedic literature. Vasudevo va idam agra asin na brahma na ca sankarah. The meaning of this mantra is that before creation there was no existence of Brahma or Siva, for only Visnu existed. Visnu exists in His abode, the Vaikunthas. There are innumerable Vaikuntha planets in the spiritual sky, and on each of them Visnu resides with His associates and His paraphernalia. It is also confirmed in the Bhagavad-gita that although the creation is periodically dissolved, there is another abode, which is never dissolved. The word "creation" refers to the material creation because in the spiritual world everything exists eternally and there is no creation or dissolution.

The Lord indicates herein that before the material creation He existed in fullness with all transcendental opulences, including all strength, all wealth, all beauty, all knowledge, all fame and all renunciation. If one thinks of a king, he automatically thinks of his secretaries, ministers, military commanders, palaces and so on. Since a king has such opulences, one can simply try to imagine the opulences of the Supreme Personality of Godhead. When the Lord says aham, therefore, it is to be understood that He exists with full potency, including all opulences.

The word yat refers to Brahman, the impersonal effulgence of the Lord. In the Brahma- (5.40) it is said, tad brahma niskalam anantam asesa-bhutam: the Brahman effulgence expands unlimitedly. Just as the sun is a localized planet with the sunshine expanding unlimitedly from that source, so the Absolute Truth is the Supreme Personality of Godhead with His effulgence of

energy, Brahman, expanding unlimitedly. From that Brahman energy the creation appears, just as a cloud appears in sunshine. From the cloud comes rain, from the rain comes vegetation, and from the vegetation come fruits and flowers, which are the basis of subsistence for many other forms of life. Similarly, the effulgent bodily luster of the Supreme Lord is the cause of the creation of infinite universes. The Brahman effulgence is impersonal, but the cause of that energy is the Supreme Personality of Godhead. From Him, in His abode, the Vaikunthas, this brahmajyoti emanates. He is never impersonal. Since impersonalists cannot understand the source of the Brahman energy, they mistakenly choose to think this impersonal Brahman the ultimate or absolute goal. But as stated in the Upanisads, one has to penetrate the impersonal effulgence to see the face of the Supreme Lord. If one desires to reach the source of the sunshine, he has to travel through the sunshine to reach the sun and then meet the predominating deity there. The Absolute Truth is the Supreme Person, Bhagavan, as Srimad-Bhagavatam explains.

Sat means "effect," asat means "cause," and param refers to the ultimate truth, which is transcendental to cause and effect. The cause of the creation is called the mahat-tattva, or total material energy, and its effect is the creation itself. But neither cause nor effect existed in the beginning; they emanated from the Supreme Personality of Godhead, as did the energy of time. This is stated in the Vedanta-sutra (janmady asya yatah [SB 1.1.1]). The source of birth of the cosmic manifestation, or mahat-tattva, is the Personality of Godhead. This is confirmed throughout Srimad-Bhagavatam and the Bhagavad-gita. In the Bhagavad-gita (10.8) the Lord says, sarvasya prabhavah: "I am the fountainhead of all emanations." The material cosmos, being temporary, is sometimes manifest and sometimes unmanifest, but its energy emanates from the Supreme Absolute Lord. Before the creation there was neither cause nor effect, but the Supreme Personality of Godhead existed with His full opulence and energy.

The words pascad aham indicate that the Lord exists after the dissolution of the cosmic manifestation. When the material world is dissolved, the Lord still exists personally in the Vaikunthas. During the creation the Lord also exists as He is in the Vaikunthas, and He also exists as the Supersoul within the material universes. This is confirmed in the Brahma- (5.37). Goloka eva nivasati: although He is perfectly and eternally present in Goloka Vrndavana in Vaikuntha, He is nevertheless all-pervading (akhilatma-bhutah). The all-pervading feature of the Lord is called the Supersoul. In the Bhagavad-gita it is said, krtsnasya jagatah prabhavah: the cosmic manifestation is a display of the energy of the Supreme Lord. The material elements (earth, water, fire, air, ether, mind, intelligence and false ego) display the inferior energy of the Lord, and the living entities are His superior energy. Since the energy of the Lord is not different from Him, in fact everything that exists is Krsna in His impersonal feature. Sunshine, sunlight and heat are not different from the sun, and yet simultaneously they are distinct energies of the sun. Similarly, the cosmic manifestation and the living entities are energies of the Lord, and they are considered to be simultaneously one with and different from Him. The Lord therefore says, "I am everything," because everything is His energy and is therefore nondifferent from Him.

Yo 'vasisyeta so 'smy aham indicates that the Lord is the balance that exists after the dissolution of the creation. The spiritual manifestation never vanishes. It belongs to the internal energy of the Supreme Lord and exists eternally. When the external manifestation is withdrawn, the spiritual activities in Goloka and the rest of the Vaikunthas continue, unrestricted by material time, which has no existence in the spiritual world. Therefore in the Bhagavad-gita (15.6) it is said, yad gatva na nivartante tad dhama mama: "The abode from which no one returns to this material world is the supreme abode of the Lord."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.54

rte yat pratiyeta
na pratiyeta catmani
tad vidyad atmano
yathabhaso yatha tamah

SYNONYMS

rte — without; artham — value; yat — that which; pratiyeta — appears to be; na — not; pratiyeta — appears to be; ca — certainly; atmani — in relation to Me; tat — that; vidyat — you must know; atmanah — My; mayam — illusory energy; yatha — just as; abhasah — the reflection; yatha — just as; tamah — the darkness.

TRANSLATION

"What appears to be truth without Me is certainly My illusory energy, for nothing can exist without Me. It is like a reflection of a real light in the shadows, for in the light there are neither shadows nor reflections.

PURPORT

In the previous verse the Absolute Truth and its nature have been explained. One must also understand the relative truth to actually know the Absolute. The relative truth, which is called maya, or material nature, is explained here. Maya has no independent existence. One who is less intelligent is captivated by the wonderful activities of maya, but he does not understand that behind these activities is the direction of the Supreme Lord. In the Bhagavad-gita (9.10) it is said, mayadhyaksena prakrtih suyate sa-caracaram: the material nature is working and producing moving and nonmoving beings only by the supervision of Krsna.

The real nature of maya, the illusory existence of the material manifestation, is clearly explained in Srimad-Bhagavatam. The Absolute Truth is substance, and the relative truth depends upon its relationship with the Absolute for its existence. Maya means energy; therefore the relative truth is explained to be the energy of the Absolute Truth. Since it is difficult to understand the distinction between the absolute and relative truths, an analogy can be given for clarification. The Absolute Truth can be compared to the sun, which is appreciated in terms of two relative truths: reflection and darkness. Darkness is the absence of sunshine, and a reflection is a projection of sunlight into darkness. Neither darkness nor reflection has an independent existence. Darkness comes when the sunshine is blocked. For example, if one stands facing the sun, his back will be in darkness. Since darkness stands in the absence of the sun, it is therefore relative to the sun. The spiritual world is compared to the real sunshine, and the material world is compared to the dark regions where the sun is not visible.

When the material manifestation appears very wonderful, this is due to a perverted reflection of the supreme sunshine, the Absolute Truth, as confirmed in the Vedanta-sutra. Whatever one can see here has its substance in the Absolute. As darkness is situated far away from the sun, so the material world is also far away from the spiritual world. The Vedic literature directs us not to be captivated by the dark regions (tamah) but to try to reach the shining regions of the Absolute (yogi-dhama).

The spiritual world is brightly illuminated, but the material world is wrapped in darkness. In the material world, sunshine, moonshine or different kinds of artificial light are required to dispel darkness, especially at night, for by nature the material world is dark. Therefore the Supreme

Lord has arranged for sunshine and moonshine. But in His abode, as described in the Bhagavad-gita (15.6), there is no necessity for lighting by sunshine, moonshine or electricity because everything is self-effulgent.

That which is relative, temporary and far away from the Absolute Truth is called maya, or ignorance. This illusion is exhibited in two ways, as explained in the Bhagavad-gita. The inferior illusion is inert matter, and the superior illusion is the living entity. The living entities are called illusory in this context only because they are implicated in the illusory structures and activities of the material world. Actually the living entities are not illusory, for they are parts of the superior energy of the Supreme Lord and do not have to be covered by maya if they do not want to be so. The actions of the living entities in the spiritual kingdom are not illusory; they are the actual, eternal activities of liberated souls.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.55

yatha mahanti bhutani
bhutesuccavacesv anu
pravistany apravistani
tatha tesu na tesv aham

SYNONYMS

yatha — as; mahanti — the universal; bhutani — elements; bhutesu — in the living entities; ucca-avacesu — both gigantic and minute; anu — after; pravistani — situated internally; apravistani — situated externally; tatha — so; tesu — in them; na — not; tesu — in them; aham — I.

TRANSLATION

"As the material elements enter the bodies of all living beings and yet remain outside them all, I exist within all material creations and yet am not within them.

PURPORT

The gross material elements (earth, water, fire, air and ether) combine with the subtle material elements (mind, intelligence and false ego) to construct the bodies of this material world, and yet they are beyond these bodies as well. Any material construction is nothing but an amalgamation or combination of material elements in varied proportions. These elements exist both within and beyond the body. For example, although the sky exists in space, it also enters within the body. Similarly, the Supreme Lord, who is the cause of the material energy, lives within the material world as well as beyond it. Without His presence within the material world, the cosmic body could not develop, just as without the presence of the spirit within the physical body, the body could not develop. The entire material manifestation develops and exists because the Supreme Personality of Godhead enters it as Paramatma, or the Supersoul. The Personality of Godhead in His all-pervading feature of Paramatma enters every entity, from the biggest to the most minute. His existence can be realized by one who has the single qualification of submissiveness and who thereby becomes a surrendered soul. The development of submissiveness is the cause of proportionate spiritual realization, by which one can ultimately meet the Supreme Lord in person, as a man meets another man face to face.

Because of his development of transcendental attachment for the Supreme Lord, a surrendered soul feels the presence of his beloved everywhere, and all his senses are engaged in the loving service of the Lord. His eyes are engaged in seeing the beautiful couple Sri Radha and Krsna sitting on a decorated throne beneath a desire tree in the transcendental land of Vrndavana. His nose is engaged in smelling the spiritual aroma of the lotus feet of the Lord. Similarly, his ears are engaged in hearing messages from Vaikuntha, and his hands embrace the lotus feet of the Lord and His associates. Thus the Lord is manifested to a pure devotee from within and without. This is one of the mysteries of the devotional relationship in which a devotee and the Lord are bound by a tie of spontaneous love. To achieve this love should be the goal of life for every living being.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 1.56

etavad eva
tattva-jijñasunatmanah
anvaya-
yat syat sarvatra sarvada

SYNONYMS

etavat — up to this; **eva** — certainty; **jijñasyam** — to be inquired about; **tattva** — of the Absolute Truth; **jijñasuna** — by the student; **atmanah** — of the Self; **anvaya** — directly; **vyatirekabhyam** — and indirectly; **yat** — whatever; **syat** — it may be; **sarvatra** — everywhere; **sarvada** — always.

TRANSLATION

"A person interested in transcendental knowledge must therefore always directly and indirectly inquire about it to know the all-pervading truth."

PURPORT

Those who are serious about the knowledge of the transcendental world, which is far beyond the material cosmic creation, must approach a bona fide spiritual master to learn the science both directly and indirectly. One must learn both the means to approach the desired destination and the hindrances to such progress. The spiritual master knows how to regulate the habits of a neophyte disciple, and therefore a serious student must learn the science in all its aspects from him.

There are different grades and standards of prosperity. The standard of comfort and happiness conceived by a common man engaged in material labor is the lowest grade of happiness, for it is in relationship with the body. The highest standard of such bodily comfort is achieved by a fruitive worker who by pious activities reaches the plane of heaven, or the kingdom of the creative gods with their delegated powers. But the conception of comfortable life in heaven is insignificant in comparison to the happiness enjoyed in the impersonal Brahman, and this brahmananda, the spiritual bliss derived from impersonal Brahman, is like the water in the hoofprint of a calf compared to the ocean of love of Godhead. When one develops pure love for the Lord, he derives an ocean of transcendental happiness from the association of the Personality of Godhead. To qualify oneself to reach this stage of life is the highest perfection.

One should try to purchase a ticket to go back home, back to Godhead. The price of such a ticket is one's intense desire for it, which is not easily awakened, even if one continuously performs pious activities for thousands of lives. All mundane relationships are sure to be broken in the course of time, but once one establishes a relationship with the Personality of Godhead in a particular rasa, it is never to be broken, even after the annihilation of the material world.

One should understand, through the transparent medium of the spiritual master, that the Supreme Lord exists everywhere in His transcendental spiritual nature and that the living entities' relationships with the Lord are directly and indirectly existing everywhere, even in this material world. In the spiritual world there are five kinds of relationships with the Supreme Lord — santa, dasya, sakhya, vatsalya and madhurya. The perverted reflections of these rasas are found in the material world. Land, home, furniture and other inert material objects are related in santa, or the neutral and silent sense, whereas servants work in the dasya relationship. The reciprocation between friends is called sakhya, the affection of a parent for a child is known as

vatsalya, and the affairs of conjugal love constitute madhurya. These five relationships in the material world are distorted reflections of the original, pure sentiments, which should be understood and perfected in relationship with the Supreme Personality of Godhead under the guidance of a bona fide spiritual master. In the material world the perverted rasas bring frustration. If these rasas are reestablished with Lord Krsna, the result is eternal, blissful life.

From this and the preceding three verses of the Caitanya-caritamrta, which have been selected from Srimad-Bhagavatam, the missionary activities of Lord Caitanya can be understood. Srimad-Bhagavatam has eighteen thousand verses, which are summarized in the four verses beginning with aham evasam evagre (53) and concluding with yat syat sarvatra sarvada (56). In the first of these verses (53) the transcendental nature of Lord Krsna, the Supreme Personality of Godhead, is explained. The second verse (54) further explains that the Lord is detached from the workings of the material energy, maya. The living entities, although parts and parcels of Lord Krsna, are prone to be controlled by the external energy; therefore, although they are spiritual, in the material world they are encased in bodies of material energy. The eternal relationship of the living entities with the Supreme Lord is explained in that verse. The next verse (55) instructs that the Supreme Personality of Godhead, by His inconceivable energies, is simultaneously one with and different from the living entities and the material energy. This knowledge is called acintya-bhedabheda-tattva. When an individual living entity surrenders to the Supreme Lord, Krsna, he can then develop natural transcendental love for Him. This surrendering process should be the primary concern of a human being. In the next verse (56) it is said that a conditioned soul must ultimately approach a bona fide spiritual master and try to understand perfectly the material and spiritual worlds and his own existential position. Here the words anvaya-vyatirekabhyam, "directly and indirectly," suggest that one must learn the process of devotional service in its two aspects: one must directly execute the process of devotional service and indirectly avoid the impediments to progress.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 1.57

cintamanir jayati somagirir gurur me
siksa-gurus ca bhagavan sikhi-piñcha-maulih
yat-pada-kalpataru-pallava-sekharesu
lila-- labhate jayasrih

SYNONYMS

cintamanih jayati — all glory to Cintamani; **soma-girih** — Somagiri (the initiating guru); **guruh** — spiritual master; **me** — my; **siksa-guruh** — instructing spiritual master; **ca** — and; **bhagavan** — the Supreme Personality of Godhead; **sikhi-piñcha** — with peacock feathers; **maulih** — whose head; **yat** — whose; **pada** — of the lotus feet; **kalpa-taru** — like desire trees; **pallava** — like new leaves; **sekharesu** — at the toe nails; **lila-svayam-vara** — of conjugal pastimes; **rasam** — the mellow; **labhate** — obtains; **jaya-srih** — Srimati Radharani.

TRANSLATION

"All glories to Cintamani and my initiating spiritual master, Somagiri. All glories to my instructing spiritual master, the Supreme Personality of Godhead, who wears peacock feathers in His crown. Under the shade of His lotus feet, which are like desire trees, Jayasri [Radharani] enjoys the transcendental mellow of an eternal consort."

PURPORT

This verse is from the Kṛṣṇa-kāṇḍa, which was written by a great Vaiṣṇava sannyāsī named Bilvamangala Thākura, who is also known as Līlāsuka. He intensely desired to enter into the eternal pastimes of the Lord, and he lived at Vr̥ndāvana for seven hundred years in the vicinity of Brahma-kunda, a still-existing bathing tank in Vr̥ndāvana. The history of Bilvamangala Thākura is given in a book called Sri-vallabha-digvijaya. He appeared in the eighth century of the Saka Era in the province of Drāvida and was the chief disciple of Viṣṇu Svāmī. In a list of temples and monasteries kept in Sankarācārya's monastery in Dvārakā, Bilvamangala is mentioned as the founder of the Dvārakadhīśa temple there. He entrusted the service of his Deity to Hari Brahmācārī, a disciple of Vallabha Bhaṭṭa.

Bilvamangala Thākura actually entered into the transcendental pastimes of Lord Kṛṣṇa. He has recorded his transcendental experiences and appreciation in the book known as Kṛṣṇa-kāṇḍa. In the beginning of that book he has offered his obeisances to his different gurus, and it is to be noted that he has adored them all equally. The first spiritual master mentioned is Cintamani, who was one of his instructing spiritual masters because she first showed him the spiritual path. Cintamani was a prostitute with whom Bilvamangala was intimate earlier in his life. She gave him the inspiration to begin on the path of devotional service, and because she convinced him to give up material existence to try for perfection by loving Kṛṣṇa, he has first offered his respects to her. Next he offers his respects to his initiating spiritual master, Somagiri, and then to the Supreme Personality of Godhead, who was also his instructing spiritual master. He explicitly mentions Bhagavan, who has peacock feathers on His crown, because the Lord of Vr̥ndāvana, Kṛṣṇa the cowherd boy, used to come to Bilvamangala to talk with him and supply him with milk. In his adoration of Sri Kṛṣṇa, the Personality of Godhead, he states that Jayasri, the goddess of fortune, Srimati Radharani, takes shelter in the shade of His lotus feet to enjoy the transcendental rasa of nuptial love. The complete treatise Kṛṣṇa-kāṇḍa is dedicated to the transcendental pastimes of Sri Kṛṣṇa and Srimati Radharani. It is a book to be read and understood by the most elevated devotees of Sri Kṛṣṇa.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.58

jive saksat nahi tate guru caitya-rupe
siksa-guru haya krsna-mahanta-svarupe

SYNONYMS

jive — by the living entity; **saksat** — direct experience; **nahi** — there is not; **tate** — therefore; **guru** — the spiritual master; **caitya-rupe** — in the form of the Supersoul; **siksa-guru** — the spiritual master who instructs; **haya** — appears; **krsna** — Krsna, the Supreme Personality of Godhead; **mahanta** — the topmost devotee; **sva-rupe** — in the form of.

TRANSLATION

Since one cannot visually experience the presence of the Supersoul, He appears before us as a liberated devotee. Such a spiritual master is none other than Krsna Himself.

PURPORT

It is not possible for a conditioned soul to directly meet Krsna, the Supreme Personality of Godhead, but if one becomes a sincere devotee and seriously engages in devotional service, Lord Krsna sends an instructing spiritual master to show him favor and invoke his dormant propensity for serving the Supreme. The preceptor appears before the external senses of the fortunate conditioned soul, and at the same time the devotee is guided from within by the caitya-guru, Krsna, who is seated as the spiritual master within the heart of the living entity.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.59

tato duhsangam utsrjya
satsu sajjeta buddhi-man
santa evasya chindanti
mano-vyasangam uktibhih

SYNONYMS

tatah — therefore; **duhsangam** — bad association; **utsrjya** — giving up; **satsu** — with the devotees; **sajjeta** — one should associate; **buddhi-man** — an intelligent person; **santah** — devotees; **eva** — certainly; **asya** — one's; **chindanti** — cut off; **manah-vyasangam** — opposing attachments; **uktibhih** — by their instructions.

TRANSLATION

"One should therefore avoid bad company and associate only with devotees. With their realized instructions, such saints can cut the knot connecting one with activities unfavorable to devotional service."

PURPORT

This verse, which appears in Srimad-Bhagavatam (11.26.26), was spoken by Lord Krsna to Uddhava in the text known as the Uddhava-gita. The discussion relates to the story of Pururava and the heavenly courtesan Urvasi. When Urvasi left Pururava, he was deeply affected by the separation and had to learn to overcome his grief.

It is indicated that to learn the transcendental science, it is imperative that one avoid the company of undesirable persons and always seek the company of saints and sages who are able to impart lessons of transcendental knowledge. The potent words of such realized souls penetrate the heart, thereby eradicating all misgivings accumulated through years of undesirable association. For a neophyte devotee there are two kinds of persons whose association is undesirable: (1) gross materialists who constantly engage in sense gratification and (2) unbelievers who do not serve the Supreme Personality of Godhead but serve their senses and their mental whims in terms of their speculative habits. Intelligent persons seeking transcendental realization should very scrupulously avoid their company.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.60

prasangan mama virya
bhavanti hrt-karna-rasayanah kathah
taj-josanad asv apavarga-vartmani
sraddha ratir bhaktir anukramisyati

SYNONYMS

satam — of the devotees; **prasangat** — by intimate association; **mama** — of Me; **virya-** — talks full of spiritual potency; **bhavanti** — appear; **hrt** — to the heart; **karna** — and to the ears; **rasa-ayanah** — a source of sweetness; **kathah** — talks; **taj** — of them; **josanat** — from proper cultivation; **asu** — quickly; **apavarga** — of liberation; **vartmani** — on the path; **sraddha** — faith; **ratih** — attraction; **bhaktih** — love; **anukramisyati** — will follow one after another.

TRANSLATION

"The spiritually powerful message of Godhead can be properly discussed only in a society of devotees, and it is greatly pleasing to hear in that association. If one hears from devotees, the way of transcendental experience quickly opens, and gradually one attains firm faith that in due course develops into attraction and devotion."

PURPORT

This verse appears in Srimad-Bhagavatam (3.25.25), where Kapiladeva replies to the questions of His mother, Devahuti, about the process of devotional service. As one advances in devotional activities, the process becomes progressively clearer and more encouraging. Unless one gets this spiritual encouragement by following the instructions of the spiritual master, it is not possible to make advancement. Therefore, one's development of a taste for executing these instructions is the test of one's devotional service. Initially, one must develop confidence by hearing the science of devotion from a qualified spiritual master. Then, as he associates with devotees and tries to adopt the means instructed by the spiritual master in his own life, his misgivings and other obstacles are vanquished by his execution of devotional service. Strong attachment for the transcendental service of the Lord develops as he continues listening to the messages of Godhead, and if he steadfastly proceeds in this way, he is certainly elevated to spontaneous love for the Supreme Personality of Godhead.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.61

isvara-svarupa bhakta tanra adhisthana
bhaktera hrdaye krsnera satata visrama

SYNONYMS

isvara — the Supreme Personality of Godhead; **svarupa** — identical with; **bhakta** — the pure devotee; **tanra** — His; **adhisthana** — abode; **bhaktera** — of the devotee; **hrdaye** — in the heart; **krsnera** — of Lord Krsna; **satata** — always; **visrama** — the resting place.

TRANSLATION

A pure devotee constantly engaged in the loving service of the Lord is identical with the Lord, who is always seated in his heart.

PURPORT

The Supreme Personality of Godhead is one without a second, and therefore He is all-powerful. He has inconceivable energies, of which three are principal. The devotee is considered to be one of these energies, never the energetic. The energetic is always the Supreme Lord. The energies are related to Him for the purpose of eternal service. A living entity in the conditioned stage can uncover his aptitude for serving the Absolute Truth by the grace of Krsna and the spiritual master. Then the Lord reveals Himself within his heart, and he can know that Krsna is seated in the heart of every pure devotee. Krsna is actually situated in the heart of every living entity, but only a devotee can realize this fact.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.62

sadhavo hr
hr tv aham
mad-anyat te na jananti
api

SYNONYMS

sadhavah — the saints; **hrdayam** — heart; **mahyam** — My; **sadhunam** — of the saints; **hrdayam** — the heart; **tu** — indeed; **aham** — I; **mat** — than Me; **anyat** — other; **te** — they; **na** — not; **jananti** — know; **na** — nor; **aham** — I; **tebhyah** — than them; **manak** — slightly; **api** — even.

TRANSLATION

"Saints are My heart, and only I am their hearts. They do not know anyone but Me, and therefore I do not recognize anyone besides them as Mine."

PURPORT

This verse appears in Srimad-Bhagavatam (9.4.68) in connection with a misunderstanding between Durvasa Muni and Maharaja Ambarisa. As a result of this misunderstanding, Durvasa Muni tried to kill the king, when the Sudarsana cakra, the celebrated weapon of Godhead, appeared on the scene for the devoted king's protection. When the Sudarsana cakra attacked Durvasa Muni, he fled in fear of the weapon and sought shelter from all the great demigods in heaven. Not one of them was able to protect him, and therefore Durvasa Muni prayed to Lord Visnu for forgiveness. Lord Visnu advised him, however, that if he wanted forgiveness he had to get it from Maharaja Ambarisa, not from Him. In this context Lord Visnu spoke this verse.

The Lord, being full and free from problems, can wholeheartedly care for His devotees. His concern is how to elevate and protect all those who have taken shelter at His feet. The same responsibility is also entrusted to the spiritual master. The bona fide spiritual master's concern is how the devotees who have surrendered to him as a representative of the Lord may make progress in devotional service. The Supreme Personality of Godhead is always mindful of the devotees who fully engage in cultivating knowledge of Him, having taken shelter at His lotus feet.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.63

bhavad-vidha bhagavatas
 tirtha-bhutih vibho
 tirthi-kurvanti tirthani
 svantah-sthena gada-bhrta

SYNONYMS

bhavad — your good self; **vidhah** — like; **bhagavatah** — devotees; **tirtha** — holy places of pilgrimage; **bhutih** — existing; **svayam** — themselves; **vibho** — O almighty one; **tirthi-kurvanti** — make into holy places of pilgrimage; **tirthani** — the holy places; **sva-antah-sthena** — being situated in their hearts; **gada-bhrta** — by the Personality of Godhead.

TRANSLATION

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

PURPORT

This verse was spoken by Maharaja Yudhisthira to Vidura in Srimad-Bhagavatam (1.13.10). Maharaja Yudhisthira was receiving his saintly uncle Vidura, who had been visiting sacred places of pilgrimage. Maharaja Yudhisthira told Vidura that pure devotees like him are personified holy places because the Supreme Personality of Godhead is always with them in their hearts. By their association, sinful persons are freed from sinful reactions, and therefore wherever a pure devotee goes is a sacred place of pilgrimage. The importance of holy places is due to the presence there of such pure devotees.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.64

sei bhakta-gana haya dvi-vidha prakara
parisad-gana eka, sadhaka-gana ara

SYNONYMS

sei — these; bhakta-gana — devotees; haya — are; dvi-vidha — twofold; prakara — varieties; parisat-gana — factual devotees; eka — one; sadhaka-gana — prospective devotees; ara — the other.

TRANSLATION

Such pure devotees are of two types: personal associates [parisats] and neophyte devotees [sadhakas].

PURPORT

Perfect servitors of the Lord are considered His personal associates, whereas devotees endeavoring to attain perfection are called neophytes. Among the associates, some are attracted by the opulences of the Personality of Godhead, and others are attracted by nuptial love of Godhead. The former devotees are placed in the realm of Vaikuntha to render reverential devotional service, whereas the latter devotees are placed in Vrndavana for the direct service of Sri Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.65-66

isvarera avatara e-tina prakara
 -avatara, ara guna-avatara
 saktivesa-avatara — trtiya e-mata
 -avatara — purusa-matsyadika yata

SYNONYMS

isvarera — of the Supreme Lord; **avatara** — incarnations; **e-tina** — these three; **prakara** — kinds; **-avatara** — partial incarnations; **ara** — and; **guna-avatara** — qualitative incarnations; **sakti-avesa-avatara** — empowered incarnations; **trtiya** — the third; **e-mata** — thus; **-avatara** — partial incarnations; **purusa** — the three purusa incarnations; **matsya** — the fish incarnation; **adika** — and so on; **yata** — all.

TRANSLATION

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

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.67

brahma visnu siva — tina gunavatare gani
sakty-avesa — sanakadi, prthu, vyasa-muni

SYNONYMS

brahma — Lord Brahma; **visnu** — Lord Visnu; **siva** — Lord Siva; **tina** — three; **guna-avatare** — among the incarnations controlling the three modes of material nature; **gani** — I count; **sakti-avesa** — empowered incarnations; **sanaka-adi** — the four Kumaras; **prthu** — King Prthu; **vyasa-muni** — Vyasadeva.

TRANSLATION

Brahma, Visnu and Siva are qualitative incarnations. Empowered incarnations are those like the Kumaras, King Prthu and Maha-muni Vyasa [the compiler of the Vedas].

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.68

dui-rupe haya bhagavanera prakasa
eke ta' prakasa haya, are ta' vilasa

SYNONYMS

dui-rupe — in two forms; haya — are; bhagavanera — of the Supreme Personality of Godhead; prakasa — manifestations; eke — in one; ta' — certainly; prakasa — manifestation; haya — is; are — in the other; ta' — certainly; vilasa — engaged in pastimes.

TRANSLATION

The Personality of Godhead exhibits Himself in two kinds of forms: prakasa and vilasa.

PURPORT

The Supreme Lord expands His personal forms in two primary categories. The prakasa forms are manifested by Lord Krsna for His pastimes, and their features are exactly like His. When Lord Krsna married sixteen thousand queens in Dvaraka, He did so in sixteen thousand prakasa expansions. Similarly, during the rasa dance He expanded Himself in identical prakasa forms to dance beside each and every gopi simultaneously. When the Lord manifests His vilasa expansions, however, they are all somewhat different in their bodily features. Lord Balarama is the first vilasa expansion of Lord Krsna, and the four-handed Narayana forms in Vaikuntha expand from Balarama. There is no difference between the bodily forms of Sri Krsna and Balarama except that Their bodily colors are different. Similarly, Sri Narayana in Vaikuntha has four hands, whereas Krsna has only two. The expansions of the Lord who manifest such bodily differences are known as vilasa-vigrahas.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 1.69-70

eka-i vighraha yadi haya bahu-rupa
 akare ta' bheda nahi, eka-i svarupa
 mahisi-vivahe, yaiche yaiche kaila rasa
 ihake kahiye krsnera mukhya 'prakasa'

SYNONYMS

eka-i — the same one; **vighraha** — person; **yadi** — if; **haya** — becomes; **bahu-rupa** — many forms; **akare** — in appearance; **ta'** — certainly; **bheda** — difference; **nahi** — there is not; **eka-i** — one; **sva-rupa** — identity; **mahisi** — with the queens of Dvaraka; **vivahe** — in the marriage; **yaiche yaiche** — in a similar way; **kaila** — He did; **rasa** — rasa dance; **ihake** — this; **kahiye** — I say; **krsnera** — of Kṛṣṇa; **mukhya** — principal; **prakasa** — manifested forms.

TRANSLATION

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

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.71

bataitad ekena
vapusa yugapat prthak
grhesu dvy-asta-
striya eka udavahat

SYNONYMS

citram — wonderful; **bata** — oh; **etat** — this; **ekena** — with one; **vapusa** — form; **yugapat** — simultaneously; **prthak** — separately; **grhesu** — in the houses; **dvi-asta-sahasram** — sixteen thousand; **striyah** — all the queens; **ekah** — the one Sri Krsna; **udavahat** — married.

TRANSLATION

"It is astounding that Lord Sri Krsna, who is one without a second, expanded Himself in sixteen thousand similar forms to marry sixteen thousand queens in their respective homes."

PURPORT

This verse is from Srimad-Bhagavatam (10.69.2).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.72

rasotsavah sampravrtto
gopi-mandala-manditah
yogesvarena krsnena
madhye dvayor dvayoh

SYNONYMS

rasa-utsavah — the festival of the rasa dance; **sampravrttah** — was begun; **gopi-mandala** — by groups of gopis; **manditah** — decorated; **yoga-isvarena** — by the master of all mystic powers; **krsnena** — by Lord Krsna; **tasam** — of them; **madhye** — in the middle; **dvayoh dvayoh** — of each two.

TRANSLATION

"When Lord Krsna, surrounded by groups of cowherd girls, began the festivities of the rasa dance, the Lord of all mystic powers placed Himself between each two girls."

PURPORT

This verse is also quoted from Srimad-Bhagavatam (10.33.3).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.73-74

pravistena gr
 kanthe sva-nikat striyah
 manyeran nabhas tavat
 vimana-sata-sankulam
 sa-daranam
 aty-atsukya-bhrtatmanam
 tato dundubhayo nedur
 nipetuh puspa-vrstayah

SYNONYMS

pravistena — having entered; **grhitanam** — of those embracing; **kanthe** — on the neck; **sva-nikatam** — situated at their own side; **striyah** — the gopis; **yam** — whom; **manyeran** — would think; **nabhah** — the sky; **tavat** — at once; **vimana** — of airplanes; **sata** — with hundreds; **sankulam** — crowded; **diva-okasam** — of the demigods; **sa-daranam** — with their wives; **ati-atsukya** — with eagerness; **bhrta-atmanam** — whose minds were filled; **tatah** — then; **dundubhayah** — kettledrums; **neduh** — sounded; **nipetuh** — fell; **puspa-vrstayah** — showers of flowers.

TRANSLATION

"When the cowherd girls and Krsna thus joined together, each girl thought that Krsna was dearly embracing her alone. To behold this wonderful pastime of the Lord's, the denizens of heaven and their wives, all very eager to see the dance, flew in the sky in their hundreds of airplanes. They showered flowers and beat sweetly on drums."

PURPORT

This is another quotation from Srimad-Bhagavatam (10.33.3-4).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.75

anekatra prakatata
rupasyaikasya yaikada
sarvatha tat-svarupaiva
sa prakasa itiryate

SYNONYMS

anekatra — in many places; **prakatata** — the manifestation; **rupasya** — of form; **ekasya** — one; **ya** — which; **ekada** — at one time; **sarvatha** — in every respect; **tat** — His; **sva-rupa** — own form; **eva** — certainly; **sah** — that; **prakasah** — manifestive form; **iti** — thus; **iryate** — it is called.

TRANSLATION

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

PURPORT

This is a quotation from the Laghu-bhagavatamrta (1.21), compiled by Srila Rupa Gosvami.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.76

eka-i vigraha kintu akare haya ana
aneka prakasa haya, 'vilasa' tara nama

SYNONYMS

eka-i — one; vigraha — form; kintu — but; akare — in appearance; haya — is; ana — different; aneka — many; prakasa — manifestations; haya — appear; vilasa — pastime form; tara — of that; nama — the name.

TRANSLATION

But when the numerous forms are slightly different from one another, they are called vilasa-vigrahas.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.77

svarupam yat
tasya bhāti vilasatah
prayenatma- saktya
sa vilaso nigadyate

SYNONYMS

sva-rupam — the Lord's own form; **anya** — other; **akaram** — features of the body; **yat** — which; **tasya** — His; **bhāti** — appears; **vilasatah** — from particular pastimes; **prayena** — almost; **atma-samam** — self-similar; **saktya** — by His potency; **sah** — that; **vilasah** — the vilasa (pastime) form; **nigadyate** — is called.

TRANSLATION

"When the Lord displays numerous forms with different features by His inconceivable potency, such forms are called vilasa-vigrahas."

PURPORT

This is another quotation from the Laghu-bhagavatamrta (1.15).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.78

yaiche baladeva, paravyome narayana
yaiche vasudeva pradyumnadi sankarsana

SYNONYMS

yaiche — just as; **baladeva** — Baladeva; **para-vyome** — in the spiritual sky; **narayana** — Lord Narayana; **yaiche** — just as; **vasudeva** — Vasudeva; **pradyumna-adi** — Pradyumna, etc.; **sankarsana** — Sankarsana.

TRANSLATION

Examples of such vilasa-vigrahas are Baladeva, Narayana in Vaikuntha-dhama, and the catur-vyuha — Vasudeva, Sankarsana, Pradyumna and Aniruddha.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.79-80

isvarera sakti haya e-tina prakara
 eka laksmi-gana, pure mahisi-gana ara
 vraje gopi-gana ara sabhate pradhana
 vrajendra-nandana ya'te bhagavan

SYNONYMS

isvarera — of the Supreme Lord; **sakti** — energy; **haya** — is; **e-tina** — these three; **prakara** — kinds; **eka** — one; **laksmi-gana** — the goddesses of fortune in Vaikuntha; **pure** — in Dvaraka; **mahisi-gana** — the queens; **ara** — and; **vraje** — in Vrndavana; **gopi-gana** — the gopis; **ara** — and; **sabhate** — among all of them; **pradhana** — the chief; **vraja-indra-nandana** — Krsna, the son of the King of Vraja; **ya'te** — because; **svayam** — Himself; **bhagavan** — the primeval Lord.

TRANSLATION

The energies [consorts] of the Supreme Lord are of three kinds: the Laksmis in Vaikuntha, the queens in Dvaraka and the gopis in Vrndavana. The gopis are the best of all, for they have the privilege of serving Sri Krsna, the primeval Lord, the son of the King of Vraja.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.81

-rupa krsnera kaya-vyuha — tanra sama
bhakta sahite haya tanhara avarana

SYNONYMS

svayam-rupa — His own original form (two-handed Krsna); **krsnera** — of Lord Krsna; **kaya-vyuha** — personal expansions; **tanra** — with Him; **sama** — equal; **bhakta** — the devotees; **sahite** — associated with; **haya** — are; **tanhara** — His; **avarana** — covering.

TRANSLATION

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

PURPORT

Sri Krsna and His various personal expansions are nondifferent in potential power. These expansions are associated with further, secondary expansions, or servitor expansions, who are called devotees.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.83

prathama sloke kahi samanya mangalacarana
dvitiya slokete kari visesa vandana

SYNONYMS

prathama — first; **sloke** — in the verse; **kahi** — I express; **samanya** — general; **mangala-acarana** — invocation of benediction; **dvitiya** — second; **slokete** — in the verse; **kari** — I do; **visesa** — particular; **vandana** — offering of prayers.

TRANSLATION

In the first verse I have invoked a general benediction, but in the second I have prayed to the Lord in a particular form.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.84

vande sri-krsna-caitanya-
nityanandau sahoditau
gaudodaye puspavantau
citrau san-dau tamo-nudau

SYNONYMS

vande — I offer respectful obeisances; **sri-krsna-caitanya** — to Lord Sri Krsna Caitanya; **nityanandau** — and to Lord Nityananda; **saha-uditau** — simultaneously arisen; **gauda-udaye** — on the eastern horizon of Gauda; **puspavantau** — the sun and moon together; **citrau** — wonderful; **sam-dau** — bestowing benediction; **tamah-nudau** — dissipating darkness.

TRANSLATION

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

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.85-86

vraje ye vihare purve krsna-balarama
koti-surya-candra jini donhara nija-dhama
sei dui jagatere ha-iya sadaya
gaudadese purva-saile karila udaya

SYNONYMS

vraje — in Vraja (Vrndavana); **ye** — who; **vihare** — played; **purve** — formerly; **krsna** — Lord Krsna; **balarama** — Lord Balarama; **koti** — millions; **surya** — suns; **candra** — moons; **jini** — overcoming; **donhara** — of the two; **nija-dhama** — the effulgence; **sei** — these; **dui** — two; **jagatere** — for the universe; **ha-iya** — becoming; **sa-daya** — compassionate; **gauda-dese** — in the country of Gauda; **purva-saile** — on the eastern horizon; **karila** — did; **udaya** — arise.

TRANSLATION

Sri Krsna and Balarama, the Personalities of Godhead, who formerly appeared in Vrndavana and were millions of times more effulgent than the sun and moon, have arisen over the eastern horizon of Gaudadesa [West Bengal], being compassionate for the fallen state of the world.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.87

sri-krsna-caitanya ara prabhu nityananda
yanhara prakase sarva jagat ananda

SYNONYMS

sri-krsna-caitanya — Lord Sri Krsna Caitanya; ara — and; prabhu nityananda — Lord Nityananda; yanhara — of whom; prakase — on the appearance; sarva — all; jagat — the world; ananda — full of happiness.

TRANSLATION

The appearance of Sri Krsna Caitanya and Prabhu Nityananda has surcharged the world with happiness.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 1.88-89

surya-candra hare yaiche saba andhakara
 vastu prakasiya kare dharmera pracara
 ei mata dui bhai jivera ajñana-
 tamo-nasa kari' kaila tattva-vastu-dana

SYNONYMS

surya-candra — the sun and the moon; **hare** — drive away; **yaiche** — just as; **saba** — all; **andhakara** — darkness; **vastu** — truth; **prakasiya** — manifesting; **kare** — do; **dharmera** — of inborn nature; **pracara** — preaching; **ei mata** — like this; **dui** — two; **bhai** — brothers; **jivera** — of the living being; **ajñana** — of ignorance; **tamah** — of the darkness; **nasa** — destruction; **kari'** — doing; **kaila** — made; **tattva-vastu** — of the Absolute Truth; **dana** — gift.

TRANSLATION

As the sun and moon drive away darkness by their appearance and reveal the nature of everything, these two brothers dissipate the darkness of ignorance covering the living beings and enlighten them with knowledge of the Absolute Truth.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.90

ajñana-tamera nama kahiye 'kaitava'
dharma-artha-kama-moksa-vañcha adi saba

SYNONYMS

ajñana-tamera — of the darkness of ignorance; **nama** — name; **kahiye** — I call; **kaitava** — cheating process; **dharma** — religiosity; **artha** — economic development; **kama** — sense gratification; **moksa** — liberation; **vañcha** — desire for; **adi** — and so on; **saba** — all.

TRANSLATION

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

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.91

dharmah projjhita-kaitavo 'tra paramo nirmatsaran
vastavam atra vastu siva- tapa-trayonmulanam
srimad-bhagavate maha-muni-krte va parair isvarah
sadyo hrady avarudhyate 'tra krtibhih susrusubhis tat-ksanat

SYNONYMS

dharmah — religiosity; **projjhita** — completely rejected; **kaitavah** — in which fruitive intention; **atra** — herein; **paramah** — the highest; **nirmatsaranam** — of the one-hundred-percent pure in heart; **satam** — devotees; **vedyam** — to be understood; **vastavam** — factual; **atra** — herein; **vastu** — substance; **siva-dam** — giving well-being; **tapa-traya** — of the threefold miseries; **unmulanam** — causing uprooting; **srimat** — beautiful; **bhagavate** — in the Bhagavata Purana; **maha-muni** — by the great sage (Vyasadeva); **krte** — compiled; **kim** — what; **va** — indeed; **paraih** — with others; **isvarah** — the Supreme Lord; **sadyah** — at once; **hrdi** — within the heart; **avarudhyate** — becomes confined; **atra** — herein; **krtibhih** — by pious men; **susrusubhih** — desiring to hear; **tat-ksanat** — without delay.

TRANSLATION

"The great scripture Srimad-Bhagavatam, compiled by Maha-muni Vyasadeva from four original verses, describes the most elevated and kindhearted devotees and completely rejects the cheating ways of materially motivated religiosity. It propounds the highest principle of eternal religion, which can factually mitigate the threefold miseries of a living being and award the highest benediction of full prosperity and knowledge. Those willing to hear the message of this scripture in a submissive attitude of service can at once capture the Supreme Lord in their hearts. Therefore there is no need for any scripture other than Srimad-Bhagavatam."

PURPORT

This verse appears in Srimad-Bhagavatam (1.1.2). The words maha-muni-krte indicate that Srimad-Bhagavatam was compiled by the great sage Vyasadeva, who is sometimes known as Narayana Maha-muni because he is an incarnation of Narayana. Vyasadeva, therefore, is not an ordinary man but is empowered by the Supreme Personality of Godhead. He compiled the beautiful Bhagavatam to narrate some of the pastimes of the Supreme Personality of Godhead and His devotees.

In Srimad-Bhagavatam, a distinction between real religion and pretentious religion has been clearly made. According to this original and genuine commentation on the Vedanta-sutra, there are numerous pretentious faiths that pass as religion but neglect the real essence of religion. The real religion of a living being is his natural inborn quality, whereas pretentious religion is a form of nescience that artificially covers a living entity's pure consciousness under certain unfavorable conditions. Real religion lies dormant when artificial religion dominates from the mental plane. A living being can awaken this dormant religion by hearing with a pure heart.

The path of religion prescribed by Srimad-Bhagavatam is different from all forms of imperfect religiosity. Religion can be considered in the following three divisions: (1) the path of fruitive work, (2) the path of knowledge and mystic powers, and (3) the path of worship and devotional service.

The path of fruitive work (karma-kanda), even when decorated by religious ceremonies meant to elevate one's material condition, is a cheating process because it can never enable

one to gain relief from material existence and achieve the highest goal. A living entity perpetually struggles hard to rid himself of the pangs of material existence, but the path of fruitive work leads him to either temporary happiness or temporary distress in material existence. By pious fruitive work one is placed in a position where he can temporarily feel material happiness, whereas vicious activities lead him to a distressful position of material want and scarcity. However, even if one is put into the most perfect situation of material happiness, he cannot in that way become free from the pangs of birth, death, old age and disease. A materially happy person is therefore in need of the eternal relief that mundane religiosity in terms of fruitive work can never award.

The paths of the culture of knowledge (jñana-marga) and of mystic powers (yoga-marga) are equally hazardous, for one does not know where one will go by following these uncertain methods. An empiric philosopher in search of spiritual knowledge may endeavor most laboriously for many, many births in mental speculation, but unless and until he reaches the stage of the purest quality of goodness — in other words, until he transcends the plane of material speculation — it is not possible for him to know that everything emanates from the Personality of Godhead Vasudeva. His attachment to the impersonal feature of the Supreme Lord makes him unfit to rise to that transcendental stage of vasudeva understanding, and therefore because of his unclean state of mind he glides down again into material existence, even after having ascended to the highest stage of liberation. This falldown takes place due to his want of a locus standi in the service of the Supreme Lord.

As far as the mystic powers of the yogis are concerned, they are also material entanglements on the path of spiritual realization. One German scholar who became a devotee of Godhead in India said that material science had already made laudable progress in duplicating the mystic powers of the yogis. He therefore came to India not to learn the methods of the yogis' mystic powers but to learn the path of transcendental loving service to the Supreme Lord, as mentioned in the great scripture Srimad-Bhagavatam. Mystic powers can make a yogi materially powerful and thus give temporary relief from the miseries of birth, death, old age and disease, as other material sciences can also do, but such mystic powers can never be a permanent source of relief from these miseries. Therefore, according to the Bhagavata school, this path of religiosity is also a method of cheating its followers. In the Bhagavad-gita it is clearly defined that the most elevated and powerful mystic yogi is one who can constantly think of the Supreme Lord within his heart and engage in the loving service of the Lord.

The path of worship of the innumerable devas, or administrative demigods, is still more hazardous and uncertain than the above-mentioned processes of karma-kanda and jñana-kanda. This system of worshiping many gods, such as Durga, Siva, Ganesa, Surya and the impersonal Visnu form, is accepted by persons who have been blinded by an intense desire for sense gratification. When properly executed in terms of the rites mentioned in the sastras, which are now very difficult to perform in this age of want and scarcity, such worship can certainly fulfill one's desires for sense gratification, but the success obtained by such methods is certainly transient, and it is suitable only for a less intelligent person. That is the verdict of the Bhagavad-gita. No sane man should be satisfied by such temporary benefits.

None of the above-mentioned three religious paths can deliver a person from the threefold miseries of material existence, namely, miseries caused by the body and mind, miseries caused by other living entities, and miseries caused by the demigods. The process of religion described in Srimad-Bhagavatam, however, is able to give its followers permanent relief from the threefold miseries. The Bhagavatam describes the highest religious form — reinstatement of the living entity in his original position of transcendental loving service to the Supreme Lord, which is free from the infections of desires for sense gratification, fruitive work, and the culture of knowledge with the aim of merging into the Absolute to become one with the Supreme Lord.

Any process of religiosity based on sense gratification, gross or subtle, must be considered a pretentious religion because it is unable to give perpetual protection to its followers. The word *prajjhita* is significant. *Pra-* means "complete," and *ujjhita* indicates rejection. Religiosity in the shape of fruitive work is directly a method of gross sense gratification, whereas the process of

culturing spiritual knowledge with a view to becoming one with the Absolute is a method of subtle sense gratification. All such pretentious religiosity based on gross or subtle sense gratification is completely rejected in the process of bhagavata-dharma, or the transcendental religion that is the eternal function of the living being.

Bhagavata-dharma, or the religious principle described in Srimad-Bhagavatam, of which the Bhagavad-gita is a preliminary study, is meant for liberated persons of the highest order, who attribute very little value to the sense gratification of pretentious religiosity. The first and foremost concern of fruitive workers, elevationists, empiric philosophers and salvationists is to raise their material position. But devotees of Godhead have no such selfish desires. They serve the Supreme Lord only for His satisfaction. Sri Arjuna, wanting to satisfy his senses by becoming a so-called nonviolent and pious man, at first decided not to fight. But when he was fully situated in the principles of bhagavata-dharma, culminating in complete surrender unto the will of the Supreme Lord, he changed his decision and agreed to fight for the satisfaction of the Lord. He then said:

nasto mohah smrtir labdha
 tvat-prasadan mayacyuta
 sthito 'smi gata-sandehah
 karisye tava

"My dear Krsna, O infallible one, my illusion is now gone. I have regained my memory by Your mercy. I am now firm and free from doubt and am prepared to act according to Your instructions." (Bg. 18.73) It is the constitutional position of the living entity to be situated in this pure consciousness. Any so-called religious process that interferes with this unadulterated spiritual position of the living being must therefore be considered a pretentious process of religiosity.

The real form of religion is spontaneous loving service to Godhead. This relationship of the living being with the Absolute Personality of Godhead in service is eternal. The Personality of Godhead is described as vastu, or the Substance, and the living entities are described as vastavas, or the innumerable samples of the Substance in relative existence. The relationship of these substantive portions with the Supreme Substance can never be annihilated, for it is an eternal quality inherent in the living being.

By contact with material nature the living entities exhibit varied symptoms of the disease of material consciousness. To cure this material disease is the supreme object of human life. The process that treats this disease is called bhagavata-dharma, or sanatana-dharma — real religion. This is described in the pages of Srimad-Bhagavatam. Therefore anyone who, because of his background of pious activities in previous lives, is anxious to hear Srimad-Bhagavatam immediately realizes the presence of the Supreme Lord within his heart and fulfills the mission of his life.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.92

tara madhye moksa-vañcha kaitava-pradhana
yaha haite krsna-bhakti haya antardhana

SYNONYMS

tara — of them; **madhye** — in the midst; **moksa-vañcha** — the desire to merge into the Supreme; **kaitava** — of cheating processes; **pradhana** — the chief; **yaha haite** — from which; **krsna-bhakti** — devotion to Lord Krsna; **haya** — becomes; **antardhana** — disappearance.

TRANSLATION

The foremost process of cheating is to desire to achieve liberation by merging into the Supreme, for this causes the permanent disappearance of loving service to Krsna.

PURPORT

The desire to merge into the impersonal Brahman is the subtlest type of atheism. As soon as such atheism, disguised in the dress of liberation, is encouraged, one becomes completely unable to traverse the path of devotional service to the Supreme Personality of Godhead.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.93

"pra-sabdena moksabhisandhir api nirastah" iti

SYNONYMS

pra-sabdena — by the prefix pra; **moksa-abhisandhih** — the intention of liberation; **api** — certainly; **nirastah** — nullified; **iti** — thus.

TRANSLATION

"The prefix 'pra' [in the verse from Srimad-Bhagavatam] indicates that the desire for liberation is completely rejected."

PURPORT

This is an annotation by Sridhara Svami, the great commentator on Srimad-Bhagavatam.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.94

krsna-bhaktira badhaka — yata subhasubha karma
seha eka jivera ajñana-tamo-dharma

SYNONYMS

krsna-bhaktira — of devotional service to Krsna; **badhaka** — hindrance; **yata** — all; **subha-asubha** — auspicious or inauspicious; **karma** — activity; **seha** — that; **eka** — one; **jivera** — of the living entity; **ajñana-tamah** — of the darkness of ignorance; **dharma** — the character.

TRANSLATION

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

PURPORT

The poetical comparison of Lord Caitanya and Lord Nityananda to the sun and moon is very significant. The living entities are spiritual sparks, and their constitutional position is to render devotional service to the Supreme Lord in full Krsna consciousness. So-called pious activities and other ritualistic performances, pious or impious, as well as the desire to escape from material existence, are all considered to be coverings of these spiritual sparks. The living entities must get free from these superfluous coverings and fully engage in Krsna consciousness. The purpose of the appearance of Lord Caitanya and Lord Nityananda is to dispel the darkness of the soul. Before Their appearance, all these superfluous activities of the living entities were covering Krsna consciousness, but after the appearance of these two brothers, people's hearts are becoming cleansed, and they are again becoming situated in the real position of Krsna consciousness.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.95

yanhara prasade ei tamo haya nasa
tamo nasa kari' kare tattvera prakasa

SYNONYMS

yanhara — whose; **prasade** — by the grace; **ei** — this; **tamah** — darkness; **haya** — is; **nasa** — destroyed; **tamah** — darkness; **nasa** — destruction; **kari'** — doing; **kare** — does; **tattvera** — of the truth; **prakasa** — discovery.

TRANSLATION

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

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.96

tattva-vastu — krsna, krsna-bhakti, prema-rupa
nama-sankirtana — saba ananda-svarupa

SYNONYMS

tattva-vastu — Absolute Truth; **krsna** — Lord Krsna; **krsna-bhakti** — devotional service to Lord Krsna; **prema-rupa** — taking the form of love for Lord Krsna; **nama-sankirtana** — congregational chanting of the holy name; **saba** — all; **ananda** — of bliss; **svarupa** — the identity.

TRANSLATION

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

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.97

surya candra bahirera tamah se vinase
bahir-vastu ghata-pata-adi se prakase

SYNONYMS

surya — the sun; **candra** — the moon; **bahirera** — of the external world; **tamah** — darkness; **se** — they; **vinase** — destroy; **bahir-vastu** — external things; **ghata** — waterpots; **pata-adi** — plates, etc.; **se** — they; **prakase** — reveal.

TRANSLATION

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

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.98

dui bhai hridayera ksali' andhakara
dui bhagavata-sange karana saksatkara

SYNONYMS

dui — two; bhai — brothers; hridayera — of the heart; ksali' — purifying; andhakara — darkness; dui bhagavata — of the two bhagavatas; sange — by the association; karana — cause; saksat-kara — a meeting.

TRANSLATION

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

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eka bhagavata bada — bhagavata-sastra
ara bhagavata — bhakta bhakti-rasa-patra

SYNONYMS

eka — one; **bhagavata** — in relation to the Supreme Lord; **bada** — great; **bhagavata-sastra** — Srimad-Bhagavatam; **ara** — the other; **bhagavata** — in relation to the Supreme Lord; **bhakta** — pure devotee; **bhakti-rasa** — of the mellow of devotion; **patra** — the recipient.

TRANSLATION

One of the bhagavatas is the great scripture Srimad-Bhagavatam, and the other is the pure devotee absorbed in the mellows of loving devotion.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.100

dui bhagavata dvara diya bhakti-rasa
tanhara hrdaye tanra preme haya vasa

SYNONYMS

dui — two; bhagavata — the bhagavatas; dvara — by; diya — giving; bhakti-rasa — devotional inspiration; tanhara — of His devotee; hrdaye — in the heart; tanra — his; preme — by the love; haya — becomes; vasa — under control.

TRANSLATION

Through the actions of these two bhagavatas the Lord instills the mellows of transcendental loving service into the heart of a living being, and thus the Lord, in the heart of His devotee, comes under the control of the devotee's love.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.101

eka adbhuta — sama-kale donhara prakasa
ara adbhuta — citta-guhara tamah kare nasa

SYNONYMS

eka — one; adbhuta — wonderful thing; sama-kale — at the same time; donhara — of both; prakasa — the manifestation; ara — the other; adbhuta — wonderful thing; citta-guhara — of the core of the heart; tamah — darkness; kare — do; nasa — destruction.

TRANSLATION

The first wonder is that both brothers appear simultaneously, and the other is that They illuminate the innermost depths of the heart.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.102

ei candra surya dui parama sadaya
jagatera bhagye gaude karila udaya

SYNONYMS

ei — these; candra — moon; surya — sun; dui — two; parama — very much; sa-daya — kind; jagatera — of the people of the world; bhagye — for the fortune; gaude — in the land of Gauda; karila — did; udaya — appearance.

TRANSLATION

These two, the sun and moon, are very kind to the people of the world. Thus for the good fortune of all, They have appeared on the horizon of Bengal.

PURPORT

The celebrated ancient capital of the Sena dynasty, which was known as Gaudadesa or Gauda, was situated in what is now the modern district of Maldah. Later this capital was transferred to the ninth or central island on the western side of the Ganges at Navadvipa, which is now known as Mayapur and was then called Gaudapura. Lord Caitanya appeared there, and Lord Nityananda came there and joined Him from the district of Birbhum. They appeared on the horizon of Gaudadesa to spread the science of Krsna consciousness, and it is predicted that as the sun and moon gradually move west, the movement They began five hundred years ago will come to the Western civilizations by Their mercy.

Caitanya Mahaprabhu and Nityananda Prabhu drive away the five kinds of ignorance of the conditioned souls. In the Mahabharata, Udyoga-parva, Forty-third Chapter, these five kinds of ignorance are described. They are (1) accepting the body to be the self, (2) making material sense gratification one's standard of enjoyment, (3) being anxious due to material identification, (4) lamenting and (5) thinking that there is anything beyond the Absolute Truth. The teachings of Lord Caitanya eradicate these five kinds of ignorance. Whatever one sees or otherwise experiences one should know to be simply an exhibition of the Supreme Personality of Godhead's energy. Everything is a manifestation of Krsna.

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Bhaktivedānta VedaBase: Śrī Caitanya Caritamṛta Adī 1.103

sei dui prabhura kari carana vandana
yanha ha-ite vighna-nasa abhista-purana

SYNONYMS

sei — these; dui — two; prabhura — of the Lords; kari — I do; carana — feet; vandana — obeisance; yanha ha-ite — from which; vighna-nasa — destruction of obstacles; abhista-purana — fulfillment of desires.

TRANSLATION

Let us therefore worship the holy feet of these two Lords. Thus one can be rid of all difficulties on the path of self-realization.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.104

ei dui sloke kaila mangala-vandana
trtiya slokera artha suna sarva-jana

SYNONYMS

ei — these; dui — two; sloke — in the verses; kaila — I did; mangala — auspicious; vandana — obeisance; trtiya — third; slokera — of the verse; artha — meaning; suna — please hear; sarva-jana — everyone.

TRANSLATION

I have invoked the benediction of the Lords with these two verses [texts 1 and 2 of this chapter]. Now please hear attentively the purport of the third verse.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.105

vaktavya-bahulya, grantha-vistarera dare
vistare na varni, sarartha kahi alpaksare

SYNONYMS

vaktavya — of words to be spoken; **bahulya** — elaboration; **grantha** — of the book; **vistarera** — of the big volume; **dare** — in fear; **vistare** — in expanded form; **na** — not; **varni** — I describe; **sara-artha** — essential meaning; **kahi** — I say; **alpa-aksare** — in few words.

TRANSLATION

I purposely avoid extensive description for fear of increasing the bulk of this book. I shall describe the essence as concisely as possible.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.106

" ca ca vaco hi vagmita" iti

SYNONYMS

mitam — concise; ca — and; saram — essential; ca — and; vacah — speech; hi — certainly; vagmita — eloquence; iti — thus.

TRANSLATION

"Essential truth spoken concisely is true eloquence."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.107

sunile khandibe cittera ajñanadi dosa
krsne gadha prema habe, paibe santosa

SYNONYMS

sunile — on one's hearing; **khandibe** — will remove; **cittera** — of the heart; **ajñana-adi** — of ignorance, etc.; **dosa** — the faults; **krsne** — in Lord Krsna; **gadha** — deep; **prema** — love; **habe** — there will be; **paibe** — will obtain; **santosa** — satisfaction.

TRANSLATION

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

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.108-109

sri-caitanya-nityananda-advaita-mahattva
tanra bhakta-bhakti-nama-prema-rasa-tattva
bhinna bhinna likhiyachi kariya vicara
sunile janibe saba vastu-tattva-sara

SYNONYMS

sri-caitanya — of Lord Caitanya Mahaprabhu; **nityananda** — of Lord Nityananda; **advaita** — of Sri Advaita; **mahattva** — greatness; **tanra** — Their; **bhakta** — devotees; **bhakti** — devotion; **nama** — names; **prema** — love; **rasa** — mellows; **tattva** — real nature; **bhinna bhinna** — different; **likhiyachi** — I wrote; **kariya** — doing; **vicara** — consideration; **sunile** — on hearing; **janibe** — will know; **saba** — all; **vastu-tattva-sara** — the essence of the Absolute Truth.

TRANSLATION

If one patiently hears about the glories of Sri Caitanya Mahaprabhu, Sri Nityananda Prabhu and Sri Advaita Prabhu — and Their devotees, devotional activities, names and fame, along with the mellows of Their transcendental loving exchanges — one will learn the essence of the Absolute Truth. Therefore I have described these [in the Caitanya-caritamrta] with logic and discrimination.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 1.110

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

SYNONYMS

sri-rupa — Srila Rupa Gosvami; **raghunatha** — Srila Raghunatha dasa Gosvami; **pade** — at the lotus feet; **yara** — whose; **asa** — expectation; **caitanya-caritamrta** — the book named Caitanya-caritamrta; **kahe** — describes; **krsnadasa** — Srila Krsnadasa Kaviraja Gosvami.

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, Adi-lila, First Chapter, describing the spiritual masters.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2 Summary

This chapter explains that Lord Caitanya is the Supreme Personality of Godhead Krsna Himself. Therefore, the Brahman effulgence is the bodily luster of Lord Caitanya, and the localized Supersoul situated in the heart of every living entity is His partial representation. The purusa-avatars are also explained in this connection. Maha-Visnu is the reservoir of all conditioned souls, but, as confirmed in the authoritative scriptures, Lord Krsna is the ultimate fountainhead, the source of numerous plenary expansions, including Narayana, who is generally accepted by Mayavadi philosophers to be the Absolute Truth. The Lord's manifestation of prabhava and vaibhava expansions, as well as partial incarnations and incarnations with delegated powers, are also explained. Lord Krsna's ages of boyhood and youth are discussed, and it is explained that His age at the beginning of youth is His eternal form.

The spiritual sky contains innumerable spiritual planets, the Vaikunthas, which are manifestations of the Supreme Lord's internal energy. Innumerable material universes are similarly exhibited by His external energy, and the living entities are manifested by His marginal energy. Because Lord Krsna Caitanya is not different from Lord Krsna, He is the cause of all causes; there is no cause beyond Him. He is eternal, and His form is spiritual. Lord Caitanya is directly the Supreme Lord, Krsna, as the evidence of authoritative scriptures proves. This chapter stresses that a devotee who wishes to advance in Krsna consciousness must have knowledge of Krsna's personal form, His three principal energies, His pastimes and the relationship of the living entities with Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.1

sri-caitanya- vande
balo 'pi yad-anugrahat
taren nana-mata-graha-
siddhanta-sagaram

SYNONYMS

sri-caitanya-prabhum — to Lord Sri Caitanya Mahaprabhu; **vande** — I offer obeisances; **balah** — an ignorant child; **api** — even; **yat** — of whom; **anugrahat** — by the mercy; **taret** — may cross over; **nana** — various; **mata** — of theories; **graha** — the crocodiles; **vyaptam** — filled with; **siddhanta** — of conclusions; **sagaram** — the ocean.

TRANSLATION

I offer my obeisances to Sri Caitanya Mahaprabhu, by whose mercy even an ignorant child can swim across the ocean of conclusive truth, which is full of the crocodiles of various theories.

PURPORT

By the mercy of the Supreme Personality of Godhead Sri Caitanya Mahaprabhu, even an inexperienced boy with no educational culture can be saved from the ocean of nescience, which is full of various types of philosophical doctrines that are like dangerous aquatic animals. The philosophy of the Buddha, the argumentative presentations of the jñanis, the yoga systems of Patañjali and Gautama, and the systems of philosophers like Kanada, Kapila and Dattatreya are dangerous creatures in the ocean of nescience. By the grace of Sri Caitanya Mahaprabhu one can have real understanding of the essence of knowledge by avoiding these sectarian views and accepting the lotus feet of Kṛṣṇa as the ultimate goal of life. Let us all worship Lord Sri Caitanya Mahaprabhu for His gracious mercy to the conditioned souls.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.2

krsnotkirtana-gana-nartana-kala-pathojani-bhrajita
sad-bhaktavali--cakra-madhupa-sreni-viharaspadam
karnanandi-kala-dhvanir vahatu me jihva-maru-prangane
sri-caitanya daya-nidhe tava lasal-lila-sudha-svardhuni

SYNONYMS

krsna — of the holy name of Lord Krsna; **utkirtana** — loud chanting; **gana** — singing; **nartana** — dancing; **kala** — of the other fine arts; **pathah-jani** — with lotuses; **bhrajita** — beautified; **sat-bhakta** — of pure devotees; **avali** — rows; — of swans; **cakra** — cakravaka birds; **madhu-pa** — and bumble bees; **sreni** — like swarms; **vihara** — of pleasure; **aspadam** — the abode; **karna-anandi** — gladdening the ears; **kala** — melodious; **dhvanih** — sound; **vahatu** — let it flow; **me** — my; **jihva** — of the tongue; **maru** — desertlike; **prangane** — in the courtyard; **sri-caitanya daya-nidhe** — O Lord Caitanya, ocean of mercy; **tava** — of You; **lasat** — shining; **lila-sudha** — of the nectar of the pastimes; **svardhuni** — the Ganges.

TRANSLATION

O my merciful Lord Caitanya, may the nectarean Ganges waters of Your transcendental activities flow on the surface of my desertlike tongue. Beautifying these waters are the lotus flowers of singing, dancing and loud chanting of Krsna's holy name, which are the pleasure abodes of unalloyed devotees. These devotees are compared to swans, ducks and bees. The river's flowing produces a melodious sound that gladdens their ears.

PURPORT

Our tongues always engage in vibrating useless sounds that do not help us realize transcendental peace. The tongue is compared to a desert because a desert needs a constant supply of refreshing water to make it fertile and fruitful. Water is the substance most needed in the desert. The transient pleasure derived from mundane topics of art, culture, politics, sociology, dry philosophy, poetry and so on is compared to a mere drop of water because although such topics have a qualitative feature of transcendental pleasure, they are saturated with the modes of material nature. Therefore neither collectively nor individually can they satisfy the vast requirements of the desertlike tongue. Despite crying in various conferences, therefore, the desertlike tongue continues to be parched. For this reason, people from all parts of the world must call for the devotees of Lord Sri Caitanya Mahaprabhu, who are compared to swans swimming around the beautiful lotus feet of Sri Caitanya Mahaprabhu or bees humming around His lotus feet in transcendental pleasure, searching for honey. The dryness of material happiness cannot be moistened by so-called philosophers who cry for Brahman, liberation and similar dry speculative objects. The urge of the soul proper is different. The soul can be solaced only by the mercy of Lord Sri Caitanya Mahaprabhu and His many bona fide devotees, who never leave the lotus feet of the Lord to become imitation Mahaprabhus but all cling to His lotus feet like bees that never leave a honey-soaked lotus flower.

Lord Caitanya's movement of Krsna consciousness is full of dancing and singing about the pastimes of Lord Krsna. It is compared herein to the pure waters of the Ganges, which are full of lotus flowers. The enjoyers of these lotus flowers are the pure devotees, who are like bees and swans. They chant like the flowing of the Ganges, the river of the celestial kingdom. The author desires such sweetly flowing waves to cover his tongue. He humbly compares himself to materialistic persons who always engage in dry talk from which they derive no satisfaction. If they were to use their dry tongues to chant the holy name of the Lord — Hare Krsna, Hare

Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare — as exemplified by Lord Caitanya, they would taste sweet nectar and enjoy life.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.3

jaya jaya sri-caitanya jaya nityananda
jayadvaita-candra jaya gaura-bhakta-vrnda

SYNONYMS

jaya jaya — all glory; **sri-caitanya** — to Lord Caitanya; **jaya** — all glory; **nityananda** — to Lord Nityananda; **jaya** — all glory; **advaita-candra** — to Advaita Acarya; **jaya** — all glory; **gaura-bhakta-vrnda** — to the devotees of Lord Gauranga.

TRANSLATION

All glories to Lord Sri Caitanya Mahaprabhu and Lord Sri Nityananda! All glories to Advaitacandra, and all glories to the devotees of Lord Gauranga!

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.4

trtiya slokera artha kari vivarana

vastu-nirdesa-rupa mangalacarana

SYNONYMS

trtiya — third; **slokera** — of the verse; **artha** — the meaning; **kari** — I do; **vivarana** — description; **vastu** — of the Absolute Truth; **nirdesa-rupa** — in the form of delineation; **mangala** — auspicious; **acarana** — conduct.

TRANSLATION

Let me describe the meaning of the third verse [of the first fourteen]. It is an auspicious vibration that describes the Absolute Truth.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 2.5

yad brahmopanisadi tad apy asya tanu-bha
 ya atmantar-yami purusa iti vibhavah
 sad-aisvaryaih purno ya iha bhagavan sa svayam
 na caitanyat krsnaj jagati para- param iha

SYNONYMS

yat — that which; advaitam — without a second; brahma — the impersonal Brahman; upanisadi — in the Upanisads; tat — that; api — certainly; asya — His; tanu-bha — the effulgence of His transcendental body; yah — who; atma — the Supersoul; antah-yami — indwelling Lord ; purusah — the supreme enjoyer; iti — thus; sah — He; asya — His; -vibhavah — expansion of a plenary portion; sat-aisvaryaih — with the six opulences; purnah — full; yah — who; iha — here; bhagavan — the Supreme Personality of Godhead; sah — He; svayam — Himself; ayam — this one; na — not; caitanyat — than Lord Caitanya; krsnat — than Lord Kṛṣṇa; jagati — in the world; para — higher; tattvam — truth; param — another; iha — here.

TRANSLATION

What the Upanisads describe as the impersonal Brahman is but the effulgence of His body, and the Lord known as the Supersoul is but His localized plenary portion. Lord Caitanya is the Supreme Personality of Godhead, Kṛṣṇa Himself, full with six opulences. He is the Absolute Truth, and no other truth is greater than or equal to Him.

PURPORT

The compilers of the Upanisads speak very highly of the impersonal Brahman. The Upanisads, which are considered the most elevated portion of the Vedic literatures, are meant for persons who desire to get free from material association and who therefore approach a bona fide spiritual master for enlightenment. The prefix upa- indicates that one must receive knowledge about the Absolute Truth from a spiritual master. One who has faith in his spiritual master actually receives transcendental instruction, and as his attachment for material life slackens, he is able to advance on the spiritual path. Knowledge of the transcendental science of the Upanisads can free one from the entanglement of existence in the material world, and when thus liberated, one can be elevated to the spiritual kingdom of the Supreme Personality of Godhead by advancement in spiritual life.

The beginning of spiritual enlightenment is realization of impersonal Brahman. Such realization is effected by gradual negation of material variegatedness. Impersonal Brahman realization is the partial, distant experience of the Absolute Truth that one achieves through the rational approach. It is compared to one's seeing a hill from a distance and taking it to be a smoky cloud. A hill is not a smoky cloud, but it appears to be one from a distance because of our imperfect vision. In imperfect or smoky realization of the Absolute Truth, spiritual variegatedness is conspicuous by its absence. This experience is therefore called advaita-vada, or realization of the oneness of the Absolute.

The impersonal glowing effulgence of Brahman consists only of the personal bodily rays of the Supreme Godhead, Sri Kṛṣṇa. Since Sri Gaurasundara, or Lord Sri Caitanya Mahāprabhu, is identical with Sri Kṛṣṇa Himself, the Brahman effulgence consists of the rays of His transcendental body.

Similarly, the Supersoul, which is called the Paramatma, is a plenary representation of Caitanya Mahaprabhu. The antar-yami, the Supersoul in everyone's heart, is the controller of all living entities. This is confirmed in the Bhagavadgita (15.15), wherein Lord Krsna says, sarvasya hr̥di sannivistah: "I am situated in everyone's heart." The Bhagavad-gita (5.29) also states, yajña- sarva-loka-mahesvaram, indicating that the Supreme Lord, acting in His expansion as the Supersoul, is the proprietor of everything. Similarly, the Brahma- (5.35) states, andantara-stha-paramanu-cayantara-stham. The Lord is present everywhere, within the heart of every living entity and within each and every atom as well. Thus by this Supersoul feature the Lord is all-pervading.

Furthermore, Lord Caitanya is also the master of all wealth, strength, fame, beauty, knowledge and renunciation because He is Sri Krsna Himself. He is described as purna, or complete. In the feature of Lord Caitanya, the Lord is an ideal renouncer, just as Sri Rama was an ideal king. Lord Caitanya accepted the order of sannyasa and exemplified exceedingly wonderful principles in His own life. No one can compare to Him in the order of sannyasa. Although in Kali-yuga acceptance of the sannyasa order is generally forbidden, Lord Caitanya accepted it because He is complete in renunciation. Others cannot imitate Him but can only follow in His footsteps as far as possible. Those who are unfit for this order of life are strictly forbidden by the injunctions of the sastras to accept it. Lord Caitanya, however, is complete in renunciation as well as all other opulences. He is therefore the highest principle of the Absolute Truth.

By an analytical study of the truth of Lord Caitanya, one will find that He is not different from the Supreme Personality of Godhead Krsna; no one is greater than or even equal to Him. In the Bhagavad-gita (7.7) Lord Krsna says to Arjuna, mattah nanyat kiñcid asti dhanañjaya: "O conqueror of wealth [Arjuna], there is no truth superior to Me." Thus it is here confirmed that there is no truth higher than Lord Sri Krsna Caitanya.

The impersonal Brahman is the goal of those who cultivate the study of books of transcendental knowledge, and the Supersoul is the goal of those who perform the yoga practices. One who knows the Supreme Personality of Godhead surpasses realization of both Brahman and Paramatma because Bhagavan is the ultimate platform of absolute knowledge.

The Personality of Godhead is the complete form of sac-cid-ananda (full life, knowledge and bliss). By realization of the sat portion of the Complete Whole (unlimited existence), one realizes the impersonal Brahman aspect of the Lord. By realization of the cit portion of the Complete Whole (unlimited knowledge), one can realize the localized aspect of the Lord, the Paramatma. But neither of these partial realizations of the Complete Whole can help one realize ananda, or complete bliss. Without such realization of ananda, knowledge of the Absolute Truth is incomplete.

This verse of the Caitanya-caritamrta by Krsnadasa Kaviraja Gosvami is confirmed by a parallel statement in the Tattva-sandarbha, by Srila Jiva Gosvami. In the Ninth Part of the Tattva-sandarbha it is said that the Absolute Truth is sometimes approached as impersonal Brahman, which, although spiritual, is only a partial representation of the Absolute Truth. Narayana, the predominating Deity in Vaikuntha, is to be known as an expansion of Sri Krsna, but Sri Krsna is the Supreme Absolute Truth, the object of the transcendental love of all living entities.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.6

brahma, atma, bhagavan — anuvada tina
anga-prabha, , svarupa — tina vidheya-cihna

SYNONYMS

brahma — the impersonal Brahman; **atma** — the localized Paramatma; **bhagavan** — the Personality of Godhead; **anuvada** — subjects; **tina** — three; **anga-prabha** — bodily effulgence; — partial manifestation; **svarupa** — original form; **tina** — three; **vidheya-cihna** — predicates.

TRANSLATION

Impersonal Brahman, the localized Paramatma and the Personality of Godhead are three subjects, and the glowing effulgence, the partial manifestation and the original form are their three respective predicates.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.7

anuvada age, pache vidheya sthapana
sei artha kahi, suna sastra-vivarana

SYNONYMS

anuvada — the subject; **age** — first; **pache** — afterwards; **vidheya** — the predicate; **sthapana** — placing; **sei** — this; **artha** — the meaning; **kahi** — I speak; **suna** — please listen; **sastra-vivarana** — to the description of the scriptures.

TRANSLATION

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

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 2.8

bhagavan kṛṣṇa, viṣṇu-paratattva
pūrṇa-jñāna pūrṇānanda parama mahattva

SYNONYMS

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

TRANSLATION

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

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 2.9

'nanda-suta' bali' yanre bhagavate gai
sei kṛṣṇa avatirna caitanya-gosaṇi

SYNONYMS

nanda-suta — the son of Nanda Maharaja; **bali'** — as; **yanre** — who; **bhagavate** — in Srimad-Bhagavatam; **gai** — is sung; **sei** — that; **kṛṣṇa** — Lord Kṛṣṇa; **avatirna** — descended; **caitanya-gosaṇi** — Lord Caitanya Mahāprabhu.

TRANSLATION

He whom Srimad-Bhagavatam describes as the son of Nanda Maharaja has descended to earth as Lord Caitanya.

PURPORT

According to the rules of rhetorical arrangement for efficient composition in literature, a subject should be mentioned before its predicate. The Vedic literature frequently mentions Brahman, Paramatma and Bhagavan, and therefore these three terms are widely known as the subjects of transcendental understanding. But it is not widely known that what is approached as the impersonal Brahman is the effulgence of Sri Caitanya Mahāprabhu's transcendental body. Nor is it widely known that the Supersoul, or Paramatma, is only a partial representation of Lord Caitanya, who is identical with Bhagavan Himself. Therefore the descriptions of Brahman as the effulgence of Lord Caitanya, the Paramatma as His partial representation, and the Supreme Personality of Godhead Kṛṣṇa as identical with Lord Caitanya Mahāprabhu must be verified by evidence from authoritative Vedic literatures.

The author wants to establish first that the essence of the Vedas is the visnu-tattva, the Absolute Truth, Visnu, the all-pervading Godhead. The visnu-tattva has different categories, of which the highest is Lord Kṛṣṇa, the ultimate visnu-tattva, as confirmed in the Bhagavad-gīta and throughout the Vedic literature. In Srimad-Bhagavatam the same Supreme Personality of Godhead Kṛṣṇa is described as Nanda-suta, the son of King Nanda. Kṛṣṇadāsa Kavirāja Gosvāmī says that Nandasuta has again appeared as Lord Sri Kṛṣṇa Caitanya Mahāprabhu, and he bases this statement on his understanding that the Vedic literature concludes there is no difference between Lord Kṛṣṇa and Lord Caitanya Mahāprabhu. This the author will prove. If it is thus proved that Sri Kṛṣṇa is the origin of all tattvas (truths), namely Brahman, Paramatma and Bhagavan, and that there is no difference between Sri Kṛṣṇa and Lord Sri Caitanya Mahāprabhu, it will not be difficult to understand that Sri Caitanya Mahāprabhu is also the same origin of all tattvas. The same Absolute Truth, as He is revealed to students of different realizations, is called Brahman, Paramatma and Bhagavan.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.10

prakasa-visese tenha dhare tina nama
brahma, paramatma ara -bhagavan

SYNONYMS

prakasa — of manifestation; **visese** — in variety; **tenha** — He; **dhare** — holds; **tina** — three; **nama** — names; **brahma** — Brahman; **paramatma** — Paramatma (Supersoul); **ara** — and; **svayam** — Himself; **bhagavan** — the Supreme Personality of Godhead.

TRANSLATION

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

PURPORT

Srila Jiva Gosvami has explained the word bhagavan in his Bhagavat-sandarbha. The Personality of Godhead, being full of all conceivable and inconceivable potencies, is the absolute Supreme Whole. Impersonal Brahman is a partial manifestation of the Absolute Truth realized in the absence of such complete potencies. The first syllable of the word bhagavan is bha, which means "sustainer" and "protector." The next letter, ga, means "leader," "pusher" and "creator." Va means "dwelling" (all living beings dwell in the Supreme Lord, and the Supreme Lord dwells within the heart of every living being). Combining all these concepts, the word bhagavan carries the import of inconceivable potency in knowledge, energy, strength, opulence, power and influence, devoid of all varieties of inferiority. Without such inconceivable potencies, one cannot fully sustain or protect. Our modern civilization is sustained by scientific arrangements devised by many great scientific brains. We can just imagine, therefore, the gigantic brain whose arrangements sustain the gravity of the unlimited number of planets and satellites and who creates the unlimited space in which they float. If one considers the intelligence needed to orbit man-made satellites, one cannot be fooled into thinking that there is not a gigantic intelligence responsible for the arrangements of the various planetary systems. There is no reason to believe that all the gigantic planets float in space without the superior arrangement of a superior intelligence. This subject is clearly dealt with in the Bhagavad-gita (15.13), where the Personality of Godhead says, "I enter into each planet, and by My energy they stay in orbit." Were the planets not held in the grip of the Personality of Godhead, they would all scatter like dust in the air. Modern scientists can only impractically explain this inconceivable strength of the Personality of Godhead.

The potencies of the syllables bha, ga and va apply in terms of many different meanings. Through His different potent agents, the Lord protects and sustains everything, but He Himself personally protects and sustains only His devotees, just as a king personally sustains and protects his own children, while entrusting the protection and sustenance of the state to various administrative agents. The Lord is the leader of His devotees, as we learn from the Bhagavad-gita, which mentions that the Personality of Godhead personally instructs His loving devotees how to make certain progress on the path of devotion and thus surely approach the kingdom of God. The Lord is also the recipient of all the adoration offered by His devotees, for whom He is the objective and the goal. For His devotees the Lord creates a favorable condition for developing a sense of transcendental love of Godhead. Sometimes He does this by taking away a devotee's material attachments by force and baffling all his material protective agents, for thus the devotee must completely depend on the Lord's protection. In this way the Lord proves Himself the leader of His devotees.

The Lord is not directly attached to the creation, maintenance and destruction of the material world, for He is eternally busy in the enjoyment of transcendental bliss with paraphernalia composed of His internal potencies. Yet as the initiator of the material energy as well as the marginal potency (the living beings), He expands Himself as the purusa-avatars, who are invested with potencies similar to His. The purusa-avatars are also in the category of bhagavat-tattva because each and every one of them is identical with the original form of the Personality of Godhead. The living entities are His infinitesimal particles and are qualitatively one with Him. They are sent into this material world for material enjoyment, to fulfill their desires to be independent individuals, but still they are subject to the supreme will of the Lord. The Lord deposes Himself in the state of Supersoul to supervise the arrangements for such material enjoyment. The example of a temporary fair is quite appropriate in this connection. If the citizens of a state assemble in a fair to enjoy for a short period, the government deposes a special officer to supervise it. Such an officer is invested with all governmental power, and therefore he is identical with the government. When the fair is over, there is no need for such an officer, and he returns home. The Paramatma is compared to such an officer.

The living beings are not all in all. They are undoubtedly parts of the Supreme Lord and are qualitatively one with Him, yet they are subject to His control. Thus they are never equal to the Lord or one with Him. The Lord who associates with the living being is the Paramatma, or supreme living being. No one, therefore, should view the tiny living beings and supreme living being to be on an equal level.

The all-pervading truth that exists eternally during the creation, maintenance and annihilation of the material world and in which the living beings rest in trance is called the impersonal Brahman.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.11

vadanti tat tattva-vidas
yaj jñanam advayam
brahmeti paramatmeti
bhagavan iti sabdyate

SYNONYMS

vadanti — they say; **tat** — that; **tattva-vidah** — learned souls; **tattvam** — the Absolute Truth; **yaj** — which; **jñanam** — knowledge; **advayam** — nondual; **brahma** — Brahman; **iti** — thus; **paramatma** — Paramatma; **iti** — thus; **bhagavan** — Bhagavan; **iti** — thus; **sabdyate** — is known.

TRANSLATION

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

PURPORT

This Sanskrit verse appears as the eleventh verse of the First Canto, Second Chapter, of Srimad-Bhagavatam, where Suta Gosvami answers the questions of the sages headed by Saunaka Rsi concerning the essence of all scriptural instructions. Tattva-vidah refers to persons who have knowledge of the Absolute Truth. They can certainly understand knowledge without duality because they are on the spiritual platform. The Absolute Truth is known sometimes as Brahman, sometimes as Paramatma and sometimes as Bhagavan. Persons who are in knowledge of the truth know that one who tries to approach the Absolute simply by mental speculation will ultimately realize the impersonal Brahman, and one who tries to approach the Absolute through yoga practice will be able to realize Paramatma, but one who has complete knowledge and spiritual understanding realizes the spiritual form of Bhagavan, the Personality of Godhead.

Devotees of the Personality of Godhead know that Sri Krsna, the son of the King of Vraja, is the Absolute Truth. They do not discriminate between Sri Krsna's name, form, quality and pastimes. One who wants to separate the Lord's absolute name, form and qualities from the Lord Himself must be understood to be lacking in absolute knowledge. A pure devotee knows that when he chants the transcendental name "Krsna," Sri Krsna is present as transcendental sound. He therefore chants with full respect and veneration. When he sees the forms of Sri Krsna, he does not see anything different from the Lord. If one sees otherwise, he must be considered untrained in absolute knowledge. This lack of absolute knowledge is called maya. One who is not Krsna conscious is ruled by the spell of maya under the control of a duality in knowledge. In the Absolute, all manifestations of the Supreme Lord are nondual, just as the multifarious forms of Visnu, the controller of maya, are nondual. Empiric philosophers who pursue the impersonal Brahman accept only the knowledge that the personality of the living entity is not different from the personality of the Supreme Lord, and mystic yogis who try to locate the Paramatma accept only the knowledge that the pure soul is not different from the Supersoul. The absolute conception of a pure devotee, however, includes all others. A devotee does not see anything except in its relationship with Krsna, and therefore his realization is the most perfect of all.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.12

tanhara angera suddha kirana-mandala
upanisat kahe tanre brahma sunirmala

SYNONYMS

tanhara — His; **angera** — of the body; **suddha** — pure; **kirana** — of rays; **mandala** — realm; **upanisat** — the Upanisads; **kahe** — say; **tanre** — unto that; **brahma** — Brahman; **su-nirmala** — transcendental.

TRANSLATION

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

PURPORT

Three mantras of the Mundaka Upanisad (2.2.9-11) give information regarding the bodily effulgence of the Supreme Personality of Godhead. They state:

hiranmaye pare kose brahma niskalam
jyotis jyotis tad yad atma-vido viduh
na tatra suryo bhati na candra-
nema vidyuto bhanti kuto 'yam agnih
tam eva bhantam anubhati
tasya bhasa sarvam vibhati
brahmaivedam amr purastad brahma
pascad brahma daksinatas cottarena
ca prasr brahmai-
visvam varistham

"In the spiritual realm, beyond the material covering, is the unlimited Brahman effulgence, which is free from material contamination. That effulgent white light is understood by transcendentalists to be the light of all lights. In that realm there is no need of sunshine, moonshine, fire or electricity for illumination. Indeed, whatever illumination appears in the material world is only a reflection of that supreme illumination. That Brahman is in front and in back, in the north, south, east and west, and also overhead and below. In other words, that supreme Brahman effulgence spreads throughout both the material and spiritual skies."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.13

carma-cakse dekhe yaiche surya nirvisesa
jñana-marge laite nare krsnera visesa

SYNONYMS

carma-cakse — by the naked eye; **dekhe** — one sees; **yaiche** — just as; **surya** — the sun; **nirvisesa** — without variegatedness; **jñana-marge** — by the path of philosophical speculation; **laite** — to accept; **nare** — not able; **krsnera** — of Lord Krsna; **visesa** — the variety.

TRANSLATION

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

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.14

yasya prabha prabhavato jagad-anda-koti-
kotisv asesa-vasudhadi-vibhuti-bhinnam
tad brahma niskalam anantam asesa-
govindam adi-purus tam bhajami

SYNONYMS

yasya — of whom; prabha — the effulgence; prabhavatah — of one who excels in power; jagat-anda — of universes; koti-kotisu — in millions and millions; asesa — unlimited; vasudha-adi — with planets, etc.; vibhuti — with opulences; bhinnam — becoming variegated; tat — that; brahma — Brahman; niskalam — without parts; anantam — unlimited; asesa-bhutam — being complete; govindam — Lord Govinda; adi-purusam — the original person; tam — Him; aham — I; bhajami — worship.

TRANSLATION

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

PURPORT

This verse appears in the Brahma- (5.40). Each and every one of the countless universes is full of innumerable planets with different constitutions and atmospheres. All these come from the unlimited nondual Brahman, or Complete Whole, which exists in absolute knowledge. The origin of that unlimited Brahman effulgence is the transcendental body of Govinda, who is offered respectful obeisances as the original and supreme Personality of Godhead.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.15

koti koti brahmande ye brahmera vibhuti
sei brahma govindera haya anga-kanti

SYNONYMS

koti — tens of millions; **koti** — tens of millions; **brahma-ande** — in universes; **ye** — which; **brahmera** — of Brahman; **vibhuti** — opulences; **sei** — that; **brahma** — Brahman; **govindera** — of Lord Govinda; **haya** — is; **anga-kanti** — bodily effulgence.

TRANSLATION

[Lord Brahma said:] "The opulences of the impersonal Brahman spread throughout the millions and millions of universes. That Brahman is but the bodily effulgence of Govinda."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.16

sei govinda bhaji ami, tehon mora pati
tanhara prasade mora haya srsti-sakti

SYNONYMS

sei — that; govinda — Lord Govinda; bhaji — worship; ami — I; tehon — He; mora — my; pati — Lord; tanhara — His; prasade — by the mercy; mora — my; haya — becomes; srsti — of creation; sakti — power.

TRANSLATION

"I worship Govinda. He is my Lord. Only by His grace am I empowered to create the universe."

PURPORT

Although the sun is situated far away from the other planets, its rays sustain and maintain them all. Indeed, the sun diffuses its heat and light all over the universe. Similarly, the supreme sun, Govinda, diffuses His heat and light everywhere in the form of His different potencies. The sun's heat and light are nondifferent from the sun. In the same way, the unlimited potencies of Govinda are nondifferent from Govinda Himself. Therefore the all-pervasive Brahman is the all-pervasive Govinda. The Bhagavad-gita (14.27) clearly mentions that the impersonal Brahman is dependent upon Govinda. That is the real conception of absolute knowledge.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.17

munayo vata-vasanah
sramana urdhva-manthinah
dhama te yanti
santah sannyasino 'malah

SYNONYMS

munayah — saints; **vata-vasanah** — naked; **sramanah** — who perform severe physical penances; **urdhva** — raised up; **manthinah** — whose semen; **brahma-akhyam** — known as Brahmaloaka; **dhama** — to the abode; **te** — they; **yanti** — go; **santah** — equipoised in Brahman; **sannyasinah** — who are in the renounced order of life; **amalah** — pure.

TRANSLATION

"Naked saints and sannyasis who undergo severe physical penances, who can raise the semen to the brain, and who are completely equipoised in Brahman can live in the realm known as Brahmaloaka."

PURPORT

In this verse from Srimad-Bhagavatam (11.6.47), vata-vasanah refers to mendicants who do not care about anything material, including clothing, but who depend wholly on nature. Such sages do not cover their bodies even in severe winter or scorching sunshine. They take great pains not to avoid any kind of bodily suffering, and they live by begging from door to door. They never discharge their semen, either knowingly or unknowingly. By such celibacy they are able to raise the semen to the brain. Thus they become most intelligent and develop very sharp memories. Their minds are never disturbed or diverted from contemplation on the Absolute Truth, nor are they ever contaminated by desire for material enjoyment. By practicing austerities under strict discipline, such mendicants attain a neutral state transcendental to the modes of nature and merge into the impersonal Brahman.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.18

atmantaryami yanre yoga-sastre kaya
seha govindera vibhuti ye haya

SYNONYMS

atma antah-yami — in-dwelling Supersoul; **yanre** — who; **yoga-sastre** — in the scriptures of yoga; **kaya** — is spoken; **seha** — that; **govindera** — of Govinda; — plenary portion; **vibhuti** — expansion; **ye** — which; **haya** — is.

TRANSLATION

He who is described in the yoga-sastras as the indwelling Supersoul [atma antar-yami] is also a plenary portion of Govinda's personal expansion.

PURPORT

The Supreme Personality of Godhead is by nature joyful. His enjoyments, or pastimes, are completely transcendental. He is in the fourth dimension of existence, for although the material world is measured by the limitations of length, breadth and height, the Supreme Lord is completely unlimited in His body, form and existence. He is not personally attached to any of the affairs within the material cosmos. The material world is created by the expansion of His purusa-avatars, who direct the aggregate material energy and all the conditioned souls. By understanding the three expansions of the purusa, a living entity can transcend the position of knowing only the twenty-four elements of the material world.

One of the expansions of Maha-Visnu is Ksirodakasayi Visnu, the Supersoul within every living entity. As the Supersoul of the total aggregate of living entities, or the second purusa, He is known as Garbhodakasayi Visnu. As the creator or original cause of innumerable universes, or the first purusa, who is lying on the Causal Ocean, He is called Maha-Visnu. The three purusas direct the affairs of the material world.

The authorized scriptures direct the individual souls to revive their relationship with the Supersoul. Indeed, the system of yoga is the process of transcending the influence of the material elements by establishing a connection with the purusa known as Paramatma. One who has thoroughly studied the intricacies of creation can know very easily that this Paramatma is the plenary portion of the Supreme Being, Sri Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.19

ananta sphaṭike yaiche eka surya bhase
taiche jive govindera prakase

SYNONYMS

ananta — unlimited; **sphaṭike** — in crystals; **yaiche** — just as; **eka** — one; **surya** — sun; **bhase** — appears; **taiche** — just so; **jive** — in the living entity; **govindera** — of Govinda; — portion; **prakase** — manifests.

TRANSLATION

As the one sun appears reflected in countless jewels, so Govinda manifests Himself [as Paramatma] in the hearts of all living beings.

PURPORT

The sun is situated in a specific location but is reflected in countless jewels and appears in innumerable localized aspects. Similarly, the Supreme Personality of Godhead, although eternally present in His transcendental abode, Goloka Vrndavana, is reflected in everyone's heart as the Supersoul. In the Upanisads it is said that the jiva (living entity) and the Paramatma (Supersoul) are like two birds sitting in the same tree. The Supersoul engages the living being in executing fruitive work as a result of his deeds in the past, but the Paramatma has nothing to do with such engagements. As soon as the living being ceases to act in terms of fruitive work and takes to the service of the Lord (the Paramatma), coming to know of His supremacy, he is immediately freed from all designations, and in that pure state he enters the kingdom of God, known as Vaikuntha.

The Paramatma, or Supersoul, the guide of the individual living beings, does not take part in fulfilling the desires of the living beings, but He arranges for their fulfillment by material nature. As soon as an individual soul becomes conscious of his eternal relationship with the Supersoul and looks only toward Him, he at once becomes free from the entanglements of material enjoyment. Christian philosophers who do not believe in the law of karma put forward the argument that it is absurd to say one must accept the results of past deeds of which he has no consciousness. A criminal is first reminded of his misdeeds by witnesses in a law court, and then he is punished. If death is complete forgetfulness, why should a person be punished for his past misdeeds? The conception of the Paramatma is an invincible answer to these fallacious arguments. The Paramatma is the witness of the past activities of the individual living being. A man may not remember what he has done in his childhood, but his father, who has seen him grow through different stages of development, certainly remembers. Similarly, the living being undergoes many changes of body through many lives, but the Supersoul is always with him and remembers all his activities, despite his evolution through different bodies.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.20

atha va bahunaitena
jñatena tavarjuna
vistabhyaham krtsnam
jagat

SYNONYMS

atha va — or; **bahuna** — much; **etena** — with this; **kim** — what use; **jñatena** — being known; **tava** — by you; **arjuna** — O Arjuna; **vistabhya** — pervading; **aham** — I; **idam** — this; **krtsnam** — entire; **eka-** — with one portion; **sthitah** — situated; **jagat** — universe.

TRANSLATION

[The Personality of Godhead, Sri Krsna, said:] "What more shall I say to you? I live throughout this cosmic manifestation merely by My single plenary portion."

PURPORT

Describing His own potencies to Arjuna, the Personality of Godhead Sri Krsna spoke this verse of the Bhagavad-gita (10.42).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.21

tam imam aham sarira-
hrdi hrdi dhisthitam atma-kalpitanam
prati-drsam iva naikadharkam
samadhigato 'smi vidhuta-bheda-mohah

SYNONYMS

tam — Him; **imam** — this; **aham** — I; **ajam** — the unborn; **sarira-bhajam** — of the conditioned souls endowed with bodies; **hrdi hrdi** — in each of the hearts; **dhisthitam** — situated; **atma** — by themselves; **kalpitanam** — which are imagined; **prati-drsam** — for every eye; **iva** — like; **na eka-dha** — not in one way; **arkam** — the sun; **ekam** — one; **samadhigatah** — one who has obtained; **asmi** — I am; **vidhuta** — removed; **bheda-mohah** — whose misconception of duality.

TRANSLATION

[Grandfather Bhisma said:] "As the one sun appears differently situated to different seers, so also do You, the unborn, appear differently represented as the Paramatma in every living being. But when a seer knows himself to be one of Your own servitors, no longer does he maintain such duality. Thus I am now able to comprehend Your eternal forms, knowing well the Paramatma to be only Your plenary portion."

PURPORT

This verse from Srimad-Bhagavatam (1.9.42) was spoken by Bhismadeva, the grandfather of the Kurus, when he was lying on a bed of arrows at the last stage of his life. Arjuna, Krsna and numberless friends, admirers, relatives and sages had gathered on the scene as Maharaja Yudhisthira took moral and religious instructions from the dying Bhisma. Just as the final moment arrived for him, Bhisma spoke this verse while looking at Lord Krsna.

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

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 2.22

seita govinda saksac caitanya gosañi
jiva nistarite aiche dayalu ara nai

SYNONYMS

seita — that; **govinda** — Govinda; **saksat** — personally; **caitanya** — Lord Caitanya; **gosañi** — Gosañi; **jiva** — the fallen living entities; **nistarite** — to deliver; **aiche** — such; **dayalu** — a merciful Lord; **ara** — another; **nai** — there is not.

TRANSLATION

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

PURPORT

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

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

(1) From the Caitanya Upaniṣad (5): gaurah sarvatma maha-puruso mahatma maha-yogi tri-gunatitah sattva-rupo loke kasyati. "Lord Gaura, who is the all-pervading Supersoul, the Supreme Personality of Godhead, appears as a great saint and powerful mystic who is above the three modes of nature and is the emblem of transcendental activity. He disseminates the cult of devotion throughout the world."

(2) From the Svetasvatara Upaniṣad (6.7 and 3.12):

tam isvaran
ca daivatam
parastad
vidama bhuvanesam idyam

"O Supreme Lord, You are the Supreme Mahesvara, the worshipable Deity of all the demigods and the Supreme Lord of all lords. You are the controller of all controllers, the

Personality of Godhead, the Lord of everything worshipable."

mahan prabhur vai purusah
sattvasyaiva pravartakah
su-nirmalam praptim
isano jyotir avyayah

"The Supreme Personality of Godhead is Mahaprabhu, who disseminates transcendental enlightenment. Just to be in touch with Him is to be in contact with the indestructible brahmajyoti."

(3) From the Mundaka Upanisad (3.1.3):

yada pasyah pasyate rukma-varn
kartaram purus brahma-yonim

"One who sees that golden-colored Personality of Godhead, the Supreme Lord, the supreme actor, who is the source of the Supreme Brahman, is liberated."

(4) From Srimad-Bhagavatam (11.5.33-34 and 7.9.38):

sada paribhava-ghnam abhista-
siva-viriñci- saranyam
bhrtiyarti- pranata-pala-bhavabdhi-
vande maha-purusa te caranaravindam

"We offer our respectful obeisances unto the lotus feet of Him, the Lord, upon whom one should always meditate. He destroys insults to His devotees. He removes the distresses of His devotees and satisfies their desires. He, the abode of all holy places and the shelter of all sages, is worshipable by Lord Siva and Lord Brahma. He is the boat of the demigods for crossing the ocean of birth and death."

tyaktva sudustyaja-surepsita-rajya-laks
dharmistha arya-vacasa yad agad aranyam
maya-mr dayitayepsitam anvadhavad
vande maha-purusa te caranaravindam
[SB 11.5.34]

"We offer our respectful obeisances unto the lotus feet of the Lord, upon whom one should always meditate. He left His householder life, leaving aside His eternal consort, whom even the denizens of heaven adore. He went into the forest to deliver the fallen souls, who are put into illusion by material energy."

Prahlada said:

nr-tiryag-rsi-deva jhasavatarair
lokan vibhavayasi jagat-pratipan
maha-purusa pasi yuganuvr
channah kalau yad abhavas tri-yuga 'tha sa tvam

"My Lord, You kill all the enemies of the world in Your multifarious incarnations in the families of men, animals, demigods, rsis, aquatics and so on. Thus You illuminate the worlds with transcendental knowledge. In the Age of Kali, O Mahapurusa, You sometimes appear in a covered incarnation. Therefore You are known as Tri-yuga [one who appears in only three yugas]."

(5) From the Krsna-yamala-tantra: punya-ksetre nava-dvipe bhavisyami saci-sutah. "I shall appear in the holy land of Navadvipa as the son of Saci-devi."

(6) From the Vayu Purana: kalau sankirtanarambhe bhavisyami saci-sutah. "In the Age of Kali when the sankirtana movement is inaugurated, I shall descend as the son of Saci-devi."

(7) From the Brahma-yamala-tantra:

atha dharadhame
bhutva mad-bhakta-rupa-dhrk
ca bhavisyami
kalau sankirtanagame

"Sometimes I personally appear on the surface of the world in the garb of a devotee. Specifically, I appear as the son of Saci in Kali-yuga to start the sankirtana movement."

(8) From the Ananta-:

ya eva bhagavan krsno
radhika-prana-vallabhah
srsty adau sa jagan-natho
gaura asin mahesvari

"The Supreme Person, Sri Krsna Himself, who is the life of Sri Radharani and is the Lord of the universe in creation, maintenance and annihilation, appears as Gaura, O Mahesvari."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.23

para-vyomete vaise narayana nama
sad-aisvarya-purna laksmi-kanta bhagavan

SYNONYMS

para-vyomete — in the transcendental world; **vaise** — sits; **narayana** — Lord Narayana; **nama** — of the name; **sat-aisvarya** — of six kinds of opulences; **purna** — full; **laksmi-kanta** — the husband of the goddess of opulence; **bhagavan** — the Supreme Personality of Godhead.

TRANSLATION

Lord Narayana, who dominates the transcendental world, is full in six opulences. He is the Personality of Godhead, the Lord of the goddess of fortune.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.24

veda, bhagavata, upanisat, agama
'purna-tattva' yanre kahe, nahi yanra sama

SYNONYMS

veda — the Vedas; **bhagavata** — Srimad-Bhagavatam; **upanisat** — the Upanisads; **agama** — other transcendental literatures; **purna-tattva** — full truth; **yanre** — unto whom; **kahe** — they say; **nahi** — there is not; **yanra** — whose; **sama** — equal.

TRANSLATION

The Personality of Godhead is He who is described as the Absolute Whole in the Vedas, Bhagavatam, Upanisads and other transcendental literatures. No one is equal to Him.

PURPORT

There are innumerable authoritative statements in the Vedas regarding the personal feature of the Absolute Truth. Some of them are as follows:

(1) From the Rk- (1.22.20):

tad visnoh sada pasyanti surayah
diviva caksur atatam

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

(2) From the Narayanatharva-sira Upanisad (1-2): narayanad eva samutpadyante narayanat pravartante narayane praliyante. . . . atha nityo narayanah. . . . narayana yad yac ca bhavyam. . . . suddho deva eko narayano na dvitiyo 'sti kascit. "It is from Narayana only that everything is generated, by Him only that everything is maintained, and in Him only that everything is annihilated. Therefore Narayana is eternally existing. Everything that exists now or will be created in the future is nothing but Narayana, who is the unadulterated Deity. There is only Narayana and nothing else."

(3) From the Narayana Upanisad (1.4): yatah prasuta jagatah prasuti. "Narayana is the source from whom all the universes emanate."

(4) From the Hayasirsa Pañcaratra: paramatma harir devah. "Hari is the Supreme Lord."

(5) From Srimad-Bhagavatam (11.3.34-35):

narayanabhidhanasya
brahmanah paramatmanah
nistham arhatha no
hi brahma-vittamah

"O best of the brahmanas, please tell us of the position of Narayana, who is also known as Brahman and Paramatma."

sthity-udbhava-pralaya-hetur ahetur asya
yat svapna-jagara-susuptisu sad bahis ca
dehendriyasu-hridayani caranti yena
sañjivitani tad avehi narendra

"O King, know Him who is causeless and yet is the cause of creation, maintenance and annihilation. He exists in the three states of consciousness — namely waking, dreaming and deep sleep — as well as beyond them. He enlivens the body, the senses, the breath of life, and the heart, and thus they move. Know Him to be supreme."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.25

bhakti-yoge bhakta paya yanhara darsana
surya yena savigraha dekhe deva-gana

SYNONYMS

bhakti-yoge — by devotional service; **bhakta** — the devotee; **paya** — obtains; **yanhara** — whose; **darsana** — sight; **surya** — the sun-god; **yena** — like; **sa-vigraha** — with form; **dekhe** — they see; **deva-gana** — the denizens of heaven.

TRANSLATION

Through their service, devotees see that Personality of Godhead, just as the denizens of heaven see the personality of the sun.

PURPORT

The Supreme Personality of Godhead has His eternal form, which cannot be seen by material eyes or mental speculation. Only by transcendental devotional service can one understand the transcendental form of the Lord. The comparison is made here to the qualifications for viewing the personal features of the sun-god. The sun-god is a person who, although not visible to our eyes, is seen from the higher planets by the demigods, whose eyes are suitable for seeing through the glaring sunshine that surrounds him. Every planet has its own atmosphere according to the influence of the arrangement of material nature. It is therefore necessary to have a particular type of bodily construction to reach a particular planet. The inhabitants of earth may be able to reach the moon, but the inhabitants of heaven can reach even the fiery sphere called the sun. What is impossible for man on earth is easy for the demigods in heaven because of their different bodies. Similarly, to see the Supreme Lord one must have the spiritual eyes of devotional service. The Personality of Godhead is unapproachable by those who are habituated to speculation about the Absolute Truth in terms of experimental scientific thought, without reference to the transcendental vibration. The ascending approach to the Absolute Truth ends in the realization of impersonal Brahman and the localized Paramatma but not the Supreme Transcendental Personality.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 2.26

jñāna-yoga-marge tanre bhaje yei saba
brahma-atma-rupe tanre kare anubhava

SYNONYMS

jñāna — of philosophical speculation; **yoga** — and of mystic yoga; **marge** — on the paths; **tanre** — Him; **bhaje** — worship; **yei** — who; **saba** — all; **brahma** — of impersonal Brahman; **atma** — and of the Supersoul (Paramatma); **rupe** — in the forms; **tanre** — Him; **kare** — do; **anubhava** — perceive.

TRANSLATION

Those who walk the paths of knowledge and yoga worship only Him, for it is Him they perceive as the impersonal Brahman and localized Paramatma.

PURPORT

Those who are fond of mental speculation (jñāna-marga) or want to meditate in mystic yoga to find the Absolute Truth must approach the impersonal effulgence of the Lord and His partial representation respectively. Such persons cannot realize the eternal form of the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.27

upasana-bhede jani isvara-mahima
ataeva surya tanra diyeta upama

SYNONYMS

upasana-bhede — by the different paths of worship; **jani** — I know; **isvara** — of the Supreme Lord; **mahima** — greatness; **ataeva** — therefore; **surya** — the sun; **tanra** — of Him; **diyeta** — was given; **upama** — simile.

TRANSLATION

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

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.28

sei narayana krsnera svarupa-abheda
eka-i vighraha, kintu akara-vibheda

SYNONYMS

sei — that; narayana — Lord Narayana; krsnera — of Lord Krsna; svarupa — original form; abheda — not different; eka-i — one; vighraha — identity; kintu — but; akara — of bodily features; vibheda — difference.

TRANSLATION

Narayana and Sri Krsna are the same Personality of Godhead, but although They are identical, Their bodily features are different.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.29

inhota dvi-bhuja, tinho dhare cari hatha
inho venu dhare, tinho cakradika satha

SYNONYMS

inhota — this one; **dvi-bhuja** — two arms; **tinho** — He; **dhare** — manifests; **cari** — four; **hatha** — hands; **inho** — this one; **venu** — flute; **dhare** — holds; **tinho** — He; **cakra-adika** — the wheel, etc.; **satha** — with.

TRANSLATION

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

PURPORT

Narayana is identical to Sri Krsna. They are in fact the same person manifested differently, like a high court judge who is differently situated in his office and at home. As Narayana the Lord is manifested with four hands, but as Krsna He is manifested with two hands.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.30

narayanas na hi sarva-dehinam
atmasy adhisakhila-loka-saksi
narayan nara-bhu-jalayanat
tac capi na tavaiva maya

SYNONYMS

narayanah — Lord Narayana; **tvam** — You; **na** — not; **hi** — certainly; **sarva** — all; **dehinam** — of the embodied beings; **atma** — the Supersoul; **asi** — You are; **adhisa** — O Lord; **akhila-loka** — of all the worlds; **saksi** — the witness; **narayanah** — known as Narayana; **angam** — plenary portion; **nara** — of Nara; **bhu** — born; **jala** — in the water; **ayanat** — due to the place of refuge; **tat** — that; **ca** — and; **api** — certainly; **satyam** — highest truth; **na** — not; **tava** — Your; **eva** — at all; **maya** — the illusory energy.

TRANSLATION

"O Lord of lords, You are the seer of all creation. You are indeed everyone's dearest life. Are You not, therefore, my father, Narayana? Narayana refers to one whose abode is in the water born from Nara [Garbhodakasayi Visnu], and that Narayana is Your plenary portion. All Your plenary portions are transcendental. They are absolute and are not creations of maya."

PURPORT

This statement, which is from Srimad-Bhagavatam (10.14.14), was spoken by Lord Brahma in his prayers to Lord Krsna after the Lord had defeated him by displaying His mystic powers. Brahma had tried to test Lord Krsna to see if He were really the Supreme Personality of Godhead playing as a cowherd boy. Brahma stole all the other boys and their calves from the pasturing grounds, but when he returned to the pastures he saw that all the boys and calves were still there, for Lord Krsna had created them all again. When Brahma saw this mystic power of Lord Krsna's, he admitted defeat and offered prayers to the Lord, addressing Him as the proprietor and seer of everything in the creation and as the Supersoul who is within each and every living entity and is dear to all. That Lord Krsna is Narayana, the father of Brahma, because Lord Krsna's plenary expansion Garbhodakasayi Visnu, after placing Himself on the Garbha Ocean, created Brahma from His own body. Maha-Visnu in the Causal Ocean and Ksirodakasayi Visnu, the Supersoul in everyone's heart, are also transcendental expansions of the Supreme Truth.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.31

sisu vatsa hari' brahma kari aparadha
aparadha ksamaite magena prasada

SYNONYMS

sisu — playmates; vatsa — calves; hari' — stealing; brahma — Lord Brahma; kari — making; aparadha — offense; aparadha — offense; ksamaite — to pardon; magena — begged; prasada — mercy.

TRANSLATION

After Brahma had offended Krsna by stealing His playmates and calves, he begged the Lord's pardon for his offensive act and prayed for the Lord's mercy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.32

tomara nabhi-padma haite amara janmodaya
tumi pita-mata, ami tomara tanaya

SYNONYMS

tomara — Your; nabhi-padma — lotus of the navel; haite — from; amara — my; janma-udaya — birth; tumi — You; pita — father; mata — mother; ami — I; tomara — Your; tanaya — son.

TRANSLATION

"I took birth from the lotus that grew from Your navel. Thus You are both my father and my mother, and I am Your son.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.33

pita mata balakera na laya aparadha
aparadha ksama, more karaha prasada

SYNONYMS

pita — father; mata — mother; balakera — of the child; na — not; laya — take seriously; aparadha — the offense; aparadha — the offense; ksama — please pardon; more — unto me; karaha — please show; prasada — mercy.

TRANSLATION

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

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.34

krsna kahena — brahma, tomara pita narayana
ami gopa, tumi kaiche amara nandana

SYNONYMS

krsna — Lord Krsna; kahena — says; brahma — O Lord Brahma; tomara — your; pita — father; narayana — Lord Narayana; ami — I (am); gopa — cowherd boy; tumi — you; kaiche — how; amara — My; nandana — son.

TRANSLATION

Sri Krsna said, "O Brahma, your father is Narayana. I am but a cowherd boy. How can you be My son?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.35

brahma balena, tumi ki na hao narayana
tumi narayana — suna tahara karana

SYNONYMS

brahma — Lord Brahma; **balena** — says; **tumi** — You; **ki na hao** — are not; **narayana** — Lord Narayana; **tumi** — You; **narayana** — Lord Narayana; **suna** — please hear; **tahara** — of that; **karana** — reason.

TRANSLATION

Brahma replied, "Are You not Narayana? You are certainly Narayana. Please listen as I state the proofs.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.36

prakrtaprakrta-srstye yata jiva-rupa
tahara ye atma tumi mula-svarupa

SYNONYMS

prakrta — material; **aprakrta** — and spiritual; **srstye** — in the creations; **yata** — as many as there are; **jiva-rupa** — the living beings; **tahara** — of them; **ye** — who; **atma** — the Supersoul; **tumi** — You; **mula-svarupa** — ultimate source.

TRANSLATION

"All the living beings within the material and spiritual worlds are ultimately born of You, for You are the Supersoul of them all.

PURPORT

The cosmic manifestation is generated by the interaction of the three modes of material nature. The transcendental world has no such material modes, although it is nevertheless full of spiritual variegatedness. In that spiritual world there are also innumerable living entities, who are eternally liberated souls engaged in transcendental loving service to Lord Krsna. The conditioned souls, who remain within the material cosmic creation, are subjected to the threefold miseries and pangs of material nature. They exist in different species of life because they are eternally averse to transcendental loving devotion to the Supreme Lord.

Sankarsana is the original source of all living entities because they are all expansions of His marginal potency. Some of them are conditioned by material nature, whereas others are under the protection of the spiritual nature. The material nature is a conditional manifestation of spiritual nature, just as smoke is a conditional stage of fire. Smoke is dependent on fire, but in a blazing fire there is no place for smoke. Smoke disturbs, but fire serves. The serving spirit of the residents of the transcendental world is displayed in five varieties of relationships with the Supreme Lord, who is the central enjoyer. In the material world everyone is a self-centered enjoyer of mundane happiness and distress. One considers himself the lord of everything and tries to enjoy the illusory energy, but he is not successful because he is not independent: he is but a minute particle of the energy of Lord Sankarsana. All living beings exist under the control of the Supreme Lord, who is therefore called Narayana.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.37

prthvi yaiche ghata-kulera karana asraya
jivera nidana tumi, tumi sarvasraya

SYNONYMS

prthvi — the earth; **yaiche** — just as; **ghata** — of earthen pots; **kulera** — of the multitude; **karana** — the cause; **asraya** — the shelter; **jivera** — of the living beings; **nidana** — root cause; **tumi** — You; **tumi** — You; **sarva-asraya** — shelter of all.

TRANSLATION

"As the earth is the original cause and shelter of all pots made of earth, so You are the ultimate cause and shelter of all living beings.

PURPORT

As the vast earth is the source for the ingredients of all earthen pots, so the Supreme Soul is the source for the complete substance of all individual living entities. The cause of all causes, the Supreme Personality of Godhead, is the cause of the living entities. This is confirmed in the Bhagavad-gita (7.10), where the Lord says, *sarva-bhutanam* ("I am the seed of all living entities"), and in the Upanis leader among all the eternal living beings").

The Lord is the reservoir of all cosmic manifestation, animate and inanimate. The advocates of Visistadvaita-vada philosophy explain the Vedanta-sutra by saying that although the living entity has two kinds of bodies — subtle (consisting of mind, intelligence and false ego) and gross (consisting of the five basic elements) — and although he thus lives in three bodily dimensions (gross, subtle and spiritual), he is nevertheless a spiritual soul. Similarly, the Supreme Personality of Godhead, who emanates the material and spiritual worlds, is the Supreme Spirit. As an individual spirit soul is almost identical to his gross and subtle bodies, so the Supreme Lord is almost identical to the material and spiritual worlds. The material world, full of conditioned souls trying to lord it over matter, is a manifestation of the external energy of the Supreme Lord, and the spiritual world, full of perfect servitors of the Lord, is a manifestation of His internal energy. Since all living entities are minute sparks of the Supreme Personality of Godhead, He is the Supreme Soul in both the material and spiritual worlds. The Vaisnavas following Lord Caitanya stress the doctrine of *acintya-bhedabheda-tattva*, which states that the Supreme Lord, being the cause and effect of everything, is inconceivably, simultaneously one with His manifestations of energy and different from them.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.38

'nara'-sabde kahe sarva jivera nicaya
'ayana'-sabdete kahe tahara asraya

SYNONYMS

nara-sabde — by the word nara; **kahe** — one means; **sarva jivera** — of all living entities; **nicaya** — the assemblage; **ayana-sabdete** — by the word ayana; **kahe** — one means; **tahara** — of them; **asraya** — the refuge.

TRANSLATION

"The word 'nara' refers to the aggregate of all the living beings, and the word 'ayana' refers to the refuge of them all.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.39

ataeva tumi hao mula narayana
ei eka hetu, suna dvitiya karana

SYNONYMS

ataeva — therefore; **tumi** — You; **hao** — are; **mula** — original; **narayana** — Narayana; **ei** — this; **eka** — one; **hetu** — reason; **suna** — please listen; **dvitiya** — second; **karana** — to the reason.

TRANSLATION

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

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.40

jivera isvara — purusadi avatara
tanha saba haite tomara aisvarya apara

SYNONYMS

jivera — of the living beings; **isvara** — the Supreme Lord; **purusa-adi** — purusa incarnations, etc.; **avatara** — incarnations; **tanha** — Them; **saba** — all; **haite** — than; **tomara** — Your; **aisvarya** — opulences; **apara** — boundless.

TRANSLATION

"The direct Lords of the living beings are the purusa incarnations. But Your opulence and power are more exalted than Theirs.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.41

ataeva adhisvara tumi sarva pita
tomara saktite tanra jagat-raksita

SYNONYMS

ataeva — therefore; **adhisvara** — primeval Lord; **tumi** — You; **sarva** — of all; **pita** — father; **tomara** — Your; **saktite** — by the energy; **tanra** — They; **jagat** — of the cosmic creations; **raksita** — protectors.

TRANSLATION

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

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.42

narera ayana yate karaha palana
ataeva hao tumi mula narayana

SYNONYMS

narera — of the living beings; **ayana** — the shelters; **yate** — those to whom; **karaha** — You give; **palana** — protection; **ataeva** — therefore; **hao** — are; **tumi** — You; **mula** — original; **narayana** — Narayana.

TRANSLATION

"Since You protect those who are the shelters of all living beings, You are the original Narayana.

PURPORT

The controlling Deities of the living beings in the mundane worlds are the three purusa-avatars. But the potent energy displayed by Sri Krsna is far more extensive than that of the purusas. Sri Krsna is therefore the original father and Lord who protects all creative manifestations through His various plenary portions. Since He sustains even the shelters of the collective living beings, there is no doubt that Sri Krsna is the original Narayana.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.43

trtiya karana suna sri-bhagavan
ananta brahmanda bahu vaikunthadi dhama

SYNONYMS

trtiya — third; **karana** — reason; **suna** — please hear; **sri-bhagavan** — O Supreme Personality of Godhead; **ananta** — unlimited; **brahma-anda** — universes; **bahu** — many; **vaikuntha-adi** — Vaikuntha, etc.; **dhama** — planets.

TRANSLATION

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

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.44

ithe yata jiva, tara trai-kalika karma
taha dekha, saksi tumi, jana saba marma

SYNONYMS

ithe — in these; **yata** — as many; **jiva** — living beings; **tara** — of them; **trai-kalika** — past, present and future; **karma** — the activities; **taha** — that; **dekha** — You see; **saksi** — witness; **tumi** — You; **jana** — You know; **saba** — of everything; **marma** — the essence.

TRANSLATION

"Both in this material world and in the transcendental world, You see all the deeds of all living beings, in the past, present and future. Since You are the witness of all such deeds, You know the essence of everything.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.45

tomara darsane sarva jagatera sthiti
tumi na dekhile karo nahi sthiti gati

SYNONYMS

tomara — Your; darsane — by the seeing; sarva — all; jagatera — of the universe; sthiti — maintenance; tumi — You; na dekhile — in not seeing; karo — of anyone; nahi — there is not; sthiti — staying; gati — moving.

TRANSLATION

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

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.46

narera ayana yate kara darasana
tahateo hao tumi mula narayana

SYNONYMS

narera — of the living beings; **ayana** — the motion; **yate** — since; **kara** — You do; **darasana** — seeing; **tahateo** — therefore; **hao** — are; **tumi** — You; **mula** — original; **narayana** — Narayana.

TRANSLATION

"You oversee the wanderings of all living beings. For this reason also, You are the primeval Lord Narayana."

PURPORT

Sri Krsna, in His Paramatma feature, lives in the hearts of all living beings in both the transcendental and mundane creations. As the Paramatma, He witnesses all actions the living beings perform in all phases of time, namely past, present and future. Sri Krsna knows what the living beings have done for hundreds and thousands of past births, and He sees what they are doing now; therefore He knows the results of their present actions that will fructify in the future. As stated in the Bhagavad-gita, the entire cosmic situation is created as soon as He glances over the material energy. Nothing can exist without His superintendence. Since He sees even the abode where the collective living beings rest, He is the original Narayana.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.47

krsna kahena — brahma, tomara na bujhi vacana
jiva-hrdi, jale vaise sei narayana

SYNONYMS

krsna — Lord Krsna; **kahena** — says; **brahma** — O Brahma; **tomara** — your; **na** — not; **bujhi** — I understand; **vacana** — speech; **jiva** — of the living entity; **hrdi** — in the heart; **jale** — in the water; **vaise** — sits; **sei** — that; **narayana** — Lord Narayana.

TRANSLATION

Krsna said, "Brahma, I cannot understand what you are saying. Lord Narayana is He who sits in the hearts of all living beings and lies down in the waters of the Karana Ocean."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.48

brahma kahe — jale jive yei narayana
se saba tomara — e satya vacana

SYNONYMS

brahma — Lord Brahma; **kahe** — says; **jale** — in the water; **jive** — in the living being; **yei** — who; **narayana** — Narayana; **se** — They; **saba** — all; **tomara** — Your; — plenary part; **e** — this; **satya** — truthful; **vacana** — word.

TRANSLATION

Brahma replied, "What I have said is true. The same Lord Narayana who lives on the waters and in the hearts of all living beings is but a plenary portion of You.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.49

karanabdhi-garbhodaka-ksirodaka-sayi
maya-dvare srsti kare, tate saba mayi

SYNONYMS

karana-abdhi — Karanodakasayi Visnu; **garbha-udaka** — Garbhodakasayi Visnu; **ksira-udaka-sayi** — Ksirodakasayi Visnu; **maya-dvare** — with the material energy; **srsti** — creation; **kare** — They do; **tate** — therefore; **saba** — all; **mayi** — connected with maya.

TRANSLATION

"The Karanodakasayi, Garbhodakasayi and Ksirodakasayi forms of Narayana all create in cooperation with the material energy. In this way They are attached to maya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.50

sei tina jala-sayi sarva-antaryami
brahmanda-vrndera atma ye purusa-nami

SYNONYMS

sei — these; tina — three; jala-sayi — lying in the water; sarva — of all; antah yami — the Supersoul; brahma-anda — of universes; vrndera — of the multitude; atma — Supersoul; ye — who; purusa — purusa; nami — named.

TRANSLATION

"These three Visnus lying in the water are the Supersoul of everything. The Supersoul of all the universes is known as the first purusa.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.51

hiranya-garbhera atma garbhodaka-sayi
vyasti-jiva-antaryami ksirodaka-sayi

SYNONYMS

hiranya-garbhera — of the total of the living entities; **atma** — the Supersoul; **garbha-udaka-sayi** — Garbhodakasayi Visnu; **vyasti** — the individual; **jiva** — of the living entity; **antah-yami** — Supersoul; **ksira-udaka-sayi** — Ksirodakasayi Visnu.

TRANSLATION

"Garbhodakasayi Visnu is the Supersoul of the aggregate of living entities, and Ksirodakasayi Visnu is the Supersoul of each individual living being.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.52

e sabhara darsanete ache maya-gandha
turiya krsnera nahi mayara sambandha

SYNONYMS

e — this; **sabhara** — of the assembly; **darsanete** — in seeing; **ache** — there is; **maya-gandha** — connection with maya; **turiya** — the fourth; **krsnera** — of Lord Krsna; **nahi** — there is not; **mayara** — of the material energy; **sambandha** — connection.

TRANSLATION

"Superficially we see that these purusas have a relationship with maya, but above them, in the fourth dimension, is Lord Krsna, who has no contact with the material energy.

PURPORT

The three purusas — Karanodakasayi Visnu, Garbhodakasayi Visnu and Ksirodakasayi Visnu — all have a relationship with the material energy, called maya, because through maya They create the material cosmos. These three purusas, who lie on the Karana, Garbha and Ksira oceans respectively, are the Supersoul of everything that be: Karanodakasayi Visnu is the Supersoul of the collective universes, Garbhodakasayi Visnu is the Supersoul of the collective living beings, and Ksirodakasayi Visnu is the Supersoul of all individual living entities. Because all of Them are somehow attracted to the affairs of the material energy, They can be said to have some affection for maya. But the transcendental position of Sri Krsna Himself is not even slightly tinged by maya. His transcendental state is called turiya, or the fourth-dimensional stage.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.53

virad hiranya-garbhas ca
karan cety upadhayah
isasya yat tribhir
tat pracaksate

SYNONYMS

virat — the virat manifestation; **hiranya-garbhah** — the hiranyagarbha manifestation; **ca** — and; **karanam** — the karana manifestation; **ca** — and; **iti** — thus; **upadhayah** — particular designations; **isasya** — of the Lord; **yat** — that which; **tribhir** — these three; **hinam** — without; **turiyam** — the fourth; **tat** — that; **pracaksate** — is considered.

TRANSLATION

"In the material world the Lord is designated as virat, hiranyagarbha and karana. But beyond these three designations, the Lord is ultimately in the fourth dimension.'

PURPORT

Virat (the phenomenal manifestation of the Supreme Whole), hiranyagarbha (the numinous soul of everything), and karana (the cause, or causal nature) are all but designations of the purusas, who are responsible for material creation. The transcendental position surpasses these designations and is therefore called the position of the fourth dimension. This is a quotation from Sridhara Svami's commentary on the Eleventh Canto, Fifteenth Chapter, verse 16, of Srimad-Bhagavatam.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.54

yadyapi tinera maya la-iyā vyavahara
tathapi tat-sparsa nahi, sabhe maya-para

SYNONYMS

yadyapi — although; **tinera** — of these three; **maya** — the material energy; **la-iyā** — taking; **vyavahara** — the dealings; **tathapi** — still; **tat** — of that; **sparsa** — the touch; **nahi** — there is not; **sabhe** — all of Them; **maya-para** — beyond the material energy.

TRANSLATION

"Although these three features of the Lord deal directly with the material energy, none of Them are touched by it. They are all beyond illusion.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.55

etat isanam isasya
prakrti-stho 'pi tad-gunaih
na yujyate sadatma-sthair
yatha buddhis tad-asraya

SYNONYMS

etat — this; **isanam** — opulence; **isasya** — of the Supreme Lord; **prakrti-sthah** — situated in the material nature; **api** — although; **tat** — of maya; **gunaih** — by the qualities; **na** — not; **yujyate** — is affected; **sada** — always; **atma-sthah** — which are situated in His own energy; **yatha** — as also; **buddhih** — the intelligence; **tat** — of Him; **asraya** — which has taken shelter.

TRANSLATION

"This is the opulence of the Lord: Although situated in the material nature, He is never affected by the modes of nature. Similarly, those who have surrendered to Him and fixed their intelligence upon Him are not influenced by the modes of nature."

PURPORT

This text is from Srimad-Bhagavatam (1.11.38). Those who have taken shelter of the lotus feet of the Personality of Godhead do not identify with the material world, even while living in it. Pure devotees may deal with the three modes of material nature, but because of their transcendental intelligence in Krsna consciousness, they are not influenced by the material qualities. The spell of material activities does not attract such devotees. Therefore, the Supreme Lord and His devotees acting under Him are always free from material contamination.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.56

sei tina janera tumi parama asraya
tumi mula narayana — ithe ki

SYNONYMS

sei — these; tina — three; janera — of the plenary portions; tumi — You; parama — ultimate; asraya — shelter; tumi — You; mula — primeval; narayana — Narayana; ithe — in this; ki — what; — doubt.

TRANSLATION

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

PURPORT

Brahma has confirmed that Lord Krsna is the Supreme, the source of the three manifestations known as Ksirodakasayi Visnu, Garbhodakasayi Visnu and Karanodakasayi Visnu (Maha-Visnu). For His pastimes, Lord Krsna has four original manifestations — namely Vasudeva, Sankarsana, Pradyumna and Aniruddha. The first purusa-avatara, Maha-Visnu in the Causal Ocean, who is the creator of the aggregate material energy, is an expansion of Sankarsana; the second purusa, Garbhodakasayi Visnu, is an expansion of Pradyumna; and the third purusa, Ksirodakasayi Visnu, is an expansion of Aniruddha. All these are within the category of manifestations of Narayana, who is a manifestation of Sri Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.57

sei tinera paravyoma-narayana
tenha tomara vilasa, tumi mula-narayana

SYNONYMS

sei — these; tinera — of the three; — source; para-vyoma — in the spiritual sky; narayana — Lord Narayana; tenha — He; tomara — Your; vilasa — pastime expansion; tumi — You; mula — original; narayana — Narayana.

TRANSLATION

"The source of these three features is the Narayana in the spiritual sky. He is Your vilasa expansion. Therefore You are the ultimate Narayana."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.58

ataeva brahma-vakye — paravyoma-narayana
tenho krsnera vilasa — ei tattva-vivarana

SYNONYMS

ataeva — therefore; **brahma** — of Lord Brahma; **vakye** — in the speech; **para-vyoma** — in the spiritual sky; **narayana** — Lord Narayana; **tenho** — He; **krsnera** — of Lord Krsna; **vilasa** — pastime incarnation; **ei** — this; **tattva** — of the truth; **vivarana** — description.

TRANSLATION

Therefore according to the authority of Brahma, the Narayana who is the predominating Deity in the transcendental world is but the vilasa feature of Krsna. This has now been conclusively proved.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.59

ei sloka tattva-laksana bhagavata-sara
paribhasa-rupe ihara sarvatradhikara

SYNONYMS

ei — this; sloka — verse; tattva — the truth; laksana — indicating; bhagavata — of Srimad-Bhagavatam; sara — the essence; paribhasa — of synonyms; rupe — in the form; ihara — of this (Srimad-Bhagavatam); sarvatra — everywhere; adhikara — jurisdiction.

TRANSLATION

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

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.60

brahma, atma, bhagavan — krsnera vihara
e artha na jani' murkha artha kare ara

SYNONYMS

brahma — impersonal Brahman; **atma** — Supersoul; **bhagavan** — the Supreme Personality of Godhead; **krsnera** — of Lord Krsna; **vihara** — manifestations; **e** — this; **artha** — meaning; **na** — not; **jani'** — knowing; **murkha** — fools; **artha** — meaning; **kare** — make; **ara** — other.

TRANSLATION

Not knowing that Brahman, Paramatma and Bhagavan are all features of Krsna, foolish scholars speculate in various ways.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.61

avatari narayana, krsna avatara
tenha catur-bhuja, inha manusya-akara

SYNONYMS

avatari — source of incarnations; **narayana** — Lord Narayana; **krsna** — Lord Krsna; **avatara** — incarnation; **tenha** — that; **catur-bhuja** — four arms; **inha** — this; **manusya** — like a man; **akara** — form.

TRANSLATION

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

PURPORT

Some scholars argue that because Narayana has four hands whereas Sri Krsna has only two, Narayana is the original Personality of Godhead and Krsna is His incarnation. Such unintelligent scholars do not understand the features of the Absolute.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.62

ei-mate nana-rupa kare purva-paksa
tahare nirjite bhagavata-padya daksa

SYNONYMS

ei-mate — thus; nana — many; rupa — forms; kare — takes; purva-paksa — the objections; tahare — them; nirjite — overcoming; bhagavata — of Srimad-Bhagavatam; padya — poetry; daksa — expert.

TRANSLATION

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

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.63

vadanti tat tattva-vidas
yaj jñanam advayam
brahmeti paramatmeti
bhagavan iti sabdyate

SYNONYMS

vadanti — they say; **tat** — that; **tattva-vidah** — learned souls; **tattvam** — the Absolute Truth; **yaj** — which; **jñanam** — knowledge; **advayam** — nondual; **brahma** — Brahman; **iti** — thus; **paramatma** — Paramatma; **iti** — thus; **bhagavan** — Bhagavan; **iti** — thus; **sabdyate** — is known.

TRANSLATION

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

PURPORT

This text is from Srimad-Bhagavatam (1.2.11).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.64

sunā bhāi ei sloka karaha vicāra
eka mukhya-tattva, tina tahara pracara

SYNONYMS

sunā — please listen; bhāi — brothers; ei — this; sloka — verse; karaha — please give; vicāra — consideration; eka — one; mukhya — principal; tattva — truth; tina — three; tahara — of that; pracara — manifestations.

TRANSLATION

My dear brothers, kindly listen to the explanation of this verse and consider its meaning: the one original entity is known in His three different features.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.65

advaya-jñana tattva-vastu krsnera svarupa
brahma, atma, bhagavan — tina tanra rupa

SYNONYMS

advaya-jñana — knowledge without duality; **tattva-vastu** — the Absolute Truth; **krsnera** — of Lord Krsna; **sva-rupa** — own nature; **brahma** — Brahman; **atma** — Paramatma; **bhagavan** — the Supreme Personality of Godhead; **tina** — three; **tanra** — of Him; **rupa** — forms.

TRANSLATION

Lord Krsna Himself is the one undivided Absolute Truth, the ultimate reality. He manifests Himself in three features — as Brahman, Paramatma and Bhagavan.

PURPORT

In the verse from Srimad-Bhagavatam cited above (Bhag. 1.2.11), the principal word, bhagavan, indicates the Personality of Godhead, and Brahman and Paramatma are concomitants deduced from the Absolute Personality, as a government and its ministers are deductions from the supreme executive head. In other words, the principal truth is exhibited in three different phases. The Absolute Truth, the Personality of Godhead Sri Krsna (Bhagavan), is also known as Brahman and Paramatma, although all these features are identical.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.66

ei slokera arthe tumi haila nirvacana
ara eka suna bhagavatera vacana

SYNONYMS

ei — this; slokera — of the verse; arthe — by the meaning; tumi — you; haila — have become; nirvacana — speechless; ara — other; eka — one; suna — please hear; bhagavatera — of Srimad-Bhagavatam; vacana — speech.

TRANSLATION

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

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.67

ete kalah
krsnas tu bhagavan svayam
indrari-
mrdayanti yuge yuge

SYNONYMS

ete — these; ca — and; — plenary portions; kalah — parts of plenary portions; — of the purusa-avatars; krsnah — Lord Krsna; tu — but; bhagavan — the Supreme Personality of Godhead; svayam — Himself; indra-ari — the enemies of Lord Indra; vyakulam — full of; lokam — the world; mrdayanti — make happy; yuge yuge — at the right time in each age.

TRANSLATION

"All these incarnations of Godhead are either plenary portions or parts of the plenary portions of the purusa-avatars. But Krsna is the Supreme Personality of Godhead Himself. In every age He protects the world through His different features when the world is disturbed by the enemies of Indra."

PURPORT

This statement of Srimad-Bhagavatam (1.3.28) definitely negates the concept that Sri Krsna is an avatara of Visnu or Narayana. Lord Sri Krsna is the original Personality of Godhead, the supreme cause of all causes. This verse clearly indicates that incarnations of the Personality of Godhead such as Sri Rama, Nr and Varaha all undoubtedly belong to the Visnu group, but all of Them are either plenary portions or portions of plenary portions of the original Personality of Godhead, Lord Sri Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.68

saba avatarera kari samanya-laksana
tara madhye krsna-candrera karila ganana

SYNONYMS

saba — all; avatarera — of the incarnations; kari — making; samanya — general; laksana — symptoms; tara — of them; madhye — in the middle; krsna-candrera — of Lord Sri Krsna; karila — did; ganana — counting.

TRANSLATION

The Bhagavatam describes the symptoms and deeds of the incarnations in general and counts Sri Krsna among them.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.69

tabe suta gosañi mane paña bada bhaya
yara ye laksana taha karila niscaya

SYNONYMS

tabe — then; **suta gosañi** — Suta Gosvami; **mane** — in the mind; **pañā** — obtaining; **bada** — great; **bhaya** — fear; **yara** — of whom; **ye** — which; **laksana** — symptoms; **taha** — that; **karila** — he made; **niscaya** — certainly.

TRANSLATION

This made Suta Gosvami greatly apprehensive. Therefore he distinguished each incarnation by its specific symptoms.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.70

avatara saba — purusera kala,
-bhagavan krsna sarva-

SYNONYMS

avatara — the incarnations; **saba** — all; **purusera** — of the purusa-avatars; **kala** — parts of plenary portions; — plenary portions; **svayam** — Himself; **bhagavan** — the Supreme Personality of Godhead; **krsna** — Lord Krsna; **sarva** — of all; — crest.

TRANSLATION

All the incarnations of Godhead are plenary portions or parts of the plenary portions of the purusa-avatars, but the primeval Lord is Sri Krsna. He is the Supreme Personality of Godhead, the fountainhead of all incarnations.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.71

purva-paksa kahe — tomara bhala ta' vyakhyana
paravyoma-narayana -bhagavan

SYNONYMS

purva-paksa — opposing side; kahe — says; tomara — your; bhala — nice; ta' — certainly; vyakhyana — exposition; para-vyoma — situated in the spiritual sky; narayana — Lord Narayana; svayam — Himself; bhagavan — the Supreme Personality of Godhead.

TRANSLATION

An opponent may say, "This is your interpretation, but actually the Supreme Lord is Narayana, who is in the transcendental realm.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.72

tenha asi' krsna-rupe karena avatara
ei artha sloke dekhi ki ara vicara

SYNONYMS

tenha — He (Narayana); **asi'** — coming; **krsna-rupe** — in the form of Lord Krsna; **karena** — makes; **avatara** — incarnation; **ei** — this; **artha** — meaning; **sloke** — in the verse; **dekhi** — I see; **ki** — what; **ara** — other; **vicara** — consideration.

TRANSLATION

"He [Narayana] incarnates as Lord Krsna. This is the meaning of the verse as I see it. There is no need for further consideration."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.73

tare kahe — kene kara kutarkanumana
sastra-viruddhartha kabhu na haya pramana

SYNONYMS

tare — to him; kahe — one says; kene — why; kara — you make; ku-tarka — of a fallacious argument; anumana — conjecture; sastra-viruddha — contrary to scripture; artha — a meaning; kabhu — at any time; na — not; haya — is; pramana — evidence.

TRANSLATION

To such a misguided interpreter we may reply, "Why should you suggest such fallacious logic? An interpretation is never accepted as evidence if it opposes the principles of scripture.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.74

anuvadam anuktva tu
na vidheyam udirayet
na kiñcit
kutracit pratitisthati

SYNONYMS

anuvadam — the subject; **anuktva** — not stating; **tu** — but; **na** — not; **vidheyam** — the predicate; **udirayet** — one should speak; **na** — not; **hi** — certainly; **alabdha-aspadam** — without a secure position; **kiñcit** — something; **kutracit** — anywhere; **pratitisthati** — stands.

TRANSLATION

"One should not state a predicate before its subject, for it cannot thus stand without proper support."

PURPORT

This rhetorical rule appears in the Ekadasi-tattva, Thirteenth Canto, in connection with the metaphorical use of words. An unknown object should not be put before the known subject because the object has no meaning if the subject is not first given.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.75

anuvada na kahiya na kahi vidheya
age anuvada kahi, pascad vidheya

SYNONYMS

anuvada — the subject; **na kahiya** — not saying; **na** — not; **kahi** — I say; **vidheya** — the predicate; **age** — first; **anuvada** — the subject; **kahi** — I say; **pascad** — afterwards; **vidheya** — the predicate.

TRANSLATION

"If I do not state a subject, I do not state a predicate. First I speak the former and then I speak the latter.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.76

'vidheya' kahiye tare, ye vastu ajñata
'anuvada' kahi tare, yei haya jñata

SYNONYMS

vidheya — the predicate; **kahiye** — I say; **tare** — to him; **ye** — that; **vastu** — thing; **ajñata** — unknown; **anuvada** — the subject; **kahi** — I say; **tare** — to him; **yei** — that which; **haya** — is; **jñata** — known.

TRANSLATION

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

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.77

yaiche kahi, — ei vipra parama pandita
vipra — anuvada, ihara vidheya — panditya

SYNONYMS

yaiche — just as; kahi — I say; ei — this; vipra — brahmana; parama — great; pandita — learned man; vipra — the brahmana; anuvada — subject; ihara — of this; vidheya — predicate; panditya — erudition.

TRANSLATION

"For example, we may say, 'This vipra is a greatly learned man.' In this sentence, the vipra is the subject, and the predicate is his erudition.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.78

vipratva vikhyata tara panditya ajñata
ataeva vipra age, panditya pascata

SYNONYMS

vipratva — the quality of being a vipra; **vikhyata** — well known; **tara** — his; **panditya** — erudition; **ajñata** — unknown; **ataeva** — therefore; **vipra** — the word vipra; **age** — first; **panditya** — erudition; **pascata** — afterwards.

TRANSLATION

"The man's being a vipra is known, but his erudition is unknown. Therefore the person is identified first and his erudition later.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 2.79

taiche inha avatara saba haila jñata
kara avatara? — ei vastu avijñata

SYNONYMS

taiche — in the same way; inha — these; avatara — incarnations; saba — all; haila — were; jñata — known; kara — whose; avatara — incarnations; ei — this; vastu — thing; avijñata — unknown.

TRANSLATION

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

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.80

'ete'-sabde avatarera age anuvada
'purusera ' pache vidheya-

SYNONYMS

ete-sabde — in the word ete (these); **avatarera** — of the incarnations; **age** — first; **anuvada** — the subject; **purusera** — of the purusa-avatars; — plenary portions; **pache** — afterwards; **vidheya** — of the predicate; — message.

TRANSLATION

"First the word 'ete' ['these'] establishes the subject [the incarnations]. Then 'plenary portions of the purusa-avatars' follows as the predicate.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 2.81

taiche kṛṣṇa avatāra-bhitarē haila jñāta
tanhara viśesa-jñāna sei avijñāta

SYNONYMS

taiche — in the same way; kṛṣṇa — Lord Kṛṣṇa; avatāra-bhitarē — among the incarnations; haila — was; jñāta — known; tanhara — of Him; viśesa-jñāna — specific knowledge; sei — that; avijñāta — unknown.

TRANSLATION

"In the same way, when Kṛṣṇa was first counted among the incarnations, specific knowledge about Him was still unknown.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.82

ataeva 'krsna'-sabda age anuvada
'-bhagavatta' piche vidheya-

SYNONYMS

ataeva — therefore; **krsna-sabda** — the word krsna; **age** — first; **anuvada** — the subject; **svayam-bhagavatta** — being Himself the Supreme Personality of Godhead; **piche** — afterwards; **vidheya** — of the predicate; — the message

TRANSLATION

"Therefore first the word 'krsna' appears as the subject, followed by the predicate, describing Him as the original Personality of Godhead.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.83

krsnera -bhagavatta — iha haila sadhya
-bhagavanera krsnatva haila badhya

SYNONYMS

krsnera — of Lord Krsna; **svayam-bhagavatta** — the quality of being Himself the Supreme Personality of Godhead; **iha** — this; **haila** — was; **sadhya** — to be established; **svayam-bhagavanera** — of the Supreme Personality of Godhead; **krsnatva** — the quality of being Lord Krsna; **haila** — was; **badhya** — obligatory

TRANSLATION

"This establishes that Sri Krsna is the original Personality of Godhead. The original Personality of Godhead is therefore necessarily Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.84

krsna yadi haita, narayana
tabe viparita haita sutera vacana

SYNONYMS

krsna — Lord Krsna; **yadi** — if; — plenary portion; **haita** — were; — the source of all expansions; **narayana** — Lord Narayana; **tabe** — then; **viparita** — the reverse; **haita** — would have been; **sutera** — of Suta Gosvami; **vacana** — the statement.

TRANSLATION

"Had Krsna been the plenary portion and Narayana the primeval Lord, the statement of Suta Gosvami would have been reversed.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.85

narayana yei -bhagavan
tenha sri-krsna — aiche karita vyakhyana

SYNONYMS

narayana — Lord Narayana; — the source of all incarnations; **yei** — who; **svayam-bhagavan** — Himself the Supreme Personality of Godhead; **tenha** — He; **sri-krsna** — Lord Krsna; **aiche** — in such away; **karita** — would have made; **vyakhyana** — explanation.

TRANSLATION

"Thus he would have said, 'Narayana, the source of all incarnations, is the original Personality of Godhead. He has appeared as Sri Krsna.'

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 2.86

bhrama, pramada, vipralipsa, karanapatava
arsa-vijñā-vakye nahi dosa ei saba

SYNONYMS

bhrama — mistakes; **pramada** — illusion; **vipralipsa** — cheating; **karana-apatava** — imperfectness of the senses; **arsa** — of the authoritative sages; **vijñā-vakye** — in the wise speech; **nahi** — not; **dosa** — faults; **ei** — these; **saba** — all.

TRANSLATION

"Mistakes, illusions, cheating and defective perception do not occur in the sayings of the authoritative sages.

PURPORT

Srīmad-Bhāgavatam has listed the avatāras, the plenary expansions of thepuruṣa, and Lord Kṛṣṇa appears among them. But the Bhāgavatam further explains Lord Kṛṣṇa's specific position as the Supreme Personality of Godhead. Since Lord Kṛṣṇa is the original Personality of Godhead, reason and argument establish that His position is always supreme.

Had Kṛṣṇa been a plenary expansion of Narayana, the original verse would have been differently composed; indeed, its order would have been reversed. But there cannot be mistakes, illusion, cheating or imperfect perception in the words of liberated sages. Therefore there is no mistake in this statement that Lord Kṛṣṇa is the Supreme Personality of Godhead. The Sanskrit statements of Srīmad-Bhāgavatam are all transcendental sounds. Śrīla Vyāsadeva revealed these statements after perfect realization, and therefore they are perfect, for liberated sages like Vyāsadeva never commit errors in their rhetorical arrangements. Unless one accepts this fact, there is no use in trying to obtain help from the revealed scriptures.

Bhrama refers to false knowledge or mistakes, such as accepting a rope as a snake or an oyster shell as gold. Pramada refers to inattention or misunderstanding of reality, and vipralipsa is the cheating propensity. Karanapatava refers to imperfectness of the material senses. There are many examples of such imperfection. The eyes cannot see that which is very distant or very small. One cannot even see his own eyelid, which is the closest thing to his eye, and if one is disturbed by a disease like jaundice, he sees everything to be yellow. Similarly, the ears cannot hear distant sounds. Since the Personality of Godhead and His plenary portions and self-realized devotees are all transcendently situated, they cannot be misled by such deficiencies.

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viruddhartha kaha tumi, kahite kara rosa
tomara arthe avimrsta--dosa

SYNONYMS

viruddha-artha — contrary meaning; **kaha** — say; **tumi** — you; **kahite** — pointing out; **kara** — you do; **rosa** — anger; **tomara** — your; **arthe** — in the meaning; **avimrsta-vidheya-** — of the unconsidered predicate portion; **dosa** — the fault.

TRANSLATION

"You say something contradictory and become angry when this is pointed out. Your explanation has the defect of a misplaced object. This is an unconsidered adjustment.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.88

yanra bhagavatta haite anyera bhagavatta
'-bhagavan'-sabdera tahatei satta

SYNONYMS

yanra — of whom; **bhagavatta** — the quality of being the Supreme Personality of Godhead; **haite** — from; **anyera** — of others; **bhagavatta** — the quality of being the Supreme Personality of Godhead; **svayam-bhagavan-sabdera** — of the word -bhagavan; **tahatei** — in that; **satta** — the presence.

TRANSLATION

"Only the Personality of Godhead, the source of all other Divinities, is eligible to be designated bhagavan, or the primeval Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.89

dipa haite yaiche bahu dipera jvalana
mula eka dipa taha kariye ganana

SYNONYMS

dipa — a lamp; **haite** — from; **yaiche** — just as; **bahu** — many; **dipera** — of lamps; **jvalana** — lighting; **mula** — the original; **eka** — one; **dipa** — lamp; **taha** — that; **kariye** — I make; **ganana** — consideration

TRANSLATION

"When from one candle many others are lit, I consider that one the original.

PURPORT

The Brahma-, Chapter Five, verse 46, states that the visnu-tattva, or the principle of the Absolute Personality of Godhead, is like a lamp because the expansions equal their origin in all respects. A burning lamp can light innumerable other lamps, and although they will not be inferior, still the lamp from which the others are lit must be considered the original. Similarly, the Supreme Personality of Godhead expands Himself in the plenary forms of the visnu-tattva, and although they are equally powerful, the original powerful Personality of Godhead is considered the source. This analogy also explains the appearance of qualitative incarnations like Lord Siva and Lord Brahma. According to Srila Jiva Gosvami, sambhos tu tamo-'dhisthanatvat kajjalamaya-suksma-dipa-sikha-sthaniyasya na tatha samyam: "The sambhu-tattva, or the principle of Lord Siva, is like a lamp covered with carbon because of his being in charge of the mode of ignorance. The illumination from such a lamp is very minute. Therefore the power of Lord Siva cannot compare to that of the Visnu principle."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.90

taiche saba avatarera krsna se karana
ara eka sloka suna, kuvyakhya-khandana

SYNONYMS

taiche — in a similar way; **saba** — all; **avatarera** — of the incarnations; **krsna** — Lord Krsna; **se** — He; **karana** — the cause; **ara** — another; **eka** — one; **sloka** — verse; **suna** — please hear; **ku-vyakhya** — fallacious explanations; **khandana** — refuting.

TRANSLATION

"Krsna, in the same way, is the cause of all causes and all incarnations. Please hear another verse to defeat all misinterpretations.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.91-92

atra sargo visargas ca
 posanam utayah
 manvantareshanukatha
 nirodho muktir asrayah
 dasamasya visuddhy-
 navanam iha laksanam
 varnayanti mahatmanah
 srutenarthena cañjasa

SYNONYMS

atra — in Srimad-Bhagavatam; **sargah** — the creation of the ingredients of the universe; **visargah** — the creations of Brahma; **ca** — and; **sthanam** — the maintenance of the creation; **posanam** — the favoring of the Lord's devotees; **utayah** — impetuses for activity; **manu-antara** — prescribed duties given by the Manus; **isa-anukathah** — a description of the incarnations of the Lord; **nirodhah** — the winding up of creation; **muktih** — liberation; **asrayah** — the ultimate shelter, the Supreme Personality of Godhead; **dasamasya** — of the tenth (the asraya); **visuddhi-artham** — for the purpose of perfect knowledge; **navanam** — of the nine; **iha** — here; **laksanam** — the nature; **varnayanti** — describe; **maha-atmanah** — the great souls; **srutena** — by prayer; **arthena** — by explanation; **ca** — and; **añjasa** — direct.

TRANSLATION

"Here [in Srimad-Bhagavatam] ten subjects are described: (1) the creation of the ingredients of the cosmos, (2) the creations of Brahma, (3) the maintenance of the creation, (4) special favor given to the faithful, (5) impetuses for activity, (6) prescribed duties for law-abiding men, (7) a description of the incarnations of the Lord, (8) the winding up of the creation, (9) liberation from gross and subtle material existence, and (10) the ultimate shelter, the Supreme Personality of Godhead. The tenth item is the shelter of all the others. To distinguish this ultimate shelter from the other nine subjects, the mahajananas have described these nine, directly or indirectly, through prayers or direct explanations.'

PURPORT

These verses from Srimad-Bhagavatam (2.10.1-2) list the ten subject matters dealt with in the text of the Bhagavatam. Of these, the tenth is the substance, and the other nine are categories derived from the substance. These ten subjects are listed as follows:

(1) Sarga: the first creation by Visnu, the bringing forth of the five gross material elements, the five objects of sense perception, the ten senses, the mind, the intelligence, the false ego and the total material energy, or universal form.

(2) Visarga: the secondary creation, or the work of Brahma in producing the moving and unmoving bodies in the universe (brahmanda).

(3) Sthana: the maintenance of the universe by the Personality of Godhead, Visnu. Visnu's function is more important and His glory greater than Brahma's and Lord Siva's, for although Brahma is the creator and Lord Siva the destroyer, Visnu is the maintainer.

(4) Posana: special care and protection for devotees by the Lord. As a king maintains his kingdom and subjects but nevertheless gives special attention to the members of his family, so the Personality of Godhead gives special care to His devotees who are souls completely surrendered to Him.

(5) Uti: the urge for creation, or initiative power, that is the cause of all inventions, according to the necessities of time, space and objects.

(6) Manv-antara: the periods controlled by the Manus, who teach regulative principles for living beings who desire to achieve perfection in human life. The rules of Manu, as described in the Manu-, guide the way to such perfection.

(7) Isanukatha: scriptural information regarding the Personality of Godhead, His incarnations on earth and the activities of His devotees. Scriptures dealing with these subjects are essential for progressive human life.

(8) Nirodha: the winding up of all energies employed in creation. Such potencies are emanations from the Personality of Godhead who eternally lies in the Karana Ocean. The cosmic creations, manifested with His breath, are again dissolved in due course.

(9) Mukti: liberation of the conditioned souls engaged by the gross and subtle coverings of body and mind. When freed from all material affection, the soul, giving up the gross and subtle material bodies, can attain the spiritual sky in his original spiritual body and engage in transcendental loving service to the Lord in Vaikunthaloka or Krsnaloka. When the soul is situated in his original constitutional position of existence, he is said to be liberated. It is possible to engage in transcendental loving service to the Lord and become jivan-mukta, a liberated soul, even while in the material body.

(10) Asraya: the Transcendence, the summum bonum, from whom everything emanates, upon whom everything rests, and in whom everything merges after annihilation. He is the source and support of all. The asraya is also called the Supreme Brahman, as in the Vedanta-sutra (athato brahma jijñasa, janmady asya yatah [SB 1.1.1]). Srimad-Bhagavatam especially describes this Supreme Brahman as the asraya. Sri Krsna is this asraya, and therefore the greatest necessity of life is to study the science of Krsna.

Srimad-Bhagavatam accepts Sri Krsna as the shelter of all manifestations because Lord Krsna, the Supreme Personality of Godhead, is the ultimate source of everything, the supreme goal of all.

Two different principles are to be considered herein — namely asraya, the object providing shelter, and asrita, the dependents requiring shelter. The asrita exist under the original principle, the asraya. The first nine categories, described in the first nine cantos of Srimad-Bhagavatam, from creation to liberation — including the purusa-avatars, the incarnations, the marginal energy, or living entities, and the external energy, or material world — are all asrita. The prayers of Srimad-Bhagavatam, however, aim for the asraya-tattva, the Supreme Personality of Godhead, Sri Krsna. The great souls expert in describing Srimad-Bhagavatam have very diligently delineated the other nine categories, sometimes by direct narrations and sometimes by indirect narrations such as stories. The real purpose of doing this is to know perfectly the Absolute Transcendence, Sri Krsna, for the entire creation, both material and spiritual, rests on the body of Sri Krsna.



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asraya janite kahi e nava padartha
e navera utpatti-hetu sei asrayartha

SYNONYMS

asraya — the ultimate shelter; **janite** — to know; **kahi** — I discuss; **e** — these; **nava** — nine; **pada-artha** — categories; **e** — these; **navera** — of the nine; **utpatti** — of the origin; **hetu** — cause; **sei** — that; **asraya** — of the shelter; **artha** — the meaning.

TRANSLATION

"To know distinctly the ultimate shelter of everything that be, I have described the other nine categories. The cause for the appearance of these nine is rightly called their shelter.

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krsna eka sarvasraya, krsna sarva-dhama
krsnera sarire sarva-visvera visrama

SYNONYMS

krsna — Lord Krsna; **eka** — one; **sarva-asraya** — shelter of all; **krsna** — Lord Krsna; **sarva-dhama** — the abode of all; **krsnera** — of Lord Krsna; **sarire** — in the body; **sarva-visvera** — of all the universes; **visrama** — resting place.

TRANSLATION

"The Personality of Godhead Sri Krsna is the shelter and abode of everything. All the universes rest in His body.

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dasame laksyam
asritasraya-vigraham
sri-krsn dhama
jagad-dhama namami tat

SYNONYMS

dasame — in the Tenth Canto; **dasamam** — the tenth subject matter; **laksyam** — to be seen; **asrita** — of the sheltered; **asraya** — of the shelter; **vigraham** — who is the form; **sri-krsna-akhyam** — known as Lord Sri Krsna; **param** — supreme; **dhama** — abode; **jagad-dhama** — the abode of the universes; **namami** — I offer my obeisances; **tat** — to Him.

TRANSLATION

"The Tenth Canto of Srimad-Bhagavatam reveals the tenth object, the Supreme Personality of Godhead, who is the shelter of all surrendered souls. He is known as Sri Krsna, and He is the ultimate source of all the universes. Let me offer my obeisances unto Him."

PURPORT

This quotation comes from Sridhara Svami's commentary on the first verse of the Tenth Canto, Chapter One, of Srimad-Bhagavatam.

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krsnera svarupa, ara sakti-traya-jñana
yanra haya, tanra nahi krsnete ajñana

SYNONYMS

krsnera — of Lord Kṛṣṇa; **sva-rupa** — the real nature; **ara** — and; **sakti-traya** — of the three energies; **jñana** — knowledge; **yanra** — whose; **haya** — there is; **tanra** — of him; **nahi** — there is not; **krsnete** — in Lord Kṛṣṇa; **ajñana** — ignorance.

TRANSLATION

"One who knows the real feature of Sri Kṛṣṇa and His three different energies cannot remain ignorant about Him.

PURPORT

Srīla Jīva Gosvāmī states in his *Bhagavat-sandarbhā* (16) that by His potencies, which act in natural sequences beyond the scope of the speculative human mind, the Supreme Transcendence, the summum bonum, eternally and simultaneously exists in four transcendental features: His personality, His impersonal effulgence, particles of His potency (the living beings), and the principal cause of all causes. The Supreme Whole is compared to the sun, which also exists in four features, namely the personality of the sun-god, the glare of his glowing sphere, the sun rays inside the sun planet, and the sun's reflections in many other objects. The ambition to corroborate the existence of the transcendental Absolute Truth by limited conjectural endeavors cannot be fulfilled, because He is beyond the scope of our limited speculative minds. In an honest search for truth, we must admit that His powers are inconceivable to our tiny brains. The exploration of space has demanded the work of the greatest scientists of the world, yet there are countless problems regarding even fundamental knowledge of the material creation that bewilder scientists who confront them. Such material knowledge is far removed from the spiritual nature, and therefore the acts and arrangements of the Absolute Truth are, beyond all doubts, inconceivable.

The primary potencies of the Absolute Truth are mentioned to be three: internal, external and marginal. By the acts of His internal potency, the Personality of Godhead in His original form exhibits the spiritual cosmic manifestations known as the *Vaikunthalokas*, which exist eternally, even after the destruction of the material cosmic manifestation. By His marginal potency the Lord expands Himself as living beings who are part of Him, just as the sun distributes its rays in all directions. By His external potency the Lord manifests the material creation, just as the sun with its rays creates fog. The material creation is but a perverse reflection of the eternal *Vaikuntha* nature.

These three energies of the Absolute Truth are also described in the *Viṣṇu Purāna*, where it is said that the living being is equal in quality to the internal potency, whereas the external potency is indirectly controlled by the chief cause of all causes. *Māyā*, the illusory energy, misleads a living being as fog misleads a pedestrian by blocking off the light of the sun. Although the potency of *māyā* is inferior in quality to the marginal potency, which consists of the living beings, who are part and parcel of the Lord, it nevertheless has the power to control the living beings, just as fog can block the actions of a certain portion of the sun's rays although it cannot cover the sun. The living beings covered by the illusory energy evolve in different species of life, with bodies ranging from that of an insignificant ant to that of Brahma, the

constructor of the cosmos. The pradhana, the chief cause of all causes in the impersonal vision, is none other than the Supreme Lord, whom one can see face to face in the internal potency. He takes the material all-pervasive form by His inconceivable power. Although all three potencies — namely internal, external and marginal — are essentially one in the ultimate issue, they are different in action, like electric energy, which can produce both cold and heat under different conditions. The external and marginal potencies are so called under various conditions, but in the original, internal potencies there are no such conditions, nor is it possible for the conditions of the external potency to exist in the marginal, or vice versa. One who is able to understand the intricacies of all these energies of the Supreme Lord can no longer remain an empiric impersonalist under the influence of a poor fund of knowledge.



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krsnera svarupera haya sad-vidha vilasa
prabhava-vaibhava-rupe dvi-vidha prakasa

SYNONYMS

krsnera — of Lord Krsna; **svarupera** — of the form; **haya** — there are; **sat-vidha** — six kinds; **vilasa** — pastime forms; **prabhava-vaibhava-rupe** — in the divisions of prabhava and vaibhava; **dvi-vidha** — two kinds; **prakasa** — manifestations.

TRANSLATION

"The Personality of Godhead Sri Krsna enjoys Himself in six primary expansions. His two manifestations are prabhava and vaibhava.

PURPORT

Now the author of Sri Caitanya-caritamrta turns to a description of the Personality of Godhead Krsna in His innumerable expansions. The Lord primarily expands Himself in two categories, namely prabhava and vaibhava. The prabhava forms are fully potent like Sri Krsna, and the vaibhava forms are partially potent. The prabhava forms are manifested in relation with potencies, but the vaibhava forms are manifested in relation with excellences. The potent prabhava manifestations are also of two varieties: temporary and eternal. The Mohini, and Sukla forms are manifested only temporarily, in terms of a particular age. Among the other prabhavas, who are not very famous according to the material estimation, are Dhanvantari, Rsabha, Vyasa, Dattatreya and Kapila. Among the vaibhava-prakasa forms are Kurma, Matsya, Nara-Narayana, Varaha, Hayagriva, Prsnigarbha, Baladeva, Yajña, Vibhu, Satyasena, Hari, Vaikuntha, Ajita, Vamana, Sarvabhauma, Rsabha, Visvaksena, Dharmasetu, Sudhama, Yogesvara and Brhadbhanu.

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-saktyavesa-rupe dvi-vidhavatara
balya pauganda dharma dui ta' prakara

SYNONYMS

— of the plenary expansion; **sakti-avesa** — of the empowered; **rupe** — in the forms; **dvi-vidha** — two kinds; **avatara** — incarnations; **balya** — childhood; **pauganda** — boyhood; **dharma** — characteristics of age; **dui** — two; **ta'** — certainly; **prakara** — kinds

TRANSLATION

"His incarnations are of two kinds, namely partial and empowered. He appears in two ages — childhood and boyhood.

PURPORT

The vilasa forms are six in number. Incarnations are of two varieties, namely sakty-avesa prabhava and vaibhava manifestations. Childhood and boyhood are two special features of the Personality of Godhead Sri Krsna, but His permanent feature is His eternal form as an adolescent youth. The original Personality of Godhead Sri Krsna is always worshiped in this eternal adolescent form.

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kisora-svarupa krsna avatari
krida kare ei chaya-rupe visva bhari'

SYNONYMS

kisora-svarupa — whose real nature is that of an adolescent; **krsna** — Lord Krsna; **svayam** — Himself; **avatari** — the source of all incarnations; **krida kare** — He plays; **ei** — these; **chaya-rupe** — in six forms; **visva** — the universes; **bhari'** — maintaining

TRANSLATION

"The Personality of Godhead Sri Krsna, who is eternally an adolescent, is the primeval Lord, the source of all incarnations. He expands Himself in these six categories of forms to establish His supremacy throughout the universe.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 2.100

ei chaya-rupe haya ananta vibheda
ananta-rupe eka-rupa, nahi kichu bheda

SYNONYMS

ei — these; chaya-rupe — in six forms; haya — there are; ananta — unlimited; vibheda — varieties; ananta-rupe — in unlimited forms; eka-rupa — one form; nahi — there is not; kichu — any; bheda — difference.

TRANSLATION

"In these six kinds of forms there are innumerable varieties. Although they are many, they are all one: there is no difference between them.

PURPORT

The Personality of Godhead manifests Himself in six different features: (1) prabhava, (2) vaibhava, (3) empowered incarnations, (4) partial incarnations, (5) childhood and (6) boyhood. The Personality of Godhead Sri Kṛṣṇa, whose permanent feature is adolescence, enjoys His transcendental proclivities by performing pastimes in these six forms. In these six features there are unlimited divisions of the Personality of Godhead's forms. The jivas, or living beings, are differentiated parts and parcels of the Lord. They are all diversities of the one without a second, the Supreme Personality of Godhead.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.101

cic-chakti, svarupa-sakti, antaranga nama
tahara vaibhava ananta vaikunthadi dhama

SYNONYMS

cit-sakti — spiritual energy; **svarupa-sakti** — personal energy; **antah-anga** — internal; **nama** — named; **tahara** — of that; **vaibhava** — manifestations; **ananta** — unlimited; **vaikuntha-adi** — Vaikuntha, etc.; **dhama** — abodes.

TRANSLATION

"The cit-sakti, which is also called svarupa-sakti or antaranga-sakti, displays many varied manifestations. It sustains the kingdom of God and its paraphernalia.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 2.102

maya-sakti, bahiranga, jagat-karana
tahara vaibhava ananta brahmandera gana

SYNONYMS

maya-sakti — the illusory energy; **bahih-anga** — external; **jagat-karana** — the cause of the universe; **tahara** — of that; **vaibhava** — manifestations; **ananta** — unlimited; **brahma-andera** — of universes; **gana** — multitudes.

TRANSLATION

"The external energy, called maya-sakti, is the cause of innumerable universes with varied material potencies.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 2.103

jiva-sakti tatasthakhya, nahi yara anta
mukhya tina sakti, tara vibheda ananta

SYNONYMS

jiva-sakti — the energy of the living entity; **tata-stha-akhya** — known as marginal; **nahi** — there is not; **yara** — of which; **anta** — end; **mukhya** — principal; **tina** — three; **sakti** — energies; **tara** — of them; **vibheda** — varieties; **ananta** — unlimited.

TRANSLATION

"The marginal potency, which is between these two, consists of the numberless living beings. These are the three principal energies, which have unlimited categories and subdivisions.

PURPORT

The internal potency of the Lord, which is called cit-sakti or antaranga-sakti, exhibits variegatedness in the transcendental Vaikuntha cosmos. Besides ourselves, there are unlimited numbers of liberated living beings who associate with the Personality of Godhead in His innumerable features. The material cosmos displays the external energy, in which the conditioned living beings are provided all liberty to go back to the Personality of Godhead after leaving the material tabernacle. The Svetasvatara Upanisad (6.8) informs us:

na tasya karan ca vidyate
na tat-samas cabhyadhikas ca drsyate
parasya saktir vividhaiva sruyate
svabhaviki jñana-bala-kriya ca

"The Supreme Lord is one without a second. He has nothing to do personally, nor does He have material senses. No one is equal to Him or greater than Him. He has unlimited, variegated potencies of different names, which exist within Him as autonomous attributes and provide Him full knowledge, power and pastimes."

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 2.104

e-mata svarupa-gana, ara tina sakti
sabhara asraya krsna, krsne sabhara sthiti

SYNONYMS

e-mata — in this way; **svarupa-gana** — personal forms; **ara** — and; **tina** — three; **sakti** — energies; **sabhara** — of the whole assembly; **asraya** — the shelter; **krsna** — Lord Kṛṣṇa; **krsne** — in Lord Kṛṣṇa; **sabhara** — of the whole assembly; **sthiti** — the existence.

TRANSLATION

"These are the principal manifestations and expansions of the Personality of Godhead and His three energies. They are all emanations from Sri Kṛṣṇa, the Transcendence. They have their existence in Him.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 2.105

yadyapi brahmanda-ganera purusa asraya
sei purusadi sabhara krsna mulasraya

SYNONYMS

yadyapi — although; **brahma-anda-ganera** — of the multitude of universes; **purusa** — the purusa-avatara; **asraya** — the shelter; **sei** — that; **purusa-adi** — of the purusa-avatars, etc.; **sabhara** — of the assembly; **krsna** — Lord Kṛṣṇa; **mula-asraya** — original source.

TRANSLATION

"Although the three purusas are the shelter of all the universes, Lord Kṛṣṇa is the original source of the purusas.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.106

bhagavan krsna, krsna sarvasraya
parama isvara krsna sarva-sastre kaya

SYNONYMS

svayam — Himself; **bhagavan** — the Supreme Personality of Godhead; **krsna** — Lord Krsna; **krsna** — Lord Krsna; **sarva-asraya** — the shelter of all; **parama** — Supreme; **isvara** — Lord; **krsna** — Lord Krsna; **sarva-sastre** — all scriptures; **kaya** — say.

TRANSLATION

"Thus the Personality of Godhead Sri Krsna is the original, primeval Lord, the source of all other expansions. All the revealed scriptures accept Sri Krsna as the Supreme Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.107

isvarah paramah krsnah
sac-cid-ananda-vigrahah
anadir adir govindah
sarva-karana-karanam

SYNONYMS

isvarah — the controller; **paramah** — supreme; **krsnah** — Lord Krsna; **sat** — eternal existence; **cit** — absolute knowledge; **ananda** — absolute bliss; **vigrahah** — whose form; **anadih** — without beginning; **adih** — the origin; **govindah** — Lord Govinda; **sarva-karana-karanam** — the cause of all causes.

TRANSLATION

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

PURPORT

This is the first verse of the Fifth Chapter of the Brahma- [Bs. 5.1].

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.108

e saba siddhanta tumi jana bhala-mate
tabu purva-paksa kara ama calaite

SYNONYMS

e — these; saba — all; siddhanta — conclusions; tumi — you; jana — know; bhala-mate — in a good way; tabu — still; purva-paksa — objection; kara — you make; ama — to me; calaite — to give useless anxiety.

TRANSLATION

"You know all the conclusions of the scriptures very well. You create these logical arguments just to agitate me."

PURPORT

A learned man who has thoroughly studied the scriptures cannot hesitate to accept Sri Krsna as the Supreme Personality of Godhead. If such a man argues about this matter, certainly he must be doing so to agitate the minds of his opponents.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 2.109

sei kṛṣṇa avatari vrajendra-kumara
apane caitanya-rupe kaila avatara

SYNONYMS

sei — that; kṛṣṇa — Lord Kṛṣṇa; avatari — the source of all incarnations; vrajendra-kumara — the son of the King of Vraja; apane — personally; caitanya-rupe — in the form of Lord Caitanya Mahāprabhu; kaila — made; avatara — incarnation.

TRANSLATION

That same Lord Kṛṣṇa, the fountainhead of all incarnations, is known as the son of the King of Vraja. He has descended personally as Lord Sri Caitanya Mahāprabhu.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 2.110

ataeva caitanya gosaṇi paratattva-sima
tanre kṣiroda-sayi kahi, ki tanra mahima

SYNONYMS

ataeva — therefore; **caitanya gosaṇi** — Lord Caitanya Mahāprabhu; **para-tattva-sima** — the highest limit of the Absolute Truth; **tanre** — Him; **kṣiroda-sayi** — Kṣīrodakasayi Viṣṇu; **kahi** — if I say; **ki** — what; **tanra** — of Him; **mahima** — glory.

TRANSLATION

Therefore Lord Caitanya is the Supreme Absolute Truth. To call Him Kṣīrodakasayi Viṣṇu does not add to His glory.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 2.111

sei ta' bhaktera vakya nahe vyabhicari
sakala sambhave tante, yate avatari

SYNONYMS

sei — that; ta' — certainly; bhaktera — of a devotee; vakya — speech; nahe — is not; vyabhicari — deviation; sakala — all; sambhave — possibilities; tante — in Him; yate — since; avatari — the source of all incarnations.

TRANSLATION

But such words from the lips of a sincere devotee cannot be false. All possibilities abide in Him, for He is the primeval Lord.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 2.112

avatarira dehe saba avatarera sthiti
keho kona-mate kahe, yemana yara mati

SYNONYMS

avatarira — of the source; **dehe** — in the body; **saba** — all; **avatarera** — of the incarnations; **sthiti** — existence; **keho** — someone; **kona-mate** — in some way; **kahe** — says; **yemana** — as in the manner; **yara** — of whom; **mati** — the opinion.

TRANSLATION

All other incarnations are situated in potential form in the original body of the primeval Lord. Thus according to one's opinion, one may address Him as any one of the incarnations.

PURPORT

It is not contradictory for a devotee to call the Supreme Lord by any one of the various names of His plenary expansions, because the original Personality of Godhead includes all such categories. Since the plenary expansions exist within the original person, one may call Him by any of these names. In Sri Caitanya-bhāgavata (Madhya 6.95) Lord Caitanya says, "I was lying asleep in the ocean of milk, but I was awakened by the call of Nada, Sri Advaita Prabhu." Here the Lord refers to His form as Kṣīrodakasayi Viṣṇu.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 2.113

krsnake kahaye keha — nara-narayana
keho kahe, krsna haya saksat vamaṇa

SYNONYMS

krsnake — Lord Kṛṣṇa; kahaye — says; keha — someone; nara-narayana — Nara-Narayana; keho — someone; kahe — says; krsna — Lord Kṛṣṇa; haya — is; saksat — directly; vamaṇa — Lord Vamaṇa.

TRANSLATION

Some say that Sri Kṛṣṇa is directly Nara-Narayana. Others say that He is directly Vamaṇa.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.114

keho kahe, krsna ksiroda-sayi avatara
asambhava nahe, satya vacana sabara

SYNONYMS

keho — someone; **kahe** — says; **krsna** — Lord Krsna; **ksiroda-sayi** — Ksirodakasayi Visnu; **avatara** — incarnation; **asambhava** — impossible; **nahe** — is not; **satya** — true; **vacana** — speeches; **sabara** — of all.

TRANSLATION

Some say that Krsna is the incarnation of Ksirodakasayi Visnu. None of these statements is impossible; each is as correct as the others.

PURPORT

The Laghu-bhagavatamrta (5.383) states:

ata eva puranadau kecin nara-sakhatmatam
kecit kecit ksirabdhi-sayitam
sahasra-sirs kecit kecid vaikuntha-nathatam
bruyuh krsnasya munayas tat-tad-vrtty-anugaminah

"According to the intimate relationships between Sri Krsna, the primeval Lord, and His devotees, the Puranas describe Him by various names. Sometimes He is called Narayana; sometimes Upendra (Vamana), the younger brother of Indra, King of heaven; and sometimes Ksirodakasayi Visnu. Sometimes He is called the thousand-hooded Sesa Naga, and sometimes the Lord of Vaikuntha."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.115

keho kahe, para-vyome narayana hari
sakala sambhave krsne, yate avatari

SYNONYMS

keho — someone; **kahe** — says; **para-vyome** — in the transcendental world; **narayana** — Lord Narayana; **hari** — the Supreme Personality of Godhead; **sakala sambhave** — all possibilities; **krsne** — in Lord Krsna; **yate** — since; **avatari** — the source of all incarnations.

TRANSLATION

Some call Him Hari, or the Narayana of the transcendental world. Everything is possible in Krsna, for He is the primeval Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.116

saba srota-ganera kari carana vandana
e saba siddhanta suna, kari' eka mana

SYNONYMS

saba — all; **srota-ganera** — of the hearers; **kari** — I do; **carana** — to the lotus feet; **vandana** — praying; **e** — these; **saba** — all; **siddhanta** — conclusions; **suna** — please hear; **kari'** — making; **eka** — one; **mana** — mind.

TRANSLATION

I offer my obeisances unto the feet of all who hear or read this discourse. Kindly hear with attention the conclusion of all these statements.

PURPORT

Prostrating himself at the feet of his readers, the author of Sri Caitanya-caritamrta entreats them in all humility to hear with rapt attention these conclusive arguments regarding the Absolute Truth. One should not fail to hear such arguments, for only by such knowledge can one perfectly know Krsna.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 2.117

siddhanta baliya citte na kara alasa
iha ha-ite krsne lage sudrdha manasa

SYNONYMS

siddhanta — conclusion; **baliya** — considering; **citte** — in the mind; **na kara** — do not be; **alasa** — lazy; **iha** — this; **ha-ite** — from; **krsne** — in Lord Kṛṣṇa; **lage** — becomes fixed; **su-drdha** — very firm; **manasa** — the mind.

TRANSLATION

A sincere student should not neglect the discussion of such conclusions, considering them controversial, for such discussions strengthen the mind. Thus one's mind becomes attached to Sri Kṛṣṇa.

PURPORT

There are many students who, in spite of reading the Bhagavad-gīta, misunderstand Kṛṣṇa because of imperfect knowledge and conclude Him to be an ordinary historical personality. This one must not do. One should be particularly careful to understand the truth about Kṛṣṇa. If because of laziness one does not come to know Kṛṣṇa conclusively, one will be misguided about the cult of devotion, like those who declare themselves advanced devotees and imitate the transcendental symptoms sometimes observed in liberated souls. Although the use of thoughts and arguments is a most suitable process for inducing an uninitiated person to become a devotee, neophytes in devotional service must always alertly understand Kṛṣṇa through the vision of the revealed scriptures, the bona fide devotees and the spiritual master. Unless one hears about Sri Kṛṣṇa from such authorities, one cannot make advancement in devotion to Sri Kṛṣṇa. The revealed scriptures mention nine means of attaining devotional service, of which the first and foremost is hearing from authority. The seed of devotion cannot sprout unless watered by the process of hearing and chanting. One should submissively receive the transcendental messages from spiritually advanced sources and chant the very same messages for one's own benefit as well as the benefit of one's audience.

When Brahma described the situation of pure devotees freed from the culture of empiric philosophy and fruitive actions, he recommended the process of hearing from persons who are on the path of devotion. Following in the footsteps of such liberated souls, who are able to vibrate real transcendental sound, can lead one to the highest stage of devotion, and thus one can become a maha-bhāgavata. From the teachings of Lord Caitanya Mahāprabhu to Sanātana Gosvāmī (Madhya 22.65) we learn:

sastra-yuktye sunipuna, drdha-sraddha yanra
'uttama-adhikari' sei taraye

"A person who is expert in understanding the conclusion of the revealed scriptures and who fully surrenders to the cause of the Lord is actually able to deliver others from the clutches of material existence." Śrīla Rūpa Gosvāmī, in his Upadeśamṛta (3), advises that to make rapid advancement in the cult of devotional service one should be very active and should persevere in executing the duties specified in the revealed scriptures and confirmed by the spiritual master. Accepting the path of liberated souls and the association of pure devotees enriches such activities.

Imitation devotees, who wish to advertise themselves as elevated Vaisnavas and who therefore imitate the previous acaryas but do not follow them in principle, are condemned in the words of Srimad-Bhagavatam (2.3.24) as stone-hearted. Srila Visvanatha Cakravarti Thakura has commented on their stone-hearted condition as follows: bahir asru-pulakayoh sator api yad dhr na vikriyeta tad asma-saram iti kanisthadhikarinam eva asru-pulakadi-mattve 'pi asma-sara-hrdayataya nindaisa. "Those who shed tears by practice but whose hearts have not changed are to be known as stone-hearted devotees of the lowest grade. Their imitation crying, induced by artificial practice, is always condemned." The desired change of heart referred to above is visible in the reluctance to do anything not congenial to the devotional way. To create such a change of heart, conclusive discussion about Sri Krsna and His potencies is absolutely necessary. False devotees may think that simply shedding tears will lead one to the transcendental plane, even if one has not had a factual change in heart, but such a practice is useless if there is no transcendental realization. False devotees, lacking the conclusion of transcendental knowledge, think that artificially shedding tears will deliver them. Similarly, other false devotees think that studying books of the previous acaryas is unadvisable, like studying dry empiric philosophies. But Srila Jiva Gosvami, following the previous acaryas, has inculcated the conclusions of the scriptures in the six theses called the Sat-sandarbhās. False devotees who have very little knowledge of such conclusions fail to achieve pure devotion for want of zeal in accepting the favorable directions for devotional service given by self-realized devotees. Such false devotees are like impersonalists, who also consider devotional service no better than ordinary fruitive actions.



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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 2.118

caitanya-mahima jani e saba siddhante
citta drdha haña lage mahima-jñana haite

SYNONYMS

caitanya-mahima — the glory of Lord Caitanya Mahāprabhu; **jani** — I know; **e** — these; **saba** — all; **siddhante** — by the conclusions; **citta** — the mind; **drdha** — firm; **haña** — becoming; **lage** — becomes fixed; **mahima-jñana** — knowledge of the greatness; **haite** — from.

TRANSLATION

By such conclusive studies I know the glories of Lord Caitanya. Only by knowing these glories can one become strong and fixed in attachment to Him.

PURPORT

One can know the glories of Sri Caitanya Mahāprabhu only by reaching, in knowledge, a conclusive decision about Sri Kṛṣṇa, strengthened by bona fide study of the conclusions of the ācāryas.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 2.119

caitanya-prabhura mahima kahibara tare

krsnera mahima kahi kariya vistare

SYNONYMS

caitanya-prabhura — of Lord Caitanya Mahāprabhu; **mahima** — the glories; **kahibara tare** — for the purpose of speaking; **krsnera** — of Lord Kṛṣṇa; **mahima** — the glories; **kahi** — I speak; **kariya** — doing; **vistare** — in expansion.

TRANSLATION

Just to enunciate the glories of Sri Caitanya Mahāprabhu, I have tried to describe the glories of Sri Kṛṣṇa in detail.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 2.120

caitanya-gosañira ei tattva-nirupana
-bhagavan kṛṣṇa vrajendra-nandana

SYNONYMS

caitanya-gosañira — of Lord Caitanya Mahāprabhu; **ei** — this; **tattva** — of the truth; **nirupana** — settling; **svayam-bhagavan** — Himself the Supreme Personality of Godhead; **kṛṣṇa** — Lord Kṛṣṇa; **vrajendra-nandana** — the son of the King of Vraja.

TRANSLATION

The conclusion is that Lord Caitanya is the Supreme Personality of Godhead, Kṛṣṇa, the son of the King of Vraja.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 2.121

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

SYNONYMS

sri-rupa — Srila Rupa Gosvami; **raghunatha** — Srila Raghunatha dasa Gosvami; **pade** — at the lotus feet; **yara** — whose; **asa** — expectation; **caitanya-caritamrta** — the book named Caitanya-caritamrta; **kahe** — describes; **krsna-dasa** — Srila Krsnadasa Kaviraja Gosvami.

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, Adi-lila, Second Chapter, describing Sri Caitanya Mahaprabhu as the Supreme Personality of Godhead.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3 Summary

In this chapter the author has fully discussed the external reasons for the descent of Sri Caitanya Mahaprabhu. The Supreme Personality of Godhead, Lord Sri Krsna, after displaying His pastimes as Lord Krsna, thought it wise to make His advent in the form of a devotee to explain personally the transcendental mellows of reciprocal service and love exchanged between Himself and His servants, friends, parents and fiancés. According to the Vedic literature, the foremost occupational duty for humanity in this Age of Kali is nama-sankirtana, or congregational chanting of the holy name of the Lord. The incarnation for this age especially preaches this process, but only Krsna Himself can explain the confidential loving service performed in the four principal varieties of loving affairs between the Supreme Lord and His devotees. Lord Krsna therefore personally appeared, with His plenary portions, as Lord Caitanya. As stated in this chapter, it was for this purpose that Lord Krsna appeared personally in Navadvipa in the form of Sri Krsna Caitanya Mahaprabhu.

Krsnadasa Kaviraja has herein presented much authentic evidence from Srimad-Bhagavatam and other scriptures to substantiate the identity of Lord Caitanya with Sri Krsna Himself. He has described bodily symptoms in Lord Caitanya that are visible only in the person of the Supreme Lord, and he has proved that Lord Caitanya appeared with His personal associates — Sri Nityananda, Advaita, Gadadhara, Srivasa and other devotees — to preach the special significance of chanting Hare Krsna. The appearance of Lord Caitanya is both significant and confidential. He can be appreciated only by pure devotees and only through the process of devotional service. The Lord tried to conceal His identity as the Supreme Personality of Godhead by representing Himself as a devotee, but His pure devotees could recognize Him by His special features. The Vedas and Puranas foretell the appearance of Lord Caitanya, but still He is sometimes called, significantly, the concealed descent of the Supreme Personality of Godhead.

Advaita Acarya was a contemporary of Lord Caitanya's father. He felt sorry for the condition of the world because even after Lord Krsna's appearance, no one had interest in devotional service to Krsna. This forgetfulness was so overwhelming that Advaita Prabhu was convinced that no one but Lord Krsna Himself could enlighten people about devotional service to the Supreme Lord. Therefore Advaita requested Lord Krsna to appear as Lord Caitanya. Offering tulasi leaves and Ganges water, He cried for the Lord's appearance. The Lord, being satisfied by His pure devotees, descends to satisfy them. As such, being pleased by Advaita Acarya, Lord Caitanya appeared.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.1

sri-caitanya- vande
yat-padasraya-viryatah
sangrhnaty akara-vratad
ajñah siddhanta-san-manin

SYNONYMS

sri-caitanya-prabhum — to Lord Caitanya Mahaprabhu; **vande** — I offer my respectful obeisances; **yat** — of whom; **pada-asraya** — of the shelter of the lotus feet; **viryatah** — from the power; **sangrhnati** — collects; **akara-vratat** — from the multitude of mines in the form of scriptures; **ajñah** — a fool; **siddhanta** — of conclusion; **sat-manin** — the best jewels.

TRANSLATION

I offer my respectful obeisances to Sri Caitanya Mahaprabhu. By the potency of the shelter of His lotus feet, even a fool can collect the valuable jewels of conclusive truth from the mines of the revealed scriptures.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.2

jaya jaya sri-caitanya jaya nityananda
jayadvaita-candra jaya gaura-bhakta-vrnda

SYNONYMS

jaya jaya — all glories; **sri-caitanya** — to Lord Caitanya Mahaprabhu; **jaya** — all glories; **nityananda** — to Lord Nityananda; **jaya** — all glories; **advaita-candra** — to Advaita Acarya; **jaya** — all glories; **gaura-bhakta-vrnda** — to all the devotees of Lord Caitanya Mahaprabhu.

TRANSLATION

All glories to Lord Caitanya! All glories to Lord Nityananda! All glories to Advaitacandra! And all glories to all the devotees of Lord Caitanya!

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.3

trtiya slokera artha kaila vivarana
caturtha slokera artha suna bhakta-gana

SYNONYMS

trtiya — third; **slokera** — of the verse; **artha** — meaning; **kaila** — there was; **vivarana** — description; **caturtha** — fourth; **slokera** — of the verse; **artha** — meaning; **suna** — please hear; **bhakta-gana** — O devotees.

TRANSLATION

I have given the purport of the third verse. Now, O devotees, please listen to the meaning of the fourth with full attention.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.4

anarpita- cirat karunayavatirnah kalau
samarpayitum unnatojjvala- sva-bhakti-sriyam
harih purata-sundara-dyuti-kadamba-sandipitah
sada hrdaya-kandare sphuratu vah saci-nandanah

SYNONYMS

anarpita — not bestowed; **carim** — having been formerly; **cirat** — for a long time; **karunaya** — by causeless mercy; **avatirnah** — descended; **kalau** — in the Age of Kali; **samarpayitum** — to bestow; **unnata** — elevated; **ujjvala-rasam** — the conjugal mellow; **sva-bhakti** — of His own service; **sriyam** — the treasure; **harih** — the Supreme Lord; **purata** — than gold; **sundara** — more beautiful; **dyuti** — of splendor; **kadamba** — with a multitude; **sandipitah** — illuminated; **sada** — always; **hrdaya-kandare** — in the cavity of the heart; **sphuratu** — let Him be manifest; **vah** — your; **saci-nandanah** — the son of mother Saci.

TRANSLATION

"May the Supreme Lord who is known as the son of Srimati Saci-devi be transcendently situated in the innermost core of your heart. Resplendent with the radiance of molten gold, He has descended in the Age of Kali by His causeless mercy to bestow what no incarnation has ever offered before: the most elevated mellow of devotional service, the mellow of conjugal love."

PURPORT

This is a quotation from the Vidagdha-madhava (1.2), a drama compiled and edited by Srila Rupa Gosvami.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.5

purna bhagavan krsna vrajendra-kumara
goloke vrajera saha nitya vihara

SYNONYMS

purna — full; **bhagavan** — the Supreme Personality of Godhead; **krsna** — Lord Krsna; **vrajendra-kumara** — the son of the King of Vraja; **goloke** — in Goloka; **vrajera saha** — along with Vrajadhama; **nitya** — eternal; **vihara** — pastimes.

TRANSLATION

Lord Krsna, the son of the King of Vraja, is the Supreme Lord. He eternally enjoys transcendental pastimes in His eternal abode, Goloka, which includes Vrajadhama.

PURPORT

In the previous chapter it has been established that Krsna, the son of Vrajendra (the King of Vraja), is the Supreme Personality of Godhead, with six opulences. He eternally enjoys transcendently variegated opulences on His planet, which is known as Goloka. The eternal pastimes of the Lord in the spiritual planet Krsnaloka are called aprakata, or unmanifested, pastimes because they are beyond the purview of the conditioned souls. Lord Krsna is always present everywhere, but when He is not present before our eyes, He is said to be aprakata, or unmanifested.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 3.6

brahmara eka dine tinho eka-bara
avatirna haña karena prakata vihara

SYNONYMS

brahmara — of Lord Brahma; **eka** — one; **dine** — in the day; **tinho** — He; **eka-bara** — one time; **avatirna** — descended; **haña** — being; **karena** — performs; **prakata** — manifest; **vihara** — pastimes.

TRANSLATION

Once in a day of Brahma, He descends to this world to manifest His transcendental pastimes.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.7

satya, treta, dvapara, kali, cari-yuga jani
sei cari-yuge divya eka-yuga mani

SYNONYMS

satya — Satya; **treta** — Treta; **dvapara** — Dvapara; **kali** — Kali; **cari-yuga** — four ages; **jani** — we know; **sei** — these; **cari-yuge** — in the four ages; **divya** — divine; **eka-yuga** — one age; **mani** — we consider.

TRANSLATION

We know that there are four ages [yugas], namely Satya, Treta, Dvapara and Kali. These four together constitute one divya-yuga.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.8

ekattara catur-yuge eka manv-antara
caudda manv-antara brahmara divasa bhitara

SYNONYMS

ekattara — seventy-one; **catuh-yuge** — in cycles of four ages; **eka** — one; **manu-antara** — period of a Manu; **caudda** — fourteen; **manu-antara** — periods of Manu; **brahmara** — of Lord Brahma; **divasa** — a day; **bhitara** — within.

TRANSLATION

Seventy-one divya-yugas constitute one manv-antara. There are fourteen manv-antaras in one day of Brahma.

PURPORT

A manv-antara is the period controlled by one Manu. The reign of fourteen Manus equals the length of one day (twelve hours) in the life of Brahma, and the night of Brahma is of the same duration. These calculations are given in the authentic astronomy book known as the Surya-siddhanta. A Bengali translation of this book was compiled by the great professor of astronomy and mathematics Bimal Prasad Datta, later known as Bhaktisiddhanta Sarasvati Gosvami, who was our merciful spiritual master. He was honored with the title Siddhanta Sarasvati for translating the Surya-siddhanta, and the title Gosvami Maharaja was added when he accepted sannyasa, the renounced order of life.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adī 3.9

'vaivasvata'-nama ei saptama manv-antara
sataisa catur-yuga tahara antara

SYNONYMS

vaivasvata-nama — named Vaivasvata; **ei** — this; **saptama** — seventh; **manu-antara** — period of Manu; **sataisa** — twenty-seven; **catuh-yuga** — cycles of four ages; **tahara** — of that; **antara** — period.

TRANSLATION

The present Manu, who is the seventh, is called Vaivasvata [the son of Vivasvan]. Twenty-seven divya-yugas [27 x 4,320,000 solar years] of his age have now passed.

PURPORT

The names of the fourteen Manus are as follows: (1) Svayambhuva, (2) Svarocisa, (3) Uttama, (4) Tamasa, (5) Raivata, (6) Caksusa, (7) Vaivasvata, (8) Savarni, (9) Daksa-savarni, (10) Brahma-savarni, (11) Dharma-savarni, (12) Rudraputra (Rudra-savarni), (13) Raucya, or Deva-savarni, (14) and Bhautyaka, or Indra-savarni.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.10

ast catur-yuge dvaparera sese
vrajera sahite haya krsnera prakase

SYNONYMS

ast — twenty-eighth; **catuh-yuge** — in the cycle of four ages; **dvaparera** — of the Dvapara-yuga; **sese** — at the end; **vrajera sahite** — along with Vraja; **haya** — is; **krsnera** — of Lord Krsna; **prakase** — manifestation.

TRANSLATION

At the end of the Dvapara-yuga of the twenty-eighth divya-yuga, Lord Krsna appears on earth with the full paraphernalia of His eternal Vraja-dhama.

PURPORT

Now is the term of Vaivasvata Manu, during which Lord Caitanya appears. First Lord Krsna appears at the close of the Dvapara-yuga of the twenty-eighth divya-yuga, and then Lord Caitanya appears in the Kali-yuga of the same divya-yuga. Lord Krsna and Lord Caitanya appear once in each day of Brahma, or once in fourteen manv-antaras, each of seventy-one divya-yugas in duration.

From the beginning of Brahma's day of 4,320,000,000 years, six Manus appear and disappear before Lord Krsna appears. Thus 1,975,320,000 years of the day of Brahma elapse before the appearance of Lord Krsna. This is an astronomical calculation according to solar years.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.11

dasya, sakhya, vatsalya, srngara — cari rasa
cari bhavera bhakta yata krsna tara vasa

SYNONYMS

dasya — servitude; **sakhya** — friendship; **vatsalya** — parental affection; **srngara** — conjugal love; **cari** — four; **rasa** — mellows; **cari** — four; **bhavera** — of the sentiments; **bhakta** — devotees; **yata** — as many as there are; **krsna** — Lord Krsna; **tara** — by them; **vasa** — subdued.

TRANSLATION

Servitude [dasya], friendship [sakhya], parental affection [vatsalya] and conjugal love [srngara] are the four transcendental mellows [rasas]. By the devotees who cherish these four mellows, Lord Krsna is subdued.

PURPORT

Dasya, sakhya, vatsalya and srngara are the transcendental modes of loving service to the Lord. Santa-rasa, or the neutral stage, is not mentioned in this verse because although in santa-rasa one considers the Absolute Truth the sublime great, one does not go beyond that conception. Santa-rasa is a very grand idea for materialistic philosophers, but such idealistic appreciation is only the beginning; it is the lowest among the relationships in the spiritual world. Santa-rasa is not given much importance because as soon as there is a slight understanding between the knower and the known, active loving transcendental reciprocations and exchanges begin. Dasya-rasa is the basic relationship between Krsna and His devotees; therefore this verse considers dasya the first stage of transcendental devotional service.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.12

dasa-sakha-pita-mata-kanta-gana laña
vraje krida kare krsna premavista haña

SYNONYMS

dasa — servants; **sakha** — friends; **pita-mata** — father and mother; **kanta-gana** — lovers; **laña** — taking; **vraje** — in Vraja; **krida kare** — plays; **krsna** — Lord Krsna; **prema-avista** — absorbed in love; **haña** — being.

TRANSLATION

Absorbed in such transcendental love, Lord Sri Krsna enjoys in Vraja with His devoted servants, friends, parents and conjugal lovers.

PURPORT

The descent of Sri Krsna, the Absolute Personality of Godhead, is very purposeful. In the Bhagavad-gita it is said that one who knows the truth about Sri Krsna's descent and His various activities is at once liberated and does not have to fall again to this existence of birth and death after he leaves his present material body. In other words, one who factually understands Krsna makes his life perfect. Imperfect life is realized in material existence, in five different relationships we share with everyone within the material world: neutrality, servitorship, friendship, filial love and amorous love between husband and wife or lover and beloved. These five enjoyable relationships within the material world are perverted reflections of relationships with the Absolute Personality of Godhead in the transcendental nature. That Absolute Personality, Sri Krsna, descends to revive the five eternally existing relationships. Thus He manifests His transcendental pastimes in Vraja so that people may be attracted into that sphere of activities and leave aside their imitation relationships with the mundane. Then, after fully exhibiting all such activities, the Lord disappears.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.13

yathesta vihari' krsna kare antardhana
antardhana kari' mane kare anumana

SYNONYMS

yatha-ista — as much as He wishes; **vihari'** — enjoying; **krsna** — Lord Krsna; **kare** — makes; **antardhana** — disappearance; **antardhana kari'** — disappearing; **mane** — in the mind; **kare** — He makes; **anumana** — consideration.

TRANSLATION

Lord Krsna enjoys His transcendental pastimes as long as He wishes, and then He disappears. After disappearing, however, He thinks thus:

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.14

cira-kala nahi kari prema-bhakti dana
bhakti vina jagatera nahi avasthana

SYNONYMS

cira-kala — for a long time; **nahi kari** — I have not done; **prema-bhakti** — loving devotional service; **dana** — giving; **bhakti** — devotional service; **vina** — without; **jagatera** — of the universe; **nahi** — not; **avasthana** — existence.

TRANSLATION

"For a long time I have not bestowed unalloyed loving service to Me upon the inhabitants of the world. Without such loving attachment, the existence of the material world is useless.

PURPORT

The Lord seldom awards pure transcendental love, but without such pure love of God, freed from fruitive activities and empiric speculation, one cannot attain perfection in life.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.15

sakala jagate more kare vidhi-bhakti
vidhi-bhaktye vraja-bhava paite nahi sakti

SYNONYMS

sakala — all; **jagate** — in the universe; **more** — to Me; **kare** — they do; **vidhi-bhakti** — regulative devotional service; **vidhi-bhaktye** — by regulative devotional service; **vraja-bhava** — the feelings of those in Vraja; **paite** — to obtain; **nahi** — not; **sakti** — the power.

TRANSLATION

"Everywhere in the world people worship Me according to scriptural injunctions. But simply by following such regulative principles one cannot attain the loving sentiments of the devotees in Vrajabhumi.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.16

aisvarya-jñanete saba jagat misrita
aisvarya-sithila-preme nahi mora prita

SYNONYMS

aisvarya-jñanete — with knowledge of the opulences; **saba** — all; **jagat** — the world; **misrita** — mixed; **aisvarya-sithila-preme** — to love enfeebled by opulence; **nahi** — there is not; **mora** — My; **prita** — attraction.

TRANSLATION

"Knowing My opulences, the whole world looks upon Me with awe and veneration. But devotion made feeble by such reverence does not attract Me.

PURPORT

After His appearance, Lord Kṛṣṇa thought that He had not distributed the transcendental personal dealings with His devotees in *dasya*, *sakhya*, *vatsalya* and *madhurya*. One may understand the science of the Supreme Personality of Godhead from the Vedic literatures and thus become a devotee of the Lord and worship Him within the regulative principles described in the scriptures, but one will not know in this way how Kṛṣṇa is served by the residents of Vrajabhūmi. One cannot understand the dealings of the Lord in Vr̥ndavana simply by executing the ritualistic regulative principles mentioned in the scriptures. By following scriptural injunctions one may enhance his appreciation for the glories of the Lord, but there is no chance for one to enter into personal dealings with Him. Giving too much attention to understanding the exalted glories of the Lord reduces the chance of one's entering into personal loving affairs with the Lord. To teach the principles of such loving dealings, the Lord decided to appear as Lord Caitanya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.17

aisvarya-jñane vidhi-bhajana kariya
vaikunthake yaya catur-vidha mukti paña

SYNONYMS

aisvarya-jñane — in knowledge of the opulences; **vidhi** — according to rules and regulations; **bhajana** — worship; **kariya** — doing; **vaikunthake** — to Vaikuntha; **yaya** — they go; **catuh-vidha** — four kinds; **mukti** — liberation; **pañā** — achieving.

TRANSLATION

"By performing such regulated devotional service in awe and veneration, one may go to Vaikuntha and attain the four kinds of liberation.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 3.18

sarsti, sarupya, ara samipyā, salokya
sayujya na laya bhakta yate brahma-aikya

SYNONYMS

sarsti — opulences equal with the Lord's; **sarupya** — the same form as the Lord's; **ara** — and; **samipyā** — personal association with the Lord; **salokya** — residence on a Vaikuntha planet; **sayujya** — oneness with the Lord; **na laya** — they do not accept; **bhakta** — devotees; **yate** — since; **brahma-aikya** — oneness with Brahman.

TRANSLATION

"These liberations are sarsti [achieving opulences equal to those of the Lord], sarupya [having a form the same as the Lord's], samipyā [living as a personal associate of the Lord] and salokya [living on a Vaikuntha planet]. Devotees never accept sayujya, however, since that is oneness with Brahman.

PURPORT

Those engaged in devotional service according to the ritualistic principles mentioned in the scriptures attain these different kinds of liberation. But although such devotees can attain sarsti, sarupya, samipyā and salokya, they are not concerned with these liberations, for such devotees are satisfied only in rendering transcendental loving service to the Lord. The fifth kind of liberation, sayujya, is never accepted even by devotees who perform only ritualistic worship. To attain sayujya, or merging into the Brahman effulgence of the Supreme Personality of Godhead, is the aspiration of the impersonalists. A devotee never cares for sayujya liberation.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.19

yuga-dharma pravartaimu nama-sankirtana
cari bhava-bhakti diya nacamu bhuvana

SYNONYMS

yuga-dharma — the religion of the age; **pravartaimu** — I shall inaugurate; **nama-sankirtana** — chanting of the holy name; **cari** — four; **bhava** — of the moods; **bhakti** — devotion; **diya** — giving; **nacamu** — I shall cause to dance; **bhuvana** — the world.

TRANSLATION

"I shall personally inaugurate the religion of the age — nama-sankirtana, the congregational chanting of the holy name. I shall make the world dance in ecstasy, realizing the four mellows of loving devotional service.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.20

apani karimu bhakta-bhava angikare
apani acari' bhakti sikhaimu sabare

SYNONYMS

apani — personally; **karimu** — I shall make; **bhakta-bhava** — the position of a devotee; **angikare** — acceptance; **apani** — personally; **acari'** — practicing; **bhakti** — devotional service; **sikhaimu** — I shall teach; **sabare** — to all.

TRANSLATION

"I shall accept the role of a devotee, and I shall teach devotional service by practicing it Myself.

PURPORT

When one associates with a pure devotee, he becomes so elevated that he does not aspire even for sarsti, sarupya, samipyra or salokya, because he feels that such liberation is a kind of sense gratification. Pure devotees do not ask anything from the Lord for their personal benefit. Even if offered personal benefits, pure devotees do not accept them, because their only desire is to satisfy the Supreme Personality of Godhead by transcendental loving service. No one but the Lord Himself can teach this highest form of devotional service. Therefore, when the Lord took the place of the incarnation of Kali-yuga to spread the glories of chanting Hare Krsna — the system of worship recommended in this age — He also distributed the process of devotional service performed on the platform of transcendental spontaneous love. To teach the highest principles of spiritual life, the Lord Himself appeared as a devotee in the form of Lord Caitanya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.21

apane na kaile dharma sikhana na yaya
ei ta' siddhanta gita-bhagavate gaya

SYNONYMS

apane — personally; **na kaile** — if not practiced; **dharma** — religion; **sikhana** — the teaching; **na yaya** — does not advance; **ei** — this; **ta'** — certainly; **siddhanta** — conclusion; **gita** — in the Bhagavad-gita; **bhagavate** — in Srimad-Bhagavatam; **gaya** — they sing.

TRANSLATION

"Unless one practices devotional service himself, he cannot teach it to others. This conclusion is indeed confirmed throughout the Gita and Bhagavatam.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.22

yada yada hi dharmasya
glanir bhavati bhārata
abhyutthanam adharmasya
jamy aham

SYNONYMS

yada yada — whenever; hi — certainly; dharmasya — of religious principles; glanir — decrease; bhavati — there is; bhārata — O descendant of Bharata; abhyutthanam — increase; adharmasya — of irreligion; tada — then; atmanam — Myself; srjami — manifest; aham — I.

TRANSLATION

“Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion — at that time I descend Myself.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.23

paritranya
vinasaya ca duskrtam
dharma
sambhavami yuge yuge

SYNONYMS

paritranya — for the deliverance; **sadhunam** — of the devotees; **vinasaya** — for the destruction; **ca** — and; **duskrtam** — of the miscreants; **dharma** — religious principles; **-arthaya** — for the purpose of establishing; **sambhavami** — I appear; **yuge yuge** — in every age.

TRANSLATION

"To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I Myself appear, millennium after millennium."

PURPORT

Texts 22 and 23 were spoken by Lord Krsna in the Bhagavad-gita (4.7-8). Texts 24 and 25, which follow, are also from the Bhagavad-gita (3.24, 3.21).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.24

utsideyur ime loka
na karma ced aham
sankarasya ca karta syam
upahanyam imah prajah

SYNONYMS

udsideyuh — would fall into ruin; **ime** — these; **lokah** — worlds; **na kuryam** — did not perform; **karma** — action; **cet** — if; **aham** — I; **sankarasya** — of unwanted population; **ca** — and; **karta** — the creator; **syam** — would become; **upahanyam** — would spoil; **imah** — these; **prajah** — living entities.

TRANSLATION

"If I did not show the proper principles of religion, all these worlds would fall into ruin. I would be the cause of unwanted population and would spoil all these living beings."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.25

yad yad acarati sresthas
tat tad evetaro janah
sa yat praman kurute
lokas tad anuvartate

SYNONYMS

yat yat — however; acarati — behaves; sresthah — the best man; tat tat — that; eva — certainly; itarah — the lesser; janah — man; sah — he; yat — which; pramanam — standard; kurute — shows; lokah — the people; tat — that; anuvartate — follow.

TRANSLATION

"Whatever actions a great man performs, common people follow. And whatever standards he sets by exemplary acts, all the world pursues."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.26

yuga-dharma-pravartana haya haite
ama vina anye nare vraja-prema dite

SYNONYMS

yuga-dharma — of the religion of the age; **pravartana** — the inauguration; **haya** — is; — the plenary portion; **haite** — from; **ama** — for Me; **vina** — except; **anye** — another; **nare** — is not able; **vraja-prema** — love like that of the residents of Vraja; **dite** — to bestow.

TRANSLATION

"My plenary portions can establish the principles of religion for each age. No one but Me, however, can bestow the kind of loving service performed by the residents of Vraja.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.27

santv avatara bahavah
pankaja-nabhasya sarvato-bhadrah
krsnad anyah ko va latasv
api prema-do bhavati

SYNONYMS

santu — let there be; **avatarah** — incarnations; **bahavah** — many; **pankaja-nabhasya** — of the Lord, from whose navel grows a lotus flower; **sarvatah-bhadrah** — completely auspicious; **krsnat** — than Lord Krsna; **anyah** — other; **kah va** — who possibly; **latasu** — on the surrendered souls; **api** — also; **prema-dah** — the bestower of love; **bhavati** — is.

TRANSLATION

"There may be many all-auspicious incarnations of the Personality of Godhead, but who other than Lord Sri Krsna can bestow love of God upon the surrendered souls?"

PURPORT

This quotation from the writings of Bilvamangala Thakura is found in the Laghu-bhagavatamrta (1.5.37).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.28

tahate apana bhakta-gana kari' sange
prthivite avatari' karimu nana range

SYNONYMS

tahate — in that; apana — My own; bhakta-gana — with devotees; kari' — doing; sange — in association; prthivite — on the earth; avatari' — descending; karimu — I shall perform; nana — various; range — colorful pastimes.

TRANSLATION

"Therefore in the company of My devotees I shall appear on earth and perform various colorful pastimes."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.29

eta bhavi' kali-kale prathama sandhyaya
avatirna haila krsna apani nadiyaya

SYNONYMS

eta — thus; bhavi' — thinking; kali-kale — in the Age of Kali; prathama — first; sandhyaya — in the junction; avatirna haila — descended; krsna — Lord Krsna; apani — Himself; nadiyaya — in Nadia.

TRANSLATION

Thinking thus, the Personality of Godhead, Sri Krsna Himself, descended at Nadia early in the Age of Kali.

PURPORT

The prathama-sandhya is the beginning of the age. According to astronomical calculation, the age is divided into twelve parts. The first of these twelve divisions is known as the prathama-sandhya. The prathama-sandhya and sesa-sandhya, the last division of the preceding age, form the junction of the two ages. According to the Surya-siddhanta, the prathama-sandhya of Kali-yuga lasts 36,000 solar years. Lord Caitanya appeared in the prathama-sandhya after 4,586 solar years of Kali-yuga had passed.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.30

caitanya- navadvipe avatara
-griva, -virya, hunkara

SYNONYMS

caitanya- — of the lionlike Lord Caitanya Mahaprabhu; **navadvipe** — at Navadvipa; **avatara** — the incarnation; **-griva** — having the neck of a lion; **-virya** — the strength of a lion; **hunkara** — the roar of a lion.

TRANSLATION

Thus the lionlike Lord Caitanya has appeared in Navadvipa. He has the shoulders of a lion, the powers of a lion, and the loud voice of a lion.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.31

sei vasuk jivera hrdaya-kandare
kalmasa-dvirada nase yanhara hunkare

SYNONYMS

sei — that; — lion; vasuk — let Him sit; jivera — of the living entities; hrdaya — of the heart; kandare — in the cavern; kalmasa — of sins; dvi-rada — the elephant; nase — destroys; yanhara — of whom; hunkare — the roar.

TRANSLATION

May that lion be seated in the core of the heart of every living being. Thus with His resounding roar may He drive away one's elephantine vices.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.32

prathama lilaya tanra 'visvambhara' nama
bhakti-rase bharila, dharila bhuta-grama

SYNONYMS

prathama — first; **lilaya** — in the pastimes; **tanra** — of Him; **visvambhara nama** — the name Visvambhara; **bhakti-rase** — with the mellow of devotional service; **bharila** — He filled; **dharila** — saved; **bhuta-grama** — all the living entities.

TRANSLATION

In His early pastimes He is known as Visvambhara because He floods the world with the nectar of devotion and thus saves the living beings.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 3.33

dubhrñ dhatura artha — posana, dharana
pusila, dharila prema diya tri-bhuvana

SYNONYMS

dubhrñ — known as dubhrñ (bhr); **dhatura** — of the verbal root; **artha** — the meaning; **posana** — nourishing; **dharana** — maintaining; **pusila** — nourished; **dharila** — maintained; **prema diya** — distributing love of God; **tri-bhuvana** — in the three worlds.

TRANSLATION

The verbal root "dubhrñ" [which is the root of the word "visvambhara"] indicates nourishing and maintaining. He [Lord Caitanya] nourishes and maintains the three worlds by distributing love of God.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.34

sesa-lilaya dhare nama 'sri-krsna-caitanya'
sri-krsna janaye saba visva kaila dhanya

SYNONYMS

sesa-lilaya — in His final pastimes; **dhare** — He held; **nama** — the name; **sri-krsna-caitanya** — Sri Krsna Caitanya; **sri-krsna** — about Lord Krsna; **janaye** — He taught; **saba** — all; **visva** — the world; **kaila** — made; **dhanya** — fortunate.

TRANSLATION

In His later pastimes He is known as Lord Sri Krsna Caitanya. He blesses the whole world by teaching about the name and fame of Lord Sri Krsna.

PURPORT

Lord Caitanya remained a householder only until His twenty-fourth year had passed. Then He entered the renounced order and remained manifest in this material world until His forty-eighth year. Therefore His sesa-lila, or the final portion of His activities, lasted twenty-four years.

Some so-called Vaisnavas say that the renounced order of life was not accepted in the Vaisnava sampradaya, or disciplic succession, until Lord Caitanya. This is not a very intelligent proposition. Sri Caitanya Mahaprabhu took the sannyasa order from Sripada Kesava Bharati, who belonged to the Sankara sect, which approves of only ten names for sannyasis. Long before the advent of Sripada Sankaracarya, however, the sannyasa order existed in the Vaisnava line of Visnu Svami. In the Visnu Svami Vaisnava sampradaya, there are ten different kinds of sannyasa names and 108 different names for sannyasis who accept the tri-danda, the triple staff of sannyasa. This is approved by the Vedic rules. Therefore Vaisnava sannyasa was existent even before the appearance of Sankaracarya, although those who know nothing about Vaisnava sannyasa unnecessarily declare that there is no sannyasa in the Vaisnava sampradaya.

During the time of Lord Caitanya, the influence of Sankaracarya in society was very strong. People thought that one could accept sannyasa only in the disciplic succession of Sankaracarya. Lord Caitanya could have performed His missionary activities as a householder, but He found householder life an obstruction to His mission. Therefore He decided to accept the renounced order, sannyasa. Since His acceptance of sannyasa was also designed to attract public attention, Lord Caitanya, not wishing to disturb the social convention, took the renounced order of life from a sannyasi in the disciplic succession of Sankaracarya, although sannyasa was also sanctioned in the Vaisnava sampradaya.

In the Sankara-sampradaya there are ten different names awarded to sannyasis: (1) Tirtha, (2) Asrama, (3) Vana, (4) Aranya, (5) Giri, (6) Parvata, (7) Sagara, (8) Sarasvati, (9) Bharati and (10) Puri. Before one enters sannyasa, he has one of the various names for a brahmacari, the assistant to a sannyasi. Sannyasis with the titles Tirtha and Asrama generally stay at Dvaraka, and their brahmacari name is Svarupa. Those known by the names Vana and Aranya stay at Purusottama, or Jagannatha Puri, and their brahmacari name is Prakasa. Those with the names Giri, Parvata and Sagara generally stay at Badarikasrama, and their brahmacari name is Ananda. Those with the titles Sarasvati, Bharati and Puri usually live at Sringeri in South India, and their brahmacari name is Caitanya.

Sripada Sankaracarya established four monasteries in India, in the four directions (north, south, east and west), and he entrusted them to four sannyasis who were his disciples. Now there are hundreds of branch monasteries under these four principal monasteries, and although there is an official symmetry among them, there are many differences in their dealings. The four different sects of these monasteries are known as Anandavara, Bhogavara, Kāvāvara and Bhumivara, and in course of time they have developed different ideas and different slogans.

According to the regulation of the disciplic succession, one who wishes to enter the renounced order in Sankara's sect must first be trained as a brahmacari under a bona fide sannyasi, The brahmacari's name is ascertained according to the group to which the sannyasi belongs. Lord Caitanya accepted sannyasa from Kesava Bharati. When He first approached Kesava Bharati, He was accepted as a brahmacari with the name Sri Krsna Caitanya Brahmacari. After He took sannyasa, He preferred to keep the name Krsna Caitanya.

The great authorities in the disciplic succession had not offered to explain why Lord Caitanya refused to take the name Bharati after He took sannyasa from a Bharati, until Srila Bhaktisiddhanta Sarasvati Gosvami Maharaja volunteered the explanation that because a sannyasi in the Sankara-sampradaya thinks that he has become the Supreme, Lord Caitanya, wanting to avoid such a misconception, kept the name Sri Krsna Caitanya, placing Himself as an eternal servitor. A brahmacari is supposed to serve the spiritual master; therefore He did not negate that relationship of servitude to His spiritual master. Accepting such a position is favorable for the relationship between the disciple and the spiritual master.

The authentic biographies also mention that Lord Caitanya accepted the danda (rod) and begging pot, symbolic of the sannyasa order, at the time He took sannyasa.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.35

tanra yugavatara jani' garga mahasaya
krsnera nama-karane kariyache nirnaya

SYNONYMS

tanra — of Him; **yuga-avatara** — incarnation for the age; **jani'** — knowing; **garga** — Garga Muni; **mahasaya** — the great personality; **krsnera** — of Lord Krsna; **nama-karane** — in the name-giving ceremony; **kariyache** — made; **nirnaya** — ascertainment.

TRANSLATION

Knowing Him [Lord Caitanya] to be the incarnation for Kali-yuga, Garga Muni, during the naming ceremony of Krsna, predicted His appearance.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.36

asan varnas trayo hy asya
grhnato 'nu- tanuh
suklo raktas tatha pita
krsn gatah

SYNONYMS

asan — were; **varnah** — colors; **trayah** — three; **hi** — certainly; **asya** — of this one; **grhnatah** — who is manifesting; **anu-yugam** — according to the age; **tanuh** — bodies; **suklah** — white; **raktah** — red; **tatha** — thus; **pitah** — yellow; **idanim** — now; **krsnatam** — blackness; **gatah** — obtained.

TRANSLATION

"This boy [Krsna] has three other colors — white, red and yellow — as He appears in different ages. Now He has appeared in a transcendental blackish color."

PURPORT

This is a verse from Srimad-Bhagavatam (10.8.13).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.37

sukla, rakta, pita-varna — ei tina dyuti
satya-treta-kali-kale dharena sri-pati

SYNONYMS

sukla — white; **rakta** — red; **pita-varna** — the color yellow; **ei** — these; **tina** — three; **dyuti** — lusters; **satya** — in Satya-yuga; **treta** — in Treta-yuga; **kali-kale** — in the Age of Kali; **dharena** — manifests; **sri-pati** — the husband of the goddess of fortune.

TRANSLATION

White, red and yellow — these are the three bodily lusters that the Lord, the husband of the goddess of fortune, assumes in the ages of Satya, Treta and Kali respectively.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.38

dvapare tinho haila krsna-varna
ei saba sastragama-puranera marma

SYNONYMS

idanim — now; **dvapare** — in the Dvapara-yuga; **tinho** — He; **haila** — was; **krsna-varna** — blackish color; **ei** — these; **saba** — all; **sastra-agama** — and Vedic literatures; **puranera** — of the Puranas; **marma** — the core.

TRANSLATION

Now, in the Dvapara-yuga, the Lord had descended in a blackish hue. This is the essence of the statements in the Puranas and other Vedic literatures with reference to the context.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.39

dvapare bhagavan syamah
pita-vasa nijayudhah
sri-vatsadibhir ankais ca
laksanair upalaksitah

SYNONYMS

dvapare — in the Dvapara-yuga; **bhagavan** — the Supreme Personality of Godhead; **syamah** — blackish; **pita-vasah** — having yellow clothes; **nija** — own; **ayudhah** — having weapons; **srivatsa-adibhih** — such as Srivatsa; **ankaih** — by bodily markings; **ca** — and; **laksanaih** — by external characteristics such as the Kaustubha jewel; **upalaksitah** — characterized.

TRANSLATION

"In the Dvapara-yuga the Personality of Godhead appears in a blackish hue. He is dressed in yellow, He holds His own weapons, and He is decorated with the Kaustubha jewel and marks of Srivatsa. This is how His symptoms are described."

PURPORT

This is a verse from Srimad-Bhagavatam (11.5.27), spoken by Saint Karabhajana, one of the nine royal mystics who explained to King Nimi the different features of the Lord in different ages.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.40

kali-yuge yuga-dharma — namera pracara
tathi lagi' pita-varna caitanyavatara

SYNONYMS

kali-yuge — in the Age of Kali; **yuga-dharma** — the religious practice for the age; **namera** — of the holy name; **pracara** — propagation; **tathi** — this; **lagi'** — for; **pita-varna** — having a yellow color; **caitanya-avatara** — the incarnation of Lord Caitanya.

TRANSLATION

The religious practice for the Age of Kali is to broadcast the glories of the holy name. Only for this purpose has the Lord, in a yellow color, descended as Lord Caitanya.

PURPORT

In this Age of Kali the practical system of religion for everyone is the chanting of the name of Godhead. This was introduced in this age by Lord Caitanya. Bhakti-yoga actually begins with the chanting of the holy name, as confirmed by Madhvacarya in his commentary on the Mundaka Upanisad. He quotes this verse from the Narayana-:

dvapariyair janair visnuh
pañcaratrais tu kevalaih
kalau tu nama-matrena
pujyate bhagavan harih

"In the Dvapara-yuga people should worship Lord Visnu only by the regulative principles of the Narada-pañcaratra and other such authorized books. In the Age of Kali, however, people should simply chant the holy names of the Supreme Personality of Godhead." The Hare Krsna mantra is specifically mentioned in many Upanisads, such as the Kali-santarana Upanisad, where it is said:

hare krsna hare krsna
krsna krsna hare hare
hare rama hare rama
rama rama hare hare
iti sod
kali-kalmasa-
natah parataropayah
sarva-vedesu drsyate

"After searching through all the Vedic literature, one cannot find a method of religion more sublime for this age than the chanting of Hare Krsna."





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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.41

tapta-hema-sama-kanti, prakanda sarira
nava-megha jini kantha-dhvani ye gambhira

SYNONYMS

tapta-hema — as molten gold; **sama-kanti** — same luster; **prakanda** — enormous; **sarira** — body; **nava-megha** — new clouds; **jini** — conquering; **kantha-dhvani** — the sound of the voice; **ye** — that; **gambhira** — deep.

TRANSLATION

The luster of His expansive body resembles molten gold. The deep sound of His voice conquers the thundering of newly assembled clouds.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.42

dairghya-vistare yei apanara hata
cari hasta haya 'maha-purusa' vikhyata

SYNONYMS

dairghya — in length; **vistare** — and in breadth; **yei** — who; **apanara** — of his own; **hata** — hand; **cari** — four; **hasta** — cubits; **haya** — is; **maha-purusa** — as a great personality; **vikhyata** — celebrated.

TRANSLATION

One who measures four cubits in height and in breadth by his own hand is celebrated as a great personality.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.43

'nyagrodha-parimandala' haya tanra nama
nyagrodha-parimandala-tanu caitanya guna-dhama

SYNONYMS

nyagrodha-parimandala — nyagrodha-parimandala; **haya** — is; **tanra** — of him; **nama** — the name; **nyagrodha-parimandala** — nyagrodha-parimandala; **tanu** — having such a body; **caitanya** — Lord Caitanya Mahaprabhu; **guna-dhama** — the abode of good qualities.

TRANSLATION

Such a person is called nyagrodha-parimandala. Sri Caitanya Mahaprabhu, who personifies all good qualities, has the body of a nyagrodha-parimandala.

PURPORT

No one other than the Supreme Lord Himself, who has engaged the conditioned souls by His own illusory energy, can possess these bodily features. These features certainly indicate an incarnation of Visnu and no one else.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.44

ajanulambita-bhuja kamala-locana
tilaphula-jini-nasa, -vadana

SYNONYMS

a-janu-lambita-bhuja — arms that reach the knees; **kamala-locana** — with lotus eyes; **tila-phula** — the blossom of the sesame plant; **jini** — conquering; **nasa** — whose nose; **sudha--vadana** — whose face is like the moon.

TRANSLATION

His arms are long enough to reach His knees, His eyes are just like lotus flowers, His nose is like a sesame flower, and His face is as beautiful as the moon.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.45

santa, danta, krsna-bhakti-nistha-parayana
bhakta-vatsala, susila, sarva-bhute sama

SYNONYMS

santa — peaceful; **danta** — controlled; **krsna-bhakti** — to the service of Lord Krsna; **nistha-parayana** — fully devoted; **bhakta-vatsala** — affectionate toward the devotees; **su-sila** — good character; **sarva-bhute** — to all living beings; **sama** — equal.

TRANSLATION

He is peaceful, self-controlled and fully devoted to the transcendental service of Lord Sri Krsna. He is affectionate toward His devotees, He is gentle, and He is equally disposed toward all living beings.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.46

candanera angada-bala, candana-bhusana
nrtya-kale pari' karena krsna-sankirtana

SYNONYMS

candanera — of sandalwood; **angada** — and armlets; **bala** — bangles; **candana** — of sandalwood pulp; **bhusana** — decorations; **nrtya-kale** — at the time of dancing; **pari'** — putting on; **karena** — does; **krsna-sankirtana** — congregational chanting of the name of Krsna.

TRANSLATION

He is decorated with sandalwood bangles and armlets and anointed with the pulp of sandalwood. He especially wears these decorations to dance in sri-krsna-sankirtana.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.47

ei saba guna laña muni vaisampayana
sahasra-name kaila tanra nama-ganana

SYNONYMS

ei — these; saba — all; guna — qualities; laña — taking; muni — the sage; vaisampayana — named Vaisampayana; sahasra-name — in the Visnu-sahasra-nama; kaila — did; tanra — of Him; nama-ganana — counting of the name.

TRANSLATION

Recording all these qualities of Lord Caitanya, the sage Vaisampayana included His name in the Visnu-sahasra-nama.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.48

dui lila caitanyera — adi ara sesa
dui lilaya cari cari nama visesa

SYNONYMS

dui — two; **lila** — pastimes; **caitanyera** — of Lord Caitanya Mahaprabhu; **adi** — first; **ara** — and; **sesa** — final; **dui** — two; **lilaya** — in pastimes; **cari** — four; **cari** — and four; **nama** — names; **visesa** — specific.

TRANSLATION

The pastimes of Lord Caitanya have two divisions — the early pastimes [adi-lila] and the later pastimes [sesa-lila]. He has four names in each of these two lilas.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.49

suvarna-varno hemango
varangas candanangadi
sannyasa-krc chamah santo
nistha-santi-parayanah

SYNONYMS

suvarna — of gold; **varnah** — having the color; **hema-angah** — whose body was like molten gold; **vara-angah** — having a most beautiful body; **candana-angadi** — whose body was smeared with sandalwood; **sannyasa-krt** — practicing the renounced order of life; **samah** — equipoised; **santah** — peaceful; **nistha** — devotion; **santi** — and of peace; **parayanah** — the highest resort.

TRANSLATION

"In His early pastimes He appears as a householder with a golden complexion. His limbs are beautiful, and His body, smeared with the pulp of sandalwood, seems like molten gold. In His later pastimes He accepts the sannyasa order, and He is equipoised and peaceful. He is the highest abode of peace and devotion, for He silences the impersonalist nondevotees."

PURPORT

This is a verse from the Mahabharata (Dana-dharma, Visnu-sahasra-nama-stotra). In his commentary on the Visnu-sahasra-nama, called the Namartha-sudha, Srila Baladeva Vidyabhusana, commenting upon this verse, asserts that Lord Caitanya is the Supreme Personality of Godhead according to the evidence of the Upaniads. He explains that suvarna-varnah means a golden complexion. He also quotes the Vedic injunction yada pasyate rukma-varn kartaram purus brahma-yonim (Mundaka Up. 3.1.3). Rukma-varn kartaram isam refers to the Supreme Personality of Godhead as having a complexion the color of molten gold. Purusam means the Supreme Lord, and brahma-yonim indicates that He is also the Supreme Brahman. This evidence, too, proves that Lord Caitanya is the Supreme Personality of Godhead Krsna. Another meaning of the description of the Lord as having a golden hue is that Lord Caitanya's personality is as fascinating as gold is attractive. Srila Baladeva Vidyabhusana has explained that the word varanga means "exquisitely beautiful."

Lord Caitanya accepted sannyasa, leaving aside His householder life, to preach His mission. He has equanimity in different senses. First, He describes the confidential truth of the Personality of Godhead, and second, He satisfies everyone by knowledge and attachment to Krsna. He is peaceful because He renounces all topics not related to the service of Krsna. Srila Baladeva Vidyabhusana has explained that the word nistha indicates His being rigidly fixed in chanting the holy name of Sri Krsna. Lord Caitanya subdued all disturbing opponents of devotional service, especially the monists, who are actually averse to the personal feature of the Supreme Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.50

vyakta kari' bhagavate kahe bara bara
kali-yuge dharma — nama-sankirtana sara

SYNONYMS

vyakta — evident; **kari'** — making; **bhagavate** — in Srimad-Bhagavatam; **kahe** — they say; **bara bara** — time and time again; **kali-yuge** — in the Age of Kali; **dharma** — the religion; **nama-sankirtana** — congregational chanting of the holy name; **sara** — the essence.

TRANSLATION

In Srimad-Bhagavatam it is repeatedly and clearly said that the essence of religion in the Age of Kali is the chanting of the holy name of Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.51

iti dvapara urv-isa
stuvanti jagad-isvaram
nana-tantra-vidhanena
kalav api yatha srnu

SYNONYMS

iti — thus; dvapare — in the Dvapara Age; uru-isa — O King; stuvanti — they praise; jagat-isvaram — the Lord of the universe; nana — various; tantra — of scriptures; vidhanena — by the regulations; kalau — in the Age of Kali; api — also; yatha — in which manner; srnu — please hear.

TRANSLATION

"O King, in this way people in Dvapara-yuga worshiped the Lord of the universe. In Kali-yuga they also worship the Supreme Personality of Godhead by the regulations of the revealed scriptures. Kindly now hear of that from me.

PURPORT

This verse is spoken by Saint Karabhajana in Srimad-Bhagavatam (11.5.31).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.52

krsna-varn tvisakrsn
sangopangastra-parsadam
yajñaih sankirtana-prayair
yajanti hi su-medhasah

SYNONYMS

krsna-varnam — repeating the syllables krs-na; **tvisa** — with a luster; **akrsnam** — not black (golden); **sa-anga** — along with associates; **upanga** — servitors; **astra** — weapons; **parsadam** — confidential companions; **yajñaih** — by sacrifice; **sankirtana-prayaih** — consisting chiefly of congregational chanting; **yajanti** — they worship; **hi** — certainly; **su-medhasah** — intelligent persons.

TRANSLATION

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

PURPORT

This text is from Srimad-Bhagavatam (11.5.32). Srila Jiva Gosvami has explained this verse in his commentary on the Bhagavatam, known as the Krama-sandarbhā, wherein he says that Lord Krsna also appears with a golden complexion. That golden Lord Krsna is Lord Caitanya, who is worshiped by intelligent men in this age. That is confirmed in Srimad-Bhagavatam by Garga Muni, who said that although the child Krsna was blackish, He also appears in three other colors — red, white and yellow. He exhibited His white and red complexions in the Satya and Treta ages respectively. He did not exhibit the remaining color, yellow-gold, until He appeared as Lord Caitanya, who is known as Gaura Hari.

Srila Jiva Gosvami explains that krsna-varnam means Sri Krsna Caitanya. Krsna-varna and Krsna Caitanya are equivalent. The name Krsna appears with both Lord Krsna and Lord Caitanya Krsna. Lord Sri Caitanya Mahaprabhu is the Supreme Personality of Godhead, but He always engages in describing Krsna and thus enjoys transcendental bliss by chanting and remembering His name and form. Lord Krsna Himself appears as Lord Caitanya to preach the highest gospel.

Lord Caitanya always chants the holy name of Krsna and describes it also, and because He is Krsna Himself, whoever meets Him will automatically chant the holy name of Krsna and later describe it to others. He injects one with transcendental Krsna consciousness, which merges the chanter in transcendental bliss. In all respects, therefore, He appears before everyone as Krsna, either by personality or by sound. Simply by seeing Lord Caitanya one at once remembers Lord Krsna. One may therefore accept Him as visnu-tattva. In other words, Lord Caitanya is Lord Krsna Himself.

Sangopangastra-parsadam further indicates that Lord Caitanya is Lord Krsna. His body is always decorated with ornaments of sandalwood and with sandalwood paste. By His superexcellent beauty He subdues all the people of the age. In other descents the Lord sometimes used weapons to defeat the demoniac, but in this age the Lord subdues them with

His all-attractive figure as Caitanya Mahaprabhu. Srila Jiva Gosvami explains that His beauty is His astra, or weapon, to subdue the demons. Because He is all-attractive, it is to be understood that all the demigods lived with Him as His companions. His acts were uncommon and His associates wonderful. When He propagated the sankirtana movement, He attracted many great scholars and acaryas, especially in Bengal and Orissa. Lord Caitanya is always accompanied by His best associates like Lord Nityananda, Advaita, Gadadhara and Srivasa.

Srila Jiva Gosvami cites a verse from the Vedic literature which says that there is no necessity of performing sacrificial demonstrations or ceremonial functions. He comments that instead of engaging in such external, pompous exhibitions, all people, regardless of caste, color or creed, can assemble together and chant Hare Krsna to worship Lord Caitanya. Krsna-varn tvisakrsnam [SB 11.5.32] indicates that prominence should be given to the name of Krsna. Lord Caitanya taught Krsna consciousness and chanted the name of Krsna. Therefore, to worship Lord Caitanya, everyone should together chant the maha-mantra — Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. To propagate worship in churches, temples or mosques is not possible, because people have lost interest in that. But anywhere and everywhere, people can chant Hare Krsna. Thus worshipping Lord Caitanya, they can perform the highest activity and fulfill the highest religious purpose of satisfying the Supreme Lord.

Srila Sarvabhauma Bhattacharya, a famous disciple of Lord Caitanya, said, "The principle of transcendental devotional service having been lost, Sri Krsna Caitanya has appeared in order to deliver again the process of devotion. He is so kind that He is distributing love of Krsna. Everyone should be attracted more and more to His lotus feet, as humming bees are attracted to a lotus flower."



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.53

sunā, bhāi, ei saba caitanya-mahima
ei sloke kahe tanra mahimara sima

SYNONYMS

sunā — please hear; **bhāi** — O brothers; **ei** — this; **saba** — all; **caitanya** — of Lord Caitanya Mahaprabhu; **mahima** — the glories; **ei** — this; **sloke** — verse; **kahe** — says; **tanra** — of Him; **mahimara** — of the glories; **sima** — the limit.

TRANSLATION

My dear brothers, please hear all these glories of Lord Caitanya. This verse clearly summarizes His activities and characteristics.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.54

'krsna' ei dui varna sada yanra mukhe
athava, krsnake tinho varne nija sukhe

SYNONYMS

krsna — krs-na; **ei** — these; **dui** — two; **varna** — syllables; **sada** — always; **yanra** — of whom; **mukhe** — in the mouth; **athava** — or else; **krsnake** — Lord Krsna; **tinho** — He; **varne** — describes; **nija** — His own; **sukhe** — in happiness.

TRANSLATION

The two syllables "krs-na" are always in His mouth; or, He constantly describes Krsna with great pleasure.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.55

krsna-varna-sabdera artha dui ta pramana
krsna vinu tanra mukhe nahi aise ana

SYNONYMS

krsna-varna-sabdera — of the word krsna-varna; **artha** — the meaning; **dui** — two; **ta** — certainly; **pramana** — examples; **krsna** — Krsna; **vinu** — except for; **tanra** — of Him; **mukhe** — in the mouth; **nahi aise** — does not come; **ana** — anything else.

TRANSLATION

These are two meanings of the word "krsna-varna." Indeed, nothing else but Krsna issues from His mouth.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.56

keha tanre bale yadi krsna-varana
ara visesane tara kare nivarana

SYNONYMS

keha — someone; **tanre** — to Him; **bale** — ascribes; **yadi** — if; **krsna** — black; **varana** — the color; **ara** — another; **visesane** — in the adjective; **tara** — of that; **kare** — does; **nivarana** — prevention.

TRANSLATION

If someone tries to describe Him as being of blackish complexion, the next adjective [tvisa akrsnam] immediately restricts him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.57

deha-kantye haya tenho akrsna-varana
akrsna-varane kahe pita-varana

SYNONYMS

deha-kantye — in the luster of the body; **haya** — is; **tenho** — He; **akrsna** — not black; **varana** — the color; **akrsna-varane** — by a color that is not blackish; **kahe** — one means; **pita** — yellow; **varana** — the color.

TRANSLATION

His complexion is certainly not blackish. Indeed, His not being blackish indicates that His complexion is yellow.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.58

kalau sphutam abhiyajante dyuti-bharad
akrsn krsn makha-vidhibhir utkirtana-mayaih
ca prahur yam akhila-caturthasrama-jus
sa devas caitanyakrtir nah krpayatu

SYNONYMS

kalau — in the Age of Kali; **yam** — Him whom; — the learned men; **sphutam** — clearly manifested; **abhiyajante** — worship; **dyuti-bharat** — due to an abundance of bodily luster; **akrsna-angam** — whose body is not blackish; **krsnam** — Lord Krsna; **makha-vidhibhir** — by the performances of sacrifice; **utkirtana-mayaih** — consisting of loud chanting of the holy name; **upasyam** — worshipable object; **ca** — and; **prahuh** — they said; **yam** — whom; **akhila** — all; **caturtha-asrama-jusam** — of those who are in the fourth order of life (sannyasa); **sah** — He; **devah** — the Supreme Personality of Godhead; **caitanya-akrtih** — having the form of Lord Caitanya Mahaprabhu; **atitaram** — excessively; **nah** — unto us; **krpayatu** — let Him show His mercy.

TRANSLATION

"By performing the sacrifice of congregational chanting of the holy name, learned scholars in the Age of Kali worship Lord Krsna, who is now nonblackish because of the great upsurge of the feelings of Srimati Radharan the highest stage of the fourth order [sannyasa]. May that Supreme Personality of Godhead, Lord Caitanya, show us His great causeless mercy."

PURPORT

This verse is Dvitiya Sri Caitanyastaka 1, from the Stava-mala of Srila Rupa Gosvami.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.59

pratyaksa tanhara tapta-kañcanera dyuti
yanhara chataya nase ajñana-tamastati

SYNONYMS

pratyaksa — vivid; **tanhara** — of Him; **tapta** — molten; **kañcanera** — of gold; **dyuti** — effulgence; **yanhara** — of whom; **chataya** — by the luster; **nase** — destroys; **ajñana** — of ignorance; **tamastati** — the extent of the darkness.

TRANSLATION

One can vividly see His glowing complexion of molten gold, which dispels the darkness of ignorance.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.60

jivera kalmasa-tamo nasa karibare
anga-upanga-nama nana astra dhare

SYNONYMS

jivera — of the living entity; **kalmasa** — of sinful activities; **tamah** — the darkness; **nasa karibare** — for destroying; **anga** — associates; **upanga** — devotees; **nama** — holy names; **nana** — various; **astra** — weapons; **dhare** — He holds.

TRANSLATION

The sinful life of the living beings results from ignorance. To destroy that ignorance, He has brought various weapons, such as His plenary associates, His devotees and the holy name.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.61

bhaktira virodhi karma-dharma va adharma
tahara 'kalmasa' nama, sei maha-tamah

SYNONYMS

bhaktira — to devotional service; **virodhi** — averse; **karma** — activity; **dharma** — religious; **va** — or; **adharma** — irreligious; **tahara** — of that; **kalmasa** — sin; **nama** — the name; **sei** — this; **maha-tamah** — great darkness.

TRANSLATION

The greatest ignorance consists of activities, whether religious or irreligious, that are opposed to devotional service. They are to be known as sins [kalmasa].

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.62

bahu tuli' hari bali' prema-drstye caya
kariya kalmasa nasa premete bhasaya

SYNONYMS

bahu tuli' — raising the arms; **hari bali'** — chanting the holy name; **prema-drstye** — with His glance of deep love; **caya** — He looks; **kariya** — causing; **kalmasa** — to sins; **nasa** — destruction; **premete** — in love of God; **bhasaya** — He floods.

TRANSLATION

Raising His arms, chanting the holy name and looking upon all with deep love, He drives away all sins and floods everyone with love of Godhead.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.63

smitalokah harati yasya parito
tu prarambhah kusala-pat pallavayati
padalambhah va pranayati na hi prema-
sa devas caitanyakrtir nah krpayatu

SYNONYMS

smita — smiling; **alokah** — glance; **sokam** — the bereavement; **harati** — takes away; **jagatam** — of the world; **yasya** — whose; **paritah** — all around; **giram** — of the speech; **tu** — also; **prarambhah** — the beginning; **kusala** — of auspiciousness; **patalim** — the mass; **pallavayati** — causes to blossom; **pada-alambhah** — the taking hold of the lotus feet; **kam va** — what possibly; **pranayati** — leads to; **na** — not; **hi** — certainly; **prema-nivaham** — quantity of love of Godhead; **sah** — He; **devah** — the Supreme Personality of Godhead; **caitanya-akrtih** — having the form of Lord Caitanya Mahaprabhu; **atitaram** — excessively; **nah** — unto us; **krpayatu** — may He show His mercy.

TRANSLATION

"May the Supreme Personality of Godhead in the form of Lord Sri Caitanya bestow His causeless mercy upon us. His smiling glance at once drives away all the bereavements of the world, and His very words enliven the auspicious creepers of devotion by expanding their leaves. Taking shelter of His lotus feet invokes transcendental love of God at once."

PURPORT

This verse is Dvitiya Sri Caitanyastaka 8, from the Stava-mala of Srila Rupa Gosvami.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.64

sri-anga, sri-mukha yei kare darasana
tara papa-ksaya haya, paya prema-dhana

SYNONYMS

sri-anga — His body; sri-mukha — His face; yei — anyone who; kare — does; darasana — seeing; tara — of him; papa-ksaya — destruction of sins; haya — there is; paya — obtains; prema-dhana — the wealth of love of Godhead.

TRANSLATION

Anyone who looks upon His beautiful body or beautiful face becomes freed from all sins and obtains the wealth of love of Godhead.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.65

anya avatare saba sainya-sastra sange
caitanya-krsnera sainya anga-upange

SYNONYMS

anya — other; **avatare** — in incarnations; **saba** — all; **sainya** — soldiers; **sastra** — and weapons; **sange** — along with; **caitanya-krsnera** — of Lord Krsna as Lord Caitanya; **sainya** — soldiers; **anga** — plenary parts; **upange** — and associates.

TRANSLATION

In other incarnations the Lord descended with armies and weapons, but in this incarnation His soldiers are His plenary parts and associates.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.66

sadopasyah sriman dhrta-manuja-kayaih pran
vahadbhir gir-vanair girisa-paramesthi-prabhrtibhih
sva-bhaktebhyah nija-bhajana-mudram upadisan
sa caitanyah me punar api drsor yasyati padam

SYNONYMS

sada — always; upasyah — worshipable; sriman — beautiful; dhrta — who accepted; manuja-kayaih — the bodies of men; pranayitam — love; vahadbhih — who were bearing; gih-vanaih — by the demigods; girisa — Lord Siva; paramesthi — Lord Brahma; prabhrtibhih — headed by; sva-bhaktebhyah — unto His own devotees; suddham — pure; nija-bhajana — of His own worship; mudram — the mark; upadisan — instructing; sah — He; caitanyah — Lord Caitanya; kim — what; me — my; punah — again; api — certainly; drsoh — of the two eyes; yasyati — He will go; padam — to the abode.

TRANSLATION

"Lord Sri Caitanya Mahaprabhu is always the most worshipable Deity of the demigods, including Lord Siva and Lord Brahma, who came in the garb of ordinary men, bearing love for Him. He instructs His own pure devotional service to His own devotees. Will He again be the object of my vision?"

PURPORT

This verse is Prathama Sri Caitanyastaka 1, from the Stava-mala of Srila Rupa Gosvami.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.67

angopanga astra kare sva-karya-sadhana
'anga'-sabdera artha ara suna diya mana

SYNONYMS

anga-upanga — plenary parts and associates; **astra** — weapons; **kare** — do; **sva-karya** — of their own business; **sadhana** — as the accomplishment; **anga-sabdera** — of the word anga; **artha** — the meaning; **ara** — another; **suna** — please hear; **diya** — giving; **mana** — the mind.

TRANSLATION

His plenary parts and associates perform the work of weapons as their own specific duties. Please hear from me another meaning of the word "anga."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.68

'anga'-sabde kahe sastra-paramana
angera avayava 'upanga'-vyakhyana

SYNONYMS

anga-sabde — by the word anga, or limb; — part; **kahe** — says; **sastra** — of the scriptures; **paramana** — the evidence; **angera** — of the limb; **avayava** — the constituent part; **upanga-vyakhyana** — the exposition of the word upanga.

TRANSLATION

According to the evidence of the revealed scriptures, a bodily limb [anga] is also called a part [], and a part of a limb is called a partial part [upanga].

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.69

narayanas na hi sarva-dehinam
 atmasy adhisakhila-loka-saksi
 narayan nara-bhu-jalayanat
 tac capi na tavaiva maya

SYNONYMS

narayanah — Lord Narayana; **tvam** — You; **na** — not; **hi** — certainly; **sarva** — all; **dehinam** — of the embodied beings; **atma** — the Supersoul; **asi** — You are; **adhisa** — O Lord; **akhila-loka** — of all the worlds; **saksi** — the witness; **narayanah** — known as Narayana; **angam** — plenary portion; **nara** — of Nara; **bhu** — born; **jala** — in the water; **ayanat** — due to the place of refuge; **tat** — that; **ca** — and; **api** — certainly; **satyam** — highest truth; **na** — not; **tava** — Your; **eva** — at all; **maya** — the illusory energy.

TRANSLATION

"O Lord of lords, You are the seer of all creation. You are indeed everyone's dearest life. Are You not, therefore, my father, Narayana? 'Narayana' refers to one whose abode is in the water born from Nara [Garbhodakasayi Visnu], and that Narayana is Your plenary portion. All Your plenary portions are transcendental. They are absolute and are not creations of maya."

PURPORT

This text was spoken to Lord Krsna by Brahma in Srimad-Bhagavatam (10.14.14).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.70

jala-sayi antar-yami yei narayana
seho tomara , tumi mula narayana

SYNONYMS

jala-sayi — lying in the water; **antah-yami** — indwelling Supersoul; **yei** — He who; **narayana** — Lord Narayana; **seho** — He; **tomara** — Your; — plenary portion; **tumi** — You; **mula** — original; **narayana** — Narayana.

TRANSLATION

The manifestation of the Narayana who predominates in everyone's heart, as well as the Narayana who lives in the waters [Karana, Garbha and Ksira], is Your plenary portion. You are therefore the original Narayana.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.71

'anga'-sabde kahe, seho satya haya
maya-karya nahe — saba cid-ananda-maya

SYNONYMS

anga-sabde — by the word anga; — plenary portion; **kahe** — one means; **seho** — that; **satya** — the truth; **haya** — is; **maya** — of the material energy; **karya** — the work; **nahe** — is not; **saba** — all; **cit-ananda-maya** — full of knowledge and bliss.

TRANSLATION

The word "anga" indeed refers to plenary portions. Such manifestations should never be considered products of material nature, for they are all transcendental, full of knowledge and full of bliss.

PURPORT

In the material world, if a fragment is taken from an original object, the original object is reduced by the removal of that fragment. But the Supreme Personality of Godhead is not at all affected by the actions of maya. The Isopanisad says:

purnam adah purnam
purnat purnam udacyate
purnasya purnam adaya
purnam evavasisyate

"The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the complete whole is also complete in itself. Because He is the complete whole, even though so many complete units emanate from Him, He remains the complete balance." (Sri Isopanisad, Invocation)

In the realm of the Absolute, one plus one equals one, and one minus one equals one. Therefore one should not conceive of a fragment of the Supreme Lord in the material sense. In the spiritual world there is no influence of the material energy or material calculations of fragments. In the Fifteenth Chapter of the Bhagavad-gita, the Lord says that the living entities are His parts and parcels. There are innumerable living entities throughout the material and spiritual universes, but still Lord Krsna is full in Himself. To think that God has lost His personality because His many parts and parcels are distributed all over the universe is an illusion. That is a material calculation. Such calculations are possible only under the influence of the material energy, maya. In the spiritual world the material energy is conspicuous only by its absence.

In the category of visnu-tattva there is no loss of power from one expansion to the next, any more than there is a loss of illumination as one candle kindles another. Thousands of candles may be kindled by an original candle, and all will have the same candle power. In this way it is to be understood that although all the visnu-tattvas, from Krsna and Lord Caitanya to Rama, Nr, Varaha and so on, appear with different features in different ages, all are equally invested with supreme potency.

Demigods such as Lord Brahma and Lord Siva come in contact with the material energy, and their power and potency are therefore of different gradations. All the incarnations of Visnu, however, are equal in potency, for the influence of maya cannot even approach Them.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.72

advaita, nityananda — caitanyera dui anga
angera avayava-gana kahiye upanga

SYNONYMS

advaita — Advaita Acarya; **nityananda** — Lord Nityananda; **caitanyera** — of Lord Caitanya Mahaprabhu; **dui** — two; **anga** — limbs; **angera** — of the limbs; **avayava-gana** — the constituent parts; **kahiye** — I say; **upanga** — parts.

TRANSLATION

Sri Advaita Prabhu and Sri Nityananda Prabhu are both plenary portions of Lord Caitanya. Thus They are the limbs [angas] of His body. The parts of these two limbs are called the upangas.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 3.73

angopanga tiksna astra prabhura sahite
sei saba astra haya pasanda dalite

SYNONYMS

anga-upanga — plenary portions and parts; **tiksna** — sharp; **astra** — weapons; **prabhura sahite** — along with Lord Caitanya Mahāprabhu; **sei** — these; **saba** — all; **astra** — weapons; **haya** — are; **pasanda** — the atheists; **dalite** — to trample.

TRANSLATION

Thus the Lord is equipped with sharp weapons in the form of His parts and plenary portions. All these weapons are competent enough to crush the faithless atheists.

PURPORT

The word *pasanda* is very significant here. One who compares the Supreme Personality of Godhead to the demigods is known as a *pasanda*. *Pasandas* try to bring the Supreme Lord down to a mundane level. Sometimes they create their own imaginary God or accept an ordinary person as God and advertise him as equal to the Supreme Personality of Godhead. They are so foolish that they present someone as the next incarnation of Lord Caitanya or Kṛṣṇa although His activities are all contradictory to those of a genuine incarnation, and thus they fool the innocent public. One who is intelligent and who studies the characteristics of the Supreme Personality of Godhead with reference to the Vedic context cannot be bewildered by the *pasandas*.

Pasandas, or atheists, cannot understand the pastimes of the Supreme Lord or transcendental loving service to the Lord. They think that devotional service is no better than ordinary fruitive activities (*karma*). As the *Bhagavad-gītā* (4.8) confirms, however, the Supreme Personality of Godhead and His devotees, saving the righteous and chastising the miscreants (*paritrāṇaya vinasaya ca duskṛtam*), always curb these nonsensical atheists. Miscreants always want to deny the Supreme Personality of Godhead and put stumbling blocks in the path of devotional service. The Lord sends His bona fide representatives and appears Himself to curb this nonsense.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.74

nityananda gosañi saksat haladhara
advaita acarya gosañi saksat isvara

SYNONYMS

nityananda gosañi — Lord Nityananda Gosañi; **saksat** — directly; **hala-dhara** — Lord Balarama, the holder of the plow; **advaita acarya gosañi** — Sri Advaita Acarya Gosañi; **saksat** — directly; **isvara** — the Personality of Godhead.

TRANSLATION

Sri Nityananda Gosañi is directly Haladhara [Lord Balarama], and Advaita Acarya is the Personality of Godhead Himself.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 3.75

srivasadi parisada sainya sange laña
dui sena-pati bule kirtana kariya

SYNONYMS

srivasa-adi — Srivasa and others; **parisada** — associates; **sainya** — soldiers; **sange** — along with; **laña** — taking; **dui** — two; **sena-pati** — captains; **bule** — travel; **kirtana kariya** — chanting the holy name.

TRANSLATION

These two captains, with Their soldiers such as Srivasa Thakura, travel everywhere, chanting the holy name of the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.76

pasanda-dalana-vana nityananda raya
acarya-hunkare papa-pasandi palaya

SYNONYMS

pasanda-dalana — of trampling the atheists; **vana** — having the feature; **nityananda** — Lord Nityananda; **raya** — the honorable; **acarya** — of Advaita Acarya; **hunkare** — by the war cry; **papa** — sins; **pasandi** — and atheists; **palaya** — run away.

TRANSLATION

Lord Nityananda's very features indicate that He is the subduer of the unbelievers. All sins and unbelievers flee from the loud shouts of Advaita Acarya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.77

sankirtana-pravartaka sri-krsna-caitanya
sankirtana-yajñe tanre bhaje, sei dhanya

SYNONYMS

sankirtana-pravartaka — the initiator of congregational chanting; **sri-krsna-caitanya** — Lord Caitanya Mahaprabhu; **sankirtana** — of congregational chanting; **yajñe** — by the sacrifice; **tanre** — Him; **bhaje** — worships; **sei** — he; **dhanya** — fortunate.

TRANSLATION

Lord Sri Krsna Caitanya is the initiator of sankirtana [congregational chanting of the holy name of the Lord]. One who worships Him through sankirtana is fortunate indeed.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adī 3.78

sei ta' sumedha, ara kubuddhi
sarva-yajña haite kṛṣṇa-nama-yajña sara

SYNONYMS

sei — he; ta' — certainly; su-medha — intelligent; ara — others; ku-buddhi — poor understanding; — in the material world; sarva-yajña haite — than all other sacrifices; kṛṣṇa-nama — of chanting the name of Lord Kṛṣṇa; yajña — the sacrifice; sara — the best.

TRANSLATION

Such a person is truly intelligent, whereas others, who have but a poor fund of knowledge, must endure the cycle of repeated birth and death. Of all sacrificial performances, the chanting of the Lord's holy name is the most sublime.

PURPORT

Lord Sri Caitanya Mahāprabhu is the father and inaugurator of the sankīrtana movement. One who worships Him by sacrificing his life, money, intelligence and words for the sankīrtana movement is recognized by the Lord and endowed with His blessings. All others may be said to be foolish, for of all sacrifices in which a man may apply his energy, a sacrifice made for the sankīrtana movement is the most glorious.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 3.79

koti asvamedha eka kṛṣṇa nama sama
yei kahe, se paṣandi, dande tare yama

SYNONYMS

koti — ten million; **asvamedha** — horse sacrifices; **eka** — one; **kṛṣṇa** — of Lord Kṛṣṇa; **nama** — name; **sama** — equal to; **yei** — one who; **kahe** — says; **se** — he; **paṣandi** — atheist; **dande** — punishes; **tare** — him; **yama** — Yamarāja.

TRANSLATION

One who says that ten million asvamedha sacrifices are equal to the chanting of the holy name of Lord Kṛṣṇa is undoubtedly an atheist. He is sure to be punished by Yamarāja.

PURPORT

In the list of the ten kinds of offenses in chanting the holy name of the Supreme Personality of Godhead, Hare Kṛṣṇa, the eighth offense is dharma-vrata-tyaga-hutadi-sarva-subha-kriya-samyam api pramadah. One should never consider the chanting of the holy name of Godhead equal to pious activities like giving charity to brahmanas or saintly persons, opening charitable educational institutions, distributing free food and so on. The results of pious activities do not equal the results of chanting the holy name of Kṛṣṇa.

The Vedic scriptures say:

go-koti- grahane khagasya
prayaga-gangodaka-kalpa-vasah
meru-suvarna-
govinda-kirter na

"Even if one distributes ten million cows in charity during an eclipse of the sun, lives at the confluence of the Ganges and Yamuna for millions of years, or gives a mountain of gold in sacrifice to the brahmanas, he does not earn one hundredth part of the merit derived from chanting Hare Kṛṣṇa." In other words, one who accepts the chanting of Hare Kṛṣṇa to be some kind of pious activity is completely misled. Of course, it is pious; but the real fact is that Kṛṣṇa and His name, being transcendental, are far above all mundane pious activity. Pious activity is on the material platform, but chanting of the holy name of Kṛṣṇa is completely on the spiritual plane. Therefore, although paṣandis do not understand this, pious activity can never compare to the chanting of the holy name.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.80

'bhagavata-sandarbha'-granthera mangalacarane
e-sloka jiva-gosañi kariyachena vyakhyane

SYNONYMS

bhagavata-sandarbha-granthera — of the book called Bhagavata-sandarbha; **mangala-acarane** — in the auspicious introduction; **e-sloka** — this verse; **jiva-gosañi** — Jiva Gosvami; **kariyachena** — has made; **vyakhyane** — in explaining.

TRANSLATION

In the auspicious introduction to the Bhagavata-sandarbha, Srila Jiva Gosvami has given the following verse as an explanation.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.81

antah krsn bahir
darsitangadi-vaibhavam
kalau sankirtanadyaih sma
krsna-caitanyam asritah

SYNONYMS

antah — internally; **krsnam** — Lord Krsna; **bahih** — externally; **gauram** — fair-colored; **darsita** — displayed; **anga** — limbs; **adi** — beginning with; **vaibhavam** — expansions; **kalau** — in the Age of Kali; **sankirtana-adyaih** — by congregational chanting, etc.; **sma** — certainly; **krsna-caitanyam** — unto Lord Caitanya Mahaprabhu; **asritah** — sheltered.

TRANSLATION

"I take shelter of Lord Sri Krsna Caitanya Mahaprabhu, who is outwardly of a fair complexion but is inwardly Krsna Himself. In this Age of Kali He displays His expansions [His angas and upangas] by performing congregational chanting of the holy name of the Lord."

PURPORT

Srila Jiva Gosvami has placed the verse from Srimad-Bhagavatam quoted in text 52 (krsna-varn tvisakrsnam [SB 11.5.32]) as the auspicious introduction to his Bhagavata-sandarbha, or Sat-sandarbha. He has composed this text (81), which is, in effect, an explanation of the Bhagavatam verse, as the second verse of the same work. The verse from Srimad-Bhagavatam was enunciated by Karabhajana, one of the nine great sages, and it is elaborately explained by the Sarva Jiva Gosvami's commentary on his own Sat-sandarbha.

Antah krsna refers to one who is always thinking of Krsna. This attitude is a predominant feature of Srimati Radharani. Even though many devotees always think of Krsna, none can surpass the gopis, among whom Radharani is the leader in thinking of Krsna. Radharani's Krsna consciousness surpasses that of all other devotees. Lord Caitanya accepted the position of Srimati Radharani to understand Krsna; therefore He was always thinking of Krsna in the same way as Radharani. By thinking of Lord Krsna, He always overlapped Krsna.

Sri Krsna Caitanya, who was outwardly very fair, with a complexion like molten gold, simultaneously manifested His eternal associates, opulences, expansions and incarnations. He preached the process of chanting Hare Krsna, and those who are under His lotus feet are glorious.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.82

upa-puraneha suni sri-krsna-vacana
krpa kari vyasa prati kariyachena kathana

SYNONYMS

upa-puraneha — in the Upapuranas; **sunī** — we hear; **sri-krsna-vacana** — the words of Lord Krsna; **krpa kari** — having mercy; **vyasa prati** — toward Vyasadeva; **kariyachena** — He did; **kathana** — speaking.

TRANSLATION

In the Upapuranas we hear Sri Krsna showing His mercy to Vyasadeva by speaking to him as follows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.83

aham eva kvacid brahman
sannyasasramam asritah
hari- grahayami
kalau papa-hatan naran

SYNONYMS

aham — I; **eva** — certainly; **kvacid** — somewhere; **brahman** — O brahmana; **sannyasa-asramam** — the renounced order of life; **asritah** — taking recourse to; **hari-bhaktim** — devotional service to the Supreme Personality of Godhead; **grahayami** — I shall give; **kalau** — in the Age of Kali; **papa-hatan** — sinful; **naran** — to men.

TRANSLATION

"O learned brahmana, sometimes I accept the renounced order of life to induce the fallen people of the Age of Kali to accept devotional service to the Lord."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.84

bhagavata, bhārata-sastra, agama, purana
caitanya-kṛṣṇa-avatāre prakata pramaṇa

SYNONYMS

bhagavata — Srimad-Bhagavatam; **bhārata-sastra** — Mahabharata; **agama** — Vedic literatures; **purana** — the Puranas; **caitanya** — as Lord Caitanya Mahaprabhu; **kṛṣṇa** — of Lord Kṛṣṇa; **avatāre** — in the incarnation; **prakata** — displayed; **pramaṇa** — evidence.

TRANSLATION

Srimad-Bhagavatam, the Mahabharata, the Puranas and other Vedic literatures all give evidence to prove that Lord Sri Kṛṣṇa Caitanya Mahaprabhu is the incarnation of Kṛṣṇa.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.85

pratyakse dekhaha nana prakata prabhava
alaukika karma, alaukika anubhava

SYNONYMS

pratyakse — directly; **dekhaha** — just see; **nana** — various; **prakata** — manifested; **prabhava** — influence; **alaukika** — uncommon; **karma** — activities; **alaukika** — uncommon; **anubhava** — realizations in Krsna consciousness.

TRANSLATION

One can also directly see Lord Caitanya's manifest influence in His uncommon deeds and uncommon Krsna conscious realization.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.86

dekhiya na dekhe yata abhaktera gana
uluke na dekhe yena suryera kirana

SYNONYMS

dekhiya — seeing; na dekhe — they do not see; yata — all; abhaktera — of nondevotees; gana — crowds; uluke — the owl; na dekhe — does not see; yena — just as; suryera — of the sun; kirana — rays.

TRANSLATION

But faithless unbelievers do not see what is clearly evident, just as owls do not see the rays of the sun.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.87

sila-rupa-caritaih parama-prakrstaih
sattvena sattvikataya prabalais ca sastraih
prakhyata-daiva-paramartha- matais ca
naivasura-prakrtayah prabhavanti boddhum

SYNONYMS

tvam — You; sila — character; rupa — forms; caritaih — by acts; parama — most; prakrstaih — eminent; sattvena — by uncommon power; sattvikataya — with the quality of predominant goodness; prabalaih — great; ca — and; sastraih — by the scriptures; prakhyata — renowned; daiva — divine; parama-artha-vidam — of those who know the highest goal; mataih — by the opinions; ca — and; na — not; eva — certainly; asura-prakrtayah — those whose disposition is demoniac; prabhavanti — are able; boddhum — to know.

TRANSLATION

"O my Lord, those influenced by demoniac principles cannot realize You, although You are clearly the Supreme by dint of Your exalted activities, forms, character and uncommon power, which are confirmed by all the revealed scriptures in the quality of goodness and the celebrated transcendentalists in the divine nature."

PURPORT

This is a verse from the Stotra-ratna (12) of Yamunacarya, the spiritual master of Ramanujacarya. The authentic scriptures describe the transcendental activities, features, form and qualities of Krsna, and Krsna explains Himself in the Bhagavad-gita, the most authentic scripture in the world. He is further explained in Srimad-Bhagavatam, which is considered the explanation of the Vedanta-sutra. Lord Krsna is accepted as the Supreme Personality of Godhead by these authentic scriptures, not simply by vox populi. In the modern age a certain class of fools think that they can vote anyone into the position of God, as they can vote a man into the position of a political executive head. But the transcendental Supreme Personality of Godhead is perfectly described in the authentic scriptures. In the Bhagavad-gita the Lord says that only fools deride Him, thinking that anyone can speak like Krsna.

Even according to historical references, Krsna's activities are most uncommon. Krsna has affirmed, "I am God," and He has acted accordingly. Mayavadis think that everyone can claim to be God, but that is their illusion, for no one else can perform such extraordinary activities as Krsna. When He was a child on the lap of His mother, He killed the demon Putana. Then He killed the demons Trnavarta, Vatsasura and Baka. When He was a little more grown up, He killed the demons Aghasura and Rsabhasura. Therefore God is God from the very beginning. The idea that someone can become God by meditation is ridiculous. By hard endeavor one may realize his godly nature, but he will never become God. The asuras, or demons, who think that anyone can become God, are condemned.

The authentic scriptures are compiled by personalities like Vyasadeva, Narada, Asita and Parasara, who are not ordinary men. All the followers of the Vedic way of life have accepted these famous personalities, whose authentic scriptures conform to the Vedic literature. Nevertheless, the demoniac do not believe their statements, and they purposely oppose the Supreme Personality of Godhead and His devotees. Today it is fashionable for common men to write whimsical words as so-called incarnations of God and be accepted as authentic by other

common men. This demoniac mentality is condemned in the Seventh Chapter of the Bhagavad-gita, wherein it is said that those who are miscreants and the lowest of mankind, who are fools and asses, cannot accept the Supreme Personality of Godhead because of their demoniac nature. They are compared to ulukas, or owls, who cannot open their eyes in the sunlight. Because they cannot bear the sunlight, they hide themselves from it and never see it. They cannot believe that there is such illumination.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.88

apana lukaite krsna nana yatna kare
tathapi tanhara bhakta janaye tanhare

SYNONYMS

apana — Himself; **lukaite** — to hide; **krsna** — Lord Krsna; **nana** — various; **yatna** — efforts; **kare** — makes; **tathapi** — still; **tanhara** — His; **bhakta** — devotees; **janaye** — know; **tanhare** — Him.

TRANSLATION

Lord Sri Krsna tries to hide Himself in various ways, but nevertheless His pure devotees know Him as He is.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.89

ullanghita-trividha-sima-samatisayi-
tava parivradhima-svabhavam
maya-balena bhavatapi
pasyanti kecid tvad-ananya-bhavah

SYNONYMS

ullanghita — passed over; **tri-vidha** — three kinds; **sima** — the limitations; **sama** — of equal; **atisayi** — and of excelling; **sambhavanam** — by which the adequacy; **tava** — Your; **parivradhima** — of supremacy; **svabhavam** — the real nature; **maya-balena** — by the strength of the illusory energy; **bhavata** — Your; **api** — although; **niguhyamanam** — being hidden; **pasyanti** — they see; **kecit** — some; **anisam** — always; **tvat** — to You; **ananya-bhavah** — those who are exclusively devoted.

TRANSLATION

"O my Lord, everything within material nature is limited by time, space and thought. Your characteristics, however, being unequaled and unsurpassed, are always transcendental to such limitations. You sometimes cover such characteristics by Your own energy, but nevertheless Your unalloyed devotees are always able to see You under all circumstances."

PURPORT

This verse is also quoted from the Stotra-ratna (13) of Yamunacarya. Everything covered by the influence of maya is within the limited boundaries of space, time and thought. Even the greatest manifestation we can conceive, the sky, also has limitations. From the authentic scriptures, however, it is evident that beyond the sky is a covering of seven layers, each ten times thicker than the one preceding it. The covering layers are vast, but with or without coverings, space is limited. Our power to think about space and time is also limited. Time is eternal; we may imagine billions and trillions of years, but that will still be an inadequate estimate of the extent of time. Our imperfect senses, therefore, cannot think of the greatness of the Supreme Personality of Godhead, nor can we bring Him within the limitations of time or our thinking power. His position is accordingly described by the word ullanghita. He is transcendental to space, time and thought; although He appears within them, He exists transcendently. Even when the Lord's transcendental existence is disguised by space, time and thought, however, pure devotees of the Supreme Lord can see Him in His personal features beyond space, time and thought. In other words, even though the Lord is not visible to the eyes of ordinary men, those who are beyond the covering layers because of their transcendental devotional service can still see Him.

The sun may appear covered by a cloud, but actually it is the eyes of the tiny people below the cloud that are covered, not the sun. If those tiny people rose above the cloud in an airplane, they could then see the sunshine and the sun without impediment. Similarly, although the covering of maya is very strong, Lord Krsna says in the Bhagavad-gita (7.14):

daivi hy esa guna-mayi
mama maya duratyaya
mam eva ye prapadyante
mayam taranti te

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it." To surpass the influence of the illusory energy is very difficult, but those who are determined to catch hold of the lotus feet of the Lord are freed from the clutches of maya. Therefore, pure devotees can understand the Supreme Personality of Godhead, but demons, because of their miscreant behavior, cannot understand the Lord, in spite of seeing the many revealed scriptures and the uncommon activities of the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.90

asura-svabhava krsne kabhu nahi jane
lukaite nare krsna bhakta-jana-sthane

SYNONYMS

asura-svabhava — those whose nature is demoniac; **krsne** — Lord Krsna; **kabhu** — at any time; **nahi** — not; **jane** — know; **lukaite** — to hide; **nare** — is not able; **krsna** — Lord Krsna; **bhakta-jana** — of pure devotees; **sthane** — in a place.

TRANSLATION

Those whose nature is demoniac cannot know Krsna at any time, but He cannot hide Himself from His pure devotees.

PURPORT

People who develop the nature of asuras like Ravana and Hiranyakasipu can never know Krsna, the Personality of Godhead, by challenging the authority of Godhead. But Sri Krsna cannot hide Himself from His pure devotees.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.91

dvau bhuta-sargau loke 'smin
daiva asura eva ca
visnu-bhaktah smрто daiva
asuras tad-viparyayah

SYNONYMS

dvau — two; **bhuta** — of the living beings; **sargau** — dispositions; **loke** — in the world; **asmin** — in this; **daivah** — godly; **asurah** — demoniac; **eva** — certainly; **ca** — and; **visnu-bhaktah** — a devotee of Lord Visnu; **smrtah** — remembered; **daivah** — godly; **asurah** — demoniac; **tat-viparyayah** — the opposite of that.

TRANSLATION

"There are two classes of men in the created world. One consists of the demoniac and the other of the godly. The devotees of Lord Visnu are the godly, whereas those who are just the opposite are called demons."

PURPORT

This is a verse from the Padma Purana. Visnu-bhaktas, or devotees in Krsna consciousness, are known as devas (demigods). Atheists, who do not believe in God or who declare themselves God, are asuras (demons). Asuras always engage in atheistic material activities, exploring ways to utilize the resources of matter to enjoy sense gratification. The visnu-bhaktas, Krsna conscious devotees, are also active, but their objective is to satisfy the Supreme Personality of Godhead by devotional service. Superficially both classes may appear to work in the same way, but their purposes are completely opposite because of a difference in consciousness. Asuras work for personal sense gratification, whereas devotees work for the satisfaction of the Supreme Lord. Both work conscientiously, but their motives are different.

The Krsna consciousness movement is meant for devas, or devotees. Demons cannot take part in Krsna conscious activities, nor can devotees in Krsna consciousness take part in demoniac activities or work like cats and dogs simply for sense gratification. Such activity does not appeal to those in Krsna consciousness. Devotees accept only the bare necessities of life to keep themselves fit to act in Krsna consciousness. The balance of their energy is used for developing Krsna consciousness, through which one can be transferred to the abode of Krsna by always thinking of Him, even at the point of death.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 3.92

acarya gosañi prabhura bhakta-avatara
krsna-avatara-hetu yanhara hunkara

SYNONYMS

acarya gosañi — Advaita Acarya Gosāñi; **prabhura** — of the Lord; **bhakta-avatara** — incarnation of a devotee; **krsna** — of Lord Kṛṣṇa; **avatara** — of the incarnation; **hetu** — the cause; **yanhara** — whose; **hunkara** — loud calls.

TRANSLATION

Advaita Acarya Gosvami is an incarnation of the Lord as a devotee. His loud calling was the cause for Kṛṣṇa's incarnation.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.93

krsna yadi prthivite karena avatara
prathame karena guru-vargera sañcara

SYNONYMS

krsna — Lord Krsna; **yadi** — if; **prthivite** — on the earth; **karena** — makes; **avatara** — incarnation; **prathame** — first; **karena** — makes; **guru-vargera** — of the group of respectable predecessors; **sañcara** — the advent.

TRANSLATION

Whenever Sri Krsna desires to manifest His incarnation on earth, first He creates the incarnations of His respectable predecessors.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.94

pita mata guru adi yata manya-gana
prathame karena sabara prthivite janama

SYNONYMS

pita — father; **mata** — mother; **guru** — spiritual master; **adi** — headed by; **yata** — all; **manya-gana** — respectable members; **prathame** — first; **karena** — He makes; **sabara** — of all of them; **prthivite** — on earth; **janama** — the births.

TRANSLATION

Thus respectable personalities such as His father, mother and spiritual master all take birth on earth first.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.95

madhava-isvara-puri, saci, jagannatha
advaita acarya prakata haila sei satha

SYNONYMS

madhava — Madhavendra Puri; **isvara-puri** — Isvara Puri; **saci** — Sacimata; **jagannatha** — Jagannatha Misra; **advaita acarya** — Advaita Acarya; **prakata** — manifested; **haila** — were; **sei** — this; **satha** — with.

TRANSLATION

Madhavendra Puri, Isvara Puri, Srimati Sacimata and Srila Jagannatha Misra all appeared with Sri Advaita Acarya.

PURPORT

Whenever the Supreme Personality of Godhead descends in His human form, He sends ahead all His devotees, who act as His father, teacher and associates in many roles. Such personalities appear before the descent of the Supreme Personality of Godhead. Before the appearance of Lord Sri Krsna Caitanya Mahaprabhu, there appeared His devotees like Sri Madhavendra Puri; His spiritual master, Sri Isvara Puri; His mother, Srimati Saci-devi; His father, Sri Jagannatha Misra; and Sri Advaita Acarya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.96

prakatiya dekhe acarya sakala
krsna-bhakti gandha-hina visaya-vyavahara

SYNONYMS

prakatiya — manifesting; **dekhe** — He saw; **acarya** — Advaita Acarya; **sakala** — all; — material existence; **krsna-bhakti** — of devotion to Lord Krsna; **gandha-hina** — without a trace; **visaya** — of the sense objects; **vyavahara** — affairs.

TRANSLATION

Advaita Acarya having appeared, He found the world devoid of devotional service to Sri Krsna because people were engrossed in material affairs.

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keha pape, keha punye kare visaya-bhoga
bhakti-gandha nahi, yate yaya bhava-roga

SYNONYMS

keha — someone; **pape** — in sinful activities; **keha** — someone; **punye** — in pious activities; **kare** — do; **visaya** — of the sense objects; **bhoga** — enjoyment; **bhakti-gandha** — a trace of devotional service; **nahi** — there is not; **yate** — by which; **yaya** — goes away; **bhava-roga** — the disease of material existence.

TRANSLATION

Everyone was engaged in material enjoyment, whether sinfully or virtuously. No one was interested in the transcendental service of the Lord, which can give total relief from the repetition of birth and death.

PURPORT

Advaita Acarya saw the entire world to be engaged in activities of material piety and impiety, without a trace of devotional service, or Krsna consciousness, anywhere. The fact is that in this material world there is no scarcity of anything except Krsna consciousness. Material necessities are supplied by the mercy of the Supreme Lord. We sometimes feel scarcity because of our mismanagement, but the real problem is that people are out of touch with Krsna consciousness. Everyone is engaged in material sense gratification, but people have no plan for making an ultimate solution to their real problems, namely birth, disease, old age and death. These four material miseries are called bhava-roga, or material diseases. They can be cured only by Krsna consciousness. Therefore Krsna consciousness is the greatest benediction for human society.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.98

loka-gati dekhi' acarya karuna-hrdaya
vicara karena, lokera kaiche hita haya

SYNONYMS

loka-gati — the course of the world; **dekhi'** — seeing; **acarya** — Advaita Acarya; **karuna-hrdaya** — compassionate heart; **vicara karena** — considers; **lokera** — of the world; **kaiche** — how; **hita** — welfare; **haya** — there is.

TRANSLATION

Seeing the activities of the world, the Acarya felt compassion and began to ponder how He could act for the people's benefit.

PURPORT

This sort of serious interest in the welfare of the public makes one a bona fide acarya. An acarya does not exploit his followers. Since the acarya is a confidential servitor of the Lord, his heart is always full of compassion for humanity in its suffering. He knows that all suffering is due to the absence of devotional service to the Lord, and therefore he always tries to find ways to change people's activities, making them favorable for the attainment of devotion. That is the qualification of an acarya. Although Sri Advaita Prabhu Himself was powerful enough to do the work, as a submissive servitor He thought that without the personal appearance of the Lord, no one could improve the fallen condition of society.

In the grim clutches of maya, the first-class prisoners of this material world wrongly think themselves happy because they are rich, powerful, resourceful and so on. These foolish creatures do not know that they are nothing but play dolls in the hands of material nature and that at any moment material nature's pitiless intrigues can crush to dust all their plans for godless activities. Such foolish prisoners cannot see that however they improve their position by artificial means, the calamities of repeated birth, death, disease and old age are always beyond the jurisdiction of their control. Foolish as they are, they neglect these major problems of life and busy themselves with false things that cannot help them solve their real problems. They know that they do not want to suffer death or the pangs of disease and old age, but under the influence of the illusory energy, they are grossly negligent and therefore do nothing to solve the problems. This is called maya. People held in the grip of maya are thrown into oblivion after death, and as a result of their karma, in the next life they become dogs or gods, although most of them become dogs. To become gods in the next life, they must engage in the devotional service of the Supreme Personality of Godhead; otherwise, they are sure to become dogs or hogs in terms of the laws of nature.

The third-class prisoners, being less materially opulent than the first-class prisoners, endeavor to imitate them, for they also have no information of the real nature of their imprisonment. Thus they also are misled by the illusory material nature. The function of the acarya, however, is to change the activities of both the first-class and third-class prisoners for their real benefit. This endeavor makes him a very dear devotee of the Lord, who says clearly in the Bhagavad-gita that no one in human society is dearer to Him than a devotee who constantly engages in His service by finding ways to preach the message of Godhead for the real benefit of the world. The so-called acaryas of the Age of Kali are more concerned with exploiting the resources of their followers than mitigating their miseries; but Sri Advaita Prabhu,

as an ideal acarya, was concerned with improving the condition of the world situation.



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apani sri-krsna yadi karena avatara
apane acari' bhakti karena pracara

SYNONYMS

apani — Himself; **sri-krsna** — Lord Krsna; **yadi** — if; **karena** — He makes; **avatara** — incarnation; **apane** — Himself; **acari'** — practicing; **bhakti** — devotional service; **karena** — does; **pracara** — propagation.

TRANSLATION

[Advaita Acarya thought:] "If Sri Krsna were to appear as an incarnation, He Himself could preach devotion by His personal example.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adī 3.100

nama vinu kali-kale dharma nahi ara
kali-kale kaiche habe krsna avatara

SYNONYMS

nama vinu — except for the holy name; **kali-kale** — in the Age of Kali; **dharma** — religion; **nahi** — there is not; **ara** — another; **kali-kale** — in the Age of Kali; **kaiche** — how; **habe** — there will be; **krsna** — Lord Kṛṣṇa; **avatara** — incarnation.

TRANSLATION

"In this Age of Kali there is no religion other than the chanting of the holy name of the Lord, but how in this age will the Lord appear as an incarnation?"

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 3.101

suddha-bhave kariba kṛsnera aradhana
nirantara sadāinye kariba nivedana

SYNONYMS

suddha-bhave — in a purified state of mind; **kariba** — I shall do; **kṛsnera** — of Lord Kṛṣṇa; **aradhana** — worship; **nirantara** — constantly; **sa-dāinye** — in humility; **kariba** — I shall make; **nivedana** — request.

TRANSLATION

"I shall worship Kṛṣṇa in a purified state of mind. I shall constantly petition Him in humbleness.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 3.102

aniya kṛsnere karon kirtana sañcara
tabe se 'advaita' nama saphala amara

SYNONYMS

aniya — bringing; **kṛsnere** — Lord Kṛṣṇa; **karon** — I make; **kirtana** — chanting of the holy name; **sañcara** — advent; **tabe** — then; **se** — this; **advaita** — nondual; **nama** — name; **sa-phala** — fulfilled; **amara** — My.

TRANSLATION

"My name, 'Advaita,' will be fitting if I am able to induce Kṛṣṇa to inaugurate the movement of the chanting of the holy name."

PURPORT

The nondualist Mayavadi philosopher who falsely believes that he is nondifferent from the Lord is unable to call Him like Advaita Prabhu. Advaita Prabhu is nondifferent from the Lord, yet in His relationship with the Lord He does not merge with Him but eternally renders service unto Him as a plenary portion. This is inconceivable for Mayavadis because they think in terms of mundane sense perception and therefore think that nondualism necessitates losing one's separate identity. It is clear from this verse, however, that Advaita Prabhu, although retaining His separate identity, is nondifferent from the Lord.

Sri Caitanya Mahāprabhu preached the philosophy of inconceivable, simultaneous oneness with the Lord and difference from Him. Conceivable dualism and monism are conceptions of the imperfect senses, which are unable to reach the Transcendence because the Transcendence is beyond the conception of limited potency. The actions of Sri Advaita Prabhu, however, give tangible proof of inconceivable nondualism. One who therefore surrenders unto Sri Advaita Prabhu can easily follow the philosophy of inconceivable simultaneous dualism and monism.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 3.103

kṛṣṇa vasa karibena kon aradhane
vicarite eka sloka aila tanra mane

SYNONYMS

kṛṣṇa — Lord Kṛṣṇa; **vasa karibena** — shall propitiate; **kon aradhane** — by what worship; **vicarite** — while considering; **eka** — one; **sloka** — verse; **aila** — came; **tanra** — of Him; **mane** — in the mind.

TRANSLATION

While He was thinking about how to propitiate Kṛṣṇa by worship, the following verse came to His mind.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.104

tulasi-dala-matrena
jalasya culukena va
vikrinite svam
bhaktebhyo bhakta-vatsalah

SYNONYMS

tulasi — of tulasi; **dala** — a leaf; **matrena** — by only; **jalasya** — of water; **culukena** — by a palmful; **va** — and; **vikrinite** — sells; **svam** — His own; **atmanam** — self; **bhaktebhyah** — unto the devotees; **bhakta-vatsalah** — Lord Krsna, who is affectionate to His devotees.

TRANSLATION

"Sri Krsna, who is very affectionate toward His devotees, sells Himself to a devotee who offers Him merely a tulasi leaf and a palmful of water."

PURPORT

This is a verse from the Gautamiya-tantra.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.105-106

ei slokartha acarya karena vicarana
krsnake tulasi-jala deya yei jana
tara rna sodhite krsna karena cintana —
'jala-tulasira sama kichu ghare nahi dhana'

SYNONYMS

ei — this; sloka — of the verse; artha — the meaning; acarya — Advaita Acarya; karena — does; vicarana — considering; krsnake — to Lord Krsna; tulasi-jala — tulasi and water; deya — gives; yei jana — that person who; tara — to Him; rna — the debt; sodhite — to pay; krsna — Lord Krsna; karena — does; cintana — thinking; jala-tulasira sama — equal to water and tulasi; kichu — any; ghare — in the house; nahi — there is not; dhana — wealth.

TRANSLATION

Advaita Acarya considered the meaning of the verse in this way: "Not finding any way to repay the debt He owes to one who offers Him a tulasi leaf and water, Lord Krsna thinks, 'There is no wealth in My possession that is equal to a tulasi leaf and water.'

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.107

tabe atma veci' kare rnera sodhana
eta bhavi' acarya karena aradhana

SYNONYMS

tabe — then; **atma** — Himself; **veci'** — selling; **kare** — does; **rnera** — of the debt; **sodhana** — payment; **eta** — thus; **bhavi'** — thinking; **acarya** — Advaita Acarya; **karena** — does; **aradhana** — worshiping.

TRANSLATION

"Thus the Lord liquidates the debt by offering Himself to the devotee." Considering in this way, the Acarya began worshiping the Lord.

PURPORT

Through devotional service one can easily please Lord Krsna with a leaf of the tulasi plant and a little water. As the Lord says in the Bhagavad-gita (9.26), a leaf, a flower, a fruit or some water (*pus toyam*), when offered with devotion, very much pleases Him. He universally accepts the services of His devotees. Even the poorest of devotees in any part of the world can secure a small flower, fruit or leaf and a little water, and if these offerings, and especially tulasi leaves and Ganges water, are offered to Krsna with devotion, He is very satisfied. It is said that Krsna is so much pleased by such devotional service that He offers Himself to His devotee in exchange for it. Srila Advaita Acarya knew this fact, and therefore He decided to call for the Personality of Godhead Krsna to descend by worshiping the Lord with tulasi leaves and the water of the Ganges.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 3.108

gāṅga-jala, tulasi-mañjari anuksana
kṛṣṇa-pada-padma bhavi' kare samarpaṇa

SYNONYMS

gāṅga-jala — the water of the Ganges; **tulasi-mañjari** — buds of the tulasi plant; **anuksana** — constantly; **kṛṣṇa** — of Lord Kṛṣṇa; **pada-padma** — lotus feet; **bhavi'** — thinking of; **kare** — does; **sarpaṇa** — offering.

TRANSLATION

Thinking of the lotus feet of Sri Kṛṣṇa, He constantly offered tulasi buds in water from the Ganges.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.109

krsnera ahvana kare kariya hunkara
e-mate krsnere karaila avatara

SYNONYMS

krsnera — of Lord Krsna; **ahvana** — invitation; **kare** — makes; **kariya** — making; **hunkara** — loud shouts; **e-mate** — in this way; **krsnere** — Lord Krsna; **karaila** — caused to make; **avatara** — incarnation.

TRANSLATION

He appealed to Sri Krsna with loud calls and thus made it possible for Krsna to appear.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 3.110

caitanyaera avatare ei mukhya hetu
bhaktera icchaya avatare dharma-setu

SYNONYMS

caitanyaera — of Lord Caitanya Mahāprabhu; **avatare** — in the incarnation; **ei** — this; **mukhya** — principal; **hetu** — cause; **bhaktera** — of the devotee; **icchaya** — by the desire; **avatare** — He descends; **dharma-setu** — protector of religion.

TRANSLATION

Therefore the principal reason for Sri Caitanya's descent is this appeal by Advaita Acarya. The Lord, the protector of religion, appears by the desire of His devotee.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 3.111

bhakti-yoga-paribhāvita-hṛt-saroja
 asse sruteksita-patho nanu natha
 yad yad dhiya ta urugaya vibhāvayanti
 tat tad vapuh pranayase sad-anugrahaya

SYNONYMS

tvam — You; bhakti-yoga — by devotional service; paribhāvita — saturated; hṛt — of the heart; saroje — on the lotus; asse — dwell; sruta — heard; iksita — seen; pathah — whose path; nanu — certainly; natha — O Lord; — by the devotees; yat yat — whatever; dhiya — by the mind; te — they; uru-gaya — O Lord, who are glorified in excellent ways; vibhāvayanti — contemplate upon; tat tat — that; vapuh — form; pranayase — You manifest; sat — to Your devotees; anugrahaya — to show favor.

TRANSLATION

"O my Lord, You always dwell in the vision and hearing of Your pure devotees. You also live in their lotuslike hearts, which are purified by devotional service. O my Lord, who are glorified by exalted prayers, You show special favor to Your devotees by manifesting Yourself in the eternal forms in which they welcome You."

PURPORT

This text from Srimad-Bhagavatam (3.9.11) is a prayer by Lord Brahma to the Supreme Personality of Godhead Kṛṣṇa for His blessings in the work of creation. Knowledge of the Supreme Personality of Godhead can be understood from the descriptions of the Vedic scriptures. For example, the Brahma- (5.29) describes that in the abode of Lord Kṛṣṇa, which is made of cintamani (touchstone), the Lord, acting as a cowherd boy, is served by hundreds and thousands of goddesses of fortune. Mayavadis think that the devotees have imagined the form of Kṛṣṇa, but the authentic Vedic scriptures have actually described Kṛṣṇa and His various transcendental forms.

The word sruta in sruteksita-pathah refers to the Vedas, and iksita indicates that the way to understand the Supreme Personality of Godhead is by proper study of the Vedic scriptures. One cannot imagine something about God or His form. Such imagination is not accepted by those who are serious about enlightenment. Here Brahma says that one can know Kṛṣṇa through the path of properly understanding the Vedic texts. If by studying the form, name, qualities, pastimes and paraphernalia of the Supreme Godhead one is attracted to the Lord, he can execute devotional service, and the form of the Lord will be impressed in his heart and remain transcendently situated there. Unless a devotee actually develops transcendental love for the Lord, it is not possible for him to think always of the Lord within his heart. Such constant thought of the Lord is the sublime perfection of the yogic process, as the Bhagavad-gītā confirms in the Sixth Chapter (47), stating that anyone absorbed in such thought is the best of all yogis. Such transcendental absorption is known as samādhi. A pure devotee who is always thinking of the Supreme Personality of Godhead is the person qualified to see the Lord.

One cannot speak of Urugaya (the Lord, who is glorified by sublime prayers) unless one is transcendently elevated. The Lord has innumerable forms, as the Brahma- confirms (advaitam acyutam anadim ananta-rupam [Bs 5.33]). The Lord expands Himself in innumerable forms.

When a devotee, hearing about these innumerable forms, becomes attached to one and always thinks of Him, the Lord appears to him in that form. Lord Krsna is especially pleasing to such devotees, in whose hearts He is always present because of their highly elevated transcendental love.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.112

ei slokera artha kahi sanksepera sara
bhaktera icchaya krsnera sarva avatara

SYNONYMS

ei — this; slokera — of the verse; artha — the meaning; kahi — I relate; sanksepera — of conciseness; sara — the pith; bhaktera — of the devotee; icchaya — by the desire; krsnera — of Lord Krsna; sarva — all; avatara — incarnations.

TRANSLATION

The essence of the meaning of this verse is that Lord Krsna appears in all His innumerable eternal forms because of the desires of His pure devotees.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 3.113

caturtha slokera artha haila suniscite
avatirna haila gaura prema prakasite

SYNONYMS

caturtha — fourth; **slokera** — of the verse; **artha** — the meaning; **haila** — was; **su-niscite** — very surely; **avatirna haila** — incarnated; **gaura** — Lord Caitanya Mahāprabhu; **prema** — love of God; **prakasite** — to manifest.

TRANSLATION

Thus I have surely determined the meaning of the fourth verse. Lord Gaurāṅga [Lord Caitanya] appeared as an incarnation to preach unalloyed love of God.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 3.114

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

SYNONYMS

sri-rupa — Srila Rupa Gosvami; **raghunatha** — Srila Raghunatha dasa Gosvami; **pade** — at the lotus feet of; **yara** — whose; **asa** — expectation; **caitanya-caritamrta** — the book named Caitanya-caritamrta; **kahe** — describes; **krsna-dasa** — Srila Krsnadasa Kaviraja Gosvami.

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, Adi-lila, Third Chapter, describing the external reasons for the appearance of Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4 Summary

In this chapter of the epic Caitanya-caritamrta, Krsnadasa Kaviraja Gosvami has stressed that Lord Caitanya appeared for three principal purposes of His own. The first purpose was to relish the position of Srimati Radharani, who is the prime reciprocator of transcendental love of Sri Krsna. Lord Krsna is the reservoir of transcendental loving transactions with Srimati Radharani. The subject of those loving transactions is the Lord Himself, and Radharani is the object. Thus the subject, the Lord, wanted to relish the loving mellow in the position of the object, Radharani.

The second reason for His appearance was to understand the transcendental mellow of Himself. Lord Krsna is all sweetness. Radharani's attraction for Krsna is sublime, and to experience that attraction and understand the transcendental sweetness of Himself, He accepted the mentality of Radharani.

The third reason that Lord Caitanya appeared was to enjoy the bliss tasted by Radharani. The Lord thought that undoubtedly Radharani enjoyed His company and He enjoyed the company of Radharani, but the exchange of transcendental mellow between the spiritual couple was more pleasing to Srimati Radharani than to Sri Krsna. Radharani felt more transcendental pleasure in the company of Krsna than He could understand without taking Her position, but for Sri Krsna to enjoy in the position of Srimati Radharani was impossible because that position was completely foreign to Him. Krsna is the transcendental male, and Radharani is the transcendental female. Therefore, to know the transcendental pleasure of loving Krsna, Lord Krsna Himself appeared as Lord Caitanya, accepting the emotions and bodily luster of Srimati Radharani.

Lord Caitanya appeared in order to fulfill these confidential desires, and also to preach the special significance of chanting Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare and to answer the call of Advaita Prabhu. These were secondary reasons.

Sri Svarupa Damodara Gosvami was the principal figure among Lord Caitanya's confidential devotees. The records of his diary have revealed these confidential purposes of the Lord. These revelations have been confirmed by the statements of Srila Rupa Gosvami in his various prayers and poems.

This chapter also specifically describes the difference between lust and love. The transactions of Krsna and Radha are completely different from material lust. Therefore the author has very clearly distinguished between them.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.1

sri-caitanya-prasadena
tad-rupasya vinirnayam
balo 'pi kurute
drstva vraja-vilasinah

SYNONYMS

sri-caitanya-prasadena — by the mercy of Lord Caitanya Mahaprabhu; **tad** — of Him; **rupasya** — of the form; **vinirnayam** — complete determination; **balah** — a child; **api** — even; **kurute** — makes; **sastram** — the revealed scriptures; **drstva** — having seen; **vraja-vilasinah** — who enjoys the pastimes of Vraja.

TRANSLATION

By the mercy of Lord Caitanya Mahaprabhu, even a foolish child can fully describe the real nature of Lord Krsna, the enjoyer of the pastimes of Vraja, according to the vision of the revealed scriptures.

PURPORT

One can ascertain the meaning of this Sanskrit sloka only when one is endowed with the causeless mercy of Lord Caitanya. Lord Sri Krsna, being the absolute Personality of Godhead, cannot be exposed to the mundane instruments of vision. He reserves the right not to be exposed by the intellectual feats of nondevotees. Notwithstanding this truth, even a small child can easily understand Lord Sri Krsna and His transcendental pastimes in the land of Vrndavana by the grace of Lord Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.2

jaya jaya sri-caitanya jaya nityananda
jayadvaita-candra jaya gaura-bhakta-vrnda

SYNONYMS

jaya jaya — all glory; **sri-caitanya** — to Lord Caitanya; **jaya** — all glory; **nityananda** — to Lord Nityananda; **jaya** — all glory; **advaita-candra** — to Advaita Acarya; **jaya** — all glory; **gaura-bhakta-vrnda** — to the devotees of Lord Caitanya Mahaprabhu.

TRANSLATION

All glory to Lord Caitanya Mahaprabhu! All glory to Lord Nityananda! All glory to Sri Advaita Acarya! And all glory to all the devotees of Lord Caitanya!

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.3

caturtha slokera artha kaila vivarana
pañcama slokera artha suna bhakta-gana

SYNONYMS

caturtha — fourth; **slokera** — of the verse; **artha** — the meaning; **kaila** — made; **vivarana** — description; **pañcama** — fifth; **slokera** — of the verse; **artha** — the meaning; **suna** — please hear; **bhakta-gana** — O devotees.

TRANSLATION

I have described the meaning of the fourth verse. Now, O devotees, kindly hear the explanation of the fifth verse.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.4

mula-slokera artha karite prakasa
artha lagaite age kahiye abhasa

SYNONYMS

mula — original; **slokera** — of the verse; **artha** — the meaning; **karite** — to make; **prakasa** — revelation; **artha** — the meaning; **lagaite** — to touch; **age** — first; **kahiye** — I shall speak; **abhasa** — hint.

TRANSLATION

Just to explain the original verse, I shall first suggest its meaning.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.5

caturtha slokera artha ei kaila sara
prema-nama pracarite ei avatara

SYNONYMS

caturtha — fourth; **slokera** — of the verse; **artha** — the meaning; **ei** — this; **kaila** — gave; **sara** — essence; **prema** — love of Godhead; **nama** — the holy name; **pracarite** — to propagate; **ei** — this; **avatara** — incarnation.

TRANSLATION

I have given the essential meaning of the fourth verse: this incarnation [Sri Caitanya Mahaprabhu] descends to propagate the chanting of the holy name and spread love of God.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.6

satya ei hetu, kintu eho bahiranga
ara eka hetu, suna, ache antaranga

SYNONYMS

satya — true; **ei** — this; **hetu** — reason; **kintu** — but; **eho** — this; **bahiranga** — external; **ara** — another; **eka** — one; **hetu** — reason; **suna** — please hear; **ache** — is; **antaranga** — internal.

TRANSLATION

Although this is true, this is but the external reason for the Lord's incarnation. Please hear one other reason — the confidential reason — for the Lord's appearance.

PURPORT

In the Third Chapter, fourth verse, it has been clearly said that Lord Caitanya appeared in order to distribute love of Krsna and the chanting of His transcendental holy name, Hare Krsna. That was the secondary purpose of Lord Caitanya's appearance. The real reason is different, as we shall see in this chapter.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.7

purve yena prthivira bhara haribare
krsna avatirna haila sastrete pracare

SYNONYMS

purve — previously; **yena** — as; **prthivira** — of the earth; **bhara** — burden; **haribare** — to take away; **krsna** — Lord Krsna; **avatirna** — incarnated; **haila** — was; **sastrete** — the scriptures; **pracare** — proclaim.

TRANSLATION

The scriptures proclaim that Lord Krsna previously descended to take away the burden of the earth.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.8

-bhagavanera karma nahe bhara-harana
sthiti-karta visnu karena jagat-palana

SYNONYMS

svayam-bhagavanera — of the original Supreme Personality of Godhead; **karma** — the business; **nahe** — is not; **bhara-harana** — taking away the burden; **sthiti-karta** — the maintainer; **visnu** — Lord Visnu; **karena** — does; **jagat-palana** — protection of the universe.

TRANSLATION

To take away this burden, however, is not the work of the Supreme Personality of Godhead. The maintainer, Lord Visnu, is the one who protects the universe.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.9

kintu krsnera yei haya avatara-kala
bhara-harana-kala tate ha-ila misala

SYNONYMS

kintu — but; **krsnera** — of Lord Krsna; **yei** — that which; **haya** — is; **avatara** — of incarnation; **kala** — the time; **bhara-harana** — of taking away the burden; **kala** — the time; **tate** — in that; **ha-ila** — there was; **misala** — mixture.

TRANSLATION

But the time to lift the burden of the world mixed with the time for Lord Krsna's incarnation.

PURPORT

We have information from the Bhagavad-gita that the Lord appears at particular intervals to adjust a time-worn spiritual culture. Lord Sri Krsna appeared at the end of Dvapara-yuga to regenerate the spiritual culture of human society and also to manifest His transcendental pastimes. Visnu is the authorized Lord who maintains the created cosmos, and He is also the principal Deity who makes adjustments when there is improper administration in the cosmic creation. But Sri Krsna, being the primeval Lord, appears not in order to make such administrative adjustments but only to exhibit His transcendental pastimes and thus attract the fallen souls back home, back to Godhead.

However, the time for administrative rectification and the time for Lord Sri Krsna's appearance coincided at the end of the last Dvapara-yuga. Therefore when Sri Krsna appeared, Visnu, the Lord of maintenance, merged with Him because all the plenary portions and parts of the absolute Personality of Godhead merge with Him during His appearance.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.10

purna bhagavan avatare yei kale
ara saba avatara tante asi' mile

SYNONYMS

purna — full; **bhagavan** — the Supreme Personality of Godhead; **avatare** — incarnates; **yei** — that; **kale** — at the time; **ara** — other; **saba** — all; **avatara** — incarnations; **tante** — in Him; **asi'** — coming; **mile** — meet.

TRANSLATION

When the complete Supreme Personality of Godhead descends, all other incarnations of the Lord meet together within Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.11- 12

narayana, catur-vyuha, matsyady-avatara
yuga-manvantaravatara, yata ache ara
sabe asi' krsna-ange haya avatirna
aiche avatare krsna bhagavan purna

SYNONYMS

narayana — Lord Narayana; **catuh-vyuha** — the four expansions; **matsya-adi** — beginning with Matsya; **avatara** — the incarnations; **yuga-manv-antara-avatara** — the yuga and manv-antara incarnations; **yata** — as many as; **ache** — there are; **ara** — other; **sabe** — all; **asi'** — coming; **krsna-ange** — in the body of Lord Krsna; **haya** — are; **avatirna** — incarnated; **aiche** — in this way; **avatare** — incarnates; **krsna** — Lord Krsna; **bhagavan** — the Supreme Personality of Godhead; **purna** — full.

TRANSLATION

Lord Narayana, the four primary expansions [Vasudeva, Sankarsana, Pradyumna and Aniruddha], Matsya and the other lila incarnations, the yuga-avatars, the manv-antara incarnations and as many other incarnations as there are — all descend in the body of Lord Krsna. In this way the complete Supreme Godhead, Lord Krsna Himself, appears.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.13

ataeva visnu takhana krsnera sarire
visnu-dvare kare krsna asura-

SYNONYMS

ataeva — therefore; **visnu** — Lord Visnu; **takhana** — at that time; **krsnera** — of Lord Krsna; **sarire** — in the body; **visnu-dvare** — by Lord Visnu; **kare** — does; **krsna** — Lord Krsna; **asura-** — killing the demons.

TRANSLATION

At that time, therefore, Lord Visnu is present in the body of Lord Krsna, and Lord Krsna kills the demons through Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.14

anusanga-karma ei asura-marana
ye lagi' avatara, kahi se mula karana

SYNONYMS

anusanga-karma — secondary work; **ei** — this; **asura** — of the demons; **marana** — killing; **ye** — that; **lagi'** — for; **avatara** — the incarnation; **kahi** — I shall speak; **se** — the; **mula** — root; **karana** — cause.

TRANSLATION

Thus the killing of the demons is but secondary work. I shall now speak of the main reason for the Lord's incarnation.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.15- 16

prema-rasa-niryasa karite asvadana
raga-marga bhakti loke karite pracarana
rasika-sekhara krsna parama-karuna
ei dui hetu haite icchara udgama

SYNONYMS

prema-rasa — of the mellow of love of God; **niryasa** — the essence; **karite** — to do; **asvadana** — tasting; **raga-marga** — the path of spontaneous attraction; **bhakti** — devotional service; **loke** — in the world; **karite** — to do; **pracarana** — propagation; **rasika-sekhara** — the supremely jubilant; **krsna** — Lord Krsna; **parama-karuna** — the most merciful; **ei** — these; **dui** — two; **hetu** — reasons; **haite** — from; **icchara** — of desire; **udgama** — the birth.

TRANSLATION

The Lord's desire to appear was born from two reasons: the Lord wanted to taste the sweet essence of the mellows of love of God, and He wanted to propagate devotional service in the world on the platform of spontaneous attraction. Thus He is known as supremely jubilant and as the most merciful of all.

PURPORT

During the period of Lord Krsna's appearance, the killing of asuras or nonbelievers such as Jarasandha was done by Visnu, who was within the person of Sri Krsna. Such apparent killing by Lord Sri Krsna took place as a matter of course and was an incidental activity for Him. But the real purpose of Lord Krsna's appearance was to stage a dramatic performance of His transcendental pastimes at Vrajabhumi, thus exhibiting the highest limit of transcendental mellow in the exchanges of reciprocal love between the living entity and the Supreme Lord. These reciprocal exchanges of mellows are called raga-bhakti, or devotional service to the Lord in transcendental rapture. Lord Sri Krsna wants to make known to all the conditioned souls that He is more attracted by raga-bhakti than vidhi-bhakti, or devotional service under scheduled regulations. It is said in the Vedas (Taittiriya Up. 2.7), *raso vai sah*: the Absolute Truth is the reservoir for all kinds of reciprocal exchanges of loving sentiments. He is also causelessly merciful, and He wants to bestow upon us this privilege of raga-bhakti. Thus He appeared by His own internal energy. He was not forced to appear by any extraneous force.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.17

aisvarya-jñanete saba jagat misrita
aisvarya-sithila-preme nahi mora prita

SYNONYMS

aisvarya jñanete — with knowledge of majesty; **saba** — all; **jagat** — the universe; **misrita** — mixed; **aisvarya-sithila** — weakened by majesty; **preme** — in love; **nahi** — there is not; **mora** — My; **prita** — pleasure.

TRANSLATION

[Lord Krsna thought:] "All the universe is filled with the conception of My majesty, but love weakened by that sense of majesty does not satisfy Me.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.18

amare isvara mane, apanake hina
tara preme vasa ami na ha-i adhina

SYNONYMS

amare — Me; isvara — the Lord; mane — regards; apanake — himself; hina — low; tara — of him; preme — by the love; vasa — controlled; ami — I; na ha-i — am not; adhina — subservient.

TRANSLATION

"If one regards Me as the Supreme Lord and himself as a subordinate, I do not become subservient to his love, nor can it control Me.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.19

amake ta' ye ye bhakta bhaje yei bhave
tare se se bhave bhaji, — e mora svabhava

SYNONYMS

amake — Me; ta' — certainly; ye ye — whatever; bhakta — devotee; bhaje — worships; yei — which; bhava — in the mood; tare — him; se se — that; bhava — in the mood; bhaji — I reciprocate; e — this; mora — My; svabhava — in the nature.

TRANSLATION

"In whatever transcendental mellow My devotee worships Me, I reciprocate with him. That is My natural behavior.

PURPORT

The Lord, by His inherent nature, reveals Himself before His devotees according to their inherent devotional service. The Vrndavana pastimes demonstrated that although generally people worship God with reverence, the Lord is more pleased when a devotee thinks of Him as his pet son, personal friend or most dear fiance and renders service unto Him with such natural affection. The Lord becomes a subordinate object of love in such transcendental relationships. Such pure love of Godhead is unadulterated by any tinge of superfluous nondevotional desires and is not mixed with any sort of fruitive action or empiric philosophical speculation. It is pure and natural love of Godhead, spontaneously aroused in the absolute stage. This devotional service is executed in a favorable atmosphere freed from material affection.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.21- 22

mora putra, mora sakha, mora prana-pati
ei-bhave yei more kare suddha-bhakti
apanake bada mane, amare sama-hina
sei bhave ha-i ami tahara adhina

SYNONYMS

mora — my; **putra** — son; **mora** — my; **sakha** — friend; **mora** — my; **prana-pati** — lord of life; **ei bhave** — in this way; **yei** — those who; **more** — unto Me; **kare** — do; **suddha-bhakti** — pure devotion; **apanake** — himself; **bada** — great; **mane** — he regards; **amare** — Me; **sama** — equal; **hina** — or lower; **sei bhave** — in that way; **ha-i** — am; **ami** — I; **tahara** — to him; **adhina** — subordinate.

TRANSLATION

"If one cherishes pure loving devotion to Me, thinking of Me as his son, his friend or his beloved, regarding himself as great and considering Me his equal or inferior, I become subordinate to him.

PURPORT

In the Caitanya-caritamrta three kinds of devotional service are described — namely, bhakti (ordinary devotional service), suddha-bhakti (pure devotional service) and viddha-bhakti (mixed devotional service).

When devotional service is executed with some material purpose, involving fruitive activities, mental speculations or mystic yoga, it is called mixed or adulterated devotional service. Besides bhakti-yoga, the Bhagavad-gita also describes karma-yoga, jñana-yoga and dhyana-yoga. Yoga means linking with the Supreme Lord, which is possible only through devotion. Fruitive activities ending in devotional service, philosophical speculation ending in devotional service, and the practice of mysticism ending in devotional service are known respectively as karma-yoga, jñana-yoga and dhyana-yoga. But such devotional service is adulterated by the three kinds of material activities.

For those grossly engaged in identifying the body as the self, pious activity, or karma-yoga, is recommended. For those who identify the mind with the self, philosophical speculation, or jñana-yoga, is recommended. But devotees standing on the spiritual platform have no need of such material conceptions of adulterated devotion. Adulterated devotional service does not directly aim for love of the Supreme Personality of Godhead. Therefore service performed strictly in conformity with the revealed scriptures is better than such viddha-bhakti because it is free from all kinds of material contamination. It is executed in Kṛṣṇa consciousness, solely to please the Supreme Personality of Godhead.

Those who are spontaneously devoted to the Lord and have no aims for material gain are called attracted devotees. They are spontaneously attracted to the service of the Lord, and they follow in the footsteps of self-realized souls. Their pure devotion (suddha-bhakti), manifested from pure love of Godhead, surpasses the regulative principles of the authoritative scriptures. Sometimes loving ecstasy transcends regulative principles; such ecstasy, however, is completely

on the spiritual platform and cannot be imitated. The regulative principles help ordinary devotees rise to the stage of perfect love of Godhead. Pure love for Krsna is the perfection of pure devotion, and pure devotional service is identical with spontaneous devotional service.

Flawless execution of regulative principles is exhibited in the Vaikuntha planets. By strictly executing these principles one can be elevated to the Vaikuntha planets. But spontaneous pure loving service is found in Krsnaloka alone.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.23

mayi bhaktir hi bhutanam
amrtatvaya kalpate
distya yad asin mat-sneho
mad-apanah

SYNONYMS

mayi — to Me; **bhaktih** — devotional service; **hi** — certainly; **bhutanam** — of the living beings; **amrtatvaya** — the eternal life; **kalpate** — brings about; **distya** — by good fortune; **yat** — which; **asit** — was; **mat** — for Me; **snehah** — the affection; **bhavatinam** — of all of you; **mat** — of Me; **apanah** — the obtaining.

TRANSLATION

"Devotional service rendered to Me by the living beings revives their eternal life. O My dear damsels of Vraja, your affection for Me is your good fortune, for it is the only means by which you have obtained My favor."

PURPORT

Pure devotional service is represented in the activities of the residents of Vrajabhumi (Vrndavana). During a solar eclipse, the Lord came from Dvaraka and met the inhabitants of Vrndavana at Samanta-pañcaka. The meeting was intensely painful for the damsels of Vrajabhumi because Lord Kṛṣṇa had apparently left them to reside at Dvaraka. But the Lord obligingly acknowledged the pure devotional service of the damsels of Vraja by speaking this verse (Bhag. 10.82.44).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.24

mata more putra-bhave karena bandhana
atihina-jñane kare lalana palana

SYNONYMS

mata — mother; **more** — Me; **putra-bhave** — in the position of a son; **karena** — does; **bandhana** — binding; **ati-hina-jñane** — in thinking very poor; **kare** — does; **lalana** — nourishing; **palana** — protecting.

TRANSLATION

"Mother sometimes binds Me as her son. She nourishes and protects Me, thinking Me utterly helpless.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.25

sakha suddha-sakhye kare, skandhe arohana
tumi kon bada loka, — tumi ami sama

SYNONYMS

sakha — the friend; **suddha-sakhye** — in pure friendship; **kare** — does; **skandhe** — on the shoulders; **arohana** — mounting; **tumi** — You; **kon** — what; **bada** — big; **loka** — person; **tumi** — You; **ami** — I; **sama** — the same.

TRANSLATION

"My friends climb on My shoulders in pure friendship, saying, 'What kind of big man are You? You and I are equal.'

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.26

priya yadi mana kari' karaye bhartsana
veda-stuti haite hare sei mora mana

SYNONYMS

priya — the lover; yadi — if; mana kari' — sulking; karaye — does; bhartsana — rebuking; veda-stuti — the Vedic prayers; haite — from; hare — takes away; sei — that; mora — My; mana — mind.

TRANSLATION

"If My beloved consort reproaches Me in a sulky mood, that steals My mind from the reverent hymns of the Vedas.

PURPORT

According to the Upanisads, all living entities are dependent on the supreme living entity, the Personality of Godhead. As it is said (Katha eko yo vidadhāti kaman: one eternal living entity supports all the other eternal living entities. Because the Supreme Personality of Godhead maintains all the other living entities, they remain subordinate to the Lord, even when joined with Him in the reciprocation of loving affairs.

But in the course of exchanging transcendental love of the highest purity, sometimes the subordinate devotee tries to predominate over the predominator. One who lovingly engages with the Supreme Lord as if he were His mother or father sometimes supersedes the position of the Supreme Personality of Godhead. Similarly, His fianci or lover sometimes supersedes the position of the Lord. But such attempts are exhibitions of the highest love. Only out of pure love does the subordinate lover of the Supreme Personality of Godhead chide Him. The Lord, enjoying this chiding, takes it very nicely. The exhibition of natural love makes such activities very enjoyable. In worship of the Supreme Lord with veneration there is no manifestation of such natural love because the devotee considers the Lord his superior.

Regulative principles in devotional service are meant for those who have not invoked their natural love of Godhead. When natural love arises, all regulative methods are surpassed, and pure love is exhibited between the Lord and the devotee. Although on such a platform of love the devotee sometimes appears to predominate over the Lord or transgress regulative principles, such dealings are far more advanced than ordinary dealings through regulative principles with awe and veneration. A devotee who is actually free from all designations due to complete attachment in love for the Supreme exhibits spontaneous love for Godhead, which is always superior to the devotion of regulative principles.

The informal language used between lover and beloved is indicative of pure affection. When devotees worship their beloved as the most venerable object, spontaneous loving sentiments are observed to be lacking. A neophyte devotee who follows the Vedic instructions that regulate those who lack pure love of Godhead may superficially seem more exalted than a devotee in spontaneous love of Godhead. But in fact such spontaneous pure love is far superior to regulated devotional service. Such pure love of Godhead is always glorious in all respects, more so than reverential devotional service rendered by a less affectionate devotee.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.28

ei suddha-bhakta laña karimu avatara
kariba vividha-vidha adbhuta vihara
vaikunthadye nahi ye ye lilara pracara
se se lila kariba, yate mora camatkara

SYNONYMS

ei — these; **suddha-bhakta** — pure devotees; **laña** — taking; **karimu** — I shall make; **avatara** — incarnation; **kariba** — I shall do; **vividha-vidha** — various kinds; **adbhuta** — wonderful; **vihara** — pastimes; **vaikuntha-adye** — in the Vaikuntha planets, etc.; **nahi** — not; **ye ye** — whatever; **lilara** — of the pastimes; **pracara** — broadcasting; **se se** — those; **lila** — pastimes; **kariba** — I shall perform; **yate** — in which; **mora** — My; **camatkara** — wonder.

TRANSLATION

"Taking these pure devotees with Me, I shall descend and sport in various wonderful ways, unknown even in Vaikuntha. I shall broadcast such pastimes by which even I am amazed.

PURPORT

Lord Krsna in the form of Lord Caitanya educates His devotees to develop progressively to the stage of pure devotional service. Thus He appears periodically as a devotee to take part in various wonderful activities depicted in His sublime philosophy and teachings.

There are innumerable Vaikuntha planets in the spiritual sky, and in all of them the Lord accepts the service rendered by His eternal devotees in a reverential mood. Therefore Lord Sri Krsna presents His most confidential pastimes as He enjoys them in His transcendental realm. Such pastimes are so attractive that they attract even the Lord, and thus He relishes them in the form of Lord Caitanya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.29

mo-visaye gopi-ganera upapati-bhave
yoga-maya karibeka apana-prabhava

SYNONYMS

mo-visaye — on the subject of Me; **gopi-ganera** — of the gopis; **upapati** — of a paramour; **bhave** — in the position; **yoga-maya** — yogamaya, Lord Krsna's internal potency; **karibeka** — will make; **apana** — her own; **prabhava** — by the influence.

TRANSLATION

"The influence of yogamaya will inspire the gopis with the sentiment that I am their paramour.

PURPORT

Yogamaya is the name of the internal potency that makes the Lord forget Himself and become an object of love for His pure devotee in different transcendental mellows. This yogamaya potency creates a spiritual sentiment in the minds of the damsels of Vraja by which they think of Lord Krsna as their paramour. This sentiment is never to be compared to mundane illicit sexual love. It has nothing to do with sexual psychology, although the pure love of such devotees seems to be sexual. One should know for certain that nothing can exist in this cosmic manifestation that has no real counterpart in the spiritual field. All material manifestations are emanations of the Transcendence. The erotic principles of amorous love reflected in mixed material values are perverted reflections of the reality of spirit, but one cannot understand the reality unless one is sufficiently educated in the spiritual science.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.30

amiha na jani taha, na jane gopi-gana
dunhara rupa-gune dunhara nitya hare mana

SYNONYMS

amiha — I; **na jani** — shall not know; **taha** — that; **na jane** — will not know; **gopi-gana** — the gopis; **dunhara** — of the two; **rupa-gune** — the beauty and qualities; **dunhara** — of the two; **nitya** — always; **hare** — carry away; **mana** — the minds.

TRANSLATION

"Neither the gopis nor I shall notice this, for our minds will always be entranced by one another's beauty and qualities.

PURPORT

In the spiritual sky the Vaikuntha planets are predominated by Narayana. His devotees have the same features He does, and the exchange of devotion there is on the platform of reverence. But above all these Vaikuntha planets is Goloka, or Krsnaloka, where the original Personality of Godhead, Krsna, fully manifests His pleasure potency in free loving affairs. Since the devotees in the material world know almost nothing about these affairs, the Lord desires to show these affairs to them.

In Goloka Vrndavana there is an exchange of love known as parakiya-rasa. It is something like the attraction of a married woman for a man other than her husband. In the material world this sort of relationship is most abominable because it is a perverted reflection of the parakiya-rasa in the spiritual world, where it is the highest kind of loving affair. Such feelings between the devotee and the Lord are presented by the influence of yogamaya. The Bhagavad-gita states that devotees of the highest grade are under the care of daiva-maya, or yogamaya: mahatmanas tu partha prakrtim asritah (Bg. 9.13). Those who are actually great souls (mahatmas) are fully absorbed in Krsna consciousness, always engaged in the service of the Lord. They are under the care of daivi-prakrti, or yogamaya. Yogamaya creates a situation in which the devotee is prepared to transgress all regulative principles simply to love Krsna. A devotee naturally does not like to transgress the laws of reverence for the Supreme Personality of Godhead, but by the influence of yogamaya he is prepared to do anything to love the Supreme Lord better.

Those under the spell of the material energy cannot at all appreciate the activities of yogamaya, for a conditioned soul can hardly understand the pure reciprocation between the Lord and His devotee. But by executing devotional service under the regulative principles, one can become very highly elevated and then begin to appreciate the dealings of pure love under the management of yogamaya.

In the spiritual loving sentiment induced by the yogamaya potency, both Lord Sri Krsna and the damsels of Vraja forget themselves in spiritual rapture. By the influence of such forgetfulness, the attractive beauty of the gopis plays a prominent part in the transcendental satisfaction of the Lord, who has nothing to do with mundane sex. Because spiritual love of Godhead is above everything mundane, the gopis superficially seem to transgress the codes of mundane morality. This perpetually puzzles mundane moralists. Therefore yogamaya acts to cover the Lord and His pastimes from the eyes of mundaners, as confirmed in the

Bhagavad-gita (7.25), where the Lord says that He reserves the right of not being exposed to everyone.

The acts of yogamaya make it possible for the Lord and the gopis, in loving ecstasy, to sometimes meet and sometimes separate. These transcendental loving affairs of the Lord are unimaginable to empiricists involved in the impersonal feature of the Absolute Truth. Therefore the Lord Himself appears before the mundaners to bestow upon them the highest form of spiritual realization and also personally relish its essence. The Lord is so merciful that He Himself descends to take the fallen souls back home to the kingdom of Godhead, where the erotic principles of Godhead are eternally relished in their real form, distinct from the perverted sexual love so much adored and indulged in by the fallen souls in their diseased condition. The reason the Lord displays the rasa-lila is essentially to induce all the fallen souls to give up their diseased morality and religiosity, and to attract them to the kingdom of God to enjoy the reality. A person who actually understands what the rasa-lila is will certainly hate to indulge in mundane sex life. For the realized soul, hearing the Lord's rasa-lila through the proper channel will result in complete abstinence from material sexual pleasure.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.31

dharmā chadī' rage dunhe karaye milana
kabhu mile, kabhu na mile, — daivera ghatana

SYNONYMS

dharmā chadī' — giving up religious customs; **rage** — in love; **dunhe** — both; **karaye** — do; **milana** — meeting; **kabhu** — sometimes; **mile** — they meet; **kabhu** — sometimes; **na mile** — they do not meet; **daivera** — of destiny; **ghatana** — the happening.

TRANSLATION

"Pure attachment will unite us even at the expense of moral and religious duties [dharma]. Destiny will sometimes bring us together and sometimes separate us.

PURPORT

The gopis came out to meet Kṛṣṇa in the dead of night when they heard the sound of His flute. Śrīlā Rupa Gosvāmī has accordingly composed a nice verse (see *Adi* 5.224) that describes the beautiful boy called Govinda standing by the bank of the Yamuna with His flute to His lips in the shining moonlight. Those who want to enjoy life in the materialistic way of society, friendship and love should not go to the Yamuna to see the form of Govinda. The sound of Lord Kṛṣṇa's flute is so sweet that it has made the gopis forget all about their relationships with their kinsmen and flee to Kṛṣṇa in the dead of night.

By leaving home in that way, the gopis transgressed the Vedic regulations of household life. This indicates that when natural feelings of love for Kṛṣṇa become fully manifest, a devotee can neglect conventional social rules and regulations. In the material world we are situated in designative positions only, but pure devotional service begins when one is freed from all designations. When love for Kṛṣṇa is awakened, the designative positions are overcome.

The spontaneous attraction of Śrī Kṛṣṇa for His dearest parts and parcels generates an enthusiasm that obliges Śrī Kṛṣṇa and the gopis to meet together. To celebrate this transcendental enthusiasm, there is need of a sentiment of separation between the lover and beloved. In the condition of material tribulation, no one wants the pangs of separation. But in the transcendental form, the very same separation, being absolute in its nature, strengthens the ties of love and enhances the desire of the lover and beloved to meet. The period of separation, evaluated transcendently, is more relishable than the actual meeting, which lacks the feelings of increasing anticipation because the lover and beloved are both present.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.32

ei saba rasa-niryasa kariba asvada
ei dvare kariba saba bhaktere prasada

SYNONYMS

ei — these; saba — all; rasa-niryasa — essence of mellows; kariba — I shall do; asvada — tasting; ei dvare — by this; kariba — I shall do; saba — all; bhaktere — to the devotees; prasada — favor.

TRANSLATION

"I shall taste the essence of all these rasas, and in this way I shall favor all the devotees.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.33

vrajera nirmala raga suni' bhakta-gana
raga-marge bhaje yena chadi' dharma-karma

SYNONYMS

vrajera — of Vraja; **nirmala** — spotless; **raga** — love; **sunī'** — hearing; **bhakta-gana** — the devotees; **raga-marge** — on the path of spontaneous love; **bhaje** — they worship; **yena** — so that; **chadi'** — giving up; **dharma** — religiosity; **karma** — fruitive activity.

TRANSLATION

"Then, by hearing about the pure love of the residents of Vraja, devotees will worship Me on the path of spontaneous love, abandoning all rituals of religiosity and fruitive activity."

PURPORT

Many realized souls, such as Raghunatha dasa Gosvami and King Kulasekhara, have recommended with great emphasis that one develop this spontaneous love of Godhead, even at the risk of transgressing all the traditional codes of morality and religiosity. Sri Raghunatha dasa Gosvami, one of the six Gosvamis of Vrndavana, has written in his prayers called the Manah-siksa that one should simply worship Radha and Krsna with all attention. Na sruti-gana-kila kuru: one should not be much interested in performing Vedic rituals or simply following rules and regulations.

King Kulasekhara has written similarly, in his book Mukunda-mala-stotra (5):

nastha dharme na vasu-nicaye naiva kamopabhoge
yad tad bhavatu bhagavan purva-karmanurupam
etat mama bahu- janma-janmantare 'pi
tvat-padambho-ruha-yuga-gata niscalā bhaktir astu

"I have no attraction for performing religious rituals or holding any earthly kingdom. I do not care for sense enjoyments; let them appear and disappear in accordance with my previous deeds. My only desire is to be fixed in devotional service to the lotus feet of the Lord, even though I may continue to take birth here life after life."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.34

anugrahaya
manus deham asritah
bhajate tadsih krida
yah srutva tat-paro bhavet

SYNONYMS

anugrahaya — for showing favor; **bhaktanam** — to the devotees; **manusam** — humanlike; **deham** — body; **asritah** — accepting; **bhajate** — He enjoys; **tadsih** — such; **kridah** — pastimes; **yah** — which; **srutva** — having heard; **tat-parah** — fully intent upon Him; **bhavet** — one must become.

TRANSLATION

"Krsna manifests His eternal humanlike form and performs His pastimes to show mercy to the devotees. Having heard such pastimes, one should engage in service to Him."

PURPORT

This text is from Srimad-Bhagavatam (10.33.36). The Supreme Personality of Godhead has innumerable expansions of His transcendental form who eternally exist in the spiritual world. This material world is only a perverted reflection of the spiritual world, where everything is manifested without inebriety. There everything is in its original existence, free from the domination of time. Time cannot deteriorate or interfere with the conditions in the spiritual world, where different manifestations of the Supreme Personality of Godhead are the recipients of the worship of different living entities in their constitutional spiritual positions. In the spiritual world all existence is unadulterated goodness. The goodness found in the material world is contaminated by the modes of passion and ignorance.

The saying that the human form of life is the best position for devotional service has its special significance because only in this form can a living entity revive his eternal relationship with the Supreme Personality of Godhead. The human form is considered the highest state in the cycle of the species of life in the material world. If one takes advantage of this highest kind of material form, one can regain his position of devotional service to the Lord.

Incarnations of the Supreme Personality of Godhead appear in all the species of life, although this is inconceivable to the human brain. The Lord's pastimes are differentiated according to the appreciating capacity of the different types of bodies of the living entities. The Supreme Lord bestows the most merciful benediction upon human society when He appears in His human form. It is then that humanity gets the opportunity to engage in different kinds of eternal service to the Lord.

Special natural appreciation of the descriptions of a particular pastime of Godhead indicates the constitutional position of a living entity. Adoration, servitorship, friendship, parental affection and conjugal love are the five primary relationships with Krsna. The highest perfectional stage of the conjugal relationship, enriched by many sentiments, gives the maximum relishable mellow to the devotee.

The Lord appears in different incarnations — as a fish, tortoise and boar, as Parasurama, Lord Rama, Buddha and so on — to reciprocate the different appreciations of living entities in

different stages of evolution. The conjugal relationship of amorous love called parakiya-rasa is the unparalleled perfection of love exhibited by Lord Krsna and His devotees.

A class of so-called devotees known as sahajiyas try to imitate the Lord's pastimes, although they have no understanding of the amorous love in His expansions of pleasure potency. Their superficial imitation can create havoc on the path for the advancement of one's spiritual relationship with the Lord. Material sexual indulgence can never be equated with spiritual love, which is in unadulterated goodness. The activities of the sahajiyas simply lower one deeper into the material contamination of the senses and mind. Krsna's transcendental pastimes display eternal servitorship to Adhoksaja, the Supreme Lord, who is beyond all conception through material senses. Materialistic conditioned souls do not understand the transcendental exchanges of love, but they like to indulge in sense gratification in the name of devotional service. The activities of the Supreme Lord can never be understood by irresponsible persons who think the pastimes of Radha and Krsna to be ordinary affairs. The rasa dance is arranged by Krsna's internal potency yogamaya, and it is beyond the grasp of the materially affected person. Trying to throw mud into transcendence with their perversity, the sahajiyas misinterpret the sayings tat-paratvena nirmalam and tat-paro bhavet. By misinterpreting tadsih kridah, they want to indulge in sex while pretending to imitate Lord Krsna. But one must actually understand the imports of the words through the intelligence of the authorized gosvamis. Srila Narottama dasa Thakura, in his prayers to the Gosvamis, has explained his inability to understand such spiritual affairs:

rupa-raghunatha-pade ha-ibe akuti
kabe hama bujhaba se yugala-piriti

"When I shall be eager to understand the literature given by the Gosvamis, then I shall be able to understand the transcendental love affairs of Radha and Krsna." In other words, unless one is trained under the disciplic succession of the Gosvamis, one cannot understand Radha and Krsna. The conditioned souls are naturally averse to understanding the spiritual existence of the Lord, and if they try to know the transcendental nature of the Lord's pastimes while they remain absorbed in materialism, they are sure to blunder like the sahajiyas.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.35

'bhavet' kriya vidhilin, sei iha kaya
kartavya avasya ei, anyatha pratyavaya

SYNONYMS

bhavet — bhavet; **kriya** — the verb; **vidhi-lin** — an injunction of the imperative mood; **sei** — that; **iha** — here; **kaya** — says; **kartavya** — to be done; **avasya** — certainly; **ei** — this; **anyatha** — otherwise; **pratyavaya** — detriment.

TRANSLATION

Here the use of the verb 'bhavet,' which is in the imperative mood, tells us that this certainly must be done. Noncompliance would be abandonment of duty.

PURPORT

This imperative is applicable to pure devotees. Neophytes will be able to understand these affairs only after being elevated by regulated devotional service under the expert guidance of the spiritual master. Then they too will be competent to hear of the love affairs of Radha and Krsna.

As long as one is in material, conditioned life, strict discipline is required in the matter of moral and immoral activities. The absolute world is transcendental and free from such distinctions because there inebriety is not possible. But in this material world a sexual appetite necessitates distinction between moral and immoral conduct. There are no sexual activities in the spiritual world. The transactions between lover and beloved in the spiritual world are pure transcendental love and unadulterated bliss.

One who has not been attracted by the transcendental beauty of *rasa* will certainly be dragged down into material attraction, thus to act in material contamination and progress to the darkest region of hellish life. But by understanding the conjugal love of Radha and Krsna one is freed from the grip of attraction to material so-called love between man and woman. Similarly, one who understands the pure parental love of Nanda and Yasoda for Krsna will be saved from being dragged into material parental affection. If one accepts Krsna as the supreme friend, the attraction of material friendship will be finished for him, and he will not be dismayed by so-called friendship with mundane wranglers. If he is attracted by servitorship to Krsna, he will no longer have to serve the material body in the degraded status of material existence, with the false hope of becoming master in the future. Similarly, one who sees the greatness of Krsna in neutrality will certainly never again seek the so-called relief of impersonalist or voidist philosophy. If one is not attracted by the transcendental nature of Krsna, one is sure to be attracted to material enjoyment, thus to become implicated in the clinging network of virtuous and sinful activities and to continue material existence by transmigrating from one material body to another. Only in Krsna consciousness can one achieve the highest perfection of life.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.36- 37

ei vañcha yaiche krsna-prakatya-karana
asura- — anusanga prayojana
ei mata caitanya-krsna purna bhagavan
yuga-dharma-pravartana nahe tanra kama

SYNONYMS

ei — this; vañcha — desire; yaiche — just as; krsna — of Lord Krsna; prakatya — for the manifestation; karana — reason; asura- — the killing of demons; anusanga — secondary; prayojana — reason; ei mata — like this; caitanya — as Lord Caitanya Mahaprabhu; krsna — Lord Krsna; purna — full; bhagavan — the Supreme Personality of Godhead; yuga-dharma — the religion of the age; pravartana — initiating; nahe — is not; tanra — of Him; kama — the desire.

TRANSLATION

Just as these desires are the fundamental reason for Krsna's appearance whereas destroying the demons is only an incidental necessity, so for Sri Krsna Caitanya, the Supreme Personality of Godhead, promulgating the dharma of the age is incidental.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.38

kona karane yabe haila avatare mana
yuga-dharma-kala haila se kale milana

SYNONYMS

kona karane — by some reason; **yabe** — when; **haila** — there was; **avatare** — in incarnation; **mana** — inclination; **yuga-dharma** — for the religion of the age; **kala** — the time; **haila** — there was; **se kale** — at that time; **milana** — conjunction.

TRANSLATION

When the Lord desired to appear for another reason, the time for promulgating the religion of the age also arose.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.39

dui hetu avatari' laña bhakta-gana
apane asvade prema-nama-sankirtana

SYNONYMS

dui — two; **hetu** — reasons; **avatari'** — incarnating; **laña** — taking; **bhakta-gana** — the devotees; **apane** — Himself; **asvade** — tastes; **prema** — love of God; **nama-sankirtana** — and congregational chanting of the holy name.

TRANSLATION

Thus with two intentions the Lord appeared with His devotees and tasted the nectar of prema with the congregational chanting of the holy name.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.40

sei dvare acandale kirtana sañcare
nama-prema-mala ganthi' paraila

SYNONYMS

sei dvare — by that; **a-candale** — even among the candalas; **kirtana** — the chanting of the holy names; **sañcare** — He infuses; **nama** — of the holy names; **prema** — and of love of God; **mala** — a garland; **ganthi'** — stringing together; **paraila** — He put it on; — the whole material world.

TRANSLATION

Thus He spread kirtana even among the untouchables. He wove a wreath of the holy name and prema, with which He garlanded the entire material world.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.41

ei-mata bhakta-bhava kari' angikara
apani acari' bhakti karila pracara

SYNONYMS

ei-mata — like this; **bhakta-bhava** — the position of a devotee; **kari'** — making; **angikara** — acceptance; **apani** — Himself; **acari'** — practicing; **bhakti** — devotional service; **karila** — did; **pracara** — propagation.

TRANSLATION

In this way, assuming the sentiment of a devotee, He preached devotional service while practicing it Himself.

PURPORT

When Rupa Gosvami met Lord Sri Caitanya Mahaprabhu at Prayaga (Allahabad), he offered his respectful obeisances by submitting that Lord Caitanya was more magnanimous than any other avatara of Krsna because He was distributing love of Krsna. His mission was to enhance love of Godhead. In the human form of life the highest achievement is to attain the platform of love of Godhead. Lord Caitanya did not invent a system of religion, as people sometimes assume. Religious systems are meant to show the existence of God, who is then generally approached as the cosmic order-supplier. But Lord Sri Caitanya Mahaprabhu's transcendental mission is to distribute love of Godhead to everyone. Anyone who accepts God as the Supreme can take to the process of chanting Hare Krsna and become a lover of God. Therefore Lord Caitanya is the most magnanimous. This munificent broadcasting of devotional service is possible only for Krsna Himself. Therefore Lord Caitanya is Krsna.

In the Bhagavad-gita Krsna has taught the philosophy of surrender to the Supreme Personality of Godhead. One who has surrendered to the Supreme can make further progress by learning to love Him. Therefore the Krsna consciousness movement propagated by Lord Caitanya is especially meant for those who are cognizant of the presence of the Supreme Godhead, the ultimate controller of everything. His mission is to teach people how to dovetail themselves into engagements of transcendental loving service. He is Krsna teaching His own service from the position of a devotee. The Lord's acceptance of the role of a devotee in the eternal form of Lord Sri Caitanya Mahaprabhu is another of the Lord's wonderful features. A conditioned soul cannot reach the absolute Personality of Godhead by his imperfect endeavor, and therefore it is wonderful that Lord Sri Krsna, in the form of Lord Gauranga, has made it easy for everyone to approach Him.

Svarupa Damodara Gosvami has described Lord Caitanya as Krsna Himself with the attitude of Radharani, or a combination of Radha and Krsna. The intention of Lord Caitanya is to taste Krsna's sweetness in transcendental love. He does not care to think of Himself as Krsna, because He wants the position of Radharani. We should remember this. A class of so-called devotees called the nadiya-nagaris or gaura-nagaris pretend that they have the sentiment of gopis toward Lord Caitanya, but they do not realize that He placed Himself not as the enjoyer, Krsna, but as the enjoyed, the devotee of Krsna. The concoctions of unauthorized persons pretending to be bona fide have not been accepted by Lord Caitanya. Presentations such as those of the gaura-nagaris are only disturbances to the sincere execution of the mission of Lord Caitanya. Lord Caitanya is undoubtedly Krsna Himself, and He is always nondifferent from

Srimati Radharani. But the emotion technically called vipralambha-bhava, which the Lord adopted for confidential reasons, should not be disturbed in the name of service. A mundaner should not unnecessarily intrude into affairs of transcendence and thereby displease the Lord. One must always be on guard against this sort of devotional anomaly. A devotee is not meant to create disturbances to Krsna. As Srila Rupa Gosvami has explained, devotional service is *anukulyena*, or favorable to Krsna. Acting unfavorably toward Krsna is not devotion. was the enemy of Krsna. He always thought of Krsna, but he thought of Him as an enemy. One should always avoid such unfavorable so-called service.

Lord Caitanya has accepted the role of Radharani, and we should support that position, as Svarupa Damodara did in the Gambhira (the room where Lord Caitanya Mahaprabhu stayed in Puri). He always reminded Lord Caitanya of Radha's feelings of separation as they are described in Srimad-Bhagavatam, and Lord Caitanya appreciated his assistance. But the *gaura-nagaris*, who place Lord Caitanya in the position of enjoyer and themselves as His enjoyed, are not approved by Lord Caitanya or by Lord Caitanya's followers. Instead of being blessed, the foolish imitators are left completely apart. Their concoctions are against the principles of Lord Sri Caitanya Mahaprabhu. The doctrine of transcendental enjoyment by Krsna cannot be mixed up with the doctrine of transcendental feeling of separation from Krsna in the role of Radharani.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.42

dasya, sakhya, vatsalya, ara ye srngara
cari prema, catur-vidha bhakta-i adhara

SYNONYMS

dasya — servitude; **sakhya** — friendship; **vatsalya** — parental affection; **ara** — and; **ye** — that; **srngara** — conjugal love; **cari** — four types; **prema** — love of God; **catuh-vidha** — four kinds; **bhakta-i** — devotees; **adhara** — the containers.

TRANSLATION

Four kinds of devotees are the receptacles of the four kinds of mellows in love of God, namely servitude, friendship, parental affection and conjugal love.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.43

nija nija bhava sabe srestha kari' mane
nija-bhave kare krsna-sukha asvadane

SYNONYMS

nija nija — each his own; **bhava** — mood; **sabe** — all; **srestha kari'** — making the best; **mane** — accepts; **nija-bhave** — in his own mood; **kare** — does; **krsna-sukha** — happiness with Lord Krsna; **asvadane** — tasting.

TRANSLATION

Each kind of devotee feels that his sentiment is the most excellent, and thus in that mood he tastes great happiness with Lord Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.44

tatastha ha-ya mane vicara yadi kari
saba rasa haite srngare adhika madhuri

SYNONYMS

tata-stha ha-ya — becoming impartial; mane — in the mind; vicara — consideration; yadi — if; kari — doing; saba rasa — all the mellows; haite — than; srngare — in conjugal love; adhika — greater; madhuri — sweetness.

TRANSLATION

But if we compare the sentiments in an impartial mood, we find that the conjugal sentiment is superior to all others in sweetness.

PURPORT

No one is higher or lower than anyone else in transcendental relationships with the Lord, for in the absolute realm everything is equal. But although these relationships are absolute, there are also transcendental differences between them. Thus the transcendental relationship of conjugal love is considered the highest perfection.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.45

yathottaram asau svada-
visesollasamayy api
ratir vasanaya svadvi
bhasate kapi kasyacit

SYNONYMS

yatha-uttaram — one after another; **asau** — that; **svada-visesa** — of particular tastes; **ullasa-mayi** — consisting of the increase; **api** — although; **ratih** — love; **vasanaya** — by the different desire; **svadvi** — sweet; **bhasate** — exists; **ka api** — any; **kasyacit** — of someone (the devotee).

TRANSLATION

"Increasing love is experienced in various tastes, one above another. But that love which has the highest taste in the gradual succession of desire manifests itself in the form of conjugal love."

PURPORT

This is a verse from Srila Rupa Gosvami's *Bhakti-rasamrta-sindhu* (2.5.38).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.46

ataeva madhura rasa kahi tara nama
svakiya-parakiya-bhave dvi-vidha

SYNONYMS

ataeva — therefore; **madhura** — sweet; **rasa** — mellow; **kahi** — I say; **tara** — of that; **nama** — the name; **svakiya** — svakiya (own); **parakiya** — and named parakiya (another's); **bhave** — in the moods; **dvi-vidha** — two types; — positions.

TRANSLATION

Therefore I call it madhura-rasa. It has two further divisions, namely wedded and unwedded love.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.47

parakiya-bhave ati rasera ullasa
vraja vina ihara anyatra nahi vasa

SYNONYMS

parakiya-bhave — in the mood of parakiya, or conjugal relations outside of marriage; **ati** — very great; **rasera** — of mellow; **ullasa** — increase; **vraja vina** — except for Vraja; **ihara** — of this; **anyatra** — anywhere else; **nahi** — there is not; **vasa** — residence.

TRANSLATION

There is a great increase of mellow in the unwedded conjugal mood. Such love is found nowhere but in Vraja.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.48

vraja-vadhu-ganera ei bhava niravadhi
tara madhye sri-radhaya bhavera avadhi

SYNONYMS

vraja-vadhu-ganera — of the young wives of Vraja; **ei** — this; **bhava** — mood; **niravadhi** — unbounded; **tara madhye** — among them; **sri-radhaya** — in Srimati Radharani; **bhavera** — of the mood; **avadhi** — the highest limit.

TRANSLATION

This mood is unbounded in the damsels of Vraja, but among them it finds its perfection in Sri Radha.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.49

praudha nirmala-bhava prema sarvottama
krsnera madhurya-rasa-asvada-karana

SYNONYMS

praudha — matured; **nirmala-bhava** — pure condition; **prema** — love; **sarva-uttama** — best of all; **krsnera** — of Lord Krsna; **madhurya-rasa** — of the mellow of the conjugal relationship; **asvada** — of the tasting; **karana** — the cause.

TRANSLATION

Her pure, mature love surpasses that of all others. Her love is the cause of Lord Krsna's tasting the sweetness of the conjugal relationship.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.50

ataeva sei bhava angikara kari'
sadhilena nija vañcha gauranga-sri-hari

SYNONYMS

ataeva — therefore; sei bhava — that mood; angikara kari' — accepting; sadhilena — fulfilled; nija — His own; vañcha — desire; gauranga — Lord Caitanya Mahāprabhu; sri-hari — the Supreme Personality of Godhead.

TRANSLATION

Therefore Lord Gaurāṅga, who is Sri Hari Himself, accepted the sentiments of Rādhā and thus fulfilled His own desires.

PURPORT

Of the four kinds of reciprocation of loving service — dasya, sakhya, vatsalya and madhurya — madhurya is considered the fullest. But the conjugal relationship is further divided into two varieties, namely svakiya and parakiya. Svakiya is the relationship with Kṛṣṇa as a formally married husband, and parakiya is the relationship with Kṛṣṇa as a paramour. Expert analysts have decided that the transcendental ecstasy of the parakiya mellow is better because it is more enthusiastic. This phase of conjugal love is found in those who have surrendered to the Lord in intense love, knowing well that such illicit love with a paramour is not morally approved in society. The risks involved in such love of Godhead make this emotion superior to the relationship in which such risk is not involved. The validity of such risk, however, is possible only in the transcendental realm. Svakiya and parakiya conjugal love of Godhead have no existence in the material world, and parakiya is not exhibited anywhere in Vāikunṭha, but only in the portion of Goloka Vrndavana known as Vraja.

Some devotees think that Kṛṣṇa is eternally the enjoyer in Goloka Vrndavana but only sometimes comes to the platform of Vraja to enjoy parakiya-rasa. The six Gosvamis of Vrndavana, however, have explained that Kṛṣṇa's pastimes in Vraja are eternal, like His other activities in Goloka Vrndavana. Vraja is a confidential part of Goloka Vrndavana. Kṛṣṇa exhibited His Vraja pastimes on the surface of this world, and similar pastimes are eternally exhibited in Vraja in Goloka Vrndavana, where parakiya-rasa is ever existent.

In the Third Chapter of this epic, Śrīla Kṛṣṇadāsa Kavirāja Gosvami has explicitly accepted the fact that Kṛṣṇa appears in this material world at the end of the Dvāpara age of the twenty-eighth catur-yuga of Vāivasvata Manu and brings with Him His Vrajadhama, which is the eternal abode of His highest pastimes. As the Lord appears by His own internal potency, so He also brings all His paraphernalia by the same internal potency, without extraneous help. It is further stated here in the Caitanya-caritamṛta that the parakiya sentiment exists only in that transcendental realm and nowhere else. This highest form of ecstasy can exist only in the most confidential part of the transcendental world, but by the causeless mercy of the Lord we can have a peep into that invisible Vraja.

The transcendental mellow relished by the gopis in Vraja is superexcellently featured in Śrīmatī Rādhārāṇī. Mature assimilation of the transcendental humor of conjugal love is represented by Śrīmatī Rādhārāṇī, whose feelings are incomprehensible even to the Lord Himself. The intensity of Her loving service is the highest form of ecstasy. No one can surpass

Srimati Radharani in relishing the qualities of the Lord through this supreme transcendental mellow. Therefore the Lord Himself agreed to assume the position of Radharani in the form of Lord Sri Gauranga. He then relished the highest position of parakiya-rasa, as exhibited in the transcendental abode of Vraja.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.51

gatir atisayenopanis
sarva- pranata-pat madhurima
viniryasah premno nikhila-pasu-palambuja-dr
sa caitanyah me punar api drsor yasyati padam

SYNONYMS

sura-isanam — of the kings of the demigods; **durgam** — fortress; **gatih** — the goal; **atisayena** — eminently; **upanisadam** — of the Upanisads; **muninam** — of the sages; **sarva-svam** — the be-all and end-all; **pranata-patalinam** — of the groups of the devotees; **madhurima** — the sweetness; **viniryasah** — the essence; **premnah** — of love; **nikhila** — all; **pasu-pala** — of the cowherd women; **ambuja-drsam** — lotus-eyed; **sah** — He; **caitanyah** — Lord Caitanya; **kim** — what; **me** — my; **punah** — again; **api** — certainly; **drsoh** — of the two eyes; **yasyati** — will come; **padam** — to the abode.

TRANSLATION

"Lord Caitanya is the shelter of the demigods, the goal of the Upanisads, the be-all and end-all of the great sages, the beautiful shelter of His devotees, and the essence of the love of the lotus-eyed gopis. Will He again be the object of my vision?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.52

kasyapi pranayi-jana-vrndasya kutuki
 rasa- hrtva madhuram kam api yah
 svam avavre dyutim iha prakatayan
 sa devas caitanyakrtir nah krpayatu

SYNONYMS

aparam — boundless; kasya api — of someone; pranayi-jana-vrndasya — of the multitude of lovers; kutuki — one who is curious; rasa-stomam — the group of mellows; hrtva — stealing; madhuram — sweet; upabhoktum — to enjoy; kam api — some; yah — who; rucam — luster; svam — own; avavre — covered; dyutim — luster; iha — here; tadiyaham — related to Him; prakatayan — manifesting; sah — He; devah — the Supreme Personality of Godhead; caitanya-akrtih — having the form of Lord Caitanya Mahaprabhu; atitaram — greatly; nah — unto us; krpayatu — may He show His mercy.

TRANSLATION

"Lord Krsna desired to taste the limitless nectarean mellows of the love of one of His multitude of loving damsels [Sri Radha], and so He has assumed the form of Lord Caitanya. He has tasted that love while hiding His own dark complexion with Her effulgent yellow color. May that Lord Caitanya confer upon us His grace."

PURPORT

Texts 51 and 52 are, respectively, Prathama Sri Caitanyastaka 2 and Dvitiya Sri Caitanyastaka 3, from the Stava-mala of Srila Rupa Gosvami.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.53

bhava-grahanera hetu kaila dharma-sthapana
tara mukhya hetu kahi, suna sarva-jana

SYNONYMS

bhava-grahanera — of accepting the mood; **hetu** — the reason; **kaila** — did; **dharma** — religion; **sthapana** — establishing; **tara** — of that; **mukhya** — principal; **hetu** — reason; **kahi** — I say; **suna** — please hear; **sarva-jana** — everyone.

TRANSLATION

To accept ecstatic love is the main reason He appeared and reestablished the religious system for this age. I shall now explain that reason. Everyone please listen.

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[Adi-lila Chapter 4: The Confidential Reasons for the Appearance of Sri Caitanya Mahaprabhu](#)

[Bhaktivedanta VedaBase: Sri Caitanya Caritamrta](#) Adi 4.54

[mula hetu](#) age [slokera](#) [kaila](#) [abhasa](#)

[ebe](#) [kahi](#) [sei](#) [slokera](#) [artha](#) [prakasa](#)

SYNONYMS

[mula hetu](#) — the root cause; [age](#) — [in](#) the beginning; [slokera](#) — of the verse; [kaila](#) — gave; [abhasa](#) — hint; [ebe](#) — now; [kahi](#) — I shall speak; [sei](#) — that; [slokera](#) — of the verse; [artha](#) — meaning; [prakasa](#) — manifestation.

TRANSLATION

Having first given hints about the verse describing the principal reason why the Lord appeared, now I shall manifest its full meaning.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.55

radha krsna-pranaya-vikrtir hladini saktir asmad
 ekatmanav api bhuvi pura deha- gatau tau
 prakatam adhuna tad- caikyam
 radha-bhava-dyuti- naumi krsna-svarupam

SYNONYMS

radha — Srimati Radharani; **krsna** — of Lord Krsna; **pranaya** — of love; **vikrtih** — the transformation; **hladini saktih** — pleasure potency; **asmat** — from this; **eka-atmanau** — both the same in identity; **api** — although; **bhuvi** — on earth; **pura** — from beginningless time; **deha-bhedam** — separate forms; **gatau** — obtained; **tau** — these two; **caitanya-akhyam** — known as Sri Caitanya; **prakatam** — manifest; **adhuna** — now; **tat-dvayam** — the two of Them; **ca** — and; **aikyam** — unity; **aptam** — obtained; **radha** — of Srimati Radharani; **bhava** — mood; **dyuti** — the luster; **sualitam** — who is adorned with; **naumi** — I offer my obeisances; **krsna-svarupam** — to Him who is identical with Sri Krsna.

TRANSLATION

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

PURPORT

This text is from the diary of Srila Svarupa Damodara Gosvami. It appears as the fifth of the first fourteen verses of Sri Caitanya-caritamrta.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.56

radha-krsna eka atma, dui deha dhari'
anyone vilase rasa asvadana kari'

SYNONYMS

radha-krsna — Radha and Krsna; eka — one; atma — self; dui — two; deha — bodies; dhari' — assuming; anyone — one another; vilase — They enjoy; rasa — the mellows of love; asvadana kari' — tasting.

TRANSLATION

Radha and Krsna are one and the same, but They have assumed two bodies. Thus They enjoy each other, tasting the mellows of love.

PURPORT

The two transcendentalists Radha and Krsna are a puzzle to materialists. The above description of Radha and Krsna from the diary of Srila Svarupa Damodara Gosvami is a condensed explanation, but one needs great spiritual insight to understand the mystery of these two personalities. One is enjoying in two. Sri Krsna is the potent factor, and Srimati Radharani is the internal potency. According to Vedanta philosophy, there is no difference between the potent and the potency; they are identical. We cannot differentiate between one and the other, any more than we can separate fire from heat.

Everything in the Absolute is inconceivable in relative existence. Therefore in relative cognizance it is very difficult to assimilate this truth of the oneness between the potent and the potency. The philosophy of inconceivable oneness and difference propounded by Lord Caitanya is the only source of understanding for such intricacies of transcendence.

In fact, Radharani is the internal potency of Sri Krsna, and She eternally intensifies the pleasure of Sri Krsna. Impersonalists cannot understand this without the help of a maha-bhagavata devotee. The very name "Radha" suggests that Srimati Radharani is eternally the topmost mistress of the comforts of Sri Krsna. As such, She is the medium transmitting the living entities' service to Sri Krsna. Devotees in Vrndavana therefore seek the mercy of Srimati Radharani in order to be recognized as loving servitors of Sri Krsna.

Lord Caitanya Mahaprabhu personally approaches the fallen conditioned souls of the iron age to deliver the highest principle of transcendental relationships with the Lord. The activities of Lord Caitanya are primarily in the role of the pleasure-giving portion of His internal potency.

The absolute Personality of Godhead, Sri Krsna, is the omnipotent form of transcendental existence, knowledge and bliss in full. His internal potency is exhibited first as sat, or existence — or, in other words, as the portion that expands the existence function of the Lord. When the same potency displays full knowledge it is called cit, or samvit, which expands the transcendental forms of the Lord. Finally, when the same potency plays as a pleasure-giving medium it is known as hladini, or the transcendental blissful potency. Thus the Lord manifests His internal potency in three transcendental divisions.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.57

sei dui eka ebe caitanya gosañi
rasa asvadite donhe haila eka-thani

SYNONYMS

sei — these; dui — two; eka — one; ebe — now; caitanya gosañi — Lord Caitanya Mahaprabhu; rasa — mellow; asvadite — to taste; donhe — the two; haila — have become; eka-thani — one body.

TRANSLATION

Now, to enjoy rasa, They have appeared in one body as Lord Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.58

ithi lagi' age kari tara vivarana
yaha haite haya gaurera mahima-kathana

SYNONYMS

ithi lagi' — for this; age — first; kari — I shall do; tara — of that; vivarana — description; yaha haite — from which; haya — there is; gaurera — of Lord Caitanya Mahaprabhu; mahima — the glory; kathana — relating.

TRANSLATION

Therefore I shall first delineate the position of Radha and Krsna. From that description the glory of Lord Caitanya will be known.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.59

radhika hayena krsnera pranaya-vikara
svarupa-sakti — 'hladini' nama yanhara

SYNONYMS

radhika — Srimati Radharani; **hayena** — is; **krsnera** — of Lord Krsna; **pranaya-vikara** — transformation of love; **svarupa-sakti** — personal energy; **hladini** — hladini; **nama** — name; **yanhara** — whose.

TRANSLATION

Srimati Radhika is the transformation of Krsna's love. She is His internal energy called hladini.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.60

hladini karaya krsne anandasvadana
hladinira dvara kare bhaktera posana

SYNONYMS

hladini — the hladini energy; **karaya** — causes to do; **krsne** — in Lord Krsna; **ananda-asvadana** — the tasting of bliss; **hladinira dvara** — by the pleasure potency; **kare** — does; **bhaktera** — of the devotee; **posana** — nourishing.

TRANSLATION

That hladini energy gives Krsna pleasure and nourishes His devotees.

PURPORT

Srila Jiva Gosvami has elaborately discussed the hladini potency in his Priti-sandarbha. He says that the Vedas clearly state, "Only devotional service can lead one to the Personality of Godhead. Only devotional service can help a devotee meet the Supreme Lord face to face. The Supreme Personality of Godhead is attracted by devotional service, and as such the ultimate supremacy of Vedic knowledge rests in knowing the science of devotional service."

What is the particular attraction that makes the Supreme Lord enthusiastic to accept devotional service, and what is the nature of such service? The Vedic scriptures inform us that the Supreme Personality of Godhead, the Absolute Truth, is self-sufficient, and that maya, nescience, can never influence Him at all. Therefore the potency that overcomes the Supreme must be purely spiritual. Such a potency cannot be anything of the material manifestation. The bliss enjoyed by the Supreme Personality of Godhead cannot be of material composition, like the impersonalist conception of the bliss of Brahman. Devotional service is reciprocation between two, and therefore it cannot be located simply within one's self. Therefore the bliss of self-realization, brahmananda, cannot be equated with devotional service.

The Supreme Personality of Godhead has three kinds of internal potency, namely the hladini-sakti, or pleasure potency, the sandhini-sakti, or existential potency, and the samvit-sakti, or cognitive potency. In the Visnu Purana (1.12.69) the Lord is addressed as follows: "O Lord, You are the support of everything. The three attributes hladini, sandhini and samvit exist in You as one spiritual energy. But the material modes, which cause happiness, misery and mixtures of the two, do not exist in You, for You have no material qualities."

Hladini is the personal manifestation of the blissfulness of the Supreme Personality of Godhead, by which He enjoys pleasure. Because the pleasure potency is perpetually present in the Supreme Lord, the theory of the impersonalist that the Lord appears in the material mode of goodness cannot be accepted. The impersonalist conclusion is against the Vedic version that the Lord possesses a transcendental pleasure potency. When the pleasure potency of the Supreme Personality of Godhead is exhibited by His grace in the person of a devotee, that manifestation is called love of God. "Love of God" is an epithet for the pleasure potency of the Lord. Therefore devotional service reciprocated between the Lord and His devotee is an exhibition of the transcendental pleasure potency of the Lord.

The potency of the Supreme Personality of Godhead that always enriches Him with transcendental bliss is not material, but the Sankarites have accepted it as such because they

are ignorant of the identity of the Supreme Lord and His pleasure potency. Those ignorant persons cannot understand the distinction between impersonal spiritual bliss and the variegatedness of the spiritual pleasure potency. The hladini potency gives the Lord all transcendental pleasure, and the Lord bestows such a potency upon His pure devotee.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.61

sac-cid-ananda, purna, krsnera svarupa
eka-i cic-chakti tanra dhare tina rupa

SYNONYMS

sat-cit-ananda — eternity, knowledge and bliss; **purna** — full; **krsnera** — of Lord Krsna; **sva-rupa** — own form; **eka-i** — one; **cit-sakti** — spiritual energy; **tanra** — of Him; **dhare** — manifests; **tina** — three; **rupa** — forms.

TRANSLATION

Lord Krsna's body is eternal [sat], full of knowledge [cit] and full of bliss [ananda]. His one spiritual energy manifests three forms.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.62

hladini, sad- sandhini
cid- samvit — yare jñana kari' mani

SYNONYMS

ananda- — in the bliss portion; **hladini** — the pleasure energy; **sat-** — in the eternal portion; **sandhini** — the existence-expanding energy; **cit-** — in the cognizant portion; **samvit** — the full energy of knowledge; **yare** — which; **jñana kari'** — as knowledge; **mani** — I accept.

TRANSLATION

Hladini is His aspect of bliss; sandhini, of eternal existence; and samvit, of cognizance, which is also accepted as knowledge.

PURPORT

In his thesis Bhagavat-sandarbhā (103), Srīla Jīva Gosvāmī explains the potencies of the Lord as follows: The transcendental potency of the Supreme Personality of Godhead by which He maintains His existence is called sandhini. The transcendental potency by which He knows Himself and causes others to know Him is called samvit. The transcendental potency by which He possesses transcendental bliss and causes His devotees to have bliss is called hladini.

The total exhibition of these potencies is called visuddha-sattva, and this platform of spiritual variegatedness is displayed even in the material world when the Lord appears here. The pastimes and manifestations of the Lord in the material world are therefore not at all material; they belong to the pure transcendental state. The Bhagavad-gītā confirms that anyone who understands the transcendental nature of the Lord's appearance, activities and disappearance becomes eligible for freedom from material bondage upon quitting the present material tabernacle. He can enter the spiritual kingdom to associate with the Supreme Personality of Godhead and reciprocate the hladini potency in transactions between him and the Lord. In the mundane mode of goodness there are tinges of passion and ignorance. Therefore mundane goodness, being mixed, is called misra-sattva. But the transcendental variegatedness of visuddha-sattva is completely free from all mundane qualities. Visuddha-sattva is therefore the proper atmosphere in which to experience the Personality of Godhead and His transcendental pastimes. Spiritual variegatedness is eternally independent of all material conditions and is nondifferent from the Supreme Personality of Godhead, both being absolute. The Lord and His devotees simultaneously perceive the hladini potency directly by the power of the samvit potency.

The material modes of nature control the conditioned souls, but the Supreme Personality of Godhead is never influenced by these modes, as all Vedic literatures directly and indirectly corroborate. Lord Kṛṣṇa Himself says in the Eleventh Canto of Srimad-Bhagavatam (11.25.12), *rajas tama iti guna jivasya naiva me*: "The material modes of goodness, passion and ignorance are connected with the conditioned souls, but never with Me, the Supreme Personality of Godhead." The Viṣṇu Purāna confirms this as follows:

sattvadayo na santise yatra na prakṛta guṇah
sa suddhah sarva-suddhebhyah puman adyah prasidatu

"The Supreme Personality of Godhead, Viṣṇu, is beyond the three qualities goodness,

passion and ignorance. No material qualities exist in Him. May that original person, Narayana, who is situated in a completely transcendental position, be pleased with us." In the Tenth Canto of Srimad-Bhagavatam (10.27.4), Indra praises Krsna as follows:

visuddha- tava dhama
 tapo- dhvasta-rajastamaskam
 maya-mayo ' guna-sampravaho
 na vidyate te 'grahananubandhah

"My dear Lord, Your abode is visuddha-sattva, always undisturbed by the material qualities, and the activities there are in transcendental loving service unto Your feet. The goodness, austerity and penance of the devotees enhance such activities, which are always free from the contamination of passion and ignorance. Material qualities cannot touch You under any circumstances."

When not manifested, the modes of material nature are said to be in goodness. When they are externally manifested and active in producing the varieties of material existence, they are said to be in passion. And when there is a lack of activity and variegatedness, they are said to be in ignorance. In other words, the pensive mood is goodness, activity is passion, and inactivity is ignorance. Above all these mundane qualitative manifestations is visuddha-sattva. When it is predominated by the sandhini potency, it is perceivable as the existence of all that be. When predominated by the samvit potency, it is perceived as knowledge in transcendence. And when predominated by the hladini potency, it is perceived as the most confidential love of Godhead. Visuddha-sattva, the simultaneous manifestation of these three in one, is the main feature of the kingdom of God.

The Absolute Truth is therefore the substance of reality, eternally manifest in three energies. The manifestation of the internal energy of the Lord is the inconceivably variegated spiritual world, the manifestation of the marginal energy comprises the living entities, and the manifestation of the external energy is the material cosmos. Therefore the Absolute Truth includes these four principles — the Supreme Personality of Godhead Himself, His internal energy, His marginal energy and His external energy. The form of the Lord and the expansions of His form as -rupa and vaibhava-prakasa are directly the enjoyers of the internal energy, which is the eternal exhibitor of the spiritual world, the most confidential of the manifestations of energy. The external manifestation, the material energy, provides the covering bodies of the conditioned living entities, from Brahma down to the insignificant ant. This covering energy is manifested under the three modes of material nature and appreciated in various ways by living entities in both the higher and lower forms of life.

Each of the three divisions of the internal potency — the sandhini, samvit and hladini energies — influences one of the external potencies by which the conditioned souls are conducted. Such influence manifests the three qualitative modes of material nature, proving definitely that the living entities, the marginal potency, are eternally servitors of the Lord and are therefore controlled by either the internal or the external potency.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.63

hladini sandhini samvit
tvayy eka sarva-
hlada-tapa-kari misra
tvayi no guna-varjite

SYNONYMS

hladini — pleasure potency; **sandhini** — existence potency; **samvit** — knowledge potency; **tvayi** — in You; **eka** — one; **sarva-** — who are the basis of all things; **hlada** — pleasure; **tapa** — and misery; **kari** — causing; **misra** — a mixture of the two; **tvayi** — in You; **na u** — not; **guna-varjite** — who are without the three modes of material nature.

TRANSLATION

"O Lord, You are the support of everything. The three attributes hladini, sandhini and samvit exist in You as one spiritual energy. But the material modes, which cause happiness, misery and mixtures of the two, do not exist in You, for You have no material qualities."

PURPORT

This text is from the Visnu Purana (1.12.69).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.64

sandhinira sara — 'suddha-sattva' nama
bhagavanera satta haya yahate visrama

SYNONYMS

sandhinira — of the existence potency; **sara** — essence; — portion; **suddha-sattva** — suddha-sattva (pure existence); **nama** — named; **bhagavanera** — of the Supreme Personality of Godhead; **satta** — the existence; **haya** — is; **yahate** — in which; **visrama** — the resting place.

TRANSLATION

The essential portion of the sandhini potency is suddha-sattva. Lord Krsna's existence rests upon it.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.65

mata, pita, sthana, grha, sayyasana ara
e-saba krsnera suddha-sattvera vikara

SYNONYMS

mata — mother; **pita** — father; **sthana** — place; **grha** — house; **sayya-asana** — beds and seats; **ara** — and; **e-saba** — all these; **krsnera** — of Lord Krsna; **suddha-sattvera** — of the suddha-sattva; **vikara** — transformations.

TRANSLATION

Krsna's mother, father, abode, house, bedding, seats and so on are all transformations of suddha-sattva.

PURPORT

Lord Krsna's father, mother and household affairs are all displayed in the same visuddha-sattva existence. A living entity situated in the status of pure goodness can understand the form, qualities and other features of the Supreme Personality of Godhead. Krsna consciousness begins on the platform of pure goodness. Although there is a faint realization of Krsna at first, Krsna is actually realized as Vasudeva, the absolute proprietor of omnipotence or the prime predominating Deity of all potencies. When the living entity is situated in visuddha-sattva, transcendental to the three material modes of nature, he can perceive the form, quality and other features of the Supreme Personality of Godhead through his service attitude. The status of pure goodness is the platform of understanding, for the Supreme Lord is always in spiritual existence.

Krsna is always all-spiritual. Aside from the parents of the Personality of Godhead, all the other paraphernalia of His existence are also essentially a manifestation of sandhini-sakti, or a transformation of visuddha-sattva. To make this more clear, it may be said that this sandhini-sakti of the internal potency maintains and manifests all the variegatedness of the spiritual world. In the kingdom of God, the Lord's servants and maidservants, His consorts, His father and mother and everything else are all transformations of the spiritual existence of sandhini-sakti. The existential sandhini-sakti in the external potency similarly expands all the variegatedness of the material cosmos, from which we can have a glimpse of the spiritual field.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.66

vasudeva-
yad iyate tatra puman apavrtah
sattve ca tasmin bhagavan vasudevo
hy adhoksajo me manasa vidhiyate

SYNONYMS

sattvam — existence; **visuddham** — pure; **vasudeva-sabditam** — named vasudeva; **yat** — from which; **iyate** — appears; **tatra** — in that; **puman** — the Supreme Personality of Godhead; **apavrtah** — without any covering; **sattve** — in goodness; **ca** — and; **tasmin** — that; **bhagavan** — the Supreme Personality of Godhead; **vasudevah** — Vasudeva; **hi** — certainly; **adhoksajah** — who is beyond the senses; **me** — my; **manasa** — by the mind; **vidhiyate** — is procured.

TRANSLATION

"The condition of pure goodness [suddha-sattva], in which the Supreme Personality of Godhead is revealed without any covering, is called vasudeva. In that pure state the Supreme Godhead, who is beyond the material senses and who is known as Vasudeva, is perceived by my mind."

PURPORT

This text from Srimad-Bhagavatam (4.3.23), spoken by Lord Siva when he condemned Daksa, the father of Sati, as an opponent of Visnu, confirms beyond a doubt that Lord Krsna, His name, His fame, His qualities and everything in connection with His paraphernalia exist in the sandhini-sakti of the Lord's internal potency.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 4.67

krsne bhagavatta-jñāna — sara
brahma-jñānadika saba tara parivara

SYNONYMS

krsne — in Kṛṣṇa; **bhagavatta** — of the quality of being the original Supreme Personality of Godhead; **jñāna** — knowledge; — of the knowledge potency; **sara** — the essence; **brahma-jñāna** — knowledge of Brahman; **adika** — and so on; **saba** — all; **tara** — of that; **parivara** — dependents.

TRANSLATION

The essence of the samvit potency is knowledge that the Supreme Personality of Godhead is Lord Kṛṣṇa. All other kinds of knowledge, such as the knowledge of Brahman, are its components.

PURPORT

The activities of the samvit-sakti produce the effect of cognition. Both the Lord and the living entities are cognizant. Sri Kṛṣṇa, as the Supreme Personality of Godhead, has full knowledge of everything everywhere, and therefore there are no hindrances to His cognition. He can have knowledge merely by glancing over an object, whereas innumerable impediments block the cognition of ordinary living beings. The cognition of the living beings has three divisions: direct knowledge, indirect knowledge and perverted knowledge. Sense perception of material objects by the mundane senses, such as the eye, ear, nose and hand, always produces definitely perverted knowledge. This illusion is a presentation of the material energy, which is influenced by the samvit-sakti in a perverted manner. Negative cognition of an object beyond the reach of sense perception is the way of indirect knowledge, which is not altogether imperfect but which produces only fragmentary knowledge in the form of impersonal spiritual realization and monism. But when the samvit factor of cognition is enlightened by the hladini potency of the same internal energy, they work together, and only thus can one attain knowledge of the Personality of Godhead. The samvit-sakti should be maintained in that state. Material knowledge and indirect spiritual knowledge are by-products of the samvit-sakti.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.68

hladinira sara 'prema', prema-sara 'bhava'
bhavera parama-kastha, nama — 'maha-bhava'

SYNONYMS

hladinira — of the pleasure potency; **sara** — the essence; **prema** — love for God; **prema-sara** — the essence of such love; **bhava** — emotion; **bhavera** — of emotion; **parama-kastha** — the highest limit; **nama** — named; **maha-bhava** — mahabhava.

TRANSLATION

The essence of the hladini potency is love of God, the essence of love of God is emotion [bhava], and the ultimate development of emotion is mahabhava.

PURPORT

The product of the hladini-sakti is love of Godhead, which has two divisions — namely, pure love of Godhead and adulterated love of Godhead. Only when the hladini-sakti emanates from Sri Krsna and is bestowed upon the living being to attract Him does the living being become a pure lover of God. But when the same hladini-sakti is adulterated by the external, material energy and emanates from the living being, it does not attract Krsna; on the contrary, the living being becomes attracted by the glamor of the material energy. At that time instead of becoming mad with love of Godhead, the living being becomes mad after material sense enjoyment, and because of his association with the qualitative modes of material nature, he is captivated by its interactions of distressful, unhappy feelings.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.69

mahabhava-svarupa sri-radha-thakurani
sarva-guna-khani krsna-kanta-siromani

SYNONYMS

maha-bhava — of mahabhava; **svarupa** — the form; **sri-radha-thakurani** — Srimati Radharani; **sarva-guna** — of all good qualities; **khani** — mine; **krsna-kanta** — of the lovers of Lord Krsna; **siromani** — crown jewel.

TRANSLATION

Sri Radha Thakurani is the embodiment of mahabhava. She is the repository of all good qualities and the crest jewel among all the lovely consorts of Lord Krsna.

PURPORT

The unadulterated action of the hladini-sakti is displayed in the dealings of the damsels of Vraja and Srimati Radharani, who is the topmost participant in that transcendental group. The essence of the hladini-sakti is love of Godhead, the essence of love of Godhead is bhava, or transcendental sentiment, and the highest pitch of that bhava is called mahabhava. Srimati Radharani is the personified embodiment of these three aspects of transcendental consciousness. She is therefore the highest principle in love of Godhead and is the supreme lovable object of Sri Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.70

tayor apy ubhayor madhye
radhika sarvathadhika
mahabhava
gunair ativariyasi

SYNONYMS

tayoh — of them; **api** — even; **ubhayoh** — of both (Candravali and Radharani); **madhye** — in the middle; **radhika** — Srimati Radharani; **sarvatha** — in every way; **adhika** — greater; **maha-bhava-svarupa** — the form of mahabhava; **iyam** — this one; **gunaih** — with good qualities; **ativariyasi** — the best of all.

TRANSLATION

"Of these two gopis [Radharani and Candravali], Srimati Radharani is superior in all respects. She is the embodiment of mahabhava, and She surpasses all in good qualities."

PURPORT

This is a quotation from Srila Rupa Gosvami's Ujjvala-nilamani (Radha-prakarana 3).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.71

krsna-prema-bhavita yanra cittendriya-kaya
krsna-nija-sakti radha kridara sahaya

SYNONYMS

krsna-prema — love for Lord Krsna; **bhavita** — steeped in; **yanra** — whose; **citta** — mind; **indriya** — senses; **kaya** — body; **krsna** — of Lord Krsna; **nija-sakti** — His own energy; **radha** — Srimati Radharani; **kridara** — of pastimes; **sahaya** — companion.

TRANSLATION

Her mind, senses and body are steeped in love for Krsna. She is Krsna's own energy, and She helps Him in His pastimes.

PURPORT

Srimati Radharani is as fully spiritual as Krsna. No one should consider Her to be material. She is definitely not like the conditioned souls, who have material bodies, gross and subtle, covered by material senses. She is all-spiritual, and both Her body and Her mind are of the same spiritual embodiment. Because Her body is spiritual, Her senses are also spiritual. Thus Her body, mind and senses fully shine in love of Krsna. She is the personified hladini-sakti (the pleasure-giving energy of the Lord's internal potency), and therefore She is the only source of enjoyment for Sri Krsna.

Sri Krsna cannot enjoy anything that is internally different from Him. Therefore Radha and Sri Krsna are identical. The sandhini portion of Sri Krsna's internal potency has manifested the all-attractive form of Sri Krsna, and the same internal potency, in the hladini feature, has presented Srimati Radharani, who is the attraction for the all-attractive. No one can match Srimati Radharani in the transcendental pastimes of Sri Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.72

ananda-cinmaya-rasa-pratibhavitabhis
tabhir ya eva nija-rupataya kalabhih
goloka eva nivasaty akhilatma-bhuto
govindam adi-purus tam bhajami

SYNONYMS

ananda — bliss; **cit** — and knowledge; **maya** — consisting of; **rasa** — mellows; **prati** — at every second; **bhavitabhih** — who are engrossed with; **tabhih** — with those; **yah** — who; **eva** — certainly; **nija-rupataya** — with His own form; **kalabhih** — who are parts of portions of His pleasure potency; **goloke** — in Goloka Vrndavana; **eva** — certainly; **nivasati** — resides; **akhila-atma** — as the soul of all; **bhuta** — who exists; **govindam** — Lord Govinda; **adi-purusam** — the original personality; **tam** — Him; **aham** — I; **bhajami** — worship.

TRANSLATION

"I worship Govinda, the primeval Lord, who resides in His own realm, Goloka, with Radha, who resembles His own spiritual figure and who embodies the ecstatic potency [hladini]. Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual rasa."

PURPORT

This text is from the Brahma- (5.37).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.73

krsnere karaya yaiche rasa asvadana
kridara sahaya yaiche, suna vivarana

SYNONYMS

krsnere — unto Lord Krsna; **karaya** — causes to do; **yaiche** — how; **rasa** — the mellows; **asvadana** — tasting; **kridara** — of pastimes; **sahaya** — helper; **yaiche** — how; **suna** — please hear; **vivarana** — the description.

TRANSLATION

Now please listen to how Lord Krsna's consorts help Him taste rasa and how they help in His pastimes.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.74-75

krsna-kanta-gana dekhi tri-vidha prakara
eka laksmi-gana, pure mahisi-gana ara
vrajangana-rupa, ara kanta-gana-sara
sri-radhika haite kanta-ganera vistara

SYNONYMS

krsna-kanta-gana — the lovers of Lord Krsna; **dekhi** — I see; **tri-vidha** — three; **prakara** — kinds; **eka** — one; **laksmi-gana** — the goddesses of fortune; **pure** — in the city; **mahisi-gana** — the queens; **ara** — and; **vraja-angana** — of the beautiful women of Vraja; **rupa** — having the form; **ara** — another type; **kanta-gana** — of the lovers; **sara** — the essence; **sri-radhika haite** — from Srimati Radharani; **kanta-ganera** — of the lovers of Krsna; **vistara** — the expansion.

TRANSLATION

The beloved consorts of Lord Krsna are of three kinds: the goddesses of fortune, the queens, and the milkmaids of Vraja, who are the foremost of all. These consorts all proceed from Radhika.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.76

avatari krsna yaiche kare avatara
radha haite tina ganera vistara

SYNONYMS

avatari — the source of all incarnations; **krsna** — Lord Krsna; **yaiche** — just as; **kare** — makes; **avatara** — incarnation; — the source of all portions; **radha** — Srimati Radharani; **haite** — from; **tina** — three; **ganera** — of the groups; **vistara** — expansion.

TRANSLATION

Just as the fountainhead, Lord Krsna, is the cause of all incarnations, so Sri Radha is the cause of all these consorts.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.77

vaibhava-gana yena tanra anga-vibhuti
bimba-pratibimba-rupa mahisira tati

SYNONYMS

vaibhava-gana — the expansions; **yena** — as it were; **tanra** — of Her; **anga** — of the body; **vibhuti** — powerful expansions; **bimba** — reflections; **pratibimba** — counterreflections; **rupa** — having the form; **mahisira** — of the queens; **tati** — the expansion.

TRANSLATION

The goddesses of fortune are partial manifestations of Srimati Radhika, and the queens are reflections of Her image.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.78

laksmi-gana tanra vaibhava rupa
mahisi-gana vaibhava-prakasa-svarupa

SYNONYMS

laksmi-gana — the goddesses of fortune; **tanra** — Her; **vaibhava-vilasa** — as vaibhava-vilasa; — of plenary portions; **rupa** — having the form; **mahisi-gana** — the queens; **vaibhava-prakasa** — of vaibhava-prakasa; **svarupa** — having the nature.

TRANSLATION

The goddesses of fortune are Her plenary portions, and they display the forms of vaibhava-vilasa. The queens are of the nature of Her vaibhava-prakasa.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.79

akara svabhava-bhede vraja-devi-gana
kaya-vyuha-rupa tanra rasera karana

SYNONYMS

akara — of features; **svabhava** — of natures; **bhede** — with differences; **vraja-devi-gana** — the gopis; **kaya** — of Her body; **vyuha** — of expansions; **rupa** — having the form; **tanra** — of Her; **rasera** — of mellows; **karana** — instruments.

TRANSLATION

The Vraja-devis have diverse bodily features. They are Her expansions and are the instruments for expanding rasa.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.80

bahu kanta vina nahe rasera ullasa
lilara sahaya lagi' bahuta prakasa

SYNONYMS

bahu — many; **kanta** — lovers; **vina** — without; **nahe** — there is not; **rasera** — of mellow; **ullasa** — exultation; **lilara** — of pastimes; **sahaya** — helper; **lagi'** — for the purpose of being; **bahuta** — many; **prakasa** — manifestations.

TRANSLATION

Without many consorts, there is not such exultation in rasa. Therefore there are many manifestations of Srimati Radharani to assist in the Lord's pastimes.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.81

tara madhye vraje nana bhava-rasa-bhede
krsnake karaya rasadika-lilasvade

SYNONYMS

tara madhye — among them; **vraje** — in Vraja; **nana** — various; **bhava** — of moods; **rasa** — and of mellows; **bhede** — by differences; **krsnake** — Lord Krsna; **karaya** — cause to do; **rasa-adika** — beginning with the rasa dance; **lila** — of the pastimes; **asvade** — tasting.

TRANSLATION

Among them are various groups of consorts in Vraja who have varieties of sentiments and mellows. They help Lord Krsna taste all the sweetness of the rasa dance and other pastimes.

PURPORT

As already explained, Krsna and Radha are one in two. They are identical. Krsna expands Himself in multi-incarnations and plenary portions like the purusas. Similarly, Srimati Radharani expands Herself in multiforms as the goddesses of fortune, the queens and the damsels of Vraja. Such expansions from Srimati Radharani are all Her plenary portions. All these womanly forms of Krsna are expansions corresponding to His plenary expansions of Visnu forms. These expansions have been compared to reflected forms of the original form. There is no difference between the original form and the reflected forms. The female reflections of Krsna's pleasure potency are as good as Krsna Himself.

The plenary expansions of Krsna's personality are called vaibhava-vilasa and vaibhava-prakasa, and Radha's expansions are similarly described. The goddesses of fortune are Her vaibhava-vilasa forms, and the queens are Her vaibhava-prakasa forms. The personal associates of Radharani, the damsels of Vraja, are direct expansions of Her body. As expansions of Her personal form and transcendental disposition, they are agents of different reciprocations of love in the pastimes of Lord Krsna, under the supreme direction of Srimati Radharani. In the transcendental realm, enjoyment is fully relished in variety. The exuberance of transcendental mellows is increased by the association of a large number of personalities similar to Radharani, who are also known as gopis or sakhis. The variety of innumerable mistresses is a source of relish for Sri Krsna, and therefore these expansions from Srimati Radharani are necessary for enhancing the pleasure potency of Sri Krsna. Their transcendental exchanges of love are the superexcellent affairs of the pastimes in Vrndavana. By these expansions of Srimati Radharani's personal body, She helps Lord Krsna taste the rasa dance and other, similar activities. Srimati Radharani, being the central petal of the rasa-lila flower, is also known by the names found in the following verses.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.82

govindanandini radha, govinda-mohini
govinda-sarvasva, sarva-kanta-siromani

SYNONYMS

govinda-anandini — She who gives pleasure to Govinda; **radha** — Srimati Radharani; **govinda-mohini** — She who mystifies Govinda; **govinda-sarvasva** — the be-all and end-all of Lord Govinda; **sarva-kanta** — of all the Lord's lovers; **siromani** — the crown jewel.

TRANSLATION

Radha is the one who gives pleasure to Govinda, and She is also the enchantress of Govinda. She is the be-all and end-all of Govinda, and the crest jewel of all His consorts.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.83

devi krsna-mayi prokta
radhika para-devata
sarva-laksmi-mayi sarva-
kantih sammohini para

SYNONYMS

devi — who shines brilliantly; **krsna-mayi** — nondifferent from Lord Krsna; **prokta** — called; **radhika** — Srimati Radharani; **para-devata** — most worshipable; **sarva-laksmi-mayi** — presiding over all the goddesses of fortune; **sarva-kantih** — in whom all splendor exists; **sammohini** — whose character completely bewilders Lord Krsna; **para** — the superior energy.

TRANSLATION

"The transcendental goddess Srimati Radharani is the direct counterpart of Lord Sri Krsna. She is the central figure for all the goddesses of fortune. She possesses all the attractiveness to attract the all-attractive Personality of Godhead. She is the primeval internal potency of the Lord."

PURPORT

This text is from the Brhad-gautamiya-tantra.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.84

'devi' kahi dyotamana, parama sundari
kimva, krsna-puja-kridara vasati nagari

SYNONYMS

devi — the word devi; **kahi** — I say; **dyotamana** — shining; **parama** — most; **sundari** — beautiful; **kimva** — or; **krsna-puja** — of the worship of Lord Krsna; **kridara** — and of sports; **vasati** — the abode; **nagari** — the town.

TRANSLATION

"Devi" means "resplendent and most beautiful." Or else it means "the lovely abode of the worship and love sports of Lord Krsna."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.85

krsna-mayi — krsna yara bhitare bahire
yanha yanha netra pade tanha krsna sphure

SYNONYMS

krsna-mayi — the word krsna-mayi; **krsna** — Lord Krsna; **yara** — of whom; **bhitare** — the within; **bahire** — the without; **yanha yanha** — wherever; **netra** — the eyes; **pade** — fall; **tanha** — there; **krsna** — Lord Krsna; **sphure** — manifests.

TRANSLATION

"Krsna-mayi" means "one whose within and without are Lord Krsna." She sees Lord Krsna wherever She casts Her glance.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.86

kimva, prema-rasa-maya krsnera svarupa
tanra sakti tanra saha haya eka-rupa

SYNONYMS

kimva — or; prema-rasa — the mellows of love; maya — made of; krsnera — of Lord Krsna; svarupa — the real nature; tanra — of Him; sakti — the energy; tanra saha — with Him; haya — there is; eka-rupa — oneness.

TRANSLATION

Or "krsna-mayi" means that She is identical with Lord Krsna, for She embodies the mellows of love. The energy of Lord Krsna is identical with Him.

PURPORT

Krsna-mayi has two different imports. First, a person who always thinks of Krsna both within and without and who always remembers only Krsna, wherever he goes or whatever he sees, is called krsna-mayi. Also, since Krsna's personality is full of love, His loving potency, Radharani, being nondifferent from Him, is called krsna-mayi.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.87

krsna-vañcha-purti-rupa kare aradhane
ataeva 'radhika' nama purane vakhane

SYNONYMS

krsna-vañcha — of the desire of Lord Krsna; **purti-rupa** — of the nature of fulfillment; **kare** — does; **aradhane** — worship; **ataeva** — therefore; **radhika** — Srimati Radhika; **nama** — named; **purane** — in the Puranas; **vakhane** — in the description.

TRANSLATION

Her worship [aradhana] consists of fulfilling the desires of Lord Krsna. Therefore the Puranas call Her Radhika.

PURPORT

The name "Radha" is derived from the root word aradhana, which means "worship." The personality who excels all in worshipping Krsna may therefore be called Radhika, the greatest servitor.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.88

anayaradhito
bhagavan harir isvarah
yan no vihaya govindah
prito yam anayad rahah

SYNONYMS

anaya — by this one; **aradhitah** — worshiped; **nunam** — certainly; **bhagavan** — the Supreme Personality of Godhead; **harir** — Lord Krsna; **isvarah** — the Supreme Lord; **yat** — from which; **nah** — us; **vihaya** — leaving aside; **govindah** — Govinda; **pritah** — pleased; **yam** — whom; **anayat** — lead; **rahah** — to a lonely place.

TRANSLATION

"Truly the Personality of Godhead has been worshiped by Her. Therefore Lord Govinda, being pleased, has brought Her to a lonely spot, leaving us all behind."

PURPORT

This text is from Srimad-Bhagavatam (10.30.28).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.89

ataeva sarva-pujya, parama-devata
sarva-palika, sarva jagatera mata

SYNONYMS

ataeva — therefore; **sarva-pujya** — worshipable by all; **parama** — supreme; **devata** — goddess; **sarva-palika** — the protectress of all; **sarva jagatera** — of all the universes; **mata** — the mother.

TRANSLATION

Therefore Radha is parama-devata, the supreme goddess, and She is worshipable for everyone. She is the protectress of all, and She is the mother of the entire universe.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.90

'sarva-laksmi'-sabda purve kariyachi vyakhyana
sarva-laksmi-ganera tinho hana adhisthana

SYNONYMS

sarva-laksmi-sabda — the word sarva-laksmi; purve — previously; kariyachi — I have done; vyakhyana — explanation; sarva-laksmi-ganera — of all the goddesses of fortune; tinho — She; hana — is; adhisthana — abode.

TRANSLATION

I have already explained the meaning of "sarva-laksmi." Radha is the original source of all the goddesses of fortune.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.91

kimva, 'sarva-laksmi' — krsnera sad-vidha aisvarya
tanra adhisthatri sakti — sarva-sakti-varya

SYNONYMS

kimva — or; sarva-laksmi — the word sarva-laksmi; krsnera — of Lord Krsna; sat-vidha — six kinds; aisvarya — opulences; tanra — of Him; adhisthatri — chief; sakti — energy; sarva-sakti — of all energies; varya — the best.

TRANSLATION

Or "sarva-laksmi" indicates that She fully represents the six opulences of Krsna. Therefore She is the supreme energy of Lord Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.92

sarva-saundarya-kanti vaisaye yanhate
sarva-laksmi-ganera sobha haya yanha haite

SYNONYMS

sarva-saundarya — of all beauty; **kanti** — the splendor; **vaisaye** — sits; **yanhate** — in whom; **sarva-laksmi-ganera** — of all the goddesses of fortune; **sobha** — the splendor; **haya** — is; **yanha haite** — from whom.

TRANSLATION

The word "sarva-kanti" indicates that all beauty and luster rest in Her body. All the laksmis derive their beauty from Her.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.93

kimva 'kanti'-sabde krsnera saba iccha kahe
krsnera sakala vañcha radhatei rahe

SYNONYMS

kimva — or; kanti-sabde — by the word kanti; krsnera — of Lord Krsna; saba — all; iccha — desires; kahe — says; krsnera — of Lord Krsna; sakala — all; vañcha — desires; radhatei — in Srimati Radharani; rahe — remain.

TRANSLATION

"Kanti" may also mean "all the desires of Lord Krsna." All the desires of Lord Krsna rest in Srimati Radharani.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adī 4.94

radhika karena krsnera vañchita purana
'sarva-kanti'-sabdera ei artha vivarana

SYNONYMS

radhika — Srimati Radharani; **karena** — does; **krsnera** — of Lord Kṛṣṇa; **vañchita** — desired object; **purana** — fulfilling; **sarva-kanti-sabdera** — of the word sarva-kanti; **ei** — this; **artha** — meaning; **vivarana** — the description.

TRANSLATION

Srimati Radhika fulfills all the desires of Lord Kṛṣṇa. This is the meaning of "sarva-kanti."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.95

jagat-mohana krsna, tanhara mohini
ataeva samastera para thakurani

SYNONYMS

jagat-mohana — enchanting the universe; **krsna** — Lord Krsna; **tanhara** — of Him; **mohini** — the enchantress; **ataeva** — therefore; **samastera** — of all; **para** — foremost; **thakurani** — goddess.

TRANSLATION

Lord Krsna enchants the world, but Sri Radha enchants even Him. Therefore She is the supreme goddess of all.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.96

radha — purna-sakti, krsna — purna-saktiman
dui vastu bheda nai, sastra-paramana

SYNONYMS

radha — Srimati Radharani; purna-sakti — the complete energy; krsna — Lord Krsna; purna-saktiman — the complete possessor of energy; dui — two; vastu — things; bheda — difference; nai — there is not; sastra-paramana — the evidence of revealed scripture.

TRANSLATION

Sri Radha is the full power, and Lord Krsna is the possessor of full power. The two are not different, as evidenced by the revealed scriptures.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.97

mrgamada, tara gandha — yaiche aviccheda
agni, jvalate — yaiche kabhu nahi bheda

SYNONYMS

mrga-mada — musk; **tara** — of that; **gandha** — fragrance; **yaiche** — just as; **aviccheda** — inseparable; **agni** — the fire; **jvalate** — temperature; **yaiche** — just as; **kabhu** — any; **nahi** — there is not; **bheda** — difference.

TRANSLATION

They are indeed the same, just as musk and its scent are inseparable, or as fire and its heat are nondifferent.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.98

radha-krsna aiche sada eka-i svarupa
lila-rasa asvadite dhare dui-rupa

SYNONYMS

radha-krsna — Radha and Krsna; **aiche** — in this way; **sada** — always; **eka-i** — one; **svarupa** — nature; **lila-rasa** — the mellows of a pastime; **asvadite** — to taste; **dhare** — manifest; **dui-rupa** — two forms.

TRANSLATION

Thus Radha and Lord Krsna are one, yet They have taken two forms to enjoy the mellows of pastimes.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.99-100

prema-bhakti sikhaite apane avatari
radha-bhava-kanti dui angikara kari'
sri-krsna-caitanya-rupe kaila avatara
ei ta' pañcama slokera artha paracara

SYNONYMS

prema-bhakti — devotional service in love of Godhead; **sikhaite** — to teach; **apane** — Himself; **avatari** — descending; **radha-bhava** — the mood of Srimati Radharani; **kanti** — and luster; **dui** — two; **angikara kari'** — accepting; **sri-krsna-caitanya** — of Lord Caitanya Mahaprabhu; **rupe** — in the form; **kaila** — made; **avatara** — incarnation; **ei** — this; **ta'** — certainly; **pañcama** — fifth; **slokera** — of the verse; **artha** — meaning; **paracara** — proclamation.

TRANSLATION

To promulgate prema-bhakti [devotional service in love of Godhead], Krsna appeared as Sri Krsna Caitanya with the mood and complexion of Sri Radha. Thus I have explained the meaning of the fifth verse.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.101

sastha slokera artha karite prakasa
prathame kahiye sei slokera abhasa

SYNONYMS

sastha — sixth; **slokera** — of the verse; **artha** — meaning; **karite** — to do; **prakasa** — manifestation; **prathame** — first; **kahiye** — I shall speak; **sei** — that; **slokera** — of the verse; **abhasa** — hint.

TRANSLATION

To explain the sixth verse, I shall first give a hint of its meaning.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.102

avatari' prabhu pracarila sankirtana
eho bahya hetu, purve kariyachi sucana

SYNONYMS

avatari' — incarnating; prabhu — the Lord; pracarila — propagated; sankirtana — the congregational chanting of the holy name; eho — this; bahya — external; hetu — reason; purve — previously; kariyachi — I have given; sucana — indication.

TRANSLATION

The Lord came to propagate sankirtana. That is an external purpose, as I have already indicated.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.103

avatarera ara eka ache mukhya-bija
rasika-sekhara krsnera sei karya nija

SYNONYMS

avatarera — of the incarnation; **ara** — another; **eka** — one; **ache** — there is; **mukhya-bija** — principal seed; **rasika-sekhara** — the foremost enjoyer of the mellows of love; **krsnera** — of Lord Krsna; **sei** — that; **karya** — business; **nija** — own.

TRANSLATION

There is a principal cause for Lord Krsna's appearance. It grows from His own engagements as the foremost enjoyer of loving exchanges.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.104

ati gudha hetu sei tri-vidha prakara
damodara-svarupa haite yahara pracara

SYNONYMS

ati — very; gudha — esoteric; hetu — reason; sei — that; tri-vidha — three; prakara — kinds; damodara-svarupa haite — from Svarupa Damodara; yahara — of which; pracara — the proclamation.

TRANSLATION

That most confidential cause is threefold. Svarupa Damodara has revealed it.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 4.105

svarupa-gosañi — prabhura ati antaranga
tahate janena prabhura e-saba prasanga

SYNONYMS

svarupa-gosañi — Svarupa Damodara Gosañi; **prabhura** — of Lord Caitanya Mahāprabhu; **ati** — very; **antaranga** — confidential associate; **tahate** — by that; **janena** — he knows; **prabhura** — of Lord Caitanya Mahāprabhu; **e-saba** — all these; **prasanga** — topics.

TRANSLATION

Svarupa Gosañi is the most intimate associate of the Lord. He therefore knows all these topics well.

PURPORT

Prior to the Lord's acceptance of the renounced order, Purusottama Bhattacarya, a resident of Navadvīpa, desired to enter the renounced order of life. Therefore he left home and went to Benares, where he accepted the position of brahmācārya from a Mayavādī sannyāsī. When he became a brahmācārī, he was given the name Sri Damodara Svarupa. He left Benares shortly thereafter, without taking sannyāsa, and he came to Nilacala, Jagannātha Puri, where Lord Caitanya was staying. He met Caitanya Mahāprabhu there and dedicated his life for the service of the Lord. He became Lord Caitanya's secretary and constant companion. He used to enhance the pleasure potency of the Lord by singing appropriate songs, which were very much appreciated. Svarupa Damodara could understand the secret mission of Lord Caitanya, and it was by his grace only that all the devotees of Lord Caitanya could know the real purpose of the Lord.

Svarupa Damodara has been identified as Lalita-devī, the second expansion of Radharānī. However, text 160 of Kāvī-karṇāpura's authoritative Gaura-gaṇoddesa-dīpikā describes Svarupa Damodara as the same Viśakha-devī who serves the Lord in Goloka Vrṇḍavana. Therefore it is to be understood that Sri Svarupa Damodara is a direct expansion of Radharānī who helps the Lord experience the attitude of Radharānī.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adī 4.106

radhikara bhava-murti prabhura antara
sei bhava sukha-duhkha uthe nirantara

SYNONYMS

radhikara — of Srimatī Radharānī; **bhava-murti** — the form of the emotions; **prabhura** — of Lord Caitanya Mahāprabhu; **antara** — the heart; **sei** — that; **bhava** — in the condition; **sukha-duhkha** — happiness and distress; **uthe** — arise; **nirantara** — constantly.

TRANSLATION

The heart of Lord Caitanya is the image of Sri Radhika's emotions. Thus feelings of pleasure and pain arise constantly therein.

PURPORT

Lord Caitanya's heart was full of the feelings of Srimatī Radharānī, and His appearance resembled Hers. Svarūpa Dāmodara has explained His attitude as radha-bhava-murti, the attitude of Radharānī. One who engages in sense gratification on the material platform can hardly understand radha-bhava, but one who is freed from the demands of sense gratification can understand it. Radha-bhava must be understood from the Gosvamis, those who are actually controllers of the senses. From such authorized sources it is to be known that the attitude of Srimatī Radharānī is the highest perfection of conjugal love, which is the highest of the five transcendental mellows, and it is the complete perfection of love of Kṛṣṇa.

These transcendental affairs can be understood on two platforms. One is called elevated, and the other is called superelevated. The loving affairs exhibited in Dvārakā are the elevated form. The superelevated position is reached in the manifestations of the pastimes of Vṛndāvana. The attitude of Lord Caitanya is certainly superelevated.

From the life of Sri Caitanya Mahāprabhu, an intelligent person engaged in pure devotional service can understand that He always felt separation from Kṛṣṇa within Himself. In that separation He sometimes felt that He had found Kṛṣṇa and was enjoying the meeting. The significance of this separation and meeting is very specific. If someone tries to understand the exalted position of Lord Caitanya without knowing this, he is sure to misunderstand it. One must first become fully self-realized. Otherwise one may misidentify the Lord as nāgārā, or the enjoyer of the damsels of Vraja, thus committing the mistake of rasābhāsa, or overlapping understanding.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 4.107

sesa-līlaya prabhura kṛṣṇa-viraha-unmada
bhrama-maya cesta, ara pralapa-maya vada

SYNONYMS

sesa-līlaya — in the final pastimes; **prabhura** — of Lord Caitanya Mahāprabhu; **kṛṣṇa-viraha** — from separation from Lord Kṛṣṇa; **unmada** — the madness; **bhrama-maya** — erroneous; **cesta** — efforts; **ara** — and; **pralapa-maya** — delirious; **vada** — talk.

TRANSLATION

In the final portion of His pastimes, Lord Caitanya was obsessed with the madness of separation from Lord Kṛṣṇa. He acted in erroneous ways and talked deliriously.

PURPORT

Lord Sri Caitanya exhibited the highest stage of the feelings of a devotee in separation from the Lord. This exhibition was sublime because He was completely perfect in the feelings of separation. Materialists, however, cannot understand this. Sometimes materialistic scholars think He was diseased or crazy. Their problem is that they always engage in material sense gratification and can never understand the feelings of the devotees and the Lord. Materialists are most abominable in their ideas. They think that they can enjoy directly perceivable gross objects by their senses and that they can similarly deal with the transcendental features of Lord Caitanya. But the Lord is understood only in pursuance of the principles laid down by the Gosvamis, headed by Svarupa Damodara. Doctrines like those of the nadiya-nagaris, a class of so-called devotees, are never presented by authorized persons like Svarupa Damodara or the six Gosvamis. The ideas of the gauranga-nagaris are simply a mental concoction, and they are completely on the mental platform.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 4.108

radhikara bhava yaiche uddhava-darsane
sei bhava matta prabhu rahe ratri-dine

SYNONYMS

radhikara — of Srimati Radharani; **bhava** — emotion; **yaiche** — just as; **uddhava-darsane** — in seeing Sri Uddhava; **sei** — that; **bhava** — in the state; **matta** — maddened; **prabhu** — Lord Caitanya Mahāprabhu; **rahe** — remains; **ratri-dine** — day and night.

TRANSLATION

Just as Radhika went mad at the sight of Uddhava, so Lord Caitanya was obsessed day and night with the madness of separation.

PURPORT

Those under the shelter of the lotus feet of Sri Caitanya Mahāprabhu can understand that His mode of worship of the Supreme Lord Kṛṣṇa in separation is the real worship of the Lord. When the feelings of separation become very intense, one attains the stage of meeting Sri Kṛṣṇa.

So-called devotees like the sahajiyas cheaply imagine they are meeting Kṛṣṇa in Vṛndāvana. Such thinking may be useful, but actually meeting Kṛṣṇa is possible through the attitude of separation taught by Sri Caitanya Mahāprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.109

ratre pralapa kare svarupera kantha dhari'
avese apana bhava kahaye ughadi'

SYNONYMS

ratre — at night; **pralapa** — delirium; **kare** — does; **svarupera** — of Svarupa Damodara; **kantha dhari'** — embracing the neck; **avese** — in ecstasy; **apana** — His own; **bhava** — mood; **kahaye** — speaks; **ughadi'** — exuberantly.

TRANSLATION

At night He talked incoherently in grief with His arms around Svarupa Damodara's neck. He spoke out His heart in ecstatic inspiration.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.110

yabe yei bhava uthe prabhura antara
sei giti-sloke sukha dena damodara

SYNONYMS

yabe — when; **yei** — that; **bhava** — mood; **uthe** — arises; **prabhura** — of Lord Caitanya Mahaprabhu; **antara** — in the heart; **sei** — that; **giti** — by the song; **sloke** — or verse; **sukha** — happiness; **dena** — gives; **damodara** — Svarupa Damodara.

TRANSLATION

Whenever a particular sentiment arose in His heart, Svarupa Damodara satisfied Him by singing songs or reciting verses of the same nature.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.111

ebe karya nahi kichu e-saba vicare
age iha vivariba kariya vistare

SYNONYMS

ebe — now; **karya** — business; **nahi** — there is not; **kichu** — any; **e-saba** — all these; **vicare** — in the considerations; **age** — ahead; **iha** — this; **vivariba** — I shall describe; **kariya** — doing; **vistare** — in expanded detail.

TRANSLATION

To analyze these pastimes is not necessary now. Later I shall describe them in detail.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.112

purve vraje krsnera tri-vidha vayo-dharma
kaumara, pauganda, ara kaisora atimarma

SYNONYMS

purve — previously; **vraje** — in Vraja; **krsnera** — of Lord Krsna; **tri-vidha** — three sorts; **vayah-dharma** — characteristics of age; **kaumara** — childhood; **pauganda** — boyhood; **ara** — and; **kaisora** — adolescence; **ati-marma** — the very core.

TRANSLATION

Formerly in Vraja Lord Krsna displayed three ages, namely childhood, boyhood and adolescence. His adolescence is especially significant.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.113

vatsalya-avese kaila kaumara saphala
pauganda saphala kaila laña sakhavala

SYNONYMS

vatsalya — of parental love; **avese** — in the attachment; **kaila** — made; **kaumara** — childhood; **sa-phala** — fruitful; **pauganda** — boyhood; **sa-phala** — fruitful; **kaila** — made; **laña** — taking along; **sakha-avala** — friends.

TRANSLATION

Parental affection made His childhood fruitful. His boyhood was successful with His friends.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.114

radhikadi laña kaila rasadi-vilasa
vañcha bhari' asvadila rasera niryasa

SYNONYMS

radhika-adi — Srimati Radharani and the other gopis; **laña** — taking along; **kaila** — did; **rasa-adi** — beginning with the rasa dance; **vilasa** — pastimes; **vañcha bhari'** — fulfilling desires; **asvadila** — He tasted; **rasera** — of mellow; **niryasa** — the essence.

TRANSLATION

In youth He tasted the essence of rasa, fulfilling His desires in pastimes like the rasa dance with Srimati Radhika and the other gopis.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.115

kaisora-vayase kama, jagat-sakala
rasadi-lilaya tina karila saphala

SYNONYMS

kaisora-vayase — in the adolescent age; **kama** — amorous love; **jagat-sakala** — the entire universe; **rasa-adi** — such as the rasa dance; **lilaya** — by pastimes; **tina** — three; **karila** — made; **sa-phala** — successful.

TRANSLATION

In His youth Lord Krsna made all three of His ages, and the entire universe, successful by His pastimes of amorous love like the rasa dance.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.116

so 'pi kaisoraka-vayo
manayan madhusudanah
reme stri-ratna-kuta-sthah
ksapasu ksapitahitah

SYNONYMS

sah — He; api — especially; kaisoraka-vayah — the age of adolescence; manayan — honoring; madhu-sudanah — the killer of the Madhu demon; reme — enjoyed; stri-ratna — of the gopis; kuta — in multitudes; sthah — situated; ksapasu — in the autumn nights; ksapita-ahitah — who destroys misfortune.

TRANSLATION

"Lord Madhusudana enjoyed His youth with pastimes on autumn nights in the midst of the jewellike milkmaids. Thus He dispelled all the misfortunes of the world."

PURPORT

This is a verse from the Visnu Purana (5.13.60).

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.117

vaca sucita-sarvari-rati-kala-pragalbhyaya
vrida-kuñcita- viracayann agre sakhinam asau
tad-vakso-ruha-citra-keli-makari-panditya- gatah
saphali-karoti kalayan kuñje harih

SYNONYMS

vaca — by speech; **sucita** — revealing; **sarvari** — of the night; **rati** — in amorous pastimes; **kala** — of the portion; **pragalbhyaya** — the importance; **radhikam** — Srimati Radharani; **vrida** — from shame; **kuñcita-locanam** — having Her eyes closed; **viracayan** — making; **agre** — before; **sakhinam** — Her friends; **asau** — that one; **tad** — of Her; **vaksah-ruha** — on the breasts; **citra-keli** — with variegated pastimes; **makari** — in drawing dolphins; **panditya** — of cleverness; **param** — the limit; **gatah** — who reached; **kaisoram** — adolescence; **sa-phali-karoti** — makes successful; **kalayan** — performing; **kuñje** — in the bushes; **viharam** — pastimes; **harih** — the Supreme Personality of Godhead.

TRANSLATION

"Lord Kṛṣṇa made Srimati Radharani close Her eyes in shame before Her friends by His words relating Their amorous activities on the previous night. Then He showed the highest limit of cleverness in drawing pictures of dolphins in various playful sports on Her breasts. In this way Lord Hari made His youth successful by performing pastimes in the bushes with Sri Radha and Her friends."

PURPORT

This is a verse from the Bhakti-rasamṛta-sindhu (2.1.231) of Srīla Rupa Gosvami.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.118

harir esa na ced avatarisyan
 madhuraksi radhika ca
 abhavisyad vrtha visrstir
 makarankas tu visesatas tadatra

SYNONYMS

harir — Lord Krsna; esah — this; na — not; cet — if; avatarisyat — would have descended; mathurayam — in Mathura; madhura-aksi — O lovely-eyed one (Purnamasi); radhika — Srimati Radhika; ca — and; abhavisyat — would have been; iyam — this; vrtha — useless; visrstih — the whole creation; makara-ankah — the demigod of love, Cupid; tu — then; visesatah — above all; tada — then; atra — in this.

TRANSLATION

"O Purnamasi, if Lord Hari had not descended in Mathura with Srimati Radharani, this entire creation — and especially Cupid, the demigod of love — would have been useless."

PURPORT

This verse is spoken by Sri Vrnda-devi in the Vidagdha-madhava (7.3) of Srila Rupa Gosvami.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.119- 120

ei mata purve krsna rasera sadana
yadyapi karila rasa-niryasa-carvana
tathapi nahila tina vañchita purana
taha asvadite yadi karila yatana

SYNONYMS

ei mata — like this; **purve** — previously; **krsna** — Lord Krsna; **rasera** — of mellows; **sadana** — the reservoir; **yadyapi** — even though; **karila** — did; **rasa** — of the mellows; **niryasa** — the essence; **carvana** — chewing; **tathapi** — still; **nahila** — was not; **tina** — three; **vañchita** — desired objects; **purana** — fulfilling; **taha** — that; **asvadite** — to taste; **yadi** — though; **karila** — were made; **yatana** — efforts.

TRANSLATION

Even though Lord Krsna, the abode of all mellows, had previously in this way chewed the essence of the mellows of love, still He was unable to fulfill three desires, although He made efforts to taste them.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.121

tanhara prathama vañcha kariye vyakhyana
krsna kahe, — 'ami ha-i rasera nidana

SYNONYMS

tanhara — His; prathama — first; vañcha — desire; kariye — I do; vyakhyana — explanation; krsna — Lord Krsna; kahe — says; ami — I; ha-i — am; rasera — of mellow; nidana — primary cause.

TRANSLATION

I shall explain His first desire. Krsna says, "I am the primary cause of all rasas.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.122

purnananda-maya ami cin-maya purna-tattva
radhikara preme ama karaya unmatta

SYNONYMS

purna-ananda-maya — made of full joy; **ami** — I; **cit-maya** — spiritual; **purna-tattva** — full of truth; **radhikara** — of Srimati Radharani; **preme** — the love; **ama** — Me; **karaya** — makes; **unmatta** — maddened.

TRANSLATION

"I am the full spiritual truth and am made of full joy, but the love of Srimati Radharani drives Me mad.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.123

na jani radhara preme ache kata bala
ye bale amare kare sarvada vihvala

SYNONYMS

na jani — I do not know; radhara — of Srimati Radharani; preme — in the love; ache — there is; kata — how much; bala — strength; ye — which; bale — strength; amare — Me; kare — makes; sarvada — always; vihvala — overwhelmed.

TRANSLATION

"I do not know the strength of Radha's love, with which She always overwhelms Me.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.124

radhikara prema — guru, ami — sisya nata
sada ama nana nrtye nacaya udbhata

SYNONYMS

radhikara — of Srimati Radharani; **prema** — the love; **guru** — teacher; **ami** — I; **sisya** — disciple; **nata** — dancer; **sada** — always; **ama** — Me; **nana** — various; **nrtye** — in dances; **nacaya** — causes to dance; **udbhata** — novel.

TRANSLATION

"The love of Radhika is My teacher, and I am Her dancing pupil. Her prema makes Me dance various novel dances."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.125

kasmad vrnde priya-sakhi hareh pada-mulat kuto 'sau
kundaranye kim iha kurute nrtya-siks guruh kah
tvan-murtih prati-taru- dig-vidiksu sphuranti
sailusiva bhramati parito nartayanti sva-pascad

SYNONYMS

kasmat — from where; **vrnde** — O Vrnda; **priya-sakhi** — O dear friend; **hareh** — of Lord Hari; **pada-mulat** — from the lotus feet; **kutah** — where; **asau** — that one (Lord Krsna); **kunda-aranye** — in the forest on the bank of Radha-kunda; **kim** — what; **iha** — here; **kurute** — He does; **nrtya-siksam** — dancing practice; **guruh** — teacher; **kah** — who; **tam** — Him; **tvat-murtih** — Your form; **prati-taru-latam** — on every tree and vine; **dik-vidiksu** — in all directions; **sphuranti** — appearing; **sailusi** — expert dancer; **iva** — like; **bhramati** — wanders; **paritah** — all around; **nartayanti** — causing to dance; **sva-pascad** — behind.

TRANSLATION

"O my beloved friend Vrnda, where are you coming from?"

"I am coming from the feet of Sri Hari."

"Where is He?"

"In the forest on the bank of Radha-kunda."

"What is He doing there?"

"He is learning dancing."

"Who is His master?"

"Your image, Radha, revealing itself in every tree and creeper in every direction, is roaming like a skillful dancer, making Him dance behind."

PURPORT

This text is from the Govinda-lilamrta (8.77) of Krsnadasa Kaviraja Gosvami.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.126

nija-premasvade mora haya ye ahlada
taha ha'te koti-guna radha-premasvada

SYNONYMS

nija — own; prema — love; asvade — in tasting; mora — My; haya — there is; ye — whatever; ahlada — pleasure; taha ha'te — than that; koti-guna — ten million times greater; radha — of Srimati Radharani; prema-asvada — the tasting of love.

TRANSLATION

"Whatever pleasure I get from tasting My love for Srimati Radharani, She tastes ten million times more than Me by Her love.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.127

ami yaiche paraspara viruddha-dharmasraya
radha-prema taiche sada viruddha-dharma-maya

SYNONYMS

ami — I; yaiche — just as; paraspara — mutually; viruddha-dharma — of conflicting characteristics; asraya — the abode; radha-prema — the love of Srimati Radharani; taiche — just so; sada — always; viruddha-dharma-maya — consists of conflicting characteristics.

TRANSLATION

"Just as I am the abode of all mutually contradictory characteristics, so Radha's love is always full of similar contradictions.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.128

radha-prema vibhu — yara badite nahi thañi
tathapi se ksane ksane badaye sadai

SYNONYMS

radha-prema — the love of Srimatī Rādhārānī; **vibhu** — all-pervading; **yara** — of which; **badite** — to increase; **nahi** — there is not; **thañi** — space; **tathapi** — still; **se** — that; **ksane ksane** — every second; **badaye** — increases; **sadai** — always.

TRANSLATION

"Rādhā's love is all-pervading, leaving no room for expansion. But still it is expanding constantly.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.129

yaha va-i guru vastu nahi suniscita
tathapi gurura dharma gaurava-varjita

SYNONYMS

yaha — which; va-i — besides; guru — great; vastu — thing; nahi — there is not; suniscita — quite certainly; tathapi — still; gurura — of greatness; dharma — characteristics; gaurava-varjita — devoid of pride.

TRANSLATION

"There is certainly nothing greater than Her love. But Her love is devoid of pride. That is the sign of its greatness.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.130

yaha haite sunirmala dvitiya nahi ara
tathapi sarvada vamyā-vakra-vyavahara

SYNONYMS

yaha haite — than which; su-nirmala — very pure; dvitiya — second; nahi — there is not; ara — another; tathapi — still; sarvada — always; vamyā — perverse; vakra — crooked; vyavahara — behavior.

TRANSLATION

"Nothing is purer than Her love. But its behavior is always perverse and crooked."

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.131

vibhur api kalayan sadabhivr
gurur api gaurava-caryaya vihinah
muhur upacita-vakrimapi suddho
jayati mura-dvisi radhikanuragah

SYNONYMS

vibhuh — all-pervading; **api** — although; **kalayan** — making; **sada** — always; **abhivṛddhim** — increase; **guruh** — important; **api** — although; **gaurava-caryaya vihinah** — without proud behavior; **muhuh** — again and again; **upacita** — increased; **vakrima** — duplicity; **api** — although; **suddhah** — pure; **jayati** — all glories to; **mura-dvisi** — for Kṛṣṇa, the enemy of the demon Mura; **radhika** — of Srimati Radharani; **anuragah** — the love.

TRANSLATION

"All glories to Radha's love for Kṛṣṇa, the enemy of the demon Mura! Although it is all-pervading, it tends to increase at every moment. Although it is important, it is devoid of pride. And although it is pure, it is always beset with duplicity."

PURPORT

This is a verse from the Dana-keli-kaumudi (2) of Srila Rupa Gosvami.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.132

sei premara sri-radhika parama 'asraya'
sei premara ami ha-i kevala 'visaya'

SYNONYMS

sei — that; premara — of the love; sri-radhika — Srimati Radharani; parama — highest; asraya — abode; sei — that; premara — of the love; ami — I; ha-i — am; kevala — only; visaya — object.

TRANSLATION

"Sri Radhika is the highest abode of that love, and I am its only object.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.133

visaya-jatiya sukha amara asvada
ama haite koti-guna asrayera ahlada

SYNONYMS

visaya jatiya — relating to the object; **sukha** — happiness; **amara** — My; **asvada** — tasting; **ama haite** — than Me; **koti-guna** — ten million times more; **asrayera** — of the abode; **ahlada** — pleasure.

TRANSLATION

"I taste the bliss to which the object of love is entitled. But the pleasure of Radha, the abode of that love, is ten million times greater.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.134

asraya-jatiya sukha paite mana dhaya
yatne asvadite nari, ki kari upaya

SYNONYMS

asraya-jatiya — relating to the abode; **sukha** — happiness; **paite** — to obtain; **mana** — the mind; **dhaya** — chases; **yatne** — by effort; **asvadite** — to taste; **nari** — I am unable; **ki** — what; **kari** — I do; **upaya** — way.

TRANSLATION

"My mind races to taste the pleasure experienced by the abode, but I cannot taste it, even by My best efforts. How may I taste it?"

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adī 4.135

kabhu yadi ei premara ha-iye asraya
tābe ei premanandera anubhava haya

SYNONYMS

kabhu — sometime; **yadi** — if; **ei** — this; **premara** — of the love; **ha-iye** — I become; **asraya** — the abode; **tābe** — then; **ei** — this; **prema-anandera** — of the joy of love; **anubhava** — experience; **haya** — there is.

TRANSLATION

"If sometime I can be the abode of that love, only then may I taste its joy."

PURPORT

Visaya and asraya are two very significant words relating to the reciprocation between Kṛṣṇa and His devotee. The devotee is called the asraya, and his beloved, Kṛṣṇa, is the visaya. Different ingredients are involved in the exchange of love between the asraya and visaya, which are known as vibhava, anubhava, sattvika and vyabhicari. Vibhava is divided into the two categories alambana and uddipana. Alambana may be further divided into asraya and visaya. In the loving affairs of Rādhā and Kṛṣṇa, Rādhārānī is the asraya feature and Kṛṣṇa the visaya. The transcendental consciousness of the Lord tells Him, "I am Kṛṣṇa, and I experience pleasure as the visaya. The pleasure enjoyed by Rādhārānī, the asraya, is many times greater than the pleasure I feel." Therefore, to feel the pleasure of the asraya category, Lord Kṛṣṇa appeared as Sri Caitanya Mahāprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.136

eta cinti' rahe krsna parama-kautuki
hrdaye badaye prema-lobha dhakdhaki

SYNONYMS

eta cinti' — thinking this; rahe — remains; krsna — Lord Krsna; parama-kautuki — the supremely curious; hrdaye — in the heart; badaye — increases; prema-lobha — eager desire for love; dhakdhaki — blazing.

TRANSLATION

Thinking in this way, Lord Krsna was curious to taste that love. His eager desire for that love increasingly blazed in His heart.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.137

ei eka, suna ara lobhera prakara
sva-madhurya dekhi' krsna karena vicara

SYNONYMS

ei — this; eka — one; suna — please hear; ara — another; lobhera — of eager desire; prakara — type; sva-madhurya — own sweetness; dekhi' — seeing; krsna — Lord Krsna; karena — does; vicara — consideration.

TRANSLATION

That is one desire. Now please hear of another. Seeing His own beauty, Lord Krsna began to consider.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.138

adbhuta, ananta, purna mora madhurima
tri-jagate ihara keha nahi paya sima

SYNONYMS

adbhuta — wonderful; **ananta** — unlimited; **purna** — full; **mora** — My; **madhurima** — sweetness; **tri-jagate** — in the three worlds; **ihara** — of this; **keha** — someone; **nahi** — not; **paya** — obtains; **sima** — limit.

TRANSLATION

"My sweetness is wonderful, infinite and full. No one in the three worlds can find its limit.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.139

ei prema-dvare nitya radhika ekali
amara madhuryamṛta asvade sakali

SYNONYMS

ei — this; prema-dvare — by means of the love; nitya — always; radhika — Srimati Radharani; ekali — only; amara — of Me; madhurya-amṛta — the nectar of the sweetness; asvade — tastes; sakali — all.

TRANSLATION

"Only Radhika, by the strength of Her love, tastes all the nectar of My sweetness.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.140

yadyapi nirmala radhara sat-prema-darpana
tathapi svacchata tara badhe ksane ksana

SYNONYMS

yadyapi — although; **nirmala** — pure; **radhara** — of Srimati Radharani; **sat-prema** — of real love; **darpana** — the mirror; **tathapi** — still; **svacchata** — transparency; **tara** — of that; **badhe** — increases; **ksane ksana** — every moment.

TRANSLATION

"Although Radha's love is pure like a mirror, its purity increases at every moment.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.141

amara madhurya nahi badhite avakase
e-darpanera age nava nava rupe bhase

SYNONYMS

amara — of Me; **madhurya** — sweetness; **nahi** — not; **badhite** — to increase; **avakase** — opportunity; **e-darpanera age** — in front of this mirror; **nava nava** — newer and newer; **rupe** — in beauty; **bhase** — shines.

TRANSLATION

"My sweetness also has no room for expansion, yet it shines before that mirror in newer and newer beauty.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.142

man-madhurya radhara prema — donhe hoda kari'
ksane ksane bade donhe, keha nahi hari

SYNONYMS

mat-madhurya — My sweetness; **radhara** — of Srimati Radharani; **prema** — the love; **donhe** — both together; **hoda kari'** — challenging; **ksane ksane** — every second; **bade** — increase; **donhe** — both; **keha nahi** — no one; **hari** — defeated.

TRANSLATION

"There is constant competition between My sweetness and the mirror of Radha's love. They both go on increasing, but neither knows defeat.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.143

amara madhurya nitya nava nava haya
sva-sva-prema-anurupa bhakte asvadaya

SYNONYMS

amara — of Me; madhurya — the sweetness; nitya — always; nava nava — newer and newer; haya — is; sva-sva-prema-anurupa — according to one's own love; bhakte — the devotee; asvadaya — tastes.

TRANSLATION

"My sweetness is always newer and newer. Devotees taste it according to their own respective love.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.144

darpanadye dekhi' yadi apana madhuri
asvadite haya lobha, asvadite nari

SYNONYMS

darpana-adye — beginning in a mirror; **dekhi'** — seeing; **yadi** — if; **apana** — own; **madhuri** — sweetness; **asvadite** — to taste; **haya** — there is; **lobha** — desire; **asvadite** — to taste; **nari** — I am not able.

TRANSLATION

"If I see My sweetness in a mirror, I am tempted to taste it, but nevertheless I cannot.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 4.145

vicara kariye yadi asvada-upaya
radhika-svarupa ha-ite tabe mana dhaya

SYNONYMS

vicara — consideration; kariye — I do; yadi — if; asvada — to taste; upaya — way; radhika-svarupa — the nature of Srimati Radharani; ha-ite — to become; tabe — then; mana — mind; dhaya — chases.

TRANSLATION

"If I deliberate on a way to taste it, I find that I hanker for the position of Radhika."

PURPORT

Kṛṣṇa's attractiveness is wonderful and unlimited. No one can know the end of it. Srimati Radharani alone can relish such extensiveness from Her position in the asraya category. The mirror of Srimati Radharani's transcendental love is perfectly clear, yet it appears clearer and clearest in the transcendental method of understanding Kṛṣṇa. In the mirror of Radharani's heart, the transcendental features of Kṛṣṇa appear increasingly new and fresh. In other words, the attraction of Kṛṣṇa increases in proportion to the understanding of Srimati Radharani. Each tries to supersede the other. Neither wants to be defeated in increasing the intensity of love. Desiring to understand Radharani's attitude of increasing love, Lord Kṛṣṇa appeared as Sri Caitanya Mahāprabhu.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.146

aparikalita-purvah kas camatkara-kari
 sphurati mama gariyan esa madhurya-purah
 ayam aham api hanta preksya lubdha-cetah
 sarabhasam kamaye radhikeva

SYNONYMS

aparikalita — not experienced; purvah — previously; kah — who; camatkara-kari — causing wonder; sphurati — manifests; mama — My; gariyan — more great; esah — this; madhurya-purah — abundance of sweetness; ayam — this; aham — I; api — even; hanta — alas; preksya — seeing; yam — which; lubdha-cetah — My mind being bewildered; sa-rabhasam — impetuously; upabhoktum — to enjoy; kamaye — desire; radhika iva — like Srimati Radharani.

TRANSLATION

"Who manifests an abundance of sweetness greater than Mine, which has never been experienced before and which causes wonder to all? Alas, I Myself, My mind bewildered upon seeing this beauty, impetuously desire to enjoy it like Srimati Radharani."

PURPORT

This text is from the Lalita-madhava (8.34) of Srīla Rupa Gosvami. It was spoken by Lord Kṛṣṇa when He saw the beauty of His own reflection in a jeweled fountain in Dvārakā.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.147

kṛṣṇa-madhuryera eka svabhāvika bala
kṛṣṇa-adi nara-nari karaye cañcala

SYNONYMS

kṛṣṇa — of Lord Kṛṣṇa; **madhuryera** — of the sweetness; **eka** — one; **svabhāvika** — natural; **bala** — strength; **kṛṣṇa** — Lord Kṛṣṇa; **adi** — beginning with; **nara-nari** — men and women; **karaye** — makes; **cañcala** — perturbed.

TRANSLATION

The beauty of Kṛṣṇa has one natural strength: it thrills the hearts of all men and women, beginning with Lord Kṛṣṇa Himself.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.148

sravane, darsane akarsaye sarva-mana
apana asvadite krsna karena yatana

SYNONYMS

sravane — in hearing; darsane — in seeing; akarsaye — attracts; sarva-mana — all minds; apana — Himself; asvadite — to taste; krsna — Lord Krsna; karena — makes; yatana — efforts.

TRANSLATION

All minds are attracted by hearing His sweet voice and flute, or by seeing His beauty. Even Lord Krsna Himself makes efforts to taste that sweetness.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.149

e madhuryamṛta pana sada yei kare
trsna-santi nahe, trsna badhe nirantare

SYNONYMS

e — this; madhurya-amṛta — nectar of sweetness; pana — drinks; sada — always; yei — that person who; kare — does; trsna-santi — satisfaction of thirst; nahe — there is not; trsna — thirst; badhe — increases; nirantare — constantly.

TRANSLATION

The thirst of one who always drinks the nectar of that sweetness is never satisfied. Rather, that thirst increases constantly.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.150

atrpta ha-iyā kare vidhira nindana
avidagdha vidhi bhala na jane srjana

SYNONYMS

atrpta — unsatisfied; **ha-iyā** — being; **kare** — do; **vidhira** — of Lord Brahma; **nindana** — blaspheming; **avidagdha** — inexperienced; **vidhi** — Lord Brahma; **bhala** — well; **na jane** — does not know; **srjana** — creating.

TRANSLATION

Such a person, being unsatisfied, begins to blaspheme Lord Brahma, saying that he does not know the art of creating well and is simply inexperienced.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.151

koti netra nahi dila, sabe dila dui
tahate nimesa, — kṛṣṇa ki dekhiba muṅi

SYNONYMS

koti — ten million; **netra** — eyes; **nahi dila** — did not give; **sabe** — to all; **dila** — gave; **dui** — two; **tahate** — in that; **nimesa** — a blink; **kṛṣṇa** — Lord Kṛṣṇa; **ki** — how; **dekhiba** — shall see; **muṅi** — I.

TRANSLATION

He has not given millions of eyes to see the beauty of Kṛṣṇa. He has given only two eyes, and even those eyes blink. How then shall I see the lovely face of Kṛṣṇa?

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.152

atati yad bhavan ahni
 trutir yugayate tvam apasyatam
 kutila- sri- ca te
 jada udiks paksma-krd drsam

SYNONYMS

atati — goes; **yat** — when; **bhavan** — Your Lordship; **ahni** — in the day; **kananam** — to the forest; **trutih** — half a second; **yugayate** — appears like a yuga; **tvam** — You; **apasyatam** — of those not seeing; **kutila-kuntalam** — adorned with curled hair; **sri-mukham** — beautiful face; **ca** — and; **te** — Your; **jadah** — stupid; **udiksatam** — looking at; **paksma-krt** — the maker of eyelashes; **drsam** — of the eyes.

TRANSLATION

[The gopis said:] "O Kṛṣṇa, when You go to the forest during the day and we do not see Your sweet face, which is surrounded by beautiful curling hair, half a second becomes as long as an entire age for us. And we consider the creator, who has put eyelids on the eyes we use for seeing You, to be simply a fool."

PURPORT

This verse is spoken by the gopis in Srimad-Bhagavatam (10.31.15).

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adī 4.153

gopyas ca kṛsnam upalabhya cirad abhist
yat-preksane drsisu pakṣma-kṛ sapanti
dṛgbhir hr̥di-kṛtam parirabhya sarvas
tad-bhavam apur api nitya- durapam

SYNONYMS

gopyah — the gopis; **ca** — and; **kṛsnam** — Lord Kṛṣṇa; **upalabhya** — seeing; **cirat** — after a long time; **abhistam** — desired object; **yat-preksane** — in the seeing of whom; **drsisu** — in the eyes; **pakṣma-kṛtam** — the maker of eyelashes; **sapanti** — curse; **dṛgbhir** — with the eyes; **hr̥di kṛtam** — who entered the hearts; **alam** — enough; **parirabhya** — embracing; **sarvah** — all; **tad-bhavam** — that highest stage of joy; **apur** — obtained; **api** — although; **nitya-yujam** — by perfected yogis; **durapam** — difficult to obtain.

TRANSLATION

"The gopis saw their beloved Kṛṣṇa at Kurukṣetra after a long separation. They secured and embraced Him in their hearts through their eyes, and they attained a joy so intense that not even perfect yogis can attain it. The gopis cursed the creator for creating eyelids that interfered with their vision."

PURPORT

This text is from Srimad-Bhagavatam (10.82.39).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.154

krsnavalokana vina netra phala nahi ana
yei jana krsna dekhe, sei bhagyavan

SYNONYMS

krsna — Lord Krsna; **avalokana** — looking at; **vina** — without; **netra** — the eyes; **phala** — fruit; **nahi** — not; **ana** — other; **yei** — who; **jana** — the person; **krsna** — Lord Krsna; **dekhe** — sees; **sei** — he; **bhagyavan** — very fortunate.

TRANSLATION

There is no consummation for the eyes other than the sight of Krsna. Whoever sees Him is most fortunate indeed.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.155

aksan phalam na vidamah
sakhyaḥ pasun anuvivesayator vayasyaiḥ
vrajesa-sutayor anuvenu-just
yair va nipitam anurakta-kataksa-moksam

SYNONYMS

aksanvatam — of those who have eyes; **phalam** — the fruit; **idam** — this; **na** — not; **param** — other; **vidamah** — we know; **sakhyaḥ** — O friends; **pasun** — the cows; **anuvivesayator** — causing to enter one forest from another; **vayasyaiḥ** — with Their friends of the same age; **vaktram** — the faces; **vraja-isa** — of Maharaja Nanda; **sutayoh** — of the two sons; **anuvenu-justam** — possessed of flutes; **yaiḥ** — by which; **va** — or; **nipitam** — imbibed; **anurakta** — loving; **kata-aksa** — glances; **moksam** — giving off.

TRANSLATION

[The gopis said:] "O friends, those eyes that see the beautiful faces of the sons of Maharaja Nanda are certainly fortunate. As these two sons enter the forest, surrounded by Their friends, driving the cows before Them, They hold Their flutes to Their mouths and glance lovingly upon the residents of Vrndavana. For those who have eyes, we think there is no greater object of vision."

PURPORT

Like the gopis, one can see Kṛṣṇa continuously if one is fortunate enough. In the Brahma- it is said that sages whose eyes have been smeared with the ointment of pure love can see the form of Syamasundara (Kṛṣṇa) continuously in the centers of their hearts. This text from Srimad-Bhagavatam (10.21.7) was sung by the gopis on the advent of the sarat season.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.156

gopyas tapah kim acarān yad amusya
lavanya-saram asamordhvam ananya-siddham
drgbhih durapam
ekanta-dhama yasaṣa sriya aisvarasya

SYNONYMS

gopyah — the gopis; **tapah** — austerities; **kim** — what; **acaran** — performed; **yad** — from which; **amusya** — of such a one (Lord Kṛṣṇa); **rupam** — the form; **lavanya-saram** — the essence of loveliness; **asama-urdhvam** — not paralleled or surpassed; **ananya-siddham** — not perfected by any other ornament (self-perfect); **drgbhih** — by the eyes; **pibanti** — they drink; **anusava-abhinavam** — constantly new; **durapam** — difficult to obtain; **ekanta-dhama** — the only abode; **yasaṣa** — of fame; **sriyah** — of beauty; **aisvarasya** — of opulence.

TRANSLATION

[The women of Mathura said:] "What austerities must the gopis have performed? With their eyes they always drink the nectar of the form of Lord Kṛṣṇa, which is the essence of loveliness and is not to be equaled or surpassed. That loveliness is the only abode of beauty, fame and opulence. It is self-perfect, ever fresh and extremely rare."

PURPORT

This text from Srimad-Bhagavatam (10.44.14) was spoken by the women of Mathura when they saw Kṛṣṇa and Balarama in the arena with King 's great wrestlers Mustika and Canura.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.157

apurva madhuri krsnera, apurva tara bala
yahara sravane mana haya talamala

SYNONYMS

apurva — unprecedented; **madhuri** — sweetness; **krsnera** — of Lord Krsna; **apurva** — unprecedented; **tara** — of that; **bala** — the strength; **yahara** — of which; **sravane** — in hearing; **mana** — the mind; **haya** — becomes; **talamala** — unsteady.

TRANSLATION

The sweetness of Lord Krsna is unprecedented, and its strength is also unprecedented. Simply by one's hearing of such beauty, the mind becomes unsteady.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.158

krsnera madhurye krsne upajaya lobha
samyak asvadite nare, mane rahe ksobha

SYNONYMS

krsnera — of Lord Kṛṣṇa; **madhurye** — in the sweetness; **krsne** — in Lord Kṛṣṇa; **upajaya** — arises; **lobha** — eager desire; **samyak** — fully; **asvadite** — to taste; **nare** — is not able; **mane** — in the mind; **rahe** — remains; **ksobha** — sorrow.

TRANSLATION

Lord Kṛṣṇa's own beauty attracts Lord Kṛṣṇa Himself. But because He cannot fully enjoy it, His mind remains full of sorrow.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.159

ei ta' dvitiya hetura kahila vivarana
trtiya hetura ebe sunaha laksana

SYNONYMS

ei — this; ta' — certainly; dvitiya — second; hetura — of the reason; kahila — has been said; vivarana — description; trtiya — the third; hetura — of the reason; ebe — now; sunaha — please hear; laksana — the characteristic.

TRANSLATION

This is a description of His second desire. Now please listen as I describe the third.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adī 4.160

atyanta-nigudha ei rasera siddhanta
svarupa-gosaṇi matra janena ekanta

SYNONYMS

atyanta — extremely; **nigudha** — deep; **ei** — this; **rasera** — of mellow; **siddhanta** — conclusion; **svārūpa-gosaṇi** — Svārūpa Damodara Gosvāmī; **matra** — only; **janena** — knows; **ekanta** — much.

TRANSLATION

This conclusion of rasa is extremely deep. Only Svārūpa Damodara knows much about it.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.161

yeba keha anya jane, seho tanha haite
caitanya-gosañira tenha atyanta marma yate

SYNONYMS

yeba — whoever; keha — someone; anya — other; jane — knows; seho — he; tanha haite — from him (Svarupa Damodara); caitanya-gosañira — of Lord Caitanya Mahāprabhu; tenha — he; atyanta — extremely; marma — secret core; yate — since.

TRANSLATION

Anyone else who claims to know it must have heard it from him, for he was the most intimate companion of Lord Caitanya Mahāprabhu.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adī 4.162

gopi-gaṇera premera 'rudha-bhava' nama
visuddha nirmala prema, kabhu nahe kama

SYNONYMS

gopi-gaṇera — of the gopis; **premera** — of the love; **rudha-bhava** — rudha-bhava; **nama** — named; **visuddha** — pure; **nirmala** — spotless; **prema** — love; **kabhu** — at anytime; **nahe** — is not; **kama** — lust.

TRANSLATION

The love of the gopis is called rudha-bhava. It is pure and spotless. It is not at any time lust.

PURPORT

As already explained, the position of the gopis in their loving dealings with Kṛṣṇa is transcendental. Their emotion is called rudha-bhava. Although it is apparently like mundane sex, one should not confuse it with mundane sexual love, for it is pure and unadulterated love of Godhead.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.163

premaiva gopa-
kama ity agamat pratham
ity uddhavadayo 'py
vañchanti bhagavat-priyah

SYNONYMS

prema — love; eva — only; gopa-ramanam — of the women of Vraja; kamah — lust; iti — as; agamat — went to; pratham — fame; iti — thus; uddhava-adayah — headed by Sri Uddhava; api — even; etam — this; vañchanti — desire; bhagavat-priyah — dear devotees of the Supreme Personality of Godhead.

TRANSLATION

"The pure love of the gopis has become celebrated by the name 'lust.' The dear devotees of the Lord, headed by Sri Uddhava, desire to taste that love."

PURPORT

This is a verse from the Bhakti-rasamrta-sindhu (1.2.285).

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adī 4.164

kama, prema, — donhakara vibhinna lakṣana
lauha ara hema yaiche svarupe vilakṣana

SYNONYMS

kama — lust; prema — love; donhakara — of the two; vibhinna — separate; lakṣana — symptoms; lauha — iron; ara — and; hema — gold; yaiche — just as; svarupe — in nature; vilakṣana — different.

TRANSLATION

Lust and love have different characteristics, just as iron and gold have different natures.

PURPORT

One should try to discriminate between sexual love and pure love, for they belong to different categories, with a gulf of difference between them. They are as different from one another as iron is from gold.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.165

atmendriya-pṛiti-vañcha — tare bali 'kama'
kṛsnendriya-pṛiti-iccha dhare 'prema' nama

SYNONYMS

atma-indriya-pṛiti — for the pleasure of one's own senses; vañcha — desires; tare — to that; bali — I say; kama — lust; kṛsna-indriya-pṛiti — for the pleasure of Lord Kṛṣṇa's senses; iccha — desire; dhare — holds; prema — love; nama — the name.

TRANSLATION

The desire to gratify one's own senses is kama [lust], but the desire to please the senses of Lord Kṛṣṇa is prema [love].

PURPORT

The revealed scriptures describe pure love as follows:

sarvatha saty api karane
yad bhava- yunoh sa prema parikirtitah

"If there is ample reason for the dissolution of a conjugal relationship and yet such a dissolution does not take place, such a relationship of intimate love is called pure."

The predominated gopis were bound to Kṛṣṇa in such pure love. For them there was no question of sexual love based on sense gratification. Their only engagement in life was to see Kṛṣṇa happy in all respects, regardless of their own personal interests. They dedicated their souls only for the satisfaction of the Personality of Godhead, Sri Kṛṣṇa. There was not the slightest tinge of sexual love between the gopis and Kṛṣṇa.

The author of Sri Caitanya-caritamṛta asserts with authority that sexual love is a matter of personal sense enjoyment. All the regulative principles in the Vedas pertaining to desires for popularity, fatherhood, wealth and so on are different phases of sense gratification. Acts of sense gratification may be performed under the cover of public welfare, nationalism, religion, altruism, ethical codes, Biblical codes, health directives, fruitive action, bashfulness, tolerance, personal comfort, liberation from material bondage, progress, family affection or fear of social ostracism or legal punishment, but all these categories are different subdivisions of one substance — sense gratification. All such good acts are performed basically for one's own sense gratification, for no one can sacrifice his personal interest while discharging these much-advertised moral and religious principles. But above all this is a transcendental stage in which one feels himself to be only an eternal servitor of Kṛṣṇa, the absolute Personality of Godhead. All acts performed in this sense of servitude are called pure love of God because they are performed for the absolute sense gratification of Sri Kṛṣṇa. However, any act performed for the purpose of enjoying its fruits or results is an act of sense gratification. Such actions are visible sometimes in gross and sometimes in subtle forms.





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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.166

kamera tatparya — nija-sambhoga kevala
krsna-sukha-tatparya-matra prema ta' prabala

SYNONYMS

kamera — of lust; tatparya — the intent; nija — own; sambhoga — enjoyment; kevala — only; krsna-sukha — for Lord Krsna's happiness; tatparya — the intent; matra — only; prema — love; ta' — certainly; prabala — powerful.

TRANSLATION

The object of lust is only the enjoyment of one's own senses. But love caters to the enjoyment of Lord Krsna, and thus it is very powerful.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.167-169

loka-dharma, veda-dharma, deha-dharma, karma
lajja, dhairya, deha-sukha, atma-sukha-marma
dustyaja arya-patha, nija parijana
sva-jane karaye yata tadana-bhartsana
sarva-tyaga kari' kare krsnera bhajana
krsna-sukha-hetu kare prema-sevana

SYNONYMS

loka-dharma — customs of the people; **veda-dharma** — Vedic injunctions; **deha-dharma** — necessities of the body; **karma** — fruitive work; **lajja** — bashfulness; **dhairya** — patience; **deha-sukha** — the happiness of the body; **atma-sukha** — the happiness of the self; **marma** — the essence; **dustyaja** — difficult to give up; **arya-patha** — the path of varnasrama; **nija** — own; **parijana** — family members; **sva-jane** — one's own family; **karaye** — do; **yata** — all; **tadana** — punishment; **bhartsana** — scolding; **sarva-tyaga kari'** — giving up everything; **kare** — do; **krsnera** — of Lord Kṛṣṇa; **bhajana** — worship; **krsna-sukha-hetu** — for the purpose of Lord Kṛṣṇa's happiness; **kare** — do; **prema** — out of love; **sevana** — service.

TRANSLATION

Social customs, scriptural injunctions, bodily demands, fruitive action, shyness, patience, bodily pleasures, self-gratification and the path of varnasrama-dharma, which is difficult to give up — the gopis have forsaken all these, along with their families, and suffered their relatives' punishment and scolding, all for the sake of serving Lord Kṛṣṇa. They render loving service to Him for the sake of His enjoyment.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.170

ihake kaḥiye kṛṣṇe drdha anuraga
svaccha dhauta-vastre yaiche nahi kona daga

SYNONYMS

ihake — this; kaḥiye — I say; kṛṣṇe — in Lord Kṛṣṇa; drdha — strong; anuraga — love; svaccha — pure; dhauta — clean; vastre — in cloth; yaiche — just as; nahi — not; kona — some; daga — mark.

TRANSLATION

That is called firm attachment to Lord Kṛṣṇa. It is spotlessly pure, like a clean cloth that has no stain.

PURPORT

The author of Sri Caitanya-caritamṛta advises everyone to give up all engagements of sense gratification and, like the gopis, dovetail oneself entirely with the will of the Supreme Lord. That is the ultimate instruction of Kṛṣṇa in the Bhagavad-gīta. We should be prepared to do anything and everything to please the Lord, even at the risk of violating the Vedic principles or ethical laws. That is the standard of love of Godhead. Such activities in pure love of Godhead are as spotless as white linen that has been completely washed. Śrīla Bhaktivīnoda Thākura warns us in this connection that we should not mistakenly think that the idea of giving up everything implies the renunciation of duties necessary in relation to the body and mind. Even such duties are not sense gratification if they are undertaken in a spirit of service to Kṛṣṇa.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.171

ataeva kama-preme bahuta antara
kama — andha-tamah, prema — nirmala bhaskara

SYNONYMS

ataeva — therefore; kama-preme — in lust and love; bahuta — much; antara — space between; kama — lust; andha-tamah — blind darkness; prema — love; nirmala — pure; bhaskara — sun.

TRANSLATION

Therefore lust and love are quite different. Lust is like dense darkness, but love is like the bright sun.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adī 4.172

ataeva gopi-ganera nahi kama-gandha
krsna-sukha lagi matra, krsna se sambandha

SYNONYMS

ataeva — therefore; **gopi-ganera** — of the gopis; **nahi** — not; **kama-gandha** — the slightest bit of lust; **krsna-sukha** — the happiness of Lord Kṛṣṇa; **lagi** — for; **matra** — only; **krsna** — Lord Kṛṣṇa; **se** — that; **sambandha** — the relationship.

TRANSLATION

Thus there is not the slightest taint of lust in the gopis' love. Their relationship with Kṛṣṇa is only for the sake of His enjoyment.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.173

yat te sujata-caran stanesu
 bhitah sanaih priya dadhimahi karkasesu
 tenatavim atasi tad vyathate na svit
 kurpadibhir bhramati dhir bhavad-ayus nah

SYNONYMS

yat — which; te — Your; sujata — very fine; carana-ambu-ruham — lotus feet; stanesu — on the breasts; bhitah — being afraid; sanaih — gently; priya — O dear one; dadhimahi — we place; karkasesu — rough; tena — with them; atavim — the path; atasi — You roam; tat — they; vyathate — are distressed; na — not; kim svit — we wonder; kurpa-adibhih — by small stones and so on; bhramati — flutters; dhih — the mind; bhavat-ayusam — of those of whom Your Lordship is the very life; nah — of us.

TRANSLATION

"O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our life rests only in You. Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path."

PURPORT

This text from Srimad-Bhagavatam (10.31.19) was spoken by the gopis when Krsna left them in the midst of the rasa-lila.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.174

atma-sukha-duhkhe gopira nahika vicara
krsna-sukha-hetu cesta mano-vyavahara

SYNONYMS

atma-sukha-duhkhe — in personal happiness or distress; **gopira** — of the gopis; **nahika** — not; **vicara** — consideration; **krsna-sukha-hetu** — for the purpose of Lord Kṛṣṇa's happiness; **cesta** — activity; **manah** — of the mind; **vyavahara** — the business.

TRANSLATION

The gopis do not care for their own pleasures or pains. All their physical and mental activities are directed toward offering enjoyment to Lord Kṛṣṇa.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.175

krsna lagi' ara saba kare parityaga
krsna-sukha-hetu kare suddha anuraga

SYNONYMS

krsna lagi' — for Lord Krsna; **ara** — other; **saba** — all; **kare** — do; **parityaga** — give up; **krsna-sukha-hetu** — for the purpose of Lord Krsna's happiness; **kare** — do; **suddha** — pure; **anuraga** — attachments.

TRANSLATION

They renounced everything for Krsna. They have pure attachment to giving Krsna pleasure.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.176

mad-arthojjhita-loka-veda-
hi vo mayy anuvrttaye 'balah
maya paroks bhajata
tat priyah

SYNONYMS

evam — thus; mat-atha — for Me; ujjhita — rejected; loka — popular customs; veda — Vedic injunctions; svanam — own families; hi — certainly; vah — of you; mayi — Me; anuvrttaye — to increase regard for; abalah — O women; maya — by Me; paroksam — invisible; bhajata — favoring; tirohitam — withdrawn from sight; ma — Me; asuyitum — to be displeased with; ma arhatha — you do not deserve; tat — therefore; priyam — who is dear; priyah — O dear ones.

TRANSLATION

"O My beloved gopis, you have renounced social customs, scriptural injunctions and your relatives for My sake. I disappeared behind you only to increase your concentration upon Me. Since I disappeared for your benefit, you should not be displeased with Me."

PURPORT

This text from Srimad-Bhagavatam (10.32.21) was spoken by Lord Krsna when He returned to the arena of the rasa-lila.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.177

krsnera pratijña eka ache purva haite
ye yaiche bhaje, krsna tare bhaje taiche

SYNONYMS

krsnera — of Lord Kṛṣṇa; **pratijña** — promise; **eka** — one; **ache** — there is; **purva haite** — from before; **ye** — whoever; **yaiche** — just as; **bhaje** — he worships; **krsna** — Lord Kṛṣṇa; **tare** — to him; **bhaje** — reciprocates; **taiche** — just so.

TRANSLATION

Lord Kṛṣṇa has a promise from before to reciprocate with His devotees according to the way they worship Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.179

se pratijña bhanga haila gopira bhajane
tahate pramana krsna-sri-mukha-vacane

SYNONYMS

se — that; pratijña — promise; bhanga haila — was broken; gopira — of the gopis; bhajane — by the worship; tahate — in that; pramana — the proof; krsna — of Lord Krsna; sri-mukha-vacane — by the words from the mouth.

TRANSLATION

That promise has been broken by the worship of the gopis, as Lord Krsna Himself admits.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.180

na paraye ' niravadya-
sva-sadhu-kr vibudhayusapi vah
ya mabhajan durjaya-geha-srnkhalah
scya tad vah pratiyatu sadhuna

SYNONYMS

na — not; paraye — am able to make; aham — I; niravadya- — to those who are completely free from deceit; sva-sadhu-krtyam — proper compensation; vibudha-ayusa — with a lifetime as long as that of the demigods; api — although; vah — to you; yah — who; ma — Me; abhajan — have worshiped; durjaya-geha-srnkhalah — the chains of household life, which are difficult to overcome; scya — cutting; tat — that; vah — of you; pratiyatu — let it be returned; sadhuna — by the good activity itself.

TRANSLATION

"O gopis, I am not able to repay My debt for your spotless service, even within a lifetime of Brahma. Your connection with Me is beyond reproach. You have worshiped Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation."

PURPORT

This verse from Srimad-Bhagavatam (10.32.22) was spoken by Sri Kṛṣṇa Himself when He returned to the gopis upon hearing their songs of separation.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 4.181

tabe ye dekhiye gopira nija-dehe prita
seho ta' krsnera lagi, janiha niscita

SYNONYMS

tabe — now; **ye** — whatever; **dekhiye** — we see; **gopira** — of the gopis; **nija-dehe** — for their own bodies; **prita** — affection; **seho** — that; **ta'** — certainly; **krsnera lagi** — for Lord Kṛṣṇa; **janiha** — know; **niscita** — for certain.

TRANSLATION

Now, whatever affection we see the gopis show for their own bodies, know it for certain to be only for the sake of Lord Kṛṣṇa.

PURPORT

The selfless love of Godhead exhibited by the gopis cannot have any parallel. We should not, therefore, misunderstand the carefulness of the gopis in their personal decoration. The gopis dressed themselves as beautifully as possible just to make Kṛṣṇa happy by seeing them. They had no ulterior desires. They dedicated their bodies, and everything they possessed, to the service of Sri Kṛṣṇa, taking it for granted that their bodies were meant for His enjoyment. They dressed themselves with the understanding that Kṛṣṇa would be happy by seeing and touching them.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adī 4.182

'ei deha kailun ami kṛsne samarpana
tanra dhana tanra iha sambhoga-sadhana

SYNONYMS

ei — this; deha — body; kailun — have done; ami — I; kṛsne — to Lord Kṛṣṇa; samarpana — offering; tanra — of Him; dhana — the wealth; tanra — of Him; iha — this; sambhoga-sadhana — brings about the enjoyment.

TRANSLATION

[The gopīs think:] "I have offered this body to Lord Kṛṣṇa. He is its owner, and it brings Him enjoyment.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.183

e-deha-darsana-sparse krsna-santosana'
ei lagi' kare dehera marjana-bhusana

SYNONYMS

e-deha — of this body; **darsana** — by sight; **sparse** — and touch; **krsna** — of Lord Krsna; **santosana** — the satisfaction; **ei lagi'** — for this; **kare** — they do; **dehera** — of the body; **marjana** — cleaning; **bhusana** — decorating.

TRANSLATION

"Krsna finds joy in seeing and touching this body." It is for this reason that they cleanse and decorate their bodies.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.184

nijangam api ya gopyo
mameti samupasate
tabhyah na me partha
nigudha-prema-bhajanam

SYNONYMS

nija-angam — own body; **api** — although; **yah** — who; **gopyah** — the gopis; **mama** — Mine; **iti** — thus thinking; **samupasate** — engage in decorating; **tabhyah** — than them; **param** — greater; **na** — not; **me** — for Me; **partha** — O Arjuna; **nigudha-prema** — of deep love; **bhajanam** — receptacles.

TRANSLATION

"O Arjuna, there are no greater receptacles of deep love for Me than the gopis, who cleanse and decorate their bodies because they consider them Mine."

PURPORT

This verse is spoken by Lord Krsna in the Adi Purana.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.185

ara eka adbhuta gopi-bhavera svabhava
buddhira gocara nahe yahara prabhava

SYNONYMS

ara — another; **eka** — one; **adbhuta** — wonderful; **gopi-bhavera** — of the emotion of the gopis; **svabhava** — nature; **buddhira** — of the intelligence; **gocara** — an object of perception; **nahe** — is not; **yahara** — of which; **prabhava** — the power.

TRANSLATION

There is another wonderful feature of the emotion of the gopis. Its power is beyond the comprehension of the intelligence.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.186

gopi-gana kare yabe kṛṣṇa-darāsana
sukha-vañcha nahi, sukha haya koti-guṇa

SYNONYMS

gopi-gana — the gopis; **kare** — do; **yabe** — when; **kṛṣṇa-darāsana** — seeing Lord Kṛṣṇa; **sukha-vañcha** — desire for happiness; **nahi** — there is not; **sukha** — the happiness; **haya** — there is; **koti-guṇa** — ten million times.

TRANSLATION

When the gopis see Lord Kṛṣṇa, they derive unbounded bliss, although they have no desire for such pleasure.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.187

gopika-darsane kṛsnera ye ananda haya
taha haite koti-guṇa gopi asvadaya

SYNONYMS

gopika-darsane — in seeing the gopis; **kṛsnera** — of Lord Kṛṣṇa; **ye** — whatever; **ananda** — joy; **haya** — there is; **taha haite** — than that; **koti-guṇa** — ten million times more; **gopi** — the gopis; **asvadaya** — taste.

TRANSLATION

The gopis taste a pleasure ten million times greater than the pleasure Lord Kṛṣṇa derives from seeing them.

PURPORT

The wonderful characteristics of the gopis are beyond imagination. They have no desire for personal satisfaction, yet when Kṛṣṇa is happy by seeing them, that happiness of Kṛṣṇa makes the gopis a million times more happy than Kṛṣṇa Himself.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.188

tan sabara nahi nija-sukha-anurodha
tathapi badhaye sukha, padila virodha

SYNONYMS

tan sabara — of all of them; **nahi** — not; **nija-sukha** — for their own happiness; **anurodha** — entreaty; **tathapi** — still; **badhaye** — increases; **sukha** — happiness; **padila** — happened; **virodha** — contradiction.

TRANSLATION

The gopis have no inclination for their own enjoyment, and yet their joy increases. That is indeed a contradiction.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 4.189

e virodhera eka matra dekhi samadhana
gopikara sukha kṛṣṇa-sukhe paryavasana

SYNONYMS

e — this; virodhera — of the contradiction; eka — one; matra — only; dekhi — I see; samadhana — solution; gopikara — of the gopis; sukha — the happiness; kṛṣṇa-sukhe — in the happiness of Lord Kṛṣṇa; paryavasana — the conclusion.

TRANSLATION

For this contradiction I see only one solution: the joy of the gopis lies in the joy of their beloved Kṛṣṇa.

PURPORT

The situation of the gopis is perplexing, for although they did not want personal happiness, it was imposed upon them. The solution to this perplexity is that Sri Kṛṣṇa's sense of happiness is limited by the happiness of the gopis. Devotees at Vr̥ndavana therefore try to serve the gopis, namely Rādhārāṇī and Her associates. If one gains the favor of the gopis, he easily gains the favor of Kṛṣṇa because on the recommendation of the gopis Kṛṣṇa at once accepts the service of a devotee. Lord Caitanya, therefore, wanted to please the gopis instead of Kṛṣṇa. But His contemporaries misunderstood Him, and for this reason Lord Caitanya renounced the order of householder life and became a sannyasi.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.190

gopika-darsane kṛsnera badhe praphullata
se madhurya badhe yara nahika samata

SYNONYMS

gopika-darsane — in seeing the gopis; **kṛsnera** — of Lord Kṛṣṇa; **badhe** — increases; **praphullata** — the cheerfulness; **se** — that; **madhurya** — sweetness; **badhe** — increases; **yara** — of which; **nahika** — there is not; **samata** — equality.

TRANSLATION

When Lord Kṛṣṇa sees the gopis, His joy increases, and His unparalleled sweetness increases also.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.191

amara darsane kṛṣṇa paila eta sukha
ei sukhe gopira praphulla anga-mukha

SYNONYMS

amara darsane — in seeing me; **kṛṣṇa** — Lord Kṛṣṇa; **paila** — obtained; **eta** — so much; **sukha** — happiness; **ei** — this; **sukhe** — in happiness; **gopira** — of the gopis; **praphulla** — full-blown; **anga-mukha** — bodies and faces.

TRANSLATION

[The gopis think:] "Kṛṣṇa has obtained so much pleasure by seeing me." That thought increases the fullness and beauty of their faces and bodies.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adī 4.192

gopi-sobha dekhi' kṛṣṇera sobha badhe yata
kṛṣṇa-sobha dekhi' gopira sobha badhe tata

SYNONYMS

gopi-sobha — the beauty of the gopis; **dekhi'** — seeing; **kṛṣṇera** — of Lord Kṛṣṇa; **sobha** — the beauty; **badhe** — increases; **yata** — as much as; **kṛṣṇa-sobha** — the beauty of Lord Kṛṣṇa; **dekhi'** — seeing; **gopira** — of the gopis; **sobha** — the beauty; **badhe** — increases; **tata** — that much.

TRANSLATION

The beauty of Lord Kṛṣṇa increases at the sight of the beauty of the gopis. And the more the gopis see Lord Kṛṣṇa's beauty, the more their beauty increases.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.193

ei-mata paraspara pade hudahudi
paraspara badhe, keha mukha nahi mudi

SYNONYMS

ei mata — like this; paraspara — reciprocal; pade — happens; hudahudi — jostling; paraspara — mutually; badhe — increases; keha — someone; mukha — face; nahi — not; mudi — covering.

TRANSLATION

In this way a competition takes place between them in which no one acknowledges defeat.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.194

kintu krsnera sukha haya gopi-rupa-gune
tanra sukhe sukha-vrddhi haye gopi-gane

SYNONYMS

kintu — but; **krsnera** — of Lord Krsna; **sukha** — the happiness; **haya** — is; **gopi-rupa-gune** — in the qualities and beauty of the gopis; **tanra** — of Him; **sukhe** — in the happiness; **sukha-vrddhi** — increase of happiness; **haye** — there is; **gopi-gane** — in the gopis.

TRANSLATION

Krsna, however, derives pleasure from the beauty and good qualities of the gopis. And when the gopis see His pleasure, the joy of the gopis increases.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.195

ataeva sei sukha krsna-sukha pose
ei hetu gopi-preme nahi kama-dose

SYNONYMS

ataeva — therefore; **sei** — that; **sukha** — happiness; **krsna-sukha** — the happiness of Lord Krsna; **pose** — nourishes; **ei** — this; **hetu** — reason; **gopi-preme** — in the love of the gopis; **nahi** — there is not; **kama-dose** — the fault of lust.

TRANSLATION

Therefore we find that the joy of the gopis nourishes the joy of Lord Krsna. For that reason the fault of lust is not present in their love.

PURPORT

By looking at the beautiful gopis Krsna becomes enlivened, and this enlivens the gopis, whose youthful faces and bodies blossom. This competition of increasing beauty between the gopis and Krsna, which is without limitations, is so delicate that sometimes mundane moralists mistake these dealings to be purely amorous. But these affairs are not at all mundane, because the gopis' intense desire to satisfy Krsna surcharges the entire scene with pure love of Godhead, with not a spot of sexual indulgence.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.196

upetya pathi sundari-tatibhir abhir
 smitankura-karambitair natad-apanga-bhangi-sataih
 stana-stavaka-sañcaran-nayana
 vraje bhaje vipina-desatah kesavam

SYNONYMS

upetya — having mounted their palaces; **pathi** — on the path; **sundari-tatibhih abhih** — by the women of Vraja; **abhyarcitam** — who is worshiped; **smita-ankura-karambitaih** — intermingled with the sprouts of gentle smiles; **natat** — dancing; **apanga** — of glances; **bhangi-sataih** — with a hundred manners; **stana-stavaka** — the multitude of breasts; **sañcarat** — wandering about; **nayana** — of the two eyes; **cañcarika** — like bees; **añcalam** — Him whose corners; **vraje** — in Vraja; **vijayinam** — coming; **bhaje** — I worship; **vipina-desatah** — from the forest; **kesavam** — Lord Kesava.

TRANSLATION

"I worship Lord Kesava. Coming back from the forest of Vraja, He is worshiped by the gopis, who mount the roofs of their palaces and meet Him on the path with a hundred manners of dancing glances and gentle smiles. The corners of His eyes wander, like large black bees, around the gopis' breasts."

PURPORT

This statement appears in the Kesavastaka (8) of the Stava-mala, compiled by Srila Rupa Gosvami.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.197

ara eka gopi-premera svabhavika cihna
ye prakare haya prema kama-gandha-hina

SYNONYMS

ara — another; eka — one; gopi-premera — of the love of the gopis; svabhavika — natural; cihna — symptom; ye — which; prakare — in the way; haya — is; prema — the love; kama-gandha-hina — without a trace of lust.

TRANSLATION

There is another natural symptom of the gopis' love that shows it to be without a trace of lust.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.198

gopi-preme kare kṛṣṇa-madhuryera pusti

madhurye badhaya prema haṇa maha-tusti

SYNONYMS

gopi-preme — the love of the gopis; **kare** — does; **kṛṣṇa-madhuryera** — of the sweetness of Lord Kṛṣṇa; **pusti** — nourishment; **madhurye** — the sweetness; **badhaya** — causes to increase; **prema** — the love; **haṇa** — being; **maha-tusti** — greatly pleased.

TRANSLATION

The love of the gopis nourishes the sweetness of Lord Kṛṣṇa. That sweetness in turn increases their love, for they are greatly satisfied.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.199

priti-visayanande tad-asrayananda
tanha nahi nija-sukha-vañchara sambandha

SYNONYMS

priti-visaya-anande — in the joy of the object of love; **tat** — of that love; **asraya-ananda** — the joy of the abode; **tanha** — that; **nahi** — not; **nija-sukha-vañchara** — of desire for one's own happiness; **sambandha** — relationship.

TRANSLATION

The happiness of the abode of love is in the happiness of the object of that love. This is not a relationship of desire for personal gratification.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.200-201

nirupadhi prema yanha, tanha ei riti
 priti-visaya-sukhe asrayera priti
 nija-premanande krsna-sevananda badhe
 se anandera prati bhaktera haya maha-krodhe

SYNONYMS

nirupadhi — without identification; **prema** — love; **yanha** — which; **tanha** — that; **ei** — this; **riti** — style; **priti-visaya** — of the object of love; **sukhe** — in the happiness; **asrayera** — of the abode of that love; **priti** — the pleasure; **nija** — one's own; **prema** — of love; **anande** — by the joy; **krsna** — to Lord Krsna; **seva-ananda** — the joy of service; **badhe** — is obstructed; **se** — that; **anandera prati** — toward the joy; **bhaktera** — of the devotee; **haya** — is; **maha-krodhe** — great anger.

TRANSLATION

Whenever there is unselfish love, that is its style. The reservoir of love derives pleasure when the lovable object is pleased. When the pleasure of love interferes with the service of Lord Krsna, the devotee becomes angry toward such ecstasy.

PURPORT

As mentioned above, the gopis are the predominated lovers, and Sri Krsna is the predominator, the beloved. The love of the predominated nourishes the love of the predominator. The gopis had no desire for selfish enjoyment. Their feeling of happiness was indirect, for it was dependent on the pleasure of Krsna. Causeless love of Godhead is always so. Such pure love is possible only when the predominated is made happy by the happiness of the predominator. Such unadulterated love is exemplified when the lover deprecates her happiness in service that hinders her from discharging it.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.202

anga-stambharambham

vijane yena saksad
aksodiyam antarayo vyadhayi

SYNONYMS

anga — of the limbs; **stambha-arambham** — the beginning of stupefaction; **uttungayantam** — which was causing him to reach; **prema-anandam** — the joy of love; **darukah** — Daruka, the Lord's chariot driver; **na** — not; **abhyanandat** — welcomed; **-arateh** — of Lord Krsna, the enemy of ; **vijane** — in fanning with a camara fan; **yena** — by which; **saksat** — clearly; **aksodiyam** — greater; **antarayah** — obstacle; **vyadhayi** — has been created.

TRANSLATION

"Sri Daruka did not relish his ecstatic feelings of love, for they caused his limbs to become stunned and thus obstructed his service of fanning Lord Krsna."

PURPORT

This verse is from the Bhakti-rasamrta-sindhu (3.2.62).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.203

govinda-preksanaksepi-
baspapurabhivarsinam
uccair anindat anandam
aravinda-vilocana

SYNONYMS

govinda — of Lord Govinda; **preksana** — the seeing; **aksepi** — hindering; **baspapura** — groups of tears; **abhivarsinam** — which cause to rain; **uccaih** — powerfully; **anindat** — condemned; **anandam** — the bliss; **aravinda-vilocana** — the lotus-eyed Radharani.

TRANSLATION

"The lotus-eyed Radharani powerfully condemned the ecstatic love that caused a flow of tears that hindered Her sight of Govinda."

PURPORT

This verse is also from the Bhakti-rasamrta-sindhu (2.3.54).

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.204

ara suddha-bhakta kṛṣṇa-prema-seva vine
sva-sukhartha salokyadi na kare grahane

SYNONYMS

ara — and; **suddha-bhakta** — the pure devotee; **kṛṣṇa-prema** — out of love for Lord Kṛṣṇa; **seva** — service; **vine** — without; **sva-sukha-ārtha** — for the purpose of one's own pleasure; **salokya-adi** — the five types of liberation, beginning from salokya (residing on the same spiritual planet as the Lord); **na kare** — do not do; **grahane** — acceptance.

TRANSLATION

Furthermore, pure devotees never forsake the loving service of Lord Kṛṣṇa to aspire for their own personal pleasure through the five kinds of liberation.

PURPORT

A pure devotee of Kṛṣṇa who loves Him exclusively will flatly refuse to accept any sort of liberation, beginning from merging with the body of the Lord and extending to the other varieties of liberation, such as equality of form, opulence or abode and the opulence of living near the Lord.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.205

mad-guṇa-sruti-matrena
mayi sarva-guhasaye
mano-gatir avicchīna
yatha gangambhaso 'mbudhau

SYNONYMS

mat — of Me; **guṇa** — of the qualities; **sruti-matrena** — only by hearing; **mayi** — to Me; **sarva-guḥa** — in all hearts; **asaye** — who am situated; **manah-gatih** — the movement of the mind; **avicchīna** — unobstructed; **yatha** — just as; **ganga-ambhasah** — of the celestial waters of the Ganges; **ambudhau** — to the ocean.

TRANSLATION

"Just as the celestial waters of the Ganges flow unobstructed into the ocean, so when My devotees simply hear of Me, their minds come to Me, who reside in the hearts of all.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.206

laksan bhakti-yogasya
nirgunasya hy udahrtam
ahaituky avyavahita
ya bhaktih purusottame

SYNONYMS

laksanam — the symptom; **bhakti-yogasya** — of devotional service; **nirgunasya** — beyond the three modes of nature; **hi** — certainly; **udahrtam** — is cited; **ahaituki** — causeless; **avyavahita** — uninterrupted; **ya** — which; **bhaktih** — devotional service; **purusottame** — to the Supreme Personality of Godhead.

TRANSLATION

"These are the characteristics of transcendental loving service to Purusottama, the Supreme Personality of Godhead: it is causeless, and it cannot be obstructed in any way.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.207

salokya-sarsti-sarupya-
samipyaiikatvam apy uta
na grhnanti
vina mat- janah

SYNONYMS

salokya — being on the same planet as Me; **sarsti** — having opulence equal to Mine; **sarupya** — having the same form as Me; **samipyai** — having direct association with Me; **ekatvam** — oneness with Me; **api** — even; **uta** — or; **diyamanam** — being given; **na** — not; **grhnanti** — accept; **vina** — without; **mat-sevanam** — My service; **janah** — the devotees.

TRANSLATION

"My devotees do not accept salokya, sarsti, sarupya, samipyai or oneness with Me — even if I offer these liberations — in preference to serving Me."

PURPORT

These three verses from Srimad-Bhagavatam (3.29.11-13) were spoken by Lord Krsna in the form of Kapiladeva.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.208

mat-sevaya te
salokyadi-catustayam
necchanti sevaya purnah
kuto 'nyat kala-viplutam

SYNONYMS

mat — of Me; **sevaya** — by service; **pratitam** — obtained; **te** — they; **salokya-adi** — liberation, beginning salokya; **catustayam** — four kinds of; **na icchanti** — do not desire; **sevaya** — by service; **purnah** — complete; **kutah** — where; **anyat** — other things; **kala-viplutam** — which are lost in time.

TRANSLATION

"My devotees, having fulfilled their desires by serving Me, do not accept the four kinds of salvation that are easily earned by such service. Why then should they accept any pleasures that are lost in the course of time?"

PURPORT

This verse from Srimad-Bhagavatam (9.4.67) was spoken by the Lord in connection with the characteristics of Maharaja Ambarisa. Merging into the existence of the Absolute is as temporary as living in the celestial kingdom. Both of them are controlled by time; neither position is permanent.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.209

kama-gandha-hina svabhavika gopi-prema
nirmala, ujjvala, suddha yena dagdha hema

SYNONYMS

kama-gandha-hina — without any scent of lust; **svabhavika** — natural; **gopi-prema** — the love of the gopis; **nirmala** — spotless; **ujjvala** — blazing; **suddha** — pure; **yena** — like; **dagdha hema** — molten gold.

TRANSLATION

The natural love of the gopis is devoid of any trace of lust. It is faultless, bright and pure, like molten gold.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.210

krsnera sahaya, guru, bandhava, preyasi
gopika hayena priya sisya, sakhi dasi

SYNONYMS

krsnera — of Lord Krsna; **sahaya** — helpers; **guru** — teachers; **bandhava** — friends; **preyasi** — wives; **gopika** — the gopis; **hayena** — are; **priya** — dear; **sisya** — students; **sakhi** — confidantes; **dasi** — servants.

TRANSLATION

The gopis are the helpers, teachers, friends, wives, dear disciples, confidantes and serving maids of Lord Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.211

sahaya guravah sisya
bhujisya bandhavah striyah
vadami te partha
gopyah me bhavanti na

SYNONYMS

sahayah — helpers; guravah — teachers; sisyah — students; bhujisyah — servants; bandhavah — friends; striyah — wives; satyam — truthfully; vadami — I say; te — unto you; partha — O Arjuna; gopyah — the gopis; kim — what; me — for Me; bhavanti — are; na — not.

TRANSLATION

"O Partha, I speak to you the truth. The gopis are My helpers, teachers, disciples, servants, friends and consorts. I do not know what they are not to Me."

PURPORT

This verse was spoken by Lord Krsna in the Gopi-premamrta.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.212

gopika janena krsnera manera vañchita
prema-seva-paripati, ista-samihita

SYNONYMS

gopika — the gopis; **janena** — know; **krsnera** — of Lord Krsna; **manera** — of the mind; **vañchita** — the desired object; **prema-seva** — of service in love; **paripati** — perfection; **ista-samihita** — achievement of the desired goal of life.

TRANSLATION

The gopis know Krsna's desires, and they know how to render perfect loving service for His enjoyment. They perform their service expertly for the satisfaction of their beloved.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.213

man- mat-
 mano-gatam
jananti gopikah partha
nanye jananti tattvatah

SYNONYMS

mat-mahatmyam — My greatness; **mat-saparyam** — My service; **mat-sraddham** — respect for Me; **mat-manah-gatam** — the intention of My mind; **jananti** — they know; **gopikah** — the gopis; **partha** — O Arjuna; **na** — not; **anye** — others; **jananti** — know; **tattvatah** — factually.

TRANSLATION

"O Partha, the gopis know My greatness, My loving service, respect for Me, and My mentality. Others cannot really know these."

PURPORT

This verse was spoken by Lord Kṛṣṇa to Arjuna in the *Adi Purāna*.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.214

sei gopi-gana-madhye uttama radhika
rupe, gune, saubhagye, preme sarvadhika

SYNONYMS

sei — those; gopi-gana — the gopis; madhye — among; uttama — the highest; radhika — Srimati Radharani; rupe — in beauty; gune — in qualities; saubhagye — in good fortune; preme — in love; sarva-adhika — above all.

TRANSLATION

Among the gopis, Srimati Radhika is the foremost. She surpasses all in beauty, in good qualities, in good fortune and, above all, in love.

PURPORT

Among all the gopis, Srimati Radharani is the most exalted. She is the most beautiful, the most qualified and, above all, the greatest lover of Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.215

yatha radha priya visnos
tasyah kund' tatha
sarva-gopisu saivaika
visnor atyanta-vallabha

SYNONYMS

yatha — just as; radha — Srimati Radharani; priya — very dear; visnoh — to Lord Krsna; tasyah — Her; kundam — bathing place; priyam — very dear; tatha — so also; sarva-gopisu — among all the gopis; sa — She; eva — certainly; eka — alone; visnoh — of Lord Krsna; atyanta-vallabha — most dear.

TRANSLATION

"Just as Radha is dear to Lord Krsna, so Her bathing place [Radha-kunda] is dear to Him. She alone is His most beloved of all the gopis."

PURPORT

This verse is from the Padma Purana.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.216

traī-lokye prthivi dhanya
yatra vr puri
tatrapi gopikah partha
yatra radhabhidha mama

SYNONYMS

traī-lokye — in the three worlds; prthivi — the earth; dhanya — fortunate; yatra — where; vrndavanam — Vrndavana; puri — the town; tatra — there; api — certainly; gopikah — the gopis; partha — O Arjuna; yatra — where; radha — Srimati Radharani; abhidha — named; mama — My.

TRANSLATION

"O Partha, in all the three planetary systems, this earth is especially fortunate, for on earth is the town of Vrndavana. And there the gopis are especially glorious because among them is My Srimati Radharani."

PURPORT

This verse, spoken by Lord Krsna to Arjuna, is cited from the Adi Purana.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.217

radha-saha kṛida rasa-vṛddhira karana
ara saba gopi-gana rasopakarana

SYNONYMS

radha-saha — with Srimatī Rādhārānī; **kṛida** — pastimes; **rasa** — of mellow; **vṛddhira** — of the increase; **karana** — the cause; **ara** — the other; **saba** — all; **gopi-gana** — gopīs; **rasa-upakarana** — accessories of mellow.

TRANSLATION

All the other gopīs help increase the joy of Kṛṣṇa's pastimes with Rādhārānī. The gopīs act as the instruments of Their mutual enjoyment.

PURPORT

It is said that the gopīs are divided into five groups, namely the sakhīs, nitya-sakhīs, prana-sakhīs, priya-sakhīs and parama-presthā-sakhīs. All these fair-complexioned associates of Srimatī Rādhārānī, the Queen of Vṛndāvana-dhama, are expert artists in evoking erotic sentiments in Kṛṣṇa. The parama-presthā-sakhīs are eight in number, and in the ecstatic dealings of Kṛṣṇa and Rādhā they side sometimes with Kṛṣṇa and at other times with Rādhārānī, just to create a situation in which it appears that they favor one against the other. That makes the exchange of mellows more palatable.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.218

krsnera vallabha radha krsna-prana-dhana
tanha vinu sukha-hetu nahe gopi-gana

SYNONYMS

krsnera — of Lord Kṛṣṇa; **vallabha** — beloved; **radha** — Srimatī Rādhārānī; **krsna-prana-dhana** — the wealth of the life of Lord Kṛṣṇa; **tanha** — Her; **vinu** — without; **sukha-hetu** — cause of happiness; **nahe** — are not; **gopi-gana** — the gopīs.

TRANSLATION

Radha is the beloved consort of Kṛṣṇa, and She is the wealth of His life. Without Her, the gopīs cannot give Him pleasure.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.219

api -
 vasana-baddha-srnkhalam
 radham adhaya hrdaye
 tatyaja vraja-sundarih

SYNONYMS

-arih — Lord Krsna, the enemy of ; api — moreover; — for the essence of enjoyment (rasa-lila); vasana — by the desire; baddha — tied on; srnkhalam — who was like the chains; radham — Srimati Radharani; adhaya — taking; hrdaye — in the heart; tatyaja — left aside; vraja-sundarih — the other gopis.

TRANSLATION

"Lord Krsna, the enemy of , left aside the other gopis during the rasa dance and took Srimati Radharani to His heart, for She is the helper of the Lord in realizing the essence of His desires."

PURPORT

In this verse from the Gita-govinda (3.1), Jayadeva Gosvami describes Sri Krsna's leaving the rasa-lila to search for Srimati Radharani.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.220

sei radhara bhava laña caitanyavatara
yuga-dharma nama-prema kaila paracara

SYNONYMS

sei — that; radhara — of Srimati Radharani; bhava — the emotion; laña — taking; caitanya — of Lord Caitanya; avatara — the incarnation; yuga-dharma — the religion of the age; nama-prema — the holy name and love of Godhead; kaila — did; paracara — preaching.

TRANSLATION

Lord Caitanya appeared with the sentiment of Radha. He preached the dharma of this age — the chanting of the holy name and pure love of God.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.221

sei bhave nija-vañcha karila purana
avatarera ei vañcha mula-karana

SYNONYMS

sei — that; bhave — in the mood; nija-vañcha — His own desires, karila — did; purana — fulfilling; avatarera — of the incarnation; ei — this; vañcha — desire; mula — root; karana — cause.

TRANSLATION

In the mood of Srimati Radharani, He also fulfilled His own desires. This is the principal reason for His appearance.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.222

sri-kṛṣṇa-caitanya goṣaṇi vrajendra-kumara
rasa-maya-murti kṛṣṇa saksat sṛṅgāra

SYNONYMS

sri-kṛṣṇa-caitanya goṣaṇi — Sri Caitanya Mahāprabhu; vrajendra-kumara — the child of King Nanda; rasa-maya — consisting of mellows; murti — the form; kṛṣṇa — Lord Kṛṣṇa; saksat — directly; sṛṅgāra — amorous love.

TRANSLATION

Lord Sri Kṛṣṇa Caitanya is Kṛṣṇa [Vrajendra-kumara], the embodiment of rasas. He is amorous love personified.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.223

sei rasa asvadite kaila avatara
anusange kaila saba rasera pracara

SYNONYMS

sei — that; rasa — mellow; asvadite — to taste; kaila — made; avatara — incarnation; anusange — as a secondary motive; kaila — did; saba — all; rasera — of mellows; pracara — broadcasting.

TRANSLATION

He made His appearance to taste that conjugal mellow and incidentally to broadcast all the rasas.

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visvesam anurañjanena janayann anandam indivara-
sreni-syamala-komalair upanayann angair anangotsavam
vraja-sundaribhir abhitah praty-angam alingitah
srngarah sakhi murtiman iva madhau mugdho harih kridati

SYNONYMS

visvesam — of all the gopis; **anurañjanena** — by the act of pleasing; **janayan** — producing; **anandam** — the bliss; **indivara-sreni** — like a row of blue lotuses; **syamala** — bluish black; **komalaih** — and soft; **upanayan** — bringing; **angaih** — with His limbs; **ananga-utsavam** — a festival for Cupid; **svacchandam** — without restriction; **vraja-sundaribhih** — by the young women of Vraja; **abhitah** — on both sides; **prati-angam** — each limb; **alingitah** — embraced; **srngarah** — amorous love; **sakhi** — O friend; **murtiman** — embodied; **iva** — like; **madhau** — in the springtime; **mugdha** — perplexed; **harih** — Lord Hari; **kridati** — plays.

TRANSLATION

"My dear friends, just see how Sri Kṛṣṇa is enjoying the season of spring! With the gopis embracing each of His limbs, He is like amorous love personified. With His transcendental pastimes, He enlivens all the gopis and the entire creation. With His soft bluish-black arms and legs, which resemble blue lotus flowers, He has created a festival for Cupid."

PURPORT

This is also a verse from the Gita-govinda (1.11).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.225

sri-krsna-caitanya gosañi rasera sadana
asesa-visese kaila rasa asvadana

SYNONYMS

sri-krsna-caitanya gosañi — Lord Sri Caitanya Mahaprabhu; **rasera** — of mellow; **sadana** — the residence; **asesa-visese** — unlimited varieties of enjoyment; **kaila** — did; **rasa** — mellow; **asvadana** — tasting.

TRANSLATION

Lord Sri Krsna Caitanya is the abode of rasa. He Himself tasted the sweetness of rasa in endless ways.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 4.226

sei dvare pravartaila kali-yuga-dharma
caitanyera dase jane ei saba marma

SYNONYMS

sei dvare — in that way; **pravartaila** — He initiated; **kali-yuga** — of the Age of Kali; **dharma** — the religion; **caitanyera** — of Lord Caitanya Mahāprabhu; **dase** — the servant; **jane** — knows; **ei** — these; **saba** — all; **marma** — secrets.

TRANSLATION

Thus He initiated the dharma for the Age of Kali. The devotees of Lord Caitanya know all these truths.

PURPORT

Lord Caitanya is Sri Kṛṣṇa Himself, the absolute enjoyer of the love of the gopis. He Himself assumes the role of the gopis to taste the predominated happiness of transcendental mellows. He appeared in that mode, but simultaneously He propagated the religious process for this age in a most fascinating way. Only the confidential devotees of Sri Caitanya Mahāprabhu can understand this transcendental secret.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.227- 228

advaita acarya, nityananda, srivivasa
gadadhara, damodara, murari, haridasa
ara yata caitanya-krsnera bhakta-gana
bhakti-bhave sire dhari sabara carana

SYNONYMS

advaita acarya — Advaita Acarya; **nityananda** — Lord Nityananda; **srivivasa** — Srivasa Pandita; **gadadhara** — Gadadhara Pandita; **damodara** — Svarupa Damodara; **murari** — Murari Gupta; **haridasa** — Haridasa Thakura; **ara** — other; **yata** — all; **caitanya-krsnera** — of Sri Krsna Caitanya; **bhakta-gana** — devotees; **bhakti-bhave** — with a devotional attitude; **sire** — on my head; **dhari** — I take; **sabara** — of all of them; **carana** — the lotus feet.

TRANSLATION

Advaita Acarya, Lord Nityananda, Srivasa Pandita, Gadadhara Pandita, Svarupa Damodara, Murari Gupta, Haridasa Thakura and all the other devotees of Sri Krsna Caitanya — bowing down with devotion, I hold their lotus feet on my head.

PURPORT

The author of Sri Caitanya-caritamrta teaches us that we must offer our respectful obeisances to all such pure confidential devotees of Lord Caitanya if we indeed want to know Him in truth.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.229

sastha-slokera ei kahila abhasa
mula slokera artha suna kariye prakasa

SYNONYMS

sastha-slokera — of the sixth verse; **ei** — this; **kahila** — has been spoken; **abhasa** — a hint; **mula slokera** — of the original verse; **artha** — meaning; **suna** — please hear; **kariye prakasa** — I am revealing.

TRANSLATION

I have given a hint of the sixth verse. Now please hear as I reveal the meaning of that original verse.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.230

sri-radhayah pranaya-mahima kidrso vanayaiva-
svadyo yenadbhuta-madhurima kidrso va madiyah
casya mad-anubhavatah kidr veti lobhat
tad-bhavadhyah samajani saci-garbha-sindhau harinduh

SYNONYMS

sri-radhayah — of Srimati Radharani; pranaya-mahima — the greatness of the love; kidrsah — of what kind; va — or; anaya — by this one (Radha); eva — alone; asvadyah — to be relished; yena — by that love; adbhuta-madhurima — the wonderful sweetness; kidrsah — of what kind; va — or; madiyah — of Me; saukhyam — the happiness; ca — and; asyah — Her; mat-anubhavatah — from realization of My sweetness; kidrsam — of what kind; va — or; iti — thus; lobhat — from the desire; tat — Her; bhava-adhyah — richly endowed with the emotions; samajani — took birth; saci-garbha — of the womb of Saci-devi; sindhau — in the ocean; hari — Lord Kṛṣṇa; induh — like the moon.

TRANSLATION

"Desiring to understand the glory of Radharani's love, the wonderful qualities in Him that She alone relishes through Her love, and the happiness She feels when She realizes the sweetness of His love, the Supreme Lord Hari, richly endowed with Her emotions, appeared from the womb of Srimati Saci-devi, as the moon appeared from the ocean."

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.231

e saba siddhanta gudha, — kahite na yuyaya
na kahile, keha ihara anta nahi paya

SYNONYMS

e — this; saba — all; siddhanta — conclusions; gudha — very confidential; kahite — to speak; na — not; yuyaya — quite fit; na — not; kahile — speaking; keha — anyone; ihara — of it; anta — end; nahi — not; paya — gets.

TRANSLATION

All these conclusions are unfit to disclose in public. But if they are not disclosed, no one will understand them.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.232

ataeva kahi kichu kariṇa nigudha
bujhibe rasika bhakta, na bujhibe mudha

SYNONYMS

ataeva — therefore; kahi — I speak; kichu — something; kariṇa — squeezing; nigudha — essence; bujhibe — can understand; rasika — humorous; bhakta — devotees; na — not; bujhibe — will understand; mudha — rascals.

TRANSLATION

Therefore I shall mention them, revealing only their essence, so that loving devotees will understand them but fools will not.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.233

hrdaye dharaye ye caitanya-nityananda
e-saba siddhante sei paibe ananda

SYNONYMS

hrdaye — in the heart; **dharaye** — captures; **ye** — anyone who; **caitanya** — Sri Caitanya Mahaprabhu; **nityananda** — and Lord Nityananda; **e-saba** — all these; **siddhante** — by transcendental conclusions; **sei** — that man; **paibe** — will get; **ananda** — bliss.

TRANSLATION

Anyone who has captured Lord Caitanya Mahaprabhu and Lord Nityananda Prabhu in his heart will become blissful by hearing all these transcendental conclusions.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.234

e saba siddhanta haya amrera pallava
bhakta-gana-kokilera sarvada vallabha

SYNONYMS

e — these; saba — all; siddhanta — transcendental conclusions; haya — are; amrera — of mango; pallava — twigs; bhakta-gana — the devotees; kokilera — to those who are just like cuckoo birds; sarvada — always; vallabha — pleasing.

TRANSLATION

All these conclusions are like the newly grown twigs of a mango tree; they are always pleasing to the devotees, who in this way resemble cuckoo birds.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.235

abhakta-ustrera ithe na haya pravesa
tabe citte haya mora ananda-visesa

SYNONYMS

abhakta — nondevotee; **ustrera** — of a camel; **ithe** — in this; **na** — not; **haya** — is there; **pravesa** — entrance; **tabe** — then; **citte** — in my heart; **haya** — there is; **mora** — my; **ananda-visesa** — special jubilation.

TRANSLATION

The camellike nondevotees cannot enter into these topics. Therefore there is special jubilation in my heart.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.236

ye lagi kahite bhaya, se yadi na jane
iha va-i kiba sukha ache tribhuvane

SYNONYMS

ye lagi — for the matter of which; **kahite bhaya** — afraid to speak; **se yadi najane** — if they do not know; **iha va-i** — except this; **kiba** — what; **sukha** — happiness; **ache** — there is; **tri-bhuvane** — in the three worlds.

TRANSLATION

For fear of them I do not wish to speak, but if they do not understand, then what can be happier in all the three worlds?

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.237

ataeva bhakta-gane kari namaskara
nihsanke kahiye, tara hauk camatkara

SYNONYMS

ataeva — therefore; **bhakta-gane** — unto the devotees; **kari** — I offer; **namaskara** — obeisances; **nihsanke** — without any doubt; **kahiye** — I say; **tara** — of the devotees; **hauk** — let there be; **camatkara** — astonishment.

TRANSLATION

Therefore after offering obeisances to the devotees, for their satisfaction I shall speak without hesitating.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.238

krsnera vicara eka achaye antare
purnananda-purna-rasa-rupa kahe more

SYNONYMS

krsnera — of Lord Krsna; **vicara** — consideration; **eka** — one; **achaye** — is; **antare** — within the heart; **purna-ananda** — complete transcendental bliss; **purna-rasa-rupa** — full with transcendental mellows; **kahe more** — they say unto Me.

TRANSLATION

Once Lord Krsna considered within His heart, "Everyone says that I am complete bliss, full of all rasas.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.239

ama ha-ite anandita haya tribhuvana
amake ananda dibe — aiche kon jana

SYNONYMS

ama ha-ite — from Me; anandita — pleased; haya — becomes; tri-bhuvana — all the three worlds; amake — unto Me; ananda dibe — will give pleasure; aiche — such; kon jana — what person.

TRANSLATION

"All the world derives pleasure from Me. Is there anyone who can give Me pleasure?"

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adī 4.240

ama haite yara haya sata sata guna
sei-jana ahladite pare mora mana

SYNONYMS

ama haite — than Me; yara — whose; haya — there is; sata sata guna — hundreds of qualities more; sei-jana — that person; ahladite — to give pleasure; pare — is able; mora — My; mana — to the mind.

TRANSLATION

"One who has a hundred times more qualities than Me could give pleasure to My mind.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.241

ama haite guni bada jagate asambhava
ekali radhate taha kari anubhava

SYNONYMS

ama haite — than Me; guni — qualified; bada — greater; jagate — in the world; asambhava — there is no possibility; ekali — only; radhate — in Srimati Radharani; taha — that; kari anubhava — I can understand.

TRANSLATION

"One more qualified than Me is impossible to find in the world. But in Radha alone I feel the presence of one who can give Me pleasure.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.242- 243

koti-kama jini' rupa yadyapi amara
asamordhva-madhurya — samya nahi yara
mora rupe apyayita haya tribhuvana
radhara darsane mora judaya nayana

SYNONYMS

koti-kama — ten million Cupids; **jini'** — conquering; **rupa** — beauty; **yadyapi** — although; **amara** — Mine; **asama-urdhva** — unequaled and unsurpassed; **madhurya** — sweetness; **samya** — equality; **nahi** — there is not; **yara** — of whom; **mora** — My; **rupe** — in beauty; **apyayita** — pleased; **haya** — becomes; **tri-bhuvana** — all three worlds; **radhara** — of Srimati Radharani; **darsane** — seeing; **mora** — My; **judaya** — satisfies; **nayana** — eyes.

TRANSLATION

"Although My beauty defeats the beauty of ten million Cupids, although it is unequaled and unsurpassed, and although it gives pleasure to the three worlds, seeing Radharani gives pleasure to My eyes.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.244

mora -gite akarsaye tri-bhuvana
radhara vacane hare amara sravana

SYNONYMS

mora — My; **-gite** — by the vibration of the flute; **akarsaye** — I attract; **tri-bhuvana** — the three worlds; **radhara vacane** — the words of Srimati Radharani; **hare** — conquers; **amara** — My; **sravana** — hearing power.

TRANSLATION

"The vibration of My transcendental flute attracts the three worlds, but My ears are enchanted by the sweet words of Srimati Radharani.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.245

yadyapi amara gandhe jagat sugandha
mora citta-prana hare radha-anga-gandha

SYNONYMS

yadyapi — although; **amara** — My; **gandhe** — by the fragrance; **jagat** — the whole universe; **su-gandha** — sweet-smelling; **mora** — My; **citta-prana** — mind and heart; **hare** — attracts; **radha** — of Srimati Radharani; **anga** — bodily; **gandha** — flavor.

TRANSLATION

"Although My body lends fragrance to the entire creation, the scent of Radharani's limbs captivates My mind and heart.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.246

yadyapi amara rase jagat sarasa
radhara adhara-rasa ama kare vasa

SYNONYMS

yadyapi — although; **amara** — of Me; **rase** — by the taste; **jagat** — the whole world; **sa-rasa** — is palatable; **radhara** — of Srimati Radharani; **adhara-rasa** — the taste of the lips; **ama** — Me; **kare** — makes; **vasa** — submissive.

TRANSLATION

"Although the entire creation is full of different tastes because of Me, I am charmed by the nectarean taste of the lips of Srimati Radharani.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.247

yadyapi amara sparsa kotindu-sitala
radhikara sparse ama kare susitala

SYNONYMS

yadyapi — although; **amara** — My; **sparsa** — touch; **koti-indu** — like millions upon millions of moons; **sitala** — cool; **radhikara** — of Srimati Radharani; **sparse** — the touch; **ama** — Me; **kare** — makes; **su-sitala** — very, very cool.

TRANSLATION

"And although My touch is cooler than ten million moons, I am refreshed by the touch of Srimati Radhika.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.248

ei mata jagatera sukhe ami hetu
radhikara rupa-guna amara jivatu

SYNONYMS

ei mata — in this way; **jagatera** — of the whole world; **sukhe** — in the matter of happiness; **ami** — I am; **hetu** — the cause; **radhikara** — of Srimati Radharani; **rupa-guna** — beauty and attributes; **amara** — My; **jivatu** — life and soul.

TRANSLATION

"Thus although I am the source of happiness for the entire world, the beauty and attributes of Sri Radhika are My life and soul.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.249

ei mata anubhava amara pratita
vicari' dekhiye yadi, saba viparita

SYNONYMS

ei mata — in this way; **anubhava** — affectionate feelings; **amara** — My; **pratita** — understood; **vicari'** — by consideration; **dekhiye** — I see; **yadi** — if; **saba** — everything; **viparita** — contrary.

TRANSLATION

"In this way My affectionate feelings for Srimati Radharani may be understood, but on analysis I find them contradictory.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.250

radhara darsane mora judaya nayana
amara darsane radha sukhe ageyana

SYNONYMS

radhara — of Srimati Radharani; **darsane** — in meeting; **mora** — My; **judaya** — are satisfied; **nayana** — eyes; **amara** — of Me; **darsane** — in meeting; **radha** — Srimati Radharani; **sukhe** — in happiness; **ageyana** — more advanced.

TRANSLATION

"My eyes are fully satisfied when I look upon Srimati Radharani, but by looking upon Me, She becomes even more advanced in satisfaction.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.251

paraspara venu-gite haraye cetana
mora bhrame tamalere kare alingana

SYNONYMS

paraspara — against each other; **venu-gite** — the singing of the bamboo; **haraye** — attracts; **cetana** — consciousness; **mora** — of Me; **bhrame** — in mistake; **tamalere** — a black tree known as tamala; **kare** — She does; **alingana** — embracing.

TRANSLATION

"The flutelike murmur of the bamboos rubbing against one another steals Radharani's consciousness, for She thinks it to be the sound of My flute. And She embraces a tamala tree, mistaking it for Me.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.252

krsna-alingana painu, janama saphale
krsna-sukhe magna rahe vrksa kari' kole

SYNONYMS

krsna — of Lord Krsna; **alingana** — the embrace; **painu** — I have gotten; **janama sa-phale** — My birth is now fulfilled; **krsna-sukhe** — in the matter of pleasing Krsna; **magna** — immersed; **rahe** — She remains; **vrksa** — the tree; **kari'** — taking; **kole** — on the lap.

TRANSLATION

"I have gotten the embrace of Sri Krsna,' She thinks, 'so now My life is fulfilled.' Thus She remains immersed in pleasing Krsna, taking the tree in Her arms.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.253

anukula-vate yadi paya mora gandha
udiya padite cahe, preme haya andha

SYNONYMS

anukula-vate — in a favorable breeze; **yadi** — if; **paya** — there is; **mora** — My; **gandha** — fragrance; **udiya** — flying; **padite** — to drop; **cahe** — She wants; **preme** — in ecstatic love; **haya** — becomes; **andha** — blind.

TRANSLATION

"When a favorable breeze carries to Her the fragrance of My body, She is blinded by love and tries to fly into that breeze.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.254

tambula-carvita yabe kare asvadane
ananda-samudre dube, kichui na jane

SYNONYMS

tambula — betel nut; carvita — chewed; yabe — when; kare — does; asvadane — tasting; ananda-samudre — in an ocean of transcendental bliss; dube — drowns; kichui — anything; na — not; jane — knows.

TRANSLATION

"When She tastes the betel chewed by Me, She merges in an ocean of joy and forgets everything else.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.255

amara sangame radha paya ye ananda
sata-mukhe bali, tabu na pai tara anta

SYNONYMS

amara — My; sangame — in association; radha — Srimati Radharani; paya — gets; ye — whatever; ananda — transcendental bliss; sata-mukhe — in hundreds of mouths; bali — if I say; tabu — still; na — not; pai — I reach; tara — its; anta — limitation.

TRANSLATION

"Even with hundreds of mouths I could not express the transcendental pleasure She derives from My association.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.256

lila-ante sukhe inhara angera madhuri
taha dekhi' sukhe ami apana pasari

SYNONYMS

lila-ante — at the end of Our pastimes; **sukhe** — in happiness; **inhara** — of Srimati Radharani; **angera** — of the body; **madhuri** — sweetness; **taha** — that; **dekhi'** — seeing; **sukhe** — in happiness; **ami** — I; **apana** — Myself; **pasari** — forget.

TRANSLATION

"Seeing the luster of Her complexion after Our pastimes together, I forget My own identity in happiness.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.257

donhara ye sama-rasa, bharata-muni mane
amara vrajera rasa seha nahi jane

SYNONYMS

donhara — of both; **ye** — whatever; **sama-rasa** — equal mellows; **bharata-muni** — the saintly person named Bharata Muni; **mane** — accepts; **amara** — My; **vrajera** — of Vrndavana; **rasa** — mellows; **seha** — he; **nahi** — not; **jane** — knows.

TRANSLATION

"The sage Bharata has said that the mellows of lover and beloved are equal. But he does not know the mellows of My Vrndavana.

PURPORT

According to expert sexologists like Bharata Muni, the male and the female enjoy equally in material sexual pleasure. But in the spiritual world the relationships are different, although this is unknown to mundane experts.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.258

anyera sangame ami yata sukha pai
taha haite radha-sukha sata adhikai

SYNONYMS

anyera — others; **sangame** — by meeting; **ami** — I; **yata** — all; **sukha** — happiness; **pai** — get; **taha haite** — than that; **radha-sukha** — happiness by association with Radharānī; **sata** — one hundred times; **adhikai** — increased.

TRANSLATION

"The happiness I feel when meeting Radharānī is a hundred times greater than the happiness I get from meeting others.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.259

nirdhutamṛta-madhuri-parimalah kalyani bimbadhara
 pankaja-kuharita-slagha-bhidas te girah
 candana-tanur saundarya-sarvasva-bhak
 tvam asadya mamedam indriya-radhe muhur modate

SYNONYMS

nirdhuta — defeats; **amṛta** — of nectar; **madhuri** — the sweetness; **parimalah** — whose flavor; **kalyani** — O most auspicious one; **bimba-adharah** — red lips; **vaktram** — face; **pankaja-saurabham** — which smells like a lotus flower; **kuharita** — of the sweet sounds made by the cuckoos; **slagha** — the pride; **bhidah** — which defeat; **te** — Your; **girah** — words; **angam** — limbs; **candana-sitalam** — as cool as sandalwood pulp; **tanuh** — body; **iyam** — this; **saundarya** — of beauty; **sarva-sva-bhak** — which displays the all-in-all; **tvam** — You; **asadya** — tasting; **mama** — My; **idam** — this; **indriya-kulam** — all the senses; **radhe** — O Srimati Radharani; **muhuh** — again and again; **modate** — become pleased.

TRANSLATION

"My dear auspicious Radharani, Your body is the source of all beauty. Your red lips are softer than the sense of immortal sweetness, Your face bears the aroma of a lotus flower, Your sweet words defeat the vibrations of the cuckoo, and Your limbs are cooler than the pulp of sandalwood. All My transcendental senses are overwhelmed in ecstatic pleasure by tasting You, who are completely decorated by beautiful qualities."

PURPORT

This verse, spoken by Lord Kṛṣṇa to Rādhā, is recorded in the Lalita-madhava (9.9) of Śrīlā Rūpā Gosvāmī.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.260

rupe -harasya lubdha- sparse 'tīhrsyat-
vanyam utkalita- parimale sta-nasa-putam
arajyat- kiladhara-pute nyañcan-mukhambho-
dambhodgirna-maha-dhr bahir api prodyat-vikarakulam

SYNONYMS

rupe — in the beauty; **-harasya** — of Kṛṣṇa, the enemy of ; **lubdha** — captivated; **nayanam** — whose eyes; **sparse** — in the touch; **ati-hrsyat** — very jubilant; **tvacam** — whose skin; **vanyam** — in the vibration of the words; **utkalita** — very eager; **srutim** — whose ear; **parimale** — in the fragrance; **sta** — stolen by happiness; **nasa-putam** — whose nostrils; **arajyat** — being completely attracted; **rasanam** — whose tongue; **kila** — what to speak of; **adhara-pute** — to the lips; **nyañcat** — bending down; **mukha** — whose face; **ambhah-ruham** — like a lotus flower; **dambha** — by pride; **udgirna** — manifesting; **maha-dhrtim** — great patience; **bahir** — externally; **api** — although; **prodyat** — manifesting; **vikara** — transformations; **akulam** — overwhelmed.

TRANSLATION

"Her eyes are enchanted by the beauty of Lord Kṛṣṇa, the enemy of . Her body thrills in pleasure at His touch. Her ears are always attracted to His sweet voice, Her nostrils are enchanted by His fragrance, and Her tongue hankers for the nectar of His soft lips. She hangs down her lotuslike face, exercising self-control only by pretense, but She cannot help showing the external signs of Her spontaneous love for Lord Kṛṣṇa.'

PURPORT

Thus Srīla Rūpa Gosvāmī describes the countenance of Rādhārānī.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.261

tate jani, mote ache kona eka rasa
amara mohini radha, tare kare vasa

SYNONYMS

tate — thereupon; jani — I can understand; mote — in Me; ache — there is; kona — some; eka — one; rasa — transcendental mellow; amara — My; mohini — captivator; radha — Srimati Radharani; tare — Her; kare vasa — subdues.

TRANSLATION

"Considering this, I can understand that some unknown mellow in Me controls the entire existence of My captivator, Srimati Radharani.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.262

ama haite radha paya ye jatiya sukha
taha asvadite ami sadai unmukha

SYNONYMS

ama haite — from Me; radha — Srimati Radharani; paya — gets; ye — whatever; jatiya — types of; sukha — happiness; taha — that; asvadite — to taste; ami — I; sadai — always; unmukha — very eager.

TRANSLATION

"I am always eager to taste the joy that Radharani derives from Me.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.263

nana yatna kari ami, nari asvadite
sei sukha-madhurya-ghrane lobha badhe citte

SYNONYMS

nana — various; **yatna** — attempts; **kari** — do; **ami** — I; **nari** — I am not able; **asvadite** — to taste; **sei** — that; **sukha** — of the happiness; **madhurya** — the sweetness; **ghrane** — by smelling; **lobha** — desire; **badhe** — increases; **citte** — in the mind.

TRANSLATION

"In spite of various efforts, I have not been able to taste it. But My desire to relish that pleasure increases as I smell its sweetness.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.264

rasa asvadite ami kaila avatara
prema-rasa asvadila vividha prakara

SYNONYMS

rasa — mellows; asvadite — to taste; ami — I; kaila — made; avatara — incarnation; prema-rasa — transcendental mellows of love; asvadila — I tasted; vividha prakara — different varieties of.

TRANSLATION

"Formerly I appeared in the world to taste mellows, and I tasted the mellows of pure love in various ways.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.265

raga-marge bhakta bhakti kare ye prakare
taha sikhaila lila-acarana-dvare

SYNONYMS

raga-marge — on the path of spontaneous love; **bhakta** — the devotee; **bhakti** — devotional service; **kare** — does; **ye prakare** — in what way; **taha** — that; **sikhaila** — I taught; **lila** — pastimes; **acarana-dvare** — by means of practical demonstration.

TRANSLATION

"I taught devotional service that springs from the devotees' spontaneous love by demonstrating it with My pastimes.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.266

ei tina trsna mora nahila purana
vijatiya-bhave nahe taha asvadana

SYNONYMS

ei — these; tina — three; trsna — desires; mora — My; nahila — were not; purana — satisfied; vijatiya — of the opposite partner of a relationship; bhave — in ecstasy; nahe — is not possible; taha — that; asvadana — tasting.

TRANSLATION

"But these three desires of Mine were not satisfied, for one cannot enjoy them in a contrary position.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.267

radhikara bhava-kanti angikara vine
sei tina sukha kabhu nahe asvadane

SYNONYMS

radhikara — of Srimati Radharani; **bhava-kanti** — luster of ecstatic love; **angikara** — accepting; **vine** — without; **sei** — those; **tina** — three; **sukha** — happiness; **kabhu** — at any time; **nahe** — is not possible; **asvadane** — tasting.

TRANSLATION

"Unless I accept the luster of the ecstatic love of Sri Radhika, these three desires cannot be fulfilled.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.268

radha-bhava angikari' dhari' tara varna
tina-sukha asvadite haba avatirna

SYNONYMS

radha-bhava — the moods of Radharani; **angikari'** — accepting; **dhari'** — taking; **tara varna** — Her bodily complexion; **tina** — three; **sukha** — happiness; **asvadite** — to taste; **haba** — I shall; **avatirna** — descend as an incarnation.

TRANSLATION

"Therefore, assuming Radharani's sentiments and bodily complexion, I shall descend to fulfill these three desires."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.269

sarva-bhave kaila krsna ei ta' niscaya
hena-kale aila yugavatara-samaya

SYNONYMS

sarva-bhave — in all respects; **kaila** — made; **krsna** — Lord Krsna; **ei** — this; **ta'** — certainly; **niscaya** — decision; **hena-kale** — at this time; **aila** — came; **yuga-avatara** — of the incarnation according to the age; **samaya** — the time.

TRANSLATION

In this way Lord Krsna came to a decision. Simultaneously, the time came for the incarnation of the age.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.270

sei-kale sri-advaita karena aradhana
tanhara hunkare kaila krsne akarsana

SYNONYMS

sei-kale — at that time; **sri-advaita** — Advaita Acarya; **karena** — performs; **aradhana** — worship; **tanhara** — of Him; **hunkare** — by the tumultuous call; **kaila** — did; **krsne** — to Lord Krsna; **akarsana** — attraction.

TRANSLATION

At that time Sri Advaita was earnestly worshiping Him. Advaita attracted Him with His loud calls.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.271- 272

pita-mata, guru-gana, age avatari'
radhikara bhava-varna angikara kari'
nava-dvipe saci-garbha-suddha-dugdha-sindhu
tahate prakata haila krsna purna indu

SYNONYMS

pita-mata — parents; **guru-gana** — teachers; **age** — first; **avatari'** — descending; **radhikara** — of Srimati Radharani; **bhava-varna** — the luster of transcendental ecstasy; **angikara kari'** — accepting; **navadvipe** — in Navadvipa; **saci-garbha** — the womb of Saci; **suddha** — pure; **dugdha-sindhu** — the ocean of milk; **tahate** — in that; **prakata** — manifested; **haila** — became; **krsna** — Lord Krsna; **purna indu** — full moon.

TRANSLATION

First Lord Krsna made His parents and elders appear. Then Krsna Himself, with the sentiments and complexion of Radhika, appeared in Navadvipa, like the full moon, from the womb of mother Saci, which is like an ocean of pure milk.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.273

ei ta' karilun sastha slokera vyakhyana
sri-rupa-gosañira pada-padma kari' dhyana

SYNONYMS

ei ta' — thus; karilun — I have made; sastha slokera — of the sixth verse; vyakhyana — explanation; sri-rupa — Srīla Rupa Gosvāmī; gosañira — of the master; pada-padma — lotus feet; kari' — doing; dhyana — meditation.

TRANSLATION

Meditating on the lotus feet of Srī Rupa Gosvāmī, I have thus explained the sixth verse.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 4.274

ei dui slokera ami ye karila artha
sri-rupa-gosañira sloka pramana samartha

SYNONYMS

ei — these; dui — two; slokera — of the verses; ami — I; ye — whatever; karila — gave; artha — the meanings; sri-rupa-gosañira — of Sri Rupa Gosvami; sloka — verse; pramana — evidence; samartha — competent.

TRANSLATION

I can support the explanation of these two verses [verses 5 and 6 of the First Chapter] with a verse by Sri Rupa Gosvami.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.275

kasyapi pranayi-jana-vrndasya kutuki
 rasa- hrtva madhuram kam api yah
 svam avavre dyutim iha prakatayan
 sa devas caitanyakrtir nah krpayatu

SYNONYMS

aparam — boundless; **kasya api** — of someone; **pranayi-jana-vrndasya** — of the multitude of lovers; **kutuki** — one who is curious; **rasa-stomam** — the group of mellows; **hrtva** — stealing; **madhuram** — sweet; **upabhoktum** — to enjoy; **kam api** — some; **yah** — who; **rucam** — luster; **svam** — own; **avavre** — covered; **dyutim** — luster; **iha** — here; **tadiyam** — related to Him; **prakatayan** — manifesting; **sah** — He; **devah** — the Supreme Personality of Godhead; **caitanya-akrtih** — having the form of Lord Caitanya Mahaprabhu; **atitaram** — greatly; **nah** — unto us; **krpayatu** — may He show His mercy.

TRANSLATION

"Lord Krsna desired to taste the limitless nectarean mellows of the love possessed by one of His multitude of loving damsels [Sri Radha], and so He has assumed the form of Lord Caitanya. He has tasted that love while hiding His own dark complexion with Her effulgent yellow color. May that Lord Caitanya confer upon us His grace."

PURPORT

This is the third verse of the second Caitanyastaka of Srila Rupa Gosvami's Stava-mala.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.276

mangalacaran krsna-
caitanya-tattva-laksanam
cavatara
sloka-satkair nirupitam

SYNONYMS

mangala-acaranam — invoking auspiciousness; **krsna-caitanya** — of Lord Krsna Caitanya Mahaprabhu; **tattva-laksanam** — symptoms of the truth; **prayojanam** — necessity; **ca** — also; **avatara** — in the matter of His incarnation; **sloka** — verses; **satkaih** — by six; **nirupitam** — ascertained.

TRANSLATION

Thus the auspicious invocation, the essential nature of the truth of Lord Caitanya, and the need for His appearance have been set forth in six verses.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 4.277

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

SYNONYMS

sri-rupa — Srila Rupa Gosvami; **raghunatha** — Srila Raghunatha dasa Gosvami; **pade** — at the lotus feet; **yara** — whose; **asa** — expectation; **caitanya-caritamrta** — the book named Caitanya-caritamrta; **kahe** — describes; **krsna-dasa** — Srila Krsnadasa Kaviraja Gosvami.

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, Adi-lila, Fourth Chapter, describing the confidential reasons for the appearance of Lord Caitanya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5 Summary

This chapter is chiefly devoted to describing the essential nature and glories of Sri Nityananda Prabhu. Lord Sri Krsna is the absolute Personality of Godhead, and His first expansion in a form for pastimes is Sri Balarama.

Beyond the limitation of this material world is the spiritual sky, paravyoma, which has many spiritual planets, the supreme of which is called Krsnaloka. Krsnaloka, the abode of Krsna, has three divisions, which are known as Dvaraka, Mathura and Gokula. In that abode the Personality of Godhead expands Himself into four plenary portions — Krsna, Balarama, Pradyumna (the transcendental Cupid) and Aniruddha. They are known as the original quadruple forms.

In Krsnaloka is a transcendental place known as Svetadvipa or Vrndavana. Below Krsnaloka in the spiritual sky are the Vaikuntha planets. On each Vaikuntha planet a four-handed Narayana, expanded from the first quadruple manifestation, is present. The Personality of Godhead known as Sri Balarama in Krsnaloka is the original Sankarsana (attracting Deity), and from this Sankarsana expands another Sankarsana, called Maha-sankarsana, who resides in one of the Vaikuntha planets. By His internal potency, Maha-sankarsana maintains the transcendental existence of all the planets in the spiritual sky, where all the living beings are eternally liberated souls. The influence of the material energy is conspicuous there by its absence. On those planets the second quadruple manifestation is present.

Outside of the Vaikuntha planets is the impersonal manifestation of Sri Krsna, which is known as Brahmaloaka. On the other side of Brahmaloaka is the spiritual karana-samudra, or Causal Ocean. The material energy exists on the other side of the Causal Ocean, without touching it. In the Causal Ocean is Maha-Visnu, the original purusa expansion from Sankarsana. Maha-Visnu places His glance over the material energy, and by a reflection of His transcendental body He amalgamates Himself within the material elements.

As the source of the material elements, the material energy is known as pradhana, and as the source of the manifestations of the material energy it is known as maya. But material nature is inert in that she has no independent power to do anything. She is empowered to make the cosmic manifestation by the glance of Maha-Visnu. Therefore the material energy is not the original cause of the material manifestation. Rather, the transcendental glance of Maha-Visnu over material nature produces that cosmic manifestation.

Maha-Visnu again enters every universe as the reservoir of all living entities, Garbhodakasayi Visnu. From Garbhodakasayi Visnu expands Ksirodakasayi Visnu, the Supersoul of every living entity. Garbhodakasayi Visnu also has His own Vaikuntha planet in every universe, where He lives as the Supersoul or supreme controller of the universe. Garbhodakasayi Visnu reclines in the midst of the watery portion of the universe and generates the first living creature of the universe, Brahma. The imaginary universal form is a partial manifestation of Garbhodakasayi Visnu.

On the Vaikuntha planet in every universe is an ocean of milk, and within that ocean is an island called Svetadvipa, where Lord Visnu lives. Therefore this chapter describes two Svetadvipas — one in the abode of Krsna and the other in the ocean of milk in every universe. The Svetadvipa in the abode of Krsna is identical with Vrndavana-dhama, which is the place where Krsna appears Himself to display His loving pastimes. In the Svetadvipa within every universe is a Sesa form of Godhead who serves Visnu by assuming the form of His umbrella, slippers, couch, pillows, garments, residence, sacred thread, throne and so on.

Lord Baladeva in Krsnaloka is Nityananda Prabhu. Therefore Nityananda Prabhu is the original Sankarsana, and Maha-sankarsana and His expansions as the purusas in the universes are plenary expansions of Nityananda Prabhu.

In this chapter the author has described the history of his leaving home for a personal pilgrimage to Vrndavana and his achieving all success there. In this description it is revealed that the author's original paternal home and birthplace were in the district of Katwa, in the village of Jhamatapura, which is near Naihati. Krsnadasa Kaviraja's brother invited Sri Minaketana Ramadasa, a great devotee of Lord Nityananda, to his home, but a priest named Gunarnava Misra did not receive him well, and Krsnadasa Kaviraja Gosvami's brother, not recognizing the glories of Lord Nityananda, also took sides with the priest. Therefore Ramadasa became sorry, broke his flute and went away. This was a great disaster for the brother of Krsnadasa Kaviraja Gosvami. But on that very night Lord Nityananda Prabhu Himself graced Krsnadasa Kaviraja Gosvami in a dream and ordered him to leave on the next day for Vrndavana.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 5.1

vande
sri-nityanandam isvaram
yasyecchaya tat-svarupam
ajñenapi nirupyate

SYNONYMS

vande — let me offer my obeisances; **ananta** — unlimited; **adbhuta** — and wonderful; **aisvaryam** — whose opulence; **sri-nityanandam** — unto Lord Nityananda; **isvaram** — the Supreme Personality of Godhead; **yasya** — whose; **icchaya** — by the will; **tat-svarupam** — His identity; **ajñena** — by the ignorant; **api** — even; **nirupyate** — can be ascertained.

TRANSLATION

Let me offer my obeisances to Lord Sri Nityananda, the Supreme Personality of Godhead, whose opulence is wonderful and unlimited. By His will, even a fool can understand His identity.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.2

jaya jaya sri-caitanya jaya nityananda
jayadvaita-candra jaya gaura-bhakta-vrnda

SYNONYMS

jaya jaya — all glories; **sri-caitanya** — to Sri Caitanya Mahaprabhu; **jaya nityananda** — all glories to Lord Nityananda; **jaya advaita-candra** — all glories to Advaita Acarya; **jaya gaura-bhakta-vrnda** — all glories to the devotees of Lord Sri Caitanya Mahaprabhu.

TRANSLATION

All glories to Sri Caitanya Mahaprabhu! All glories to Lord Nityananda! All glories to Advaita Acarya! And all glories to all the devotees of Lord Caitanya Mahaprabhu!

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.3

ei sat-sloke kahila krsna-caitanya-mahima
pañca-sloke kahi nityananda-tattva-sima

SYNONYMS

ei — this; sat-sloke — in six verses; kahila — described; krsna-caitanya-mahima — the glories of Lord Sri Caitanya Mahaprabhu; pañca-sloke — in five verses; kahi — let me explain; nityananda — of Lord Nityananda; tattva — of the truth; sima — the limitation.

TRANSLATION

I have described the glory of Sri Krsna Caitanya in six verses. Now, in five verses I shall describe the glory of Lord Nityananda.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.4

sarva-avatari krsna bhagavan
tanhara dvitiya deha sri-balarama

SYNONYMS

sarva-avatari — the source of all incarnations; **krsna** — Lord Krsna; **svayam** — personally; **bhagavan** — the Supreme Personality of Godhead; **tanhara** — His; **dvitiya** — second; **deha** — expansion of the body; **sri-balarama** — Lord Balarama.

TRANSLATION

The Supreme Personality of Godhead, Krsna, is the fountainhead of all incarnations. Lord Balarama is His second body.

PURPORT

Lord Sri Krsna, the absolute Personality of Godhead, is the primeval Lord, the original form of Godhead, and His first expansion is Sri Balarama. The Personality of Godhead can expand Himself in innumerable forms. The forms that have unlimited potency are called, and forms

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.5

eka-i svarupa donhe, bhinna-matra kaya
adya kaya-vyuha, krsna-lilara sahaya

SYNONYMS

eka-i — one; **svarupa** — identity; **donhe** — both of Them; **bhinna-matra kaya** — only two different bodies; **adya** — original; **kaya-vyuha** — quadruple expansions; **krsna-lilara** — in the pastimes of Lord Krsna; **sahaya** — assistance.

TRANSLATION

These two are one and the same identity. They differ only in form. Lord Balarama is the first bodily expansion of Krsna, and He assists in Lord Krsna's transcendental pastimes.

PURPORT

Balarama is a expansion of the Lord, and therefore there is no difference in potency between Krsna and Balarama. The only difference is in Their bodily structure. As the first expansion of Godhead, Balarama is the chief Deity among the first quadruple forms, and He is the foremost assistant of Sri Krsna in His transcendental activities.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.6

sei krsna — navadvipe sri-caitanya-candra
sei balarama — sange sri-nityananda

SYNONYMS

sei krsna — that original Krsna; **navadvipe** — at Navadvipa; **sri-caitanya-candra** — Lord Sri Caitanya Mahaprabhu; **sei balarama** — that Lord Balarama; **sange** — with Him; **sri-nityananda** — Lord Nityananda.

TRANSLATION

That original Lord Krsna appeared in Navadvipa as Lord Caitanya, and Balarama appeared with Him as Lord Nityananda.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.7

sankarsanah karana-toya-sayi
garbhoda-sayi ca payobdhi-sayi
sesas ca kalah sa nitya-
nandakhya-ramah saran mamastu

SYNONYMS

sankarsanah — Maha-sankarsana in the spiritual sky; **karana-toya-sayi** — Karanodakasayi Visnu, who lies in the Causal Ocean; **garbha-uda-sayi** — Garbhodakasayi Visnu, who lies in the Garbhodaka Ocean of the universe; **ca** — and; **payah-abdhi-sayi** — Ksirodakasayi Visnu, who lies in the ocean of milk; **sesah** — Sesa Naga, the couch of Visnu; **ca** — and; **yasya** — whose; — plenary portions; **kalah** — and parts of the plenary portions; **sah** — He; **nityananda-akhya** — known as Lord Nityananda; **ramah** — Lord Balarama; **saranam** — shelter; **mama** — my; **astu** — let there be.

TRANSLATION

May Sri Nityananda Rama be the object of my constant remembrance. Sankarsana, Sesa Naga and the Visnus who lie on the Karana Ocean, Garbha Ocean and ocean of milk are His plenary portions and the portions of His plenary portions.

PURPORT

Sri Svarupa Damodara Gosvami has recorded this verse in his diary to offer his respectful obeisances to Lord Nityananda Prabhu. This verse also appears as the seventh of the first fourteen verses of Sri Caitanya-caritamrta.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 5.8

sri-balarama gosañi mula-sankarsana
pañca-rupa dhari' karena krsnera sevana

SYNONYMS

sri-balarama — Balarama; gosañi — the Lord; mula-sankarsana — the original Sankarsana; pañca-rupa dhari' — accepting five bodies; karena — does; krsnera — of Lord Kṛṣṇa; sevana — service.

TRANSLATION

Lord Balarama is the original Sankarsana. He assumes five other forms to serve Lord Kṛṣṇa.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.9

apane karena krsna-lilara sahaya
srsti-lila-karya kare dhari' cari kaya

SYNONYMS

apane — personally; **karena** — performs; **krsna-lilara sahaya** — assistance in the pastimes of Lord Krsna; **srsti-lila** — of the pastimes of creation; **karya** — the work; **kare** — does; **dhari'** — accepting; **cari kaya** — four bodies.

TRANSLATION

He Himself helps in the pastimes of Lord Krsna, and He does the work of creation in four other forms.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.10

srsty-adika seva, — tanra ajñara palana
'sesa'-rupe kare krsnera vividha sevana

SYNONYMS

srsti-adika seva — service in the matter of creation; **tanra** — His; **ajñara** — of the order; **palana** — execution; **sesa-rupe** — the form of Lord Sesa; **kare** — does; **krsnera** — of Lord Krsna; **vividha sevana** — varieties of service.

TRANSLATION

He executes the orders of Lord Krsna in the work of creation, and in the form of Lord Sesa He serves Krsna in various ways.

PURPORT

According to expert opinion, Balarama, as the chief of the original quadruple forms, is also the original Sankarsana. Balarama, the first expansion of Krsna, expands Himself in five forms: (1) Maha-sankarsana, (2) Karanabdhisayi, (3) Garbhodakasayi, (4) Ksirodakasayi, and (5) Sesa. These five plenary portions are responsible for both the spiritual and material cosmic manifestations. In these five forms Lord Balarama assists Lord Krsna in His activities. The first four of these forms are responsible for the cosmic manifestations, whereas Sesa is responsible for personal service to the Lord. Sesa is called Ananta, or unlimited, because He assists the Personality of Godhead in His unlimited expansions by performing an unlimited variety of services. Sri Balarama is the servitor Godhead who serves Lord Krsna in all affairs of existence and knowledge. Lord Nityananda Prabhu, who is the same servitor Godhead, Balarama, performs the same service to Lord Gauranga by constant association.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.11

sarva-rupe asvadaye krsna-sevananda
sei balarama — gaura-sange nityananda

SYNONYMS

sarva-rupe — in all these forms; **asvadaye** — tastes; **krsna-seva-ananda** — the transcendental bliss of serving Krsna; **sei balarama** — that Lord Balarama; **gaura-sange** — with Gaurasundara; **nityananda** — Lord Nityananda.

TRANSLATION

In all the forms He tastes the transcendental bliss of serving Krsna. That same Balarama is Lord Nityananda, the companion of Lord Gaurasundara.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.12

saptama slokera artha kari cari-sloke
yate nityananda-tattva jane sarva-loke

SYNONYMS

saptama slokera — of the seventh verse; **artha** — the meaning; **kari** — I do; **cari-sloke** — in four verses; **yate** — in which; **nityananda-tattva** — the truth of Lord Nityananda; **jane** — one knows; **sarva-loke** — all over the world.

TRANSLATION

I have explained the seventh verse in four subsequent verses. By these verses all the world can know the truth about Lord Nityananda.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.13

mayatite vyapi-vaikuntha-loke
purnaisvarye sri-catur-vyuha-madhye
yasyodbhati sankarsan
sri-nityananda- prapadye

SYNONYMS

maya-atite — beyond the material creation; **vyapi** — all-expanding; **vaikuntha-loke** — in Vaikunthaloka, the spiritual world; **purna-aisvarye** — endowed with full opulence; **sri-catur-vyuha-madhye** — in the quadruple expansions (Vasudeva, Sankarsana, Pradyumna and Aniruddha); **rupam** — form; **yasya** — whose; **udbhati** — appears; **sankarsana-akhyam** — known as Sankarsana; **tam** — to Him; **sri-nityananda-ramam** — to Lord Balarama in the form of Lord Nityananda; **prapadye** — I surrender.

TRANSLATION

I surrender unto the lotus feet of Sri Nityananda Rama, who is known as Sankarsana in the midst of the catur-vyuha [consisting of Vasudeva, Sankarsana, Pradyumna and Aniruddha]. He possesses full opulences and resides in Vaikunthaloka, far beyond the material creation.

PURPORT

This is a verse from Sri Svarupa Damodara Gosvami's diary. It appears as the eighth of the first fourteen verses of Sri Caitanya-caritamrta.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.14

praktira para 'paravyoma'-name dhama
krsna-vigraha yaiche vibhuty-adi-gunavan

SYNONYMS

praktira — the material nature; **para** — beyond; **para-vyoma** — the spiritual sky; **name** — in name; **dhama** — the place; **krsna-vigraha** — the form of Lord Krsna; **yaiche** — just as; **vibhuti-adi** — like the six opulences; **guna-van** — full with transcendental attributes.

TRANSLATION

Beyond the material nature lies the realm known as paravyoma, the spiritual sky. Like Lord Krsna Himself, it possesses all transcendental attributes, such as the six opulences.

PURPORT

According to Sankhya philosophy, the material cosmos is composed of twenty-four elements: the five gross material elements, the three subtle material elements, the five knowledge-acquiring senses, the five active senses, the five objects of sense pleasure, and the mahat-tattva (the total material energy). Empiric philosophers, unable to go beyond these elements, speculate that anything beyond them must be avyakta, or inexplicable. But the world beyond the twenty-four elements is not inexplicable, for it is explained in the Bhagavad-gita as the eternal (sanatana) nature. Beyond the manifested and unmanifested existence of material nature (vyaktavyakta) is the sanatana nature, which is called the paravyoma, or the spiritual sky. Since that nature is spiritual in quality, there are no qualitative differences there: everything there is spiritual, everything is good, and everything possesses the spiritual form of Sri Krsna Himself. That spiritual sky is the manifested internal potency of Sri Krsna; it is distinct from the material sky, manifested by His external potency.

The all-pervading Brahman, composed of the impersonal glowing rays of Sri Krsna, exists in the spiritual world with the Vaikuntha planets. We can get some idea of that spiritual sky by a comparison to the material sky, for the rays of the sun in the material sky can be compared to the brahmajyoti, the glowing rays of the Personality of Godhead. In the brahmajyoti there are unlimited Vaikuntha planets, which are spiritual and therefore self-luminous, with a glow many times greater than that of the sun. The Personality of Godhead Sri Krsna, His innumerable plenary portions and the portions of His plenary portions dominate each Vaikuntha planet. In the highest region of the spiritual sky is the planet called Krsnaloka, which has three divisions, namely Dvaraka, Mathura and Goloka, or Gokula.

To a gross materialist this kingdom of God, Vaikuntha, is certainly a mystery. But to an ignorant man everything is a mystery for want of sufficient knowledge. The kingdom of God is not a myth. Even the material planets, which float over our heads in the millions and billions, are still a mystery to the ignorant. Material scientists are now attempting to penetrate this mystery, and a day may come when the people of this earth will be able to travel in outer space and see the variegatedness of these millions of planets with their own eyes. In every planet there is as much material variegatedness as we find in our own planet.

This planet earth is but an insignificant spot in the cosmic structure. Yet foolish men, puffed up by a false sense of scientific advancement, have concentrated their energy in the pursuit of so-called economic development on this planet, not knowing of the variegated economic facilities available on other planets. According to modern astronomy, the gravity of the moon is

different from that of earth. Therefore one who goes to the moon will be able to pick up large weights and jump vast distances. In the Ramayana, Hanuman is described as being able to lift huge weights as heavy as hills and jump over the ocean. Modern astronomy has confirmed that this is indeed possible.

The disease of the modern civilized man is his disbelief of everything in the revealed scriptures. Faithless nonbelievers cannot make progress in spiritual realization, for they cannot understand the spiritual potency. The small fruit of a banyan contains hundreds of seeds, and in each seed is the potency to produce another banyan tree with the potency to produce millions more of such fruits. This law of nature is visible before us, although how it works is beyond our understanding. This is but an insignificant example of the potency of Godhead; there are many similar phenomena that no scientist can explain.

Everything, in fact, is inconceivable, for the truth is revealed only to the proper persons. Although there are varieties of personalities, from Brahma down to the insignificant ant, all of whom are living beings, their development of knowledge is different. Therefore we have to gather knowledge from the right source. Indeed, in reality we can get knowledge only from the Vedic sources. The four Vedas, with their supplementary Puranas, the Mahabharata, the Ramayana and their corollaries, which are known as smritis, are all authorized sources of knowledge. If we are at all to gather knowledge, we must gather it from these sources without hesitation.

Revealed knowledge may in the beginning be unbelievable because of our paradoxical desire to verify everything with our tiny brains, but the speculative means of attaining knowledge is always imperfect. The perfect knowledge propounded in the revealed scriptures is confirmed by the great acaryas, who have left ample commentations upon them; none of these acaryas has disbelieved in the sastras. One who disbelieves in the sastras is an atheist, and we should not consult an atheist, however great he may be. A staunch believer in the sastras, with all their diversities, is the right person from whom to gather real knowledge. Such knowledge may seem inconceivable in the beginning, but when put forward by the proper authority its meaning is revealed, and then one no longer has any doubts about it.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.15

sarvaga, ananta, vibhu — vaikunthadi dhama
krsna, krsna-avatarera tahañi visrama

SYNONYMS

sarva-ga — all-pervading; **ananta** — unlimited; **vibhu** — greatest; **vaikuntha-adi dhama** — all the places known as Vaikunthaloka; **krsna** — of Lord Krsna; **krsna-avatarera** — of the incarnations of Lord Krsna; **tahañi** — there; **visrama** — the residence.

TRANSLATION

That Vaikuntha region is all-pervading, infinite and supreme. It is the residence of Lord Krsna and His incarnations.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.16

tahara upari-bhage 'krsna-loka'-khyati
dvaraka-mathura-gokula — tri-vidhatve sthiti

SYNONYMS

tahara — of all of them; **upari-bhage** — on the top; **krsna-loka-khyati** — the planet known as Krsnaloka; **dvaraka-mathura-gokula** — the three places known as Dvaraka, Mathura and Vrndavana; **tri-vidhatve** — in three departments; **sthiti** — situated.

TRANSLATION

In the highest region of that spiritual sky is the spiritual planet called Krsnaloka. It has three divisions — Dvaraka, Mathura and Gokula.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.17

sarvopari sri-gokula — vrajaloka-dhama
sri-goloka, svetadvipa, vrndavana nama

SYNONYMS

sarva-upari — above all of them; **sri-gokula** — the place known as Gokula; **vraja-loka-dhama** — the place of Vraja; **sri-goloka** — the place named Goloka; **sveta-dvipa** — the white island; **vrndavana nama** — also named Vrndavana.

TRANSLATION

Sri Gokula, the highest of all, is also called Vraja, Goloka, Svetadvipa and Vrndavana.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.18

sarvaga, ananta, vibhu, krsna-tanu-sama
upary-adho vyapiyache, nahika niyama

SYNONYMS

sarva-ga — all-pervading; **ananta** — unlimited; **vibhu** — the greatest; **krsna-tanu-sama** — exactly like the transcendental body of Krsna; **upari-adhah** — up and down; **vyapiyache** — expanded; **nahika** — there is no; **niyama** — regulation.

TRANSLATION

Like the transcendental body of Lord Krsna, Gokula is all-pervading, infinite and supreme. It expands both above and below, without any restriction.

PURPORT

Srila Jiva Gosvami, the great authority and philosopher in the line of Sri Caitanya Mahaprabhu, has discussed the abode of Krsna in his Krsna-sandarbha. In the Bhagavad-gita the Lord refers to "My abode." Srila Jiva Gosvami, examining the nature of Krsna's abode, refers to the Skanda Purana, which states:

ya yatha bhuvi vartante puryo bhagavatah priyah
tas tatha santi vaikunthe tat-tal-lilartham adrtah

"The abodes of Godhead in the material world, such as Dvaraka, Mathura and Gokula, are facsimiles representing the abodes of Godhead in the kingdom of God, Vaikuntha-dhama." The unlimited spiritual atmosphere of that Vaikuntha-dhama is far above and beyond the material cosmos. This is confirmed in the Svayambhuva-tantra, in a discussion between Lord Siva and Parvati regarding the effect of chanting the mantra of fourteen syllables. There it is stated:

nana-kalpa-latakirn vaikunt smaret
adhah gun ca prakrtih sarva-karanam

"While chanting the mantra, one should always remember the spiritual world, which is very extensive and full of desire trees that can yield anything one desires. Below that Vaikuntha region is the potential material energy, which causes the material manifestation." The places of the pastimes of Lord Krsna, such as Dvaraka, Mathura and Vrndavana, eternally and independently exist in Krsnaloka. They are the actual abodes of Lord Krsna, and there is no doubt that they are situated above the material cosmic manifestation.

The abode known as Vrndavana or Gokula is also known as Goloka. The Brahma- states that Gokula, the highest region of the kingdom of God, resembles a lotus flower with thousands of petals. The outer portion of that lotuslike planet is a square place known as Svetadvipa. In the inner portion of Gokula there is an elaborate arrangement for Sri Krsna's residence with His eternal associates such as Nanda and Yasoda. That transcendental abode exists by the energy of Sri Baladeva, who is the original whole of Sesa, or Ananta. The tantras also confirm this description by stating that the abode of Sri Anantadeva, a plenary portion of Baladeva, is called the kingdom of God. Vrndavana-dhama is the innermost abode within the quadrangular realm of Svetadvipa, which lies outside of the boundary of Gokula Vrndavana.

According to Jiva Gosvami, Vaikuntha is also called Brahmaloaka. The Narada-pañcaratra, in a statement concerning the mystery of Vijaya, describes:

tat sarvopari goloke tatra lokopari svayam
viharet paramanandi govindo 'tula-nayakah

"The predominator of the gopis, Govinda, the principal Deity of Gokula, always enjoys Himself in a place called Goloka, in the topmost part of the spiritual sky."

From the authoritative evidence cited by Jiva Gosvami we may conclude that Krsnaloka is the supreme planet in the spiritual sky, which is far beyond the material cosmos. For the enjoyment of transcendental variety, the pastimes of Krsna there have three divisions, and these pastimes are performed in the three abodes Dvaraka, Mathura and Gokula. When Krsna descends to this universe, He enjoys the pastimes in places of the same name. These places on earth are nondifferent from those original abodes, for they are facsimiles of those original holy places in the transcendental world. They are as good as Sri Krsna Himself and are equally worshipable. Lord Caitanya declared that Lord Krsna, who presents Himself as the son of the King of Vraja, is worshipable, and that Vrndavana-dhama is equally worshipable.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.19

brahmande prakasa tara krsnera icchaya
eka-i svarupa tara, nahi dui kaya

SYNONYMS

brahmande — within the material world; **prakasa** — manifestation; **tara** — of it; **krsnera icchaya** — by the supreme will of Lord Krsna; **eka-i** — it is the same; **svarupa** — identity; **tara** — of it; **nahi** — not; **dui** — two; **kaya** — bodies.

TRANSLATION

That abode is manifested within the material world by the will of Lord Krsna. It is identical to that original Gokula; they are not two different bodies.

PURPORT

The above-mentioned dhamas are movable, by the omnipotent will of Lord Krsna. When Sri Krsna appears on the face of the earth, He can also make His dhamas appear, without changing their original structure. One should not discriminate between the dhamas on the earth and those in the spiritual sky, thinking those on earth to be material and the original abodes to be spiritual. All of them are spiritual. Only for us, who cannot experience anything beyond matter in our present conditioned state, do the dhamas and the Lord Himself, in His arca form, appear before us resembling matter to give us the facility to see spirit with material eyes. In the beginning this may be difficult for a neophyte to understand, but in due course, when one is advanced in devotional service, it will be easier, and he will appreciate the Lord's presence in these tangible forms.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 5.20

cintamani-bhumi, kalpa-vrksa-maya vana
carma-cakse dekhe tare prapañcera sama

SYNONYMS

cintamani-bhumi — the land of touchstone; **kalpa-vrksa-maya** — full of desire trees; **vana** — forests; **carma-cakse** — the material eyes; **dekhe** — see; **tare** — it; **prapañcera sama** — equal to the material creation.

TRANSLATION

The land there is touchstone [cintamani], and the forests abound with desire trees. Material eyes see it as an ordinary place.

PURPORT

By the grace of the Lord His dhamas and He Himself can all be present simultaneously, without losing their original importance. Only when one fully develops in affection and love of Godhead can one see those dhamas in their original appearance.

Srila Narottama dasa Thakura, a great acarya in the preceptorial line of Lord Sri Caitanya Mahāprabhu, has said for our benefit that one can perfectly see the dhamas only when one completely gives up the mentality of lording it over material nature. One's spiritual vision develops proportionately to one's giving up the debased mentality of unnecessarily enjoying matter. A diseased person who has become diseased because of a certain bad habit must be ready to follow the advice of the physician, and as a natural sequence he must attempt to give up the cause of the disease. The patient cannot indulge in the bad habit and at the same time expect to be cured by the physician. Modern materialistic civilization, however, is maintaining a diseased atmosphere. The living being is a spiritual spark, as spiritual as the Lord Himself. The only difference is that the Lord is great and the living being is small. Qualitatively they are one, but quantitatively they are different. Therefore, since the living being is spiritual in constitution, he can be happy only in the spiritual sky, where there are unlimited spiritual spheres called Vaikunthas. A spiritual being conditioned by a material body must therefore try to get rid of his disease instead of developing the cause of the disease.

Foolish persons engrossed in their material assets are unnecessarily proud of being leaders of the people, but they ignore the spiritual value of man. Such illusioned leaders make plans covering any number of years, but they can hardly make humanity happy in a state conditioned by the threefold miseries inflicted by material nature. One cannot control the laws of nature by any amount of struggling. One must at last be subject to death, nature's ultimate law. Death, birth, old age and illness are symptoms of the diseased condition of the living being. The highest aim of human life should therefore be to get free from these miseries and go back home, back to Godhead.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.21

prema-netre dekhe tara svarupa-prakasa
gopa-gopi-sange yanha krsnera vilasa

SYNONYMS

prema-netre — with the eyes of love of Godhead; **dekhe** — one sees; **tara** — its; **svarupa-prakasa** — manifestation of identity; **gopa** — cowherd boys; **gopi-sange** — with the cowherd damsels; **yanha** — where; **krsnera vilasa** — the pastimes of Lord Krsna.

TRANSLATION

But with the eyes of love of Godhead one can see its real identity as the place where Lord Krsna performs His pastimes with the cowherd boys and cowherd girls.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.22

cintamani-prakara-sadmasu kalpa-vrksa-
laksavrtesu surabhir abhipalayantam
laksmi-sahasra-sata-sambhrama-
govindam adi-purus tam bhajami

SYNONYMS

cintamani — touchstone; **prakara** — groups made of; **sadmasu** — in abodes; **kalpa-vrksa** — of desire trees; **laksa** — by millions; **avrtesu** — surrounded; **surabhih** — surabhi cows; **abhipalayantam** — tending; **laksmi** — of goddesses of fortune; **sahasra** — of thousands; **sata** — by hundreds; **sambhrama** — with great respect; **sevyamanam** — being served; **govindam** — Govinda; **adi-purusam** — the original person; **tam** — Him; **aham** — I; **bhajami** — worship.

TRANSLATION

"I worship Govinda, the primeval Lord, the first progenitor, who is tending cows yielding all desires in abodes built with spiritual gems and surrounded by millions of purpose trees. He is always served with great reverence and affection by hundreds and thousands of goddesses of fortune."

PURPORT

This is a verse from the Brahma- (5.29). This description of the abode of Krsna gives us definite information of the transcendental place where not only is life eternal, blissful and full of knowledge, but there are ample vegetables, milk, jewels, and beautiful homes and gardens tended by lovely damsels who are all goddesses of fortune. Krsnaloka is the topmost planet in the spiritual sky, and below it are innumerable spheres, a description of which can be found in Srimad-Bhagavatam. In the beginning of Lord Brahma's self-realization he was shown a transcendental vision of the Vaikuntha spheres by the grace of Narayana. Later, by the grace of Krsna, he was shown a transcendental vision of Krsnaloka. This transcendental vision is like the reception of television from the moon via a mechanical system for receiving modulated waves, but it is achieved by penance and meditation within oneself.

Srimad-Bhagavatam (Second Canto) states that in Vaikunthaloka the material modes of nature, represented by the qualities of goodness, passion and ignorance, have no influence. In the material world the highest qualitative manifestation is goodness, which is characterized by truthfulness, mental equilibrium, cleanliness, control of the senses, simplicity, essential knowledge, faith in God, scientific knowledge and so on. Nevertheless, all these qualities are mixed with passion and imperfection. But the qualities in Vaikuntha are a manifestation of God's internal potency, and therefore they are purely spiritual and transcendental, with no trace of material infection. No material planet, even Satyaloka, is comparable in quality to the spiritual planets, where the five inherent qualities of the material world — namely ignorance, misery, egoism, anger and envy — are completely absent.

In the material world, everything is a creation. Anything we can think of within our experience, including even our own bodies and minds, was created. This process of creation began with the life of Brahma, and the creative principle is prevalent all over the material universe because of the quality of passion. But since the quality of passion is conspicuous by its absence in the Vaikuntha planets, nothing there is created; everything there is eternally existent. And because there is no mode of ignorance, there is also no question of annihilation or destruction. In the material world one may try to make everything permanent by developing the

above-mentioned qualities of goodness, but because the goodness in the material world is mixed with passion and ignorance, nothing here can exist permanently, despite all the good plans of the best scientific brains. Therefore in the material world we have no experience of eternity, bliss and fullness of knowledge. But in the spiritual world, because of the complete absence of the qualitative modes, everything is eternal, blissful and cognizant. Everything can speak, everything can move, everything can hear, and everything can see in fully blessed existence for eternity. The situation being so, naturally space and time, in the forms of past, present and future, have no influence there. In the spiritual sky there is no change because time has no influence. Consequently, the influence of maya, the total external energy, which induces us to become more and more materialistic and forget our relationship with God, is also absent there.

As spiritual sparks of the beams emanating from the transcendental body of the Lord, we are all permanently related with Him and equal to Him in quality. The material energy is a covering of the spiritual spark, but in the absence of that material covering, the living beings in Vaikunthaloka are never forgetful of their identities: they are eternally cognizant of their relationship with God in their constitutional position of rendering transcendental loving service to the Lord. Because they constantly engage in the transcendental service of the Lord, it is natural to conclude that their senses are also transcendental, for one cannot serve the Lord with material senses. The inhabitants of Vaikunthaloka do not possess material senses with which to lord it over material nature.

Persons with a poor fund of knowledge conclude that a place void of material qualities must be some sort of formless nothingness. In reality, however, there are qualities in the spiritual world, but they are different from the material qualities because everything there is eternal, unlimited and pure. The atmosphere there is self-illuminating, and thus there is no need of a sun, a moon, fire, electricity and so on. One who can reach that abode does not come back to the material world with a material body. There is no difference between atheists and the faithful in the Vaikuntha planets because all who settle there are freed from the material qualities, and thus suras and asuras become equally obedient loving servitors of the Lord.

The residents of Vaikuntha have brilliantly black complexions much more fascinating and attractive than the dull white and black complexions found in the material world. Their bodies, being spiritual, have no equals in the material world. The beauty of a bright cloud when lightning flashes on it merely hints at their beauty. Generally the inhabitants of Vaikuntha dress in yellow clothing. Their bodies are delicate and attractively built, and their eyes are like the petals of lotus flowers. Like Lord Visnu, the residents of Vaikuntha have four hands decorated with a conchshell, wheel, club and lotus flower. Their chests are beautifully broad and fully decorated with necklaces of a brilliant diamondlike metal surrounded by costly jewels never to be found in the material world. The residents of Vaikuntha are always powerful and effulgent. Some of them have complexions like red coral cat's eyes and lotus flowers, and each of them has earrings of costly jewels. On their heads they wear flowery crowns resembling garlands.

In the Vaikunthas there are airplanes, but they make no tumultuous sounds. Material airplanes are not at all safe: they can fall down and crash at any time, for matter is imperfect in every respect. In the spiritual sky, however, the airplanes are also spiritual, and they are spiritually brilliant and bright. These airplanes do not fly business executives, politicians or planning commissions as passengers, nor do they carry cargo or postal bags, for these are all unknown there. These planes are for pleasure trips only, and the residents of Vaikuntha fly in them with their heavenly, beautiful, fairylike consorts. Therefore these airplanes, full of residents of Vaikuntha, both male and female, increase the beauty of the spiritual sky. We cannot imagine how beautiful they are, but their beauty may be compared to the clouds in the sky accompanied by silver branches of electric lightning. The spiritual sky of Vaikunthaloka is always decorated in this way.

The full opulence of the internal potency of Godhead is always resplendent in Vaikunthaloka, where goddesses of fortune are ever-increasingly attached to serving the lotus feet of the Personality of Godhead. These goddesses of fortune, accompanied by their friends, always create a festive atmosphere of transcendental mirth. Always singing the glories of the

Lord, they are not silent even for a moment.

There are unlimited Vaikuntha planets in the spiritual sky, and the ratio of these planets to the material planets in the material sky is three to one. Thus the poor materialist is busy making political adjustments on a planet that is most insignificant in God's creation. To say nothing of this planet earth, the whole universe, with innumerable planets throughout the galaxies, is comparable to a single mustard seed in a bag full of mustard seeds. But the poor materialist makes plans to live comfortably here and thus wastes his valuable human energy in something that is doomed to frustration. Instead of wasting his time with business speculations, he should seek the life of plain living and high spiritual thinking and thus save himself from perpetual materialistic unrest.

Even if a materialist wants to enjoy developed material facilities, he can transfer himself to planets where he can experience material pleasures much more advanced than those available on earth. The best plan is to prepare oneself to return to the spiritual sky after leaving the body. However, if one is intent on enjoying material facilities, one can transfer himself to other planets in the material sky by utilizing yogic powers. The playful spaceships of the astronauts are but childish entertainments and are of no use for this purpose. The astanga-yoga system is a materialistic art of controlling air by transferring it from the stomach to the navel, from the navel to the heart, from the heart to the collarbone, from there to the eyeballs, from there to the cerebellum and from there to any desired planet. The velocities of air and light are taken into consideration by the material scientist, but he has no information of the velocity of the mind and intelligence. We have some limited experience of the velocity of the mind because in a moment we can transfer our minds to places hundreds of thousands of miles away. Intelligence is even finer. Finer than intelligence is the soul, which is not matter like mind and intelligence but is spirit, or antimatter. The soul is hundreds of thousands of times finer and more powerful than intelligence. We can thus only imagine the velocity of the soul in its traveling from one planet to another. Needless to say, the soul travels by its own strength and not with the help of any kind of material vehicle.

The bestial civilization of eating, sleeping, fearing and sense-gratifying has misled modern man into forgetting how powerful a soul he has. As we have already described, the soul is a spiritual spark many, many times more illuminating, dazzling and powerful than the sun, moon or electricity. Human life is spoiled when man does not realize his real identity with his soul. Lord Caitanya appeared with Lord Nityananda to save man from this type of misleading civilization.

Srimad-Bhagavatam also describes how yogis can travel to all the planets in the universe. When the vital force is lifted to the cerebellum, there is every chance that this force will burst out from the eyes, nose, ears, etc., as these are places that are known as the seventh orbit of the vital force. But the yogis can block these holes by complete suspension of air. The yogi then concentrates the vital force in the middle position, that is, between the eyebrows. At this position, the yogi can think of the planet to which he wants to go after leaving the body. He can then decide whether he wants to go to the abode of Kṛṣṇa in the transcendental Vaikunthas, from which he will not be required to descend into the material world, or to travel to higher planets in the material universe. The perfect yogi is at liberty to do either.

For the perfect yogi who has attained success in the method of leaving his body in perfect consciousness, transferring from one planet to another is as easy as an ordinary man's walking to the grocery store. As already discussed, the material body is just a covering of the spiritual soul. Mind and intelligence are the undercoverings, and the gross body of earth, water, air and so on is the overcoating of the soul. As such, any advanced soul who has realized himself by the yogic process, who knows the relationship between matter and spirit, can leave the gross dress of the soul in perfect order and as he desires. By the grace of God, we have complete freedom. Because the Lord is kind to us, we can live anywhere — either in the spiritual sky or in the material sky, upon whichever planet we desire. However, misuse of this freedom causes one to fall down into the material world and suffer the threefold miseries of conditioned life. The living of a miserable life in the material world by dint of the soul's choice is nicely illustrated by Milton in *Paradise Lost*. Similarly, by choice the soul can regain paradise and return home, back

to Godhead.

At the critical time of death, one can place the vital force between the two eyebrows and decide where he wants to go. If he is reluctant to maintain any connection with the material world, he can, in less than a second, reach the transcendental abode of Vaikuntha and appear there completely in his spiritual body, which will be suitable for him in the spiritual atmosphere. He has simply to desire to leave the material world both in finer and in grosser forms and then move the vital force to the topmost part of the skull and leave the body from the hole in the skull called the brahma-randhra. This is easy for one perfect in the practice of yoga.

Of course, man is endowed with free will, and as such if he does not want to free himself from the material world he may enjoy the life of brahma-pada (occupation of the post of Brahma) and visit Siddhaloka, the planets of materially perfect beings, who have full capacities to control gravity, space and time. To visit these higher planets in the material universe, one need not give up his mind and intelligence (finer matter), but need only give up grosser matter (the material body).

Each and every planet has its particular atmosphere, and if one wants to travel to any particular planet within the material universe, one has to adapt his material body to the climatic condition of that planet. For instance, if one wants to go from India to Europe, where the climatic condition is different, one has to change his dress accordingly. Similarly, a complete change of body is necessary if one wants to go to the transcendental planets of Vaikuntha. However, if one wants to go to the higher material planets, he can keep his finer dress of mind, intelligence and ego, but has to leave his gross dress (body) made of earth, water, fire, etc.

When one goes to a transcendental planet, it is necessary to change both the finer and gross bodies, for one has to reach the spiritual sky completely in a spiritual form. This change of dress will take place automatically at the time of death if one so desires.

The Bhagavad-gita confirms that one will attain his next material body according to his desires at the time he leaves his body. The desire of the mind carries the soul to a suitable atmosphere as the wind carries aromas from one place to another. Unfortunately, those who are not yogis but gross materialists, who throughout their lives indulge in sense gratification, are puzzled by the disarrangement of the bodily and mental condition at the time of death. Such gross sensualists, encumbered by the main ideas, desires and associations of the lives they have led, desire something against their interest and thus foolishly take on new bodies that perpetuate their material miseries.

Systematic training of the mind and intelligence is therefore needed so that at the time of death one may consciously desire a suitable body, either on this planet or another material planet or even a transcendental planet. A civilization that does not consider the progressive advancement of the immortal soul merely fosters a bestial life of ignorance.

It is foolish to think that every soul that passes away goes to the same place. Either the soul goes to a place he desires at the time of death, or upon leaving his body he is forced to accept a position according to his acts in his previous life. The difference between the materialist and the yogi is that a materialist cannot determine his next body, whereas a yogi can consciously attain a suitable body for enjoyment in the higher planets. Throughout his life, the gross materialist who is constantly after sense gratification spends all day earning his livelihood to maintain his family, and at night he wastes his energy in sex enjoyment or else goes to sleep thinking about all he has done in the daytime. That is the monotonous life of the materialist. Although differently graded as businessmen, lawyers, politicians, professors, judges, coolies, pickpockets, laborers and so on, materialists all simply engage in eating, sleeping, fearing and sense gratification and thus spoil their valuable lives pursuing luxury and neglecting to perfect their lives through spiritual realization.

Yogis, however, try to perfect their lives, and therefore the Bhagavad-gita enjoins that

everyone should become a yogi. Yoga is the system for linking the soul in the service of the Lord. Only under superior guidance can one practice such yoga in his life without changing his social position. As already described, a yogi can go anywhere he desires without mechanical help, for a yogi can place his mind and intelligence within the air circulating inside his body, and by practicing the art of breath control he can mix that air with the air that blows all over the universe outside his body. With the help of this universal air, a yogi can travel to any planet and get a body suitable for its atmosphere. We can understand this process by comparing it to the electronic transmission of radio messages. With radio transmitters, sound waves produced at a certain station can travel all over the earth in seconds. But sound is produced from the ethereal sky, and as already explained, subtler than the ethereal sky is the mind, and finer than the mind is the intelligence. Spirit is still finer than the intelligence, and by nature it is completely different from matter. Thus we can just imagine how quickly the spirit soul can travel through the universal atmosphere.

To come to the stage of manipulating finer elements like mind, intelligence and spirit, one needs appropriate training, an appropriate mode of life and appropriate association. Such training depends upon sincere prayers, devotional service, achievement of success in mystic perfection, and the successful merging of oneself in the activities of the soul and Supersoul. A gross materialist, whether he be an empiric philosopher, a scientist, a psychologist or whatever, cannot attain such success through blunt efforts and word jugglery.

Materialists who perform yajñas, or great sacrifices, are comparatively better than grosser materialists who do not know anything beyond laboratories and test tubes. The advanced materialists who perform such sacrifices can reach the planet called Vaisvanara, a fiery planet similar to the sun. On this planet, which is situated on the way to Brahmaloaka, the topmost planet in the universe, such an advanced materialist can free himself from all traces of vice and its effects. When such a materialist is purified, he can rise to the orbit of the pole star (Dhruvaloka). Within this orbit, which is called the Sisumara-cakra, are situated the Aditya-lokas and the Vaikuntha planet within this universe.

A purified materialist who has performed many sacrifices, undergone severe penances and given the major portion of his wealth in charity can reach such planets as Dhruvaloka, and if he becomes still more qualified there, he can penetrate still higher orbits and pass through the navel of the universe to reach the planet Maharloaka, where sages like Bhrgu Muni live. In Maharloaka one can live even to the time of the partial annihilation of the universe. This annihilation begins when Anantadeva, from the lowest position in the universe, produces a great blazing fire. The heat of this fire reaches even Maharloaka, and then the residents of Maharloaka travel to Brahmaloaka, which exists for twice the duration of parardha time.

In Brahmaloaka there is an unlimited number of airplanes that are controlled not by yantra (machine) but by mantra (psychic action). Because of the existence of the mind and intelligence on Brahmaloaka, its residents have feelings of happiness and distress, but there is no cause of lamentation from old age, death, fear or distress. They feel sympathy, however, for the suffering living beings who are consumed in the fire of annihilation. The residents of Brahmaloaka do not have gross material bodies to change at death, but they transform their subtle bodies into spiritual bodies and thus enter the spiritual sky. The residents of Brahmaloaka can attain perfection in three different ways. Virtuous persons who reach Brahmaloaka by dint of their pious work become masters of various planets after the resurrection of Brahma, those who have worshiped Garbhodakasayi Visnu are liberated with Brahma, and those who are pure devotees of the Personality of Godhead at once push through the covering of the universe and enter the spiritual sky.

The numberless universes exist together in foamlike clusters, and so only some of them are surrounded by the water of the Causal Ocean. When agitated by the glance of Karanodakasayi Visnu, material nature produces the total elements, which are eight in number and which gradually evolve from finer to gross. A part of ego is the sky, a part of which is air, a part of which is fire, a part of which is water, a part of which is earth. Thus one universe inflates to an area of four billion miles in diameter. A yogi who desires gradual liberation must penetrate all the different coverings of the universe, including the subtle coverings of the three qualitative

modes of material nature. One who does this never has to return to this mortal world.

According to Sukadeva Gosvami, the above description of the material and spiritual skies is neither imaginary nor utopian. The actual facts are recorded in the Vedic hymns, and Lord Vasudeva disclosed them to Lord Brahma when Brahma satisfied Him. One can achieve the perfection of life only when he has a definite idea of Vaikuntha and the Supreme Godhead. One should always think about and describe the Supreme Personality of Godhead, for this is recommended in both the Bhagavad-gita and the Bhagavata Purana, which are two authorized commentaries upon the Vedas. Lord Caitanya has made all these subject matters easier for the fallen people of this age to accept, and Sri Caitanya-caritamrta has therefore presented them for the easy understanding of all concerned.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.23

mathura-dvarakaya nija-rupa prakasiya
nana-rupe vilasaye catur-vyuha haiṅa

SYNONYMS

mathura — in Mathura; **dvarakaya** — in Dvaraka; **nija-rupa** — personal body; **prakasiya** — manifesting; **nana-rupe** — in various ways; **vilasaye** — enjoys pastimes; **catur-vyuha haiṅa** — expanding into four wonderful forms.

TRANSLATION

Lord Krsna manifests His own form in Mathura and Dvaraka. He enjoys pastimes in various ways by expanding into the quadruple forms.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.24

vasudeva-sankarsana-pradyumnaniroddha
sarva-catur-vyuha-, turiya, visuddha

SYNONYMS

vasudeva — Lord Vasudeva; **sankarsana** — Lord Sankarsana; **pradyumna** — Lord Pradyumna; **aniruddha** — and Lord Aniruddha; **sarva-catur-vyuha** — of all other quadruple expansions; — source; **turiya** — transcendental; **visuddha** — pure.

TRANSLATION

Vasudeva, Sankarsana, Pradyumna and Aniruddha are the primary quadruple forms, from whom all other quadruple forms are manifested. They are all purely transcendental.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.25

ei tina loke krsna kevala-lila-maya
nija-gana laña khele ananta samaya

SYNONYMS

ei — these; tina — three; loke — in the locations; krsna — Lord Krsna; kevala — only; lila-maya — consisting of pastimes; nija-gana laña — with His personal associates; khele — He plays; ananta samaya — unlimited time.

TRANSLATION

Only in these three places [Dvaraka, Mathura and Gokula] does the all-sporting Lord Krsna perform His endless pastimes with His personal associates.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.26

para-vyoma-madhye kari' svarupa prakasa
narayana-rupe karena vividha vilasa

SYNONYMS

para-vyoma-madhye — within the spiritual sky; **kari'** — making; **svarupa prakasa** — manifesting His identity; **narayana-rupe** — the form of Lord Narayana; **karena** — performs; **vividha vilasa** — varieties of pastimes.

TRANSLATION

In the Vaikuntha planets of the spiritual sky the Lord manifests His identity as Narayana and performs pastimes in various ways.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.27-28

svarupa-vigraha krsnera kevala dvi-bhuja
 narayana-rupe sei tanu catur-bhuja
 sankha-cakra-gada-padma, mahaisvarya-maya
 sri-bhu-nila-sakti yanra carana sevaya

SYNONYMS

svarupa-vigraha — personal form; **krsnera** — of Lord Krsna; **kevala** — only; **dvi-bhuja** — two hands; **narayana-rupe** — in the form of Lord Narayana; **sei** — that; **tanu** — body; **catuh-bhuja** — four-handed; **sankha-cakra** — conchshell and disc; **gada** — club; **padma** — lotus flower; **maha** — very great; **aisvarya-maya** — full of opulence; **sri** — named sri; **bhu** — named bhu; **nila** — named nila; **sakti** — energies; **yanra** — whose; **carana sevaya** — serve the lotus feet.

TRANSLATION

Krsna's own form has only two hands, but in the form of Lord Narayana He has four hands. Lord Narayana holds a conchshell, disc, club and lotus flower, and He is full of great opulence. The sri, bhu and nila energies serve at His lotus feet.

PURPORT

In the Ramanuja and Madhva sects of Vaisnavism there are extensive descriptions of the sri, bhu and nila energies. In Bengal the nila energy is sometimes called the lila energy. These three energies are employed in the service of four-handed Narayana in Vaikuntha. Relating how three of the Alvars, namely Bhuta-yogi, Sara-yogi and Bhranta-yogi, saw Narayana in person when they took shelter at the house of a brahmana in the village of Gehali, the Prapannamrta of the Sri-sampradaya describes Narayana as follows:

tarksyadhirud
 laksmi- vaksasi pankajaksam
 hasta-dvaye sobhita-sankha-
 visn dadrsur bhagavantam adyam
 a-janu- kamaniya-
 parsva-dvaye sobhita-bhumi-nilam
 bhusana-bhus
 catur- candana-rusitangam

"They saw the lotus-eyed Lord Visnu, the Supreme Personality of Godhead, mounted on Garuda and holding Laksmi, the goddess of fortune, to His chest. He resembled a bluish rain cloud with flashing lightning, and in two of His four hands He held a conchshell and disc. His arms stretched down to His knees, and all His beautiful limbs were smeared with sandalwood and decorated with glittering ornaments. He wore yellow clothes, and by either side stood His energies Bhumi and Nila."

There is the following reference to the sri, bhu and nila energies in the Sitopanisad: maha-laksmir deveasya bhinnabhinna-rupa cetanacetanatmika. sa devi tri-vidha bhavati, sakti-atmana iccha-saktih kriya-saktih saksac-chaktir iti. iccha-saktis tri-vidha bhavati, sri-bhumi-nilatmika. "Maha-Laksmi, the supreme energy of the Lord, is experienced in different ways. She is divided into material and spiritual potencies, and in both features she acts as the

willing energy, creative energy and the internal energy. The willing energy is again divided into three, namely sri, bhū and nila."

Quoting from the revealed scriptures in his commentary on the Bhagavad-gita (4.6), Madhvacarya has stated that mother material nature, which is conceived of as the illusory energy, Durga, has three divisions, namely sri, bhū and nila. She is the illusory energy for those who are weak in spiritual strength because such energies are created energies of Lord Visnu. Although each energy has no direct relationship with the unlimited, they are subordinate to the Lord because the Lord is the master of all energies.

In his Bhagavat-sandarbhā (Text 23), Srīla Jīva Gosvāmī Prabhū states, "The Padma Purāna refers to the eternally auspicious abode of Godhead, which is full in all opulences, including the energies sri, bhū and nila. The Mahā-, which discusses the transcendental name and form of Godhead, also mentions Durga as the potency of the Supersoul in relationship with the living entities. The internal potency acts in relation with His personal affairs, and the material potency manifests the three modes." Quoting elsewhere from the revealed scriptures, he states that sri is the energy of Godhead that maintains the cosmic manifestation, bhū is the energy that creates the cosmic manifestation, and nila, Durga, is the energy that destroys the creation. All these energies act in relation with the living beings, and thus they are together called jīva-māyā.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.29

yadyapi kevala tanra krida-matra dharma
tathapi jivere krpaya kare eka karma

SYNONYMS

yadyapi — although; kevala — only; tanra — His; krida-matra — pastime only; dharma — characteristic function; tathapi — still; jivere — to the fallen souls; krpaya — by the causeless mercy; kare — does; eka — one; karma — activity.

TRANSLATION

Although His pastimes are His only characteristic functions, by His causeless mercy He performs one activity for the fallen souls.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.30

salokya-samipya-sarsti-sarupya-prakara
cari mukti diya kare jivera nistara

SYNONYMS

salokya — the liberation called salokya; **samipya** — the liberation called samipya; **sarsti** — the liberation called sarsti; **sarupya** — the liberation called sarupya; **prakara** — varieties; **cari** — four; **mukti** — liberation; **diya** — giving; **kare** — does; **jivera** — of the fallen souls; **nistara** — deliverance.

TRANSLATION

He delivers the fallen living entities by offering them the four kinds of liberation — salokya, samipya, sarsti and sarupya.

PURPORT

There are two kinds of liberated souls — those who are liberated by the favor of the Lord and those who are liberated by their own effort. One who gets liberation by his own effort is called an impersonalist, and he merges into the glaring effulgence of the Lord, the brahmajyoti. But devotees of the Lord who qualify themselves for liberation by devotional service are offered four kinds of liberation, namely salokya (status equal to that of the Lord), samipya (constant association with the Lord), sarsti (opulence equal to that of the Lord) and sarupya (features like those of the Lord).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.31

brahma-sayujya-muktera taha nahi gati
vaikuntha-bahire haya ta'-sabara sthiti

SYNONYMS

brahma-sayujya — of merging into the Supreme Brahman; **muktera** — of the liberation; **taha** — there (in Vaikuntha); **nahi** — not; **gati** — entrance; **vaikuntha-bahire** — outside the Vaikuntha planets; **haya** — there is; **ta'-sabara sthiti** — the residence of all of them.

TRANSLATION

Those who attain brahma-sayujya liberation cannot gain entrance into Vaikuntha; their residence is outside the Vaikuntha planets.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.32

vaikuntha-bahire eka jyotir-maya mandala
krsnera angera prabha, parama ujjala

SYNONYMS

vaikuntha-bahire — outside the Vaikunthalokas; **eka** — one; **jyotih-maya mandala** — the atmosphere of the glowing effulgence; **krsnera** — of Lord Krsna; **angera** — of the body; **prabha** — rays; **parama** — supremely; **ujjala** — bright.

TRANSLATION

Outside the Vaikuntha planets is the atmosphere of the glowing effulgence, which consists of the supremely bright rays of the body of Lord Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.33

'siddha-loka' nama tara praktira para
cit-svarupa, tanha nahi cic-chakti vikara

SYNONYMS

'siddha-loka' — the region of the Siddhas; **nama** — named; **tara** — of the effulgent atmosphere; **praktira para** — beyond this material nature; **cit-svarupa** — full of knowledge; **tanha** — there; **nahi** — there is not; **cit-sakti-vikara** — change of the spiritual energy.

TRANSLATION

That region is called Siddhaloka, and it is beyond the material nature. Its essence is spiritual, but it does not have spiritual varieties.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.34

surya-mandala yena bahire nirvisesa
bhitare suryera ratha-adi savisesa

SYNONYMS

surya-mandala — the sun globe; **yena** — like; **bahire** — externally; **nirvisesa** — with out varieties; **bhitare** — within; **suryera** — of the sun-god; **ratha-adi** — opulences like chariots and other things; **sa-visesa** — full of varieties.

TRANSLATION

It is like the homogeneous effulgence around the sun. But inside the sun are the chariots, horses and other opulences of the sun-god.

PURPORT

Outside of Vaikuntha, the abode of Krsna, which is called paravyoma, is the glaring effulgence of Krsna's bodily rays. This is called the brahmajyoti. The transcendental region of that effulgence is called Siddhaloka or Brahmaloaka. When impersonalists achieve liberation, they merge into that Brahmaloaka effulgence. This transcendental region is undoubtedly spiritual, but it contains no manifestations of spiritual activities or variegatedness. It is compared to the glow of the sun. Within the sun's glow is the sphere of the sun, where one can experience all sorts of varieties.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.35

kamad dvesad bhayat snehad
yatha bhaktyesvare manah
avesya tad hitva
bahavas tad gatah

SYNONYMS

kamat — influenced by lusty desire; **dvesat** — by envy; **bhayat** — by fear; **snehat** — or by affection; **yatha** — as; **bhaktya** — by devotion; **isvare** — in the Supreme Personality of Godhead; **manah** — the mind; **avesya** — fully absorbing; **tat** — that; **agham** — sinful activity; **hitva** — giving up; **bahavah** — many; **tat** — that; **gatim** — destination; **gatah** — achieved.

TRANSLATION

"As through devotion to the Lord one can attain His abode, many have attained that goal by abandoning their sinful activities and absorbing their minds in the Lord through lust, envy, fear or affection."

PURPORT

As the powerful sun, by its glowing rays, can purify all kinds of impurities, so the all-spiritual Personality of Godhead can purify all material qualities in a person He attracts. Even if one is attracted by Godhead in the mode of material lust, such attraction is converted into spiritual love of Godhead by His grace. Similarly, if one is related to the Lord in fear and animosity, he also becomes purified by the spiritual attraction of the Lord. Although God is great and the living entity small, they are spiritual individuals, and therefore as soon as there is a reciprocal exchange by the living entity's free will, at once the great spiritual being attracts the small living entity, thus freeing him from all material bondage. This is a verse from Srimad-Bhagavatam (7.1.30).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.36

yad arin priyan ca
prapyam ekam ivoditam
tad brahma-krsnayor aikyat
kiranarkopama-jusoh

SYNONYMS

yat — that; **arinam** — of the enemies of the Supreme Personality of Godhead; **priyanam** — of the devotees, who are very dear to the Supreme Personality of Godhead; **ca** — and; **prapyam** — destination; **ekam** — one only; **iva** — thus; **uditam** — said; **tad** — that; **brahma** — of impersonal Brahman; **krsnayah** — and of Krsna, the Supreme Personality of Godhead; **aikyat** — due to the oneness; **kirana** — the sunshine; **arka** — and the sun; **upama** — the comparison; **jusoh** — which is understood by.

TRANSLATION

"Where it has been stated that the Lord's enemies and devotees attain the same destination, this refers to the ultimate oneness of Brahman and Lord Krsna. This may be understood by the analogy of the sun and the sunshine, in which Brahman is like the sunshine and Krsna Himself is like the sun."

PURPORT

This verse is from the Bhakti-rasamrta-sindhu (1.2.278) of Srila Rupa Gosvami, who further discusses this same topic in his Laghu-bhagavatamrta (Purva 5.41). There he refers to the Visnu Purana (4.15.1), where Maitreya Muni asked Parasara, in regard to Jaya and Vijaya, how it was that Hiranyakasipu next became Ravana and enjoyed more material happiness than the demigods but did not attain salvation, although when he became Sisupala, quarreled with Krsna and was killed, he attained salvation and merged into the body of Lord Krsna. Parasara replied that Hiranyakasipu failed to recognize Lord Nr Visnu. He thought that Nr living entity who had acquired such opulence by various pious activities. Being overcome by the mode of passion, he considered Lord Nr Nevertheless, because Hiranyakasipu was killed by the hands of Lord Nr became Ravana and had proprietorship of unlimited opulence. As Ravana, with unlimited material enjoyment, he could not accept Lord Rama as the Personality of Godhead. Therefore even though he was killed by Rama, he did not attain sayujya, or oneness with the body of the Lord. In his Ravana body he was too much attracted to Rama's wife, Janaki, and because of that attraction he was able to see Lord Rama. But instead of accepting Lord Rama as an incarnation of Visnu, Ravana thought Him an ordinary living being. When killed by the hands of Rama, therefore, he got the privilege of taking birth as Sisupala, who had such immense opulence that he could think himself a competitor to Krsna. Although Sisupala was always envious of Krsna, he frequently uttered the name of Krsna and always thought of the beautiful features of Krsna. Thus by constantly thinking and chanting of Krsna, even unfavorably, he was cleansed of the contamination of his sinful activities. When Sisupala was killed by the Sudarsana cakra of Krsna as an enemy, his constant remembrance of Krsna dissolved the reactions of his vices, and he attained salvation by becoming one with the body of the Lord.

From this incident one can understand that even a person who thinks of Krsna as an enemy and is killed by Him may be liberated by becoming one with the body of Krsna. What then must be the destination of devotees who always think favorably of Krsna as their master or friend? These devotees must attain a situation better than Brahmaloaka, the impersonal bodily effulgence of Krsna. Devotees cannot be situated in the impersonal Brahman effulgence, into

which impersonalists desire to merge. The devotees are placed in Vaikunthaloka or Krsnaloka.

This discussion between Maitreya Muni and Parasara Muni centered on whether devotees come down into the material world in every millennium like Jaya and Vijaya, who were cursed by the Kumaras to that effect. In the course of these instructions to Maitreya about Hiranyakasipu, Ravana and Sisupala, Parasara did not say that these demons were formerly Jaya and Vijaya. He simply described the transmigration through three lives. It is not necessary for the Vaikuntha associates of the Supreme Personality of Godhead to come to take the roles of His enemies in all the millenniums in which He appears. The "falldown" of Jaya and Vijaya occurred in a particular millennium; Jaya and Vijaya do not come down in every millennium to act as demons. To think that some associates of the Lord fall down from Vaikuntha in every millennium to become demons is totally incorrect.

The Supreme Personality of Godhead has all the tendencies that may be found in the living entity, for He is the chief living entity. Therefore it is natural that sometimes Lord Visnu wants to fight. Just as He has the tendencies to create, to enjoy, to be a friend, to accept a mother and father, and so on, He also has the tendency to fight. Sometimes important landlords and kings keep wrestlers with whom they practice mock fighting, and Visnu makes similar arrangements. The demons who fight with the Supreme Personality of Godhead in the material world are sometimes His associates. When there is a scarcity of demons and the Lord wants to fight, He instigates some of His associates of Vaikuntha to come and play as demons. When it is said that Sisupala merged into the body of Krsna, it should be noted that in this case he was not Jaya or Vijaya: he was actually a demon.

In his Brhad-bhagavatamrta, Srila Sanatana Gosvami has explained that the attainment of salvation by merging into the Brahman effulgence of the Lord cannot be accepted as the highest success in life, because demons like , who were famous for killing brahmanas and cows, attained that salvation. For devotees such salvation is abominable. Devotees are actually in a transcendental position, whereas nondevotees are candidates for hellish conditions of life. There is always a difference between the life of a devotee and the life of a demon, and their realizations are as different as heaven and hell.

Demons are always accustomed to being malicious toward devotees and to killing brahmanas and cows. For demons, merging into the Brahman effulgence may be very glorious, but for devotees it is hellish. A devotee's aim in life is to attain perfection in loving the Supreme Personality of Godhead. Those who aspire to merge into the Brahman effulgence are as abominable as demons. Devotees who aspire to associate with the Supreme Lord to render Him transcendental loving service are far superior.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.37

taiche para-vyome nana cic-chakti-vilasa
nirvivesa jyotir-bimba bahire prakasa

SYNONYMS

taiche — in that way; **para-vyome** — in the spiritual sky; **nana** — varieties; **cit-sakti-vilasa** — pastimes of spiritual energy; **nirvivesa** — impersonal; **jyotih** — of the effulgence; **bimba** — reflection; **bahire** — externally; **prakasa** — manifested.

TRANSLATION

Thus in the spiritual sky there are varieties of pastimes within the spiritual energy. Outside the Vaikuntha planets appears the impersonal reflection of light.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.38

nirvisesa-brahma sei kevala jyotir-maya
sayujyera adhikari tanha paya laya

SYNONYMS

nirvisesa-brahma — the impersonal Brahman effulgence; **sei** — that; **kevala** — only; **jyotih-maya** — effulgent rays; **sayujyera** — the liberation called sayujya (oneness with the Supreme); **adhikari** — one who is fit for; **tanha** — there (in the impersonal Brahman effulgence); **paya** — gets; **laya** — merging.

TRANSLATION

That impersonal Brahman effulgence consists only of the effulgent rays of the Lord. Those fit for sayujya liberation merge into that effulgence.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.39

siddha-lokas tu tamasah
pare yatra vasanti hi
siddha brahma-sukhe magna
daityas ca harina hatah

SYNONYMS

siddha-lokah — Siddhaloka, or impersonal Brahman; **tu** — but; **tamasah** — of darkness; **pare** — beyond the jurisdiction; **yatra** — where; **vasanti** — reside; **hi** — certainly; **siddhah** — the spiritually perfect; **brahma-sukhe** — in the transcendental bliss of becoming one with the Supreme; **magnah** — absorbed; **daityah ca** — as well as the demons; **harina** — by the Supreme Personality of Godhead; **hatah** — killed.

TRANSLATION

"Beyond the region of ignorance [the material cosmic manifestation] lies the realm of Siddhaloka. The Siddhas reside there, absorbed in the bliss of Brahman. Demons killed by the Lord also attain that realm."

PURPORT

Tamas means darkness. The material world is dark, and beyond the material world is light. In other words, after passing through the entire material atmosphere, one can come to the luminous spiritual sky, whose impersonal effulgence is known as Siddhaloka. Mayavadi philosophers who aspire to merge with the body of the Supreme Personality of Godhead, as well as demoniac persons who are killed by Krsna, such as and Sisupala, enter that Brahman effulgence. Yogis who attain oneness through meditation according to the Patañjali yoga system also reach Siddhaloka. This is a verse from the Brahmanda Purana.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.40

sei para-vyome narayanera cari pase
dvaraka-catur-vyuhera dvitiya prakase

SYNONYMS

sei — that; para-vyome — in the spiritual sky; narayanera — of Lord Narayana; cari pase — on four sides; dvaraka — Dvaraka; catur-vyuhera — of the quadruple expansions; dvitiya — the second; prakase — manifestation.

TRANSLATION

In that spiritual sky, on the four sides of Narayana, are the second expansions of the quadruple expansions of Dvaraka.

PURPORT

Within the spiritual sky is a second manifestation of the quadruple forms of Dvaraka from the abode of Krsna. Among these forms, which are all spiritual and immune to the material modes, Sri Baladeva is represented as Maha-sankarsana.

The activities in the spiritual sky are manifested by the internal potency in pure spiritual existence. They expand in six transcendental opulences, which are all manifestations of Maha-sankarsana, who is the ultimate reservoir and objective of all living entities. Although belonging to the marginal potency, known as jiva-sakti, the spiritual sparks known as the living entities are subjected to the conditions of material energy. It is because these sparks are related with both the internal and external potencies of the Lord that they are known as belonging to the marginal potency.

In considering the quadruple forms of the absolute Personality of Godhead, known as Vasudeva, Sankarsana, Pradyumna and Aniruddha, the impersonalists, headed by Sripada Sankaracarya, have interpreted the aphorisms of the Vedanta-sutra in a way suitable for the impersonalist school. To provide the intrinsic import of such aphorisms, however, Srila Rupa Gosvami, the leader of the six Gosvamis of Vrndavana, has properly replied to the impersonalists in his Laghu-bhagavatamrta, which is a natural commentary on the aphorisms of the Vedanta-sutra.

The Padma Purana, as quoted by Srila Rupa Gosvami in his Laghu-bhagavatamrta, describes that in the spiritual sky there are four directions, corresponding to east, west, north and south, in which Vasudeva, Sankarsana, Aniruddha and Pradyumna are situated. The same forms are also situated in the material sky. The Padma Purana also describes a place in the spiritual sky known as Vedavati-pura, where Vasudeva resides. In Visnuloka, which is above Satyaloka, Sankarsana resides. Maha-sankarsana is another name of Sankarsana. Pradyumna lives in Dvaraka-pura, and Aniruddha lies on the eternal bed of Sesa, generally known as ananta-sayya, on the island called Svetadvipa, in the ocean of milk.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.41

vasudeva-sankarsana-pradyumnairuddha
'dvitiya catur-vyuha' ei — turiya, visuddha

SYNONYMS

vasudeva — the expansion named Vasudeva; **sankarsana** — the expansion named Sankarsana; **pradyumna** — the expansion named Pradyumna; **aniruddha** — the expansion named Aniruddha; **dvitiya catur-vyuha** — the second quadruple expansion; **ei** — this; **turiya** — transcendental; **visuddha** — free from all material contamination.

TRANSLATION

Vasudeva, Sankarsana, Pradyumna and Aniruddha constitute this second quadruple. They are purely transcendental.

PURPORT

Sripada Sankaracarya has misleadingly explained the quadruple form (catur-vyuha) in his interpretation of the forty-second aphorism of Chapter Two of the second khanda of the Vedanta-sutra (utpatty-asambhavat). In verses 41 through 47 of this chapter of Sri Caitanya-caritamrta, Srila Krsnadasa Kaviraja Gosvami answers Sripada Sankaracarya's misleading objections to the personal feature of the Absolute Truth.

The Supreme Personality of Godhead, the Absolute Truth, is not like a material object that can be known by experimental knowledge or sense perception. In the Narada-pañcaratra this fact has been explained by Narayana Himself to Lord Siva. But Sankaracarya, the incarnation of Siva, under the order of Narayana, his master, had to mislead the monists, who favor ultimate extinction. In the conditioned stage of existence, all living entities have four basic defects, of which one is the cheating propensity. Sankaracarya has carried this cheating propensity to the extreme to mislead the monists.

Actually, the explanation of the quadruple forms in the Vedic literature cannot be understood by the speculation of a conditioned soul. The quadruple forms should therefore be accepted just as They are described. The authority of the Vedas is such that even if one does not understand something by his limited perception, he should accept the Vedic injunction and not create interpretations to suit his imperfect understanding. In his Sariraka-bhasya, however, Sankaracarya has increased the misunderstanding of the monists.

The quadruple forms have a spiritual existence that can be realized in vasudeva-sattva (suddha-sattva), or unqualified goodness, which accompanies complete absorption in the understanding of Vasudeva. The quadruple forms, who are full in the six opulences of the Supreme Personality of Godhead, are the enjoyers of the internal potency. Thinking the absolute Personality of Godhead to be poverty-stricken or to have no potency — or, in other words, to be impotent — is simply rascaldom. This rascaldom is the profession of the conditioned soul, and it increases his bewilderment. One who cannot understand the distinctions between the spiritual world and the material world has no qualification to examine or know the situation of the transcendental quadruple forms. In his commentary on Vedanta-sutra 2.2.42-45, His Holiness Sripada Sankaracarya has made a futile attempt to nullify the existence of these quadruple forms in the spiritual world.

Sankaracarya says (sutra 42) that devotees think the Supreme Personality of Godhead

Vasudeva, Sri Krsna, to be one, to be free from material qualities and to have a transcendental body full of bliss and eternal existence. He is the ultimate goal of the devotees, who believe that the Supreme Personality of Godhead expands Himself into four other eternal transcendental forms — Vasudeva, Sankarsana, Pradyumna and Aniruddha. From Vasudeva, who is the primary expansion, come Sankarsana, Pradyumna and Aniruddha in that order. Another name of Vasudeva is Paramatma, another name of Sankarsana is jiva (the living entity), another name of Pradyumna is mind, and another name of Aniruddha is ahankara (false ego). Among these expansions, Vasudeva is considered the origin of the material nature. Therefore Sankaracarya says that Sankarsana, Pradyumna and Aniruddha must be creations of that original cause.

Great souls assert that Narayana, who is known as the Paramatma, or Supersoul, is beyond material nature, and this is in accordance with the statements of the Vedic literature. Mayavadis also agree that Narayana can expand Himself in various forms. Sankara says that he does not attempt to argue that portion of the devotees' understanding, but he must protest the idea that Sankarsana is produced from Vasudeva, Pradyumna is produced from Sankarsana, and Aniruddha is produced from Pradyumna, for if Sankarsana is understood to represent the living entities created from the body of Vasudeva, the living entities would have to be noneternal. The living entities are supposed to be freed from material contamination by engaging in prolonged temple worship of the Supreme Personality of Godhead, reading Vedic literature and performing yoga and pious activities to attain the Supreme Lord. But if the living entities had been created from material nature at a certain point, they would be noneternal and would have no chance to be liberated and associate with the Supreme Personality of Godhead. When a cause is nullified, its results are nullified. In the second chapter of the Vedanta-sutra's second khanda, Acarya Vedavyasa has also refuted the conception that the living beings were ever born (natma sruter nityatvac ca tabhyah). Because there is no creation for the living entities, they must be eternal.

Sankaracarya says (sutra 43) that devotees think that Pradyumna, who is considered to represent the senses, has sprung from Sankarsana, who is considered to represent the living entities. But we cannot actually experience that a person can produce senses. Devotees also say that from Pradyumna has sprung Aniruddha, who is considered to represent the ego. But Sankaracarya says that unless the devotees can show how ego and the means of knowledge can generate from a person, such an explanation of the Vedanta-sutra cannot be accepted, for no other philosophers accept the sutras in that way.

Sankaracarya also says (sutra 44) that he cannot accept the devotees' idea that Sankarsana, Pradyumna and Aniruddha are equally as powerful as the absolute Personality of Godhead, full in the six opulences of knowledge, wealth, strength, fame, beauty and renunciation, and free from the flaw of generation at a certain point. Even if They are full expansions, the flaw of generation remains. Vasudeva, Sankarsana, Pradyumna and Aniruddha, being distinct individual persons, cannot be one. Therefore if They are accepted as absolute, full and equal, there would have to be many Personalities of Godhead. But there is no need to accept that there are many Personalities of Godhead, because acceptance of one omnipotent God is sufficient for all purposes. The acceptance of more than one God is contradictory to the conclusion that Lord Vasudeva, the absolute Personality of Godhead, is one without a second. Even if we agree to accept that the quadruple forms of Godhead are all identical, we cannot avoid the incongruous flaw of noneternity. Unless we accept that there are some differences among the personalities, there is no meaning to the idea that Sankarsana is an expansion of Vasudeva, Pradyumna is an expansion of Sankarsana, and Aniruddha is an expansion of Pradyumna. There must be a distinction between cause and effect. For example, a pot is distinct from the earth from which it is made, and therefore we can ascertain that the earth is the cause and the pot is the effect. Without such distinctions, there is no meaning to cause and effect. Furthermore, the followers of the Pañcaratric principles do not accept any differences in knowledge and qualities between Vasudeva, Sankarsana, Pradyumna and Aniruddha. The devotees accept all these expansions to be one, but why should they restrict oneness to these quadruple expansions? Certainly we should not do so, for all living entities, from Brahma to the insignificant ant, are expansions of Vasudeva, as accepted in all the srutis and smrtis.

Sankaracarya also says (sutra 45) that the devotees who follow the Pañcaratra state that God's qualities and God Himself, as the owner of the qualities, are the same. But how can the

Bhagavata school state that the six opulences — wisdom, wealth, strength, fame, beauty and renunciation — are identical with Lord Vasudeva? This is impossible.

In his *Laghu-bhagavatamṛta* (Purva 5.165-193), Srila Rupa Gosvami has refuted the charges directed against the devotees by Sripada Sankaracarya regarding their explanation of the quadruple forms Vasudeva, Sankarsana, Pradyumna and Aniruddha. Rupa Gosvami says that these four expansions of Narayana are present in the spiritual sky, where They are famous as Mahavastha. Among Them, Vasudeva is worshiped within the heart by meditation because He is the predominating Deity of the heart, as explained in *Srimad-Bhagavatam* (4.3.23).

Sankarsana, the second expansion, is Vasudeva's personal expansion for pastimes, and since He is the reservoir of all living entities, He is sometimes called *jiva*. The beauty of Sankarsana is greater than that of innumerable full moons radiating light beams. He is worshipable as the principle of ego. He has invested Anantadeva with all the potencies of sustenance. For the dissolution of the creation, He also exhibits Himself as the Supersoul in Rudra, in Adharma (the personality of irreligion), in sarpa (snakes), in Antaka (Yamaraja, the lord of death) and in the demons.

Pradyumna, the third manifestation, appears from Sankarsana. Those who are especially intelligent worship this Pradyumna expansion of Sankarsana as the principle of the intelligence. The goddess of fortune always chants the glories of Pradyumna in the place known as *Ilavṛta-varsa*, and she always serves Him with great devotion. His complexion appears sometimes golden and sometimes bluish like new monsoon clouds in the sky. He is the origin of the creation of the material world, and He has invested His creative principle in Cupid. It is by His direction only that all men and demigods and other living entities function with energy for regeneration.

Aniruddha, the fourth of the quadruple expansions, is worshiped by great sages and psychologists as the principle of the mind. His complexion is similar to the bluish hue of a blue cloud. He engages in the maintenance of the cosmic manifestation and is the Supersoul of Dharma (the deity of religiosity), the Manus (the progenitors of mankind) and the devatas (demigods). The *Moksa-dharma* Vedic scripture indicates that Pradyumna is the Deity of the total mind, whereas Aniruddha is the Deity of the total ego, but previous statements regarding the quadruple forms are confirmed in the *Pañcaratra* tantras in all respects.

In the *Laghu-bhagavatamṛta* (Purva 5.86-100), there is a lucid explanation of the inconceivable potencies of the Supreme Personality of Godhead. Negating Sankaracarya's statements, the *Maha-varaha Purana* declares:

sarve nityah sasvatas ca dehas tasya paratmanah
hanopadana-rahita naiva prakṛti-jah kvacit

"All the varied expansions of the Personality of Godhead are transcendental and eternal, and all of them repeatedly descend to all the different universes of the material creation. Their bodies, composed of eternity, bliss and knowledge, are everlasting; there is no chance of their decaying, for they are not creations of the material world. Their forms are concentrated spiritual existence, always complete with all spiritual qualities and devoid of material contamination."

Confirming these statements, the *Narada-pañcaratra* asserts:

manir yatha vibhagena nila-pitadibhir yutah
rupa-bhedam avapnoti dhyana-bhedat tathacyutah

"The infallible Personality of Godhead can manifest His body in different ways according to different modes of worship, just as the *vaidurya* gem can manifest itself in various colors, such as blue and yellow." Each incarnation is distinct from all the others. This is possible by the Lord's inconceivable potency, by which He can simultaneously represent Himself as one, as

various partial forms and as the origin of these partial forms. Nothing is impossible for His inconceivable potencies.

Krsna is one without a second, but He manifests Himself in different bodies, as stated by Narada in the Tenth Canto of Srimad-Bhagavatam:

bataitad ekena vapusa yugapat prthak
grhesu dvy-asta- striya eka udavahat

"It is wonderful indeed that one Krsna has simultaneously become different Krsnas in 16,000 palaces to accept 16,000 queens as His wives." (Bhag. 10.69.2) The Padma Purana also explains:

sa devo bahudha bhutva nirgunah purusottamah
eki-bhuya punah sete nirdoso harir adi-krt

"The same Personality of Godhead, Purusottama, the original person, who is always devoid of material qualities and contamination, can exhibit Himself in various forms and at the same time lie down in one form."

In the Tenth Canto of Srimad-Bhagavatam it is said, yajanti tvan-mayas vai bahu-murty-eka-murtikam: "O my Lord, although You manifest Yourself in varieties of forms, You are one without a second. Therefore pure devotees concentrate upon You and worship only You." (Bhag. 10.40.7) In the Kurma Purana it is said:

asthulas cananus caiva sthulo 'nus caiva sarvatah
avarnah sarvatah proktah syamo raktanta-locanah

"The Lord is personal although impersonal, He is atomic although great, and He is blackish and has red eyes although He is colorless." By material calculation all this may appear contradictory, but if we understand that the Supreme Personality of Godhead has inconceivable potencies, we can accept these facts as eternally possible in Him. In our present condition we cannot understand the spiritual activities and how they occur, but although they are inconceivable in the material context, we should not disregard such contradictory conceptions.

Although it is apparently inconceivable, it is quite possible for the Absolute to reconcile all opposing elements. Srimad-Bhagavatam establishes this in the Sixth Canto (6.9.34-37):

"O my Lord, Your transcendental pastimes and enjoyments all appear inconceivable because they are not limited by the causal and effective actions of material thought. You can do everything without performing bodily work. The Vedas say that the Absolute Truth has multifarious potencies and does not need to do anything personally. My dear Lord, You are entirely devoid of material qualities. Without anyone's help, You can create, maintain and dissolve the entire qualitative material manifestation, yet in all such activities You do not change. You do not accept the results of Your activities, unlike ordinary demons and demigods, who suffer or enjoy the reactions of their activities in the material world. Unaffected by the reactions of work, You eternally exist with Your full spiritual potency. This we cannot fully understand.

"Because You are unlimited in Your six opulences, no one can count Your transcendental qualities. Philosophers and other thoughtful persons are overwhelmed by the contradictory manifestations of the physical world and the propositions of logical arguments and judgments. Because they are bewildered by word jugglery and disturbed by the different calculations of the scriptures, their theories cannot touch You, who are the ruler and controller of everyone and whose glories are beyond conception.

"Your inconceivable potency keeps You unattached to the mundane qualities. Surpassing all conceptions of material contemplation, Your pure transcendental knowledge keeps You beyond all speculative processes. By Your inconceivable potency, there is nothing contradictory in You.

"People may sometimes think of You as impersonal or personal, but You are one. For persons who are confused or bewildered, a rope may appear to manifest itself as different kinds of snakes. For similar confused persons who are uncertain about You, You create various philosophical methods in pursuance of their uncertain positions."

We should always remember the differences between spiritual and material actions. The Supreme Lord, being all-spiritual, can perform any act without extraneous help. In the material world, if we want to manufacture an earthen pot, we need the ingredients, a machine and also a laborer. But we should not extend this idea to the actions of the Supreme Lord, for He can create anything in a moment without that which appears necessary in our own conception. When the Lord appears as an incarnation to fulfill a particular purpose, this does not indicate that He is unable to fulfill it without appearing. He can do anything simply by His will, but by His causeless mercy He appears to be dependent upon His devotees. He appears as the son of Yasodamata not because He is dependent on her care but because He accepts such a role by His causeless mercy. When He appears for the protection of His devotees, He naturally accepts trials and tribulations on their behalf.

In the Bhagavad-gita it is said that the Lord, being equally disposed toward every living being, has no enemies and no friends but that He has special affection for a devotee who always thinks of Him in love. Therefore neutrality and partiality are both among the transcendental qualities of the Lord, and they are properly adjusted by His inconceivable energy. The Lord is Parabrahman, or the source of the impersonal Brahma, which is His all-pervading feature of neutrality. In His personal feature, however, as the owner of all transcendental opulences, the Lord displays His partiality by taking the side of His devotees. Partiality, neutrality and all such qualities are present in God; otherwise they could not be experienced in the creation. Since He is the total existence, all things are properly adjusted in the Absolute. In the relative world such qualities are displayed in a perverted manner, and therefore we experience nonduality as a perverted reflection. Because there is no logic to explain how things happen in the realm of spirit, the Lord is sometimes described as being beyond the range of experience. But if we simply accept the Lord's inconceivability, we can then adjust all things in Him. Nondevotees cannot understand the Lord's inconceivable energy, and consequently for them it is said that He is beyond the range of conceivable expression. The author of the Brahma-sutras accepts this fact and says, *srutes tu sabda-mulatvat*: the Supreme Personality of Godhead, being inconceivable to an ordinary man, can be understood only through the evidence of the Vedic injunctions. The Skanda Purana confirms, *acintyah khalu ye bhava na tarkena yojayet*: "Matters inconceivable to a common man should not be a subject for argument." We find very wonderful qualities even in such material things as jewels and drugs. Indeed, their qualities often appear inconceivable. Therefore if we do not attribute inconceivable potencies to the Supreme Personality of Godhead, we cannot establish His supremacy. It is because of these inconceivable potencies that the glories of the Lord have always been accepted as difficult to understand.

Ignorance and the jugglery of words are very common in human society, but they do not help one understand the inconceivable energies of the Supreme Personality of Godhead. If we accept such ignorance and word jugglery, we cannot accept the Supreme Lord's perfection in six opulences. For example, one of the opulences of the Supreme Lord is complete knowledge. Therefore, how could ignorance be conceivable in Him? Vedic instructions and sensible arguments establish that the Lord's maintaining the cosmic manifestation and simultaneously being indifferent to the activities of its maintenance cannot be contradictory, because of His inconceivable energies. To a person who is always absorbed in the thought of snakes, a rope always appears to be a snake, and similarly to a person bewildered by material qualities and devoid of knowledge of the Absolute, the Supreme Personality of Godhead appears according to diverse bewildered conclusions.

Someone might argue that the Absolute would be affected by duality if He were both all-

cognizance (Brahman) and the Personality of Godhead with six opulences in full (Bhagavan). To refute such an argument, the aphorism svarupa-dvayam ikhyate declares that in spite of appearances, there is no chance of duality in the Absolute, for He is but one in diverse manifestations. Understanding that the Absolute displays varied pastimes by the influence of His energies at once removes the apparent incongruity of His inconceivably opposite energies. Srimad-Bhagavatam (3.4.16) gives the following description of the inconceivable potency of the Lord:

karmany anihasya bhavo 'bhavasya te
durgasrayo 'thari-bhayat palayanam
kalatmano yat pramada-yutasrayah
svatman-rateh khidyati dhir vidam iha

"Although the Supreme Personality of Godhead has nothing to do, He nevertheless acts; although He is always unborn, He nevertheless takes birth; although He is time, fearful to everyone, He flees Mathura in fear of His enemy to take shelter in a fort; and although He is self-sufficient, He marries 16,000 women. These pastimes seem like bewildering contradictions, even to the most intelligent." Had these activities of the Lord not been a reality, sages would not have been puzzled by them. Therefore such activities should never be considered imaginary. Whenever the Lord desires, His inconceivable energy (yogamaya) serves Him in creating and performing such pastimes.

The scriptures known as the Pañcaratra-sastras are recognized Vedic scriptures that have been accepted by the great acaryas. These scriptures are not products of the modes of passion and ignorance. Learned scholars and brahmanas therefore always refer to them as satvata. The original speaker of these scriptures is Narayana, the Supreme Personality of Godhead. This is especially mentioned in the Moksa-dharma (349.68), which is part of the Santi-parva of the Mahabharata. Liberated sages like Narada and Vyasa, who are free from the four defects of conditioned souls, are the propagators of these scriptures. Sri Narada Muni is the original speaker of the Pañcaratra-sastra. Srimad-Bhagavatam is also considered a satvata-. Indeed, Sri Caitanya Mahaprabhu declared, srimad- puranam amalam: "Srimad-Bhagavatam is a spotless Purana." Malicious editors and scholars who attempt to misrepresent the Pañcaratra-sastras to refute their regulations are most abominable. In the modern age, such malicious scholars have even commented misleadingly upon the Bhagavad-gita, which was spoken by Krsna, to prove that there is no Krsna. How the Mayavadis have misrepresented the pañcaratrika-vidhi will be shown below.

(1) In commenting on Vedanta-sutra 2.2.42, Sripada Sankaracarya has claimed that Sankarsana is a jiva, an ordinary living entity, but there is no evidence in any Vedic scripture that devotees of the Lord have ever said that Sankarsana is an ordinary living entity. He is an infallible plenary expansion of the Supreme Personality of Godhead in the Visnu category, and He is beyond the creation of material nature. He is the original source of the living entities. The Upanis living entities." Therefore He is vibhu-caitanya, the greatest. He is directly the cause of the cosmic manifestation and the infinitesimal living beings. He is the infinite living entity, and ordinary living entities are infinitesimal. Therefore He is never to be considered an ordinary living being, for that would be against the conclusion of the authorized scriptures. The living entities are also beyond the limitations of birth and death. This is the version of the Vedas, and it is accepted by those who follow scriptural injunctions and who have actually descended in the disciplic succession.

(2) In answer to Sankaracarya's commentary on Vedanta-sutra 2.2.43, it must be said that the original Visnu of all the Visnu categories, which are distributed in several ways, is Mula-sankarsana. Mula means "the original." Sankarsana is also Visnu, but from Him all other Visnus expand. This is confirmed in the Brahma- (5.46), wherein it is said that just as a flame transferred from another flame acts like the original, so the Visnus who emanate from Mulasankarsana are as good as the original Visnu. One should worship that Supreme Personality of Godhead, Govinda, who thus expands Himself.

(3) In reply to the commentary of Sankaracarya on the forty-fourth aphorism, it may be said that no pure devotees strictly following the principles of the Pañcaratra will ever accept the statement that all the expansions of Visnu are different identities, for this idea is completely false. Even Sripada Sankaracarya, in his commentary on the forty-second aphorism, has accepted that the Personality of Godhead can automatically expand Himself variously. Therefore his commentary on the forty-second aphorism and his commentary on the forty-fourth aphorism are contradictory. It is a defect of Mayavada commentaries that they make one statement in one place and a contradictory statement in another place as a tactic to refute the Bhagavata school. Thus Mayavadi commentators do not even follow regulative principles. It should be noted that the Bhagavata school accepts the quadruple forms of Narayana, but that does not mean that it accepts many Gods. Devotees know perfectly well that the Absolute Truth, the Supreme Personality of Godhead, is one without a second. They are never pantheists, worshipers of many Gods, for this is against the injunction of the Vedas. Devotees completely believe, with strong faith, that Narayana is transcendental and has inconceivable proprietorship of various transcendental potencies. We therefore recommend that scholars consult the Laghu-bhagavatamrta of Srila Rupa Gosvami, where these ideas are explicitly stated. Sripada Sankaracarya has tried to prove that Vasudeva, Sankarsana, Pradyumna and Aniruddha expand through cause and effect. He has compared Them with earth and earthen pots. That is completely ignorant, however, for there is no such thing as cause and effect in Their expansions (nanyad yat sad-asat-param). The Kurma Purana also confirms, deha-dehi-vibhedo ' nesvare vidyate kvacit: "There is no difference between body and soul in the Supreme Personality of Godhead." Cause and effect are material. For example, it is seen that a father's body is the cause of a son's body, but the soul is neither cause nor effect. On the spiritual platform there are none of the differences we find in cause and effect. Since all the forms of the Supreme Personality of Godhead are spiritually supreme, They are equally controllers of material nature. Standing on the fourth dimension, They are predominating figures on the transcendental platform. There is no trace of material contamination in Their expansions because material laws cannot influence Them. There is no such rule as cause and effect outside of the material world. Therefore the understanding of cause and effect cannot approach the full, transcendental, complete expansions of the Supreme Personality of Godhead. The Vedic literature proves this:

purnam adah purnam purnat purnam udacyate
purnasya purnam adaya purnam evavasisyate

"The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the complete whole is also complete by itself. Because He is the complete whole, even though so many complete units emanate from Him, He remains the complete balance." (Brhad-aranyaka Upanisad 5.1) It is most apparent that nondevotees violate the rules and regulations of devotional service to equate the whole cosmic manifestation, which is the external feature of Visnu, with the Supreme Personality of Godhead, who is the controller of maya, or with His quadruple expansions. Equating maya with spirit, or maya with the Lord, is a sign of atheism. The cosmic creation, which manifests life in forms from Brahma to the ant, is the external feature of the Supreme Lord. It comprises one fourth of the Lord's energy, as confirmed in the Bhagavad-gita (jagat). The cosmic manifestation of the illusory energy is material nature, and everything within material nature is made of matter. Therefore, one should not try to compare the expansions of material nature to the catur-vyuha, the quadruple expansions of the Personality of Godhead, but unfortunately the Mayavadi school unreasonably attempts to do this.

(4) To answer Sankaracarya's commentary on Vedanta-sutra 2.2.45, the substance of the transcendental qualities and their spiritual nature is described in the Laghu-bhagavatamrta (Purva 5.208-214) as follows: "Some say that transcendence must be void of all qualities because qualities are manifested only in matter. According to them, all qualities are like temporary, flickering mirages. But this is not acceptable. Since the Supreme Personality of Godhead is absolute, His qualities are nondifferent from Him. His form, name, qualities and everything else pertaining to Him are as spiritual as He is. Every qualitative expansion of the absolute Personality of Godhead is identical with Him. Since the Absolute Truth, the Personality of Godhead, is the reservoir of all pleasure, all the transcendental qualities that expand from

Him are also reservoirs of pleasure. This is confirmed in the scripture known as Brahma-tarka, which states that the Supreme Lord Hari is qualified by Himself, and therefore Visnu and His pure devotees and their transcendental qualities cannot be different from their persons. In the Visnu Purana Lord Visnu is worshiped in the following words: 'Let the Supreme Personality of Godhead be merciful toward us. His existence is never infected by material qualities.' In the same Visnu Purana it is also said that all the qualities attributed to the Supreme Lord, such as knowledge, opulence, beauty, strength and influence, are known to be nondifferent from Him. This is also confirmed in the Padma Purana, which explains that whenever the Supreme Lord is described as having no qualities, this should be understood to indicate that He is devoid of material qualities. In the First Chapter of Srimad-Bhagavatam (1.16.29) it is said, 'O Dharma, protector of religious principles, all noble and sublime qualities are eternally manifested in the person of Kṛṣṇa, and devotees and transcendentalists who aspire to become faithful also desire to possess such transcendental qualities.'" It is therefore to be understood that Lord Sri Kṛṣṇa, the transcendental form of absolute bliss, is the fountainhead of all pleasurable transcendental qualities and inconceivable potencies. In this connection we may recommend references to Srimad-Bhagavatam, Third Canto, Chapter Twenty-six, verses 21, 25, 27 and 28.

Sripada Ramanujacarya has also refuted the arguments of Sankara in his own commentary on the Vedānta-sūtra, which is known as the Sri-bhāṣya: "Sripada Sankaracarya has tried to equate the Pāñcarātras with the philosophy of the atheist Kapila, and thus he has tried to prove that the Pāñcarātras contradict the Vedic injunctions. The Pāñcarātras state that the personality of jiva called Sankarsana has emerged from Vasudeva, the supreme cause of all causes, that Pradyumna, the mind, has come from Sankarsana, and that Aniruddha, the ego, has come from Pradyumna. But one cannot say that the living entity (jiva) takes birth or is created, for such a statement is against the injunction of the Vedas. As stated in the Katha Upanisad (2.18), living entities, as individual spiritual souls, can have neither birth nor death. All Vedic literature declares that the living entities are eternal. Therefore when it is said that Sankarsana is jiva, this indicates that He is the predominating Deity of the living entities. Similarly, Pradyumna is the predominating Deity of the mind, and Aniruddha is the predominating Deity of the ego.

"It has been said that Pradyumna, the mind, was produced from Sankarsana. But if Sankarsana were a living entity, this could not be accepted, because a living entity cannot be the cause of the mind. The Vedic injunctions state that everything — including life, mind and the senses — comes from the Supreme Personality of Godhead. It is impossible for the mind to be produced by a living entity, for the Vedas state that everything comes from the Absolute Truth, the Supreme Lord.

"Sankarsana, Pradyumna and Aniruddha have all the potent features of the absolute Personality of Godhead, according to the revealed scriptures, which contain undeniable facts that no one can refute. Therefore these members of the quadruple manifestation are never to be considered ordinary living beings. Each of Them is a plenary expansion of the Absolute Godhead, and thus each is identical with the Supreme Lord in knowledge, opulence, energy, influence, prowess and potencies. The evidence of the Pāñcarātras cannot be neglected. Only untrained persons who have not genuinely studied the Pāñcarātras think that the Pāñcarātras contradict the sṛutis regarding the birth or beginning of the living entity. In this connection, we must accept the verdict of Srimad-Bhagavatam, which says, 'The absolute Personality of Godhead, who is known as Vasudeva and who is very affectionate toward His surrendered devotees, expands Himself in quadruple forms who are subordinate to Him and at the same time identical with Him in all respects.' The Pauskara- states, 'The scriptures that recommend that brahmanas worship the quadruple forms of the Supreme Personality of Godhead are called agamas [authorized Vedic literatures].' In all Vaisnava literature it is said that worshiping these quadruple forms is as good as worshiping the Supreme Personality of Godhead Vasudeva, who in His different expansions, complete in six opulences, can accept offerings from His devotees of the results of their prescribed duties. Worshiping the expansions for pastimes, such as Nṛ, Rama, Sesā and Kṛma, promotes one to the worship of the Sankarsana quadruple. From that position one is raised to the platform of worshiping Vasudeva, the Supreme Brahman. In the Pauskara- it is said, 'If one fully worships according to the regulative principles, one can attain the Supreme Personality of Godhead, Vasudeva.' It is to be accepted that Sankarsana, Pradyumna and Aniruddha are as good as Lord Vasudeva, for They all have inconceivable power

and can accept transcendental forms like Vasudeva. Sankarsana, Pradyumna and Aniruddha are never born, but They can manifest Themselves in various incarnations before the eyes of pure devotees. This is the conclusion of all Vedic literature. That the Lord can manifest Himself before His devotees by His inconceivable power is not against the teaching of the Pañcaratras. Since Sankarsana, Pradyumna and Aniruddha are, respectively, the predominating Deities of all living entities, the total mind and the total ego, the designation of Sankarsana, Pradyumna and Aniruddha as 'jiva,' 'mind' and 'ego' are never contradictory to the statements of the scriptures. These terms identify these Deities, just as the terms 'sky' and 'light' sometimes identify the Absolute Brahman.

"The scriptures completely deny the birth or production of the living entity. In the Parama- it is described that material nature, which is used for others' purposes, is factually inert and always subject to transformation. The field of material nature is the arena of the activities of fruitive actors, and since the material field is externally related with the Supreme Personality of Godhead, it is also eternal. In every , the jiva (living entity) has been accepted as eternal, and in the Pañcaratras the birth of the jiva is completely denied. Anything that is produced must also be annihilated. Therefore if we accept the birth of the living entity, we also have to accept his annihilation. But since the Vedic literatures say that the living entity is eternal, one should not think the living being to be produced at a certain time. In the beginning of the Parama- it is definitely stated that the face of material nature is constantly changeable. Therefore 'beginning,' 'annihilation' and all such terms are applicable only in the material nature.

"Considering all these points, one should understand that Sankaracarya's statement that Sankarsana is born as a jiva is completely against the Vedic statements. His assertions are completely refuted by the above arguments. In this connection the commentary of Sridhara Svami on Srimad-Bhagavatam (3.1.34) is very helpful."

For a detailed refutation of Sankaracarya's arguments attempting to prove Sankarsana an ordinary living being, one may refer to Srimat Sudarsanacarya's commentary on the Sri-bhasya, which is known as the Sruta-prakasika.

The original quadruple forms — Krsna, Baladeva, Pradyumna and Aniruddha — expand into another quadruple, which is present in the Vaikuntha planets of the spiritual sky. Therefore the quadruple forms in the spiritual sky are the second manifestation of the original quadruple in Dvaraka. As explained above, Vasudeva, Sankarsana, Pradyumna and Aniruddha are all changeless, transcendental plenary expansions of the Supreme Lord who have no relation to the material modes. The Sankarsana form in the second quadruple is not only a representation of Balarama but also the original cause of the Causal Ocean, where Karanodakasayi Visnu lies asleep, breathing out the seeds of innumerable universes.

In the spiritual sky there is a spiritual creative energy technically called suddha-sattva, which is a pure spiritual energy that sustains all the Vaikuntha planets with the full opulences of knowledge, wealth, prowess, etc. All these actions of suddha-sattva display the potencies of Maha-sankarsana, who is the ultimate reservoir of all individual living entities who are suffering in the material world. When the cosmic creation is annihilated, the living entities, who are indestructible by nature, rest in the body of Maha-sankarsana. Sankarsana is therefore sometimes called the total jiva. As spiritual sparks, the living entities have the tendency to be inactive in the association of the material energy, just as sparks of a fire have the tendency to be extinguished as soon as they leave the fire. The spiritual nature of the living being can be rekindled, however, in association with the Supreme Being. Because the living being can appear either in matter or in spirit, the jiva is called the marginal potency.

Sankarsana is the origin of Karana Visnu, who is the original form who creates the universes, and that Sankarsana is but a plenary expansion of Sri Nityananda Rama.





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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.42

tanha ye ramera rupa — maha-sankarsana
cic-chakti-asraya tinho, karanera karana

SYNONYMS

tanha — there; ye — which; ramera rupa — the personal feature of Balarama; maha-sankarsana — Maha-sankarsana; cit-sakti-asraya — the shelter of the spiritual potency; tinho — He; karanera karana — the cause of all causes.

TRANSLATION

There [in the spiritual sky] the personal feature of Balarama called Maha-sankarsana is the shelter of the spiritual energy. He is the primary cause, the cause of all causes.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.43

cic-chakti-vilasa eka — 'suddha-sattva' nama
suddha-sattva-maya yata vaikunthadi-dhama

SYNONYMS

cit-sakti-vilasa — pastimes in the spiritual energy; **eka** — one; **suddha-sattva nama** — named suddha-sattva, pure existence, free from material contamination; **suddha-sattva-maya** — of purely spiritual existence; **yata** — all; **vaikuntha-adi-dhama** — the spiritual planets, known as Vaikunthas.

TRANSLATION

One variety of the pastimes of the spiritual energy is described as pure goodness [visuddha-sattva]. It comprises all the abodes of Vaikuntha.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.44

sad-vidhaisvarya tanha sakala cinmaya
sankarsanera vibhuti saba, janiha niscaya

SYNONYMS

sat-vidha-aisvarya — six kinds of opulences; **tanha** — there; **sakala cit-maya** — everything spiritual; **sankarsanera** — of Lord Sankarsana; **vibhuti saba** — all different opulences; **janiha niscaya** — know certainly.

TRANSLATION

The six attributes are all spiritual. Know for certain that they are all manifestations of the opulence of Sankarsana.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.45

'jiva'-nama tatasthakhya eka sakti haya
maha-sankarsana — saba jivera asraya

SYNONYMS

jiva — the living entity; **nama** — named; **tata-stha-akhya** — known as the marginal potency; **eka** — one; **sakti** — energy; **haya** — is; **maha-sankarsana** — Maha-sankarsana; **saba** — all; **jivera** — of living entities; **asraya** — the shelter.

TRANSLATION

There is one marginal potency, known as the jiva. Maha-sankarsana is the shelter of all jivas.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.46

yanha haite visvotpatti, yanhate pralaya
sei purusera sankarsana samasraya

SYNONYMS

yanha haite — from whom; visva-utpatti — the creation of the material cosmic manifestation; yanhate — in whom; pralaya — merging; sei purusera — of that Supreme Personality of Godhead; sankarsana — Sankarsana; samasraya — the original shelter.

TRANSLATION

Sankarsana is the original shelter of the purusa, from whom this world is created and in whom it is dissolved.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.47

sarvasraya, sarvadbhuta, aisvarya अपरा
'ananta' kahite nare mahima yanhara

SYNONYMS

sarva-asraya — the shelter of everything; **sarva-adbhuta** — wonderful in every respect; **aisvarya** — opulences; **apara** — unfathomed; **ananta** — Ananta Sesa; **kahite nare** — cannot speak; **mahima yanhara** — the glories of whom.

TRANSLATION

He [Sankarsana] is the shelter of everything. He is wonderful in every respect, and His opulences are infinite. Even Ananta cannot describe His glory.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.48

turiya, visuddha-sattva, 'sankarsana' nama
tinho yanra , sei nityananda-rama

SYNONYMS

turiya — transcendental; **visuddha-sattva** — pure existence; **sankarsana nama** — named Sankarsana; **tinho yanra** — of whom that Sankarsana is also a partial expansion; **sei nityananda-rama** — that person is known as Balarama or Nityananda.

TRANSLATION

That Sankarsana, who is transcendental pure goodness, is a partial expansion of Nityananda Balarama.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.49

astama slokera kaila sanksepe vivarana
navama slokera artha suna diya mana

SYNONYMS

astama — eighth; **slokera** — of the verse; **kaila** — I have done; **sanksepe** — in brief; **vivarana** — description; **navama** — the ninth; **slokera** — of the verse; **artha** — the meaning; **suna** — please hear; **diya mana** — with mental attention.

TRANSLATION

I have briefly explained the eighth verse. Now please listen with attention as I explain the ninth verse.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.50

maya-bhartajanda-sanghasrayangah
sete saksat karanambhodhi-madhye
sri-puman adi-devas
sri-nityananda- prapadye

SYNONYMS

maya-bharta — the master of the illusory energy; **aja-anda-sangha** — of the multitude of universes; **asraya** — the shelter; **angah** — whose body; **sete** — He lies; **saksat** — directly; **karana-ambhodhi-madhye** — in the midst of the Causal Ocean; **yasya** — whose; **eka-** — one portion; **sri-puman** — the Supreme Person; **adi-devah** — the original purusa incarnation; **tam** — to Him; **sri-nityananda-ramam** — to Lord Balarama in the form of Lord Nityananda; **prapadye** — I surrender.

TRANSLATION

I offer my full obeisances unto the feet of Sri Nityananda Rama, whose partial representation called Karanodakasayi Visnu, lying on the Karana Ocean, is the original purusa, the master of the illusory energy, and the shelter of all the universes.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.51

vaikuntha-bahire yei jyotir-maya dhama
tahara bahire 'karanarnava' nama

SYNONYMS

vaikuntha-bahire — outside the Vaikuntha planets; **yei** — that; **jyotih-maya dhama** — impersonal Brahman effulgence; **tahara bahire** — outside that effulgence; **karana-arnava nama** — an ocean called Karana.

TRANSLATION

Outside the Vaikuntha planets is the impersonal Brahman effulgence, and beyond that effulgence is the Karana Ocean, or Causal Ocean.

PURPORT

The impersonal glowing effulgence known as impersonal Brahman is the outer space of the Vaikuntha planets in the spiritual sky. Beyond that impersonal Brahman is the great Causal Ocean, which lies between the material and spiritual skies. The material nature is a by-product of this Causal Ocean.

Karanodakasayi Visnu, who lies on the Causal Ocean, creates the universes merely by glancing upon material nature. Therefore Krsna personally has nothing to do with the material creation. The Bhagavad-gita confirms that the Lord glances over material nature and thus she produces the many material universes. Neither Krsna in Goloka nor Narayana in Vaikuntha comes directly in contact with the material creation. They are completely aloof from the material energy.

It is the function of Maha-sankarsana in the form of Karanodakasayi Visnu to glance over the material creation, which is situated beyond the limits of the Causal Ocean. Material nature is connected with the Personality of Godhead by His glance over her and nothing more. It is said that she is impregnated by the energy of His glance. The material energy, *maya*, never even touches the Causal Ocean, for the Lord's glance focuses upon her from a great distance away.

The glancing power of the Lord agitates the entire cosmic energy, and thus its actions begin at once. This indicates that matter, however powerful she may be, has no power by herself. Her activity begins by the grace of the Lord, and then the entire cosmic creation is manifested in a systematic way. The analogy of a woman's conception can help us understand this subject to a certain extent. The mother is passive, but the father puts his energy within the mother, and thus she conceives. She supplies the ingredients for the birth of the child in her womb. Similarly, the Lord activates material nature, which then supplies the ingredients for cosmic development.

Material nature has two different phases. The aspect called *pradhana* supplies the material ingredients for cosmic development, and the aspect called *maya* causes the manifestation of her ingredients, which are temporary, like foam in the ocean. In reality, the temporary manifestations of material nature are originally caused by the spiritual glance of the Lord. The Personality of Godhead is the direct, or remote, cause of creation, and material nature is the indirect, or immediate, cause. Materialistic scientists, puffed-up by the magical changes their so-called inventions have brought about, cannot see the real potency of Godhead behind matter. Therefore the jugglery of science is gradually leading people to a godless civilization at the cost

of the goal of human life. Having missed the goal of life, materialists run after self-sufficiency, not knowing that material nature is already self-sufficient by the grace of God. Thus creating a colossal hoax in the name of civilization, they create an imbalance in the natural self-sufficiency of material nature.

To think of material nature as all in all, not knowing the original cause, is ignorance. Lord Caitanya appeared in order to dissipate this darkness of ignorance by igniting the spark of spiritual life that can, by His causeless mercy, enlighten the entire world.

To explain how maya acts by Krsna's power, the author of Sri Caitanya-caritamrta gives the analogy of an iron rod in a fire: although the rod is not fire, it becomes red-hot and acts like fire itself. Similarly, all the actions and reactions of material nature are not actually the work of material nature but are actions and reactions of the energy of the Supreme Lord manifested through matter. The power of electricity is transmitted through the medium of copper, but this does not mean that the copper is electricity. The power is generated at a powerhouse under the control of an expert living being. Similarly, behind all the jugglery of the natural laws is a great living being, who is a person like the mechanical engineer in the powerhouse. It is by His intelligence that the entire cosmic creation moves in a systematic way.

The modes of nature, which directly cause material actions, are also originally activated by Narayana. A simple analogy will explain how this is so: When a potter manufactures a pot from clay, the potter's wheel, his tools and the clay are the immediate causes of the pot, but the potter is the chief cause. Similarly, Narayana is the chief cause of all material creations, and the material energy supplies the ingredients of matter. Therefore without Narayana, all other causes are useless, just as the potter's wheel and tools are useless without the potter himself. Since materialistic scientists ignore the Personality of Godhead, it is as if they were concerned with the potter's wheel and its rotation, the potter's tools and the ingredients for the pots, but had no knowledge of the potter himself. Therefore modern science has created an imperfect, godless civilization that is in gross ignorance of the ultimate cause. Scientific advancement should have a great goal to attain, and that great goal should be the Personality of Godhead. In the Bhagavad-gita it is said that after conducting research for many, many births, great men of knowledge who stress the importance of experimental thought can know the Personality of Godhead, who is the cause of all causes. When one knows Him perfectly, one surrenders unto Him and then becomes a mahatma.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.52

vaikuntha bediya eka ache jala-nidhi
ananta, apara — tara nahika avadhi

SYNONYMS

vaikuntha — the spiritual planets of Vaikuntha; **bediya** — surrounding; **eka** — one; **ache** — there is; **jala-nidhi** — ocean of water; **ananta** — unlimited; **apara** — unfathomed; **tara** — of that; **nahika** — no; **avadhi** — limitation.

TRANSLATION

Surrounding Vaikuntha is a mass of water that is endless, unfathomed and unlimited.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.53

vaikunthera prthivy-adi sakala cinmaya
mayika bhutera tathi janma nahi haya

SYNONYMS

vaikunthera — of the spiritual world; **prthivi-adi** — earth, water, etc.; **sakala** — all; **cit-maya** — spiritual; **mayika** — material; **bhutera** — of elements; **tathi** — there; **janma** — generation; **nahi haya** — there is not.

TRANSLATION

The earth, water, fire, air and ether of Vaikuntha are all spiritual. Material elements are not found there.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.54

cinmaya-jala sei parama karana
yara eka kana ganga patita-pavana

SYNONYMS

cit-maya — spiritual; **jala** — water; **sei** — that; **parama karana** — original cause; **yara** — of which; **eka** — one; **kana** — drop; **ganga** — the sacred Ganges; **patita-pavana** — the deliverer of fallen souls.

TRANSLATION

The water of the Karana Ocean, which is the original cause, is therefore spiritual. The sacred Ganges, which is but a drop of it, purifies the fallen souls.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.55

sei ta' karanarnave sei sankarsana
apanara eka karena sayana

SYNONYMS

sei — that; ta' — certainly; karana-arnave — in the ocean of cause, or Causal Ocean; sei — that; sankarsana — Lord Sankarsana; apanara — of His own; eka — one; — by the part; karena sayana — lies down.

TRANSLATION

In that ocean lies a plenary portion of Lord Sankarsana.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.56

mahat-srasta purusa, tinho jagat-karana
adya-avatara kare mayaya iksana

SYNONYMS

mahat-srasta — the creator of the total material energy; **purusa** — the person; **tinho** — He; **jagat-karana** — the cause of the material cosmic manifestation; **adya** — original; **avatara** — incarnation; **kare** — does; **mayaya** — over the material energy; **iksana** — glance.

TRANSLATION

He is known as the first purusa, the creator of the total material energy. He, the cause of the universes, the first incarnation, casts His glance over maya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.57

maya-sakti rahe karanabdhira bahire
karana-samudra maya parasite nare

SYNONYMS

maya-sakti — material energy; **rahe** — remains; **karana-abdhira** — to the Causal Ocean; **bahire** — external; **karana-samudra** — the Causal Ocean; **maya** — material energy; **parasite nare** — cannot touch.

TRANSLATION

Maya-sakti resides outside the Karana Ocean. Maya cannot touch its waters.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.58

sei ta' mayara dui-vidha avasthiti
jagatera upadana 'pradhana', prakrti

SYNONYMS

sei — that; ta' — certainly; mayara — of the material energy; dui-vidha — two varieties; avasthiti — existence; jagatera — of the material world; upadana — the ingredients; pradhana — named pradhana; prakrti — material nature.

TRANSLATION

Maya has two varieties of existence. One is called pradhana or prakrti. It supplies the ingredients of the material world.

PURPORT

Maya, the external energy of the Supreme Personality of Godhead, is divided into two parts. Maya is both the cause of the cosmic manifestation and the agent who supplies its ingredients. As the cause of the cosmic manifestation she is known as maya, and as the agent supplying the ingredients of the cosmic manifestation she is known as pradhana. An explicit description of these divisions of the external energy is given in Srimad-Bhagavatam (11.24.1-4). Elsewhere in Srimad-Bhagavatam (10.63.26) the ingredients and cause of the material cosmic manifestation are described as follows:

kalo karma jivah svabhavo
ks prana atma vikarah
tat-sanghato bija-roha-pravahas
tvan-mayaisa tan-nis prapadye

"O my Lord! Time, activity, providence and nature are four parts of the causal aspect [maya] of the external energy. The conditioned vital force, the subtle material ingredients called the dravya, and material nature (which is the field of activity where the false ego acts as the soul), as well as the eleven senses and five elements (earth, water, fire, air and ether), which are the sixteen ingredients of the body — these are the ingredient aspect of maya. The body is generated from activity, and activity is generated from the body, just as a tree is generated from a seed that is generated from a tree. This reciprocal cause and effect is called maya. My dear Lord, You can save me from this cycle of cause and effect. I worship Your lotus feet."

Although the living entity is primarily related to the causal portion of maya, he is nevertheless conducted by the ingredients of maya. Three forces work in the causal portion of maya: knowledge, desire and activity. The material ingredients are a manifestation of maya as pradhana. In other words, when the three qualities of maya are in a dormant stage, they exist as prakrti, avyakta or pradhana. The word avyakta, referring to the nonmanifested, is another name of pradhana. In the avyakta stage, material nature is without varieties. Varieties are manifested by the pradhana portion of maya. The word pradhana is therefore more important than avyakta or prakrti.





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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.59

jagat-karana nahe prakrti jada-rupa
sakti sañcariya tare krsna kare krpa

SYNONYMS

jagat — of the material world; **karana** — the cause; **nahe** — cannot be; **prakrti** — the material nature; **jada-rupa** — dull, without action; **sakti** — energy; **sañcariya** — infusing; **tare** — unto the dull material nature; **krsna** — Lord Krsna; **kare** — shows; **krpa** — mercy.

TRANSLATION

Because prakrti is dull and inert, it cannot actually be the cause of the material world. But Lord Krsna shows His mercy by infusing His energy into the dull, inert material nature.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.60

krsna-saktye prakrti haya gauna karana
agni-saktye lauha yaiche karaye jarana

SYNONYMS

krsna-saktye — by the energy of Krsna; **prakrti** — the material nature; **haya** — becomes; **gauna** — indirect; **karana** — cause; **agni-saktye** — by the energy of fire; **lauha** — iron; **yaiche** — just as; **karaye** — becomes; **jarana** — powerful or red-hot.

TRANSLATION

Thus prakrti, by the energy of Lord Krsna, becomes the secondary cause, just as iron becomes red-hot by the energy of fire.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.61

ataeva krsna mula-jagat-karana
prakrti — karana yaiche aja-gala-stana

SYNONYMS

ataeva — therefore; **krsna** — Lord Krsna; **mula** — original; **jagat-karana** — the cause of the cosmic manifestation; **prakrti** — material nature; **karana** — cause; **yaiche** — exactly like; **aja-gala-stana** — nipples on the neck of a goat.

TRANSLATION

Therefore Lord Krsna is the original cause of the cosmic manifestation. Prakrti is like the nipples on the neck of a goat, for they cannot give any milk.

PURPORT

The external energy, composed of pradhana or prakrti as the ingredient-supplying portion and maya as the causal portion, is known as maya-sakti. Inert material nature is not the actual cause of the material manifestation, for Karanarnavasayi, Maha-Visnu, the plenary expansion of Krsna, activates all the ingredients. It is in this way that material nature has the power to supply the ingredients. The analogy given is that iron has no power to heat or burn, but after coming in contact with fire the iron becomes red-hot and can then diffuse heat and burn other things. Material nature is like iron, for it has no independence to act without the touch of Visnu, who is compared to fire. Lord Visnu activates material nature by the power of His glance, and then the ironlike material nature becomes a material-supplying agent just as iron made red-hot becomes a burning agent. Material nature cannot independently become an agent for supplying the material ingredients. This is more clearly explained by Sri Kapiladeva, an incarnation of Godhead, in Srimad-Bhagavatam (3.28.40):

yatholmukad visphulingad dhumad vapi sva-sambhavat
apy atmatvenabhimatad yathagnih prthag ulmukat

"Although smoke, flaming wood, and sparks are all considered together as ingredients of a fire, the flaming wood is nevertheless different from the fire, and the smoke is different from the flaming wood." The material elements (earth, water, fire, etc.) are like smoke, the living entities are like sparks, and material nature as pradhana is like the flaming wood. But all of them together are recipients of power from the Supreme Personality of Godhead and are thus able to manifest their individual capacities. In other words, the Supreme Personality of Godhead is the origin of all manifestations. Material nature can supply only when it is activated by the glance of the Supreme Personality of Godhead.

Just as a woman can deliver a child after being impregnated by the semen of a man, so material nature can supply the material elements after being glanced upon by Maha-Visnu. Therefore pradhana cannot be independent of the superintendence of the Supreme Personality of Godhead. This is confirmed in the Bhagavad-gita (9.10): mayadhyaksena prakrtih suyate sa-caracaram. Prakrti, the total material energy, works under the superintendence of the Lord. The original source of the material elements is Krsna. Therefore the attempt of the atheistic Sankhya philosophers to consider material nature the source of these elements, forgetting Krsna, is useless, like trying to get milk from the nipplelike bumps of skin hanging on the neck of a goat.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.62

maya- kahi tare nimitta-karana
seha nahe, yate karta-hetu — narayana

SYNONYMS

maya- — to the other portion of the material nature; **kahi** — I say; **tare** — unto her; **nimitta-karana** — immediate cause; **seha nahe** — that cannot be; **yate** — because; **karta-hetu** — the original cause; **narayana** — Lord Narayana.

TRANSLATION

The maya aspect of material nature is the immediate cause of the cosmic manifestation. But it cannot be the real cause, for the original cause is Lord Narayana.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.63

ghatera nimitta-hetu yaiche kumbhakara
taiche jagatera karta — purusavatara

SYNONYMS

ghatera — of the earthen pot; **nimitta-hetu** — original cause; **yaiche** — just as; **kumbhakara** — the potter; **taiche** — similarly; **jagatera karta** — the creator of the material world; **purusa-avatara** — the purusa incarnation, or Karanarnavasayi Visnu.

TRANSLATION

Just as the original cause of an earthen pot is the potter, so the creator of the material world is the first purusa incarnation [Karanarnavasayi Visnu].

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.64

krsna — karta, maya tanra karena sahaya
ghatera karana — cakra-dandadi upaya

SYNONYMS

krsna — Lord Krsna; **karta** — the creator; **maya** — material energy; **tanra** — His; **karena** — does; **sahaya** — assistance; **ghatera karana** — the cause of the earthen pot; **cakra-danda-adi** — the wheel, the rod, and so on; **upaya** — instruments.

TRANSLATION

Lord Krsna is the creator, and maya only helps Him as an instrument, just like the potter's wheel and other instruments, which are the instrumental causes of a pot.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.65

dura haite purusa kare mayate avadhana
jiva-rupa virya tate karena adhana

SYNONYMS

dura haite — from a distance; **purusa** — the Supreme Personality of Godhead; **kare** — does; **mayate** — unto the material energy; **avadhana** — glancing over; **jiva-rupa** — the living entities; **virya** — seed; **tate** — in her; **karena** — does; **adhana** — impregnation.

TRANSLATION

The first purusa casts His glance at maya from a distance, and thus He impregnates her with the seed of life in the form of the living entities.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.66

eka angabhase kare mayate milana
maya haite janme tabe brahmandera gana

SYNONYMS

eka — one; **anga-abhase** — bodily reflection; **kare** — does; **mayate** — in the material energy; **milana** — mixture; **maya** — the material energy; **haite** — from; **janme** — grows; **tabe** — then; **brahma-andera gana** — the groups of universes.

TRANSLATION

The reflected rays of His body mix with maya, and thus maya gives birth to myriad universes.

PURPORT

The Vedic conclusion is that the cosmic manifestation visible to the eyes of the conditioned soul is caused by the Absolute Truth, the Personality of Godhead, through the exertion of His specific energies, although in the conclusion of atheistic deliberations this manifested cosmic exhibition is attributed to material nature. The energy of the Absolute Truth is exhibited in three ways: spiritual, material and marginal. The Absolute Truth is identical with His spiritual energy. Only when contacted by the spiritual energy can the material energy work and the temporary material manifestations thus appear active. In the conditioned state the living entities of the marginal energy are a mixture of spiritual and material energies. The marginal energy is originally under the control of the spiritual energy, but, under the control of the material energy, the living entities have been wandering in forgetfulness within the material world since time immemorial.

The conditioned state is caused by misuse of the individual independence of the spiritual platform, for this separates the living entity from the association of the spiritual energy. But when the living entity is enlightened by the grace of the Supreme Lord or His pure devotee and becomes inclined to revive his original state of loving service, he is on the most auspicious platform of eternal bliss and knowledge. The marginal jiva, or living entity, misuses his independence and becomes averse to the eternal service attitude when he independently thinks he is not energy but the energetic. This misconception of his own existence leads him to the attitude of lording it over material nature.

Material nature appears to be just the opposite of the spiritual energy. The fact is that the material energy can work only when in contact with the spiritual energy. Originally the energy of Krsna is spiritual, but it works in diverse ways, like electrical energy, which can exhibit the functions of refrigerating or heating through its manifestations in different ways. The material energy is spiritual energy covered by a cloud of illusion, or maya. Therefore, the material energy is not self-sufficient in working. Krsna invests His spiritual energy into material energy, and then it can act, just as iron can act like fire after being heated by fire. The material energy can act only when empowered by the spiritual energy.

When covered by the cloud of material energy, the living entity, who is also a spiritual energy of the Supreme Personality of Godhead, forgets about the activities of the spiritual energy and considers all that happens in the material manifestation to be wonderful. But a person who is engaged in devotional service in full Krsna consciousness and who is therefore already situated in the spiritual energy can understand that the material energy has no

independent powers: whatever actions are going on are due to the help of the spiritual energy. The material energy, which is a perverted form of the spiritual energy, presents everything pervertedly, thus causing misconceptions and duality. Material scientists and philosophers conditioned by the spell of material nature suppose that material energy acts automatically, and therefore they are frustrated, like an illusioned person who tries to get milk from the nipplelike bunches of skin on the neck of a goat. As there is no possibility of getting milk from these bunches of skin, there is similarly no possibility that anyone will be successful in understanding the original cause of creation by putting forward theories produced by the material energy. Such an attempt is a manifestation of ignorance.

The material energy of the Supreme Personality of Godhead is called maya, or illusion, because in two capacities (by supplying the material elements and by causing the material manifestation) it makes the conditioned soul unable to understand the real truth of creation. However, when a living entity is liberated from the conditioned life of matter, he can understand the two different activities of material nature, namely covering and bewildering.

The origin of creation is the Supreme Personality of Godhead. As confirmed in the Bhagavad-gita (9.10), the cosmic manifestation is working under the direction of the Supreme Lord, who invests the material energy with three material qualities. Agitated by these qualities, the elements supplied by the material energy produce varieties of things, just as an artist produces varieties of pictures by mixing the three colors red, yellow and blue. Yellow represents the quality of goodness, red represents passion, and blue represents ignorance. Therefore the colorful material creation is but an interaction of these three qualities, represented in eighty-one varieties of mixtures (3×3 equaling 9, 9×9 thus equaling 81). Deluded by material energy, the conditioned soul, enamored by these eighty-one varieties of manifestations, wants to lord it over material energy, just as a moth wants to enjoy a fire. This illusion is the net result of the conditioned soul's forgetfulness of his eternal relationship with the Supreme personality of Godhead. When conditioned, the soul is impelled by the material energy to engage in sense gratification, whereas one enlightened by the spiritual energy engages himself in the service of the Supreme Lord in his eternal relationship.

Krsna is the original cause of the spiritual world, and He is the covered cause of the material manifestation. He is also the original cause of the marginal potency, the living entities. He is both the leader and maintainer of the living entities, who are called the marginal potency because they can act under the protection of the spiritual energy or under the cover of the material energy. With the help of the spiritual energy we can understand that independence is visible only in Krsna, who by His inconceivable energy is able to act in any way He likes.

The Supreme Personality of Godhead is the Absolute Whole, and the living entities are parts of the Absolute Whole. This relationship of the Supreme Personality of Godhead and the living entities is eternal. One should never mistakenly think that the spiritual whole can be divided into small parts by the small material energy. The Bhagavad-gita does not support this Mayavada theory. Rather, it clearly states that the living entities are eternally small fragments of the supreme spiritual whole. As a part can never be equal with the whole, so a living entity, as a minute fragment of the spiritual whole, cannot be equal at any time to the Supreme Whole, the absolute Personality of Godhead. Although the Supreme Lord and the living entities are quantitatively related as the whole and the parts, the parts are nevertheless qualitatively one with the whole. Thus the living entities, although always qualitatively one with the Supreme Lord, are in a relative position. The Supreme Personality of Godhead is the controller of everything, and the living entities are always controlled, either by the spiritual energy or by the material energy. Therefore a living entity can never become the controller of material or spiritual energies. The natural position of the living being is always as a subordinate of the Supreme Personality of Godhead. When one agrees to act in such a position, he attains perfection in life, but if one rebels against this principle, he is in the conditioned state.





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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.67

aganya, ananta yata anda-sannivesa
tata-rupe purusa kare sabate prakasa

SYNONYMS

aganya — innumerable; ananta — unlimited; yata — all; anda — universes; sannivesa — groups; tata-rupe — in as many forms; purusa — the Lord; kare — does; sabate — in every one of them; prakasa — manifestation.

TRANSLATION

The purusa enters each and every one of the countless universes. He manifests Himself in as many separate forms as there are universes.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.68

purusa-nasate yabe bahiraya svasa
nisvasa sahite haya brahmada-prakasa

SYNONYMS

purusa-nasate — in the nostrils of the Lord; **yabe** — when; **bahiraya** — expels; **svasa** — breath; **nisvasa sahite** — with that exhalation; **haya** — there is; **brahmada-prakasa** — manifestation of universes.

TRANSLATION

When the purusa exhales, the universes are manifested with each outward breath.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.69

punarapi svasa yabe pravese antare
svasa-saha brahmanda paise purusa-sarire

SYNONYMS

punarapi — thereafter; **svasa** — breath; **yabe** — when; **pravese** — enters; **antare** — within; **svasa-saha** — with that inhaled breath; **brahmanda** — universes; **paise** — enter; **purusa-sarire** — within the body of the Lord.

TRANSLATION

Thereafter, when He inhales, all the universes again enter His body.

PURPORT

In His form as Karanodakasayi Visnu the Lord impregnates material nature by His glance. The transcendental molecules of that glance are particles of spirit, or spiritual atoms, which appear in different species of life according to the seeds of their individual karma from the previous cosmic manifestation. And the Lord Himself, by His partial representation, creates a body of innumerable universes and again enters each of those universes as Garbhodakasayi Visnu. His coming in contact with maya is explained in the Bhagavad-gita by a comparison between air and the sky. The sky enters everything material, yet it is far away from us.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.70

gavaksera randhre yena trasarenu cale
purusera loma-kupe brahmandera jale

SYNONYMS

gavaksera — of windows of a room; **randhre** — within the holes; **yena** — like; **trasarenu** — six atoms together; **cale** — moves; **purusera** — of the Lord; **loma-kupe** — in the holes of the hair; **brahmandera** — of universes; **jale** — a network.

TRANSLATION

Just as atomic particles of dust pass through the openings of a window, so the networks of universes pass through the pores of the skin of the purusa.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.71

yasyaika-nisvasita-kalam athavalambya
 jivanti loma-tila-ja jagad-anda-nathah
 visnuh mahan sa iha yasya kala-viseso
 govindam adi-purus tam bhajami

SYNONYMS

yasya — whose; **eka** — one; **nisvasita** — of breath; **kalam** — time; **atha** — thus; **avalambya** — taking shelter of; **jivanti** — live; **loma-tila-ja** — grown from the hair holes; **jagad-anda-nathah** — the masters of the universes (the Brahmas); **visnuh mahan** — the Supreme Lord, Maha-Visnu; **sah** — that; **iha** — here; **yasya** — whose; **kala-visesah** — particular plenary portion or expansion; **govindam** — Lord Govinda; **adi-purusam** — the original person; **tam** — Him; **aham** — I; **bhajami** — worship.

TRANSLATION

"The Brahmas and other lords of the mundane worlds appear from the pores of Maha-Visnu and remain alive for the duration of His one exhalation. I adore the primeval Lord, Govinda, of whom Maha-Visnu is a portion of a plenary portion."

PURPORT

This description of the Lord's creative energy is from the Brahma- (5.48), which Lord Brahma compiled after his personal realization. When Maha-Visnu exhales, the spiritual seeds of the universes emanate from Him in the form of molecular particles like those that are visible, three times the size of an atom, when sunlight is diffused through a small hole. In these days of atomic research it will be a worthwhile engagement for atomic scientists to learn from this statement how the entire creation develops from the spiritual atoms emanating from the body of the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.72

-kha-caragni-var-bhu-
titanda-ghata-sapta-vitasti-kayah
kvedrg-vidhaviganitanda-paranu-carya-
vatadhva-roma-vivarasya ca te mahitvam

SYNONYMS

kva — where; **aham** — I; **tamah** — material nature; **mahat** — the total material energy; **aham** — false ego; **kha** — ether; **cara** — air; **agni** — fire; **vah** — water; **bhu** — earth; **tita** — surrounded by; **anda-ghata** — a potlike universe; **sapta-vitasti** — seven vitastis; **kayah** — body; **kva** — where; **idrk** — such; **vidha** — like; **aviganita** — unlimited; **anda** — universes; **para-anu-carya** — moving like the atomic dust; **vata-adhva** — air holes; **roma** — of hair on the body; **vivarasya** — of the holes; **ca** — also; **te** — Your; **mahitvam** — greatness.

TRANSLATION

"Where am I, a small creature of seven spans the measure of my own hand? I am enclosed in the universe composed of material nature, the total material energy, false ego, ether, air, water and earth. And what is Your glory? Unlimited universes pass through the pores of Your body just like particles of dust passing through the opening of a window."

PURPORT

When Lord Brahma, after having stolen all Krsna's calves and cowherd boys, returned and saw that the calves and boys were still roaming with Krsna, he offered this prayer (Bhag. 10.14.11) in his defeat. A conditioned soul, even one so great as Brahma, who manages the affairs of the entire universe, cannot compare to the Personality of Godhead, for He can produce numberless universes simply by the spiritual rays emanating from the pores of His body. Material scientists should take lessons from the utterances of Sri Brahma regarding our insignificance in comparison to God. In these prayers of Brahma there is much to learn for those who are falsely puffed up by the accumulation of power.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.73

yei, 'kala' tara nama
govindera pratimurti sri-balarama

SYNONYMS

— of the part; — part; **yei** — that which; **kala** — a kala, or part of the plenary portion; **tara** — its; **nama** — name; **govindera** — of Lord Govinda; **prati-murti** — counterform; **sri-balarama** — Lord Balarama.

TRANSLATION

A part of a part of a whole is called a kala. Sri Balarama is the counterform of Lord Govinda.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.74

tanra eka svarupa — sri-maha-sankarsana
tanra 'purusa' haya kalate ganana

SYNONYMS

tanra — His; eka — one; svarupa — manifestation; sri-maha-sankarsana — the great Lord Maha-sankarsana; tanra — His; — part; purusa — the Maha-Visnu incarnation; haya — is; kalate ganana — counted as a kala.

TRANSLATION

Balarama's own expansion is called Maha-sankarsana, and His fragment, the purusa, is counted as a kala, or a part of a plenary portion.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.75

yanhake ta' kala kahi, tinho maha-visnu
maha-purusavatari tenho sarva-jisnu

SYNONYMS

yanhake — unto whom; **ta'** — certainly; **kala kahi** — I say kala; **tinho** — He; **maha-visnu** — Lord Maha-Visnu; **maha-purusavatari** — Maha-Visnu, the source of other purusa incarnations; **tenho** — He; **sarva-jisnu** — all-pervading.

TRANSLATION

I say that this kala is Maha-Visnu. He is the Maha-purusa, who is the source of the other purusas and who is all-pervading.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.76

garbhoda-ksiroda-sayi donhe 'purusa' nama
sei dui, yanra , — visnu, visva-dhama

SYNONYMS

garbha-uda — in the ocean known as Garbhodaka within the universe; **ksira-uda-sayi** — one who lies in the ocean of milk; **donhe** — both of Them; **purusa nama** — known as purusa, Lord Visnu; **sei** — those; **dui** — two; **yanra** — whose plenary portions; **visnu visva-dhama** — Lord Visnu, the abode of the total universes.

TRANSLATION

Garbhodasayi and Ksirodasayi are both called purusas. They are plenary portions of Karanodasayi Visnu, the first purusa, who is the abode of all the universes.

PURPORT

The symptoms of the purusa are described in the Laghu-bhagavatamrta. While describing the incarnations of the Supreme personality of Godhead, the author has quoted from the Visnu Purana (6.8.59), where it is said, "Let me offer my respectful obeisances unto Purusottama, Lord Krsna, who is always free from the contamination of the six material dualities; whose plenary expansion, Maha-Visnu, glances over matter to create the cosmic manifestation; who expands Himself in various transcendental forms, all of which are one and the same; who is the master of all living entities; who is always free and liberated from the contamination of material energy; and who, when He appears in this material world, seems one of us, although He has an eternally spiritual, blissful, transcendental form." In summarizing this statement, Rupa Gosvami has concluded that the plenary expansion of the Supreme Personality of Godhead who acts in cooperation with the material energy is called the purusa.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.77

visnos tu trini rupani
 purusakhyany atho viduh
 tu mahatah srastr
 tv anda-
 tr sarva-bhuta-
 tani jñatva vimucyate

SYNONYMS

visnoh — of Lord Visnu; **tu** — certainly; **trini** — three; **rupani** — forms; **purusa-akhyani** — celebrated as the purusa; **atho** — how; **viduh** — they know; **ekam** — one of them; **tu** — but; **mahatah srastr** — the creator of the total material energy; **dvitiam** — the second; **tu** — but; **anda-** — situated within the universe; **trtiam** — the third; **sarva-bhuta-stham** — within the hearts of all living entities; **tani** — these three; **jñatva** — knowing; **vimucyate** — one becomes liberated.

TRANSLATION

"Visnu has three forms called purusas. The first, Maha-Visnu, is the creator of the total material energy [mahat], the second is Garbhodasayi, who is situated within each universe, and the third is Ksirodasayi, who lives in the heart of every living being. He who knows these three becomes liberated from the clutches of maya."

PURPORT

This verse appears in the Laghu-bhagavatamrta (Purva 2.9), where it has been quoted from the Satvata-tantra.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.78

yadyapi kahiye tanre krsnera 'kala' kari
matsya-kurmady-avatarera tinho avatari

SYNONYMS

yadyapi — although; **kahiye** — I say; **tanre** — to Him; **krsnera** — of Lord Krsna; **kala** — part of the part; **kari** — making; **matsya** — the fish incarnation; **kurma-adi** — the tortoise incarnation and others; **avatarera** — of all these incarnations; **tinho** — He; **avatari** — the original source.

TRANSLATION

Although Karanodasayi Visnu is called a kala of Lord Krsna, He is the source of Matsya, Kurma and the other incarnations.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.79

ete kalah
 krsnas tu bhagavan svayam
 indrari-
 mrdayanti yuge yuge

SYNONYMS

ete — all these; **ca** — also; **-kalah** — part or part of the part; — of the Supreme Person; **krsnah tu** — but Lord Krsna; **bhagavan** — the original Personality of Godhead; **svayam** — Himself; **indra-ari** — the demons; **vyakulam** — disturbed; **lokam** — all the planets; **mrdayanti** — makes them happy; **yuge yuge** — in different millenniums.

TRANSLATION

"All these incarnations of Godhead are either plenary portions or parts of the plenary portions of the purusa-avatars. But Krsna is the Supreme Personality of Godhead Himself. In every age He protects the world through His different features when the world is disturbed by the enemies of Indra."

PURPORT

This quotation is from Srimad-Bhagavatam (1.3.28).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.80

sei purusa srsti-sthiti-pralayera karta
nana avatara kare, jagatera bharta

SYNONYMS

sei — that; purusa — the Personality of Godhead; srsti-sthiti-pralayera — of creation, maintenance and annihilation; karta — creator; nana — various; avatara — incarnations; kare — makes; jagatera — of the material world; bharta — maintainer.

TRANSLATION

That purusa [Karanodakasayi Visnu] is the performer of creation, maintenance and destruction. He manifests Himself in many incarnations, for He is the maintainer of the world.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.81

srsty-adi-nimitte yei avadhana
sei ta' kahi 'avatara' nama

SYNONYMS

srsti-adi-nimitte — for the cause of creation, maintenance and annihilation; **yei** — which; **avadhana** — manifestation of the part; **sei ta'** — that certainly; **kahi** — I speak about that plenary expansion; **avatara nama** — by the name "incarnation."

TRANSLATION

That fragment of the Supreme Lord, known as the Maha-purusa, appears for the purpose of creation, maintenance and annihilation and is called an incarnation.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.82

adyavatara, maha-purusa, bhagavan
sarva-avatara-bija, sarvasraya-dhama

SYNONYMS

adya-avatara — the original incarnation; **maha-purusa** — Lord Maha-Visnu; **bhagavan** — the Personality of Godhead; **sarva-avatara-bija** — the seed of all different kinds of incarnations; **sarva-asraya-dhama** — the shelter of everything.

TRANSLATION

That Maha-purusa is identical with the Personality of Godhead. He is the original incarnation, the seed of all others, and the shelter of everything.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.83

adyo 'vatarah purusah parasya
 kalah svabhavah sad-asan manas ca
 vikaro guna indriyani
 virat svarat sthasnu carisnu bhumnah

SYNONYMS

adyah avatarah — the original incarnation; **purusah** — Maha-Visnu; **parasya** — of the Supreme Lord; **kalah** — time; **svabhavah** — nature; **sat-asat** — cause and effect; **manah ca** — as well as the mind; **dravyam** — the five elements; **vikarah** — transformation or the false ego; **gunah** — modes of nature; **indriyani** — senses; **virat** — the universal form; **svarat** — complete independence; **sthasnu** — immovable; **carisnu** — movable; **bhumnah** — of the Supreme Personality of Godhead.

TRANSLATION

"The purusa [Maha-Visnu] is the primary incarnation of the Supreme Personality of Godhead. Time, nature, prakrti (as cause and effect), the mind, the material elements, false ego, the modes of nature, the senses, the universal form, complete independence and the moving and nonmoving beings appear subsequently as His opulences."

PURPORT

Describing the incarnations and their symptoms, the Laghu-bhagavatamrta has stated that when Lord Krsna descends to conduct the creative affairs of the material manifestation, He is an avatara, or incarnation. The two categories of avataras are empowered devotees and tad-ekatma-rupa (the Lord Himself). An example of tad-ekatma-rupa is Sesa, and an example of a devotee is Vasudeva, the father of Lord Krsna. Srila Baladeva Vidyabhusana has commented that the material cosmic manifestation is a partial kingdom of God where God must sometimes come to execute a specific function. The plenary portion of the Lord through whom Lord Krsna executes such actions is called Maha-Visnu, who is the primal beginning of all incarnations. Inexperienced observers presume that the material energy provides both the cause and the elements of the cosmic manifestation and that the living entities are the enjoyers of material nature. But the devotees of the Bhagavata school, which has scrutinizingly examined the entire situation, can understand that material nature can independently be neither the supplier of the material elements nor the cause of the material manifestation. Material nature gets the power to supply the material elements from the glance of the supreme purusa, Maha-Visnu, and when empowered by Him she is called the cause of the material manifestation. Both features of material nature, as the cause of the material creation and as the source of its elements, exist due to the glance of the Supreme Personality of Godhead. The various expansions of the Supreme Lord who act to empower the material energy are known as plenary expansions or incarnations. As illustrated by the analogy of many flames lit from one flame, all these plenary expansions and incarnations are as good as Visnu Himself; nevertheless, because of their activities in controlling maya, sometimes they are known as mayika, or having a relationship with maya. This is a verse from Srimad-Bhagavatam (2.6.42).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.84

jagrhe paurus
bhagavan mahad-adibhih
sodasa-kalam
adau loka-sisrksaya

SYNONYMS

jagrhe — accepted; **paurusam** — the purusa incarnation; **rupam** — the form; **bhagavan** — the Supreme Personality of Godhead; **mahat-adibhih** — by the total material energy etc.; **sambhutam** — created; **sodasa** — sixteen; **kalam** — energies; **adau** — originally; **loka** — the material worlds; **sisrksaya** — with the desire to create.

TRANSLATION

"In the beginning of the creation, the Lord expanded Himself in the form of the purusa incarnation, accompanied by all the ingredients of material creation. First He created the sixteen principal energies suitable for creation. This was for the purpose of manifesting the material universes."

PURPORT

This is a verse from Srimad-Bhagavatam (1.3.1). The commentary of Madhva on Srimad-Bhagavatam mentions that the following sixteen spiritual energies are present in the spiritual world: (1) sri, (2) bhu, (3) lila, (4) kanti, (5) kirti, (6) tusti, (7) gir, (8) pusti, (9) satya (10) jñanajñana, (11) jaya utkarsini, (12) vimala, (13) yogamaya, (14) prahvi, (15) isana and (16) anugraha. In his commentary on the Laghu-bhagavatamrta, Sri Baladeva Vidyabhusana has said that the above energies are also known by nine names: (1) vimala, (2) utkarsini (3) jñana, (4) kriya, (5) yoga, (6) prahvi, (7) satya, (8) isana and (9) anugraha. In the Bhagavat-sandarbha of Srila Jiva Gosvami (text 103) they are described as sri, pusti, gir, kanti, kirti, tusti, ila, jaya; vidyavidya, maya, samvit, sandhini, hladini, bhakti, murti, vimala, yoga, prahvi, isana, anugraha, etc. All these energies act in different spheres of the Lord's supremacy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.85

yadyapi sarvasraya tinho, tanhate
antaratma-rupe tinho jagat-adhara

SYNONYMS

yadyapi — although; **sarva-asraya** — the shelter of everything; **tinho** — He (the Lord); **tanhate** — in Him; — the material creation; **antah-atma-rupe** — in the form of the Supersoul; **tinho** — He; **jagat-adhara** — the support of the whole creation.

TRANSLATION

Although the Lord is the shelter of everything and although all the universes rest in Him, He, as the Supersoul, is also the support of everything.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.86

prakṛti-sahite tanra ubhaya sambandha
tathapi prakṛti-saha nahi sparsa-gandha

SYNONYMS

prakṛti-sahite — with the material energy; **tanra** — His; **ubhaya sambandha** — both relationships; **tathapi** — still; **prakṛti-saha** — with the material nature; **nahi** — there is not; **sparsa-gandha** — even the slightest contact.

TRANSLATION

Although He is thus connected with the material energy in two ways, He does not have the slightest contact with it.

PURPORT

In the Laghu-bhagavatamṛta, Srila Rupa Gosvami, commenting upon the Lord's transcendental position beyond the material qualities, says that Visnu, as the controller and superintendent of material nature, has a connection with the material qualities. That connection is called yoga. However, the person who directs a prison is not also a prisoner. Similarly, although the Supreme Personality of Godhead Visnu directs or supervises the qualitative nature, He has no connection with the material modes of nature. The expansions of Lord Visnu always retain their supremacy; they are never connected with the material qualities. One may argue that Maha-Visnu cannot have any connection with the material qualities, because if He were so connected, Srimad-Bhagavatam would not state that material nature, ashamed of her thankless task of acting to induce the living entities to become averse to the Supreme Lord, remains behind the Lord in shyness. In answer to this argument, it may be said that the word *guna* means "regulation." Lord Visnu, Lord Brahma and Lord Siva are situated within this universe as the directors of the three modes, and their connection with the modes is known as yoga. This does not indicate, however, that these personalities are bound by the qualities of nature. Lord Visnu specifically is always the controller of the three qualities. There is no question of His coming under their control.

Although the causal and element-supplying features exist in material nature by dint of the glance of the Supreme Personality of Godhead, the Lord is never affected by glancing over the material qualities. By the will of the Supreme Lord the different qualitative changes in the material world take place, but there is no possibility of material affection, change or contamination for Lord Visnu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.87

etad isanam isasya
prakrti-stho 'pi tad-gunaih
na yujyate sadatma-sthair
yatha buddhis tad-asraya

SYNONYMS

etad — this is; **isanam** — opulence; **isasya** — of the Lord; **prakrti-sthah** — within this material world; **api** — although; **tad-gunaih** — by the material qualities; **na yujyate** — never affected; **sada** — always; **atma-sthah** — situated in His own energy; **yatha** — as also; **buddhih** — intelligence; **tat** — His; **asraya** — devotees.

TRANSLATION

"This is the opulence of the Lord. Although situated within the material nature, He is never affected by the modes of nature. Similarly, those who have surrendered to Him and have fixed their intelligence upon Him are not influenced by the modes of nature."

PURPORT

This is a verse from Srimad-Bhagavatam (1.11.38).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.88

ei mata gitateha punah punah kaya
sarvada isvara-tattva acintya-sakti haya

SYNONYMS

ei mata — in this way; gitateha — in the Bhagavad-gita; punah punah — again and again; kaya — it is said; sarvada — always; isvara-tattva — the truth of the Absolute Truth; acintya-sakti haya — is inconceivable.

TRANSLATION

Thus the Bhagavad-gita also states again and again that the Absolute Truth always possesses inconceivable power.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.89

ami ta' jagate vasi, jagat amate
na ami jagate vasi, na ama jagate

SYNONYMS

ami — I; ta' — certainly; jagate — in the material world; vasi — situated; jagat — the whole material creation; amate — in Me; na — not; ami — I; jagate — within the material world; vasi — situated; na — nor; ama — in Me; jagate — the material world.

TRANSLATION

[Lord Krsna said:] "I am situated in the material world, and the world rests in Me. But at the same time I am not situated in the material world, nor does it rest in Me in truth."

PURPORT

Nothing in existence is possible unless energized by the will of the Lord. The entire manifested creation is therefore resting on the energy of the Lord, but one should not therefore presume that the material manifestation is identical with the Supreme Personality of Godhead. A cloud may rest in the sky, but that does not mean that the sky and the cloud are one and the same. Similarly, the qualitative material nature and its products are never identical with the Supreme Lord. The tendency to lord it over material nature, or maya, cannot be a feature of the Supreme Personality of Godhead. When He descends to the material world, He maintains His transcendental nature, unaffected by the material qualities. In both the spiritual and material worlds, He is always the controller of all energies. The uncontaminated spiritual nature always exists within Him. The Lord appears and disappears in the material world in different features for His pastimes, yet He is the origin of all cosmic manifestations.

The material manifestation cannot exist separate from the Supreme Lord, yet Lord Visnu, the Supreme Personality of Godhead, in spite of His connection with the material nature, cannot be subordinate to nature's influence. His original form of eternal bliss and knowledge is never subordinate to the three qualities of material nature. This is a specific feature of the Supreme Lord's inconceivable potencies.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.90

acintya aisvarya ei janiha amara
ei ta' gitara artha kaila paracara

SYNONYMS

acintya — inconceivable; **aisvarya** — opulence; **ei** — this; **janiha** — you must know; **amara** — of Me; **ei ta'** — this; **gitara artha** — the meaning of the Bhagavad-gita; **kaila paracara** — Lord Krsna propagated.

TRANSLATION

"O Arjuna, you should know this as My inconceivable opulence." This is the meaning propagated by Lord Krsna in the Bhagavad-gita.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.91

sei ta' purusa yanra " dhare nama
caitanyera sange sei nityananda-rama

SYNONYMS

sei ta' — that; purusa — Supreme Person; yanra — of whom; — as part; dhare nama — is known; caitanyera sange — with Sri Caitanya Mahaprabhu; sei — that; nityananda-rama — Lord Nityananda or Balarama.

TRANSLATION

That Maha-purusa [Karanodakasayi Visnu] is known as a plenary part of Him who is Lord Nityananda Balarama, the favorite associate of Lord Caitanya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.92

ei ta' navama slokerā artha-vivarana
dasama slokerā artha suna diya mana

SYNONYMS

ei ta' — thus; navama slokerā — of the ninth verse; artha-vivarana — description of the meaning; dasama slokerā — of the tenth verse; artha — meaning; suna — hear; diya mana — with attention.

TRANSLATION

I have thus explained the ninth verse, and now I shall explain the tenth. Please listen with rapt attention.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.93

srila-garbhoda-sayi
yan-nabhy- loka-sanghata-nalam
loka-srastuh sutika-dhama dhatuh
sri-nityananda- prapadye

SYNONYMS

yasya — whose; **-** — portion of a plenary portion; **srila-garbha-uda-sayi** — Garbhodakasayi Visnu; **yat** — of whom; **nabhi-abjam** — the navel lotus; **loka-sanghata** — of the multitude of planets; **nalam** — having a stem that is the resting place; **loka-srastuh** — of Lord Brahma, creator of the planets; **sutika-dhama** — the birthplace; **dhatuh** — of the creator; **tam** — to Him; **sri-nityananda-ramam** — to Lord Balarama in the form of Lord Nityananda; **prapadye** — I surrender.

TRANSLATION

I offer my full obeisances unto the feet of Sri Nityananda Rama, a partial part of whom is Garbhodakasayi Visnu. From the navel of Garbhodakasayi Visnu sprouts the lotus that is the birthplace of Brahma, the engineer of the universe. The stem of that lotus is the resting place of the multitude of planets.

PURPORT

In the Mahabharata, Santi-parva, it is said that He who is Pradyumna is also Aniruddha. He is also the father of Brahma. Thus Garbhodakasayi Visnu and Ksirodakasayi Visnu are identical plenary expansions of Pradyumna, the original Deity of Brahma, who is born from the lotus flower. It is Pradyumna who gives Brahma direction for cosmic management. A full description of Brahma's birth is given in Srimad-Bhagavatam (3.8.15-16).

Describing the features of the three purusas, the Laghu-bhagavatamrta says that Garbhodakasayi Visnu has a four-handed form, and when He Himself enters the hollow of the universe and lies down in the ocean of milk He is known as Ksirodakasayi Visnu, who is the Supersoul of all living entities, including the demigods. In the Satvata-tantra it is said that the third purusa incarnation, Ksirodakasayi Visnu, is situated as the Supersoul in everyone's heart. This Ksirodakasayi Visnu is an expansion of Garbhodakasayi Visnu for pastimes.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.94

sei ta' purusa ananta-brahmanda srjiya
saba ande pravesila bahu-murti haña

SYNONYMS

sei — that; ta' — certainly; purusa — incarnation; ananta-brahmanda — innumerable universes; srjiya — creating; saba — all; ande — in the egglike universes; pravesila — entered; bahu-murti haña — taking multifarious forms.

TRANSLATION

After creating millions of universes, the first purusa entered into each of them in a separate form, as Sri Garbhodakasayi.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.95

bhitare pravesi' dekhe saba andhakara
rahite nahika sthana karila vicara

SYNONYMS

bhitare — within the universe; **pravesi'** — entering; **dekhe** — He sees; **saba** — all; **andhakara** — darkness; **rahite** — to stay; **nahika** — there is not; **sthana** — place; **karila vicara** — considered.

TRANSLATION

Entering the universe, He found only darkness, with no place in which to reside. Thus He began to consider.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.96

nijanga-sveda-jala karila srjana
sei jale kaila ardha-brahmanda bharana

SYNONYMS

nija-anga — of His own body; **sveda-jala** — water from perspiration; **karila** — did; **srjana** — creation; **sei jale** — with that water; **kaila** — did; **ardha-brahmanda** — half of the universe; **bharana** — filling.

TRANSLATION

Then He created water from the perspiration of His own body and with that water filled half the universe.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.97

brahmānda-pramaṇa pañcaśat-koti-yojana
ayama, vistara, dui haya eka sama

SYNONYMS

brahmānda-pramaṇa — measurement of the universe; **pañcaśat** — fifty; **koti** — ten millions; **yojana** — lengths of eight miles; **ayama** — length; **vistara** — breadth; **dui** — both of them; **haya** — are; **eka sama** — one and the same.

TRANSLATION

The universe measures five hundred million yojanas. Its length and breadth are one and the same.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.98

jale bhari' ardha tanha kaila nija-vasa
ara ardhe kaila caudda-bhuvana prakasa

SYNONYMS

jale — with water; **bhari'** — filling; **ardha** — half; **tanha** — there; **kaila** — made; **nija-vasa** — own residence; **ara** — other; **ardhe** — in the half; **kaila** — did; **caudda-bhuvana** — fourteen worlds; **prakasa** — manifestation.

TRANSLATION

After filling half the universe with water, He made His own residence therein and manifested the fourteen worlds in the other half.

PURPORT

The fourteen worlds are enumerated in Srimad-Bhagavatam, Second Canto, Fifth Chapter. The upper planetary systems are (1) Bhu, (2) Bhuvar, (3) Svar, (4) Mahar, (5) Janas, (6) Tapas and (7) Satya. The seven lower planetary systems are (1) Tala, (2) Atala, (3) Vitala, (4) Nitala, (5) Talatala, (6) Mahatala and (7) Sutala. The lower planets as a whole are called Patala. Among the upper planetary systems, Bhu, Bhuvar and Svar constitute Svargaloka, and the rest are called Martya. The entire universe is thus known as Triloka.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.99

tanhai prakata kaila vaikuntha nija-dhama
sesa-sayana-jale karila visrama

SYNONYMS

tanhai — there; **prakata** — manifestation; **kaila** — did; **vaikuntha** — the spiritual world; **nija-dhama** — His own abode; **sesa** — of Lord Sesa; **sayana** — on the bed; **jale** — on the water; **karila** — did; **visrama** — rest.

TRANSLATION

There He manifested Vaikuntha as His own abode and rested in the waters on the bed of Lord Sesa.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.100-101

ananta-sayyate tanha karila sayana
 sahasra mastaka tanra sahasra vadana
 sahasra-carana-hasta, sahasra-nayana
 sarva-avatara-bija, jagat-karana

SYNONYMS

ananta-sayyate — on Lord Ananta as a bed; **tanha** — there; **karila sayana** — lay down; **sahasra** — thousands; **mastaka** — heads; **tanra** — His; **sahasra vadana** — thousands of faces; **sahasra** — thousands; **carana** — legs; **hasta** — hands; **sahasra-nayana** — thousands of eyes; **sarva-avatara-bija** — the seed of all incarnations; **jagat-karana** — the cause of the material world.

TRANSLATION

He lay there with Ananta as His bed. Lord Ananta is a divine serpent having thousands of heads, thousands of faces, thousands of eyes and thousands of hands and feet. He is the seed of all incarnations and is the cause of the material world.

PURPORT

In the reservoir of water first created by the perspiration of Garbhodakasayi Visnu, the Lord lies on the Sesa plenary expansion of Visnu, who is described in Srimad-Bhagavatam and in the four Vedas as follows:

sahasra-sirsa purusah sahasraksah sahasra-pat
 sa visvato vrtvatyasthad dasangulam

The Visnu form called Ananta-sayana has thousands of hands and legs and thousands of eyes, and He is the active generator of all the incarnations within the material world.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.102

tanra nabhi-padma haite uthila eka padma
sei padme haila brahmara janma-sadma

SYNONYMS

tanra — His; nabhi-padma — lotus navel; haite — from; uthila — grew; eka — one; padma — lotus flower; sei padme — on that lotus; haila — there was; brahmara — of Lord Brahma; janma-sadma — the place of birth.

TRANSLATION

From His navel grew a lotus flower, which became the birthplace of Lord Brahma.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.103

sei padma-nale haila caudda-bhuvana
tenho brahma haña srsti karila srjana

SYNONYMS

sei padma-nale — within the stem of that lotus flower; **haila** — were; **caudda-bhuvana** — the fourteen worlds; **tenho** — He Himself; **brahma haña** — appearing as Brahma; **srsti** — the creation; **karila srjana** — created.

TRANSLATION

Within the stem of that lotus were the fourteen worlds. Thus the Supreme Lord, as Brahma, created the entire creation.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.104

visnu-rupa haña kare jagat palane
gunatita-visnu sparsa nahi maya-gune

SYNONYMS

visnu-rupa — the form of Lord Visnu; **haña** — becoming; **kare** — does; **jagat palane** — maintenance of the material world; **guna-atita** — beyond the material qualities; **visnu** — Lord Visnu; **sparsa** — touch; **nahi** — not; **maya-gune** — in the material qualities.

TRANSLATION

And as Lord Visnu He maintains the entire world. Lord Visnu, being beyond all material attributes, has no touch with the material qualities.

PURPORT

Sri Baladeva Vidyabhusana says that although Visnu is the predominating Deity of the quality of goodness in the material world, He is never affected by the quality of goodness, for He directs that quality simply by His supreme will. It is said that all living entities can derive all good fortune from the Lord simply by His will. In the Vamana Purana it is said that the same Visnu expands Himself as Brahma and Siva to direct the different qualities.

Because Lord Visnu expands the quality of goodness, He has the name Sattvatanu. The multifarious incarnations of Ksirodakasayi Visnu are known as Sattvatanu. Therefore in all Vedic scriptures Visnu has been described as being free from all material qualities. In the Tenth Canto of Srimad-Bhagavatam it is said:

harir hi nirgunah saksat purusah prakrteh parah
sa sarva-drg upadrasta bhajan nirguno bhavet

"The Supreme Personality of Godhead, Hari, is always uncontaminated by the modes of material nature, for He is beyond the material manifestation. He is the source of the knowledge of all the demigods, headed by Lord Brahma, and He is the witness of everything. Therefore one who worships the Supreme Lord Visnu also attains freedom from the contamination of material nature." (Bhag. 10.88.5) One can attain freedom from the contamination of material nature by worshiping Visnu, and therefore He is called Sattvatanu, as described above.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.106

hiranya-garbha, antaryami, jagat-karana
yanra kari' kare virata-kalpana

SYNONYMS

hiranya-garbha — Hiranyagarbha; **antah-yami** — the Supersoul; **jagat-karana** — the cause of the material world; **yanra kari'** — taking as His expansion; **kare** — does; **virata-kalpana** — conception of the universal form.

TRANSLATION

He is the Supersoul, Hiranyagarbha, the cause of the material world. The universal form is conceived as His expansion.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.107

hena narayana, — yanra
sei prabhu nityananda — sarva-

SYNONYMS

hena — such; **narayana** — Lord Narayana; **yanra** — of whom; — of the plenary part; — apart; **sei** — that; **prabhu** — the Lord; **nityananda** — Nityananda; **sarva-** — the source of all incarnations.

TRANSLATION

That Lord Narayana is a part of a plenary part of Lord Nityananda Balarama, who is the source of all incarnations.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.108

dasama slokera artha kaila vivarana
ekadasa slokera artha suna diya mana

SYNONYMS

dasama — tenth; **slokera** — of the verse; **artha** — meaning; **kaila** — have done; **vivarana** — description; **ekadasa** — eleventh; **slokera** — of the verse; **artha** — meaning; **suna** — please hear; **diya mana** — with the mind.

TRANSLATION

I have thus explained the tenth verse. Now please listen to the meaning of the eleventh verse with all your mind.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.109

posta visnur bhati dugdhabdhi-sayi
ksauni-bharta yat-kala so 'py anantas
sri-nityananda- prapadye

SYNONYMS

yasya — whose; -- — a portion of a portion of a plenary portion; **para-atma** — the Supersoul; **akhilanam** — of all living entities; **posta** — the maintainer; **visnuh** — Visnu; **bhati** — appears; **dugdha-abdhi-sayi** — Ksirodakasayi Visnu; **ksauni-bharta** — upholder of the earth; **yat** — whose; **kala** — portion of a portion; **sah** — He; **api** — certainly; **anantah** — Sesa Naga; **tam** — to Him; **sri-nityananda-ramam** — to Lord Balarama in the form of Lord Nityananda; **prapadye** — I surrender.

TRANSLATION

I offer my respectful obeisances unto the feet of Sri Nityananda Rama, whose secondary part is the Visnu lying in the ocean of milk. That Ksirodakasayi Visnu is the Supersoul of all living entities and the maintainer of all the universes. Sesa Naga is His further subpart.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.110

narayanera nabhi-nala-madhyete dharani
dharanira madhye sapta samudra ye gani

SYNONYMS

narayanera — of Lord Narayana; **nabhi-nala** — the stem from the navel; **madhyete** — within; **dharani** — the material planets; **dharanira madhye** — among the material planets; **sapta** — seven; **samudra** — oceans; **ye gani** — they count.

TRANSLATION

The material planets rest within the stem that grows from the lotus navel of Lord Narayana. Among these planets are seven oceans.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 5.111

tanha ksirodadhi-madhye 'svetadvipa' nama
palayita visnu, — tanra sei nija dhama

SYNONYMS

tanha — within that; ksira-udadhi-madhye — in part of the ocean known as the ocean of milk; svetadvipa nama — the island named Svetadvipa; palayita visnu — the maintainer, Lord Visnu; tanra — of Him; sei — that; nija dhama — own residential quarters.

TRANSLATION

There, in part of the ocean of milk, lies Svetadvipa, the abode of the sustainer, Lord Visnu.

PURPORT

In the Siddhanta-siromani, an astrological text, the different oceans are described as follows: (1) the ocean of salt water, (2) the ocean of milk, (3) the ocean of yogurt, (4) the ocean of clarified butter, (5) the ocean of sugarcane juice, (6) the ocean of liquor and (7) the ocean of sweet water. On the southern side of the ocean of salt water is the ocean of milk, where Lord Ksirodakasayi Visnu resides. He is worshiped there by demigods like Brahma.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.112

sakala jivera tinho haye antaryami
jagat-palaka tinho jagatera svami

SYNONYMS

sakala — all; **jivera** — of the living entities; **tinho** — He; **haye** — is; **antah-yami** — the Supersoul; **jagat-palaka** — the maintainer of the material world; **tinho** — He; **jagatera svami** — the Lord of the material world.

TRANSLATION

He is the Supersoul of all living entities. He maintains this material world, and He is its Lord.

PURPORT

The Laghu-bhagavatamrta (Purva 2.36-42) gives the following description of the Visnuloka within this universe, quoted from the Visnu-dharmottara: "Above Rudraloka, the planet of Lord Siva, is the planet called Visnuloka, 400,000 miles in circumference, which is inaccessible to any mortal living being. Above that Visnuloka and east of the Sumeru Hill is a golden island called Maha-Visnuloka, in the ocean of salt water. Lord Brahma and other demigods sometimes go there to meet Lord Visnu. Lord Visnu lies there with the goddess of fortune, and it is said that during the four months of the rainy season He enjoys sleeping on that Sesa Naga bed. East of Sumeru is the ocean of milk, in which there is a white city on a white island where the Lord can be seen sitting with His consort, Laksmiji, on a throne of Sesa. That feature of Visnu also enjoys sleeping during the four months of the rainy season. The Svetadvipa in the milk ocean is situated just south of the ocean of salt water. It is calculated that the area of Svetadvipa is 200,000 square miles. This transcendently beautiful island is decorated with desire trees to please Lord Visnu and His consort." There are references to Svetadvipa in the Brahmanda Purana, Visnu Purana, Mahabharata and Padma Purana, and there is the following reference in Srimad-Bhagavatam (11.15.18).

svetadvipa-patau suddhe dharma-maye mayi
dharayañ yati sad-urmi-rahito narah

"My dear Uddhava, you may know that My transcendental form of Visnu in Svetadvipa is identical with Me in divinity. Anyone who places this Lord of Svetadvipa within his heart can surpass the pangs of the six material tribulations: hunger, thirst, birth, death, lamentation and illusion. Thus one can attain his original, transcendental form."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.114

deva-gane na paya yanhara darasana
ksirodaka-tire yai' karena stavana

SYNONYMS

deva-gane — the demigods; **na** — not; **paya** — get; **yanhara** — whose; **darasana** — sight; **ksira-udaka-tire** — on the shore of the ocean of milk; **yai'** — go; **karena stavana** — offer prayers.

TRANSLATION

Unable to see Him, the demigods go to the shore of the ocean of milk and offer prayers to Him.

PURPORT

The denizens of heaven, who live in the planetary systems beginning from Svarloka, cannot even see Lord Visnu in Svetadvipa. Unable to reach the island, they can simply approach the beach of the milk ocean to offer transcendental prayers to the Lord, appealing to Him on special occasions to appear as an incarnation.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.115

tabe avatari' kare jagat palana
ananta vaibhava tanra nahika ganana

SYNONYMS

tabe — at that time; **avatari'** — descending; **kare** — does; **jagat palana** — maintenance of the material world; **ananta** — unlimited; **vaibhava** — the opulences; **tanra** — of Him; **nahika** — there is not; **ganana** — counting.

TRANSLATION

He then descends to maintain the material world. His unlimited opulences cannot be counted.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.116

sei visnu haya yanra
sei prabhu nityananda — sarva-

SYNONYMS

sei — that; visnu — Lord Visnu; haya — is; yanra — whose; - — of the part of the plenary part; — part; sei — that; prabhu — Lord; nityananda — Nityananda; sarva- — the source of all incarnations.

TRANSLATION

That Lord Visnu is but a part of a part of a plenary portion of Lord Nityananda, who is the source of all incarnations.

PURPORT

The Lord of Svetadvipa has immense potency for creation and destruction. Sri Nityananda Prabhu, being Baladeva Himself, the original form of Sankarsana, is the original form of the Lord of Svetadvipa.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.117

sei visnu 'sesa'-rupe dharena dharani
kanha ache mahi, sire, hena nahi jani

SYNONYMS

sei — that; visnu — Lord Visnu; sesa-rupe — in form of Lord Sesa; dharena — carries; dharani — the planets; kanha — where; ache — are; mahi — the planets; sire — on the head; hena nahi jani — I cannot understand.

TRANSLATION

That same Lord Visnu, in the form of Lord Sesa, holds the planets upon His heads, although He does not know where they are, for He cannot feel their existence upon His heads.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.118

sahasra vistirna yanra phanara mandala
surya jini' mani-gana kare jhala-mala

SYNONYMS

sahasra — thousands; **vistirna** — spread; **yanra** — whose; **phanara** — of the hoods; **mandala** — group; **surya** — the sun; **jini'** — conquering; **mani-gana** — jewels; **kare** — do; **jhala-mala** — glittering.

TRANSLATION

His thousands of extended hoods are adorned with dazzling jewels surpassing the sun.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.119

pañcasat-koti-yojana prthivi-vistara
yanra eka-phane rahe sarsapa-akara

SYNONYMS

pañcasat — fifty; **koti** — ten millions; **yojana** — eight miles; **prthivi** — of the universe; **vistara** — breadth; **yanra** — whose; **eka-phane** — on one of the hoods; **rahe** — stays; **sarsapa-akara** — like a mustard seed.

TRANSLATION

The universe, which measures five hundred million yojanas in diameter, rests on one of His hoods like a mustard seed.

PURPORT

The Lord of Svetadvipa expands Himself as Sesa Naga, who sustains all the planets upon His innumerable hoods. These huge global spheres are compared to grains of mustard resting on the spiritual hoods of Sesa Naga. The scientists' law of gravity is a partial explanation of Lord Sankarsana's energy. The name "Sankarsana" has an etymological relationship to the idea of gravity. There is a reference to Sesa Naga in Srimad-Bhagavatam (5.17.21), where it is said:

yam ahur asya sthiti janma-
tribhir yam anantam rsayah
na veda siddartham iva kvacit
bhu-mand murdha-sahasra-dhamasu

"O my Lord, the hymns of the Vedas proclaim that You are the effective cause for the creation, maintenance and destruction. But in fact You are transcendental to all limitations and are therefore known as unlimited. On Your thousands of hoods rest the innumerable global spheres, like grains of mustard so insignificant that You have no perception of their weight." The Bhagavatam further says (5.25.2):

ksiti-mand bhagavato 'nanta-murteh sahasra-sirasa ekasminn eva sirsani dhriyaman
siddhartha iva laksyate.

"Lord Anantadeva has thousands of hoods. Each sustains a global sphere that appears like a grain of mustard."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.120

sei ta' 'ananta' 'sesa' — bhakta-avatara
isvarera seva vina nahi jane ara

SYNONYMS

sei ta' — that; ananta — Lord Ananta; sesa — the incarnation Sesa; bhakta-avatara — incarnation of a devotee; isvarera seva — the service of the Lord; vina — without; nahi — not; jane — knows; ara — anything else.

TRANSLATION

That Ananta Sesa is the devotee incarnation of Godhead. He knows nothing but service to Lord Krsna.

PURPORT

Srila Jiva Gosvami, in his Krsna-sandarbha, has described Sesa Naga as follows: "Sri Anantadeva has thousands of faces and is fully independent. Always ready to serve the Supreme Personality of Godhead, He waits upon Him constantly. Sankarsana is the first expansion of Vasudeva, and because He appears by His own will, He is called svarat, fully independent. He is therefore infinite and transcendental to all limits of time and space. He Himself appears as the thousand-headed Sesa." In the Skanda Purana, in the Ayodhya-mahatmya chapter, the demigod Indra requested Lord Sesa, who was standing before him as Laksmana, "Please go to Your eternal abode, Visnuloka, where Your expansion Sesa, with His serpentine hoods, is also present." After thus dispatching Laksmana to the regions of Patala, Lord Indra returned to his abode. This quotation indicates that the Sankarsana of the quadruple form descends with Lord Rama as Laksmana. When Lord Rama disappears, Sesa again separates Himself from the personality of Laksmana. Sesa then returns to His own abode in the Patala regions, and Laksmana returns to His abode in Vaikuntha.

The Laghu-bhagavatamrta gives the following description: "The Sankarsana of the second group of quadruple forms appears as Rama, taking with Him Sesa, who bears the global spheres. There are two features of Sesa. One is the bearer of the globes, and the other is the bedstead servitor. The Sesa who bears the globes is a potent incarnation of Sankarsana, and therefore He is sometimes also called Sankarsana. The bedstead feature of Sesa always presents himself as an eternal servitor of the Lord."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.121

sahasra-vadane kare krsna-guna gana
niravadhi guna ga'na, anta nahi pa'na

SYNONYMS

sahasra-vadane — in thousands of mouths; **kare** — does; **krsna-guna gana** — chanting of the holy attributes of Krsna; **niravadhi** — continuously; **guna ga'na** — chanting of the transcendental qualities; **anta nahi pa'na** — does not reach the end.

TRANSLATION

With His thousands of mouths He sings the glories of Lord Krsna, but although He always sings in that way, He does not find an end to the qualities of the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.122

sanakadi bhagavata sune yanra mukhe
bhagavanera guna kahe, bhase prema-sukhe

SYNONYMS

sanaka-adi — the great sages headed by Sanaka, Sananda, etc.; **bhagavata** — Srimad-Bhagavatam; **sune** — hear; **yanra mukhe** — from whose mouth; **bhagavanera** — of the Personality of Godhead; **guna** — attributes; **kahe** — say; **bhase** — float; **prema-sukhe** — in the transcendental bliss of love of Godhead.

TRANSLATION

The four Kumaras hear Srimad-Bhagavatam from His lips, and they in turn repeat it in the transcendental bliss of love of Godhead.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.123

chatra, paduka, sayya, upadhana, vasana
arama, avasa, yajña-sutra,

SYNONYMS

chatra — umbrella; paduka — slippers; sayya — bed; upadhana — pillow; vasana — garments; arama — resting chair; avasa — residence; yajña-sutra — sacred thread; -asana — throne.

TRANSLATION

He serves Lord Krsna, assuming all the following forms: umbrella, slippers, bedding, pillow, garments, resting chair, residence, sacred thread and throne.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.124

eta murti-bheda kari' krsna-seva kare
krsnera sesata paña 'sesa' nama dhare

SYNONYMS

eta — so many; **murti-bheda** — different forms; **kari'** — taking; **krsna-seva kare** — serves Lord Krsna; **krsnera** — of Lord Krsna; **sesata** — ultimate end; **pañā** — having reached; **sesa nama dhare** — assumes the name Sesa Naga.

TRANSLATION

He is thus called Lord Sesa, for He has attained the ultimate end of servitude to Krsna. He takes many forms for the service of Krsna, and thus He serves the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.125

sei ta' ananta, yanra kahi eka kala
hena prabhu nityananda, ke jane tanra khela

SYNONYMS

sei ta' — that; ananta — Lord Ananta; yanra — of whom; kahi — I say; eka kala — one part of the part; hena — such; prabhu nityananda — Lord Nityananda Prabhu; ke — who; jane — knows; tanra — His; khela — pastimes.

TRANSLATION

That person of whom Lord Ananta is a kala, or part of a plenary part, is Lord Nityananda Prabhu. Who, therefore, can know the pastimes of Lord Nityananda?

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.126

e-saba pramane jani nityananda-tattva-sima
tanhake 'ananta' kahi, ki tanra mahima

SYNONYMS

e-saba — all these; **pramane** — by the evidences; **jani** — I know; **nityananda-tattva-sima** — the limit of the truth of Lord Nityananda; **tanhake** — to Him (Lord Nityananda, Balarama); **ananta** — Lord Ananta; **kahi** — if I say; **ki tanre mahima** — what glory do I speak about Him.

TRANSLATION

From these conclusions we can know the limit of the truth of Lord Nityananda. But what glory is there in calling Him Ananta?

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.127

athava bhaktera vakya mani satya kari'
sakala sambhave tante, yate avatari

SYNONYMS

athava — otherwise; **bhaktera vakya** — anything spoken by a pure devotee; **mani** — I accept; **satya kari'** — as truth; **sakala** — everything; **sambhave** — possible; **tante** — in Him; **yate** — since; **avatari** — the original source of all incarnations.

TRANSLATION

But I accept it as the truth because it has been said by devotees. Since He is the source of all incarnations, everything is possible in Him.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 5.128

avatara-avatari — abheda, ye jane
purve yaiche krsnake keho kaho kari' mane

SYNONYMS

avatara-avatari — an incarnation and the source of all incarnations; abheda — identical; ye jane — anyone who knows; purve — formerly; yaiche — just as; krsnake — unto Lord Kṛṣṇa; keho — somebody; kaho — somewhere; kari' — making; mane — accepts.

TRANSLATION

They know that there is no difference between the incarnation and the source of all incarnations. Previously Lord Kṛṣṇa was regarded in the light of different principles by different people.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.129

keho kahe, krsna saksat nara-narayana
keho kahe, krsna haya saksat vamana

SYNONYMS

keho kahe — someone says; **krsna** — Lord Krsna; **saksat** — directly; **nara-narayana** — Lord Nara-Narayana; **keho kahe** — someone says; **krsna haya** — Krsna is; **saksat vamana** — Lord Vamanadeva.

TRANSLATION

Some said that Krsna was directly Lord Nara-Narayana, and some called Him Lord Vamanadeva incarnate.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.130

keho kahe, krsna ksiroda-sayi avatara
asambhava nahe, satya vacana sabara

SYNONYMS

keho kahe — someone says; **krsna** — Lord Krsna; **ksiroda-sayi avatara** — an incarnation of Lord Visnu lying in the ocean of milk; **asambhava nahe** — there is not impossibility; **satya** — true; **vacana sabara** — everyone's statement.

TRANSLATION

Some called Lord Krsna an incarnation of Lord Ksirodakasayi. All these names are true; nothing is impossible.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.131

krsna yabe avatare asraya
asi' tabe krsnete milaya

SYNONYMS

krsna — Lord Krsna; **yabe** — when; **avatare** — descends; **sarva--asraya** — the shelter of all other visnu-tattvas; **sarva-** — all plenary portions; **asi'** — coming; **tabe** — at that time; **krsnete** — in Krsna; **milaya** — join.

TRANSLATION

When the Supreme Personality of Godhead Krsna appears, He is the shelter of all plenary parts. Thus at that time all His plenary portions join in Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.132

yei yei rupe jane, sei taha kahe
sakala sambhave krsne, kichu mithya nahe

SYNONYMS

yei yei — whatever; **rupe** — in the form; **jane** — one knows; **sei** — he; **taha** — that; **kahe** — says; **sakala sambhave krsne** — everything is possible in Krsna; **kichu mithya nahe** — there is no falsity.

TRANSLATION

In whatever form one knows the Lord, one speaks of Him in that way. In this there is no falsity, since everything is possible in Krsna.

PURPORT

In this connection we may mention an incident that took place between two of our sannyasis while we were preaching the Hare Krsna maha-mantra in Hyderabad. One of them stated that "Hare Rama" refers to Sri Balarama, and the other protested that "Hare Rama" means Lord Rama. Ultimately the controversy came to me, and I gave the decision that if someone says that the "Rama" in "Hare Rama" is Lord Ramacandra and someone else says that the "Rama" in "Hare Rama" is Sri Balarama, both are correct because there is no difference between Sri Balarama and Lord Rama. Here in Sri Caitanya-caritamrta we find that Krsnadasa Kaviraja Gosvami has stated the same conclusion:

yei yei rupe jane, sei taha kahe
sakala sambhave krsne, kichu mithya nahe

If someone calls Lord Ramacandra by the vibration Hare Rama, understanding it to mean "O Lord Ramacandra!" he is quite right. Similarly, if one says that Hare Rama means "O Sri Balarama!" he is also right. Those who are aware of the visnu-tattva do not fight over all these details.

In the Laghu-bhagavatamrta Srila Rupa Gosvami has explained Krsna's being both Ksirodakasayi Visnu and Narayana in the spiritual sky and expanding in the quadruple forms known as Vasudeva, Sankarsana, Pradyumna and Aniruddha. He has refuted the idea that Krsna is an incarnation of Narayana. Some devotees think that Narayana is the original Personality of Godhead and that Krsna is an incarnation. Even Sankaracarya, in his commentary on the Bhagavad-gita, has accepted Narayana as the transcendental Personality of Godhead who appeared as Krsna, the son of Devaki and Vasudeva. Therefore this matter may be difficult to understand. But the Gaudiya Vaisnava-sampradaya, headed by Rupa Gosvami, has established the principle of the Bhagavad-gita that everything emanates from Krsna, who says in the Bhagavad-gita, sarvasya prabhavah: "I am the original source of everything." "Everything" includes Narayana. Therefore Rupa Gosvami, in his Laghu-bhagavatamrta, has established that Krsna, not Narayana, is the original Personality of Godhead.

In this connection he has quoted a verse from Srimad-Bhagavatam (3.2.15) that states:

sva-santa-rupesv itaraih svarupair
abhyardyanesv anukampitma

paravareso mahad--yukto
hy ajo 'pi jato bhagavan yathagnih

"When pure devotees of the Lord like Vasudeva are greatly disturbed by dangerous demons like , Lord Krsna joins with all His pastime expansions, such as the Lord of Vaikuntha, and, although unborn, becomes manifest, just as fire becomes manifest by the friction of arani wood." Arani wood is used to ignite a sacrificial fire without matches or any other flame. Just as fire appears from arani wood, the Supreme Lord appears when there is friction between devotees and nondevotees. When Krsna appears, He appears in full, including within Himself all His expansions, such as Narayana, Vasudeva, Sankarsana, Aniruddha and Pradyumna. Krsna is always integrated with His other incarnations, like Nr Varaha, Vamana, Nara-Narayana, Hayagriva and Ajita. In Vrndavana Lord Krsna sometimes exhibits the functions of such incarnations.

In the Brahmanda Purana it is said, "The same Personality of Godhead who is known in Vaikuntha as the four-handed Narayana, the friend of all living entities, and in the milk ocean as the Lord of Svetadvipa, and who is the best of all purusas, appeared as the son of Nanda. In a fire there are many sparks of different dimensions; some of them are very big, and some are small. The small sparks are compared to the living entities, and the large sparks are compared to the Visnu expansions of Lord Krsna. All the incarnations emanate from Krsna, and after the end of their pastimes they again merge with Krsna."

Therefore in the various Puranas Krsna is described sometimes as Narayana, sometimes as Ksirodakasayi Visnu, sometimes as Garbhodakasayi Visnu and sometimes as Vaikunthanatha, the Lord of Vaikuntha. Because Krsna is always full, Mula-sankarsana is in Krsna, and since all incarnations are manifested from Mula-sankarsana, it should be understood that He can manifest different incarnations by His supreme will, even in the presence of Krsna. Great sages have therefore glorified the Lord by different names. Thus when the original person, the source of all incarnations, is sometimes described as an incarnation, there is no discrepancy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.133

ataeva sri-krsna-caitanya gosañi
sarva avatara-lila kari' sabare dekhai

SYNONYMS

ataeva — therefore; **sri-krsna-caitanya** — Lord Sri Caitanya Mahaprabhu; **gosañi** — the Lord; **sarva** — all; **avatara-lila** — the pastimes of different incarnations; **kari'** — exhibiting; **sabare** — to everyone; **dekhai** — He showed.

TRANSLATION

Therefore Lord Caitanya Mahaprabhu has exhibited to everyone all the pastimes of all the various incarnations.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.134

ei-rupe nityananda 'ananta'-prakasa
sei-bhave — kahe muñi caitanyera dasa

SYNONYMS

ei-rupe — in this way; nityananda — Lord Nityananda; ananta-prakasa — unlimited manifestations; sei-bhave — in that transcendental emotion; kahe — He says; muñi — I; caitanyera dasa — the servant of Lord Caitanya.

TRANSLATION

Thus Lord Nityananda has unlimited incarnations. In transcendental emotion He calls Himself a servant of Lord Caitanya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.135

kabhu guru, kabhu sakha, kabhu bhrtya-lila
purve yena tina-bhave vraje kaila khela

SYNONYMS

kabhu — sometimes; **guru** — spiritual master; **kabhu** — sometimes; **sakha** — friend; **kabhu** — sometimes; **bhrtya-lila** — pastimes as a servant; **purve** — formerly; **yena** — as; **tina-bhave** — in three different moods; **vraje** — in Vrndavana; **kaila khela** — plays with Krsna.

TRANSLATION

Sometimes He serves Lord Caitanya as His guru, sometimes as His friend and sometimes as His servant, just as Lord Balarama played with Lord Krsna in these three different moods in Vraja.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 5.136

vrsa haña krsna-sane matha-mathi rana
kabhu krsna kare tanra pada-

SYNONYMS

vrsa haña — becoming a bull; **krsna-sane** — with Kṛṣṇa; **matha-mathi rana** — fighting head to head; **kabhu** — sometimes; **krsna** — Kṛṣṇa; **kare** — does; **tanra** — His; **pada-** — massaging the feet.

TRANSLATION

Playing like a bull, Lord Balarama fights with Kṛṣṇa head to head. And sometimes Lord Kṛṣṇa massages the feet of Lord Balarama.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.137

apanake bhrtya kari' krsne prabhu jane
krsnera kalara kala apanake mane

SYNONYMS

apanake — Himself; bhrtya kari' — considering a servant; krsna — Krsna; prabhu — master; jane — He knows; krsnera — of Lord Krsna; kalara kala — as a plenary portion of a plenary portion; apanake — Himself; mane — He accepts.

TRANSLATION

He considers Himself a servant and knows Krsna to be His master. Thus He regards Himself as a fragment of His plenary portion.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.138

vrsayamanau nardantau
yuyudhate parasparam
anukrtya
ceratuh prakrtau yatha

SYNONYMS

vrsayamanau — becoming like bulls; **nardantau** — making roaring sounds; **yuyudhate** — both used to fight; **parasparam** — each other; **anukrtya** — imitating; **rutaih** — with cries; **jantun** — the animals; **ceratuh** — used to play; **prakrtau** — ordinary boys; **yatha** — just like.

TRANSLATION

"Acting just like ordinary boys, They played like roaring bulls as They fought each other, and They imitated the calls of various animals."

PURPORT

This and the following quotation are from the Bhagavatam (10.11.40 and 10.15.14).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.139

kvacit krida-
gopotsangopabarhanam
visramayaty
pada

SYNONYMS

kvacit — sometimes; **krida** — playing; **parisrantam** — very much fatigued; **gopa-utsanga** — the lap of a cowherd boy; **upabarhanam** — whose pillow; **svayam** — personally Lord Krsna; **visramayati** — causing to rest; **aryam** — His elder brother; **pada--adibhih** — by massaging His feet, etc.

TRANSLATION

"Sometimes when Lord Krsna's elder brother, Lord Balarama, felt tired after playing and lay His head on the lap of a cowherd boy, Lord Krsna Himself served Him by massaging His feet."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 5.140

va kuta ayata
daivi va nary utasuri
prayo mayastu me bhartur
nanya me 'pi vimohini

SYNONYMS

ka — who; iyam — this; va — or; kutah — from where; ayata — has come; daivi — whether demigod; va — or; nari — woman; uta — or; asuri — demoness; prayah — in most cases; maya — illusory energy; astu — she must be; me — My; bhartuh — of the master, Lord Kṛṣṇa; na — not; anya — any other; me — My; api — certainly; vimohini — bewilderer.

TRANSLATION

"Who is this mystic power, and where has she come from? Is she a demigod or a demoness? She must be the illusory energy of My master, Lord Kṛṣṇa, for who else can bewilder Me?"

PURPORT

The playful pastimes of the Lord caused suspicion in the mind of Lord Brahma, and therefore Lord Brahma, to test Kṛṣṇa's Lordship, stole all the Lord's calves and cowherd boys with his own mystic power. Sri Kṛṣṇa responded, however, by replacing all the calves and boys in the field. Lord Balarama's thoughts of astonishment at such wonderful retaliation are recorded in this verse (Bhag. 10.13.37).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 5.141

yasyanghri-pankaja-rajo 'khila-loka-palair
mauly-uttamair dhrtam upasita-tirtha-tirtham
brahma bhavo 'ham api yasya kalah kalayah
sris codvahema ciram asya nr kva

SYNONYMS

yasya — whose; **anghri-pankaja** — lotuslike feet; **rajaḥ** — the dust; **akhila-loka** — of the universal planetary systems; **palaiḥ** — by the masters; **mauly-uttamaiḥ** — with valuable turbans on their heads; **dhṛtam** — accepted; **upasita** — worshiped; **tirtha-tirtham** — the sanctifier of the holy places; **brahma** — Lord Brahma; **bhavaḥ** — Lord Siva; **aḥam api** — even I; **yasya** — of whom; **kalah** — portions; **kalayah** — of a plenary portion; **sriḥ** — the goddess of fortune; **ca** — and; **udvahema** — we carry; **ciram** — eternally; **asya** — of Him; **nrpa-asanam** — the throne of a king; **kva** — where.

TRANSLATION

"What is the value of a throne to Lord Kṛṣṇa? The masters of the various planetary systems accept the dust of His lotus feet on their crowned heads. That dust makes the holy places sacred, and even Lord Brahma, Lord Siva, Lakṣmi and I Myself, who are all portions of His plenary portion, eternally carry that dust on our heads."

PURPORT

When the Kauravas, to flatter Baladeva so that He would become their ally, spoke ill of Sri Kṛṣṇa, Lord Baladeva became angry and spoke this verse (Bhag. 10.68.37).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.142

ekale isvara krsna, ara saba bhrtya
yare yaiche nacaya, se taiche kare nrtya

SYNONYMS

ekale — alone; **isvara** — the Supreme Personality of Godhead; **krsna** — Krsna; **ara** — others; **saba** — all; **bhrtya** — servants; **yare** — unto whom; **yaiche** — as; **nacaya** — He causes to dance; **se** — He; **taiche** — in that way; **kare nrtya** — dances.

TRANSLATION

Lord Krsna alone is the supreme controller, and all others are His servants. They dance as He makes them do so.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.143

ei mata caitanya-gosañi ekale isvara
ara saba parisada, keha va kinkara

SYNONYMS

ei mata — in this way; **caitanya-gosañi** — Lord Sri Caitanya Mahaprabhu; **ekale** — alone; **isvara** — the Supreme Personality of Godhead; **ara saba** — all others; **parisada** — associates; **keha** — someone; **va** — or; **kinkara** — servants.

TRANSLATION

Thus Lord Caitanya is also the only controller. All others are His associates or servants.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.144-145

guru-varga, — nityananda, advaita acarya
 srivasadi, ara yata — laghu, sama, arya
 sabe parisada, sabe lilara sahaya
 saba laña nija-karya sadhe gaura-arya

SYNONYMS

guru-varga — elders; **nityananda** — Lord Nityananda; **advaita acarya** — and Advaita Acarya; **srivasa-adi** — Srivasa Thakura and others; **ara** — others; **yata** — all; **laghu, sama, arya** — junior, equal or superior; **sabe** — everyone; **parisada** — associates; **sabe** — everyone; **lilara sahaya** — helpers in the pastimes; **saba laña** — taking all of them; **nija-karya** — His own aims; **sadhe** — executes; **gaura-arya** — Lord Sri Caitanya Mahaprabhu.

TRANSLATION

His elders such as Lord Nityananda, Advaita Acarya and Srivasa Thakura, as well as His other devotees — whether His juniors, equals or superiors — are all His associates who help Him in His pastimes. Lord Gauranga fulfills His aims with their help.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.146

advaita acarya, nityananda, — dui anga
dui-jana laña prabhura yata kichu ranga

SYNONYMS

advaita acarya — Sri Advaita Acarya; **nityananda** — Lord Nityananda; **dui anga** — two limbs of the Lord; **dui-jana laña** — taking the two of Them; **prabhura** — of Lord Sri Caitanya Mahaprabhu; **yata** — all; **kichu** — some; **ranga** — playful activities.

TRANSLATION

Sri Advaita Acarya and Srila Nityananda Prabhu, who are plenary parts of the Lord, are His principal associates. With these two the Lord performs His pastimes in various ways.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.147

advaita-acarya-gosañi saksat isvara
prabhu guru kari' mane, tinho ta' kinkara

SYNONYMS

advaita-acarya — Advaita Acarya; **gosañi** — the Lord; **saksat isvara** — directly the Supreme Personality of Godhead; **prabhu** — Lord Sri Caitanya Mahaprabhu; **guru kari' mane** — accepts Him as His teacher; **tinho ta' kinkara** — but He is the servant.

TRANSLATION

Lord Advaita Acarya is directly the Supreme Personality of Godhead. Although Lord Caitanya accepts Him as His preceptor, Advaita Acarya is a servant of the Lord.

PURPORT

Lord Caitanya always offered respects to Advaita Prabhu as He would to His father because Advaita was even older than His father; yet Advaita Prabhu always considered Himself a servant of Lord Caitanya. Sri Advaita Prabhu and Isvara Puri, Lord Caitanya's spiritual master, were both disciples of Madhavendra Puri, who was also the spiritual master of Nityananda Prabhu. Thus Advaita Prabhu, as Lord Caitanya's spiritual uncle, was always to be respected because one should respect one's spiritual master's Godbrothers as one respects one's spiritual master. Because of all these considerations, Sri Advaita Prabhu was superior to Lord Caitanya, yet Advaita Prabhu considered Himself Lord Caitanya's subordinate.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.148

acarya-gosañira tattva na yaya kathana
krsna avatari yenho tarila bhuvana

SYNONYMS

acarya-gosañira — of Advaita Acarya; **tattva** — the truth; **na yaya kathana** — cannot be described; **krsna** — Lord Krsna; **avatari** — making descend; **yenho** — who; **tarila** — delivered; **bhuvana** — all the world.

TRANSLATION

I cannot describe the truth of Advaita Acarya. He has delivered the entire world by making Lord Krsna descend.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.149

nityananda-svarupa purve ha-iyā lakṣmaṇa
laghu-bhrata haiya kare rāma-sevā

SYNONYMS

nityananda-svarupa — Lord Nityananda Svarupa; **purve** — formerly; **ha-iyā** — becoming; **lakṣmaṇa** — Lakṣmaṇa, Lord Rāmacandra's younger brother; **laghu-bhrata haiya** — becoming the younger brother; **kare** — does; **rāma-sevā** — service to Lord Rāmacandra.

TRANSLATION

Lord Nityananda Svarupa formerly appeared as Lakṣmaṇa and served Lord Rāmacandra as His younger brother.

PURPORT

Among the sannyasis of the Sankara-sampradaya there are different names for brahmacaris. Each sannyasi has some assistants, known as brahmacaris, who are called by different names according to the names of the sannyasi. Among such brahmacaris there are four names: Svarupa, Ananda, Prakasa and Caitanya. Nityananda Prabhu maintained Himself as a brahmacari; He never took sannyasa. As a brahmacari His name was Nityananda Svarupa, and therefore the sannyasi under whom He was living must have been from the tirthas or asramas of the Sankara-sampradaya, because one of the names for the assistant brahmacari of such a sannyasi is Svarupa.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 5.150

ramera caritra saba, — dukkhera karana
svatantra lilaya dukkha sahena laksmana

SYNONYMS

ramera caritra saba — all the activities of Lord Rāmacandra; **dukkhera karana** — causes of suffering; **sva-tantra** — although independent; **lilaya** — in the pastimes; **dukkha** — unhappiness; **sahena laksmana** — Laksmana tolerates.

TRANSLATION

The activities of Lord Rāma were full of suffering, but Laksmana, of His own accord, tolerated that suffering.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.151

nisedha karite nare, yate chota bhai
mauna dhari' rahe laksmana mane dukkha pai'

SYNONYMS

nisedha karite nare — unable to prohibit Lord Ramacandra; yate — because; chota bhai — younger brother; mauna dhari' — becoming silent; rahe — remains; laksmana — Laksmana; mane — in the mind; dukkha — unhappiness; pai' — getting.

TRANSLATION

As a younger brother He could not stop Lord Rama from His resolution, and so He remained silent, although unhappy in His mind.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.152

krsna-avatare jyestha haila sevara karana
krsnake karaila nana sukha asvadana

SYNONYMS

krsna-avatare — in the incarnation of Lord Krsna; **jyestha haila** — He became the elder brother; **sevara karana** — for the purpose of service; **krsnake** — to Krsna; **karaila** — made; **nana** — various; **sukha** — happinesses; **asvadana** — tasting.

TRANSLATION

When Lord Krsna appeared, He [Balarama] became His elder brother to serve Him to His heart's content and make Him enjoy all sorts of happiness.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.153

rama-laksmāna — kṛṣṇa-ramera -viśeṣa
avatāra-kāle donhe donhate praveśa

SYNONYMS

rama-laksmāna — Ramacandra and Laksmāna; **kṛṣṇa-ramera -viśeṣa** — particular expansions of Lord Kṛṣṇa and Lord Balarama; **avatāra-kāle** — at the time of incarnation; **donhe** — both of Them (Rama and Laksmāna); **donhate praveśa** — entered into Them both (Kṛṣṇa and Balarama).

TRANSLATION

Sri Rama and Sri Laksmāna, who are plenary portions of Lord Kṛṣṇa and Lord Balarama respectively, entered into Them at the time of Kṛṣṇa's and Balarama's appearance.

PURPORT

With reference to the Visnu-dharmottara, the Laghu-bhagavatamṛta explains that Rama is an incarnation of Vasudeva, Laksmāna is an incarnation of Sankarsana, Bharata is an incarnation of Pradyumna, and Satrugṇa is an incarnation of Aniruddha. The Padma Purana describes that Ramacandra is Narayana and that Laksmāna, Bharata and Satrugṇa are respectively Sesa, Cakra and Sankha (the conchshell in the hand of Narayana). In the Rama-gīta of the Skanda Purana, Laksmāna, Bharata and Satrugṇa have been described as the triple attendants of Lord Rama.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.154

sei laña jyestha-kanisthabhimana
rupe sastre karaye vyakhyana

SYNONYMS

sei laña — taking that plenary portion; jyestha-kanistha-abhimana — considering Themselves the elder or younger; --rupe — as the expansion and the original Supreme Personality of Godhead; sastre — in the revealed scriptures; karaye — does; vyakhyana — explanation.

TRANSLATION

Krsna and Balarama present Themselves as younger brother and elder brother, but in the scriptures They are described as the original Supreme Personality of Godhead and His expansion.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 5.155

ramadi-murtisu kala-niyamena tisthan
 nanavataram akarod bhuvanesu kintu
 krsnah samabhavat paramah puman yo
 govindam adi-purus tam bhajami

SYNONYMS

rama-adi — the incarnation of Lord Rama, etc.; **murtisu** — in different forms; **kala-niyamena** — by the order of plenary portions; **tisthan** — existing; **nana** — various; **avataram** — incarnations; **akarot** — executed; **bhuvanesu** — within the worlds; **kintu** — but; **krsnah** — Lord Kṛṣṇa; **svayam** — personally; **samabhavat** — appeared; **paramah** — the supreme; **puman** — person; **yah** — who; **govindam** — unto Lord Govinda; **adi-purusam** — the original person; **tam** — unto Him; **aham** — I; **bhajami** — offer obeisances.

TRANSLATION

"I worship Govinda, the primeval Lord, who by His various plenary portions appears in the world in different forms and incarnations such as Lord Rama, but who personally appears in His supreme original form as Lord Kṛṣṇa."

PURPORT

This is a quotation from Brahma- (5.39).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.156

sri-caitanya — sei krsna, nityananda — rama
nityananda purna kare caitanyera kama

SYNONYMS

sri-caitanya — Lord Sri Caitanya; sei krsna — that original Krsna; nityananda — Lord Nityananda; rama — Balarama; nityananda — Lord Nityananda; purna kare — fulfills; caitanyera kama — all the desires of Lord Sri Caitanya Mahaprabhu.

TRANSLATION

Lord Caitanya is the same Lord Krsna, and Lord Nityananda is Lord Balarama. Lord Nityananda fulfills all of Lord Caitanya's desires.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.157

nityananda-mahima-sindhu ananta, apara
eka kana sparsi matra, — se krpa tanhara

SYNONYMS

nityananda-mahima — of the glories of Lord Nityananda; **sindhu** — the ocean; **ananta** — unlimited; **apara** — unfathomed; **eka kana** — one fragment; **sparsi** — I touch; **matra** — only; **se** — that; **krpa** — mercy; **tanhara** — His.

TRANSLATION

The ocean of Lord Nityananda's glories is infinite and unfathomable. Only by His mercy can I touch even a drop of it.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.158

ara eka suna tanra krpara mahima
adhama jivere cadhaila urdhva-sima

SYNONYMS

ara — another; eka — one; suna — please hear; tanra krpara mahima — glory of His mercy; adhama jivere — the downtrodden living being; cadhaila — He elevated; urdhva-sima — to the topmost limit.

TRANSLATION

Please listen to another glory of His mercy. He made a fallen living entity climb to the highest limit.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.159

veda-guhya katha ei ayogya kahite
tathapi kahiye tanra krpa prakasite

SYNONYMS

veda — like the Vedas; **guhya** — very confidential; **katha** — incident; **ei** — this; **ayogya kahite** — not fit to disclose; **tathapi** — still; **kahiye** — I speak; **tanra** — His; **krpa** — mercy; **prakasite** — to manifest.

TRANSLATION

To disclose it is not proper, for it should be kept as confidential as the Vedas, yet I shall speak of it to make His mercy known to all.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.160

ullasa-upari lekhn tomara prasada
nityananda prabhu, mora ksama aparadha

SYNONYMS

ullasa-upari — on account of great ecstasy; lekhn — I write; tomara prasada — Your mercy; nityananda prabhu — Lord Nityananda; mora — my; ksama — please excuse; aparadha — offenses.

TRANSLATION

O Lord Nityananda, I write of Your mercy out of great exultation. Please forgive me for my offenses.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.161

avadhuta gosañira eka bhrtya prema-dhama
minaketana ramadasa haya tanra nama

SYNONYMS

avadhuta — the mendicant; **gosañira** — of Lord Nityananda; **eka** — one; **bhrtya** — servant; **prema-dhama** — reservoir of love; **minaketana** — Minaketana; **rama-dasa** — Ramadasa; **haya** — is; **tanra** — his; **nama** — name.

TRANSLATION

Lord Nityananda Prabhu had a servant named Sri Minaketana Ramadasa, who was a reservoir of love.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.162

amara alaye aho-ratra-sankirtana
tahate aila tenho paña nimantrana

SYNONYMS

amara alaye — at my house; **ahah-ratra** — day and night; **sankirtana** — chanting the Hare Krsna mantra; **tahate** — on account of this; **aila** — came; **tenho** — he; **paña nimantrana** — getting an invitation.

TRANSLATION

At my house there was sankirtana day and night, and therefore he visited there, having been invited.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.163

maha-prema-maya tinho vasila angane
sakala vaisnava tanra vandila carane

SYNONYMS

maha-prema-maya — absorbed in emotional love; **tinho** — he; **vasila** — sat; **angane** — in the courtyard; **sakala vaisnava** — all other Vaisnavas; **tanra** — his; **vandila** — worshiped; **carane** — lotus feet.

TRANSLATION

Absorbed in emotional love, he sat in my courtyard, and all the Vaisnavas bowed down at his feet.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.164

namaskara karite, ka'ra uparete cade
preme ka're mare, kahake capade

SYNONYMS

namaskara karite — while offering obeisances, bowing down; **ka'ra** — of someone; **uparete** — on the body; **cade** — gets up; **preme** — in ecstatic love; **ka're** — someone; — the flute; **mare** — strikes; **kahake** — someone; **capade** — slaps.

TRANSLATION

In a joyful mood of love of God he sometimes climbed upon the shoulder of someone offering obeisances, and sometimes he struck others with his flute or mildly slapped them.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.165

ye nayana dekhite asru haya mane yara
sei netre avicchinna vahe asru-dhara

SYNONYMS

ye — his; nayana — eyes; dekhite — seeing; asru — tears; haya — appear; mane — from the mind; yara — of someone; sei netre — in his eyes; avicchinna — continuously; vahe — flows; asru-dhara — a shower of tears.

TRANSLATION

When someone saw the eyes of Minaketana Ramadasa, tears would automatically flow from his own eyes, for a constant shower of tears flowed from the eyes of Minaketana Ramadasa.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.166

kabhu kona ange dekhi pulaka-kadamba
eka ange jadya tanra, ara ange kampa

SYNONYMS

kabhu — sometimes; **kona** — some; **ange** — in parts of the body; **dekhi** — I see; **pulaka-kadamba** — eruptions of ecstasy like kadamba flowers; **eka ange** — in one part of the body; **jadya** — stunned; **tanra** — his; **ara ange** — in another limb; **kampa** — trembling.

TRANSLATION

Sometimes there were eruptions of ecstasy like kadamba flowers on some parts of his body, and sometimes one limb would be stunned while another would be trembling.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.167

nityananda bali' yabe karena hunkara
taha dekhi' lokera haya maha-camatkara

SYNONYMS

nityananda — the name Nityananda; **bali'** — saying; **yabe** — whenever; **karena hunkara** — makes a great sound; **taha dekhi'** — seeing that; **lokera** — of the people; **haya** — there is; **maha-camatkara** — great wonder and astonishment.

TRANSLATION

Whenever he shouted aloud the name Nityananda, the people around him were filled with great wonder and astonishment.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.168

gunarnava misra name eka vipra arya
sri-murti-nikate tenho kare seva-karya

SYNONYMS

gunarnava misra — of Gunarnava Misra; **name** — by the name; **eka** — one; **vipra** — brahmana; **arya** — very respectable; **sri-murti-nikate** — by the side of the Deity; **tenho** — he; **kare** — does; **seva-karya** — activities in devotion.

TRANSLATION

One respectable brahmana named Sri Gunarnava Misra was serving the Deity.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.169

angane asiya tenho na kaila sambhasa
taha dekhi' kruddha haña bale ramadasa

SYNONYMS

angane — to the courtyard; **asiya** — coming; **tenho** — he; **na** — not; **kaila** — did; **sambhasa** — address; **taha dekhi'** — seeing this; **kruddha haña** — becoming angry; **bale** — says; **rama-dasa** — Sri Ramadasa.

TRANSLATION

When Minaketana was seated in the yard, this brahmana did not offer him respect. Seeing this, Sri Ramadasa became angry and spoke.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.170

'ei ta' dvitiya suta romaharasana
baladeva dekhi' ye na kaila pratyudgama'

SYNONYMS

ei ta' — this; dvitiya — second; suta romaharasana — Romaharsana-suta; baladeva dekhi' — seeing Lord Balarama; ye — who; na — not; kaila — did; pratyudgama — stand up.

TRANSLATION

"Here I find the second Romaharsana-suta, who did not stand to show honor when he saw Lord Balarama."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 5.171

eta bali' nace gaya, karaye santosa
kṛṣṇa-kārya kare vipra — na karila rosa

SYNONYMS

eta bali' — saying this; nace — he dances; gaya — chants; karaye santosa — becomes satisfied; kṛṣṇa-kārya — the duties of Deity worship; kare — performs; vipra — the brahmana; na karila — did not become; rosa — angry.

TRANSLATION

After saying this, he danced and sang to his heart's content, but the brahmana did not become angry, for he was then serving Lord Kṛṣṇa.

PURPORT

Minaketana Ramadasa was a great devotee of Lord Nityananda. When he entered the house of Kṛṣṇadasa Kaviraja, Gunarnava Misra, the priest who was worshiping the Deity installed in the house, did not receive him very well. A similar event occurred when Romaharsana-suta was speaking to the great assembly of sages at Naimiṣaranya. Lord Baladeva entered that great assembly, but since Romaharsana-suta was on the vyaśasana, he did not get down to offer respect to Lord Baladeva. The behavior of Gunarnava Misra indicated that he had no great respect for Lord Nityananda, and this idea was not at all palatable to Minaketana Ramadasa. For this reason the mentality of Minaketana Ramadasa is never deprecated by devotees.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.172

utsavante gela tinho kariya prasada
mora bhrata-sane tanra kichu haila vada

SYNONYMS

utsava-ante — after the festival; gela — went away; tinho — he; kariya prasada — showing mercy; mora — of me; bhrata-sane — with the brother; tanra — of him; kichu — some; haila — there was; vada — controversy.

TRANSLATION

At the end of the festival Minaketana Ramadasa went away, offering his blessings to everyone. At that time he had some controversy with my brother.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.173

caitanya-prabhute tanra sudrdha visvasa
nityananda-prati tanra visvasa-abhasa

SYNONYMS

caitanya-prabhute — unto Lord Caitanya; **tanra** — his; **su-drdha** — fixed; **visvasa** — faith; **nityananda-prati** — unto Lord Nityananda; **tanra** — his; **visvasa-abhasa** — dim reflection of faith.

TRANSLATION

My brother had firm faith in Lord Caitanya but only a dim glimmer of faith in Lord Nityananda.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.174

iha jani' ramadasera duhkha ha-ila mane
tabe ta' bhratare ami karinu bhartsane

SYNONYMS

iha — this; **jani'** — knowing; **rama-dasera** — of the saint Ramadasa; **duhkha** — unhappiness; **ha-ila** — there was; **mane** — in the mind; **tabe** — at that time; **ta'** — certainly; **bhratare** — to my brother; **ami** — I; **karinu** — did; **bhartsane** — chastisement.

TRANSLATION

Knowing this, Sri Ramadasa felt unhappy in his mind. I then rebuked my brother.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.175

dui bhai eka-tanu — samana-prakasa
nityananda na mana, tomara habe sarva-nasa

SYNONYMS

dui bhai — two brothers; eka-tanu — one body; samana-prakasa — equal manifestation; nityananda — Lord Nityananda; na mane — you do not believe; tomara — your; habe — that will be; sarva-nasa — downfall.

TRANSLATION

"These two brothers," I told him, "are like one body; They are identical manifestations. If you do not believe in Lord Nityananda, you will fall down.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.176

ekete visvasa, anye na kara sammana
"ardha-kukkuti-nyaya" tomara pramana

SYNONYMS

ekete visvasa — faith in one; anye — in the other; na — not; kara — do; sammana — respect; ardha-kukkuti-nyaya — the logic of accepting half of a hen; tomara — your; pramana — evidence.

TRANSLATION

"If you have faith in one but disrespect the other, your logic is like the logic of accepting half a hen.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.177

, donha na maniña hao ta' pasanda
eke mani' are na mani, — ei-mata bhanda

SYNONYMS

— otherwise; **donha** — both of Them; **na** — not; **maniña** — accepting; **hao** — you become; **ta'** — certainly; **pasanda** — atheist; **eke** — one of Them; **mani'** — accepting; **are** — the other; **na mani** — not accepting; **ei-mata** — this kind of faith; **bhanda** — hypocrisy.

TRANSLATION

"It would be better to be an atheist by slighting both brothers than a hypocrite by believing in one and slighting the other."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.178

kruddha haiya bhangi' cale ramadasa
tat-kale amara bhratara haila sarva-nasa

SYNONYMS

kruddha haiya — being very angry; — the flute; bhangi' — breaking; cale — departs; rama-dasa — Ramadasa; tat-kale — at that time; amara — my; bhratara — of the brother; haila — there was; sarva-nasa — downfall.

TRANSLATION

Thus Sri Ramadasa broke his flute in anger and went away, and at that time my brother fell down.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.179

ei ta' kahila tanra sevaka-prabhava
ara eka kahi tanra dayara svabhava

SYNONYMS

ei ta' — thus; kahila — explained; tanra — of Him; sevaka-prabhava — the power of the servant; ara — other; eka — one; kahi — I say; tanra — His; dayara — of mercy; svabhava — characteristic.

TRANSLATION

I have thus described the power of the servants of Lord Nityananda. Now I shall describe another characteristic of His mercy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.180

bhaike bhartsinu muñi, laña ei guna
sei ratre prabhu more dila darasana

SYNONYMS

bhaike — my brother; **bhartsinu** — chastised; **muñi** — I; **laña** — taking; **ei** — this; **guna** — as a good quality; **sei ratre** — on that night; **prabhu** — my Lord; **more** — unto me; **dila** — gave; **darasana** — appearance.

TRANSLATION

That night Lord Nityananda appeared to me in a dream because of my good quality in chastising my brother.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.181

naihati-nikate 'jhamatapura' name grama
tanha svapne dekha dila nityananda-rama

SYNONYMS

naihati-nikate — near the village Naihati; **jhamatapura** — Jhamatapura; **name** — by the name; **grama** — village; **tanha** — there; **svapne** — in a dream; **dekha** — appearance; **dila** — gave; **nityananda-rama** — Lord Nityananda Balarama.

TRANSLATION

In the village of Jhamatapura, which is near Naihati, Lord Nityananda appeared to me in a dream.

PURPORT

There is now a railway line to Jhamatapura. If one wants to go there, he can take a train on the Katwa railway line and go directly to the station known as Salara. From that station one can go directly to Jhamatapura.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.182

dandavat haiya ami padinu payete
nija-pada-padma prabhu dila mora mathe

SYNONYMS

dandavat haiya — offering obeisances; **ami** — I; **padinu** — fell down; **payete** — at His lotus feet; **nija-pada-padma** — His own lotus feet; **prabhu** — the Lord; **dila** — placed; **mora** — my; **mathe** — on the head.

TRANSLATION

I fell at His feet, offering my obeisances, and He then placed His own lotus feet upon my head.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.183

'utha', 'utha' bali' more bale bara bara
uthi' tanra rupa dekhi' hainu camatkara

SYNONYMS

utha utha — get up, get up; **bali'** — saying; **more** — unto me; **bale** — says; **bara bara** — again and again; **uthi'** — getting up; **tanra** — His; **rupa dekhi'** — seeing the beauty; **hainu** — became; **camatkara** — astonished.

TRANSLATION

"Arise! Get up!" He told me again and again. Upon rising, I was greatly astonished to see His beauty.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.184

syama-cikkana kanti, prakanda sarira
saksat kandarpa, yaiche maha-malla-vira

SYNONYMS

syama — blackish; **cikkana** — glossy; **kanti** — luster; **prakanda** — heavy; **sarira** — body; **saksat** — directly; **kandarpa** — Cupid; **yaiche** — like; **maha-malla** — very stout and strong; **vira** — hero.

TRANSLATION

He had a glossy blackish complexion, and His tall, strong, heroic stature made Him seem like Cupid himself.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.185

suvalita hasta, pada, kamala-nayana
patta-vastra sire, patta-vastra paridhana

SYNONYMS

suvalita — well-formed; **hasta** — hands; **pada** — legs; **kamala-nayana** — eyes like lotus flowers; **patta-vastra** — silk cloth; **sire** — on the head; **patta-vastra** — silk garments; **paridhana** — wearing.

TRANSLATION

He had beautifully formed hands, arms and legs, and eyes like lotus flowers. He wore a silk cloth, with a silk turban on His head.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.186

suvana-kundala karne, svanangada-vala
payete nupura baje, kanthe puspa-mala

SYNONYMS

suvana-kundala — gold earrings; **karne** — on the ears; **svana-angada** — golden armlets; **vala** — and bangles; **payete** — on the feet; **nupura** — ankle bells; **baje** — tinkle; **kanthe** — on the neck; **puspa-mala** — flower garland.

TRANSLATION

He wore golden earrings on His ears, and golden armlets and bangles. He wore tinkling anklets on His feet and a garland of flowers around His neck.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.187

candana-lepita-anga, tilaka suthama
matta-gaja jini' mada-manthara payana

SYNONYMS

candana — with sandalwood pulp; **lepita** — smeared; **anga** — body; **tilaka suthama** — nicely decorated with tilaka; **matta-gaja** — a mad elephant; **jini'** — surpassing; **mada-manthara** — maddened by drinking; **payana** — movement.

TRANSLATION

His body was anointed with sandalwood pulp, and He was nicely decorated with tilaka. His movements surpassed those of a maddened elephant.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.188

koti-candra jini' mukha ujjvala-varana
dadimba-bija-sama danta tambula-carvana

SYNONYMS

koti-candra — millions upon millions of moons; **jini'** — surpassing; **mukha** — face; **ujjvala-varana** — bright and brilliant; **dadimba-bija** — pomegranate seeds; **sama** — like; **danta** — teeth; **tambula-carvana** — chewing betel nut.

TRANSLATION

His face was more beautiful than millions upon millions of moons, and His teeth were like pomegranate seeds because of His chewing betel.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.189

preme matta anga dahine-vame dole
'krsna' 'krsna' baliya gambhira bola bale

SYNONYMS

preme — in ecstasy; **matta** — absorbed; **anga** — the whole body; **dahine** — to the right side; **vame** — to the left side; **dole** — moves; **krsna krsna** — Krsna, Krsna; **baliya** — saying; **gambhira** — deep; **bola** — words; **bale** — was uttering.

TRANSLATION

His body moved to and fro, right and left, for He was absorbed in ecstasy. He chanted "Krsna, Krsna" in a deep voice.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.190

ranga-yasti haste dole yena matta
cari-pase vedi ache caranete bhrnga

SYNONYMS

ranga-yasti — a red stick; **haste** — in the hand; **dole** — moves; **yena** — like; **matta** — mad; — lion; **cari-pase** — all around; **vedi** — surrounding; **ache** — there is; **caranete** — at the lotus feet; **bhrnga** — bumblebees.

TRANSLATION

His red stick moving in His hand, He seemed like a maddened lion. All around the four sides of His feet were bumblebees.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.191

parisada-gane dekhi' saba gopa-vese
'krsna' 'krsna' kahe sabe saprema avese

SYNONYMS

parisada-gane — associates; **dekhi'** — seeing; **saba** — all; **gopa-vese** — in the dress of cowherd boys; **krsna krsna** — Krsna, Krsna; **kahe** — says; **sabe** — all; **sa-prema** — of ecstatic love; **avese** — in absorption.

TRANSLATION

His devotees, dressed like cowherd boys, surrounded His feet like so many bees and also chanted "Krsna, Krsna," absorbed in ecstatic love.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.192

singa bajaya keha, keha nace gaya
sevaka yogaya tambula, camara dhulaya

SYNONYMS

singa — horns and flutes; **bajaya** — play; **keha** — some; **keha** — some of them; **nace** — dance; **gaya** — sing; **sevaka** — a servant; **yogaya** — supplies; **tambula** — betel nut; **camara** — fan; **dhulaya** — moves.

TRANSLATION

Some of them played horns and flutes, and others danced and sang. Some of them offered betel nuts, and others waved camara fans about Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.193

nityananda-svarupera dekhiya vaibhava
kiba rupa, guna, lila — alaukika saba

SYNONYMS

nityananda-svarupera — of Lord Nityananda Svarupa; **dekhiya** — seeing; **vaibhava** — the opulence; **kiba rupa** — what a wonderful form; **guna** — qualities; **lila** — pastimes; **alaukika** — uncommon; **saba** — all.

TRANSLATION

Thus I saw such opulence in Lord Nityananda Svarupa. His wonderful form, qualities and pastimes are all transcendental.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.194

anande vihvala ami, kichu nahi jani
tabe hasi' prabhu more kahilena vani

SYNONYMS

anande — in transcendental ecstasy; **vihvala** — overwhelmed; **ami** — I; **kichu** — anything; **nahi** — not; **jani** — know; **tabe** — at that time; **hasi'** — smiling; **prabhu** — the Lord; **more** — unto me; **kahilena** — says; **vani** — some words.

TRANSLATION

I was overwhelmed with transcendental ecstasy, not knowing anything else. Then Lord Nityananda smiled and spoke to me as follows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.195

are are krsnadasa, na karaha bhaya
vrndavane yaha, — tanha sarva labhya haya

SYNONYMS

are are — O! O!; krsna-dasa — Krsnadasa; na — not; karaha — make; bhaya — fear; vrndavane yaha — go to Vrndavana; tanha — there; sarva — everything; labhya — available; haya — is.

TRANSLATION

"O my dear Krsnadasa, do not be afraid. Go to Vrndavana, for there you will attain all things."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.196

eta bali' prerila more hatasani diya
antardhana kaila prabhu nija-gana laña

SYNONYMS

eta bali' — saying this; prerila — dispatched; more — me; hatasani — indication of the hand; diya — giving; antardhana kaila — disappeared; prabhu — my Lord; nija-gana laña — taking His personal associates.

TRANSLATION

After saying this, He directed me toward Vrndavana by waving His hand. Then He disappeared with His associates.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.197

murcchita ha-iyā muñi padīnu bhūmite
svapna-bhaṅga haila, dekhi, hañache prabhate

SYNONYMS

murcchita ha-iyā — fainting; muñi — I; padīnu — fell; bhūmite — on the ground; svapna-bhaṅga — breaking of the dream; haila — there was; dekhi — I saw; hañache — there was; prabhate — morning light.

TRANSLATION

I fainted and fell to the ground, my dream broke, and when I regained consciousness I saw that morning had come.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 5.198

ki dekhinu ki suninu, kariye vicara
prabhu-ajña haila vrndavana yaibara

SYNONYMS

ki dekhinu — what did I see; ki suninu — what did I hear; kariye vicara — I began to consider; prabhu-ajña — the order of my Lord; haila — there was; vrndavana — to Vrndavana; yaibara — to go.

TRANSLATION

I thought about what I had seen and heard and concluded that the Lord had ordered me to proceed to Vrndavana at once.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.199

sei ksane vrndavane karinu gamana
prabhura krpate sukhe ainu vrndavana

SYNONYMS

sei ksane — that very second; vrndavane — toward Vrndavana; karinu — I did; gamana — starting; prabhura krpate — by the mercy of Lord Nityananda; sukhe — in great happiness; ainu — arrived; vrndavana — at Vrndavana.

TRANSLATION

That very second I started for Vrndavana, and by His mercy I reached there in great happiness.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.200

jaya jaya nityananda, nityananda-rama
yanhara krpate painu vrndavana-dhama

SYNONYMS

jaya jaya — all glories; **nityananda** — to Lord Nityananda; **nityananda-rama** — to Lord Balarama, who appeared as Nityananda; **yanhara krpate** — by whose mercy; **painu** — I got; **vrndavana-dhama** — shelter at Vrndavana.

TRANSLATION

All glory, all glory to Lord Nityananda Balarama, by whose mercy I have attained shelter in the transcendental abode of Vrndavana!

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.201

jaya jaya nityananda, jaya krpa-maya
yanha haite painu rupa-sanatanasraya

SYNONYMS

jaya jaya — all glories; **nityananda** — to Lord Nityananda; **jaya krpa-maya** — all glories to the most merciful Lord; **yanha haite** — from whom; **painu** — I got; **rupa-sanatana-asraya** — shelter at the lotus feet of Rupa Gosvami and Sanatana Gosvami.

TRANSLATION

All glory, all glory to the merciful Lord Nityananda, by whose mercy I have attained shelter at the lotus feet of Sri Rupa and Sri Sanatana!

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.202

yanha haite painu raghunatha-mahasaya
yanha haite painu sri-svarupa-asraya

SYNONYMS

yanha haite — from whom; painu — I got; raghunatha-maha-asaya — the shelter of Raghunatha dasa Gosvami; yanha haite — from whom; painu — I got; sri-svarupa-asraya — shelter at the feet of Svarupa Damodara Gosvami.

TRANSLATION

By His mercy I have attained the shelter of the great personality Sri Raghunatha dasa Gosvami, and by His mercy I have found the refuge of Sri Svarupa Damodara.

PURPORT

Anyone desiring to become expert in the service of Sri Sri Radha and Krsna should always aspire to be under the guidance of Svarupa Damodara Gosvami, Rupa Gosvami, Sanatana Gosvami and Raghunatha dasa Gosvami. To come under the protection of the Gosvamis, one must get the mercy and grace of Nityananda Prabhu. The author has tried to explain this fact in these two verses.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.203

sanatana-krpaya painu bhaktira siddhanta
sri-rupa-krpaya painu bhakti-rasa-pranta

SYNONYMS

sanatana-krpaya — by the mercy of Sanatana Gosvami; **painu** — I got; **bhaktira siddhanta** — the conclusions of devotional service; **sri-rupa-krpaya** — by the mercy of Srila Rupa Gosvami; **painu** — I got; **bhakti-rasa-pranta** — the limit of the mellows of devotional service.

TRANSLATION

By the mercy of Sanatana Gosvami I have learned the final conclusions of devotional service, and by the grace of Sri Rupa Gosvami I have tasted the highest nectar of devotional service.

PURPORT

Sri Sanatana Gosvami Prabhu, the teacher of the science of devotional service, wrote several books, of which the Bṛhad-bhagavatamṛta is very famous; anyone who wants to know about the subject matter of devotees, devotional service and Kṛṣṇa must read this book. Sanatana Gosvami also wrote a special commentary on the Tenth Canto of Srimad-Bhagavatam known as the Dasama-tippāni, which is so excellent that by reading it one can understand very deeply the pastimes of Kṛṣṇa in His exchanges of loving activities. Another famous book by Sanatana Gosvami is the Hari-bhakti-vilāsa, which states the rules and regulations for all divisions of Vaiṣṇavas, namely, Vaiṣṇava householders, Vaiṣṇava brahmacāris, Vaiṣṇava vanaprasthas and Vaiṣṇava sannyāsīs. This book was especially written, however, for Vaiṣṇava householders. Srīla Rāghunātha dāsa Gosvami has described Sanatana Gosvami in his prayer Vilāpa-kusumañjali, verse six, where he has expressed his obligation to Sanatana Gosvami in the following words:

vairagya-yug-bhakti- prayatnair
apayayan mam anabhipsum andhamkrp
ambudhir yah para-duhkha-duhkhi
sanatanas prabhum asrayami

"I was unwilling to drink the nectar of devotional service possessed of renunciation, but Sanatana Gosvami, out of his causeless mercy, made me drink it, even though I was otherwise unable to do so. Therefore he is an ocean of mercy. He is very compassionate to fallen souls like me, and thus it is my duty to offer my respectful obeisances unto his lotus feet." Kṛṣṇadāsa Kavirāja Gosvami also, in the last section of the Caitanya-caritamṛta, specifically mentions the names of Rupa Gosvami, Sanatana Gosvami and Srīla Jīva Gosvami and offers his respectful obeisances unto the lotus feet of these three spiritual masters, as well as Rāghunātha dāsa. Srīla Rāghunātha dāsa Gosvami also accepted Sanatana Gosvami as the teacher of the science of devotional service. Srīla Rupa Gosvami is described as the bhakti-rasācārya, or one who knows the essence of devotional service. His famous book Bhakti-rasamṛta-sindhu is the science of devotional service, and by reading this book one can understand the meaning of devotional service. Another of his famous books is the Ujjvala-nīlāmani. In this book he elaborately explains the loving affairs and transcendental activities of Lord Kṛṣṇa and Rādhārāṇī.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 5.204

jaya jaya nityananda-caranaravinda
yanha haite painu sri-radha-govinda

SYNONYMS

jaya jaya — all glories to; **nityananda** — of Lord Nityananda; **carana-aravinda** — the lotus feet; **yanha haite** — from whom; **painu** — I got; **sri-radha-govinda** — the shelter of Sri Radha and Govinda.

TRANSLATION

All glory, all glory to the lotus feet of Lord Nityananda, by whose mercy I have attained Sri Radha-Govinda!

PURPORT

Srila Narottama dasa Thakura, who is famous for his poetic composition known as Prarthana, has lamented in one of his prayers, "When will Lord Nityananda be merciful upon me so that I will forget all material desires?" Srila Narottama dasa Thakura confirms that unless one is freed from material desires to satisfy the needs of the body and senses, one cannot understand the transcendental abode of Lord Kṛṣṇa, Vṛndavana. He also confirms that one cannot understand the loving affairs of Radha and Kṛṣṇa without going through the direction of the six Gosvamis. In another verse Narottama dasa Thakura has stated that without the causeless mercy of Nityananda Prabhu, one cannot enter into the affairs of Radha and Kṛṣṇa.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.205

jagai madhai haite muñi se papistha
purisera kita haite muñi se laghistha

SYNONYMS

jagai madhai — the two brothers Jagai and Madhai; **haite** — than; **muñi** — I; **se** — that; **papistha** — more sinful; **purisera** — in stool; **kita** — the worms; **haite** — than; **muñi** — I am; **se** — that; **laghistha** — lower.

TRANSLATION

I am more sinful than Jagai and Madhai and even lower than the worms in the stool.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.206

mora nama sune yei tara punya ksaya
mora nama laya yei tara papa haya

SYNONYMS

mora nama — my name; **sune** — hears; **yei** — anyone who; **tara** — his; **punya ksaya** — destruction of piety; **mora nama** — my name; **laya** — takes; **yei** — anyone; **tara** — his; **papa** — sin; **haya** — is.

TRANSLATION

Anyone who hears my name loses the results of his pious activities. Anyone who utters my name becomes sinful.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.207

emana nirghrṇa more keba kṛpa kare
eka nityananda vinu jagat bhitare

SYNONYMS

emana — such; **nirghrṇa** — abominable; **more** — unto me; **keba** — who; **kṛpa** — mercy; **kare** — shows; **eka** — one; **nityananda** — Lord Nityananda; **vinu** — but; **jagat** — world; **bhitare** — within.

TRANSLATION

Who in this world but Nityananda could show His mercy to such an abominable person as me?

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.208

preme matta nityananda krpa-avatara
uttama, adhama, kichu na kare vicara

SYNONYMS

preme — in ecstatic love; **matta** — mad; **nityananda** — Lord Nityananda; **krpa** — merciful; **avatara** — incarnation; **uttama** — good; **adhama** — bad; **kichu** — any; **na** — not; **kare** — makes; **vicara** — consideration.

TRANSLATION

Because He is intoxicated by ecstatic love and is an incarnation of mercy, He does not distinguish between the good and the bad.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.209

ye age padaye, tare karaye nistara
ataeva nistarila mo-hena duracara

SYNONYMS

ye — whoever; age — in front; padaye — falls down; tare — unto him; karaye — does; nistara — deliverance; ataeva — therefore; nistarila — delivered; mo — as me; hena — such; duracara — sinful and fallen person.

TRANSLATION

He delivers all those who fall down before Him. Therefore He has delivered such a sinful and fallen person as me.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.210

mo-papisthe anilena sri-vrndavana
mo-hena adhame dila sri-rupa-carana

SYNONYMS

mo-papisthe — unto me, who am so sinful; **anilena** — He brought; **sri-vrndavana** — to Vrndavana; **mo-hena** — such as me; **adhame** — to the lowest of mankind; **dila** — delivered; **sri-rupa-carana** — the lotus feet of Rupa Gosvami.

TRANSLATION

Although I am sinful and I am the most fallen, He has conferred upon me the lotus feet of Sri Rupa Gosvami.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.211

sri-madana-gopala-sri-govinda-darasana
kahibara yogya nahe e-saba kathana

SYNONYMS

sri-madana-gopala — Lord Madana Gopala; **sri-govinda** — Lord Radha-Govinda; **darasana** — visiting; **kahibara** — to speak; **yogya** — fit; **nahe** — not; **e-saba kathana** — all these confidential words.

TRANSLATION

I am not fit to speak all these confidential words about my visiting Lord Madana Gopala and Lord Govinda.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.212

vrndavana-purandara sri-madana-gopala
rasa-vilasi saksat vrajendra-kumara

SYNONYMS

vrndavana-purandara — the chief Deity of Vrndavana; **sri-madana-gopala** — Lord Madana Gopala; **rasa-vilasi** — the enjoyer of the rasa dance; **saksat** — directly; **vrajendra-kumara** — the son of Nanda Maharaja.

TRANSLATION

Lord Madana Gopala, the chief Deity of Vrndavana, is the enjoyer of the rasa dance and is directly the son of the King of Vraja.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.213

sri-radha-lalita-sange rasa-vilasa
manmatha-manmatha-rupe yanhara prakasa

SYNONYMS

sri-radha — Srimati Radharani; **lalita** — Her personal associate named Lalita; **sange** — with; **rasa-vilasa** — enjoyment of the rasa dance; **manmatha** — of Cupid; **manmatha-rupe** — in the form of Cupid; **yanhara** — of whom; **prakasa** — manifestation.

TRANSLATION

He enjoys the rasa dance with Srimati Radharani, Sri Lalita and others. He manifests Himself as the Cupid of Cupids.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.214

tasam avirabhuc chaurih
smayamana-mukhambujah
pitambara-dharah sragvi
saksan manmatha-manmathah

SYNONYMS

tasam — among them; **avirabhut** — appeared; **saurih** — Lord Krsna; **smayamana** — smiling; **mukha-ambujah** — lotus face; **pita-ambara-dharah** — dressed with yellow garments; **sragvi** — decorated with a flower garland; **saksat** — directly; **manmatha** — of Cupid; **manmathah** — Cupid.

TRANSLATION

"Wearing yellow garments and decorated with a flower garland, Lord Krsna, appearing among the gopis with His smiling lotus face, looked directly like the charmer of the heart of Cupid."

PURPORT

This is a quotation from Srimad-Bhagavatam (10.32.2).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.215

sva-madhurye lokera mana kare akarsana
dui pase radha lalita karena sevana

SYNONYMS

sva-madhurye — in His own sweetness; **lokera** — of all people; **mana** — the minds; **kare** — does; **akarsana** — attracting; **dui pase** — on two sides; **radha** — Srimati Radharani; **lalita** — and Her associate Lalita; **karena** — do; **sevana** — service.

TRANSLATION

With Radha and Lalita serving Him on His two sides, He attracts the hearts of all by His own sweetness.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.216

nityananda-daya more tanre dekhaila
sri-radha-madana-mohane prabhu kari' dila

SYNONYMS

nityananda-daya — the mercy of Lord Nityananda; **more** — unto me; **tanre** — Madana-mohana; **dekhaila** — showed; **sri-radha-madana-mohane** — Radha-Madana-mohana; **prabhu kari' dila** — gave as my Lord and master.

TRANSLATION

The mercy of Lord Nityananda showed me Sri Madana-mohana and gave me Sri Madana-mohana as my Lord and master.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.217

mo-adhame dila sri-govinda darasana
kahibara katha nahe akathya-kathana

SYNONYMS

mo-adhame — to one as abominable as me; **dila** — delivered; **sri-govinda darasana** — the audience of Lord Sri Govinda; **kahibara** — to speak this; **katha** — words; **nahe** — there are not; **akathya** — unspeakable; **kathana** — narration.

TRANSLATION

He granted to one as low as me the sight of Lord Govinda. Words cannot describe this, nor is it fit to be disclosed.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.218-219

vrndavane yoga-pithe kalpa-taru-vane
ratna-mandapa, tahe ratna-
sri-govinda vasiyachena vrajendra-nandana
madhurya prakasi' karena jagat mohana

SYNONYMS

vrndavane — at Vrndavana; **yoga-pithe** — at the principal temple; **kalpa-taru-vane** — in the forest of desire trees; **ratna-mandapa** — an altar made of gems; **tahe** — upon it; **ratna--asane** — on the throne of gems; **sri-govinda** — Lord Govinda; **vasiyachena** — was sitting; **vrajendra-nandana** — the son of Nanda Maharaja; **madhurya prakasi'** — manifesting His sweetness; **karena** — does; **jagat mohana** — enchantment of the whole world.

TRANSLATION

On an altar made of gems in the principal temple of Vrndavana, amidst a forest of desire trees, Lord Govinda, the son of the King of Vraja, sits upon a throne of gems and manifests His full glory and sweetness, thus enchanting the entire world.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.220

vama-parsve sri-radhika sakhi-gana-sange
rasadika-lila prabhu kare kata range

SYNONYMS

vama-parsve — on the left side; **sri-radhika** — Srimati Radharani; **sakhi-gana-sange** — with Her personal friends; **rasa-adika-lila** — pastimes like the rasa dance; **prabhu** — Lord Krsna; **kare** — performs; **kata range** — in many ways.

TRANSLATION

By His left side is Srimati Radharani and Her personal friends. With them Lord Govinda enjoys the rasa-lila and many other pastimes.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.221

yanra dhyana nija-loke kare padmasana
astadasaksara-mantre kare upasana

SYNONYMS

yanra — of whom; dhyana — the meditation; nija-loke — in his own abode; kare — does; padma-asana — Lord Brahma; astadasa-aksara-mantre — by the hymn composed of eighteen letters; kare — does; upasana — worshipping.

TRANSLATION

Lord Brahma, sitting on his lotus seat in his own abode, always meditates on Him and worships Him with the mantra consisting of eighteen syllables.

PURPORT

In his own planet, Lord Brahma, with the inhabitants of that planet, worships the form of Lord Govinda, Krsna, by the mantra krsnaya govindaya gopi-jana-vallabhaya svaha. Those who are initiated by a bona fide spiritual master and who chant the Gayatri mantra three times a day know this astadasaksara (eighteen-syllable) mantra. The inhabitants of Brahmaloaka and the planets below Brahmaloaka worship Lord Govinda by meditating with this mantra. There is no difference between meditating and chanting, but in the present age meditation is not possible on this planet. Therefore loud chanting of a mantra like the maha-mantra, Hare Krsna, with soft chanting of the astadasaksara, the mantra of eighteen syllables, is recommended.

Lord Brahma lives in the highest planetary system, known as Brahmaloaka or Satyaloka. In every planet there is a predominating deity. As the predominating deity in Satyaloka is Lord Brahma, so in the heavenly planets Indra is the predominating deity, and on the sun, the sun-god, Vivasvan, is the predominating deity. The inhabitants and predominating deities of every planet are all recommended to worship Govinda either by meditation or by chanting.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.222

caudda-bhuvane yanra sabe kare dhyana
vaikunthadi-pure yanra lila-guna gana

SYNONYMS

caudda-bhuvane — within the fourteen worlds; **yanra** — of whom; **sabe** — all; **kare dhyana** — perform meditation; **vaikuntha-adi-pure** — in the abodes of the Vaikuntha planets; **yanra** — of whom; **lila-guna** — attributes and pastimes; **gana** — chanting.

TRANSLATION

Everyone in the fourteen worlds meditates upon Him, and all the denizens of Vaikuntha sing of His qualities and pastimes.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 5.223

yanra madhurite kare laksmi akarsana
rupa-gosañi kariyachena se-rupa varnana

SYNONYMS

yanra — of whom; **madhurite** — by the sweetness; **kare** — does; **laksmi** — the goddess of fortune; **akarsana** — attraction; **rupa-gosañi** — Srila Rupa Gosvami; **kariyachena** — has done; **se** — that; **rupa** — of the beauty; **varnana** — enunciation.

TRANSLATION

The goddess of fortune is attracted by His sweetness, which Srila Rupa Gosvami has described in this way:

PURPORT

Srila Rupa Gosvami, in his Laghu-bhagavatamṛta, has quoted from the Padma Purana, where it is stated that Laksmi-devi, the goddess of fortune, after seeing the attractive features of Lord Kṛṣṇa, was attracted to Him, and to get the favor of Lord Kṛṣṇa she engaged herself in meditation. When asked by Kṛṣṇa why she engaged in meditation with austerity, Laksmi-devi answered, "I want to be one of Your associates like the gopis in Vṛndavana." Hearing this, Lord Sri Kṛṣṇa replied that it was quite impossible. Laksmi-devi then said that she wanted to remain just like a golden line on the chest of the Lord. The Lord granted the request, and since then Laksmi has always been situated on the chest of Lord Kṛṣṇa as a golden line. The austerity and meditation of Laksmi-devi are also mentioned in Srimad-Bhagavatam (10.16.36), where the Naga-patnis, the wives of the serpent Kaliya, in the course of their prayers to Kṛṣṇa, said that the goddess of fortune, Laksmi, also wanted His association as a gopi and desired the dust of His lotus feet.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.224

bhangi-traya- saci-vistirna-drst
 -nyastadhara-kisalayam candrakena
 hari-tanum itah kesi-tirthopakanthe
 ma preksisthas tava yadi sakhe bandhu-sange 'sti rangah

SYNONYMS

smeram — smiling; bhangi-traya-paricitam — bent in three places, namely the neck, waist and knees; saci-vistirna-drstim — with a broad sideways glance; — on the flute; nyasta — placed; adhara — lips; kisalayam — newly blossomed; ujjvalam — very bright; candrakena — by the moonshine; govinda-akhyam — named Lord Govinda; hari-tanum — the transcendental body of the Lord; itah — here; kesi-tirtha-upakanthe — on the bank of the Yamuna in the neighborhood of Kesighata; ma — do not; preksisthah — glance over; tava — your; yadi — if; sakhe — O dear friend; bandhu-sange — to worldly friends; asti — there is; rangah — attachment.

TRANSLATION

"My dear friend, if you are indeed attached to your worldly friends, do not look at the smiling face of Lord Govinda as He stands on the bank of the Yamuna at Kesighata. Casting sidelong glances, He places His flute to His lips, which seem like newly blossomed twigs. His transcendental body, bending in three places, appears very bright in the moonlight."

PURPORT

This is a verse quoted from the Bhakti-rasamrta-sindhu (1.2.239) in connection with practical devotional service. Generally people in their conditioned life engage in the pleasure of society, friendship and love. This so-called love is lust, not love. But people are satisfied with such a false understanding of love. Vidyapati, a great and learned poet of Mithila, has said that the pleasure derived from friendship, society and family life in the material world is like a drop of water, but our hearts desire pleasure like an ocean. Thus the heart is compared to a desert of material existence that requires the water of an ocean of pleasure to satisfy its dryness. If there is a drop of water in the desert, one may indeed say that it is water, but such a minute quantity of water has no value. Similarly, in this material world no one is satisfied in the dealings of society, friendship and love. Therefore if one wants to derive real pleasure within his heart, he must seek the lotus feet of Govinda. In this verse Rupa Gosvami indicates that if one wants to be satisfied in the pleasure of society, friendship and love, he need not seek shelter at the lotus feet of Govinda, for if one takes shelter under His lotus feet he will forget that minute quantity of so-called pleasure. One who is not satisfied with that so-called pleasure may seek the lotus feet of Govinda, who stands on the shore of the Yamuna at Kesitirtha, or Kesighata, in Vrndavana and attracts all the gopis to His transcendental loving service.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 5.225

saksat vrajendra-suta ithe nahi ana
yeba ajñe kare tanre pratima-hena jñana

SYNONYMS

saksat — directly; vrajendra-suta — the son of Nanda Maharaja; ithe — in this matter; nahi — there is not; ana — any exception; yeba — whatever; ajñe — a foolish person; kare — does; tanre — unto Him; pratima-hena — as a statue; jñana — such a consideration.

TRANSLATION

Without a doubt He is directly the son of the King of Vraja. Only a fool considers Him a statue.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 5.226

sei aparadhe tara nahika nistara
ghora narakete pade, ki baliba ara

SYNONYMS

sei aparadhe — by that offense; tara — his; nahika — there is not; nistara — deliverance; ghora — terrible; narakete — in a hellish condition; pade — falls down; ki baliba — what will I say; ara — more.

TRANSLATION

For that offense, he cannot be liberated. Rather, he will fall into a terrible hellish condition. What more should I say?

PURPORT

In his Bhakti-sandarbhā Jīva Gosvāmī has stated that those who are actually very serious about devotional service do not differentiate between the form of the Lord made of clay, metal, stone or wood and the original form of the Lord. In the material world a person and his photograph, picture or statue are different. But the statue of Lord Kṛṣṇa and Kṛṣṇa Himself, the Supreme Personality of Godhead, are not different, because the Lord is absolute. What we call stone, wood and metal are energies of the Supreme Lord, and energies are never separate from the energetic. As we have several times explained, no one can separate the sunshine energy from the energetic sun. Therefore material energy may appear separate from the Lord, but transcendently it is nondifferent from the Lord.

The Lord can appear anywhere and everywhere because His diverse energies are distributed everywhere like sunshine. We should therefore understand whatever we see to be the energy of the Supreme Lord and should not differentiate between the Lord and His arca form made from clay, metal, wood or paint. Even if one has not developed this consciousness, one should accept it theoretically from the instructions of the spiritual master and should worship the arca-murti, or form of the Lord in the temple, as nondifferent from the Lord.

The Padma Purāna specifically mentions that anyone who thinks the form of the Lord in the temple to be made of wood, stone or metal is certainly in a hellish condition. Impersonalists are against the worship of the Lord's form in the temple, and there is even a group of people who pass as Hindus but condemn such worship. Their so-called acceptance of the Vedas has no meaning, for all the ācāryas, even the impersonalist Sankarācārya, have recommended the worship of the transcendental form of the Lord. Impersonalists like Sankarācārya recommend the worship of five forms, known as pañcopāsana, which include Lord Viṣṇu. Vaiṣṇavas, however, worship the forms of Lord Viṣṇu in His varied manifestations, such as Rādhā-Kṛṣṇa, Lakṣmī-Narāyaṇa, Sītā-Rāma and Rukmīṇī-Kṛṣṇa. Mayavadis admit that worship of the Lord's form is required in the beginning, but they think that in the end everything is impersonal. Therefore, since they are ultimately against worship of the Lord's form, Lord Śrī Caitanya Mahāprabhu has described them as offenders.

Śrīmad-Bhagavatam has condemned those who think the body to be the self as bhauma ijya-dhīh. Bhauma means earth, and ijya-dhīh means worshiper. There are two kinds of bhauma ijya-dhīh: those who worship the land of their birth, such as nationalists, who make many sacrifices for the motherland, and those who condemn the worship of the form of the Lord. One should not worship the planet earth or land of his birth, nor should one condemn the form of

the Lord, which is manifested in metal or wood for our facility. Material things are also the energy of the Supreme Lord.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.227

hena ye govinda prabhu, painu yanha haite
tanhara carana-krpa ke pare varnite

SYNONYMS

hena — thus; **ye govinda** — this Lord Govinda; **prabhu** — master; **painu** — I got; **yanha haite** — from whom; **tanhara** — His; **carana-krpa** — mercy of the lotus feet; **ke** — who; **pare** — is able; **varnite** — to describe.

TRANSLATION

Therefore who can describe the mercy of the lotus feet of Him [Lord Nityananda] by whom I have attained the shelter of this Lord Govinda?

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.228

vrndavane vaise yata vaisnava-mandala
krsna-nama-parayana, parama-mangala

SYNONYMS

vrndavane — in Vrndavana; **vaise** — there are; **yata** — all; **vaisnava-mandala** — groups of devotees; **krsna-nama-parayana** — addicted to the name of Lord Krsna; **parama-mangala** — all-auspicious.

TRANSLATION

All the groups of Vaisnavas who live in Vrndavana are absorbed in chanting the all-auspicious name of Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.229

yanra prana-dhana — nityananda-sri-caitanya
radha-krsna-bhakti vine nahi jane anya

SYNONYMS

yanra — whose; prana-dhana — life and soul; nityananda-sri-caitanya — Lord Nityananda and Sri Caitanya Mahaprabhu; radha-krsna — to Krsna and Radharani; bhakti — devotional service; vine — except; nahi jane anya — do not know anything else.

TRANSLATION

Lord Caitanya and Lord Nityananda are the life and soul of those Vaisnavas, who do not know anything but devotional service to Sri Sri Radha-Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.230

se vaisnavera pada-renu, tara pada-chaya
adhamere dila prabhu-nityananda-daya

SYNONYMS

se vaisnavera — of all those Vaisnavas; pada-renu — the dust of the feet; tara — their; pada-chaya — the shade of the feet; adhamere — unto this fallen soul; dila — gave; prabhu-nityananda-daya — the mercy of Lord Nityananda Prabhu.

TRANSLATION

The dust and shade of the lotus feet of the Vaisnavas have been granted to this fallen soul by the mercy of Lord Nityananda.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 5.231

'tanha sarva labhya haya' — prabhura vacana
sei sutra — ei tara kaila vivarana

SYNONYMS

tanha — at that place; **sarva** — everything; **labhya** — obtainable; **haya** — is; **prabhura** — of the Lord; **vacana** — the word; **sei sutra** — that synopsis; **ei** — this; **tara** — His; **kaila vivarana** — has been described.

TRANSLATION

Lord Nityananda said, "In Vrndavana all things are possible." Here I have explained His brief statement in detail.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.232

se saba painu ami vrndavane aya
sei saba labhya ei prabhura krpaya

SYNONYMS

se saba — all this; painu — got; ami — I; vrndavane — to Vrndavana; aya — coming; sei saba — all this; labhya — obtainable; ei — this; prabhura krpaya — by the mercy of Lord Nityananda.

TRANSLATION

I have attained all this by coming to Vrndavana, and this was made possible by the mercy of Lord Nityananda.

PURPORT

All the inhabitants of Vrndavana are Vaisnavas. They are all-auspicious because somehow or other they always chant the holy name of Krsna. Even though some of them do not strictly follow the rules and regulations of devotional service, on the whole they are devotees of Krsna and chant His name directly or indirectly. Purposely or without purpose, even when they pass on the street they are fortunate enough to exchange greetings by saying the name of Radha or Krsna. Thus directly or indirectly they are auspicious.

The present city of Vrndavana has been established by the Gaudiya Vaisnavas since the six Gosvamis went there and directed the construction of their different temples. Of all the temples in Vrndavana, ninety percent belong to the Gaudiya Vaisnava sect, the followers of the teachings of Lord Caitanya Mahaprabhu and Nityananda, and seven temples are very famous. The inhabitants of Vrndavana do not know anything but the worship of Radha and Krsna. In recent years some unscrupulous so-called priests known as caste gosvamis have introduced the worship of demigods privately, but no genuine and rigid Vaisnavas participate in this. Those who are serious about the Vaisnava method of devotional activities do not take part in such worship of demigods.

The Gaudiya Vaisnavas never differentiate between Radha-Krsna and Lord Caitanya. They say that since Lord Caitanya is the combined form of Radha-Krsna, He is not different from Radha and Krsna. But some misled people try to prove that they are greatly elevated by saying that they like to chant the holy name of Lord Gaura instead of the names of Radha and Krsna. Thus they purposely differentiate between Lord Caitanya and Radha-Krsna. According to them, the system of nadiya-nagari, which they have recently invented in their fertile brains, is the worship of Gaura, Lord Caitanya, but they do not like to worship Radha and Krsna. They put forward the argument that since Lord Caitanya Himself appeared as Radha and Krsna combined, there is no necessity of worshiping Radha and Krsna. Such differentiation by so-called devotees of Lord Caitanya Mahaprabhu is considered disruptive by pure devotees. Anyone who differentiates between Radha-Krsna and Gauranga is to be considered a plaything in the hands of maya.

There are others who are against the worship of Caitanya Mahaprabhu, thinking Him mundane. But any sect that differentiates between Lord Caitanya Mahaprabhu and Radha-Krsna, either by worshiping Radha-Krsna as distinct from Lord Caitanya or by worshiping Lord Caitanya but not Radha-Krsna, is in the group of prakṛta-sahajiyas.

Srila Krsnadasa Kaviraja Gosvami, the author of Sri Caitanya-caritamrta, predicts in verses

225 and 226 that in the future those who manufacture imaginary methods of worship will gradually give up the worship of Radha-Krsna, and although they will call themselves devotees of Lord Caitanya, they will also give up the worship of Caitanya Mahaprabhu and fall down into material activities. For the real worshipers of Lord Caitanya, the ultimate goal of life is to worship Sri Sri Radha and Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.233

apanara katha likhi nirlajja ha-iyā
nityananda-guṇe lekhaya unmatta kariya

SYNONYMS

apanara — personal; **katha** — description; **likhi** — I write; **nirlajja ha-iyā** — being shameless; **nityananda-guṇe** — the attributes of Nityananda; **lekhaya** — cause to write; **unmatta kariya** — making like a madman.

TRANSLATION

I have described my own story without reservations. The attributes of Lord Nityananda, making me like a madman, force me to write these things.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.234

nityananda-prabhura guna-mahima अपरा
'sahasra-vadane' sesa nahi paya yanra

SYNONYMS

nityananda-prabhura — of Lord Nityananda; **guna-mahima** — glories of transcendental attributes; **apara** — unfathomable; **sahasra-vadane** — in thousands of mouths; **sesa** — ultimate end; **nahi** — does not; **paya** — get; **yanra** — whose.

TRANSLATION

The glories of Lord Nityananda's transcendental attributes are unfathomable. Even Lord Sesa, with His thousands of mouths, cannot find their limit.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 5.235

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

SYNONYMS

sri-rupa — Srila Rupa Gosvami; **raghunatha** — Srila Raghunatha dasa Gosvami; **pade** — at the lotus feet; **yara** — whose; **asa** — expectation; **caitanya-caritamrta** — the book named Caitanya-caritamrta; **kahe** — describes; **krsna-dasa** — Srila Krsnadasa Kaviraja Gosvami.

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, Adi-lila, Fifth Chapter, describing the glories of Lord Nityananda Balarama.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6 Summary

The truth of Advaita Acarya has been described in two verses. It is said that material nature has two features, namely the material cause and the efficient cause. The efficient causal activities are caused by Maha-Visnu, and the material causal activities are caused by another form of Maha-Visnu, known as Advaita. That Advaita, the superintendent of the cosmic manifestation, has descended in the form of Advaita Acarya to associate with Lord Caitanya. When He is addressed as the servitor of Lord Caitanya, His glories are magnified because unless one is invigorated by this mentality of servitorship one cannot understand the mellows derived from devotional service to the Supreme Lord, Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 6.1

vande srimad-advaita-
caryam adbhuta-cestitam
yasya prasadam ajñō 'pi
tat- nirupayet

SYNONYMS

vande — I offer my respectful obeisances; **tam** — unto Him; **srimat** — with all opulences; **advaita-acaryam** — Sri Advaita Acarya; **adbhuta-cestitam** — whose activities are wonderful; **yasya** — of whom; **prasadat** — by the mercy; **ajñāh api** — even a foolish person; **tat-svarupam** — His characteristics; **nirupayet** — may describe.

TRANSLATION

I offer my respectful obeisances to Sri Advaita Acarya, whose activities are all wonderful. By His mercy, even a foolish person can describe His characteristics.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.2

jaya jaya sri-caitanya jaya nityananda
jayadvaita-candra jaya gaura-bhakta-vrnda

SYNONYMS

jaya jaya — all glories; **sri-caitanya** — to Lord Sri Caitanya Mahaprabhu; **jaya** — all glories; **nityananda** — to Lord Nityananda; **jaya advaita-candra** — all glories to Advaita Acarya; **jaya gaura-bhakta-vrnda** — all glories to the devotees of Sri Caitanya Mahaprabhu.

TRANSLATION

All glories to Lord Sri Caitanya Mahaprabhu! All glories to Lord Nityananda! All glories to Advaita Acarya! And all glories to all the devotees of Lord Sri Caitanya Mahaprabhu!

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.3

pañca sloke kahila sri-nityananda-tattva
sloka-dvaye kahi advaitacaryera mahattva

SYNONYMS

pañca sloke — in five verses; **kahila** — described; **sri-nityananda-tattva** — the truth of Sri Nityananda; **sloka-dvaye** — in two verses; **kahi** — I describe; **advaita-acaryera** — of Advaita Acarya; **mahattva** — the glories.

TRANSLATION

In five verses I have described the principle of Lord Nityananda. Then in the following two verses I describe the glories of Sri Advaita Acarya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.4

maha-visnur jagat-karta
mayaya yah srjaty adah
tasyavatara evayam
advaitacarya isvarah

SYNONYMS

maha-visnuh — Maha-Visnu, the resting place of the efficient cause; **jagat-karta** — the creator of the cosmic world; **mayaya** — by the illusory energy; **yah** — who; **srjati** — creates; **adah** — that universe; **tasya** — His; **avatarah** — incarnation; **eva** — certainly; **ayam** — this; **advaita-acaryah** — Advaita Acarya; **isvarah** — the Supreme Lord, the resting place of the material cause.

TRANSLATION

Lord Advaita Acarya is the incarnation of Maha-Visnu, whose main function is to create the cosmic world through the actions of maya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.5

harinadvaitad
bhakti-
bhaktavataram tam
advaitacaryam asraye

SYNONYMS

advaitam — known as Advaita; **harina** — with Lord Hari; **advaitat** — from being nondifferent; **acaryam** — known as Acarya; **bhakti-** — from the propagation of devotional service to Sri Krsna; **bhakta-avataram** — the incarnation as a devotee; **isam** — to the Supreme Lord; **tam** — to Him; **advaita-acaryam** — to Advaita Acarya; **asraye** — I surrender.

TRANSLATION

Because He is nondifferent from Hari, the Supreme Lord, He is called Advaita, and because He propagates the cult of devotion, He is called Acarya. He is the Lord and the incarnation of the Lord's devotee. Therefore I take shelter of Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.6

advaita-acarya gosañi saksat isvara
yanhara mahima nahe jivera gocara

SYNONYMS

advaita-acarya — Advaita Acarya; **gosañi** — the Lord; **saksat isvara** — directly the Supreme Personality of Godhead; **yanhara mahima** — whose glories; **nahe** — not; **jivera gocara** — within the reach of the understanding of ordinary living beings.

TRANSLATION

Sri Advaita Acarya is indeed directly the Supreme Personality of Godhead Himself. His glory is beyond the conception of ordinary living beings.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.7

maha-visnu srsti karena jagad-adi karya
tanra avatara saksat advaita acarya

SYNONYMS

maha-visnu — the original Visnu; **srsti** — creation; **karena** — does; **jagat-adi** — the material world; **karya** — the occupation; **tanra** — His; **avatara** — incarnation; **saksat** — directly; **advaita acarya** — Prabhu Advaita Acarya.

TRANSLATION

Maha-Visnu performs all the functions for the creation of the universes. Sri Advaita Acarya is His direct incarnation.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.8

ye purusa srsti-sthiti karena mayaya
ananta brahmanda srsti karena lilaya

SYNONYMS

ye purusa — that personality who; **srsti-sthiti** — creation and maintenance; **karena** — performs; **mayaya** — through the external energy; **ananta brahmanda** — unlimited universes; **srsti** — creation; **karena** — does; **lilaya** — by pastimes.

TRANSLATION

That purusa creates and maintains with His external energy. He creates innumerable universes in His pastimes.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.9

icchaya ananta murti karena prakasa
eka eka murte karena brahmande pravesa

SYNONYMS

icchaya — by His will; **ananta murti** — unlimited forms; **karena** — does; **prakasa** — manifestation; **eka eka** — each and every; **murte** — form; **karena** — does; **brahmande** — within the universe; **pravesa** — entrance.

TRANSLATION

By His will He manifests Himself in unlimited forms, in which He enters each and every universe.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.10

se purusera — advaita, nahi kichu bheda
sarira-visesa tanra — nahika viccheda

SYNONYMS

se — that; purusera — of the Lord; — part; advaita — Advaita Acarya; nahi — not; kichu — any; bheda — difference; sarira-visesa — another specific transcendental body; tanra — of Him; nahika viccheda — there is no separation.

TRANSLATION

Sri Advaita Acarya is a plenary part of that purusa and so is not different from Him. Indeed, Sri Advaita Acarya is not separate but is another form of that purusa.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.11

sahaya karena tanra la-iyā 'pradhana'
koti brahmānda karena icchaya nirmana

SYNONYMS

sahaya karena — He helps; tanra — His; la-iyā — with; pradhana — the material energy; koti-brahmānda — millions of universes; karena — does; icchaya — only by the will; nirmana — creation.

TRANSLATION

He [Advaita Acarya] helps in the pastimes of the purusa, with whose material energy and by whose will He creates innumerable universes.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.12

jagat-mangala advaita, mangala-guna-dhama
mangala-caritra sada, 'mangala' yanra nama

SYNONYMS

jagat-mangala — all-auspicious for the world; **advaita** — Advaita Acarya; **mangala-guna-dhama** — the reservoir of all auspicious attributes; **mangala-caritra** — all characteristics are auspicious; **sada** — always; **mangala** — auspicious; **yanra nama** — whose name.

TRANSLATION

Being a reservoir of all auspicious attributes, Sri Advaita Acarya is all-auspicious for the world. His characteristics, activities and name are always auspicious.

PURPORT

Sri Advaita Prabhu, who is an incarnation of Maha-Visnu, is an acarya, or teacher. All His activities and all the other activities of Visnu are auspicious. Anyone who can view the all-auspiciousness in the pastimes of Lord Visnu also becomes auspicious simultaneously. Therefore, since Lord Visnu is the fountainhead of auspiciousness, anyone who is attracted by the devotional service of Lord Visnu can render the greatest service to human society. Rejected persons of the material world who refuse to understand pure devotional service as the eternal function of the living entities, and as actual liberation of the living being from conditioned life, become bereft of all devotional service because of their poor fund of knowledge.

In the teachings of Advaita Prabhu there is no question of fruitive activities or impersonal liberation. Bewildered by the spell of the material energy, however, persons who could not understand that Advaita Prabhu is nondifferent from Visnu wanted to follow Him with their impersonal conceptions. The attempt of Advaita Prabhu to punish them is also auspicious. Lord Visnu and His activities can bestow all good fortune, directly and indirectly. In other words, being favored by Lord Visnu and being punished by Lord Visnu are one and the same because all the activities of Visnu are absolute. According to some, Mangala was another name of Advaita Prabhu. As the causal incarnation, or Lord Visnu's incarnation for a particular occasion, He is the supply agent or ingredient in material nature. However, He is never to be considered material. All His activities are spiritual. Anyone who hears about and glorifies Him becomes glorified himself, for such activities free one from all kinds of misfortune. One should not invest any material contamination or impersonalism in the Visnu form. Everyone should try to understand the real identity of Lord Visnu, for by such knowledge one can attain the highest stage of perfection.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.13

koti , koti sakti, koti avatara
eta laña srje purusa sakala

SYNONYMS

koti — millions of parts and parcels; **koti sakti** — millions and millions of energies; **koti avatara** — millions upon millions of incarnations; **eta** — all this; **laña** — taking; **srje** — creates; **purusa** — the original person, Maha-Visnu; **sakala** — all the material world.

TRANSLATION

Maha-Visnu creates the entire material world with millions of His parts, energies and incarnations.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 6.14-15

maya yaiche dui — 'nimitta', 'upadana'
 maya — 'nimitta'-hetu, upadana — 'pradhana'
 purusa isvara aiche dvi-murti ha-iyā
 visva-sṛsti kare 'nimitta' 'upadana' lañā

SYNONYMS

maya — the external energy; **yaiche** — as; **dui** — two parts; **nimitta** — the cause; **upadana** — the ingredients; **maya** — the material energy; **nimitta-hetu** — original cause; **upadana** — ingredients; **pradhana** — immediate cause; **purusa** — the person Lord Visnu; **isvara** — the Supreme Personality of Godhead; **aiche** — in that way; **dvi-murti ha-iyā** — taking two forms; **visva-sṛsti kare** — creates this material world; **nimitta** — the original cause; **upadana** — the material cause; **lañā** — with.

TRANSLATION

Just as the external energy consists of two parts — the efficient cause [nimitta] and the material cause [upadana], maya being the efficient cause and pradhana the material cause — so Lord Visnu, the Supreme Personality of Godhead, assumes two forms to create the material world with the efficient and material causes.

PURPORT

There are two kinds of research to find the original cause of creation. One conclusion is that the Supreme Personality of Godhead, the all-blissful, eternal, all knowing form, is indirectly the cause of this cosmic manifestation and directly the cause of the spiritual world, where there are innumerable spiritual planets known as Vaikunthas, as well as His personal abode, known as Goloka Vrndavana. In other words, there are two manifestations — the material cosmos and the spiritual world. As in the material world there are innumerable planets and universes, so in the spiritual world there are also innumerable spiritual planets and universes, including the Vaikunthas and Goloka. The Supreme Lord is the cause of both the material and spiritual worlds. The other conclusion, of course, is that this cosmic manifestation is caused by an inexplicable unmanifested void. This argument is meaningless.

The first conclusion is accepted by the Vedānta philosophers, and the second is supported by the atheistic philosophical system of the Sāṅkhya smṛti, which directly opposes the Vedāntic philosophical conclusion. Material scientists cannot see any cognizant spiritual substance that might be the cause of the creation. Such atheistic Sāṅkhya philosophers think that the symptoms of knowledge and living force visible in the innumerable living creatures are caused by the three qualities of the cosmic manifestation. Therefore the Sāṅkhyites are against the conclusion of Vedānta regarding the original cause of creation.

Factually, the supreme absolute spirit soul is the cause of every kind of manifestation, and He is always complete, both as the energy and as the energetic. The cosmic manifestation is caused by the energy of the Supreme Absolute Person, in whom all energies are conserved. Philosophers who are subjectively engaged in the cosmic manifestation can appreciate only the wonderful energies of matter. Such philosophers accept the conception of God only as a product of the material energy. According to their conclusions, the source of the energy is also a product of the energy. Such philosophers wrongly observe that the living creatures within the cosmic manifestation are caused by the material energy, and they think that the supreme

absolute conscious being must similarly be a product of the material energy.

Since materialistic philosophers and scientists are too much engaged with their imperfect senses, naturally they conclude that the living force is a product of a material combination. But the actual fact is just the opposite. Matter is a product of spirit. According to the Bhagavad-gita, the supreme spirit, the Personality of Godhead, is the source of all energies. When one advances in research work by studying a limited substance within the limits of space and time, one is amazed by the various wonderful cosmic manifestations, and naturally one goes on hypnotically accepting the path of research work or the inductive method. Through the deductive way of understanding, however, one accepts the Supreme Absolute Person, the Personality of Godhead, as the cause of all causes, who is full with diverse energies and who is neither impersonal nor void. The impersonal manifestation of the Supreme Person is another display of His energy. Therefore the conclusion that matter is the original cause of creation is completely different from the real truth. The material manifestation is caused by the glance of the Supreme Personality of Godhead, who is inconceivably potent. Material nature is electrified by the supreme authority, and the conditioned soul, within the limits of time and space, is trapped by awe of the material manifestation. In other words, the Supreme Personality of Godhead is actually realized in the vision of a material philosopher and scientist through the manifestations of His material energy. For one who does not understand the power of the Supreme Personality of Godhead or His diverse energies because of not knowing the relationship between the source of the energies and the energies themselves, there is always a chance of error, which is known as vivarta. As long as materialistic scientists and philosophers do not come to the right conclusion, certainly they will hover above the material field, bereft of proper understanding of the Absolute Truth.

The great Vaisnava philosopher Srila Baladeva Vidyabhusana has very nicely explained the materialistic conclusion in his Govinda-bhasya, a commentary on the Vedanta-sutra. He writes as follows:

"The Sankhya philosopher Kapila has connected the different elementary truths according to his own opinion. Material nature, according to him, consists of the equilibrium of the three material qualities — goodness, passion and ignorance. Material nature produces the material energy, known as mahat, and mahat produces the false ego. The ego produces the five objects of sense perception, which produce the ten senses (five for acquiring knowledge and five for working), the mind and the five gross elements. Counting the purusa, or the enjoyer, with these twenty-four elements, there are twenty-five different truths. The nonmanifested stage of these twenty-five elementary truths is called prakrti, or material nature. The qualities of material nature can associate in three different stages, namely as the cause of happiness, the cause of distress and the cause of illusion. The quality of goodness is the cause of material happiness, the quality of passion is the cause of material distress, and the quality of ignorance is the cause of illusion. Our material experience lies within the boundaries of these three manifestations of happiness, distress and illusion. For example, a beautiful woman is certainly a cause of material happiness for one who possesses her as a wife, but the same beautiful woman is a cause of distress to a man whom she rejects or who is the cause of her anger, and if she leaves a man she becomes the cause of illusion.

"The two kinds of senses are the ten external senses and the one internal sense, the mind. Thus there are eleven senses. According to Kapila, material nature is eternal and all-powerful. Originally there is no spirit, and matter has no cause. Matter itself is the chief cause of everything. It is the all-pervading cause of all causes. The Sankhya philosophy regards the total energy (mahat-tattva), the false ego and the five objects of sense perception as the seven diverse manifestations of material nature, which has two features, known as the material cause and efficient cause. The purusa, the enjoyer, is without transformation, whereas material nature is always subject to transformation. But although material nature is inert, it is the cause of enjoyment and salvation for many living creatures. Its activities are beyond the conception of sense perception, but still one may guess at them by superior intelligence. Material nature is one, but because of the interaction of the three qualities, it can produce the total energy and the wonderful cosmic manifestation. Such transformations divide material nature into two features, namely the efficient and material causes. The purusa, the enjoyer, is inactive and

without material qualities, although at the same time He is the master, existing separately in each and every body as the emblem of knowledge. By understanding the material cause, one can guess that the purusa, the enjoyer, being without activity, is aloof from all kinds of enjoyment or superintendence. Sankhya philosophy, after describing the nature of prakrti (material nature) and purusa (the enjoyer), asserts that the creation is only a product of their unification or proximity to one another. With such unification the living symptoms are visible in material nature, but one can guess that in the person of the enjoyer, the purusa, there are powers of control and enjoyment. When the purusa is illusioned for want of sufficient knowledge, He feels Himself to be the enjoyer, and when He is in full knowledge He is liberated. In the Sankhya philosophy the purusa is described to be always indifferent to the activities of prakrti.

"The Sankhya philosopher accepts three kinds of evidences, namely direct perception, hypothesis and traditional authority. When such evidence is complete, everything is perfect. The process of comparison is within such perfection. Beyond such evidence there is no proof. There is not much controversy regarding direct perceptual evidence or authorized traditional evidence. The Sankhya system of philosophy identifies three kinds of procedures — namely, parinamat (transformation), samanvayat (adjustment) and saktitah (performance of energies) — as the causes of the cosmic manifestation."

Srila Baladeva Vidyabhusana, in his commentary on the Vedanta-sutra, has tried to nullify this conclusion because he thinks that discrediting these so-called causes of the cosmic manifestation will nullify the entire Sankhya philosophy. Materialistic philosophers accept matter to be the material and efficient cause of creation; for them, matter is the cause of every type of manifestation. Generally they give the example of a water pot and clay. Clay is the cause of the waterpot, but the clay can be found as both cause and effect. The waterpot is the effect and clay itself is the cause, but clay is visible everywhere. A tree is matter, but a tree produces fruit. Water is matter, but water flows. In this way, say the Sankhyites, matter is the cause of movements and production. As such, matter can be considered the material and efficient cause of everything in the cosmic manifestation. Srila Baladeva Vidyabhusana has therefore enunciated the nature of pradhana as follows:

"Material nature is inert, and as such it cannot be the cause of matter, neither as the material nor as the efficient cause. Seeing the wonderful arrangement and management of the cosmic manifestation generally suggests that a living brain is behind this arrangement, for without a living brain such an arrangement could not exist. One should not imagine that such an arrangement can exist without conscious direction. In our practical experience we never see that inert bricks can themselves construct a big building.

"The example of the water pot cannot be accepted because a waterpot has no perception of pleasure and distress. Such perception is within. Therefore the covering body, or the waterpot, cannot be synchronized with it.

"Sometimes the material scientist suggests that trees grow from the earth automatically, without assistance from a gardener, because that is a tendency of matter. They also consider the intuition of living creatures from birth to be material. But such material tendencies as bodily intuition cannot be accepted as independent, for they suggest the existence of a spirit soul within the body. Actually, neither the tree nor any other body of a living creature has any tendency or intuition; the tendency and intuition exist because the soul is present within the body. In this connection, the example of a car and driver may be given very profitably. The car has a tendency to turn right and left, but one cannot say that the car itself, as matter, turns right and left without the direction of a driver. A material car has neither tendencies nor intuitions independent of the intentions of the driver within the car. The same principle applies for the automatic growth of trees in the forest. The growth takes place because of the soul's presence within the tree.

"Sometimes foolish people take it for granted that because scorpions are born from heaps of rice, the rice has produced the scorpions. The real fact, however, is that the mother scorpion

lays eggs within the rice and by the proper fermentation of the rice the eggs give birth to several baby scorpions, which in due course come out. This does not mean that the rice gives birth to the scorpions. Similarly, sometimes bugs are seen to come from dirty beds. This does not mean, however, that the beds give birth to the bugs. It is the living soul that comes forth, taking advantage of the dirty condition of the bed. There are different kinds of living creatures. Some of them come from embryos, some from eggs and some from the fermentation of perspiration. Different living creatures have different sources of appearance, but one should not conclude that matter produces such living creatures.

"The example cited by materialists that trees automatically come from the earth follows the same principle. Taking advantage of a certain condition, a living entity comes from the earth. According to the Brhad-aranyaka Upanisad, every living being is forced by divine superintendence to take a certain type of body according to his past deeds. There are many varieties of bodies, and because of a divine arrangement a living entity takes bodies of different shapes.

"When a person thinks 'I am doing this,' the 'I am' does not refer to the body. It refers to something more than the body, or within the body. As such, the body as it is has neither tendencies nor intuition; the tendencies and intuition belong to the soul within the body. Material scientists sometimes suggest that the tendencies of male and female bodies cause their union and that this is the cause of the birth of the child. But since the purusa, according to Sankhya philosophy, is always unaffected, where does the tendency to give birth come from?

"Sometimes material scientists give the example that milk turns into curd automatically and that distilled water pouring from the clouds falls down to earth, produces different kinds of trees, and enters different kinds of flowers and fruits with different fragrances and tastes. Therefore, they say, matter produces varieties of material things on its own. In reply to this argument, the same proposition of the Brhad-aranyaka Upanisad — that different kinds of living creatures are put into different kinds of bodies by the management of a superior power — is repeated. Under superior superintendence, various souls, according to their past activities, are given the chance to take a particular type of body, such as that of a tree, animal, bird or beast, and thus their different tendencies develop under these circumstances. The Bhagavad-gita (13.22) also further affirms:

purusah prakrti-stho hi
bhunkte prakrti-jan gunan
karan guna-sango 'sya
sad-asad-yoni-janmasu

'The living entity in material nature thus follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil among various species.' The soul is given different types of bodies. For example, were souls not given varieties of tree bodies, the different varieties of fruits and flowers could not be produced. Each class of tree produces a particular kind of fruit and flower; it is not that there is no distinction between the different classes. An individual tree does not produce flowers of different colors or fruits of different tastes. There are demarcated classes, as we find them among humans, animals, birds and other species. There are innumerable living entities, and their activities, performed in the material world according to the different qualities of the material modes of nature, give them the chance to have different kinds of lives.

"Thus one should understand that pradhana, matter, cannot act unless impelled by a living creature. The materialistic theory that matter independently acts cannot, therefore, be accepted. Matter is called prakrti, which refers to female energy. A woman is prakrti, a female. A female cannot produce a child without the association of a purusa, a man. The purusa causes the birth of a child because the man injects the soul, which is sheltered in the semen, into the womb of the woman. The woman, as the material cause, supplies the body of the soul, and as the efficient cause she gives birth to the child. But although the woman appears to be the material and efficient cause of the birth of a child, originally the purusa, the male, is the cause

of the child. Similarly, this material world gives rise to varieties of manifestations due to the entrance of Garbhodakasayi Visnu within the universe. He is present not only within the universe but within the bodies of all living creatures, as well as within the atom. We understand from the Brahma- that the Supersoul is present within the universe, within the atom and within the heart of every living creature. Therefore the theory that matter is the cause of the entire cosmic manifestation cannot be accepted by any man with sufficient knowledge of matter and spirit.

"Materialists sometimes give the argument that as straw eaten by a cow produces milk automatically, so material nature, under different circumstances, produces varieties of manifestations. Thus originally matter is the cause. In refuting this argument, we may say that an animal of the same species as the cow — namely, the bull — also eats straw like the cow but does not produce milk. Under the circumstances, it cannot be said that straw in connection with a particular species produces milk. The conclusion should be that there is superior management, as confirmed in the Bhagavad-gita (9.10), where the Lord says, mayadhyaksena prakrtih suyate sa-caracaram: 'This material nature is working under My direction, O son of Kunti, and it is producing all moving and unmoving beings.' The Supreme Lord says, mayadhyaksena ('under My superintendence'). When He desires that the cow produce milk by eating straw, there is milk, and when He does not so desire it, the mixture of such straw cannot produce milk. If the way of material nature had been that straw produced milk, a stack of straw could also produce milk. But that is not possible. And the same straw given to a human female also cannot produce milk. That is the meaning of the Bhagavad-gita's statement that only under superior orders does anything take place. Matter itself has no power to produce independently. The conclusion, therefore, is that matter, which has no self-knowledge, cannot be the cause of the material creation. The ultimate creator is the Supreme Personality of Godhead.

"If matter were accepted as the original cause of creation, all the authorized scriptures in the world would be useless, for in every scripture, especially the Vedic scriptures like the Manu-smṛti, the Supreme Personality of Godhead is said to be the ultimate creator. The Manu-smṛti is considered the highest Vedic direction to humanity. Manu is the giver of law to mankind, and in the Manu-smṛti it is clearly stated that before the creation the entire universal space was darkness, without information and without variety, and was in a state of complete suspension, like a dream. Everything was darkness. The Supreme Personality of Godhead then entered the universal space, and although He is invisible, He created the visible cosmic manifestation. In the material world the Supreme Personality of Godhead is not manifested by His personal presence, but the presence of the cosmic manifestation in different varieties is the proof that everything has been created under His direction. He entered the universe with all creative potencies, and thus He removed the darkness of the unlimited space.

"The form of the Supreme Personality of Godhead is described to be transcendental, very subtle, eternal, all-pervading, inconceivable and therefore nonmanifested to the material senses of a conditioned living creature. He desired to expand Himself into many living entities, and with such a desire He first created a vast expanse of water within the universal space and then impregnated that water with living entities. By that process of impregnation a massive body appeared, blazing like a thousand suns, and in that body was the first creative principle, Brahma. The great Parasara Rsi has confirmed this in the Visnu Purana. He says that the cosmic manifestation visible to us is produced from Lord Visnu and sustained under His protection. He is the principal maintainer and destroyer of the universal form.

"This cosmic manifestation is one of the diverse energies of the Supreme Personality of Godhead. As a spider secretes saliva and weaves a web by its own movements but at the end winds up the web within its body, so Lord Visnu produces this cosmic manifestation from His transcendental body and at the end winds it up within Himself. All the great sages of the Vedic understanding have accepted that the Supreme Personality of Godhead is the original creator.

"It is sometimes claimed that the impersonal speculations of great philosophers are meant for the advancement of knowledge without religious ritualistic principles. But the religious ritualistic principles are actually meant for the advancement of spiritual knowledge. By performance of religious rituals one ultimately reaches the supreme goal of knowledge by

understanding that Vasudeva, the Supreme Personality of Godhead, is the cause of everything. It is clearly stated in the Bhagavad-gita that even those who are advocates of knowledge alone, without any religious ritualistic processes, advance in knowledge after many, many lifetimes of speculation and thus come to the conclusion that Vasudeva is the supreme cause of everything that be. As a result of this achievement of the goal of life, such an advanced learned scholar or philosopher surrenders unto the Supreme Personality of Godhead. Religious ritualistic performances are actually meant to cleanse the contaminated mind in the material world, and the special feature of this Age of Kali is that one can easily execute the process of cleansing the mind of contamination by chanting the holy names of God — Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare.

"A Vedic injunction states, sarve veda yat padam amananti (Katha Up. 1.2.15): all Vedic knowledge is searching after the Supreme Personality of Godhead. Similarly, another Vedic injunction states, narayana-para vedah: the Vedas are meant for understanding Narayana, the Supreme Lord. Similarly, the Bhagavad-gita also confirms, vedais ca sarvair aham eva vedyah: [Bg. 15.15] by all the Vedas, Krsna is to be known. Therefore, the main purpose of understanding the Vedas, performing Vedic sacrifices and speculating on the Vedanta-sutra is to understand Krsna. Accepting the impersonalist view of voidness or the nonexistence of the Supreme Personality of Godhead negates all study of the Vedas. Impersonal speculation aims at disproving the conclusion of the Vedas. Therefore any impersonal speculative presentation should be understood to be against the principles of the Vedas, or standard scriptures. Since the speculation of the impersonalists does not follow the principles of the Vedas, their conclusion must be considered to be against the Vedic principles. Anything not supported by the Vedic principles must be considered imaginary and lacking in standard proof. Therefore no impersonalist explanation of any Vedic literature can be accepted.

"If one tries to nullify the conclusions of the Vedas by accepting an unauthorized scripture or so-called scripture, it will be very hard for him to come to the right conclusion about the Absolute Truth. The system for adjusting two contradictory scriptures is to refer to the Vedas, for references from the Vedas are accepted as final judgments. When we refer to a particular scripture, it must be authorized, and for this authority it must strictly follow the Vedic injunctions. If someone presents an alternative doctrine he himself has manufactured, that doctrine will prove itself useless, for any doctrine that tries to prove that Vedic evidence is meaningless immediately proves itself meaningless. The followers of the Vedas unanimously accept the authority of Manu and Parasara in the disciplic succession. Their statements, however, do not support the atheistic Kapila, because the Kapila mentioned in the Vedas is a different Kapila, the son of Kardama and Devahuti. The atheist Kapila is a descendant of the dynasty of Agni and is one of the conditioned souls. But the Kapila who is the son of Kardama Muni is accepted as an incarnation of Vasudeva. The Padma Purana gives evidence that the Supreme Personality of Godhead Vasudeva takes birth in the incarnation of Kapila and, by His expansion of theistic Sankhya philosophy, teaches all the demigods and a brahmana of the name Asuri. In the doctrine of the atheist Kapila there are many statements directly against the Vedic principles. The atheist Kapila does not accept the Supreme Personality of Godhead. He says that the living entity is himself the Supreme Lord and that no one is greater than him. His conceptions of so-called conditioned and liberated life are materialistic, and he refuses to accept the importance of immortal time. All such statements are against the principles of the Vedanta-sutra."



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.16

apane purusa — visvera 'nimitta'-karana
advaita-rupe 'upadana' hana narayana

SYNONYMS

apane — personally; **purusa** — Lord Visnu; **visvera** — of the entire material world; **nimitta karana** — the original cause; **advaita-rupe** — in the form of Advaita; **upadana** — the material cause; **hana** — becomes; **narayana** — Lord Narayana.

TRANSLATION

Lord Visnu Himself is the efficient [nimitta] cause of the material world, and Narayana in the form of Sri Advaita is the material cause [upadana].

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.17

kare tenho mayate iksana
'upadana' advaita karena brahmanda-srjana

SYNONYMS

nimitta- — in the portion as the original cause; **kare** — does; **tenho** — He; **mayate** — in the external energy; **iksana** — glancing; **upadana** — the material cause; **advaita** — Advaita Acarya; **karena** — does; **brahmanda-srjana** — creation of the material world.

TRANSLATION

Lord Visnu, in His efficient aspect, glances over the material energy, and Sri Advaita, as the material cause, creates the material world.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.18

yadyapi sankhya mane, 'pradhana' — karana
jada ha-ite kabhu nahe jagat-srjana

SYNONYMS

yadyapi — although; **sankhya** — Sankhya philosophy; **mane** — accepts; **pradhana** — ingredients; **karana** — cause; **jada ha-ite** — from matter; **kabhu** — at any time; **nahe** — there is not; **jagat-srjana** — the creation of the material world.

TRANSLATION

Although the Sankhya philosophy accepts that the material ingredients are the cause, the creation of the world never arises from dead matter.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.19

nija srsti-sakti prabhu sañcare pradhane
isvarera saktye tabe haye ta' nirmane

SYNONYMS

nija — own; **srsti-sakti** — power for creation; **prabhu** — the Lord; **sañcare** — infuses; **pradhane** — in the ingredients; **isvarera saktye** — by the power of the Lord; **tabe** — then; **haye** — there is; **ta'** — certainly; **nirmane** — the beginning of creation.

TRANSLATION

The Lord infuses the material ingredients with His own creative potency. Then, by the power of the Lord, creation takes place.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.20

advaita-rupe kare sakti-sañcarana
ataeva advaita hayena mukhya karana

SYNONYMS

advaita-rupe — in the form of Advaita Acarya; **kare** — does; **sakti-sañcarana** — infusion of the energy; **ataeva** — therefore; **advaita** — Advaita Acarya; **hayena** — is; **mukhya karana** — the original cause.

TRANSLATION

In the form of Advaita He infuses the material ingredients with creative energy. Therefore, Advaita is the original cause of creation.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.21

advaita-acarya koti-brahmandera karta
ara eka eka murtye brahmandera bharta

SYNONYMS

advaita-acarya — Advaita Acarya; **koti-brahmandera karta** — the creator of millions and millions of universes; **ara** — and; **eka eka** — each and every; **murtye** — by expansions; **brahmandera bharta** — maintainer of the universe.

TRANSLATION

Sri Advaita Acarya is the creator of millions and millions of universes, and by His expansions [as Garbhodakasayi Visnu] He maintains each and every universe.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.22

sei narayanera mukhya anga, — advaita
'anga'-sabde kari' kahe bhagavata

SYNONYMS

sei — that; narayanera — of Lord Narayana; mukhya anga — the primary part; advaita — Advaita Acarya; anga-sabde — by the word anga; kari' — taking as a plenary portion; kahe — says; bhagavata — Srimad-Bhagavatam.

TRANSLATION

Sri Advaita is the principal limb [anga] of Narayana. Srimad-Bhagavatam speaks of "limb" [anga] as "a plenary portion" [] of the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.23

narayanas na hi sarva-dehinam
 atmasy adhisakhila-loka-saksi
 narayan nara-bhu-jalayanat
 tac capi na tavaiva maya

SYNONYMS

narayanah — Lord Narayana; **tvam** — You; **na** — not; **hi** — certainly; **sarva** — all; **dehinam** — of the embodied beings; **atma** — the Supersoul; **asi** — You are; **adhisa** — O Lord; **akhila-loka** — of all the worlds; **saksi** — the witness; **narayanah** — known as Narayana; **angam** — plenary portion; **nara** — of Nara; **bhu** — born; **jala** — in the water; **ayanat** — due to the place of refuge; **tat** — that; **ca** — and; **api** — certainly; **satyam** — highest truth; **na** — not; **tava** — Your; **eva** — at all; **maya** — the illusory energy.

TRANSLATION

"O Lord of lords, You are the seer of all creation. You are indeed everyone's dearest life. Are You not, therefore, my father, Narayana? 'Narayana' refers to one whose abode is in the water born from Nara [Garbhodakasayi Visnu], and that Narayana is Your plenary portion. All Your plenary portions are transcendental. They are absolute and are not creations of maya."

PURPORT

This text is from Srimad-Bhagavatam (10.14.14).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.24

isvarera 'anga' — cid-ananda-maya
mayara sambandha nahi' ei sloke kaya

SYNONYMS

isvarera — of the Lord; **anga** — limb; — part; **cit-ananda-maya** — all-spiritual; **mayara** — of the material energy; **sambandha** — relationship; **nahi'** — there is not; **ei sloke** — this verse; **kaya** — says.

TRANSLATION

This verse describes that the limbs and plenary portions of the Lord are all spiritual; They have no relationship with the material energy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.25

" na kahiya, kene kaha tanre 'anga'
" haite 'anga,' yate haya antaranga

SYNONYMS

— part; **na kahiya** — not saying; **kene** — why; **kaha** — you say; **tanre** — Him; **anga** — limb; **haite** — than a part; **anga** — limb; **yate** — because; **haya** — is; **antaranga** — more.

TRANSLATION

Why has Sri Advaita been called a limb and not a part? The reason is that "limb" implies greater intimacy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.26

maha-visnura — advaita guna-dhama
isvare abheda, teṇi 'advaita' purna nama

SYNONYMS

maha-visnura — of Lord Maha-Visnu; — part; **advaita** — Advaita Acarya; **guna-dhama** — reservoir of all attributes; **isvare** — from the Lord; **abheda** — nondifferent; **teṇi** — therefore; **advaita** — nondifferent; **purna nama** — full name.

TRANSLATION

Sri Advaita, who is a reservoir of virtues, is the main limb of Maha-Visnu. His full name is Advaita, for He is identical in all respects with that Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.27

purve yaiche kaila sarva-visvera srjana
avatari' kaila ebe bhakti-pravartana

SYNONYMS

purve — formerly; **yaiche** — as; **kaila** — performed; **sarva** — all; **visvera** — of the universes; **srjana** — creation; **avatari'** — taking incarnation; **kaila** — did; **ebe** — now; **bhakti-pravartana** — inauguration of the bhakti cult.

TRANSLATION

As He had formerly created all the universes, now He descended to introduce the path of bhakti.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.28

jiva nistarila krsna-bhakti kari' dana
gita-bhagavate kaila bhaktira vyakhyana

SYNONYMS

jiva — the living entities; **nistarila** — delivered; **krsna-bhakti** — devotional service to Lord Krsna; **kari'** — making; **dana** — gift; **gita-bhagavate** — in the Bhagavad-gita and Srimad-Bhagavatam; **kaila** — performed; **bhaktira vyakhyana** — explanation of devotional service.

TRANSLATION

He delivered all living beings by offering the gift of krsna-bhakti. He explained the Bhagavad-gita and Srimad-Bhagavatam in the light of devotional service.

PURPORT

Although Sri Advaita Prabhu is an incarnation of Visnu, for the welfare of the conditioned souls He manifested Himself as a servitor of the Supreme Personality of Godhead, and throughout all His activities He showed Himself to be an eternal servitor. Lord Caitanya and Lord Nityananda also manifested the same principle, although They also belong to the category of Visnu. If Lord Caitanya, Lord Nityananda and Advaita Prabhu had exhibited Their all-powerful Visnu potencies within this material world, people would have become greater impersonalists, monists and self-worshippers than they had already become under the spell of this age. Therefore the Personality of Godhead and His different incarnations and forms played the parts of devotees to instruct the conditioned souls how to approach the transcendental stage of devotional service. Advaita Acarya especially intended to teach the conditioned souls about devotional service. The word acarya means "teacher." The special function of such a teacher is to make people Krsna conscious. A bona fide teacher following in the footsteps of Advaita Acarya has no other business than to spread the principles of Krsna consciousness all over the world. The real qualification of an acarya is that he presents himself as a servant of the Supreme. Such a bona fide acarya can never support the demoniac activities of atheistic men who present themselves as God. It is the main business of an acarya to defy such imposters posing as God before the innocent public.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.29

bhakti-upadesa vinu tanra nahi karya
ataeva nama haila 'advaita acarya'

SYNONYMS

bhakti-upadesa — instruction of devotional service; **vinu** — without; **tanra** — His; **nahi** — there is not; **karya** — occupation; **ataeva** — therefore; **nama** — the name; **haila** — became; **advaita acarya** — the supreme teacher (acarya) Advaita Prabhu.

TRANSLATION

Since He has no other occupation than to teach devotional service, His name is Advaita Acarya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.30

vaisnavera guru tenho jagatera arya
dui-nama-milane haila 'advaita-acarya'

SYNONYMS

vaisnavera — of the devotees; **guru** — spiritual master; **tenho** — He; **jagatera arya** — the most respectable personality in the world; **dui-nama-milane** — by combining the two names; **haila** — there was; **advaita-acarya** — the name Advaita Acarya.

TRANSLATION

He is the spiritual master of all devotees and is the most revered personality in the world. By a combination of these two names, His name is Advaita Acarya.

PURPORT

Sri Advaita Acarya is the prime spiritual master of the Vaisnavas, and He is worshipable by all Vaisnavas. Vaisnavas must follow in the footsteps of Advaita Acarya, for by so doing one can actually engage in the devotional service of the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.31

kamala-nayanera tenho, yate 'anga' "
'kamalaksa' kari dhare nama

SYNONYMS

kamala-nayanera — of the lotus-eyed; **tenho** — He; **yate** — since; **anga** — limb; — part; **kamala-aksa** — the lotus-eyed; **kari'** — accepting that; **dhare** — takes; **nama** — the name; — partial expansion.

TRANSLATION

Since He is a limb or part of the lotus-eyed Supreme Lord, He also bears the name Kamalaksa.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.32

isvara-sarupya paya parisada-gana
catur-bhuja, pita-vasa, yaiche narayana

SYNONYMS

isvara-sarupya — the same bodily features as the Lord; **paya** — gets; **parisada-gana** — the associates; **catur-bhuja** — four hands; **pita-vasa** — yellow dress; **yaiche** — just as; **narayana** — Lord Narayana.

TRANSLATION

His associates have the same bodily features as the Lord. They all have four arms and are dressed in yellow garments like Narayana.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.33

advaita-acarya — isvarera -varya
tanra tattva-nama-guna, sakali ascarya

SYNONYMS

advaita-acarya — Advaita Acarya Prabhu; **isvarera** — of the Supreme Lord; **-varya** — principal part; **tanra** — His; **tattva** — truths; **nama** — names; **guna** — attributes; **sakali** — all; **ascarya** — wonderful.

TRANSLATION

Sri Advaita Acarya is the principal limb of the Supreme Lord. His truths, names and attributes are all wonderful.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.34

yanhara tulasi-jale, yanhara hunkare
sva-gana sahite caitanyera avatare

SYNONYMS

yanhara — whose; **tulasi-jale** — by tulasi leaves and Ganges water; **yanhara** — of whom; **hunkare** — by the loud voice; **sva-gana** — His personal associates; **sahite** — accompanied by; **caitanyera** — of Lord Sri Caitanya Mahaprabhu; **avatare** — in the incarnation.

TRANSLATION

He worshiped Krsna with tulasi leaves and water of the Ganges and called for Him in a loud voice. Thus Lord Caitanya Mahaprabhu appeared on earth, accompanied by His personal associates.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.35

yanra dvara kaila prabhu kirtana pracara
yanra dvara kaila prabhu jagat nistara

SYNONYMS

yanra dvara — by whom; **kaila** — did; **prabhu** — Lord Sri Caitanya Mahaprabhu; **kirtana pracara** — spreading of the sankirtana movement; **yanra dvara** — by whom; **kaila** — did; **prabhu** — Sri Caitanya Mahaprabhu; **jagat nistara** — deliverance of the entire world.

TRANSLATION

It is through Him [Advaita Acarya] that Lord Caitanya spread the sankirtana movement and through Him that He delivered the world.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.36

acarya gosañira guna-mahima अपरा
jiva-kita kothaya paibeka tara para

SYNONYMS

acarya gosañira — of Advaita Acarya; **guna-mahima** — the glory of the attributes; **apara** — unfathomable; **jiva-kita** — a living being who is just like a worm; **kothaya** — where; **paibeka** — will get; **tara** — of that; **para** — the other side.

TRANSLATION

The glory and attributes of Advaita Acarya are unlimited. How can the insignificant living entities fathom them?

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.37

acarya gosañi caitanyera mukhya anga
ara eka anga tanra prabhu nityananda

SYNONYMS

acarya gosañi — Advaita Acarya; **caitanyera** — of Lord Sri Caitanya Mahaprabhu; **mukhya** — primary; **anga** — part; **ara** — another; **eka** — one; **anga** — part; **tanra** — of Lord Caitanya Mahaprabhu; **prabhu nityananda** — Lord Nityananda.

TRANSLATION

Sri Advaita Acarya is a principal limb of Lord Caitanya. Another limb of the Lord is Nityananda Prabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.38

prabhura upanga — srivasadi bhakta-gana
hasta-mukha-netra-anga cakrady-astra-sama

SYNONYMS

prabhura upanga — Lord Caitanya's smaller parts; srivasa-adi — headed by Srivasa; bhakta-gana — the devotees; hasta — hands; mukha — face; netra — eyes; anga — parts of the body; cakra-adi — the disc; astra — weapons; sama — like.

TRANSLATION

The devotees headed by Srivasa are His smaller limbs. They are like His hands, face and eyes and His disc and other weapons.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.39

e-saba la-iyā caitanya-prabhura vihara
e-saba la-iyā karena vañchita pracara

SYNONYMS

e-saba — all these; **la-iyā** — taking; **caitanya-prabhura** — of Sri Caitanya Mahaprabhu; **vihara** — pastimes; **e-saba** — all of them; **la-iyā** — taking; **karena** — does; **vañchita pracara** — spreading His mission.

TRANSLATION

With all of them Lord Caitanya performed His pastimes, and with them He spread His mission.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 6.40

madhavendra-purira inho sisya, ei jñane
acarya-gosañire prabhu guru kari' mane

SYNONYMS

madhavendra-purira — of Madhavendra Puri; **inho** — Advaita Acarya; **sisya** — disciple; **ei jñane** — by this consideration; **acarya-gosañire** — unto Advaita Acarya; **prabhu** — Sri Caitanya Mahāprabhu; **guru** — spiritual master; **kari'** — taking as; **mane** — obeys Him.

TRANSLATION

Thinking "He [Sri Advaita Acarya] is a disciple of Sri Madhavendra Puri," Lord Caitanya obeys Him, respecting Him as His spiritual master.

PURPORT

Sri Madhavendra Puri is one of the acaryas in the disciplic succession from Madhvacarya. Madhavendra Puri had two principal disciples, Isvara Puri and Sri Advaita Prabhu. Therefore the Gaudiya Vaisnava-sampradaya is a disciplic succession from Madhvacarya. This fact has been accepted in the authorized books known as Gaura-ganoddesa-dipika and Prameya-ratnavali, as well as by Gopala Guru Gosvami. The Gaura-ganoddesa-dipika (22) clearly states the disciplic succession of the Gaudiya Vaisnavas as follows: "Lord Brahma is the direct disciple of Viṣṇu, the Lord of the spiritual sky. His disciple is Narada, Narada's disciple is Vyasa, and Vyasa's disciples are Sukadeva Gosvami and Madhvacarya. Padmanabha Acarya is the disciple of Madhvacarya, and Narahari is the disciple of Padmanabha Acarya. Madhava is the disciple of Narahari, Aksobhya is the direct disciple of Madhava, and Jayatirtha is the disciple of Aksobhya. Jayatirtha's disciple is Jñanasindhu, and his disciple is Mahanidhi. Vidyanidhi is the disciple of Mahanidhi, and Rajendra is the disciple of Vidyanidhi. Jayadharmā is the disciple of Rajendra. Purusottama is the disciple of Jayadharmā. Sriman Lakṣmīpati is the disciple of Vyāsātirtha, who is the disciple of Purusottama. And Madhavendra Puri is the disciple of Lakṣmīpati."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.41

laukika-lilate dharma-maryada-raksana
stuti-bhaktye karena tanra carana vandana

SYNONYMS

laukika — popular; **lilate** — in pastimes; **dharma-maryada** — etiquette of religious principles; **raksana** — observing; **stuti** — prayers; **bhaktye** — by devotion; **karena** — He does; **tanra** — of Advaita Acarya; **carana** — lotus feet; **vandana** — worshiping.

TRANSLATION

To maintain the proper etiquette for the principles of religion, Lord Caitanya bows down at the lotus feet of Sri Advaita Acarya with reverential prayers and devotion.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.42

caitanya-gosañike acarya kare 'prabhu'-jñana
apanake karena tanra 'dasa'-abhimana

SYNONYMS

caitanya-gosañike — unto Sri Caitanya Mahaprabhu; **acarya** — Advaita Acarya; **kare** — does; **prabhu-jñana** — considering His master; **apanake** — unto Himself; **karena** — does; **tanra** — of Sri Caitanya Mahaprabhu; **dasa** — as a servant; **abhimana** — conception.

TRANSLATION

Sri Advaita Acarya, however, considers Lord Caitanya Mahaprabhu His master, and He thinks of Himself as a servant of Lord Caitanya Mahaprabhu.

PURPORT

The Bhakti-rasamrta-sindhu of Rupa Gosvami explains the superexcellent quality of devotional service as follows:

brahmanando bhaved esa cet parardha-guni-krtah
naiti bhakti-sukhambhodheh paramanu-tulam api

"If multiplied billions of times, the transcendental pleasure derived from impersonal Brahman realization still could not compare to even an atomic portion of the ocean of bhakti, or transcendental service." (B.r.s. 1.1.38) Similarly, the Bhavartha-dipika states:

tvat-kathamrta-pathodhau viharanto maha-mudah
kurvanti krtinah keci catur- trnopamam

"For those who take pleasure in the transcendental topics of the Supreme Personality of Godhead, the four progressive realizations of religiosity, economic development, sense gratification and liberation, all combined together, cannot compare, any more than a straw could, to the happiness derived from hearing about the transcendental activities of the Lord." Those who engage in the transcendental service of the lotus feet of Krsna, being relieved of all material enjoyment, have no attraction to topics of impersonal monism. In the Padma Purana, in connection with the glorification of the month of Karttika, it is stated that devotees pray:

deva moks na moks va
na vrne ' varesad apiha
te vapur natha gopala-
sada kim anyaih
kuveratmajau baddha-murtyaiva yadvat
tvaya mocitau bhakti-bhajau krtau ca
tatha prema- me prayaccha
na mokse graho me 'sti damodareha

"Dear Lord, always remembering Your childhood pastimes at Vrndavana is better for us than aspiring to merge into the impersonal Brahman. During Your childhood pastimes You liberated the two sons of Kuvera and made them great devotees of Your Lordship. Similarly, I wish that instead of giving me liberation You may award me such devotion unto You." In the

Hayasirsiya-sri-narayana-vyuha-stava, in the chapter called Narayana-stotra, it is stated:

na kamam va
moks va vara-desvara
prarthaye tava padabje
dasyam evabhikamaye

"My dear Lord, I do not wish to become a man of religion or a master of economic development or sense gratification, nor do I wish for liberation. Although I can have all these from You, the supreme bestower of benedictions, I do not pray for any of these. I simply pray that I may always be engaged as a servant of Your lotus feet." Nr Prahlada Maharaja all kinds of benedictions, but Prahlada Maharaja did not accept any of them, for he simply wanted to engage in the service of the lotus feet of the Lord. Similarly, a pure devotee wishes to be blessed like Maharaja Prahlada by being thus endowed with devotional service. Devotees also offer their respects to Hanuman, who always remained a servant of Lord Rama. The great devotee Hanuman prayed:

bhava-bandha-cchide tasyai sprhayami na muktaye
bhavan prabhur dasa iti yatra vilupyate

"I do not wish to take liberation or to merge in the Brahman effulgence, where the conception of being a servant of the Lord is completely lost." Similarly, in the Narada-pañcaratna it is stated:

dharmartha-kama-moksesu neccha mama kadacana
tvat-pada-pankajasyadho mama

"I do not want any one of the four desirable stations. I simply want to engage as a servant of the lotus feet of the Lord." King Kulasekhara, in his very famous book Mukunda-mala-stotra, prays:

vande tava caranayor dvandvam advandva-hetoh
kumbhi- gurum api hare napanetum
ramya-rama-mrdu-tanu-lata-nandane
bhava bhava hrdaya-bhavane bhavantam

"My Lord, I do not worship You to be liberated from this material entanglement, nor do I wish to save myself from the hellish condition of material existence, nor do I ever pray for a beautiful wife to enjoy in a nice garden. I wish only that I may always be in full ecstasy with the pleasure of serving Your Lordship." (MM 4) In Srimad-Bhagavatam also there are many instances in the Third and Fourth cantos in which devotees pray to the Lord simply to be engaged in His service, and nothing else (Bhag. 3.4.15, 3.25.34, 3.25.36, 4.8.22, 4.9.10 and 4.20.24).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.43

sei abhimana-sukhe apana pasare
'krsna-dasa' hao — jive upadesa kare

SYNONYMS

sei — that; abhimana-sukhe — in the happiness of that conception; apana — Himself; pasare — He forgets; krsna-dasa hao — You are servants of Lord Krsna; jive — the living beings; upadesa kare — He instructs.

TRANSLATION

He forgets Himself in the joy of that conception and teaches all living entities, "You are servants of Sri Caitanya Mahaprabhu."

PURPORT

The transcendental devotional service of the Supreme Personality of Godhead is so ecstatic that even the Lord Himself plays the part of a devotee. Forgetting Himself to be the Supreme, He personally teaches the whole world how to render service to the Supreme Personality of Godhead.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.44

krsna-dasa-abhimane ye ananda-sindhu
koti-brahma-sukha nahe tara eka bindu

SYNONYMS

krsna-dasa-abhimane — under this impression of being a servant of Krsna; **ye** — that; **ananda-sindhu** — ocean of transcendental bliss; **koti-brahma-sukha** — ten million times the transcendental bliss of becoming one with the Absolute; **nahe** — not; **tara** — of the ocean of transcendental bliss; **eka** — one; **bindu** — drop.

TRANSLATION

The conception of servitude to Sri Krsna generates such an ocean of joy in the soul that even the joy of oneness with the Absolute, if multiplied ten million times, could not compare to a drop of it.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.45

muñi ye caitanya-dasa ara nityananda
dasa-bhava-sama nahe anyatra ananda

SYNONYMS

muñi — I; ye — that; caitanya-dasa — servant of Lord Caitanya; ara — and; nityananda — of Lord Nityananda; dasa-bhava — the emotion of being a servant; sama — equal to; nahe — not; anyatra — anywhere else; ananda — transcendental bliss.

TRANSLATION

He says, "Nityananda and I are servants of Lord Caitanya." Nowhere else is there such joy as that which is tasted in this emotion of servitude.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.46

parama-preyasi laksmi hrdaye vasati
tenho dasya-sukha mage kariya minati

SYNONYMS

parama-preyasi — the most beloved; **laksmi** — the goddess of fortune; **hrdaye** — on the chest; **vasati** — residence; **tenho** — she; **dasya-sukha** — the happiness of being a maidservant; **mage** — begs; **kariya** — offering; **minati** — prayers.

TRANSLATION

The most beloved goddess of fortune resides on the chest of Sri Krsna, yet she too, earnestly praying, begs for the joy of service at His feet.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.47

dasya-bhave anandita parisada-gana
vidhi, bhava, narada ara suka, sanatana

SYNONYMS

dasya-bhave — in the conception of being a servant; **anandita** — very pleased; **parisada-gana** — all the associates; **vidhi** — Lord Brahma; **bhava** — Lord Siva; **narada** — the great sage Narada; **ara** — and; **suka** — Sukadeva Gosvami; **sanatana** — and Sanatana Kumara.

TRANSLATION

All the associates of Lord Krsna, such as Brahma, Siva, Narada, Suka and Sanatana Kumara, are very pleased in the sentiment of servitude.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.48

nityananda avadhuta sabate agala
caitanyera dasya-preme ha-ila pagala

SYNONYMS

nityananda avadhuta — the mendicant Lord Nityananda; **sabate** — among all; **agala** — foremost; **caitanyera dasya-preme** — in the emotional ecstatic love of being a servant of Sri Caitanya Mahaprabhu; **ha-ila pagala** — became mad.

TRANSLATION

Sri Nityananda, the wandering mendicant, is the foremost of all the associates of Lord Caitanya. He became mad in the ecstasy of service to Lord Caitanya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.49-50

srivasa, haridasa, ramadasa, gadadhara
murari, mukunda, candrasekhara, vakresvara
e-saba pandita-loka parama-mahattva
caitanyera dasye sabaya karaye unmatta

SYNONYMS

srivasa — Srivasa Thakura; haridasa — Haridasa Thakura; ramadasa — Ramadasa; gadadhara — Gadadhara; murari — Murari; mukunda — Mukunda; candrasekhara — Candrasekhara; vakresvara — Vakresvara; e-saba — all of them; pandita-loka — very learned scholars; parama-mahattva — very much glorified; caitanyera — of Sri Caitanya Mahaprabhu; dasye — the servitude; sabaya — all of them; karaye unmatta — makes mad.

TRANSLATION

Srivasa, Haridasa, Ramadasa, Gadadhara, Murari, Mukunda, Candrasekhara and Vakresvara are all glorious and are all learned scholars, but the sentiment of servitude to Lord Caitanya makes them mad in ecstasy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.51

ei mata gaya, nace, kare attahasa
loke upadese, — 'hao caitanyera dasa'

SYNONYMS

ei mata — in this way; **gaya** — chant; **nace** — dance; **kare** — do; **atta-hasa** — laughing like madmen; **loke** — unto the people in general; **upadese** — instruct; **hao** — just become; **caitanyera dasa** — servants of Sri Caitanya.

TRANSLATION

Thus they dance, sing and laugh like madmen, and they instruct everyone, "Just be loving servants of Lord Caitanya."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.52

caitanya-gosañi more kare guru jñana
tathapiha mora haya dasa-abhimana

SYNONYMS

caitanya-gosañi — Lord Sri Caitanya Mahaprabhu; **more** — unto Me; **kare** — does; **guru-jñana** — consideration as a spiritual master; **tathapiha** — still; **mora** — My; **haya** — there is; **dasa-abhimana** — the conception of being His servant.

TRANSLATION

Sri Advaita Acarya thinks, "Lord Caitanya considers Me His spiritual master, yet I feel Myself to be only His servant."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.53

krsna-premera ei eka apurva prabhava
guru-sama-laghuke karaya dasya-bhava

SYNONYMS

krsna-premera — of love of Krsna; **ei** — this; **eka** — one; **apurva prabhava** — unprecedented influence; **guru** — to those on the level of the spiritual master; **sama** — equal level; **laghuke** — unto the less important; **karaya** — makes; **dasya-bhava** — the conception of being a servant.

TRANSLATION

Love for Krsna has this one unique effect: it imbues superiors, equals and inferiors with the spirit of service to Lord Krsna.

PURPORT

There are two kinds of devotional service: the way of pañcaratrika regulative principles and the way of bhagavata transcendental loving service. The love of Godhead of those engaged in pañcaratrika regulative principles depends more or less on the opulent and reverential platform, but the worship of Radha and Krsna is purely on the platform of transcendental love. Even persons who play as the superiors of Krsna also take the chance to offer transcendental loving service to the Lord. The service attitude of the devotees who play the parts of superiors of the Lord is very difficult to understand, but it can be very plainly understood in connection with the superexcellence of their particular service to Lord Krsna. A vivid example is the service of mother Yasoda to Krsna, which is distinct. In the feature of Narayana, the Lord can accept services only from His associates who play parts in which they are equal to or less than Him, but in the feature of Lord Krsna He accepts service very plainly from His fathers, teachers and other elders who are His superiors, as well as from His equals and His subordinates. This is very wonderful.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.54

ihara pramana suna — sastrera vyakhyana
mahad-anubhava yate sudrdha pramana

SYNONYMS

ihara — of this; **pramana** — evidence; **suna** — please hear; **sastrera vyakhyana** — the description in the revealed scriptures; **mahad-anubhava** — the conception of great souls; **yate** — by which; **su-drdha** — strong; **pramana** — evidence.

TRANSLATION

For evidence, please listen to the examples described in the revealed scriptures, which are corroborated by the realization of great souls.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 6.55-56

anyera ka katha, vraje nanda mahasaya
 tara sama 'guru' krsnera ara keha naya
 suddha-vatsalye isvara-jñana nahi tara
 tahakei preme karaya dasya-anukara

SYNONYMS

anyera — of others; **ka** — what; **katha** — to speak; **vraje** — in Vrndavana; **nanda mahasaya** — Nanda Maharaja; **tara sama** — like him; **guru** — a superior; **krsnera** — of Lord Kṛṣṇa; **ara** — another; **keha** — anyone; **naya** — not; **suddha-vatsalye** — in transcendental paternal love; **isvara-jñana** — conception of the Supreme Lord; **nahi** — not; **tara** — his; **tahakei** — unto him; **preme** — ecstatic love; **karaya** — makes; **dasya-anukara** — the conception of being a servant.

TRANSLATION

Although no one is a more respected elder for Kṛṣṇa than Nanda Maharaja in Vraja, who in transcendental paternal love has no knowledge that his son is the Supreme Personality of Godhead, still ecstatic love makes him, what to speak of others, feel himself to be a servant of Lord Kṛṣṇa.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.57

tenho rati-mati mage krsnera carane
tahara sri-mukha-vani tahate pramane

SYNONYMS

tenho — he also; **rati-mati** — affection and attraction; **mage** — begs; **krsnera carane** — unto the lotus feet of Krsna; **tahara** — his; **sri-mukha-vani** — words from his mouth; **tahate** — in that; **pramane** — evidence.

TRANSLATION

He too prays for attachment and devotion to the lotus feet of Lord Krsna, as the words from his own mouth give evidence.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.58-59

sunā uddhava, satya, kṛṣṇa — amara tanaya
 tenho isvara — hena yadi tomara mane laya
 tathapi tanhate rahu mora mano-vṛtti
 tomara isvara-kṛṣṇe hauka mora mati

SYNONYMS

sunā uddhava — my dear Uddhava, please hear me; satya — the truth; kṛṣṇa — Lord Kṛṣṇa; amara tanaya — my son; tenho — He; isvara — the Supreme Personality of Godhead; hena — thus; yadi — if; tomara — your; mane — the mind; laya — takes; tathapi — still; tanhate — unto Him; rahu — let there be; mora — my; manah-vṛtti — mental functions; tomara — your; isvara-kṛṣṇe — to Kṛṣṇa, the Supreme Lord; hauka — let there be; mora — my; mati — attention.

TRANSLATION

"My dear Uddhava, please hear me. In truth Kṛṣṇa is my son, but even if you think that He is God, I would still bear toward Him my own feelings for my son. May my mind be attached to your Lord Kṛṣṇa.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.60

manaso vrttayo nah syuh
krsna-padambujasrayah
vaco 'bhidhayinir
kayas tat-prahvanadisu

SYNONYMS

manasah — of the mind; **vrttayah** — activities (thinking, feeling and willing); **nah** — of us; **syuh** — let there be; **krsna** — of Lord Krsna; **pada-ambuja** — the lotus feet; **asrayah** — those sheltered by; **vacah** — the words; **abhidhayinir** — speaking; **namnam** — of His holy names; **kayah** — the body; **tat** — to Him; **prahvana-adisu** — bowing down to Him, etc.

TRANSLATION

"May our minds be attached to the lotus feet of your Lord Krsna, may our tongues chant His holy names, and may our bodies lie prostrate before Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.61

karmabhir bhramyaman
yatra kvapisvarecchaya
mangalacaritair danai
ratir nah krsna isvare

SYNONYMS

karmabhih — by the activities; **bhramyamananam** — of those wandering within the material universe; **yatra** — wherever; **kva api** — anywhere; **isvara-icchaya** — by the supreme will of the Personality of Godhead; **mangala-acaritaih** — by auspicious activities; **danaih** — like charity and philanthropy; **ratih** — the attraction; **nah** — our; **krsne** — in Krsna; **isvare** — the Supreme Personality of Godhead.

TRANSLATION

"Wherever we wander in the material universe under the influence of karma by the will of the Lord, may our auspicious activities cause our attraction to Lord Krsna to increase."

PURPORT

These verses from Srimad-Bhagavatam (10.47.66-67) were spoken by the denizens of Vrndavana, headed by Maharaja Nanda and his associates, to Uddhava, who had come from Mathura.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.62

sridamadi vraje yata sakhara nicaya
aisvarya-jñana-hina, kevala-sakhya-maya

SYNONYMS

sridama-adi — Krsna's friends, headed by Sridama; **vraje** — in Vrndavana; **yata** — all; **sakhara** — of the friends; **nicaya** — the group; **aisvarya** — of opulence; **jñana** — knowledge; **hina** — without; **kevala** — purely; **sakhya-maya** — fraternal affection.

TRANSLATION

Lord Krsna's friends in Vrndavana, headed by Sridama, have pure fraternal affection for Lord Krsna and have no idea of His opulences.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.63

krsna-sange yuddha kare, skandhe arohana
tara dasya-bhave kare carana-sevana

SYNONYMS

krsna-sange — with Krsna; **yuddha kare** — fight; **skandhe** — on His shoulders; **arohana** — getting up; **tara** — they; **dasya-bhave** — in the conception of being Lord Krsna's servants; **kare** — do; **carana-sevana** — worship the lotus feet.

TRANSLATION

Although they fight with Him and climb upon His shoulders, they worship His lotus feet in a spirit of servitude.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.64

pada- cakruh
 kecit tasya mahatmanah
 apare hata-papmano
 vyajanaih samavijayan

SYNONYMS

pada- — massaging the feet; **cakruh** — performed; **kecit** — some of them; **tasya** — of Lord Krsna; **maha-atmanah** — of the Supreme Personality of Godhead; **apare** — others; **hata** — destroyed; **papmanah** — whose resultant actions of sinful life; **vyajanaih** — with hand-held fans; **samavijayan** — fanned very pleasingly.

TRANSLATION

"Some of the friends of Sri Krsna, the Supreme Personality of Godhead, massaged His feet, and others whose sinful reactions had been destroyed fanned Him with hand-held fans."

PURPORT

This verse, quoted from Srimad-Bhagavatam (10.15.17), describes how Lord Krsna and Lord Balarama were playing with the cowherd boys after killing Dhenukasura in Talavana.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.65-66

krsnera preyasi vraje yata gopi-gana
yanra pada-dhuli kare uddhava prarthana
yan-sabara upare krsnera priya nahi ana
tanhara apanake kare dasi-abhimana

SYNONYMS

krsnera — of Lord Krsna; **preyasi** — the beloved girls; **vraje** — in Vrndavana; **yata** — all; **gopi-gana** — the gopis; **yanra** — of whom; **pada-dhuli** — the dust of the feet; **kare** — does; **uddhava** — Uddhava; **prarthana** — desiring; **yan-sabara** — all of them; **upare** — beyond; **krsnera** — of Lord Krsna; **priya** — dear; **nahi** — there is not; **ana** — anyone else; **tanhara** — all of them; **apanake** — to themselves; **kare** — do; **dasi-abhimana** — the conception of being maidservants.

TRANSLATION

Even the beloved girlfriends of Lord Krsna in Vrndavana, the gopis, the dust of whose feet was desired by Sri Uddhava and who are more dear to Krsna than anyone else, regard themselves as Krsna's maidservants.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.67

vraja-janarti-han vira yos
 nija-jana-smaya--smita
 bhaja sakhe bhavat-kinkarih sma no
 jala caru darsaya

SYNONYMS

vraja-jana-arti-han — O one who diminishes all the painful conditions of the inhabitants of Vrndavana; **vira** — O hero; **yositam** — of women; **nija** — personal; **jana** — of the associates; **smaya** — the pride; — destroying; **smita** — whose smile; **bhaja** — worship; **sakhe** — O dear friend; **bhavat-kinkarih** — Your servants; **sma** — certainly; **nah** — unto us; **jala-ruha-ananam** — a face exactly like a lotus flower; **caru** — attractive; **darsaya** — please show.

TRANSLATION

"O Lord, remover of the afflictions of the inhabitants of Vrndavana! O hero of all women! O Lord who destroy the pride of Your devotees by Your sweet, gentle smile! O friend! We are Your maidservants. Please fulfill our desires and show us Your attractive lotus face."

PURPORT

This verse in connection with the rasa dance of Krsna with the gopis is quoted from Srimad-Bhagavatam (10.31.6). When Krsna disappeared from His companions in the course of dancing, the gopis sang like this in separation from Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.68

api bata madhu-puryam arya-putro 'dhunaste
 smarati sa pitr-gehan saumya ca gopan
 kvacid api sa nah kinkarin grnite
 bhujam aguru adhasyat kada nu

SYNONYMS

api — certainly; bata — regrettable; madhu-puryam — in the city of Mathura; arya-putrah — the son of Nanda Maharaja; adhuna — now; aste — resides; smarati — remembers; sah — He; pitr-gehan — the household affairs of His father; saumya — O great soul (Uddhava); bandhun — His many friends; ca — and; gopan — the cowherd boys; kvacit — sometimes; api — or; sah — He; katham — talks; nah — of us; kinkarinam — of the maidservants; grnite — relates; bhujam — hand; aguru-su-gandham — having the fragrance of aguru; murdhni — on the head; adhasyat — will keep; kada — when; nu — may be.

TRANSLATION

"O Uddhava! It is indeed regrettable that Krsna resides in Mathura. Does He remember His father's household affairs and His friends, the cowherd boys? O great soul! Does He ever talk about us, His maidservants? When will He lay on our heads His aguru-scented hand?"

PURPORT

This verse appears in Srimad-Bhagavatam (10.47.21), in the section known as the Bhramara-gita. When Uddhava came to Vrndavana, Srimati Radharani, in complete separation from Krsna, sang like this.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.69-70

tan-sabara katha rahu, — srimati radhika
 saba haite parama-adhika
 tenho yanra dasi haiña sevena carana
 yanra prema-gune krsna baddha anuksana

SYNONYMS

tan-sabara — of the gopis; **katha** — talk; **rahu** — let alone; **srimati radhika** — Srimati Radharani; **saba haite** — than all of them; **sakala-** — in every respect; **parama-adhika** — highly elevated; **tenho** — She also; **yanra** — whose; **dasi** — maidservant; **haiña** — becoming; **sevena** — worships; **carana** — the lotus feet; **yanra** — whose; **prema-gune** — because of loving attributes; **krsna** — Lord Krsna; **baddha** — obliged; **anuksana** — always.

TRANSLATION

What to speak of the other gopis, even Sri Radhika, who in every respect is the most elevated of them all and who has bound Sri Krsna forever by Her loving attributes, serves His feet as His maidservant.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.71

ha natha ramana prestha
 kvasi kvasi maha-bhuja
 dasyas te krpanaya me
 sakhe darsaya sannidhim

SYNONYMS

ha — O; natha — My Lord; ramana — O My husband; prestha — O My most dear one; kva asi kva asi — where are You, where are You; maha-bhuja — O mighty-armed one; dasyah — of the maidservant; te — You; krpanayah — very much aggrieved by Your absence; me — to Me; sakhe — O My friend; darsaya — show; sannidhim — nearness to You.

TRANSLATION

"O My Lord, O My husband, O most dearly beloved! O mighty-armed Lord! Where are You? Where are You? O My friend, reveal Yourself to Your maidservant, who is very much aggrieved by Your absence."

PURPORT

This verse is quoted from Srimad-Bhagavatam (10.30.39). When the rasa dance was going on in full swing, Krsna left all the gopis and took only Srimati Radharani with Him. At that time all the gopis lamented, and Srimati Radharani, being proud of Her position, requested Krsna to carry Her wherever He liked. Then Krsna immediately disappeared from the scene, and Srimati Radharani began to lament.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.72

dvarakate rukminy-adi yateka mahisi
tanharao apanake mane krsna-dasi

SYNONYMS

dvarakate — in Dvaraka-dhama; **rukmini-adi** — headed by Rukmini; **yateka** — all of them; **mahisi** — the queens; **tanharao** — all of them also; **apanake** — themselves; **mane** — consider; **krsna-dasi** — maidservants of Krsna.

TRANSLATION

In Dvaraka-dhama, all the queens, headed by Rukmini, also consider themselves maidservants of Lord Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.73

caidyaya marpayitum udyata-karmukesu
 rajasv ajeya-bhata-sekharitanghri-renuh
 ninye mrgendra iva bhagam ajavi-yuthat
 tac chri-niketa-carano 'stu mamarcanaya

SYNONYMS

caidyaya — unto Sisupala; **ma** — me; **arpayitum** — to deliver or to give in charity; **udyata** — upraised; **karmukesu** — whose bows and arrows; **rajasu** — among the kings headed by Jarasandha; **ajeya** — unconquerable; **bhata** — of the soldiers; **sekharita-anghri-renuh** — the dust of whose lotus feet is the crown; **ninye** — forcibly took; **mrga-indrah** — the lion; **iva** — like; **bhagam** — the share; **aja** — of the goats; **avi** — and sheep; **yuthat** — from the midst; **tac** — that; **sri-niketa** — of the shelter of the goddess of fortune; **caranah** — the lotus feet; **astu** — let there be; **mama** — my; **arcanaya** — for worshiping .

TRANSLATION

"When Jarasandha and other kings, bows and arrows upraised, stood ready to deliver me in charity to Sisupala, He forcibly took me from their midst, as a lion takes its share of goats and sheep. The dust of His lotus feet is therefore the crown of unconquerable soldiers. May those lotus feet, which are the shelter of the goddess of fortune, be the object of my worship."

PURPORT

This verse from Srimad-Bhagavatam (10.83.8) was spoken by Queen Rukmini.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.74

tapas carantim ajñaya
sva-pada-sparsanasaya
sakhyopetyagrahit pan
tad-grha-marjani

SYNONYMS

tapah — austerity; **carantim** — performing; **ajñaya** — knowing; **sva-pada-sparsana** — of touching His feet; **asaya** — with the desire; **sakhya** — with His friend Arjuna; **upetya** — coming; **agrahit** — accepted; **panim** — my hand; **sa** — that woman; **aham** — I; **tat** — His; **grha-marjani** — keeper of the home.

TRANSLATION

"Knowing me to be performing austerities with the desire to touch His feet, He came with His friend Arjuna and accepted my hand. Yet I am but a maidservant engaged in sweeping the floor of the house of Sri Krsna."

PURPORT

Like the previous verse, this verse appears in Srimad-Bhagavatam (10.83.11) in connection with the meeting of the family ladies of the Kuru and Yadu dynasties at Samanta-pañcaka. At the time of that meeting, the queen of Krsna named Kalindi spoke to Draupadi in this way.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.75

atmaramasya tasyema
vai grha-dasikah
sarva-sanga-nivrttyaddha
tapasa ca babhuvima

SYNONYMS

atmaramasya — of the Supreme Personality of Godhead, who is satisfied in Himself; **tasya** — His; **imah** — all; **vayam** — we; **vai** — certainly; **grha-dasikah** — the maidservants of the home; **sarva** — all; **sanga** — association; **nivrttya** — fully bereft of; **addha** — directly; **tapasa** — on account of austerity; **ca** — also; **babhuvima** — we have become.

TRANSLATION

"Through austerity and through renunciation of all attachments, we have become maidservants in the home of the Supreme Personality of Godhead, who is satisfied in Himself."

PURPORT

During the same incident, this verse, quoted from Srimad-Bhagavatam (10.83.39), was spoken to Draupadi by a queen of Krsna's named Laksmana.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.76

anera ki katha, baladeva mahasaya
yanra bhava — suddha-sakhya-vatsalyadi-maya

SYNONYMS

anera — of others; **ki katha** — what to speak; **baladeva** — Lord Baladeva; **mahasaya** — the Supreme Personality; **yanra** — His; **bhava** — emotion; **suddha-sakhya** — pure friendship; **vatsalya-adi-maya** — with a touch of paternal love.

TRANSLATION

What to speak of others, even Lord Baladeva, the Supreme Personality of Godhead, is full of emotions like pure friendship and paternal love.

PURPORT

Although Lord Baladeva appeared before the birth of Lord Krsna and is therefore Krsna's worshipable elder brother, He used to act as Krsna's eternal servitor. In the spiritual sky all the Vaikuntha planets are predominated by the quadruple expansions of Krsna known as the catur-vyuha. They are direct expansions from Baladeva. It is the singularity of the Supreme Lord that everyone in the spiritual sky thinks himself a servitor of the Lord. According to social convention one may be superior to Krsna, but factually everyone engages in His service. Therefore in the spiritual sky or the material sky, in all the different planets, no one is able to supersede Lord Krsna or demand service from Him. On the contrary, everyone engages in the service of Lord Krsna. As such, the more a person engages in the service of the Lord, the more he is important; and, conversely, the more one is bereft of the transcendental service of Krsna, the more he invites the bad fortune of material contamination. In the material world, although materialists want to become one with God or compete with God, everyone directly or indirectly engages in the service of the Lord. The more one is forgetful of the service of Krsna, the more he is considered to be dying. Therefore, when one develops pure Krsna consciousness, he immediately develops his eternal servitorship to Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.77

tenho apanake karena dasa-bhavana
krsna-dasa-bhava vinu ache kona jana

SYNONYMS

tenho — He also; **apanake** — Himself; **karena** — does; **dasa-bhavana** — considering a servant; **krsna-dasa-bhava** — the conception of being a servant of Krsna; **vinu** — without; **ache** — is; **kona** — what; **jana** — person.

TRANSLATION

He also considers Himself a servant of Lord Krsna. Indeed, who is there who does not have this conception of being a servant of Lord Krsna?

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.78

sahasra-vadane yenho sesa-sankarsana
dasa deha dhari' kare krsnera sevana

SYNONYMS

sahasra-vadane — with thousands of mouths; **yenho** — one who; **sesa-sankarsana** — Lord Sesa, the incarnation of Sankarsana; **dasa** — ten; **deha** — bodies; **dhari'** — accepting; **kare** — does; **krsnera** — of Lord Krsna; **sevana** — service.

TRANSLATION

He who is Sesa, Sankarsana, with His thousands of mouths, serves Sri Krsna by assuming ten forms.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.79

ananta brahmande rudra — sadasivera
gunavatara tenho, sarva-deva-

SYNONYMS

ananta — unlimited; **brahmande** — in the universes; **rudra** — Lord Siva; **sadasivera** — part and parcel of Sadasiva; **guna-avatara** — an incarnation of a quality; **tenho** — he also; **sarva-deva-** — the ornament of all the demigods.

TRANSLATION

Rudra, who is an expansion of Sadasiva and who appears in unlimited universes, is also a gunavatara [qualitative incarnation] and is the ornament of all the demigods in the endless universes.

PURPORT

There are eleven expansions of Rudra, or Lord Siva. They are as follows: Ajaikapat, Ahibradhna, Virupaksa, Raivata, Hara, Bahurupa, Devasrestha Tryambaka, Savitra, Jayanta, Pinaki and Aparajita. Besides these expansions there are eight forms of Rudra called earth, water, fire, air, sky, the sun, the moon and soma-yaji. Generally all these Rudras have five faces, three eyes and ten arms. Sometimes it is found that Rudra is compared to Brahma and considered a living entity. But when Rudra is explained to be a partial expansion of the Supreme Personality of Godhead, he is compared to Sesa. Lord Siva is therefore simultaneously an expansion of Lord Visnu and, in his capacity for annihilating the creation, one of the living entities. As an expansion of Lord Visnu he is called Hara, and he is transcendental to the material qualities, but when he is in touch with tamoguna he appears contaminated by the material modes of nature. This is explained in Srimad-Bhagavatam and the Brahma-. In Srimad-Bhagavatam, Tenth Canto, it is stated that Lord Rudra is always associated with the material nature when she is in the neutral, unmanifested stage, but when the modes of material nature are agitated he associates with material nature from a distance. In the Brahma- the relationship between Visnu and Lord Siva is compared to that between milk and yogurt. Milk is converted into yogurt by certain additives, but although milk and yogurt have the same ingredients, they have different functions. Similarly, Lord Siva is an expansion of Lord Visnu, yet because of his taking part in the annihilation of the cosmic manifestation, he is considered to be changed, like milk converted into yogurt. In the Puranas it is found that Siva appears sometimes from the heads of Brahma and sometimes from the head of Visnu. The annihilator, Rudra, is born from Sankarsana and the ultimate fire to burn the whole creation. In the Vayu Purana there is a description of Sadasiva in one of the Vaikuntha planets. That Sadasiva is a direct expansion of Lord Krsna's form for pastimes. It is said that Sadasiva (Lord Sambhu) is an expansion from the Sadasiva in the Vaikuntha planets (Lord Visnu) and that his consort, Mahamaya, is an expansion of Rama-devi, or Laksmi. Mahamaya is the origin or birthplace of material nature.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.80

tenho karena krsnera dasya-pratyasa
nirantara kahe siva, 'muñi krsna-dasa'

SYNONYMS

tenho — he; **karena** — does; **krsnera** — of Lord Krsna; **dasya-pratyasa** — expectation of being a servant; **nirantara** — constantly; **kahe** — says; **siva** — Lord Siva; **muñi** — I; **krsna-dasa** — a servant of Krsna.

TRANSLATION

He also desires only to be a servant of Lord Krsna. Sri Sadasiva always says, "I am a servant of Lord Krsna."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.81

krsna-preme unmatta, vihvala digambara
krsna-guna-lila gaya, nace nirantara

SYNONYMS

krsna-preme — in ecstatic love of Krsna; **unmatta** — almost mad; **vihvala** — overwhelmed; **digambara** — without any dress; **krsna** — of Lord Krsna; **guna** — attributes; **lila** — pastimes; **gaya** — chants; **nace** — dances; **nirantara** — constantly.

TRANSLATION

Intoxicated by ecstatic love for Lord Krsna, he becomes overwhelmed and incessantly dances without clothing and sings about Lord Krsna's qualities and pastimes.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.82

pita-mata-guru-sakha-bhava kene naya
krsna-premera svabhava dasya-bhava se karaya

SYNONYMS

pita — father; **mata** — mother; **guru** — superior teacher; **sakha** — friend; **bhava** — the emotion; **kene naya** — let it be; **krsna-premera** — of love of Krsna; **svabhava** — in a natural inclination; **dasya bhava** — the emotion of becoming a servant; **se** — that; **karaya** — does.

TRANSLATION

All the emotions, whether those of father, mother, teacher or friend, are full of sentiments of servitude. That is the nature of love of Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.83

eka krsna — sarva-sevya, jagat-isvara
ara yata saba, — tanra sevakanucara

SYNONYMS

eka krsna — one Lord Krsna; **sarva-sevya** — worthy of being served by all; **jagat-isvara** — the Lord of the universe; **ara yata saba** — all others; **tanra** — His; **sevaka-anucara** — servants of the servants.

TRANSLATION

Lord Krsna, the one master and the Lord of the universe, is worthy of being served by everyone. Indeed, everyone is but a servant of His servants.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.84

sei krsna avatirna — caitanya-isvara
ataeva ara saba, — tanhara kinkara

SYNONYMS

sei — that; krsna — Lord Krsna; avatirna — descended; caitanya-isvara — Lord Caitanya, the Supreme Personality of Godhead; ataeva — therefore; ara — others; saba — all; tanhara kinkara — His servants.

TRANSLATION

That same Lord Krsna has descended as Lord Caitanya, the Supreme Personality of Godhead. Everyone, therefore, is His servant.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.85

keha mane, keha na mane, saba tanra dasa
ye na mane, tara haya sei pape nasa

SYNONYMS

keha mane — someone accepts; **keha na mane** — someone does not accept; **saba tanra dasa** — all His servants; **ye na mane** — one who does not accept; **tara** — of him; **haya** — there is; **sei** — that; **pape** — in sinful activity; **nasa** — annihilation.

TRANSLATION

Some accept Him whereas others do not, yet everyone is His servant. One who does not accept Him, however, will be ruined by his sinful activities.

PURPORT

When a living entity forgets his constitutional position, he prepares himself to be an enjoyer of the material resources. Sometimes he is also misguided by the thought that service to the Supreme Personality of Godhead is not absolute engagement. In other words, he thinks that there are many other engagements for a living entity besides the service of the Lord. Such a foolish person does not know that in any position he either directly or indirectly engages in activities of service to the Supreme Lord. Actually, if a person does not engage in the service of the Lord, all inauspicious activities encumber him because service to the Supreme Lord, Lord Caitanya, is the constitutional position of the infinitesimal living entities. Because the living entity is infinitesimal, the allurements of material enjoyment attract him, and he tries to enjoy matter, forgetting his constitutional position. But when his dormant Kṛṣṇa consciousness is awakened, he no longer engages in the service of matter but engages in the service of the Lord. In other words, when one is forgetful of his constitutional position, he appears in the position of the lord of material nature. Even at that time he remains a servant of the Supreme Lord, but in an unqualified or contaminated state.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.86

caitanyera dasa muñi, caitanyera dasa
caitanyera dasa muñi, tanra dasera dasa

SYNONYMS

caitanyera — of Lord Sri Caitanya Mahaprabhu; **dasa** — servant; **muñi** — I; **caitanyera dasa** — a servant of Lord Caitanya; **caitanyera dasa muñi** — I am a servant of Caitanya Mahaprabhu; **tanra dasera dasa** — a servant of His servant.

TRANSLATION

"I am a servant of Lord Caitanya, a servant of Lord Caitanya. I am a servant of Lord Caitanya, and a servant of His servants."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.87

eta bali' nace, gaya, hunkara gambhira
ksaneke vasila acarya haiña susthira

SYNONYMS

eta bali' — saying this; nace — dances; gaya — sings; hunkara — loud vibrations; gambhira — deep; ksaneke — in a moment; vasila — sits down; acarya — Advaita Acarya; haiña su-sthira — being very patient.

TRANSLATION

Saying this, Advaita Prabhu dances and loudly sings. Then at the next moment He quietly sits down.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.88

bhakta-abhimana mula sri-balarama
sei bhava anugata tanra -gane

SYNONYMS

bhakta-abhimana — to think oneself a devotee; **mula** — original; **sri-balarama** — in Lord Balarama; **sei bhava** — in that ecstasy; **anugata** — followers; **tanra -gane** — all His parts and parcels.

TRANSLATION

The source of the sentiment of servitude is indeed Lord Balarama. The plenary expansions who follow Him are all influenced by that ecstasy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.89

tanra avatara eka sri-sankarsana
bhakta bali' abhimana kare sarva-ksana

SYNONYMS

tanra avatara — His incarnation; **eka** — one; **sri-sankarsana** — Lord Sankarsana; **bhakta bali'** — as a devotee; **abhimana** — conception; **kare** — does; **sarva-ksana** — always.

TRANSLATION

Lord Sankarsana, who is one of His incarnations, always considers Himself a devotee.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.90

tanra avatara ana sri-yuta laksmana
sri-ramera dasya tinho kaila anuksana

SYNONYMS

tanra avatara — His incarnation; **ana** — another; **sri-yuta** — with all beauty and opulence; **laksmana** — Lord Laksmana; **sri-ramera** — of Ramacandra; **dasya** — servitude; **tinho** — He; **kaila** — did; **anuksana** — always.

TRANSLATION

Another of His incarnations, Laksmana, who is very beautiful and opulent, always serves Lord Rama.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.91

sankarsana-avatara karanabdhi-sayi
tanhara hrdaye bhakta-bhava anuyayi

SYNONYMS

sankarsana-avatara — an incarnation of Lord Sankarsana; **karana-abdhi-sayi** — Lord Visnu lying on the Causal Ocean; **tanhara** — His; **hrdaye** — in the heart; **bhakta-bhava** — the emotion of being a devotee; **anuyayi** — accordingly.

TRANSLATION

The Visnu who lies on the Causal Ocean is an incarnation of Lord Sankarsana, and, accordingly, the emotion of being a devotee is always present in His heart.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.92

tanhara prakasa-bheda, advaita-acarya
kaya-mano-vakye tanra bhakti sada karya

SYNONYMS

tanhara — His; prakasa-bheda — separate expansion; advaita-acarya — Advaita Acarya; kaya-manah-vakye — by His body, mind and words; tanra — His; bhakti — devotion; sada — always; karya — occupational duty.

TRANSLATION

Advaita Acarya is a separate expansion of Him. He always engages in devotional service with His thoughts, words and actions.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.93

vakye kahe, 'muñi caitanyera anucara'
muñi tanra bhakta — mane bhave nirantara

SYNONYMS

vakye — by words; **kahe** — He says; **muñi** — I am; **caitanyera anucara** — a follower of Lord Sri Caitanya Mahaprabhu; **muñi** — I; **tañra** — His; **bhakta** — devotee; **mane** — in His mind; **bhave** — in this condition; **nirantara** — always.

TRANSLATION

By His words He declares, "I am a servant of Lord Caitanya." Thus with His mind He always thinks, "I am His devotee."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.94

jala-tulasi diya kare kayate sevana
bhakti pracariya saba tarila bhuvana

SYNONYMS

jala-tulasi — Ganges water and tulasi leaves; **diya** — offering together; **kare** — does; **kayate** — with the body; **sevana** — worship; **bhakti** — the cult of devotional service; **pracariya** — preaching; **saba** — all; **tarila** — delivered; **bhuvana** — the universe.

TRANSLATION

With His body He worshiped the Lord by offering Ganges water and tulasi leaves, and by preaching devotional service He delivered the entire universe.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.95

prthivi dharena yei sesa-sankarsana
kaya-vyuha kari' karena krsnera sevana

SYNONYMS

prthivi — planets; **dharena** — holds; **yei** — that one who; **sesa-sankarsana** — Lord Sesa Sankarsana; **kaya-vyuha kari'** — expanding Himself in different bodies; **karena** — does; **krsnera sevana** — service to Lord Krsna.

TRANSLATION

Sesa Sankarsana, who holds all the planets on His heads, expands Himself in different bodies to render service to Lord Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.96

ei saba haya sri-krsnera avatara
nirantara dekhi sabara bhaktira acara

SYNONYMS

ei saba — all of them; haya — are; sri-krsnera avatara — incarnations of Lord Krsna; nirantara — constantly; dekhi — I see; sabara — of all; bhaktira acara — behavior as devotees.

TRANSLATION

These are all incarnations of Lord Krsna, yet we always find that they act as devotees.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.97

e-sabake sastre kahe 'bhakta-avatara'
'bhakta-avatara'-pada upari sabara

SYNONYMS

e-sabake — all of them; **sastre** — the scriptures; **kahe** — say; **bhakta-avatara** — incarnations as devotees; **bhakta-avatara** — of such an incarnation as a devotee; **pada** — the position; **upari sabara** — above all other positions.

TRANSLATION

The scriptures call them incarnations as devotees [bhakta-avatara]. The position of being such an incarnation is above all others.

PURPORT

The Supreme Personality of Godhead appears in different incarnations, but His appearance in the role of a devotee is more beneficial to the conditioned souls than the other incarnations, with all their opulences. Sometimes a conditioned soul is bewildered when he tries to understand the incarnation of Godhead with full opulence. Lord Krsna appeared and performed many uncommon activities, and some materialists misunderstood Him, but in His appearance as Lord Caitanya He did not show much of His opulences, and therefore fewer conditioned souls were bewildered. Misunderstanding the Lord, many fools consider themselves incarnations of the Supreme Personality of Godhead, but the result is that after leaving the material body they enter the species of jackals. Persons who cannot understand the real significance of an incarnation must attain such lower species of life as punishment. Conditioned souls who are puffed up by false egoism and who try to become one with the Supreme Lord become Mayavadis.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.98

eka-matra " — krsna, " — avatara
dekhi jyestha-kanistha-acara

SYNONYMS

eka-matra — only one; — source of all incarnations; **krsna** — Lord Krsna; — of the part; **avatara** — incarnations; — is the source of all incarnations; — in the incarnation; **dekhi** — we can see; **jyestha** — as superior; **kanistha** — and inferior; **acara** — behavior.

TRANSLATION

Lord Krsna is the source of all incarnations, and all others are His parts or partial incarnations. We find that the whole and the part behave as superior and inferior.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.99

jyestha-bhave haya prabhu-jñana
kanistha-bhave apanate bhakta-abhimana

SYNONYMS

jyestha-bhave — in the emotion of being superior; — in the original source of all incarnations; **haya** — there is; **prabhu-jñana** — knowledge as master; **kanistha-bhave** — in an inferior conception; **apanate** — in Himself; **bhakta-abhimana** — the conception of being a devotee.

TRANSLATION

The source of all incarnations has the emotions of a superior when He considers Himself the master, and He has the emotions of an inferior when He considers Himself a devotee.

PURPORT

A fraction of a particular thing is called a part, and that from which the fraction is distinguished is called the whole. Therefore the fraction, or part, is included within the whole. The Lord is the whole, and the devotee is the part or fractional part. That is the relationship between the Lord and the devotee. There are also gradations of devotees, who are calculated as greater or lesser. When a devotee is great he is called prabhu, and when he is lesser he is called bhakta, or a devotee. The supreme whole is Krsna, and Baladeva and all Visnu incarnations are His fractions. Lord Krsna is therefore conscious of His superior position, and all Visnu incarnations are conscious of Their positions as devotees.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 6.100

krsnera samata haite bada bhakta-pada
atma haite krsnera bhakta haya premaspada

SYNONYMS

krsnera — with Lord Kṛṣṇa; **samata** — equality; **haite** — than this; **bada** — greater; **bhakta-pada** — the position of a devotee; **atma haite** — than His own self; **krsnera** — of Lord Kṛṣṇa; **bhakta** — a devotee; **haya** — is; **prema-aspada** — the object of love.

TRANSLATION

The position of being a devotee is higher than that of equality with Lord Kṛṣṇa, for the devotees are dearer to Lord Kṛṣṇa than His own self.

PURPORT

The conception of oneness with the Supreme Personality of Godhead is inferior to that of eternal service to the Lord because Lord Kṛṣṇa is more affectionate to devotees than to His personal self. In Srimad-Bhagavatam (9.4.68) the Lord clearly says:

sadhavo hr
hr tv aham
mad anyat te na jananti
api

"The devotees are My heart, and I am the heart of My devotees. My devotees do not know anyone but Me; similarly, I do not know anyone but My devotees." This is the intimate relationship between the Lord and His devotees.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.101

atma haite krsna bhakte bada kari' mane
ihate bahuta sastra-vacana pramane

SYNONYMS

atma haite — than His own self; **krsna** — Lord Krsna; **bhakte** — His devotee; **bada kari' mane** — accepts as greater; **ihate** — in this connection; **bahuta** — many; **sastra-vacana** — quotations from revealed scripture; **pramane** — evidences.

TRANSLATION

Lord Krsna considers His devotees greater than Himself. In this connection the scriptures provide an abundance of evidence.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.102

na tatha me priya-tama
atma-yonir na sankarah
na ca sankarsano na srir
naivatma ca yatha bhavan

SYNONYMS

na tatha — not so much; me — My; priya-tamah — dearest; atma-yonih — Lord Brahma; na sankarah — nor Sankara (Lord Siva); na ca — nor; sankarsanah — Lord Sankarsana; na — nor; srir — the goddess of fortune; na — nor; eva — certainly; atma — My self; ca — and; yatha — as; bhavan — you.

TRANSLATION

"O Uddhava! Neither Brahma, nor Sankara, nor Sankarsana, nor Laksmi, nor even My own self is as dear to Me as you."

PURPORT

This text is from Srimad-Bhagavatam (11.14.15).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.103

krsna-samye nahe tanra madhuryasvadana
bhakta-bhave kare tanra madhurya carvana

SYNONYMS

krsna-samye — on an equal level with Krsna; **nahe** — not; **tanra** — His; **madhurya-asvadana** — relishing the sweetness; **bhakta-bhave** — as a devotee; **kare** — does; **tanra** — His; **madhurya carvana** — chewing of the sweetness.

TRANSLATION

The sweetness of Lord Krsna is not to be tasted by those who consider themselves equal to Krsna. It is to be tasted only through the sentiment of servitude.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 6.104

sastrera siddhanta ei, — vijñera anubhava
mudha-loka nahi jane bhavera vaibhava

SYNONYMS

sastrera — of the revealed scriptures; **siddhanta** — conclusion; **ei** — this; **vijñera anubhava** — realization by experienced devotees; **mudha-loka** — fools and rascals; **nahi jane** — do not know; **bhavera vaibhava** — devotional opulences.

TRANSLATION

This conclusion of the revealed scriptures is also the realization of experienced devotees. Fools and rascals, however, cannot understand the opulences of devotional emotions.

PURPORT

When a person is liberated in the sarupya form of liberation, having a spiritual form exactly like Visnu, it is not possible for him to relish the relationship of Kṛṣṇa's personal associates in their exchanges of mellows. The devotees of Kṛṣṇa, however, in their loving relationships with Kṛṣṇa, sometimes forget their own identities; sometimes they think themselves one with Kṛṣṇa and yet relish still greater transcendental mellow in that way. People in general, because of their foolishness only, try to become masters of everything, forgetting the transcendental mellow of servitorship to the Lord. When a person is actually advanced in spiritual understanding, however, he can accept the transcendental servitorship of the Lord without hesitation.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.105-106

bhakta-bhava angikari' balarama, laksmana
advaita, nityananda, sesa, sankarsana
krsnera madhurya-rasamrta kare pana
sei sukhe matta, kichu nahi jane ana

SYNONYMS

bhakta-bhava — the conception of being a devotee; **angikari'** — accepting; **balarama** — Lord Balarama; **laksmana** — Lord Laksmana; **advaita** — Advaita Acarya; **nityananda** — Lord Nityananda; **sesa** — Lord Sesa; **sankarsana** — Lord Sankarsana; **krsnera** — of Lord Krsna; **madhurya** — transcendental bliss; **rasa-amrta** — the nectar of such a taste; **kare pana** — they drink; **sei sukhe** — in such happiness; **matta** — mad; **kichu** — anything; **nahi** — do not; **jane** — know; **ana** — else.

TRANSLATION

Baladeva, Laksmana, Advaita Acarya, Lord Nityananda, Lord Sesa and Lord Sankarsana taste the nectarean mellows of the transcendental bliss of Lord Krsna by recognizing Themselves as being His devotees and servants. They are all mad with that happiness, and they know nothing else.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.107

anyera achuk karya, apane sri-krsna
apana-madhurya-pane ha-ila satrsna

SYNONYMS

anyera — of others; **achuk** — let be; **karya** — the business; **apane** — personally; **sri-krsna** — Lord Sri Krsna; **apana-madhurya** — personal sweetness; **pane** — in drinking; **ha-ila** — became; **sa-trsna** — very eager.

TRANSLATION

What to speak of others, even Lord Krsna Himself becomes thirsty to taste His own sweetness.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.108

sva-madhurya asvadite karena yatana
bhakta-bhava vinu nahe taha asvadana

SYNONYMS

sva-madhurya — the sweetness of Himself; **asvadite** — to taste; **karena yatana** — makes endeavors; **bhakta-bhava** — the emotion of being a devotee; **vinu** — without; **nahe** — there is not; **taha** — that; **asvadana** — tasting.

TRANSLATION

He tries to taste His own sweetness, but He cannot do so without accepting the emotions of a devotee.

PURPORT

Lord Sri Krsna wanted to relish the transcendental mellow of a devotee, and therefore He accepted the role of a devotee by appearing as Sri Krsna Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.109

bhakta-bhava angikari' haila avatirna
sri-krsna-caitanya-rupe sarva-bhave purna

SYNONYMS

bhakta-bhava — the ecstasy of being a devotee; **angikari'** — accepting; **haila** — became; **avatirna** — incarnated; **sri-krsna-caitanya-rupe** — in the form of Lord Sri Krsna Caitanya; **sarva-bhave purna** — complete in every respect.

TRANSLATION

Therefore Lord Krsna accepted the position of a devotee and descended in the form of Lord Caitanya, who is complete in every respect.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.110

nana-bhakta-bhave karena sva-madhurya pana
purve kariyachi ei siddhanta vyakhyana

SYNONYMS

nana-bhakta-bhave — various emotions of a devotee; **karena** — does; **sva-madhurya pana** — drinking the sweetness of Himself; **purve** — formerly; **kariyachi** — I discussed; **ei** — this; **siddhanta** — conclusion; **vyakhyana** — the explanation.

TRANSLATION

He tastes His own sweetness through the various emotions of a devotee. I have formerly explained this conclusion.

PURPORT

Lord Caitanya, who is known as Sri Gaurahari, is complete in relishing all the different mellows, namely neutrality, servitorship, fraternity, parental affection and conjugal love. By accepting the ecstasy of different grades of devotees, He is complete in relishing all the mellows of these relationships.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.111

avatara-ganera bhakta-bhave adhikara
bhakta-bhava haite adhika sukha nahi ara

SYNONYMS

avatara-ganera — of all the incarnations; **bhakta-bhave** — in the emotion of a devotee; **adhikara** — there is the right; **bhakta-bhava** — the emotion of being a devotee; **haite** — than; **adhika** — greater; **sukha** — happiness; **nahi** — not; **ara** — any other.

TRANSLATION

All the incarnations are entitled to the emotions of devotees. There is no higher bliss than this.

PURPORT

All the different incarnations of Lord Visnu have the right to play the roles of servitors of Lord Krsna by descending as devotees. When an incarnation gives up the understanding of His Godhood and plays the part of a servitor, He enjoys a greater taste of transcendental mellows than when He plays the part of the Supreme Personality of Godhead.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 6.112

mula bhakta-avatara sri-sankarsana
bhakta-avatara tanhi advaite ganana

SYNONYMS

mula — original; **bhakta** — of a devotee; **avatara** — incarnation; **sri-sankarsana** — Lord Sri Sankarsana; **bhakta-avatara** — the incarnation of a devotee; **tanhi** — as that; **advaita** — Advaita Acarya; **ganana** — counting.

TRANSLATION

The original bhakta-avatara is Sankarsana. Sri Advaita is counted among such incarnations.

PURPORT

Although Sri Advaita Prabhu belongs to the Visnu category, He displays servitorship to Lord Caitanya Mahaprabhu as one of His associates. When Lord Visnu appears as a servitor, He is called an incarnation of a devotee of Lord Kṛṣṇa. Sri Sankarsana, who is an incarnation of Visnu in the spiritual sky known as the greater Vaikuntha, is the chief of the quadruple incarnations and is the original incarnation of a devotee. Lord Maha-Visnu, who is lying on the Causal Ocean, is a manifestation of Sankarsana. He is the original Personality of Godhead who glances over the material and efficient causes of the cosmic manifestation. Advaita Prabhu is accepted as an incarnation of Maha-Visnu. All the plenary manifestations of Sankarsana are indirect expansions of Lord Kṛṣṇa. That consideration also makes Advaita Prabhu an eternal servitor of Gaura Kṛṣṇa. Therefore He is accepted as a devotee incarnation.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.113

advaita-acarya gosañira mahima अपरा
yanhara hunkare kaila caitanyavatara

SYNONYMS

advaita-acarya — Advaita Acarya; **gosañira** — of the Lord; **mahima अपरा** — unlimited glories; **yanhara** — of whom; **hunkare** — by the vibration; **kaila** — brought; **caitanya-avatara** — the incarnation of Lord Caitanya.

TRANSLATION

The glories of Sri Advaita Acarya are boundless, for His sincere vibrations brought about Lord Caitanya's descent upon this earth.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.114

sankirtana pracariya saba jagat tarila
advaita-prasade loka prema-dhana paila

SYNONYMS

sankirtana pracariya — by preaching the cult of sankirtana; saba — all; jagat — the universe; tarila — delivered; advaita-prasade — by the mercy of Advaita Acarya; loka — all people; prema-dhana paila — received the treasure of loving God.

TRANSLATION

He liberated the universe by preaching sankirtana. Thus the people of the world received the treasure of love of Godhead through the mercy of Sri Advaita.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.115

advaita-mahima ananta ke pare kahite
sei likhi, yei suni mahajana haite

SYNONYMS

advaita-mahima — the glories of Advaita Acarya; **ananta** — unlimited; **ke** — who; **pare** — is able; **kahite** — to say; **sei** — that; **likhi** — I write; **yei** — whatever; **sunī** — I hear; **mahajana haite** — from authority.

TRANSLATION

Who can describe the unlimited glories of Advaita Acarya? I write here as much as I have known from great authorities.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.116

acarya-carane mora koti namaskara
ithe kichu aparadha na labe amara

SYNONYMS

acarya-carane — at the lotus feet of Advaita Acarya; **mora** — my; **koti namaskara** — offering obeisances ten million times; **ithe** — in this connection; **kichu** — some; **aparadha** — offense; **na labe** — please do not take; **amara** — my.

TRANSLATION

I offer my obeisances ten million times to the lotus feet of Sri Advaita Acarya. Please do not take offense at this.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.117

tomara mahima — koti-samudra agadha
tahara iyatta kahi, — e bada aparadha

SYNONYMS

tomara mahima — Your glories; koti-samudra agadha — as unfathomable as the millions of seas and oceans; tahara — of that; iyatta — the measure; kahi — I say; e — this; bada — great; aparadha — offense.

TRANSLATION

Your glories are as fathomless as millions of oceans and seas. Speaking of its measure is a great offense indeed.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.118

jaya jaya jaya sri-advaita acarya
jaya jaya sri-caitanya, nityananda arya

SYNONYMS

jaya jaya — all glories; **jaya** — all glories; **sri-advaita acarya** — to Sri Advaita Acarya; **jaya jaya** — all glories; **sri-caitanya** — to Lord Sri Caitanya Mahaprabhu; **nityananda** — Lord Nityananda; **arya** — the superior.

TRANSLATION

All glories, all glories to Sri Advaita Acarya! All glories to Lord Caitanya Mahaprabhu and the superior Lord Nityananda!

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.119

dui sloke kahila advaita-tattva-nirupana
pañca-tattvera vicara kichu suna, bhakta-gana

SYNONYMS

dui sloke — in two verses; kahila — described; advaita — Advaita; tattva-nirupana — ascertaining the truth; pañca-tattvera — of the five truths; vicara — consideration; kichu — something; suna — please hear; bhakta-gana — O devotees.

TRANSLATION

Thus in two verses I have described the truth concerning Advaita Acarya. Now, O devotees, please hear about the five truths [pañca-tattva].

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 6.120

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

SYNONYMS

sri-rupa — Srila Rupa Gosvami; **raghunatha** — Srila Raghunatha dasa Gosvami; **pade** — at the lotus feet; **yara** — whose; **asa** — expectation; **caitanya-caritamrta** — the book named Caitanya-caritamrta; **kahe** — describes; **krsna-dasa** — Srila Krsnadasa Kaviraja Gosvami.

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, Adi-lila, Sixth Chapter, describing the glories of Sri Advaita Acarya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 7.1

agaty-eka- natva
hinarthadhika-sadhakam
sri- likhyate 'sya
prema-bhakti-vadanyata

SYNONYMS

agati — of the most fallen; **eka** — the only one; **gatim** — destination; **natva** — after offering obeisances; **hina** — inferior; **artha** — interest; **adhika** — greater than that; **sadhakam** — who can render; **sri-caitanyam** — unto Lord Sri Caitanya; **likhyate** — is being written; **asya** — of the Lord, Sri Caitanya Mahāprabhu; **prema** — love; **bhakti** — devotional service; **vadanyata** — magnanimity.

TRANSLATION

Let me first offer my respectful obeisances unto Lord Caitanya Mahāprabhu, who is the ultimate goal of life for one bereft of all possessions in this material world and is the only meaning for one advancing in spiritual life. Thus let me write about His magnanimous contribution of devotional service in love of God.

PURPORT

A person in the conditioned stage of material existence is in an atmosphere of helplessness, but the conditioned soul, under the illusion of *maya*, or the external energy, thinks that he is completely protected by his country, society, friendship and love, not knowing that at the time of death none of these can save him. The laws of material nature are so strong that none of our material possessions can save us from the cruel hands of death. In the Bhagavad-gītā (13.9) it is stated, *janma-mṛtyu-jara-vyadhi-duhkha-dosanudarsanam*: one who is actually advancing must always consider the four principles of miserable life, namely, birth, death, old age and disease. One cannot be saved from all these miseries unless he takes shelter of the lotus feet of the Lord. Sri Caitanya Mahāprabhu is therefore the only shelter for all conditioned souls. An intelligent person, therefore, does not put his faith in any material possessions, but completely takes shelter of the lotus feet of the Lord. Such a person is called *akiñcana*, or one who does not possess anything in this material world. The Supreme Personality of Godhead is also known as *Akiñcana-gocara*, for He can be achieved by a person who does not put his faith in material possessions. Therefore, for the fully surrendered soul who has no material possessions on which to depend, Lord Sri Caitanya Mahāprabhu is the only shelter.

Everyone depends upon *dharma* (religiosity), *artha* (economic development), *kama* (sense gratification) and ultimately *moksa* (salvation), but Sri Caitanya Mahāprabhu, due to His magnanimous character, can give more than salvation. Therefore in this verse the words *hinarthadhika-sadhakam* indicate that although by material estimation salvation is of a quality superior to the inferior interests of religiosity, economic development and sense gratification, above salvation there is the position of devotional service and transcendental love for the Supreme Personality of Godhead. Sri Caitanya Mahāprabhu is the bestower of this great benediction. Sri Caitanya Mahāprabhu said, *prema pum-artho mahan*: "Love of Godhead is the ultimate benediction for all human beings." Śrīla Kṛṣṇadāsa Kavīraja Gosvāmī, the author of *Sri Caitanya-caritamṛta*, therefore first offers his respectful obeisances unto Lord Caitanya Mahāprabhu before describing His magnanimity in bestowing love of Godhead.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 7.2

jaya jaya mahāprabhu sri-kṛṣṇa-caitanya
tanhara carana-sṛita, sei bada dhanya

SYNONYMS

jaya — all glories; **jaya** — all glories; **mahāprabhu** — unto the Supreme Lord; **sri-kṛṣṇa-caitanya** — Sri Kṛṣṇa Caitanya; **tanhara** — of His; **carana-asṛita** — one who has taken shelter of the lotus feet; **sei** — he; **bada** — is very much; **dhanya** — glorified.

TRANSLATION

Let me offer glorification to the Supreme Lord Sri Caitanya Mahāprabhu. One who has taken shelter of His lotus feet is the most glorified person.

PURPORT

Prabhu means master. Sri Caitanya Mahāprabhu is the supreme master of all masters; therefore He is called Mahāprabhu. Any person who takes shelter of Sri Kṛṣṇa Caitanya Mahāprabhu is most glorified because by the mercy of Sri Caitanya Mahāprabhu he is able to get promotion to the platform of loving service to the Lord, which is transcendental to salvation.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.3

purve gurv-adi chaya tattve kaila namaskara
guru-tattva kahiyachi, ebe pancera vicara

SYNONYMS

purve — in the beginning; **guru-adi** — the spiritual master and others; **chaya** — six; **tattve** — in the subjects of; **kaila** — I have done; **namaskara** — obeisances; **guru-tattva** — the truth in understanding the spiritual master; **kahiyachi** — I have already described; **ebe** — now; **pancera** — of the five; **vicara** — consideration.

TRANSLATION

In the beginning I have discussed the truth about the spiritual master. Now I shall try to explain the Pañca-tattva.

PURPORT

In the First Chapter of the Caitanya-caritamrta, Adi-lila, the author, Srila Krsnadasa Kaviraja Gosvami, has described the initiator spiritual master and the instructor spiritual master in the verse beginning with the words vande gurun isa-bhaktan isam isavatarakan [Cc. Adi 1.1]. In that verse there are six transcendental subject matters, of which the truth regarding the spiritual master has already been described. Now the author will describe the other five tattvas (truths), namely, isa-tattva (the Supreme Lord), His expansion tattva, His incarnation tattva, His energy tattva and His devotee tattva.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.4

pañca-tattva avatirna caitanyera sange
pañca-tattva laña karena sankirtana range

SYNONYMS

pañca-tattva — these five tattvas; **avatirna** — advented; **caitanyera** — with Caitanya Mahaprabhu; **sange** — in company with; **pañca-tattva** — the same five subjects; **laña** — taking with Himself; **karena** — He does; **sankirtana** — the sankirtana movement; **range** — in great pleasure.

TRANSLATION

These five tattvas incarnate with Lord Caitanya Mahaprabhu, and thus the Lord executes His sankirtana movement with great pleasure.

PURPORT

In Srimad-Bhagavatam (11.5.32) there is the following statement regarding Sri Caitanya Mahaprabhu:

krsna-varn tvisakrsn parsadam
yajñaih sankirtana-prayair yajanti hi su-medhasah

"In the Age of Kali, people who are endowed with sufficient intelligence will worship the Lord, who is accompanied by His associates, by performance of the sankirtana-yajña." Sri Caitanya Mahaprabhu is always accompanied by His plenary expansion Sri Nityananda Prabhu, His incarnation Sri Advaita Prabhu, His internal potency Sri Gadadhara Prabhu and His marginal potency Srivasa Prabhu. He is in the midst of them as the Supreme Personality of Godhead. One should know that Sri Caitanya Mahaprabhu is always accompanied by these other tattvas. Therefore our obeisances to Sri Caitanya Mahaprabhu are complete when we say sri-krsna-caitanya prabhu-nityananda sri-advaita gadadhara srivasadi-gaura-bhakta-vrnda. As preachers of the Krsna consciousness movement, we first offer our obeisances to Sri Caitanya Mahaprabhu by chanting this Pañca-tattva mantra; then we say Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. There are ten offenses in the chanting of the Hare Krsna maha-mantra, but these are not considered in the chanting of the Pañca-tattva mantra, namely, sri-krsna-caitanya prabhu-nityananda sri-advaita gadadhara srivasadi-gaura-bhakta-vrnda. Sri Caitanya Mahaprabhu is known as maha-vadanyavatara, the most magnanimous incarnation, for He does not consider the offenses of the fallen souls. Thus to derive the full benefit of the chanting of the maha-mantra (Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare), we must first take shelter of Sri Caitanya Mahaprabhu, learn the Pañca-tattva maha-mantra, and then chant the Hare Krsna maha-mantra. That will be very effective.

Taking advantage of Sri Caitanya Mahaprabhu, many unscrupulous devotees manufacture a maha-mantra of their own. Sometimes they sing bhaja nitai gaura radhe syama hare krsna hare rama or sri-krsna-caitanya prabhu-nityananda hare krsna hare rama sri-radhe govinda. Actually, however, one should chant the names of the full Pañca-tattva (sri-krsna-caitanya prabhu-nityananda sri-advaita gadadhara srivasadi-gaura-bhakta-vrnda) and then the sixteen words Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. But these unscrupulous, less intelligent men confuse the entire process. Of course, since they are also devotees they can express their feelings in that way, but the method

prescribed by Sri Caitanya Mahaprabhu's pure devotees is to first chant the full Pañca-tattva mantra and then chant the maha-mantra — Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.5

pañca-tattva — eka-vastu, nahi kichu bheda
rasa asvadite tabu vividha vibheda

SYNONYMS

pañca-tattva — the five subjects; **eka-vastu** — they are one in five; **nahi** — there is not; **kichu** — anything; **bheda** — difference; **rasa** — mellows; **asvadite** — to taste; **tabu** — yet; **vividha** — varieties; **vibheda** — differences.

TRANSLATION

Spiritually there are no differences between these five tattvas, for on the transcendental platform everything is absolute. Yet there are also varieties in the spiritual world, and in order to taste these spiritual varieties one should distinguish between them.

PURPORT

In his Anubhasya commentary Sri Bhaktisiddhanta Sarasvati Thakura describes the Pañca-tattva as follows: The supreme energetic, the Personality of Godhead, manifesting in order to enjoy five kinds of pastimes, appears as the members of the Pañca-tattva. Actually there is no difference between them because they are situated on the absolute platform, but they manifest different spiritual varieties as a challenge to the impersonalists to taste different kinds of spiritual humors (rasas). In the Vedas it is said, *parasya saktir vividhaiva sruyate*: "The varieties of energy of the Supreme Personality of Godhead are differently known." From this statement of the Vedas one can understand that there are eternal varieties of humors, or tastes, in the spiritual world. Sri Gauranga, Sri Nityananda, Sri Advaita, Sri Gadadhara and Srivasa Thakura are all on the same platform, but in spiritually distinguishing between them one should understand that Sri Caitanya Mahaprabhu is the form of a devotee, Nityananda Prabhu appears in the form of a devotee's spiritual master, Advaita Prabhu is the form of a bhakta (devotee) incarnation, Gadadhara Prabhu is the energy of a bhakta, and Srivasa Thakura is a pure devotee. Thus there are spiritual distinctions between them. The bhakta-rupa (Sri Caitanya Mahaprabhu), the bhakta-svarupa (Sri Nityananda Prabhu) and the bhakta-avatara (Sri Advaita Prabhu) are described as the Supreme Personality of Godhead Himself, His immediate manifestation and His plenary expansion, and They all belong to the Visnu category. Although the spiritual and marginal energies of the Supreme Personality of Godhead are nondifferent from the Supreme Personality of Godhead Visnu, they are predominated subjects, whereas Lord Visnu is the predominator. As such, although they are on the same platform, they have appeared differently in order to facilitate tasting of transcendental mellows. Actually, however, there is no possibility of one being different from the other, for the worshiper and the worshipable cannot be separated at any stage. On the absolute platform, one cannot be understood without the other.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.6

pañca krsn
bhakta-rupa-svarupakam
namami bhakta-saktikam

SYNONYMS

pañca-tattva-atmakam — comprehending the five transcendental subject matters; **krsnam** — unto Lord Krsna; **bhakta-rupa** — in the form of a devotee; **svarupakam** — in the expansion of a devotee; **bhakta-avataram** — in the incarnation of a devotee; **bhakta-akhyam** — known as a devotee; **namami** — I offer my obeisances; **bhakta-saktikam** — the energy of the Supreme Personality of Godhead.

TRANSLATION

Let me offer my obeisances unto Lord Sri Krsna, who has manifested Himself in five as a devotee, expansion of a devotee, incarnation of a devotee, pure devotee and devotional energy.

PURPORT

Sri Nityananda Prabhu is the immediate expansion of Sri Caitanya Mahaprabhu as His brother. He is the personified spiritual bliss of sac-cid-ananda-vigraha [Bs. 5.1]. His body is transcendental and full of ecstasy in devotional service. Sri Caitanya Mahaprabhu is therefore called bhakta-rupa (the form of a devotee), and Sri Nityananda Prabhu is called bhakta-svarupa (the expansion of a devotee). Sri Advaita Prabhu, the incarnation of a devotee, is visnu-tattva and belongs to the same category. There are also different types of bhaktas, or devotees, on the platforms of neutrality, servitude, friendship, parenthood and conjugal love. Devotees like Sri Damodara, Sri Gadadhara and Sri Ramananda are different energies. This confirms the Vedic sutra parasya saktir vividhaiva sruyate. All these bhakta subjects taken together constitute Sri Caitanya Mahaprabhu, who is Krsna Himself.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.7

bhagavan krsna ekale isvara
advitiya, nandatmaja, rasika-sekhara

SYNONYMS

svayam — Himself; **bhagavan** — the Supreme Personality of Godhead; **krsna** — Lord Krsna; **ekale** — the only one; **isvara** — the supreme controller; **advitiya** — without a second; **nanda-atmaja** — appeared as the son of Maharaja Nanda; **rasika** — enjoyer of mellows; **sekhara** — summit.

TRANSLATION

Krsna, the reservoir of all pleasure, is the Supreme Personality of Godhead Himself, the supreme controller. No one is greater than or equal to Sri Krsna, yet He appears as the son of Maharaja Nanda.

PURPORT

In this verse Kaviraja Gosvami gives an accurate description of Lord Krsna, the Supreme Personality of Godhead, by stating that although no one is equal to or greater than Him and He is the reservoir of all spiritual pleasure, He nevertheless appears as the son of Maharaja Nanda and Yasodamayī.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.8

rasadi-vilasi, vrajalalana-nagara
ara yata saba dekha, — tanra parikara

SYNONYMS

rasa-adi — the rasa dance; **vilasi** — the enjoyer; **vraja-lalana** — the damsels of Vrndavana; **nagara** — the leader; **ara** — others; **yata** — all; **saba** — everyone; **dekha** — must know; **tanra** — His; **parikara** — associates.

TRANSLATION

Lord Sri Krsna, the Supreme Personality of Godhead, is the supreme enjoyer in the rasa dance. He is the leader of the damsels of Vraja, and all others are simply His associates.

PURPORT

The word **rasadi-vilasi** ("the enjoyer of the rasa dance") is very important. The rasa dance can be enjoyed only by Sri Krsna because He is the supreme leader and chief of the damsels of Vrndavana. All others are His devotees and associates. Although no one can compare with Sri Krsna, the Supreme Personality of Godhead, there are many unscrupulous rascals who imitate the rasa dance of Sri Krsna. They are Mayavadis, and people should be wary of them. The rasa dance can be performed only by Sri Krsna and no one else.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.9

sei krsna avatirna sri-krsna-caitanya
sei parikara-gana sange saba dhanya

SYNONYMS

sei krsna — that very Lord Krsna; **avatirna** — has advented; **sri-krsna-caitanya** — in the form of Lord Caitanya Mahaprabhu; **sei** — those; **parikara-gana** — associates; **sange** — with Him; **saba** — all; **dhanya** — glorious.

TRANSLATION

The selfsame Lord Krsna advented Himself as Sri Caitanya Mahaprabhu with all His eternal associates, who are also equally glorious.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.10

ekale isvara-tattva caitanya-isvara
bhakta-bhavamaya tanra suddha kalevara

SYNONYMS

ekale — only one person; **isvara-tattva** — the supreme controller; **caitanya** — the supreme living force; **isvara** — controller; **bhakta-bhava-maya** — in the ecstasy of a devotee; **tanra** — His; **suddha** — transcendental; **kalevara** — body.

TRANSLATION

Sri Caitanya Mahaprabhu, who is the supreme controller, the one Personality of Godhead, has ecstatically become a devotee, yet His body is transcendental and not materially tinged.

PURPORT

There are different tattvas, or truths, including isa-tattva, jiva-tattva and sakti-tattva. Isa-tattva refers to the Supreme Personality of Godhead Visnu, who is the supreme living force. In the Katha Upanisad is the supreme eternal and the supreme living force. The living entities are also eternal and are also living forces, but they are very minute in quantity, whereas the Supreme Lord is the supreme living force and the supreme eternal. The supreme eternal never accepts a body of a temporary material nature, whereas the living entities, who are part and parcel of the supreme eternal, are prone to do so. Thus according to the Vedic mantras the Supreme Lord is the supreme master of innumerable living entities.

The Mayavadi philosophers, however, try to equate the minute living entities with the supreme living entity. Because they recognize no distinctions between them, their philosophy is called Advaita-vada, or monism. Factually, however, there is a distinction. This verse is especially meant to impart to the Mayavadi philosopher the understanding that the Supreme Personality of Godhead is the supreme controller. The supreme controller, the Personality of Godhead, is Krsna Himself, but as a transcendental pastime He has accepted the form of a devotee, Lord Caitanya Mahaprabhu.

As stated in the Bhagavad-gita, when the Supreme Personality of Godhead Krsna comes to this planet exactly like a human being, some rascals consider Him to be one of the ordinary humans. One who thinks in that mistaken way is described as mudha, or foolish. Therefore one should not foolishly consider Caitanya Mahaprabhu to be an ordinary human being. He has accepted the ecstasy of a devotee, but He is the Supreme Personality of Godhead. Since the time of Caitanya Mahaprabhu, there have been many imitation incarnations of Krsna who cannot understand that Caitanya Mahaprabhu is Krsna Himself and not an ordinary human being. Less intelligent men create their own "Gods" by advertising a human being as God. This is their mistake. Therefore here the words tanra suddha kalevara warn that Caitanya Mahaprabhu's body is not material but purely spiritual. One should not, therefore, accept Caitanya Mahaprabhu as an ordinary devotee, although He has assumed the form of a devotee. Yet one must certainly know that although Caitanya Mahaprabhu is the Supreme Personality of Godhead, because He accepted the ecstasy of a devotee one should not misunderstand His pastimes and place Him in exactly the same position as Krsna. It is for this reason only that when Sri Krsna Caitanya Mahaprabhu was addressed as Krsna or Visnu He blocked His ears, not wanting to hear Himself addressed as the Supreme Personality of Godhead. There is a class of devotees called Gauranga-nagari, who stage plays of Krsna's pastimes using a vigraha, or form,

of Caitanya Mahaprabhu. This is a mistake that is technically called rasabhasa. While Caitanya Mahaprabhu is trying to enjoy as a devotee, one should not disturb Him by addressing Him as the Supreme Personality of Godhead.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.11

krsna-madhuryera eka adbhuta svabhava
apana asvadite krsna kare bhakta-bhava

SYNONYMS

krsna-madhuryera — the supreme pleasure potency of Krsna; **eka** — is one; **adbhuta** — wonderful; **svabhava** — nature; **apana** — Himself; **asvadite** — to taste; **krsna** — the Supreme Personality of Godhead; **kare** — does; **bhakta-bhava** — accept the form of a devotee.

TRANSLATION

The transcendental mellow of conjugal love of Krsna is so wonderful that Krsna Himself accepts the form of a devotee to relish and taste it fully.

PURPORT

Although Krsna is the reservoir of all pleasure, He has a special intention to taste Himself by accepting the form of a devotee. It is to be concluded that although Lord Caitanya is present in the form of a devotee, He is Krsna Himself. Therefore Vaisnavas sing, sri-krsna-caitanya radha-krsna nahe anya: "Radha and Krsna combined together are Sri Krsna Caitanya Mahaprabhu." And as Sri Svarupa Damodara prakatam adhuna tad- caikyam aptam: Radha and Krsna assumed oneness in the form of Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.12

ithe bhakta-bhava dhare caitanya gosañi
'bhakta-svarupa' tanra nityananda-bhai

SYNONYMS

ithe — for this reason; **bhakta-bhava** — the ecstasy of a devotee; **dhare** — accepts; **caitanya** — Lord Caitanya Mahaprabhu; **gosañi** — the transcendental teacher; **bhakta-svarupa** — exactly like a pure devotee; **tanra** — His; **nityananda** — Lord Nityananda; **bhai** — brother.

TRANSLATION

For this reason Sri Caitanya Mahaprabhu, the supreme teacher, accepts the form of a devotee and accepts Lord Nityananda as His elder brother.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.13

'bhakta-avatara' tanra acarya-gosañi
ei tina tattva sabe prabhu kari' gai

SYNONYMS

bhakta-avatara — incarnation as a devotee; **tanra** — His; **acarya-gosañi** — the supreme teacher, Advaita Acarya Prabhu; **ei** — all these; **tina** — three; **tattva** — truths; **sabe** — all; **prabhu** — the predominator; **kari'** — by such understanding; **gai** — we sing.

TRANSLATION

Sri Advaita Acarya is Lord Caitanya's incarnation as a devotee. Therefore these three tattvas [Caitanya Mahaprabhu, Nityananda Prabhu and Advaita Gosañi] are the predominators, or masters.

PURPORT

Gosañi means gosvami. A person who has full control over the senses and mind is called a gosvami or gosañi. One who does not have such control is called a godasa, or a servant of the senses, and cannot become a spiritual master. A spiritual master who actually has control over the mind and senses is called Gosvami. Although the Gosvami title has become a hereditary designation for unscrupulous men, actually the title Gosañi, or Gosvami, began from Sri Rupa Gosvami, who presented himself as an ordinary grhastha and minister in government service but became a gosvami when he was actually elevated by the instruction of Lord Caitanya Mahaprabhu. Therefore Gosvami is not a hereditary title but refers to one's qualifications. When one is highly elevated in spiritual advancement, regardless of wherefrom he comes, he may be called Gosvami. Sri Caitanya Mahaprabhu, Sri Nityananda Prabhu and Sri Advaita Gosañi Prabhu are natural gosvamis because They belong to the visnu-tattva category. As such, all of Them are prabhus ("predominators" or "masters"), and They are sometimes called Caitanya Gosañi, Nityananda Gosañi and Advaita Gosañi. Unfortunately, Their so-called descendants who do not have the qualifications of gosvamis have accepted this title as a hereditary designation or a professional degree. That is not in accord with the sastric injunctions.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.14

eka mahaprabhu, ara prabhu duijana
 dui prabhu seve mahaprabhura carana

SYNONYMS

eka mahaprabhu — one Mahaprabhu, or the supreme predominator; **ara prabhu duijana** — and the other two (Nityananda and Advaita) are two prabhhus (masters); **dui prabhu** — the two prabhhus (Nityananda and Advaita Gosāṅi); **seve** — serve; **mahaprabhura** — of the supreme predominator, Lord Caitanya Mahaprabhu; **carana** — the lotus feet.

TRANSLATION

One of Them is Mahaprabhu, and the other two are prabhhus. These two prabhhus serve the lotus feet of Mahaprabhu.

PURPORT

Although Sri Caitanya Mahaprabhu, Sri Nityananda Prabhu and Sri Advaita Prabhu all belong to the same Visnu category, Sri Caitanya Mahaprabhu is nevertheless accepted as the Supreme, and the other two prabhhus engage in His transcendental loving service to teach ordinary living entities that every one of us is subordinate to Sri Caitanya Mahaprabhu. In another place in the Caitanya-caritamrta (Adi 5.142) it is said, *ekale isvara krsna, ara saba bhrtya*: the only supreme master is Krsna, and all others, both visnu-tattva and jiva-tattva, engage in the service of the Lord. Both the visnu-tattva (as Nityananda Prabhu and Advaita) and the jiva-tattva (srivasadi-gaura-bhakta-vrnda) engage in the service of the Lord, but one must distinguish between the visnu-tattva servitors and the jiva-tattva servitors. The jiva-tattva servitor, the spiritual master, is actually the servitor God. As explained in previous verses, in the absolute world there are no such differences, yet one must observe these differences in order to distinguish the Supreme from His subordinates.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.15

ei tina tattva, — 'sarvaradhya' kari mani
caturtha ye bhakta-tattva, — 'aradhaka' jani

SYNONYMS

ei tina tattva — all three of these truths; **sarva-aradhya** — worshipable by all living entities; **kari mani** — accepting such; **caturtha** — fourth; **ye** — who is; **bhakta-tattva** — in the category of devotees; **aradhaka** — worshiper; **jani** — I understand.

TRANSLATION

The three predominators [Caitanya Mahaprabhu, Nityananda Prabhu and Advaita Prabhu] are worshipable by all living entities, and the fourth principle [Sri Gadadhara Prabhu] is to be understood as Their worshiper.

PURPORT

In his Anubhasya, Sri Bhaktisiddhanta Sarasvati Thakura, describing the truth about the Pañca-tattva, explains that we should understand that Lord Sri Caitanya Mahaprabhu is the supreme predominator and that Nityananda Prabhu and Advaita Prabhu are His subordinates but are also predominators. Lord Sri Caitanya Mahaprabhu is the Supreme Lord, and Nityananda Prabhu and Advaita Prabhu are manifestations of the Supreme Lord. All of Them are visnu-tattva, the Supreme, and are therefore worshipable by the living entities. Although the other two tattvas within the category of Pañca-tattva — namely, sakti-tattva and jiva-tattva, represented by Gadadhara and Srivasa — are worshipers of the Supreme Lord, they are in the same category because they eternally engage in the transcendental loving service of the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.16

srivasadi yata koti koti bhakta-gana
'suddha-bhakta'-tattva-madhye tan-sabara ganana

SYNONYMS

srivasa-adi — devotees headed by Srivasa Thakura; **yata** — all others; **koti koti** — innumerable; **bhakta-gana** — devotees; **suddha-bhakta** — pure devotees; **tattva-madhye** — in the truth; **tan-sabara** — all of them; **ganana** — counted.

TRANSLATION

There are innumerable pure devotees of the Lord, headed by Srivasa Thakura, who are known as unalloyed devotees.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.17

gadadhara-panditadi prabhura 'sakti'-avatara
'antaranga-bhakta' kari' ganana yanhara

SYNONYMS

gadadhara — Gadadhara; **pandita** — of the learned scholar; **adi** — headed by; **prabhura** — of the Lord; **sakti** — potency; **avatara** — incarnation; **antaranga** — very confidential; **bhakta** — devotee; **kari'** — accepting; **ganana** — counting; **yanhara** — of whom.

TRANSLATION

The devotees headed by Gadadhara Pandita are to be considered incarnations of the internal potency of the Lord. They are confidential devotees engaged in the service of the Lord.

PURPORT

In connection with verses 16 and 17, Sri Bhaktisiddhanta Sarasvati Thakura explains in his Anubhasya: "There are specific symptoms by which the internal devotees and the unalloyed or pure devotees are to be known. All unalloyed devotees are sakti-tattvas, or potencies of the Lord. Some of them are situated in conjugal love and others in filial affection, fraternity and servitude. Certainly all of them are devotees, but by making a comparative study it is found that the devotees or potencies who are engaged in conjugal love are better situated than the others. Thus devotees who are in a relationship with the Supreme Personality of Godhead in conjugal love are considered to be the most confidential devotees of Lord Sri Caitanya Mahaprabhu. Those who engage in the service of Lord Nityananda Prabhu and Lord Advaita Prabhu generally have relationships of parental love, fraternity, servitude and neutrality. When such devotees develop great attachment for Sri Caitanya Mahaprabhu, they too become situated within the intimate circle of devotees in conjugal love." This gradual development of devotional service is described by Sri Narottama dasa Thakura as follows:

gauranga balite habe pulaka sarira
hari hari balite nayane ba'be nira
ara kabe nitaicanda karuna karibe
-vasana mora kabe tuccha habe
visaya chadiya kabe suddha habe mana
kabe hama heraba sri-vrndavana
rupa-raghunatha-pade ha-ibe akuti
kabe hama bujhaba sri-yugala-piriti

"When will there be eruptions on my body as soon as I chant the name of Lord Caitanya, and when will there be incessant torrents of tears as soon as I chant the holy names Hare Krsna? When will Lord Nityananda be merciful toward me and free me from all desires for material enjoyment? When will my mind be completely freed from all contamination of desires for material pleasure? Only at that time will it be possible for me to understand Vrndavana. Only if I become attached to the instructions given by the six Gosvamis, headed by Rupa Gosvami and Raghunatha dasa Gosvami, will it be possible for me to understand the conjugal love of Radha and Krsna." By attachment to the devotional service of Lord Caitanya Mahaprabhu, one immediately comes to the ecstatic position. When he develops his love for Nityananda Prabhu he is freed from all attachment to the material world, and at that time he becomes eligible to understand the Lord's pastimes in Vrndavana. In that condition, when one develops his love for the six Gosvamis, he can understand the conjugal love between Radha and Krsna. These are

the different stages of a pure devotee's promotion to conjugal love in the service of Radha and Krsna in an intimate relationship with Sri Caitanya Mahaprabhu.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 7.18-19

yan-saba laña prabhura nitya vihara
 yan-saba laña prabhura kirtana-pracara
 yan-saba laña karena prema asvadana
 yan-saba laña dana kare prema-dhana

SYNONYMS

yan-saba — all; **laña** — taking company; **prabhura** — of the Lord; **nitya** — eternal; **vihara** — pastime; **yan-saba** — all those who are; **laña** — taking company; **prabhura** — of the Lord; **kirtana** — sankirtana; **pracara** — movement; **yan-saba** — persons with whom; **laña** — in accompaniment; **karena** — He does; **prema** — love of God; **asvadana** — taste; **yan-saba** — those who are; **laña** — in accompaniment; **dana kare** — gives in charity; **prema-dhana** — love of Godhead.

TRANSLATION

The internal devotees or potencies are all eternal associates in the pastimes of the Lord. Only with them does the Lord advent to propound the sankirtana movement, only with them does the Lord taste the mellow of conjugal love, and only with them does He distribute this love of God to people in general.

PURPORT

Distinguishing between pure devotees and internal or confidential devotees, Sri Rupa Gosvami, in his book *Upadesamṛta*, traces the following gradual process of development. Out of many thousands of karmis, one is better when he is situated in perfect Vedic knowledge. Out of many such learned scholars and philosophers, one who is actually liberated from material bondage is better, and out of many such persons who are actually liberated, one who is a devotee of the Supreme Personality of Godhead is considered to be the best. Among the many such transcendental lovers of the Supreme Personality of Godhead, the gopis are the best, and among the gopis Srimati Radhika is the best. Srimati Radhika is very dear to Lord Kṛṣṇa, and similarly Her ponds, namely, Syama-kunda and Radha-kunda, are also very dear to the Supreme Personality of Godhead.

Srila Bhaktisiddhanta Sarasvati Thakura comments in his *Anubhasya* that among the five tattvas, two are energies (sakti-tattva) and the three others are energetic (saktiman tattva). Unalloyed and internal devotees are both engaged in the favorable culture of Kṛṣṇa consciousness untinged by philosophical speculation or fruitive activities. They are all understood to be pure devotees, and those among them who simply engage in conjugal love are called madhurya-bhaktas, or internal devotees. The loving services in parental love, fraternity and servitude are included in conjugal love of God. In conclusion, therefore, every confidential devotee is a pure devotee of the Lord.

Sri Caitanya Mahāprabhu enjoys His pastimes with His immediate expansion Nityānanda Prabhu. His pure devotees and His three puruṣa incarnations, namely, Karanodakasayi Viṣṇu, Garbhodakasayi Viṣṇu and Kṣīrodakasayi Viṣṇu, always accompany the Supreme Lord to propound the sankirtana movement.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 7.20-21

sei pañca-tattva mili' prthivi asiya
 purva-premabhandarera mudra ughadiya
 pance mili' lute prema, kare asvadana
 yata yata piye, trsna badhe anuksana

SYNONYMS

sei — those; pañca-tattva — five truths; mili' — combined together; prthivi — on this earth; asiya — descending; purva — original; prema-bhandarera — the store of transcendental love; mudra — seal; ughadiya — opening; pance mili' — mixing together all these five; lute — plunder; prema — love of Godhead; kare asvadana — taste; yata yata — as much as; piye — drink; trsna — thirst; badhe — increases; anuksana — again and again.

TRANSLATION

The characteristics of Kṛṣṇa are understood to be a storehouse of transcendental love. Although that storehouse of love certainly came with Kṛṣṇa when He was present, it was sealed. But when Sri Caitanya Mahāprabhu came with His associates of the Pañca-tattva, they broke the seal and plundered the storehouse to taste transcendental love of Kṛṣṇa. The more they tasted it, the more their thirst for it grew.

PURPORT

Sri Caitanya Mahāprabhu is called maha-vadanyavatara because although He is Sri Kṛṣṇa Himself, He is even more favorably disposed to the poor fallen souls than Lord Sri Kṛṣṇa. When Lord Sri Kṛṣṇa Himself was personally present, He demanded that everyone surrender unto Him and promised that He would then give one all protection, but when Sri Caitanya Mahāprabhu came to this earth with His associates, He simply distributed transcendental love of God without discrimination. Sri Rupa Gosvami, therefore, could understand that Lord Caitanya was none other than Sri Kṛṣṇa Himself, for no one but the Supreme Personality of Godhead can distribute confidential love of the Supreme Person.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.22

punah punah piyaiya haya mahamatta
nace, kande, hase, gaya, yaiche mada-matta

SYNONYMS

punah punah — again and again; **piyaiya** — causing to drink; **haya** — becomes; **maha-matta** — highly ecstatic; **nace** — dances; **kande** — cries; **hase** — laughs; **gaya** — chants; **yaiche** — as if; **mada-matta** — one is drunk.

TRANSLATION

Sri Pañca-tattva themselves danced again and again and thus made it easier to drink nectarean love of Godhead. They danced, cried, laughed and chanted like madmen, and in this way they distributed love of Godhead.

PURPORT

People generally cannot understand the actual meaning of chanting and dancing. Describing the Gosvamis, Sri Srinivasa Acarya stated, krsnotkirtana-gana-nartana-parau: not only did Lord Caitanya Mahaprabhu and His associates demonstrate this chanting and dancing, but the six Gosvamis also followed in the next generation. The present Krsna consciousness movement follows the same principle, and therefore simply by chanting and dancing we have received good responses all over the world. It is to be understood, however, that this chanting and dancing do not belong to this material world. They are actually transcendental activities, for the more one engages in chanting and dancing, the more he can taste the nectar of transcendental love of Godhead.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.23

patrapatra-vicara nahi, nahi sthanasthana
yei yanha paya, tanha kare prema-dana

SYNONYMS

patra — recipient; **apatra** — not a recipient; **vicara** — consideration; **nahi** — there is none; **nahi** — there is none; **sthana** — favorable place; **asthana** — unfavorable place; **yei** — anyone; **yanha** — wherever; **paya** — gets the opportunity; **tanha** — there only; **kare** — does; **prema-dana** — distribution of love of Godhead.

TRANSLATION

In distributing love of Godhead, Caitanya Mahaprabhu and His associates did not consider who was a fit candidate and who was not, nor where such distribution should or should not take place. They made no conditions. Wherever they got the opportunity, the members of the Pañca-tattva distributed love of Godhead.

PURPORT

There are some rascals who dare to speak against the mission of Lord Caitanya by criticizing the Krsna consciousness movement for accepting Europeans and Americans as brahmanas and offering them sannyasa. But here is an authoritative statement that in distributing love of Godhead one should not consider whether the recipients are Europeans, Americans, Hindus, Muslims, etc. The Krsna consciousness movement should be spread wherever possible, and one should accept those who thus become Vaisnavas as being greater than brahmanas, Hindus or Indians. Sri Caitanya Mahaprabhu desired that His name be spread in each and every town and village on the surface of the globe. Therefore, when the cult of Caitanya Mahaprabhu is spread all over the world, should those who embrace it not be accepted as Vaisnavas, brahmanas and sannyasis? These foolish arguments are sometimes raised by envious rascals, but Krsna conscious devotees do not care about them. We strictly follow the principles set down by the Pañca-tattva.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.24

lutiya, khaiya, diya, bhandara ujade
ascarya bhandara, prema sata-guna bade

SYNONYMS

lutiya — plundering; **khaiya** — eating; **diya** — distributing; **bhandara** — store; **ujade** — emptied; **ascarya** — wonderful; **bhandara** — store; **prema** — love of Godhead; **sata-guna** — one hundred times; **bade** — increases.

TRANSLATION

Although the members of the Pañca-tattva plundered the storehouse of love of Godhead and ate and distributed its contents, there was no scarcity, for this wonderful storehouse is so complete that as the love is distributed, the supply increases hundreds of times.

PURPORT

A pseudo incarnation of Krsna once told his disciple that he had emptied himself by giving him all knowledge and was thus spiritually bankrupt. Such bluffers speak in this way to cheat the public, but actual spiritual consciousness is so perfect that the more it is distributed, the more it increases. Bankruptcy is a term that applies in the material world, but the storehouse of love of Godhead in the spiritual world can never be depleted. Krsna is providing for millions and trillions of living entities by supplying all their necessities, and even if all the innumerable living entities wanted to become Krsna conscious, there would be no scarcity of love of Godhead, nor would there be insufficiency in providing for their maintenance. Our Krsna consciousness movement was started single-handedly, and no one provided for our livelihood, but at present we are spending hundreds and thousands of dollars all over the world, and the movement is increasing more and more. Thus there is no question of scarcity. Although jealous persons may be envious, if we stick to our principles and follow in the footsteps of the Pañca-tattva, this movement will go on unchecked by imitation svamis, sannyasis, religionists, philosophers or scientists, for it is transcendental to all material considerations. Therefore those who propagate the Krsna consciousness movement should not be afraid of such rascals and fools.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.25

uchalila prema-vanya caudike vedaya
stri, vrddha, balaka, yuva, sabare dubaya

SYNONYMS

uchalila — became agitated; **prema-vanya** — the inundation of love of Godhead; **caudike** — in all directions; **vedaya** — surrounding; **stri** — women; **vrddha** — old men; **balaka** — children; **yuva** — young men; **sabare** — all of them; **dubaya** — merged into.

TRANSLATION

The flood of love of Godhead swelled in all directions, and thus young men, old men, women and children were all immersed in that inundation.

PURPORT

When the contents of the storehouse of love of Godhead is thus distributed, there is a powerful inundation that covers the entire land. In Sridhama Mayapur there is sometimes a great flood after the rainy season. This is an indication that from the birthplace of Lord Caitanya the inundation of love of Godhead should be spread all over the world, for this will help everyone, including old men, young men, women and children. The Krsna consciousness movement of Sri Caitanya Mahaprabhu is so powerful that it can inundate the entire world and interest all classes of men in the subject of love of Godhead.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.26

saj-jana, durjana, pangu, jada, andha-gana
prema-vanyaya dubaila jagatera jana

SYNONYMS

sat-jana — gentle men; **durjana** — rogues; **pangu** — lame; **jada** — invalid; **andha-gana** — blind men; **prema-vanyaya** — in the inundation of love of Godhead; **dubaila** — drowned; **jagatera** — all over the world; **jana** — people.

TRANSLATION

The Krsna consciousness movement will inundate the entire world and drown everyone, whether one be a gentleman, a rogue or even lame, invalid or blind.

PURPORT

Here again it may be emphasized that although jealous rascals protest that Europeans and Americans cannot be given the sacred thread or sannyasa, there is no need even to consider whether one is a gentleman or a rogue because this is a spiritual movement which is not concerned with the external body of skin and bones. Because it is being properly conducted under the guidance of the Pañca-tattva, strictly following the regulative principles, it has nothing to do with external impediments.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.27

jagat dubila, jivera haila bija nasa
taha dekhi' panca janera parama ullasa

SYNONYMS

jagat — the whole world; **dubila** — drowned; **jivera** — of the living entities; **haila** — it so became; **bija** — the seed; **nasa** — completely finished; **taha** — then; **dekhi'** — by seeing; **pañca** — five; **janera** — of the persons; **parama** — highest; **ullasa** — happiness.

TRANSLATION

When the five members of the Pañca-tattva saw the entire world drowned in love of Godhead and the seed of material enjoyment in the living entities completely destroyed, they all became exceedingly happy.

PURPORT

In this connection, Srila Bhaktisiddhanta Sarasvati Thakura writes in his Anubhasya that since the living entities all belong to the marginal potency of the Lord, each and every living entity has a natural tendency to become Kṛṣṇa conscious, although at the same time the seed of material enjoyment is undoubtedly within him. The seed of material enjoyment, watered by the course of material nature, fructifies to become a tree of material entanglement that endows the living entity with all kinds of material enjoyment. To enjoy such material facilities is to be afflicted with the three material miseries. However, when by nature's law there is a flood, the seeds within the earth become inactive. Similarly, as the inundation of love of Godhead spreads all over the world, the seeds of material enjoyment become impotent. Thus the more the Kṛṣṇa consciousness movement spreads, the more the desire for material enjoyment decreases. The seed of material enjoyment automatically becomes impotent with the increase of the Kṛṣṇa consciousness movement.

Instead of being envious that Kṛṣṇa consciousness is spreading all over the world by the grace of Lord Caitanya, those who are jealous should be happy, as indicated here by the words parama ullasa. But because they are kanistha-adhikaris or prakṛta-bhaktas (materialistic devotees who are not advanced in spiritual knowledge), they are envious instead of happy, and they try to find faults in the Kṛṣṇa consciousness movement. Yet Srīmat Prabodhananda Sarasvati writes in his Caitanya-candramṛta that when influenced by Lord Caitanya's Kṛṣṇa consciousness movement, materialists become averse to talking about their wives and children, supposedly learned scholars give up their tedious studies of Vedic literature, yogis give up their impractical practices of mystic yoga, ascetics give up their austere activities of penance and austerity, and sannyasis give up their study of Sankhya philosophy. Thus they are all attracted by the bhakti-yoga practices of Lord Caitanya and cannot relish a mellow superior to that of Kṛṣṇa consciousness.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.28

yata yata prema-vrsti kare pañca-jane
tata tata badhe jala, vyape tri-bhuvane

SYNONYMS

yata — as many; **yata** — so many; **prema-vrsti** — showers of love of Godhead; **kare** — causes; **pañca-jane** — the five members of the Pañca-tattva; **tata tata** — as much as; **badhe** — increases; **jala** — water; **vyape** — spreads; **tri-bhuvane** — all over the three worlds.

TRANSLATION

The more the five members of the Pañca-tattva cause the rains of love of Godhead to fall, the more the inundation increases and spreads all over the world.

PURPORT

The Krsna consciousness movement is not stereotyped or stagnant. It will spread all over the world in spite of all objections by fools and rascals that European and American mlecchas cannot be accepted as brahmanas or sannyasis. Here it is indicated that this process will spread and inundate the entire world with Krsna consciousness.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 7.29-30

mayavadi, karma-nistha kutarkika-gana
nindaka, pasandi yata paduya adhama
sei saba mahadaksa dhaña palaila
sei vanya ta-sabare chunite narila

SYNONYMS

mayavadi — the impersonalist philosophers; **karma-nistha** — the fruitive workers; **kutarkika-gana** — the false logicians; **nindaka** — the blasphemers; **pasandi** — nondevotees; **yata** — all; **paduya** — students; **adhama** — the lowest class; **sei saba** — all of them; **maha-daksa** — they are very expert; **dhaña** — running; **palaila** — went away; **sei vanya** — that inundation; **ta-sabare** — all of them; **chunite** — touching; **narila** — could not.

TRANSLATION

The impersonalists, fruitive workers, false logicians, blasphemers, nondevotees and lowest among the student community are very expert in avoiding the Kṛṣṇa consciousness movement, and therefore the inundation of Kṛṣṇa consciousness cannot touch them.

PURPORT

Like Mayavadi philosophers in the past such as Prakāśānanda Sarasvatī of Benares, modern impersonalists are not interested in Lord Caitanya's Kṛṣṇa consciousness movement. They do not know the value of this material world; they consider it false and cannot understand how the Kṛṣṇa consciousness movement can utilize it. They are so absorbed in impersonal thought that they take it for granted that all spiritual variety is material. Because they do not know anything beyond their misconception of the brahmajyoti, they cannot understand that Kṛṣṇa, the Supreme Personality of Godhead, is spiritual and therefore beyond the conception of material illusion. Whenever Kṛṣṇa incarnates personally or as a devotee, these Mayavadi philosophers accept Him as an ordinary human being. This is condemned in the Bhagavad-gīta (9.11):

avajananti mudha manus tanum asritam
bhavam ajananto mama bhuta-mahesvaram

"Fools deride Me when I descend in the human form. They do not know My transcendental nature as the Supreme Lord of all that be."

There are also other unscrupulous persons who exploit the Lord's appearance by posing as incarnations to cheat the innocent public. An incarnation of God should pass the tests of the statements of the sastras and also perform uncommon activities. One should not accept a rascal as an incarnation of God but should test his ability to act as the Supreme Personality of Godhead. For example, Kṛṣṇa taught Arjuna in the Bhagavad-gīta, and Arjuna also accepted Him as the Supreme Personality of Godhead, but for our understanding Arjuna requested the Lord to manifest His universal form, thus testing whether He was actually the Supreme Lord. Similarly, one must test a so-called incarnation of Godhead according to the standard criteria. To avoid being misled by an exhibition of mystic powers, it is best to examine a so-called incarnation of God in the light of the statements of the sastras. Caitanya Mahāprabhu is described in the sastras as an incarnation of Kṛṣṇa; therefore if one wants to imitate Lord Caitanya and claim to be an incarnation, he must show evidence from the sastras about his

appearance to substantiate his claim.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 7.31-32

taha dekhi' mahaprabhu karena cintana
 jagat dubaite ami karilun yatana
 keha keha edaila, pratijña ha-ila bhanga
 ta-saba dubaite patiba kichu ranga

SYNONYMS

taha dekhi' — observing this advancement; mahaprabhu — Lord Sri Caitanya Mahaprabhu; karena — does; cintana — thinking; jagat — the whole world; dubaite — to drown; ami — I; karilun — endeavored; yatana — attempts; keha keha — some of them; edaila — escaped; pratijña — promise; ha-ila — became; bhanga — broken; ta-saba — all of them; dubaite — to make them drown; patiba — shall devise; kichu — some; ranga — trick.

TRANSLATION

Seeing that the Mayavadis and others were fleeing, Lord Caitanya thought, "I wanted everyone to be immersed in this inundation of love of Godhead, but some of them have escaped. Therefore I shall devise a trick to drown them also."

PURPORT

Here is an important point. Lord Caitanya Mahaprabhu wanted to invent a way to capture the Mayavadis and others who did not take interest in the Kṛṣṇa consciousness movement. This is the symptom of an acarya. An acarya who comes for the service of the Lord cannot be expected to conform to a stereotype, for he must find the ways and means by which Kṛṣṇa consciousness may be spread. Sometimes jealous persons criticize the Kṛṣṇa consciousness movement because it engages equally both boys and girls in distributing love of Godhead. Not knowing that boys and girls in countries like Europe and America mix very freely, these fools and rascals criticize the boys and girls in Kṛṣṇa consciousness for intermingling. But these rascals should consider that one cannot suddenly change a community's social customs. However, since both the boys and the girls are being trained to become preachers, those girls are not ordinary girls but are as good as their brothers who are preaching Kṛṣṇa consciousness. Therefore, to engage both boys and girls in fully transcendental activities is a policy intended to spread the Kṛṣṇa consciousness movement. These jealous fools who criticize the intermingling of boys and girls will simply have to be satisfied with their own foolishness because they cannot think of how to spread Kṛṣṇa consciousness by adopting ways and means that are favorable for this purpose. Their stereotyped methods will never help spread Kṛṣṇa consciousness. Therefore, what we are doing is perfect by the grace of Lord Caitanya Mahaprabhu, for it is He who proposed to invent a way to capture those who strayed from Kṛṣṇa consciousness.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.33

eta bali' mane kichu kariya vicara
sannyasa-asrama prabhu kaila angikara

SYNONYMS

eta bali' — saying this; **mane** — within the mind; **kichu** — something; **kariya** — doing; **vicara** — consideration; **sannyasa-asrama** — the renounced order of life; **prabhu** — the Lord; **kaila** — did; **angikara** — accept.

TRANSLATION

Thus the Lord accepted the sannyasa order of life after full consideration.

PURPORT

There was no need for Lord Sri Caitanya Mahaprabhu to accept sannyasa, for He is God Himself and therefore has nothing to do with the material bodily concept of life. Sri Caitanya Mahaprabhu did not identify Himself with any of the eight varnas and asramas, namely, brahmana, ksatriya, vaisya, sudra, brahmacari, grhastha, vanaprastha and sannyasa. He identified Himself as the Supreme Spirit. Sri Caitanya Mahaprabhu, or for that matter any pure devotee, never identifies with these social and spiritual divisions of life, for a devotee is always transcendental to these different gradations of society. Nevertheless, Lord Caitanya decided to accept sannyasa on the grounds that when He became a sannyasi everyone would show Him respect and in that way be favored. Although there was actually no need for Him to accept sannyasa, He did so for the benefit of those who might think Him an ordinary human being. The main purpose of His accepting sannyasa was to deliver the Mayavadi sannyasis. This will be evident later in this chapter.

Srila Bhaktisiddhanta Sarasvati Thakura has explained the term "Mayavadi" as follows: "The Supreme Personality of Godhead is transcendental to the material conception of life. A Mayavadi is one who considers the body of the Supreme Personality of Godhead Krsna to be made of maya and who also considers the abode of the Lord and the process of approaching Him, devotional service, to be maya. The Mayavadi considers all the paraphernalia of devotional service to be maya." Maya refers to material existence, which is characterized by the reactions of fruitive activities. Mayavadis consider devotional service to be among such fruitive activities. According to them, when bhagavatas (devotees) are purified by philosophical speculation, they will come to the real point of liberation. Those who speculate in this way regarding devotional service are called kutarkikas (false logicians), and those who consider devotional service to be fruitive activity are called karma-nisthas. Those who criticize devotional service are called nindakas (blasphemers). Similarly, nondevotees who consider devotional activities to be material are called pasandis, and scholars with a similar viewpoint are called adhama paduyas.

The kutarkikas, nindakas, pasandis and adhama paduyas all avoided the benefit of Sri Caitanya Mahaprabhu's movement of developing love of Godhead. Sri Caitanya Mahaprabhu felt compassion for them, and it is for this reason that He decided to accept the sannyasa order, for by seeing Him as a sannyasi they would offer Him respects. The sannyasa order is still respected in India. Indeed, the very dress of a sannyasi still commands respect from the Indian public. Therefore Sri Caitanya Mahaprabhu accepted sannyasa to facilitate preaching His devotional cult, although otherwise He had no need to accept the fourth order of spiritual life.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.34

cabbisa vatsara chila grhastha-asrame
pañca- varse kaila yati-dharme

SYNONYMS

cabbisa — twenty-four; **vatsara** — years; **chila** — He remained; **grhastha** — householder life; **asrame** — the order of; **pañca** — five; — twenty; **varse** — in the year; **kaila** — did; **yati-dharme** — accepted the sannyasa order.

TRANSLATION

Sri Caitanya Mahaprabhu remained in householder life for twenty-four years, and on the verge of His twenty-fifth year He accepted the sannyasa order.

PURPORT

There are four orders of spiritual life, namely, brahmacarya, grhastha, vanaprastha and sannyasa, and in each of these asramas there are four divisions. The divisions of the brahmacarya-asrama are savitrya, prajapatya, brahma and brhat, and the divisions of the grhasthasrama are varta (professionals), sañcaya (accumulators), salina (those who do not ask anything from anyone) and siloñchana (those who collect grains from the paddy fields). Similarly, the divisions of the vanaprastha-asrama are vaikhanasa, valakhilya, audumbara and phenapa, and the divisions of sannyasa are kuticaka, bahudaka, and niskriya. There are two kinds of sannyasis, who are called dhiras and narottamas, as stated in Srimad-Bhagavatam (1.13.26-27). At the end of the month of January in the year 1432 sakabda (A.D. 1510), Sri Caitanya Mahaprabhu accepted the sannyasa order from Kesava Bharati, who belonged to the Sankara-sampradaya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.35

sannyasa kariya prabhu kaila akarsana
yateka palañachila tarkikadigana

SYNONYMS

sannyasa — the sannyasa order; **kariya** — accepting; **prabhu** — the Lord; **kaila** — did; **akarsana** — attract; **yateka** — all; **palañachila** — fled; **tarkika-adi-gana** — all persons, beginning with the logicians.

TRANSLATION

After accepting the sannyasa order, Sri Caitanya Mahaprabhu attracted the attention of all those who had evaded Him, beginning with the logicians.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.36

paduya, pasandi, karmi, nindakadi yata
tara asi' prabhu-paya haya avanata

SYNONYMS

paduya — students; **pasandi** — material adjusters; **karmi** — fruitive actors; **nindaka-adi** — critics; **yata** — all; **tara** — they; **asi'** — coming; **prabhu** — the Lord's; **paya** — lotus feet; **haya** — became; **avanata** — surrendered.

TRANSLATION

Thus the students, infidels, fruitive workers and critics all came to surrender unto the lotus feet of the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.37

aparadha ksamaila, dubila prema-jale
keba edaibe prabhura prema-mahajale

SYNONYMS

aparadha — offense; **ksamaila** — excused; **dubila** — merged into; **prema-jale** — in the ocean of love of Godhead; **keba** — who else; **edaibe** — will go away; **prabhura** — the Lord's; **prema** — loving; **maha-jale** — network.

TRANSLATION

Lord Caitanya excused them all, and they merged into the ocean of devotional service, for no one can escape the unique loving network of Sri Caitanya Mahaprabhu.

PURPORT

Sri Caitanya Mahaprabhu was an ideal acarya. An acarya is an ideal teacher who knows the purpose of the revealed scriptures, behaves exactly according to their injunctions and teaches his students to adopt these principles also. As an ideal acarya, Sri Caitanya Mahaprabhu devised ways to capture all kinds of atheists and materialists. Every acarya has a specific means of propagating his spiritual movement with the aim of bringing men to Krsna consciousness. Therefore, the method of one acarya may be different from that of another, but the ultimate goal is never neglected. Srila Rupa Gosvami recommends:

tasmat kenapy upayena manah krsne nivesayet
sarve vidhi-nisedha syur etayor eva kinkarah

An acarya should devise a means by which people may somehow or other come to Krsna consciousness. First they should become Krsna conscious, and all the prescribed rules and regulations may later gradually be introduced. In our Krsna consciousness movement we follow this policy of Lord Sri Caitanya Mahaprabhu. For example, since boys and girls in the Western countries freely intermingle, special concessions regarding their customs and habits are necessary to bring them to Krsna consciousness. The acarya must devise a means to bring them to devotional service. Therefore, although I am a sannyasi I sometimes take part in getting boys and girls married, although in the history of sannyasa no sannyasi has personally taken part in marrying his disciples.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.38

saba nistarite prabhu krpa-avatara
saba nistarite kare caturi apara

SYNONYMS

saba — all; nistarite — to deliver; prabhu — the Lord; krpa — mercy; avatara — incarnation; saba — all; nistarite — to deliver; kare — did; caturi — devices; apara — unlimited.

TRANSLATION

Sri Caitanya Mahaprabhu appeared in order to deliver all the fallen souls. Therefore He devised many methods to liberate them from the clutches of maya.

PURPORT

It is the concern of the acarya to show mercy to the fallen souls. In this connection, desa-kala-patra (the place, the time and the object) should be taken into consideration. Since the European and American boys and girls in our Krsna consciousness movement preach together, less intelligent men criticize that they are mingling without restriction. In Europe and America boys and girls mingle unrestrictedly and have equal rights; therefore it is not possible to completely separate the men from the women. However, we are thoroughly instructing both men and women how to preach, and actually they are preaching wonderfully. Of course, we very strictly prohibit illicit sex. Boys and girls who are not married are not allowed to sleep together or live together, and there are separate arrangements for boys and girls in every temple. Grhasthas live outside the temple, for in the temple we do not allow even husband and wife to live together. The results of this are wonderful. Both men and women are preaching the gospel of Lord Caitanya Mahaprabhu and Lord Krsna with redoubled strength. In this verse the words saba nistarite kare caturi apara indicate that Sri Caitanya Mahaprabhu wanted to deliver one and all. Therefore it is a principle that a preacher must strictly follow the rules and regulations laid down in the sastras yet at the same time devise a means by which the preaching work to reclaim the fallen may go on with full force.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.39

tabe nija bhakta kaila yata mleccha adi
sabe edaila matra kasira mayavadi

SYNONYMS

tabe — thereafter; **nija** — own; **bhakta** — devotee; **kaila** — converted; **yata** — all; **mleccha** — one who does not follow the Vedic principles; **adi** — heading the list; **sabe** — all those; **edaila** — escaped; **matra** — only; **kasira** — of Varanasi; **mayavadi** — impersonalists.

TRANSLATION

All were converted into devotees of Lord Caitanya, even the mlecchas and yavanas. Only the impersonalist followers of Sankaracarya evaded Him.

PURPORT

In this verse it is clearly indicated that although Lord Caitanya Mahaprabhu converted Muslims and other mlecchas into devotees, the impersonalist followers of Sankaracarya could not be converted. After accepting the renounced order of life, Caitanya Mahaprabhu converted many karma-nisthas who were addicted to fruitive activities, many great logicians like Sarvabhauma Bhattacharya, nindakas (blasphemers) like Prakasananda Sarasvati, pasandis (nondevotees) like Jagai and Madhai, and adhama paduyas (degraded students) like Mukunda and his friends. All of them gradually became devotees of the Lord, even the Pathans (Muslims), but the worst offenders, the impersonalists, were extremely difficult to convert, for they very tactfully escaped the devices of Lord Caitanya Mahaprabhu.

In describing the Kasira Mayavadis, Srila Bhaktisiddhanta Sarasvati Thakura has explained that persons who are bewildered by empiric knowledge or direct sensual perception, and who thus consider that even this limited material world can be gauged by their material estimations, conclude that anything that one can discern by direct sense perception is but maya, or illusion. They maintain that although the Absolute Truth is beyond the range of sense perception, it includes no spiritual variety or enjoyment. According to the Kasira Mayavadis, the spiritual world is simply void. They do not believe in the Personality of the Absolute Truth or in His varieties of activities in the spiritual world. Although they have their own arguments, which are not very strong, they have no conception of the variegated activities of the Absolute Truth. These impersonalists, who are followers of Sankaracarya, are generally known as Kasira Mayavadis (impersonalists residing in Varanasi).

Near Varanasi there is another group of impersonalists, who are known as Saranatha Mayavadis. Outside the city of Varanasi is a place known as Saranatha, where there is a big Buddhist stupa. Many followers of Buddhist philosophy live there, and they are known as Saranatha Mayavadis. The impersonalists of Saranatha differ from those of Varanasi, for the Varanasi impersonalists propagate the idea that the impersonal Brahman is truth whereas material varieties are false, but the Saranatha impersonalists do not even believe that the Absolute Truth, or Brahman, can be understood as the opposite of maya, or illusion. According to their vision, materialism is the only manifestation of the Absolute Truth.

Factually both the Kasira and the Saranatha Mayavadis, as well as any other philosophers who have no knowledge of the spirit soul, are advocates of utter materialism. None of them have clear knowledge regarding the Absolute or the spiritual world. Philosophers like the Saranatha Mayavadis who do not believe in the spiritual existence of the Absolute Truth but

consider material varieties to be everything do not believe that there are two kinds of nature, inferior (material) and superior (spiritual), as described in the Bhagavad-gita. Actually, neither the Varanasi nor Saranatha Mayavadis accept the principles of the Bhagavad-gita, due to a poor fund of knowledge.

Since these impersonalists who do not have perfect spiritual knowledge cannot understand the principles of bhakti-yoga, they must be classified among the nondevotees who are against the Krsna consciousness movement. We sometimes feel inconvenienced by the hindrances offered by these impersonalists, but we do not care about their so-called philosophy, for we are propagating our own philosophy as presented in Bhagavad-gita As It Is and getting successful results. Theorizing as if devotional service were subject to their mental speculation, both kinds of Mayavadi impersonalists conclude that the subject matter of bhakti-yoga is a creation of maya and that Krsna, devotional service and the devotee are also maya. Therefore, as stated by Sri Caitanya Mahaprabhu, mayavadi krsne aparadhi: "All the Mayavadis are offenders to Lord Krsna." (Cc. Madhya 17.129) It is not possible for them to understand the Krsna consciousness movement; therefore we do not value their philosophical conclusions. However expert such quarrelsome impersonalists are in putting forward their so-called logic, we defeat them in every respect and go forward with our Krsna consciousness movement. Their imaginative mental speculation cannot deter the progress of the Krsna consciousness movement, which is completely spiritual and is never under the control of such Mayavadis.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.40

vrndavana yaite prabhu rahila kasite
mayavadi-gana tanre lagila nindite

SYNONYMS

vrndavana — the holy place called Vrndavana; **yaite** — while going there; **prabhu** — Lord Sri Caitanya Mahaprabhu; **rahila** — remained; **kasite** — at Varanasi; **mayavadi-gana** — the Mayavadi philosophers; **tanre** — unto Him; **lagila** — began; **nindite** — to speak against Him.

TRANSLATION

While Lord Caitanya Mahaprabhu was passing through Varanasi on His way to Vrndavana, the Mayavadi sannyasi philosophers blasphemed against Him in many ways.

PURPORT

While preaching Krsna consciousness with full vigor, Sri Caitanya Mahaprabhu faced many Mayavadi philosophers. Similarly, we are also facing opposing svamis, yogis, impersonalists, scientists, philosophers and other mental speculators, and by the grace of Lord Krsna we successfully defeat all of them without difficulty.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.41

sannyasi ha-iyā kare gayana, nacana
na kare vedanta-patha, kare sankirtana

SYNONYMS

sannyasi — a person in the renounced order of life; **ha-iyā** — accepting such a position; **kare** — does; **gayana** — singing; **nacana** — dancing; **na kare** — does not practice; **vedanta-patha** — study of the Vedanta philosophy; **kare sankirtana** — but simply engages in sankirtana.

TRANSLATION

The blasphemers said, "Although a sannyasi, He does not take interest in the study of Vedanta but instead always engages in chanting and dancing in sankirtana.

PURPORT

Fortunately or unfortunately, we also meet such Mayavadis who criticize our method of chanting and accuse us of not being interested in study. They do not know that we have translated volumes and volumes of books into English and that the students in our temples regularly study them in the morning, afternoon and evening. We are writing and printing books, and our students study them and distribute them all over the world. No Mayavadi school can present as many books as we have; nevertheless, they accuse us of not being fond of study. Such accusations are completely false. But although we study, we do not study the nonsense of the Mayavadis.

Mayavadi sannyasis neither chant nor dance. Their technical objection is that this method of chanting and dancing is called tauryatrika, which indicates that a sannyasi should completely avoid such activities and engage his time in the study of Vedanta. Actually, such men do not understand what is meant by Vedanta. In the Bhagavad-gita (15.15) Kṛṣṇa says, vedais ca sarvair aham eva vedyo vedanta-kṛd veda-vid eva caham: "By all the Vedas I am to be known; indeed I am the compiler of Vedanta, and I am the knower of the Vedas." Lord Kṛṣṇa is the actual compiler of Vedanta, and whatever He speaks is Vedanta philosophy. Although they are lacking the knowledge of Vedanta presented by the Supreme Personality of Godhead in the transcendental form of Srimad-Bhagavatam, the Mayavadis are very proud of their study. Foreseeing the bad effects of their presenting Vedanta philosophy in a perverted way, Śrīla Vyāsadeva compiled Srimad-Bhagavatam as a commentary on the Vedanta-sūtra. Srimad-Bhagavatam is

bhasyo ' brahma-sūtranam; in other words, all the Vedanta philosophy in the aphorisms of the Brahma-sūtra is thoroughly described in the pages of Srimad-Bhagavatam. Thus the factual propounder of Vedanta philosophy is a Kṛṣṇa conscious person who always engages in reading and understanding the Bhagavad-gīta and Srimad-Bhagavatam and teaching the purport of these books to the entire world. The Mayavadis are very proud of having monopolized the Vedanta philosophy, but devotees have their own commentaries on Vedanta such as Srimad-Bhagavatam and others written by the acaryas. The commentary of the Gauḍiya Vaiṣṇavas is the Govinda-bhasya.

The Mayavadis' accusation that devotees do not study Vedanta is false. The Mayavadis do not know that chanting, dancing and preaching the principles of Srimad-Bhagavatam, called bhagavata-dharma, are the same as studying Vedanta. Since they think that reading Vedanta philosophy is the only function of a sannyasi and they did not find Caitanya Mahāprabhu

engaged in such direct study, they criticized the Lord. Sripada Sankaracarya has given special stress to the study of Vedanta philosophy: vedanta-vakyesu sada ramantah kaupinavantah khalu bhagyavantah. "A sannyasi, accepting the renounced order very strictly and wearing nothing more than a loincloth, should always enjoy the philosophical statements in the Vedanta-sutra. Such a person in the renounced order is to be considered very fortunate." The Mayavadis in Varanasi blasphemed Lord Caitanya because His behavior did not follow these principles. Lord Caitanya, however, bestowed His mercy upon these Mayavadi sannyasis and delivered them by means of His Vedanta discourses with Prakasananda Sarasvati and Sarvabhauma Bhattacharya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.42

murkha sannyasi nija-dharma nahi jane
bhavuka ha-iyā phere bhavukera sane

SYNONYMS

murkha — illiterate; **sannyasi** — one in the renounced order of life; **nija-dharma** — own duty; **nahi** — does not; **jane** — know; **bhavuka** — in ecstasy; **ha-iyā** — becoming; **phere** — wanders; **bhavukera** — with another ecstatic person; **sane** — with.

TRANSLATION

"This Caitanya Mahāprabhu is an illiterate sannyasi and therefore does not know His real function. Guided only by His sentiments, He wanders about in the company of other sentimentalists."

PURPORT

Foolish Mayavadis, not knowing that the Kṛṣṇa consciousness movement is based on a solid philosophy of transcendental science, superficially conclude that those who dance and chant do not have philosophical knowledge. Those who are Kṛṣṇa conscious actually have full knowledge of the essence of Vedānta philosophy, for they study the real commentary on the Vedānta philosophy, Srimad-Bhagavatam, and follow the actual words of the Supreme Personality of Godhead as found in Bhagavad-gīta As It Is. After understanding the Bhāgavatā philosophy, or bhāgavatā-dharma, they become fully spiritually conscious or Kṛṣṇa conscious, and therefore their chanting and dancing is not material but is on the spiritual platform. Although everyone admires the ecstatic chanting and dancing of the devotees, who are therefore popularly known as "the Hare Kṛṣṇa people," Mayavadis cannot appreciate these activities because of their poor fund of knowledge.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.43

e saba suniya prabhu hase mane mane
upekṣa kariya karo na kaila sambhasane

SYNONYMS

e saba — all these; suniya — after hearing; prabhu — the Lord; hase — smiled; mane mane — within His mind; upekṣa — rejection; kariya — doing so; karo — with anyone; na — did not; kaila — make; sambhasane — conversation.

TRANSLATION

Hearing all this blasphemy, Lord Caitanya Mahaprabhu merely smiled to Himself, rejected all these accusations and did not talk with the Mayavadis.

PURPORT

As Kṛṣṇa conscious devotees, we do not like to converse with Mayavadi philosophers simply to waste valuable time, but whenever there is an opportunity we impress our philosophy upon them with great vigor and success.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.44

upeksa kariya kaila mathura gamana
mathura dekhiya punah kaila agamana

SYNONYMS

upeksa — neglecting them; **kariya** — doing so; **kaila** — did; **mathura** — the town named Mathura; **gamana** — traveling; **mathura** — Mathura; **dekhiya** — after seeing it; **punah** — again; **kaila agamana** — came back.

TRANSLATION

Thus neglecting the blasphemy of the Varanasi Mayavadis, Lord Caitanya Mahaprabhu proceeded to Mathura, and after visiting Mathura He returned to meet the situation.

PURPORT

Lord Caitanya Mahaprabhu did not talk with the Mayavadi philosophers when He first visited Varanasi, but He returned there from Mathura to convince them of the real purpose of Vedanta.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.45

kasite lekhaka sudra-sricandrasedkhara
tanra ghare rahila prabhu svatantra isvara

SYNONYMS

kasite — in Varanasi; **lekhaka** — writer; **sudra** — born of a sudra family; **sri-candrasedkhara** — Candrasekhara; **tanra ghare** — in his house; **rahila** — remained; **prabhu** — the Lord; **svatantra** — independent; **isvara** — the supreme controller.

TRANSLATION

This time Lord Caitanya stayed at the house of Candrasekhara, although he was regarded as a sudra or kayastha, for the Lord, as the Supreme Personality of Godhead, is completely independent.

PURPORT

Lord Caitanya stayed at the house of Candrasekhara, a clerk, although a sannyasi is not supposed to reside in a sudra's house. Five hundred years ago, especially in Bengal, it was the system that persons who were born in the families of brahmanas were accepted as brahmanas, and all those who took birth in other families — even the higher castes, namely, the ksatriyas and vaisyas — were considered sudras non-brahmanas. Therefore although Sri Candrasekhara was a clerk from a kayastha family in upper India, he was considered a sudra. Similarly, vaisyas, especially those of the suvarna-vanik community, were accepted as sudras in Bengal, and even the vaidyas, who were generally physicians, were also considered sudras. Lord Caitanya Mahaprabhu, however, did not accept this artificial principle, which was introduced in society by self-interested men, and later the kayasthas, vaidyas and vaniks all began to accept the sacred thread, despite objections from the so-called brahmanas.

Before the time of Caitanya Mahaprabhu, the suvarna-vanik class was condemned by Ballal Sen, who was then the King of Bengal, due to a personal grudge. In Bengal the suvarna-vanik class are always very rich, for they are bankers and dealers in gold and silver. Therefore, Ballal Sen used to borrow money from a suvarna-vanik banker. Ballal Sen's bankruptcy later obliged the suvarna-vanik banker to stop advancing money to him, and thus Ballal Sen became angry and condemned the entire suvarna-vanik society as belonging to the sudra community. He tried to induce the brahmanas not to accept the suvarna-vaniks as followers of the instructions of the Vedas under the brahminical directions, but although some brahmanas approved of Ballal Sen's actions, others did not. Thus the brahmanas also became divided amongst themselves, and those who supported the suvarna-vanik class were rejected from the brahmana community. At the present day the same biases are still being followed.

There are many Vaisnava families in Bengal whose members, although not actually born brahmanas, act as acaryas by initiating disciples and offering the sacred thread as enjoined in the Vaisnava tantras. For example, in the families of Thakura Raghunandana Acarya, Thakura Krsnadasa, Navani Hoda and Rasikananda-deva (a disciple of Syamananda Prabhu), the sacred thread ceremony is performed, as it is for the caste Gosvamis, and this system has continued for the past three to four hundred years. Accepting disciples born in brahmana families, they are bona fide spiritual masters who have the facility to worship the salagrama-sila, which is worshiped with the Deity. As of this writing, salagrama-sila worship has not yet been introduced in our Krsna consciousness movement, but soon it will be introduced in all our temples as an essential function of arcana-marga (Deity worship).



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.46

tapana-misrera ghare bhiksa-nirvahana
sannyasira sange nahi mane nimantrana

SYNONYMS

tapana-misrera — of Tapana Misra; **ghare** — in the house; **bhiksa** — accepting food; **nirvahana** — regularly executed; **sannyasira** — with other Mayavadi sannyasis; **sange** — in company with them; **nahi** — never; **mane** — accepted; **nimantrana** — invitation.

TRANSLATION

As a matter of principle, Lord Caitanya regularly accepted His food at the house of Tapana Misra. He never mixed with other sannyasis, nor did He accept invitations from them.

PURPORT

This exemplary behavior of Lord Caitanya definitely proves that a Vaisnava sannyasi cannot accept invitations from Mayavadi sannyasis or intimately mix with them.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.47

sanatana gosañi asi' tanhai milila
tanra siksa lagi' prabhu du-masa rahila

SYNONYMS

sanatana — Sanatana; **gosañi** — a great devotee; **asi'** — coming there; **tanhai** — there at Varanasi; **milila** — visited Him; **tanra** — His; **siksa** — instruction; **lagi'** — for the matter of; **prabhu** — Lord Caitanya Mahaprabhu; **du-masa** — two months; **rahila** — remained there.

TRANSLATION

When Sanatana Gosvami came from Bengal, he met Lord Caitanya at the house of Tapana Misra, where Lord Caitanya remained continuously for two months to teach him devotional service.

PURPORT

Lord Caitanya taught Sanatana Gosvami in the line of disciplic succession. Sanatana Gosvami was a very learned scholar in Sanskrit and other languages, but until instructed by Lord Caitanya Mahaprabhu he did not write anything about Vaisnava behavior. His very famous book Hari-bhakti-vilasa, which gives directions for Vaisnava candidates, was written completely in compliance with the instructions of Sri Caitanya Mahaprabhu. In this Hari-bhakti-vilasa Sri Sanatana Gosvami gives definite instructions that by proper initiation by a bona fide spiritual master one can immediately become a brahmana. In this connection he says:

yatha yati rasa-vidhanatah
tatha diksa-vidhanena jayate nram

"As bell metal is turned to gold when mixed with mercury in an alchemical process, so one who is properly trained and initiated by a bona fide spiritual master immediately becomes a brahmana." Sometimes those born in brahmana families protest this, but they have no strong arguments against this principle. By the grace of Krsna and His devotee, one's life can change. This is confirmed in Srimad-Bhagavatam by the words jahati bandham and sudhyanti. Jahati bandham indicates that a living entity is conditioned by a particular type of body. The body is certainly an impediment, but one who associates with a pure devotee and follows his instructions can avoid this impediment and become a regular brahmana by initiation under his strict guidance. Srila Jiva Gosvami states how a non-brahmana can be turned into a brahmana by the association of a pure devotee. Prabhavisnave namah: Lord Visnu is so powerful that He can do anything He likes. Therefore it is not difficult for Visnu to change the body of a devotee who is under the guidance of a pure devotee of the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.48

tanre sikhaila saba vaisnavera dharma
bhagavata-adi sastrera yata gudha marma

SYNONYMS

tanre — unto him (Sanatana Gosvami); **sikhaila** — the Lord taught him; **saba** — all; **vaisnavera** — of the devotees; **dharma** — regular activities; **bhagavata** — Srimad-Bhagavatam; **adi** — beginning with; **sastrera** — of the revealed scriptures; **yata** — all; **gudha** — confidential; **marma** — purpose.

TRANSLATION

On the basis of scriptures like Srimad-Bhagavatam, which reveal these confidential directions, Sri Caitanya Mahaprabhu instructed Sanatana Gosvami regarding all the regular activities of a devotee.

PURPORT

In the parampara system, the instructions taken from the bona fide spiritual master must also be based on revealed Vedic scriptures. One who is in the line of disciplic succession cannot manufacture his own way of behavior. There are many so-called followers of the Vaisnava cult in the line of Caitanya Mahaprabhu who do not scrupulously follow the conclusions of the sastras, and therefore they are considered to be apa-sampradaya, which means "outside of the sampradaya." Some of these groups are known as aula, baula, kartabhaja, neda, daravesa, sani sahajiya, sakhibheki, smarta, jata-gosañi, ativadi, cudadhari and gauranga-nagari. In order to follow strictly the disciplic succession of Lord Caitanya Mahaprabhu, one should not associate with these apasampradaya communities.

One who is not taught by a bona fide spiritual master cannot understand the Vedic literature. To emphasize this point, Lord Kṛṣṇa, while instructing Arjuna, clearly said that it was because Arjuna was His devotee and confidential friend that he could understand the mystery of the Bhagavad-gita. It is to be concluded, therefore, that one who wants to understand the mystery of revealed scriptures must approach a bona fide spiritual master, hear from him very submissively and render service to him. Then the import of the scriptures will be revealed. It is stated in the Vedas (Svetasvatara Up. 6.23):

yasya deve para bhaktir yatha deve tatha gurau
tasyaite kathita hy artha prakasante mahatmanah
[SU 6.23]

"The real import of the scriptures is revealed to one who has unflinching faith in both the Supreme Personality of Godhead and the spiritual master." Srila Narottama dasa Thakura advises, sadhu-sastra-guru-vakya, hrdaye kariya aikya. The meaning of this instruction is that one must consider the instructions of the sadhu, the revealed scriptures and the spiritual master in order to understand the real purpose of spiritual life. Neither asadhu (saintly person or Vaisnava) nor a bona fide spiritual master says anything that is beyond the scope of the sanction of the revealed scriptures. Thus the statements of the revealed scriptures correspond to those of the bona fide spiritual master and saintly persons. One must therefore act with reference to these three important sources of understanding.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.49

itimadhye candrasekhara, misra-tapana
duhkhi haña prabhu-paya kaila nivedana

SYNONYMS

iti-madhye — in the meantime; **candrasekhara** — the clerk of the name Candrasekhara; **misra-tapana** — as well as Tapana Misra; **duhkhi haña** — becoming very unhappy; **prabhu-paya** — at the lotus feet of the Lord; **kaila** — made; **nivedana** — an appeal.

TRANSLATION

While Lord Caitanya Mahaprabhu was instructing Sanatana Gosvami, both Candrasekhara and Tapana Misra became very unhappy. Therefore they submitted an appeal unto the lotus feet of the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.50

kateka suniba prabhu tomara nindana
na pari sahite, ebe chadiba jivana

SYNONYMS

kateka — how much; **suniba** — shall we hear; **prabhu** — O Lord; **tomara** — Your; **nindana** — blasphemy; **na pari** — we are not able; **sahite** — to tolerate; **ebe** — now; **chadiba** — give up; **jivana** — life.

TRANSLATION

"How long can we tolerate the blasphemy by Your critics against Your conduct? We should give up our lives rather than hear such blasphemy.

PURPORT

One of the most important instructions by Sri Caitanya Mahaprabhu regarding regular Vaisnava behavior is that a Vaisnava should be tolerant like a tree and submissive like grass.

trnad api su-nicena taror iva sahisnuna
amanina mana-dena kirtaniyah sada harih
[Cc. adi 17.31]

"One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige and ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly." Nevertheless, the author of these instructions, Lord Caitanya Mahaprabhu, did not tolerate the misbehavior of Jagai and Madhai. When they harmed Lord Nityananda Prabhu, He immediately became angry and wanted to kill them, and it was only by the mercy of Lord Nityananda Prabhu that they were saved. One should be very meek and humble in his personal transactions, and if insulted a Vaisnava should be tolerant and not angry. But if there is blasphemy against one's guru or another Vaisnava, one should be as angry as fire. This was exhibited by Lord Caitanya Mahaprabhu. One should not tolerate blasphemy against a Vaisnava but should immediately take one of three actions. If someone blasphemes a Vaisnava, one should stop him with arguments and higher reason. If one is not expert enough to do this he should give up his life on the spot, and if he cannot do this, he must go away. While Caitanya Mahaprabhu was in Benares or Kasi, the Mayavadi sannyasis blasphemed Him in many ways because although He was a sannyasi He was indulging in chanting and dancing. Tapan Misra and Candrasekhara heard this criticism, and it was intolerable for them because they were great devotees of Lord Caitanya. They could not stop it, however, and therefore they appealed to Lord Caitanya Mahaprabhu because this blasphemy was so intolerable that they had decided to give up their lives.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.51

tomare nindaye yata sannyasira gana
sunite na pari, phate hrdaya-sravana

SYNONYMS

tomare — unto You; **nindaye** — blasphemes; **yata** — all; **sannyasira gana** — the Mayavadi sannyasis; **sunite** — to hear; **na** — cannot; **pari** — tolerate; **phate** — it breaks; **hrdaya** — our hearts; **sravana** — while hearing such blasphemy.

TRANSLATION

"The Mayavadi sannyasis are all criticizing Your Holiness. We cannot tolerate hearing such criticism, for this blasphemy breaks our hearts."

PURPORT

This is a manifestation of real love for Kṛṣṇa and Lord Caitanya Mahāprabhu. There are three categories of Vaiṣṇavas: kanistha-adhikaris, madhyama-adhikaris and uttama-adhikaris. The kanistha-adhikari, or the devotee in the lowest stage of Vaiṣṇava life, has firm faith but is not familiar with the conclusions of the sastras. The devotee in the second stage, the madhyama-adhikari, is completely aware of the sastric conclusion and has firm faith in his guru and the Lord. He, therefore, avoiding nondevotees, preaches to the innocent. However, the maha-bhagavata or uttama-adhikari, the devotee in the highest stage of devotional life, does not see anyone as being against the Vaiṣṇava principles, for he regards everyone as a Vaiṣṇava but himself. This is the essence of Caitanya Mahāprabhu's instruction that one be more tolerant than a tree and think oneself lower than the straw in the street (trnad api su-nicena taror iva sahisnuna). However, even if a devotee is in the uttama-bhagavata status he must come down to the second status of life, madhyama-adhikari, to be a preacher, for a preacher should not tolerate blasphemy against another Vaiṣṇava. Although a kanistha-adhikari also cannot tolerate such blasphemy, he is not competent to stop it by citing sastric evidences. Therefore Tapana Misra and Candrasekhara are understood to be kanistha-adhikaris because they could not refute the arguments of the sannyasis in Benares. They appealed to Lord Caitanya Mahāprabhu to take action, for they felt that they could not tolerate such criticism although they also could not stop it.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.52

iha suni rahe prabhu isat hasiya
sei kale eka vipra milila asiya

SYNONYMS

iha — this; **suni** — hearing; **rahe** — remained; **prabhu** — Lord Caitanya Mahaprabhu; **isat** — slightly; **hasiya** — smiling; **sei kale** — at that time; **eka** — one; **vipra** — brahmana; **milila** — met; **asiya** — coming there.

TRANSLATION

While Tapana Misra and Candrasekhara were thus talking with Sri Caitanya Mahaprabhu, He only smiled slightly and remained silent. At that time a brahmana came there to meet the Lord.

PURPORT

Because the blasphemy was cast against Sri Caitanya Mahaprabhu Himself, He did not feel sorry, and therefore He was smiling. This is ideal Vaisnava behavior. One should not become angry upon hearing criticism of himself, but if other Vaisnavas are criticized one must be prepared to act as previously suggested. Sri Caitanya Mahaprabhu was very compassionate for His pure devotees Tapana Misra and Candrasekhara; therefore by His grace this brahmana immediately came to Him. By His omnipotency the Lord created this situation for the happiness of His devotees.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.53

asi' nivedana kare carane dhariya
eka vastu magon, deha prasanna ha-iyā

SYNONYMS

asi' — coming there; nivedana — submissive statement; kare — made; carane — unto the lotus feet; dhariya — capturing; eka — one; vastu — thing; magon — beg from You; deha — kindly give it to me; prasanna — being pleased; ha-iyā — becoming so.

TRANSLATION

The brahmana immediately fell at the lotus feet of Caitanya Mahāprabhu and requested Him to accept his proposal in a joyful mood.

PURPORT

The Vedic injunctions state, tad viddhi pranipatena pariprasnena sevaya: one must approach a superior authority in humbleness (Bg. 4.34). One cannot challenge a superior authority, but with great submission one can submit his proposal for acceptance by the spiritual master or spiritual authorities. Sri Caitanya Mahāprabhu is an ideal teacher by His personal behavior, and so also are all His disciples. Thus this brahmana, being purified in association with Caitanya Mahāprabhu, followed these principles in submitting his request to the higher authority. He fell down at the lotus feet of Sri Caitanya Mahāprabhu and then spoke as follows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.54

sakala sannyasi muñi kainu nimantrana
tumi yadi aisa, purna haya mora mana

SYNONYMS

sakala — all; **sannyasi** — renunciators; **muñi** — I; **kainu** — made; **nimantrana** — invited; **tumi** — Your good self; **yadi** — if; **aisa** — come; **purna** — fulfillment; **haya** — becomes; **mora** — my; **mana** — mind.

TRANSLATION

"My dear Lord, I have invited all the sannyasis of Benares to my home. My desires will be fulfilled if You also accept my invitation."

PURPORT

This brahmana knew that Caitanya Mahaprabhu was the only Vaisnava sannyasi in Benares at that time and all the others were Mayavadis. It is the duty of a grhastha to sometimes invite sannyasis to take food at his home. This grhastha-brahmana wanted to invite all the sannyasis to his house, but he also knew that it would be very difficult to induce Lord Caitanya Mahaprabhu to accept such an invitation because the Mayavadi sannyasis would be present. Therefore he fell down at His feet and fervently appealed to the Lord to be compassionate and grant his request. Thus he humbly submitted his desire.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.55

na yaha sannyasi-gosthi, iha ami jani
more anugraha kara nimantrana mani'

SYNONYMS

na — not; yaha — You go; sannyasi-gosthi — the association of Mayavadi sannyasis; iha — this; ami — I; jani — know; more — unto me; anugraha — merciful; kara — become; nimantrana — invitation; mani' — accepting.

TRANSLATION

"My dear Lord, I know that You never mix with other sannyasis, but please be merciful unto me and accept my invitation.

PURPORT

An acarya, or great personality of the Vaisnava school, is very strict in his principles, but although he is as hard as a thunderbolt, sometimes he is as soft as a rose. Thus actually he is independent. He follows all the rules and regulations strictly, but sometimes he slackens this policy. It was known that Lord Caitanya never mixed with the Mayavadi sannyasis, yet He conceded to the request of the brahmana, as stated in the next verse.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.56

prabhu hasi' nimantrana kaila angikara
sannyasire krpa lagi' e bhangi tanhara

SYNONYMS

prabhu — the Lord; **hasi'** — smiling; **nimantrana** — invitation; **kaila** — made; **angikara** — acceptance; **sannyasire** — unto the Mayavadi sannyasis; **krpa** — to show them mercy; **lagi'** — for the matter of; **e** — this; **bhangi** — gesture; **tanhara** — His.

TRANSLATION

Lord Caitanya smiled and accepted the invitation of the brahmana. He made this gesture to show His mercy to the Mayavadi sannyasis.

PURPORT

Tapana Misra and Candrasekhara appealed to the lotus feet of the Lord regarding their grief at the criticism of Him by the sannyasis in Benares. Caitanya Mahaprabhu merely smiled, yet He wanted to fulfill the desires of His devotees, and the opportunity came when the brahmana came to request Him to accept his invitation to be present in the midst of the other sannyasis. This coincidence was made possible by the omnipotency of the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.57

se vipra janena prabhu na ya'na ka'ra ghare
tanhara preranaya tanre atyagraha kare

SYNONYMS

se — that; vipra — brahmana; janena — knew it; prabhu — Lord Caitanya Mahaprabhu; na — never; ya'na — goes; ka'ra — anyone's; ghare — house; tanhara — His; preranaya — by inspiration; tanre — unto Him; atyagraha kare — strongly urging to accept the invitation.

TRANSLATION

The brahmana knew that Lord Caitanya Mahaprabhu never went to anyone else's house, yet due to inspiration from the Lord he earnestly requested Him to accept this invitation.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.58

ara dine gela prabhu se vipra-bhavane
dekhilena, vasiyachena sannyasira gane

SYNONYMS

ara — next; dine — day; gela — went; prabhu — the Lord; se — that; vipra — brahmana; bhavane — in the house of; dekhilena — He saw; vasiyachena — there were sitting; sannyasira — all the sannyasis; gane — in a group.

TRANSLATION

The next day, when Lord Sri Caitanya Mahaprabhu went to the house of that brahmana, He saw all the sannyasis of Benares sitting there.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.59

saba namaskari' gela pada-praksalane
pada praksalana kari vasila sei sthane

SYNONYMS

saba — to all; namaskari' — offering obeisances; gela — went; pada — foot; praksalane — for washing; pada — foot; praksalana — washing; kari — finishing; vasila — sat down; sei — in that; sthane — place.

TRANSLATION

As soon as Sri Caitanya Mahaprabhu saw the sannyasis He immediately offered obeisances, and then He went to wash His feet. After washing His feet, He sat down by the place where He had done so.

PURPORT

By offering His obeisances to the Mayavadi sannyasis, Sri Caitanya Mahaprabhu very clearly exhibited His humbleness to everyone. Vaisnavas must not be disrespectful to anyone, to say nothing of a sannyasi. Sri Caitanya Mahaprabhu teaches, amanina mana-dena: one should always be respectful to others but should not demand respect for himself. A sannyasi should always walk barefoot, and therefore when he enters a temple or a society of devotees he should first wash his feet and then sit down in a proper place. In India it is still the prevalent custom that one put his shoes in a specified place and then enter the temple barefoot after washing his feet. Sri Caitanya Mahaprabhu is an ideal acarya, and those who follow in His footsteps should practice the methods of devotional life that He teaches us.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.60

vasiya karila kichu aisvarya prakasa
mahatejomaya vapu koti-suryabhasa

SYNONYMS

vasiya — after sitting; **karila** — exhibited; **kichu** — some; **aisvarya** — mystic power; **prakasa** — manifested; **maha-tejo-maya** — very brilliantly; **vapu** — body; **koti** — millions; **surya** — sun; **abhasa** — reflection.

TRANSLATION

After sitting on the ground, Caitanya Mahaprabhu exhibited His mystic power by manifesting an effulgence as brilliant as the illumination of millions of suns.

PURPORT

Sri Caitanya Mahaprabhu, as the Supreme Personality of Godhead Krsna, is full of all potencies. Therefore it is not remarkable for Him to manifest the illumination of millions of suns. Lord Sri Krsna is known as Yogesvara, the master of all mystic powers. Sri Krsna Caitanya Mahaprabhu is Lord Krsna Himself; therefore He can exhibit any mystic power.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.61

prabhava akarsila saba sannyasira mana
uthila sannyasi saba chadiya asana

SYNONYMS

prabhava — by such illumination; **akarsila** — He attracted; **saba** — all; **sannyasira** — the Mayavadi sannyasis; **mana** — mind; **uthila** — stood up; **sannyasi** — all the Mayavadi sannyasis; **saba** — all; **chadiya** — giving up; **asana** — sitting places.

TRANSLATION

When the sannyasis saw the brilliant illumination of the body of Sri Caitanya Mahaprabhu, their minds were attracted, and they all immediately gave up their sitting places and stood in respect.

PURPORT

To draw the attention of common men, sometimes saintly persons, acaryas and teachers exhibit extraordinary opulences. This is necessary to attract the attention of fools, but a saintly person should not misuse such power for personal sense gratification like false saints who declare themselves to be God. Even a magician can exhibit extraordinary feats that are not understandable to common men, but this does not mean that the magician is God. It is a most sinful activity to attract attention by exhibiting mystic powers and then to utilize this opportunity to declare oneself to be God. A real saintly person never declares himself to be God but always places himself in the position of a servant of God. For a servant of God there is no need to exhibit mystic powers, and he does not like to do so, but on behalf of the Supreme Personality of Godhead a humble servant of God performs his activities in such a wonderful way that no common man can dare try to act like him. Yet a saintly person never takes credit for such actions because he knows very well that when wonderful things are done on his behalf by the grace of the Supreme Lord, all credit goes to the master and not to the servant.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.62

prakasananda-name sarva sannyasi-pradhana
prabhuke kahila kichu kariya sammana

SYNONYMS

prakasananda — Prakasananda; **name** — of the name; **sarva** — all; **sannyasi-pradhana** — chief of the Mayavadi sannyasis; **prabhuke** — unto the Lord; **kahila** — said; **kichu** — something; **kariya** — showing Him; **sammana** — respect.

TRANSLATION

The leader of all the Mayavadi sannyasis present was named Prakasananda Sarasvati, and after standing up he addressed Lord Caitanya Mahaprabhu as follows with great respect.

PURPORT

As Lord Sri Caitanya Mahaprabhu showed respect to all the Mayavadi sannyasis, similarly the leader of the Mayavadi sannyasis, Prakasananda, also showed his respects to the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.63

ihan aisa, ihan aisa, sunaha sripada
apavitra sthane vaisa, kiba avasada

SYNONYMS

ihan aisa — come here; **ihan aisa** — come here; **sunaha** — kindly hear; **sripada** — Your Holiness; **apavitra** — unholy; **sthane** — place; **vaisa** — You are sitting; **kiba** — what is that; **avasada** — lamentation.

TRANSLATION

"Please come here. Please come here, Your Holiness. Why do You sit in that unclean place? What has caused Your lamentation?"

PURPORT

Here is the distinction between Lord Caitanya Mahaprabhu and Prakasananda Sarasvati. In the material world everyone wants to introduce himself as very important and great, but Caitanya Mahaprabhu introduced Himself very humbly and meekly. The Mayavadis were sitting in an exalted position, and Caitanya Mahaprabhu sat in a place that was not even clean. Therefore the Mayavadi sannyasis thought that He must have been aggrieved for some reason, and Prakasananda Sarasvati inquired about the cause for His lamentation.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.64

prabhu kahe, — ami ha-i hina-sampradaya
toma-sabara sabhaya vasite na yuyaya

SYNONYMS

prabhu kahe — the Lord replied; **ami** — I; **ha-i** — am; **hina-sampradaya** — belonging to a lower spiritual school; **toma-sabara** — of all of you; **sabhaya** — in the assembly; **vasite** — to sit down; **na** — never; **yuyaya** — I can dare.

TRANSLATION

The Lord replied, "I belong to a lower order of sannyasis. Therefore I do not deserve to sit with you."

PURPORT

Mayavadi sannyasis are always very puffed up because of their knowledge of Sanskrit and because they belong to the Sankara-sampradaya. They are always under the impression that unless one is a brahmana and a very good Sanskrit scholar, especially in grammar, one cannot accept the renounced order of life or become a preacher. Mayavadi sannyasis always misinterpret all the sastras with their word jugglery and grammatical compositions, yet Sripada Sankaracarya himself condemned such jugglery of words in the verse *prapte sannihite kale na hi na hi raksati dukrñ karane*. *Dukrñ* refers to suffixes and prefixes in Sanskrit grammar. Sankaracarya warned his disciples that if they concerned themselves only with the principles of grammar, not worshiping Govinda, they were fools who would never be saved. Yet in spite of Sripada Sankaracarya's instructions, foolish Mayavadi sannyasis are always busy juggling words on the basis of strict Sanskrit grammar.

Mayavadi sannyasis are very puffed up if they hold the elevated sannyasa title Tirtha, Asrama or Sarasvati. Even among Mayavadis, those who belong to other sampradayas and hold other titles, such as Vana, Aranya or Bharati, are considered to be lower-grade sannyasis. Sri Caitanya Mahaprabhu accepted sannyasa from the Bharati-sampradaya, and thus He considered Himself a lower sannyasi than Prakasananda Sarasvati. To remain distinct from Vaisnava sannyasis, the sannyasis of the Mayavadi-sampradaya always think themselves to be situated in a very much elevated spiritual order, but Lord Sri Caitanya Mahaprabhu, in order to teach them how to become humble and meek, accepted Himself as belonging to a lower sampradaya of sannyasis. Thus He wanted to point out clearly that a sannyasi is one who is advanced in spiritual knowledge. One who is advanced in spiritual knowledge should be accepted as occupying a better position than those who lack such knowledge.

The Mayavadi-sampradaya sannyasis are generally known as Vedantis, as if Vedanta were their monopoly. Actually, however, Vedanti refers to a person who perfectly knows Krsna. As confirmed in the Bhagavad-gita (15.15), *vedais ca sarvair aham eva vedyah*: By all the Vedas it is Krsna who is to be known. The so-called Mayavadi Vedantis do not know who Krsna is; therefore their title of Vedanti, or "knower of Vedanta philosophy," is simply a pretension. Mayavadi sannyasis always think of themselves as real sannyasis and consider sannyasis of the Vaisnava order to be brahmacaris. A brahmacari is supposed to engage in the service of a sannyasi and accept him as his guru. Mayavadi sannyasis therefore declare themselves to be not only gurus but jagad-gurus, or the spiritual masters of the entire world, although, of course, they cannot see the entire world. Sometimes they dress gorgeously and travel on the backs of elephants in processions, and thus they are always puffed up, accepting themselves as jagad-

gurus. Srila Rupa Gosvami, however, has explained that jagad-guru properly refers to one who is the controller of his tongue, mind, words, belly, genitals and anger. Pr sa sisyat: such a jagad-guru is completely fit to make disciples all over the world. Due to false prestige, Mayavadi sannyasis who do not have these qualifications sometimes harass and blaspheme a Vaisnava sannyasi who humbly engages in the service of the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.65

apane prakasananda hatete dhariya
vasaila sabha-madhye sammana kariya

SYNONYMS

apane — personally; **prakasananda** — Prakasananda; **hatete** — by His hand; **dhariya** — capturing; **vasaila** — made Him sit; **sabha-madhye** — in the assembly of; **sammana** — with great respect; **kariya** — offering Him.

TRANSLATION

Prakasananda Sarasvati, however, caught Sri Caitanya Mahaprabhu personally by the hand and seated Him with great respect in the midst of the assembly.

PURPORT

The respectful behavior of Prakasananda Sarasvati toward Sri Caitanya Mahaprabhu is very much to be appreciated. Such behavior is calculated to be ajñata-sukrti, or pious activities that one executes unknowingly. Thus Sri Caitanya Mahaprabhu very tactfully gave Prakasananda Sarasvati an opportunity to advance in ajñata-sukrti so that in the future he might actually become a Vaisnava sannyasi.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.66

puchila, tomara nama 'sri-krsna-caitanya'
kesava-bharatira sisya, tate tumi dhanya

SYNONYMS

puchila — inquired; **tomara** — Your; **nama** — name; **sri-krsna-caitanya** — the name Sri Krsna Caitanya; **kesava-bharatira sisya** — You are a disciple of Kesava Bharati; **tate** — in that connection; **tumi** — You are; **dhanya** — glorious.

TRANSLATION

Prakasananda Sarasvati then said, "I understand that Your name is Sri Krsna Caitanya. You are a disciple of Sri Kesava Bharati, and therefore You are glorious.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.67

sampradayika sannyasi tumi, raha ei grame
ki karane ama-sabara na kara darsane

SYNONYMS

sampradayika — of the community; **sannyasi** — Mayavadi sannyasi; **tumi** — You are; **raha** — live; **ei** — this; **grame** — in Varanasi; **ki karane** — for what reason; **ama-sabara** — with us; **na** — do not; **kara** — endeavor; **darsane** — to mix.

TRANSLATION

"You belong to our Sankara-sampradaya and live in our village, Varanasi. Why then do You not associate with us? Why is it that You avoid even seeing us?"

PURPORT

A Vaisnava sannyasi or a Vaisnava in the second stage of advancement in spiritual knowledge can understand four principles — namely, the Supreme Personality of Godhead, the devotees, the innocent and the jealous — and he behaves differently with each. He tries to increase his love for Godhead, make friendship with devotees and preach Krsna consciousness among the innocent, but he avoids the jealous who are envious of the Krsna consciousness movement. Lord Caitanya Mahaprabhu Himself exemplified such behavior, and this is why Prakasananda Sarasvati inquired why He did not associate or even talk with them. Caitanya Mahaprabhu confirmed by example that a preacher of the Krsna consciousness movement generally should not waste his time talking with Mayavadi sannyasis, but when there are arguments on the basis of sastra, a Vaisnava must come forward to talk and defeat them in philosophy.

According to Mayavadi sannyasis, only one who takes sannyasa in the disciplic succession from Sankaracarya is a Vedic sannyasi. Sometimes it is challenged that the sannyasis who are preaching in the Krsna consciousness movement are not genuine because they do not belong to brahmana families, for Mayavadis do not offer sannyasa to one who does not belong to a brahmana family by birth. Unfortunately, however, they do not know that at present everyone is born a sudra (kalau sudra-sambhavah). It is to be understood that there are no brahmanas in this age because those who claim to be brahmanas simply on the basis of birthright do not have the brahminical qualifications. However, even if one is born in a non-brahmana family, if he has the brahminical qualifications he should be accepted as a brahmana, as confirmed by Srila Narada Muni and the great saint Sridhara Svami. This is also stated in Srimad-Bhagavatam. Both Narada and Sridhara Svami completely agree that one cannot be a brahmana by birthright but must possess the qualities of a brahmana. Thus in our Krsna consciousness movement we never offer the sannyasa order to a person whom we do not find to be qualified in terms of the prescribed brahminical principles. Although it is a fact that unless one is a brahmana he cannot become a sannyasi, it is not a valid principle that an unqualified man who is born in a brahmana family is a brahmana whereas a brahminically qualified person born in a non-brahmana family cannot be accepted. The Krsna consciousness movement strictly follows the injunctions of Srimad-Bhagavatam, avoiding misleading heresy and manufactured conclusions.





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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.68

sannyasi ha-iyā kara nartana-gayana
bhavuka saba sange laña kara sankirtana

SYNONYMS

sannyasi — the renounced order of life; **ha-iyā** — accepting; **kara** — You do; **nartana-gayana** — dancing and chanting; **bhavuka** — fanatics; **saba** — all; **sange** — in Your company; **laña** — accepting them; **kara** — You do; **sankirtana** — chanting of the holy name of the Lord.

TRANSLATION

"You are a sannyasi. Why then do You indulge in chanting and dancing, engaging in Your sankirtana movement in the company of fanatics?"

PURPORT

This is a challenge by Prakasananda Sarasvati to Sri Caitanya Mahāprabhu. Śrīla Bhaktisiddhanta Sarasvati Thākura writes in his Anubhasya that Sri Caitanya Mahāprabhu, who is the object of Vedānta philosophical research, has very kindly determined who is an appropriate candidate for study of Vedānta philosophy. The first qualification of such a candidate is expressed by Sri Caitanya Mahāprabhu in His Siksastaka:

trnad api su-nicena taror iva sahisnuna
amanina mana-dena kirtaniyah sada harih
[Cc. adi 17.31]

This statement indicates that one can hear or speak about Vedānta philosophy through the disciplic succession. One must be very humble and meek, more tolerant than a tree and more humble than the grass. One should not claim respect for himself but should be prepared to give all respect to others. One must have these qualifications to be eligible to understand Vedic knowledge.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.69

vedanta-pathana, dhyana, — sannyasira dharma
taha chadi' kara kene bhavukera karma

SYNONYMS

vedanta-pathana — studying Vedanta philosophy; **dhyana** — meditation; **sannyasira** — of a sannyasi; **dharma** — duties; **taha chadi'** — giving them up; **kara** — You do; **kene** — why; **bhavukera** — of the fanatics; **karma** — activities.

TRANSLATION

"Meditation and the study of Vedanta are the sole duties of a sannyasi. Why do You abandon these to dance with fanatics?"

PURPORT

As explained in regard to verse 41, Mayavadi sannyasis do not approve of chanting and dancing. Prakasananda Sarasvati, like Sarvabhauma Bhattacharya, misunderstood Sri Caitanya Mahaprabhu to be a misled young sannyasi, and therefore he asked Him why He indulged in the association of fanatics instead of executing the duty of a sannyasi.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.70

prabhava dekhiye toma saksat narayana
hinacara kara kene, ithe ki karana

SYNONYMS

prabhava — in Your opulence; **dekhiye** — I see; **toma** — You; **saksat** — directly; **narayana** — the Supreme Personality of Godhead; **hina-acara** — lower-class behavior; **kara** — You do; **kene** — why; **ithe** — in this; **ki** — what is; **karana** — reason.

TRANSLATION

"You look as brilliant as if You were Narayana Himself. Will You kindly explain the reason that You have adopted the behavior of lower-class people?"

PURPORT

Due to renunciation, Vedanta study, meditation and the strict regulative principles of their daily routine, Mayavadi sannyasis are certainly in a position to execute pious activities. Thus Prakasananda Sarasvati, on account of his piety, could understand that Caitanya Mahaprabhu was not an ordinary person but the Supreme Personality of Godhead. Saksat narayana: he considered Him to be Narayana Himself. Mayavadi sannyasis address one another as Narayana because they think that they are all going to be Narayana or merge with Narayana in the next life. Prakasananda Sarasvati appreciated that Caitanya Mahaprabhu had already directly become Narayana and did not need to wait until His next life. One difference between the Vaisnava and Mayavadi philosophies is that Mayavadi philosophers think that after giving up their bodies they are going to become Narayana by merging with His body, whereas Vaisnava philosophers understand that after the body dies they are going to have a transcendental, spiritual body in which to associate with Narayana.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.71

prabhu kahe — suna, sripada, ihara karana
guru more murkha dekhi' karila sasana

SYNONYMS

prabhu kahe — the Lord replied; suna — kindly hear; sripada — Your Holiness; ihara — of this; karana — reason; guru — My spiritual master; more — Me; murkha — fool; dekhi' — understanding; karila — he did; sasana — chastisement.

TRANSLATION

Sri Caitanya Mahaprabhu replied to Prakasananda Sarasvati, "My dear sir, kindly hear the reason. My spiritual master considered Me a fool, and therefore he chastised Me.

PURPORT

When Prakasananda Sarasvati inquired from Lord Caitanya Mahaprabhu why He neither studied Vedanta nor performed meditation, Lord Caitanya presented Himself as a number one fool in order to indicate that the present age, Kali-yuga, is an age of fools and rascals in which it is not possible to obtain perfection simply by reading Vedanta philosophy and meditating. The sastras strongly recommend:

harer nama harer nama harer namaiva kevalam
kalau nasty eva nasty eva nasty eva gatih anyatha
[Adi 17.21]

"In this age of quarrel and hypocrisy the only means of deliverance is the chanting of the holy names of the Lord. There is no other way. There is no other way. There is no other way." People in general in Kali-yuga are so fallen that it is not possible for them to obtain perfection simply by studying the Vedanta-sutra. One should therefore seriously take to the constant chanting of the holy name of the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.72

murkha tumi, tomara nahika vedantadhikara
'krsna-mantra' japa sada, — ei mantra-sara

SYNONYMS

murkha tumi — You are a fool; **tomara** — Your; **nahika** — there is not; **vedanta** — Vedanta philosophy; **adhikara** — qualification to study; **krsna-mantra** — the hymn of Krsna (Hare Krsna); **japa** — chant; **sada** — always; **ei** — this; **mantra** — hymn; **sara** — essence of all Vedic knowledge.

TRANSLATION

"You are a fool," he said. 'You are not qualified to study Vedanta philosophy, and therefore You must always chant the holy name of Krsna. This is the essence of all mantras, or Vedic hymns.

PURPORT

Sri Bhaktisiddhanta Sarasvati Gosvami Maharaja comments in this connection, "One can become perfectly successful in the mission of his life if he acts exactly according to the words he hears from the mouth of his spiritual master." This acceptance of the words of the spiritual master is called *srauta-vakya*, which indicates that the disciple must carry out the spiritual master's instructions without deviation. Srila Visvanatha Cakravarti Thakura remarks in this connection that a disciple must accept the words of his spiritual master as his life and soul. Sri Caitanya Mahaprabhu here confirms this by saying that since His spiritual master ordered Him only to chant the holy name of Krsna, He always chanted the Hare Krsna maha-mantra according to this direction ('krsna-mantra' japa sada, — ei mantra-sara).

Krsna is the origin of everything. Therefore when a person is fully Krsna conscious it is to be understood that his relationship with Krsna has been fully confirmed. Lacking Krsna consciousness, one is only partially related with Krsna and is therefore not in his constitutional position. Although Sri Caitanya Mahaprabhu is the Supreme Personality of Godhead Krsna, the spiritual master of the entire universe, He nevertheless took the position of a disciple in order to teach by example how a devotee should strictly follow the orders of a spiritual master in executing the duty of always chanting the Hare Krsna maha-mantra. One who is very much attracted to the study of Vedanta philosophy must take lessons from Sri Caitanya Mahaprabhu. In this age, no one is actually competent to study Vedanta, and therefore it is better that one chant the holy name of the Lord, which is the essence of all Vedic knowledge, as Krsna Himself confirms in the Bhagavad-gita (15.15):

vedais ca sarvair aham eva vedyo
vedanta-krd veda-vid eva caham

"By all the Vedas, I am to be known. Indeed, I am the compiler of Vedanta, and I am the knower of the Vedas."

Only fools give up the service of the spiritual master and think themselves advanced in spiritual knowledge. In order to check such fools, Caitanya Mahaprabhu Himself presented the perfect example of how to be a disciple. A spiritual master knows very well how to engage each disciple in a particular duty, but if a disciple, thinking himself more advanced than his spiritual master, gives up his orders and acts independently, he checks his own spiritual progress. Every

disciple must consider himself completely unaware of the science of Krsna and must always be ready to carry out the orders of the spiritual master to become competent in Krsna consciousness. A disciple should always remain a fool before his spiritual master. Therefore sometimes pseudo spiritualists accept a spiritual master who is not even fit to become a disciple because they want to keep him under their control. This is useless for spiritual realization.

One who imperfectly knows Krsna consciousness cannot know Vedanta philosophy. A showy display of Vedanta study without Krsna consciousness is a feature of the external energy, maya, and as long as one is attracted by the inebrieties of this ever-changing material energy, he deviates from devotion to the Supreme Personality of Godhead. An actual follower of Vedanta philosophy is a devotee of Lord Visnu, who is the greatest of the great and the maintainer of the entire universe. Unless one surpasses the field of activities in service to the limited, one cannot reach the unlimited. Knowledge of the unlimited is actual brahma-jñana, or knowledge of the Supreme. Those who are addicted to fruitive activities and speculative knowledge cannot understand the value of the holy name of Lord Krsna, which is always completely pure, eternally liberated and full of spiritual bliss. One who has taken shelter of the holy name of the Lord, which is identical with the Lord, does not have to study Vedanta philosophy, for he has already completed all such study.

One who is unfit to chant the holy name of Krsna but thinks that the holy name is different from Krsna and thus takes shelter of Vedanta study in order to understand Him must be considered a number one fool, as confirmed by Caitanya Mahaprabhu by His personal behavior, and philosophical speculators who want to make Vedanta philosophy an academic career are also considered to be within the material energy. A person who always chants the holy name of the Lord, however, is already beyond the ocean of nescience, and thus even a person born in a low family who engages in chanting the holy name of the Lord is considered to be beyond the study of Vedanta philosophy. In this connection Srimad-Bhagavatam (3.33.7) states:

aho bata sva-paco 'to gariyan
yaj-jihvagre varitate nama tubhyam
tepus tapas te juhuvuh sasnur arya
brahmanucur nama grnanti ye te

"If a person born in a family of dog-eaters takes to the chanting of the holy name of Krsna, it is to be understood that in his previous life he must have executed all kinds of austerities and penances and performed all the Vedic yajñas." Another quotation states:

rg-vedo 'tha yajur-vedah sama-vedo 'py atharvanah
adhitas tena aksara-dvayam

"A person who chants the two syllables ha-ri has already studied the four Vedas — Sama, Rg, Yajur and Atharva."

Taking advantage of these verses, there are some sahajiyas who, taking everything very cheaply, consider themselves elevated Vaisnavas but do not care even to touch the Vedanta-sutra or Vedanta philosophy. A real Vaisnava should, however, study Vedanta philosophy, but if after studying Vedanta one does not adopt the chanting of the holy name of the Lord, he is no better than a Mayavadi. Therefore, one should not be a Mayavadi, yet one should not be unaware of the subject matter of Vedanta philosophy. Indeed, Caitanya Mahaprabhu exhibited His knowledge of Vedanta in His discourses with Prakasananda Sarasvati. Thus it is to be understood that a Vaisnava should be completely conversant with Vedanta philosophy, yet he should not think that studying Vedanta is all in all and therefore be unattached to the chanting of the holy name. A devotee must know the importance of simultaneously understanding Vedanta philosophy and chanting the holy names. If by studying Vedanta one becomes an impersonalist, he has not been able to understand Vedanta. This is confirmed in the Bhagavad-gita (15.15). Vedanta means "the end of knowledge." The ultimate end of knowledge is knowledge of Krsna, who is identical with His holy name. Cheap Vaisnavas (sahajiyas) do not care to study the Vedanta philosophy as commented upon by the four

acaryas. In the Gaudiya-sampradaya there is a Vedanta commentary called the Govinda-bhasya, but the sahajiyas consider such commentaries to be untouchable philosophical speculation, and they consider the acaryas to be mixed devotees. Thus they clear their way to hell.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.73

krsna-mantra haite habe -mocana
krsna-nama haite pabe krsnera carana

SYNONYMS

krsna-mantra — the chanting of the Hare Krsna maha-mantra; **haite** — from; **habe** — it will be; — material existence; **mocana** — deliverance; **krsna-nama** — the holy name of Lord Krsna; **haite** — from; **pabe** — one will get; **krsnera** — of Lord Krsna; **carana** — lotus feet.

TRANSLATION

"Simply by chanting the holy name of Krsna one can obtain freedom from material existence. Indeed, simply by chanting the Hare Krsna mantra one will be able to see the lotus feet of the Lord.

PURPORT

In his Anubhasya, Sri Bhaktisiddhanta Sarasvati Gosvami says that the actual effect that will be visible as soon as one achieves transcendental knowledge is that he will immediately become free from the clutches of maya and fully engage in the service of the Lord. Unless one serves the Supreme Personality of Godhead Mukunda, one cannot become free from fruitive activities under the external energy. However, when one chants the holy name of the Lord offenselessly, one can realize a transcendental position that is completely aloof from the material conception of life. Rendering service to the Lord, a devotee relates to the Supreme Personality of Godhead in one of five relationships — namely, santa, dasya, sakhya, vatsalya or madhurya — and thus he relishes transcendental bliss in that relationship. Such a relationship certainly transcends the body and mind. When one realizes that the holy name of the Lord is identical with the Supreme Person, he becomes completely eligible to chant the holy name of the Lord. Such an ecstatic chanter and dancer must be considered to have a direct relationship with the Lord.

According to the Vedic principles, there are three stages of spiritual advancement, namely, sambandha-jñana, abhidheya and prayojana. Sambandha-jñana refers to establishing one's original relationship with the Supreme Personality of Godhead, abhidheya refers to acting according to that constitutional relationship, and prayojana is the ultimate goal of life, which is to develop love of Godhead (prema pum-artho mahan). If one adheres to the regulative principles under the order of the spiritual master, he very easily achieves the ultimate goal of his life. A person who is addicted to the chanting of the Hare Krsna mantra very easily gets the opportunity to serve the Supreme Personality of Godhead directly. There is no need for such a person to understand the grammatical jugglery in which Mayavadi sannyasis generally indulge. Sri Sankaracarya also stressed this point: na hi na hi raksati dukrñ karane. "Simply by juggling grammatical suffixes and prefixes one cannot save himself from the clutches of death." The grammatical word jugglers cannot bewilder a devotee who engages in chanting the Hare Krsna maha-mantra. Simply addressing the energy of the Supreme Lord as Hare and the Lord Himself as Krsna very soon situates the Lord within the heart of the devotee. By thus addressing Radha and Krsna, one directly engages in His Lordship's service. The essence of all revealed scriptures and all knowledge is present when one addresses the Lord and His energy by the Hare Krsna mantra, for this transcendental vibration can completely liberate a conditioned soul and directly engage him in the service of the Lord.

Sri Caitanya Mahaprabhu presented Himself as a grand fool, yet He maintained that all the words that He had heard from His spiritual master strictly followed the principles stated by

Vyasadeva in Srimad-Bhagavatam (1.7.6).

ad bhakti-yogam adhoksaje
cakre satvata-

"The material miseries of a living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyasadeva compiled this Vedic literature [Srimad-Bhagavatam], which is in relation to the Supreme Truth." One can overcome all misconceptions and entanglement in the material world by practicing bhakti-yoga, and therefore Vyasadeva, acting on the instruction of Sri Narada, has very kindly introduced Srimad-Bhagavatam to relieve the conditioned souls from the clutches of maya. Lord Caitanya's spiritual master instructed Him, therefore, that one must read Srimad-Bhagavatam regularly and with scrutiny to gradually become attached to the chanting of the Hare Krsna maha-mantra.

The holy name and the Lord are identical. One who is completely free from the clutches of maya can understand this fact. This knowledge, which is achieved by the mercy of the spiritual master, places one on the supreme transcendental platform. Sri Caitanya Mahaprabhu presented Himself as a fool because prior to accepting the shelter of a spiritual master He could not understand that simply by chanting one can be relieved from all material conditions. But as soon as He became a faithful servant of His spiritual master and followed his instructions, He very easily saw the path of liberation. Sri Caitanya Mahaprabhu's chanting of the Hare Krsna mantra must be understood to be devoid of all offenses. The ten offenses against the holy name are as follows: (1) to blaspheme a devotee of the Lord, (2) to consider the Lord and the demigods to be on the same level or to think that there are many gods, (3) to neglect the orders of the spiritual master, (4) to minimize the authority of scriptures (Vedas), (5) to interpret the holy name of God, (6) to commit sins on the strength of chanting, (7) to instruct the glories of the Lord's name to the unfaithful, (8) to compare the chanting of the holy name with material piety, (9) to be inattentive while chanting the holy name, and (10) to be attached to material things in spite of chanting the holy name.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 7.74

nama vinu kali-kale nahi ara dharma
sarva-mantra-sara nama, ei sastra-marma

SYNONYMS

nama — the holy name; **vinu** — without; **kali-kale** — in this Age of Kali; **nahi** — there is none; **ara** — or any alternative; **dharma** — religious principle; **sarva** — all; **mantra** — hymns; **sara** — essence; **nama** — the holy name; **ei** — this is; **sastra** — revealed scriptures; **marma** — purport.

TRANSLATION

"In this Age of Kali there is no religious principle other than the chanting of the holy name, which is the essence of all Vedic hymns. This is the purport of all scriptures."

PURPORT

The principles of the parampara system were strictly honored in previous ages — Satya-yuga, Treta-yuga and Dvapara-yuga — but in the present age, Kali-yuga, people neglect the importance of this system of srauta-parampara, or receiving knowledge by disciplic succession. In this age, people are prepared to argue that they can understand that which is beyond their limited knowledge and perception through so-called scientific observations and experiments, not knowing that actual truth comes down to man from authorities. This argumentative attitude is against the Vedic principles, and it is very difficult for one who adopts it to understand that the holy name of Kṛṣṇa is as good as Kṛṣṇa Himself. Since Kṛṣṇa and His holy name are identical, the holy name is eternally pure and beyond material contamination. It is the Supreme Personality of Godhead as a transcendental vibration. The holy name is completely different from material sound, as confirmed by Narottama dāsa Thākura: *golokera prema-dhana, hari-nama-sankīrtana*. The transcendental vibration of *hari-nama-sankīrtana* is imported from the spiritual world. Thus although materialists who are addicted to experimental knowledge and the so-called "scientific method" cannot place their faith in the chanting of the Hare Kṛṣṇa maha-mantra, it is a fact that simply by chanting the Hare Kṛṣṇa mantra offenselessly one can be freed from all subtle and gross material conditions. The spiritual world is called *Vaikuntha*, which means "without anxiety." In the material world everything is full of anxiety (*kuntha*), whereas in the spiritual world (*Vaikuntha*) everything is free from anxiety. Therefore those who are afflicted by a combination of anxieties cannot understand the Hare Kṛṣṇa mantra, which is free from all anxiety. In the present age the vibration of the Hare Kṛṣṇa maha-mantra is the only process that is in a transcendental position, beyond material contamination. Since the holy name can deliver a conditioned soul, it is explained here to be *sarva-mantra-sara*, the essence of all Vedic hymns.

A name that represents an object of this material world may be subjected to arguments and experimental knowledge, but in the absolute world a name and its owner, the fame and the famous, are identical, and similarly the qualities, pastimes and everything else pertaining to the Absolute are also absolute. Although Mayavadis profess monism, they differentiate between the holy name of the Supreme Lord and the Lord Himself. For this offense of *namaparadhā* they gradually glide down from their exalted position of *brahma-jñāna*, as confirmed in *Srīmad-Bhāgavatam* (10.2.32):

aruḥya kṛcchrena tataḥ
patanty adho 'nadrta-yusmad-anḡrayaḥ

Although by severe austerities they rise to the exalted position of brahma-jñāna, they nevertheless fall down due to imperfect knowledge of the Absolute Truth. Although they profess to understand the Vedic mantra khalv brahma (Chandogya Up. 3.14.1), which means "Everything is Brahman," they are unable to understand that the holy name is also Brahman. If they regularly chant the maha-mantra, however, they can be relieved from this misconception. Unless one properly takes shelter of the holy name, he cannot be relieved from the offensive stage in chanting the holy name.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.75

eta bali' eka sloka sikhaila more
kanthe kari' ei sloka kariha vicare

SYNONYMS

eta bali' — saying this; eka sloka — one verse; sikhaila — taught; more — Me; kanthe — in the throat; kari' — keeping; ei — this; sloka — verse; kariha — You should do; vicare — in consideration.

TRANSLATION

"After describing the potency of the Hare Krsna maha-mantra, My spiritual master taught Me another verse, advising Me to always keep it within My throat.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.76

harer nama harer nama
 harer namaiva kevalam
 kalau nasty eva nasty eva
 nasty eva gatir anyatha
 [Adi 1721]

SYNONYMS

hareh nama — the holy name of the Lord; **hareh nama** — the holy name of the Lord; **hareh nama** — the holy name of the Lord; **eva** — certainly; **kevalam** — only; **kalau** — in this Age of Kali; **na asti** — there is none; **eva** — certainly; **na asti** — there is none; **eva** — certainly; **na asti** — there is none; **eva** — certainly; **gatir** — progress; **anyatha** — otherwise.

TRANSLATION

"For spiritual progress in this Age of Kali, there is no alternative, there is no alternative, there is no alternative to the holy name, the holy name, the holy name of the Lord."

PURPORT

For progress in spiritual life, the sastras recommend meditation in Satya-yuga, sacrifice for the satisfaction of Lord Visnu in Treta-yuga and gorgeous worship of the Lord in the temple in Dvapara-yuga, but in the Age of Kali one can achieve spiritual progress only by chanting the holy name of the Lord. This is confirmed in various scriptures. In Srimad-Bhagavatam there are many references to this fact. In the Twelfth Canto (3.51) it is said:

kaler dosa-nidhe rajann asti hy eko mahan gunah
 kirtanad eva krsnasya mukta-sangah vrajet

In the Age of Kali there are many faults, for people are subjected to many miserable conditions, yet in this age there is one great benediction — simply by chanting the Hare Krsna mantra one can be freed from all material contamination and thus be elevated to the spiritual world. The Narada-pañcaratra also praises the Hare Krsna maha-mantra as follows:

trayo vedah sad-angani vividhah surah
 sarvam astaksarantah- yac canyad api van-mayam
 sarva-vedanta-sararthah ava-taranah

"The essence of all Vedic knowledge — comprehending the three kinds of Vedic activity [karma-kanda, jñana-kanda and upasana-kanda], the chandas, or Vedic hymns, and the processes for satisfying the demigods — is included in the eight syllables Hare Krsna, Hare Krsna. This is the reality of all Vedanta. The chanting of the holy name is the only means to cross the ocean of nescience." Similarly, the Kali-santarana Upanisad states, "Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare — these sixteen names composed of thirty-two syllables are the only means to counteract the evil effects of Kali-yuga. In all the Vedas it is seen that to cross the ocean of nescience there is no alternative to the chanting of the holy name." Similarly, Sri Madhvacarya, while commenting upon the Mundaka Upanisad, has quoted the following verse from the Narayana-:

dvapariyair janair visnuh pañcaratrais tu kevalaih

kalau tu nama-matrena pujoyate bhagavan harih

"In Dvapara-yuga one could satisfy Krsna or Visnu only by worshiping Him gorgeously according to the pañcaratriki system, but in the Age of Kali one can satisfy and worship the Supreme Personality of Godhead Hari simply by chanting the holy name." In his Bhakti-sandarbha (text 284), Srila Jiva Gosvami strongly emphasizes the chanting of the holy name of the Lord as follows:

nanu bhagavan-namatmaka eva mantrah, tatra visesena namah-sabdady-alankrtah
sri-bhagavata srimad-rsibhis cahita-sakti-visesah, sri-bhagavata samam
atma-sambandha-visesa-pratipadakas ca tatra kevalani sri-bhagavan-namany api nirapeksany
eva parama-purusartha-phala-paryanta-dana-samarthani tato mantresu namato 'py
adhika-samarthyeh labdhe diksady-apeksa. ucyate — yady api svarupato nasti, tathapi prayah
svabhavato dehadi-sambandhena kadarya- viksipta- tat-sankoci-karanaya srimad-rsi-
prabhrtibhir atrarcana-marge kvacit kvacit kacit kacin maryada sthapitasti.

Srila Jiva Gosvami states that the substance of all the Vedic mantras is the chanting of the holy name of the Lord. Every mantra begins with the prefix nama and eventually addresses by name the Supreme Personality of Godhead. By the supreme will of the Lord there is a specific potency in each and every mantra chanted by great sages like Narada Muni and other rsis. Chanting the holy name of the Lord immediately renovates the transcendental relationship of the living being with the Supreme Lord.

To chant the holy name of the Lord, one need not depend upon other paraphernalia, for one can immediately get all the desired results of linking with the Supreme Personality of Godhead. It may therefore be questioned why there is a necessity for initiation or further spiritual activities in devotional service for one who engages in the chanting of the holy name of the Lord. The answer is that although it is correct that one who fully engages in chanting the holy name need not depend upon the process of initiation, generally a devotee is addicted to many abominable material habits due to material contamination from his previous life. In order to get quick relief from all these contaminations, it is required that one engage in the worship of the Lord in the temple. The worship of the Deity in the temple is essential to reduce one's restlessness due to the contaminations of conditioned life. Thus Narada, in his pañcaratriki-vidhi, and other great sages have sometimes stressed that since every conditioned soul has a bodily concept of life aimed at sense enjoyment, to restrict this sense enjoyment the rules and regulations for worshiping the Deity in the temple are essential. Srila Rupa Gosvami has described that the holy name of the Lord can be chanted by liberated souls, but almost all the souls we have to initiate are conditioned. It is advised that one chant the holy name of the Lord without offenses and according to the regulative principles, yet due to their past bad habits they violate these rules and regulations. Thus the regulative principles for worship of the Deity are also simultaneously essential.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 7.77

ei ajña paña nama la-i anuksana
nama laite laite mora bhranta haila mana

SYNONYMS

ei — this; ajña — order; paña — receiving; nama — the holy name; la-i — chant; anuksana — always; nama — the holy name; laite — accepting; laite — accepting; mora — My; bhranta — bewilderment; haila — taking place; mana — in the mind.

TRANSLATION

"Since I received this order from My spiritual master, I always chant the holy name, but I thought that by chanting and chanting the holy name I had been bewildered.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.78

dhairya dharite nari, hailama unmatta
hasi, kandi, naci, gai, yaiche madamatta

SYNONYMS

dhairya — patience; **dharite** — capturing; **nari** — unable to take; **hailama** — I have become; **unmatta** — mad after it; **hasi** — laugh; **kandi** — cry; **naci** — dance; **gai** — sing; **yaiche** — as much as; **madamatta** — madman.

TRANSLATION

"While chanting the holy name of the Lord in pure ecstasy, I lose myself, and thus I laugh, cry, dance and sing just like a madman.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.79

tabe dhairya dhari' mane karilun vicara
krsna-name jñanacchanna ha-ila amara

SYNONYMS

tabe — thereafter; **dhairya** — patience; **dhari'** — accepting; **mane** — in the mind; **karilun** — I did; **vicara** — consideration; **krsna-name** — in the holy name of Krsna; **jñana acchanna** — covering of My knowledge; **ha-ila** — has become; **amara** — of Me.

TRANSLATION

"Collecting My patience, therefore, I began to consider that chanting the holy name of Krsna had covered all My spiritual knowledge.

PURPORT

Sri Caitanya Mahaprabhu hints in this verse that to chant the holy name of Krsna one does not need to speculate on the philosophical aspects of the science of God, for one automatically becomes ecstatic and without consideration immediately chants, dances, laughs, cries and sings just like a madman.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.80

pagala ha-ilan ami, dhairya nahi mane
eta cinti' nivedilun gurura carane

SYNONYMS

pagala — madman; **ha-ilan** — I have become; **ami** — I; **dhairya** — patience; **nahi** — not; **mane** — in the mind; **eta** — thus; **cinti'** — considering; **nivedilun** — I submitted; **gurura** — of the spiritual master; **carane** — at his lotus feet.

TRANSLATION

"I saw that I had become mad by chanting the holy name, and I immediately submitted this at the lotus feet of my spiritual master.

PURPORT

Sri Caitanya Mahaprabhu, as an ideal teacher, shows us how a disciple should deal with his spiritual master. Whenever there is doubt regarding any point, he should refer the matter to his spiritual master for clarification. Sri Caitanya Mahaprabhu said that while chanting and dancing He had developed the kind of mad ecstasy that is possible only for a liberated soul. Yet even in His liberated position, He referred everything to His spiritual master whenever there were doubts. Thus in any condition, even when liberated, we should never think ourselves independent of the spiritual master, but must refer to him as soon as there is some doubt regarding our progressive spiritual life.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.81

kiba mantra dila, gosañi, kiba tara bala
japite japite mantra karila pagala

SYNONYMS

kiba — what kind of; **mantra** — hymn; **dila** — you have given; **gosañi** — My lord; **kiba** — what is; **tara** — its; **bala** — strength; **japite** — chanting; **japite** — chanting; **mantra** — the hymn; **karila** — has made Me; **pagala** — madman.

TRANSLATION

"My dear lord, what kind of mantra have you given Me? I have become mad simply by chanting this maha-mantra!

PURPORT

Sri Caitanya Mahaprabhu prays in His Siksastaka:

nimesena caksusa pravrsayitam
jagat govinda-virahena me

"O Govinda! Feeling Your separation, I am considering a moment to be like twelve years or more. Tears are flowing from my eyes like torrents of rain, and I am feeling all vacant in the world in Your absence." It is the aspiration of a devotee that while he chants the Hare Krsna maha-mantra his eyes will fill with tears, his voice falter and his heart throb. These are good signs in chanting the holy name of the Lord. In ecstasy, one should feel the entire world to be vacant without the presence of Govinda. This is a sign of separation from Govinda. In material life we are all separated from Govinda and are absorbed in material sense gratification. Therefore, when one comes to his senses on the spiritual platform he becomes so eager to meet Govinda that without Govinda the entire world becomes a vacant place.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.82

hasaya, nacaya, more karaya krandana
eta suni' guru hasi balila vacana

SYNONYMS

hasaya — it causes Me to laugh; **nacaya** — it causes Me to dance; **more** — unto Me; **karaya** — it causes; **krandana** — crying; **eta** — thus; **sunī'** — hearing; **guru** — My spiritual master; **hasi** — smiling; **balila** — said; **vacana** — words.

TRANSLATION

"Chanting the holy name in ecstasy causes Me to dance, laugh and cry.' When My spiritual master heard all this, he smiled and then began to speak.

PURPORT

When a disciple very perfectly makes progress in spiritual life, this gladdens the spiritual master, who then also smiles in ecstasy, thinking, "How successful my disciple has become!" He feels so glad that he smiles as he enjoys the progress of the disciple, just as a smiling parent enjoys the activities of a child who is trying to stand up or crawl perfectly.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.83

krsna-nama-maha-mantrera ei ta' svabhava
yei jape, tara krsne upajaye bhava

SYNONYMS

krsna-nama — the holy name of Krsna; **maha-mantrera** — of the supreme hymn; **ei ta'** — this is its; **svabhava** — nature; **yei** — anyone; **jape** — chants; **tara** — his; **krsne** — unto Krsna; **upajaye** — develops; **bhava** — ecstasy.

TRANSLATION

"It is the nature of the Hare Krsna maha-mantra that anyone who chants it immediately develops his loving ecstasy for Krsna.

PURPORT

In this verse it is explained that one who chants the Hare Krsna mantra develops bhava, ecstasy, which is the point at which revelation begins. It is the preliminary stage in developing one's original love for God. Lord Krsna mentions this bhava stage in the Bhagavad-gita (10.8):

sarvasya prabhavo mattah pravartate
iti matva bhajante budha bhava-samanvitah

"I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who know this perfectly engage in My devotional service and worship Me with all their hearts." A neophyte disciple begins by hearing and chanting, associating with devotees and practicing the regulative principles, and thus he vanquishes all of his unwanted bad habits. In this way he develops attachment for Krsna and cannot forget Krsna even for a moment. Bhava is the almost successful stage of spiritual life.

A sincere student aurally receives the holy name from the spiritual master, and after being initiated he follows the regulative principles given by the spiritual master. When the holy name is properly served in this way, automatically the spiritual nature of the holy name spreads; in other words, the devotee becomes qualified in offenselessly chanting the holy name. When one is completely fit to chant the holy name in this way, he is eligible to make disciples all over the world, and he actually becomes jagad-guru. Then the entire world, under his influence, begins to chant the holy names of the Hare Krsna maha-mantra. Thus all the disciples of such a spiritual master increase in attachment for Krsna, and therefore he sometimes cries, sometimes laughs, sometimes dances and sometimes chants. These symptoms are very prominently manifest in the body of a pure devotee. Sometimes when our students of the Krsna consciousness movement chant and dance, even in India people are astonished to see how these foreigners have learned to chant and dance in this ecstatic fashion. As explained by Caitanya Mahaprabhu, however, actually this is not due to practice, for without extra endeavor these symptoms become manifest in anyone who sincerely chants the Hare Krsna maha-mantra.

Many fools, not knowing the transcendental nature of the Hare Krsna maha-mantra, sometimes impede our loudly chanting this mantra, yet one who is actually advanced in the fulfillment of chanting the Hare Krsna maha-mantra induces others to chant also. Krsnadasa Kaviraja Gosvami explains, *krsna-sakti vina nahe tara pravartana*: unless one receives special power of attorney from the Supreme Personality of Godhead, he cannot preach the glories of

the Hare Kṛṣṇa maha-mantra. As devotees propagate the Hare Kṛṣṇa maha-mantra, the general population of the entire world gets the opportunity to understand the glories of the holy name. While chanting and dancing or hearing the holy name of the Lord, one automatically remembers the Supreme Personality of Godhead, and because there is no difference between the holy name and Kṛṣṇa, the chanter is immediately linked with Kṛṣṇa. Thus connected, a devotee develops his original attitude of service to the Lord. In this attitude of constantly serving Kṛṣṇa, which is called bhava, he always thinks of Kṛṣṇa in many different ways. One who has attained this bhava stage is no longer under the clutches of the illusory energy. When other spiritual ingredients, such as trembling, perspiration and tears, are added to this bhava stage, the devotee gradually attains love of Kṛṣṇa.

The holy name of Kṛṣṇa is called the maha-mantra. Other mantras mentioned in the Narada-pañcarātra are known simply as mantras, but the chanting of the holy name of the Lord is called the maha-mantra.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.84

krsna-visayaka prema — parama purusartha
yara age trna-tulya cari purusartha

SYNONYMS

krsna-visayaka — in the subject of Krsna; **prema** — love; **parama** — the highest; **purusa-artha** — achievement of the goal of life; **yara** — whose; **age** — before; **trna-tulya** — like the grass in the street; **cari** — four; **purusa-artha** — achievements.

TRANSLATION

"Religiosity, economic development, sense gratification and liberation are known as the four goals of life, but before love of Godhead, the fifth and highest goal, these appear as insignificant as straw in the street.

PURPORT

While chanting the holy name of the Lord, one should not desire the material advancements represented by religiosity, economic development, sense gratification and ultimately liberation from the material world. As stated by Caitanya Mahaprabhu, the highest perfection in life is to develop one's love for Krsna (prema pum-artha mahan sri-caitanya-mahaprabhor matam idam). When we compare love of Godhead with religiosity, economic development, sense gratification and liberation, we can understand that these achievements may be desirable objectives for *bubhuksus*, or those who desire to enjoy this material world, and *mumuksus*, or those who desire liberation from it, but they are very insignificant in the eyes of a pure devotee who has developed *bhava*, the preliminary stage of love of Godhead.

Dharma (religiosity), artha (economic development), kama (sense gratification) and moksa (liberation) are the four principles of religion that pertain to the material world. Therefore in the beginning of Srimad-Bhagavatam it is declared, *dharmah projjhita-kaitavo 'tra*: [SB 1.1.2] cheating religious systems in terms of these four material principles are completely discarded from Srimad-Bhagavatam, for Srimad-Bhagavatam teaches only how to develop one's dormant love of God. The Bhagavad-gita is the preliminary study of Srimad-Bhagavatam, and therefore it ends with the words *sarva-dharman parityajya mam saran vraja*: "Abandon all varieties of religion and just surrender unto Me." (Bg. 18.66) To adopt this means, one should reject all ideas of religiosity, economic development, sense gratification and liberation and fully engage in the service of the Lord, which is transcendental to these four principles. Love of Godhead is the original function of the spirit soul, and it is as eternal as the soul and the Supreme Personality of Godhead. This eternity is called *sanatana*. When a devotee revives his loving service to the Supreme Personality of Godhead, it should be understood that he has been successful in achieving the desired goal of his life. At that time everything is automatically done by the mercy of the holy name, and the devotee automatically advances in his spiritual progress.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.85

pañcama purusartha — premanandamrta-sindhu
moksadi ananda yara nahe eka bindu

SYNONYMS

pañcama — fifth; purusa-artha — goal of life; prema-ananda — the spiritual bliss of love of Godhead; amrta — eternal; sindhu — ocean; moksa-adi — liberation and other principles of religiosity; ananda — pleasures derived from them; yara — whose; nahe — never comparable; eka — one; bindu — drop.

TRANSLATION

"For a devotee who has actually developed bhava, the pleasure derived from dharma, artha, kama and moksa appears like a drop in the presence of the sea.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.86

krsna-namera phala — 'prema', sarva-sastre kaya
bhagye sei prema tomaya karila udaya

SYNONYMS

krsna-namera — of the holy name of the Lord; **phala** — result; **prema** — love of Godhead; **sarva** — in all; **sastre** — revealed scriptures; **kaya** — describe; **bhagye** — fortunately; **sei** — that; **prema** — love of Godhead; **tomaya** — Your; **karila** — has done; **udaya** — arisen.

TRANSLATION

"The conclusion of all revealed scriptures is that one should awaken his dormant love of Godhead. You are greatly fortunate to have already done so.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.87

premara svabhava kare citta-tanu ksobha
krsnera carana-praptye upajaya lobha

SYNONYMS

premara — out of love of Godhead; **svabhava** — by nature; **kare** — it induces; **citta** — the consciousness; **tanu** — the body; **ksobha** — agitated; **krsnera** — of Lord Krsna; **carana** — lotus feet; **praptye** — to obtain; **upajaya** — it so becomes; **lobha** — aspiration.

TRANSLATION

"It is a characteristic of love of Godhead that by nature it induces transcendental symptoms in one's body and makes one more and more greedy to achieve the shelter of the lotus feet of the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.88

premara svabhava bhakta hase, kande, gaya
unmatta ha-iyā nace, iti-uti dhaya

SYNONYMS

premara — by such love of Godhead; **svabhava** — by nature; **bhakta** — the devotee; **hase** — laughs; **kande** — cries; **gaya** — chants; **unmatta** — mad; **ha-iyā** — becoming; **nace** — dances; **iti** — here; **uti** — there; **dhaya** — moves.

TRANSLATION

"When one actually develops love of Godhead, he naturally sometimes cries, sometimes laughs, sometimes chants and sometimes runs here and there just like a madman.

PURPORT

In this connection Bhaktisiddhanta Sarasvati Gosvami says that sometimes persons who have no love of Godhead at all display ecstatic bodily symptoms. Artificially they sometimes laugh, cry and dance just like madmen, but this cannot help one progress in Kṛṣṇa consciousness. Rather, such artificial agitation of the body is to be given up when one naturally develops the necessary bodily symptoms. Actual blissful life, manifested in genuine spiritual laughing, crying and dancing, is the symptom of real advancement in Kṛṣṇa consciousness, which can be achieved by a person who always voluntarily engages in the transcendental loving service of the Lord. If one who is not yet developed imitates such symptoms artificially, he creates chaos in the spiritual life of human society.

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sveda, kampa, romañcasru, gadgada, vaivarnya
 unmada, visada, dhairya, garva, harsa, dainya
 eta bhava prema bhaktaganere nacaya
 krsnera anandamṛta-sagare bhasaya

SYNONYMS

sveda — perspiration; **kampa** — trembling; **romañca** — standing of the hairs on the body; **asru** — tears; **gadgada** — faltering; **vaivarnya** — changing of bodily color; **unmada** — madness; **visada** — melancholy; **dhairya** — patience; **garva** — pride; **harsa** — joyfulness; **dainya** — humbleness; **eta** — in many ways; **bhave** — in ecstasy; **prema** — love of Godhead; **bhakta-ganere** — unto the devotees; **nacaya** — causes to dance; **krsnera** — of Lord Kṛṣṇa; **ananda** — transcendental bliss; **amṛta** — nectar; **sagare** — in the ocean; **bhasaya** — floats.

TRANSLATION

"Perspiration, trembling, standing on end of one's bodily hairs, tears, faltering voice, fading complexion, madness, melancholy, patience, pride, joy and humility — these are various natural symptoms of ecstatic love of Godhead, which causes a devotee to dance and float in an ocean of transcendental bliss while chanting the Hare Kṛṣṇa mantra.

PURPORT

Srīla Jīva Gosvāmī, in his *Pṛīti-sandarbhā* (66), explains this stage of love of Godhead: *bhagavat-pṛīti-rūpa vṛttir mayādī-mayī na bhavati. tarhi, svarūpa-sakty-ananda-rūpa, yad-ananda-paradhīnah sṛī-bhagavan apīti*. Similarly, in the 69th text he offers further explanation: *tad pṛīter lakṣaṇa citta-dravas tasya ca roma-harsadikam. kathañcij jate 'pi citta-drave roma-harsadike va na ced asaya-suddhis tadapi na bhakteḥ samyag-avirbhava itī jñāpitam. asaya-suddhir nama canya-tatparyā-parityagah pṛīti ca. ata evanimitta svabhāviki cetī tad viśeṣanam*. Transcendental love of Godhead is not under the jurisdiction of the material energy, for it is the transcendental bliss and pleasure potency of the Supreme Personality of Godhead. Since the Supreme Lord is also under the influence of transcendental bliss, when one comes in touch with such bliss in love of Godhead, one's heart melts, and the symptoms of this are standing of the hairs on end, etc. Sometimes a person thus melts and manifests these transcendental symptoms yet at the same time is not well behaved in his personal transactions. This indicates that he has not yet reached complete perfection in devotional life. In other words, a devotee who dances in ecstasy but after dancing and crying appears to be attracted to material affairs has not yet reached the perfection of devotional service, which is called *asaya-suddhi*, or the perfection of existence. One who attains the perfection of existence is completely averse to material enjoyment and engrossed in transcendental love of Godhead. It is therefore to be concluded that the ecstatic symptoms of *asaya-suddhi* are visible when a devotee's service has no material cause and is purely spiritual in nature. These are characteristics of transcendental love of Godhead, as stated in *Srīmad-Bhāgavatam* (1.2.6):

sa vai paro dharmo yato bhaktir adhoksaje
 ahaituky apratihata yayatma suprasidati

"That religion is best which causes its followers to become ecstatic in love of God that is unmotivated and free from material impediments, for this alone can completely satisfy the self."



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.91

bhala haila, paile tumi parama-purusartha
tomara premete ami hailan krtartha

SYNONYMS

bhala haila — let it be good; **paile** — You have gotten; **tumi** — You; **parama-purusartha** — superexcellent goal of life; **tomara** — Your; **premete** — by development in love of Godhead; **ami** — I; **hailan** — become; **krta-artha** — very much obliged.

TRANSLATION

"It is very good, my dear child, that You have attained the supreme goal of life by developing love of Godhead. Thus You have pleased me very much, and I am very much obliged to You.

PURPORT

According to the revealed scriptures, if a spiritual master can convert even one soul into a perfectly pure devotee, his mission in life is fulfilled. Srila Bhaktisiddhanta Sarasvati Thakura always used to say, "Even at the expense of all the properties, temples and mathas that I have, if I could convert even one person into a pure devotee, my mission would be fulfilled." It is very difficult, however, to understand the science of Krsna, what to speak of developing love of Godhead. Therefore if by the grace of Lord Caitanya and the spiritual master a disciple attains the standard of pure devotional service, the spiritual master is very happy. The spiritual master is not actually happy if the disciple brings him money, but when he sees that a disciple is following the regulative principles and advancing in spiritual life, he is very glad and feels obliged to such an advanced disciple.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.92

naca, gao, bhakta-sange kara sankirtana
krsna-nama upadesi' tara' sarva-jana

SYNONYMS

naca — go on dancing; **gao** — chant; **bhakta-sange** — in the society of devotees; **kara** — continue; **sankirtana** — chanting of the holy name in assembly; **krsna-nama** — the holy name of Krsna; **upadesi'** — by instructing; **tara'** — deliver; **sarva-jana** — all fallen souls.

TRANSLATION

"My dear child, continue dancing, chanting and performing sankirtana in association with devotees. Furthermore, go out and preach the value of chanting krsna-nama, for by this process You will be able to deliver all fallen souls.'

PURPORT

It is another ambition of the spiritual master to see his disciples not only chant, dance and follow the regulative principles but also preach the sankirtana movement to others in order to deliver them, for the Krsna consciousness movement is based on the principle that one should become as perfect as possible in devotional service oneself and also preach the cult for others' benefit. There are two classes of unalloyed devotees — namely, gosthy-anandis and bhajananandis. Bhajananandi refers to one who is satisfied to cultivate devotional service for himself, and gosthy-anandi is one who is not satisfied simply to become perfect himself but wants to see others also take advantage of the holy name of the Lord and advance in spiritual life. The outstanding example is Prahlada Maharaja. When he was offered a benediction by Lord Nr Prahlada Maharaja said:

naivodvije para duratyaya-vaitaranyas
tvad-virya-gayana-mahamrta-magna-cittah
soce tato vimukha-cetasa indriyatha-
maya-sukhaya bharam udvahato vimudhan

"My dear Lord, I have no problems and want no benediction from You because I am quite satisfied to chant Your holy name. This is sufficient for me because whenever I chant I immediately merge in an ocean of transcendental bliss. I only lament to see others bereft of Your love. They are rotting in material activities for transient material pleasure and spoiling their lives toiling all day and night simply for sense gratification, with no attachment for love of Godhead. I am simply lamenting for them and devising various plans to deliver them from the clutches of maya." (Bhag. 7.9.43)

Srila Bhaktisiddhanta Sarasvati Thakura explains in his Anubhasya, "A person who has attracted the attention of the spiritual master by his sincere service likes to dance and chant with similarly developed Krsna conscious devotees. The spiritual master authorizes such a devotee to deliver fallen souls in all parts of the world. Those who are not advanced prefer to chant the Hare Krsna mantra in a solitary place." Such activities constitute, in the language of Srila Bhaktisiddhanta Sarasvati Thakura, a type of cheating process in the sense that they imitate the activities of exalted personalities like Haridasa Thakura. One should not attempt to imitate such exalted devotees. Rather, everyone should endeavor to preach the cult of Sri Caitanya Mahaprabhu in all parts of the world and thus become successful in spiritual life. One who is not very expert in preaching may chant in a secluded place, avoiding bad association,

but for one who is actually advanced, preaching and meeting people who are not engaged in devotional service are not disadvantages. A devotee gives the nondevotees his association but is not affected by their misbehavior. Thus by the activities of a pure devotee even those who are bereft of love of Godhead get a chance to become devotees of the Lord one day. In this connection Srila Bhaktisiddhanta Sarasvati Thakura advises that one discuss the verse in Srimad-Bhagavatam beginning naitat samacarej jatu manasapi hy anisvarah (10.33.30), and the following verse in Bhakti-rasamrta-sindhu (1.2.255):

anasaktasya visayan yatharham upayuñjatah
nirbandhah krsna-sambandhe vairagyam ucyate

One should not imitate the activities of great personalities. One should be detached from material enjoyment and should accept everything in connection with Krsna's service.

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eta bali' eka sloka sikhaila more
bhagavatera sara ei — bale vare vare

SYNONYMS

eta bali' — saying this; eka — one; sloka — verse; sikhaila — has taught; more — unto Me; bhagavatera — of Srimad-Bhagavatam; sara — essence; ei — this is; bale — he said; vare vare — again and again.

TRANSLATION

"Saying this, My spiritual master taught Me a verse from Srimad-Bhagavatam. It is the essence of all the Bhagavatam's instructions; therefore he recited this verse again and again.

PURPORT

This verse from Srimad-Bhagavatam (11.2.40) was spoken by Sri Narada Muni to Vasudeva to teach him about bhagavata-dharma. Vasudeva had already achieved the result of bhagavata-dharma because Lord Krsna appeared in his house as his son, yet in order to teach others, he desired to hear from Sri Narada Muni to be enlightened in the process of bhagavata-dharma. This is the humbleness of a great devotee.

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-vratah sva-priya-nama-kirtya
 jatanurago druta-citta ucchaih
 hasaty atho roditi rauti gayaty
 unmada-van nrtyati loka-bahyah

SYNONYMS

evam-vratah — when one thus engages in the vow to chant and dance; **sva** — own; **priya** — very dear; **nama** — holy name; **kirtya** — by chanting; **jata** — in this way develops; **anuragah** — attachment; **druta-cittah** — very eagerly; **ucchaih** — loudly; **hasati** — laughs; **atho** — also; **roditi** — cries; **rauti** — becomes agitated; **gayati** — chants; **unmada-vat** — like a madman; **nrtyati** — dancing; **loka-bahyah** — without caring for outsiders.

TRANSLATION

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

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.95-96

ei tanra vakye ami drdha visvasa dhari'
nirantara krsna-nama sankirtana kari
sei krsna-nama kabhu gaoyaya, nacaya
gahi, naci nahi ami apana-icchaya

SYNONYMS

ei — this; tanra — his (My spiritual master's); vakye — in the words of; ami — I; drdha — firm; visvasa — faith; dhari' — depend; nirantara — always; krsna-nama — the holy name of Lord Krsna; sankirtana — chanting; kari — continue; sei — that; krsna-nama — the holy name of Lord Krsna; kabhu — sometimes; gaoyaya — causes Me to chant; nacaya — causes Me to dance; gahi — by chanting; naci — dancing; nahi — not; ami — Myself; apana — own; icchaya — will.

TRANSLATION

"I firmly believe in these words of My spiritual master, and therefore I always chant the holy name of the Lord, alone and in the association of devotees. That holy name of Lord Krsna sometimes causes Me to chant and dance, and therefore I chant and dance. Please do not think that I intentionally do it. I do it automatically.

PURPORT

A person who cannot keep his faith in the words of his spiritual master but acts independently never receives the authority to chant the holy name of the Lord. It is said in the Vedas (Svetasvatara Up. 6.23):

yasya deve para bhaktir yatha deve tatha gurau
tasyaite kathita hy arthah prakasante mahatmanah
[SU 6.23]

"Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed." This Vedic injunction is very important, and Sri Caitanya Mahaprabhu supported it by His personal behavior. Believing in the words of His spiritual master, He introduced the sankirtana movement, just as the present Krsna consciousness movement was started with belief in the words of our spiritual master. He wanted to preach, we believed in his words and tried somehow or other to fulfill them, and now this movement has become successful all over the world. Therefore faith in the words of the spiritual master and in the Supreme Personality of Godhead is the secret of success. Sri Caitanya Mahaprabhu never disobeyed the orders of His spiritual master and stopped propagating the sankirtana movement. Sri Bhaktisiddhanta Sarasvati Gosvami, at the time of his passing away, ordered all his disciples to work conjointly to preach the mission of Caitanya Mahaprabhu all over the world. Later, however, some self-interested, foolish disciples disobeyed his orders. Each one of them wanted to become head of the mission, and they fought in the courts, neglecting the order of the spiritual master, and the entire mission was defeated. We are not proud of this; however, the truth must be explained. We believed in the words of our spiritual master and started in a humble way — in a helpless way — but due to the spiritual force of the order of the supreme authority, this movement has become successful.

It is to be understood that when Sri Caitanya Mahaprabhu chanted and danced, He did so by the influence of the pleasure potency of the spiritual world. Sri Caitanya Mahaprabhu never considered the holy name of the Lord to be a material vibration, nor does any pure devotee mistake the chanting of the Hare Krsna mantra to be a material musical manifestation. Lord Caitanya never tried to be the master of the holy name; rather He taught us how to be servants of the holy name. If one chants the holy name of the Lord just to make a show, not knowing the secret of success, he may increase his bile secretion, but he will never attain perfection in chanting the holy name. Sri Caitanya Mahaprabhu presented himself in this way: "I am a great fool and do not have knowledge of right and wrong. In order to understand the real meaning of the Vedanta-sutra, I never followed the explanation of the Sankara-sampradaya or Mayavadi sannyasis. I'm very much afraid of the illogical arguments of the Mayavadi philosophers. Therefore I think I have no authority regarding their explanations of the Vedanta-sutra. I firmly believe that simply chanting the holy name of the Lord can remove all misconceptions of the material world. I believe that simply by chanting the holy name of the Lord one can attain the shelter of the lotus feet of the Lord. In this age of quarrel and disagreement, the chanting of the holy names is the only way to liberation from the material clutches.

"By chanting the holy name," Lord Caitanya continued, "I became almost mad. However, after inquiring from My spiritual master I have come to the conclusion that instead of striving for achievement in the four principles of religiosity [dharma], economic development [artha], sense gratification [kama] and liberation [moksa], it is better if somehow or other one develops transcendental love of Godhead. That is the greatest success in life. One who has attained love of Godhead chants and dances by his nature, not caring for the public." This stage of life is known as bhagavata-jivana, or the life of a devotee.

Sri Caitanya Mahaprabhu continued, "I never chanted and danced to make an artificial show. I dance and chant because I firmly believe in the words of My spiritual master. Although the Mayavadi philosophers do not like this chanting and dancing, I nevertheless perform it on the strength of his words. Therefore it is to be concluded that I deserve very little credit for these activities of chanting and dancing, for they are being done automatically by the grace of the Supreme Personality of Godhead."



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.97

krsna-name ye ananda-sindhu-asvadana
brahmananda tara age khatodaka-sama

SYNONYMS

krsna-name — in the holy name of the Lord; **ye** — which; **ananda** — transcendental bliss; **sindhu** — ocean; **asvadana** — tasting; **brahma-ananda** — the transcendental bliss of impersonal understanding; **tara** — its; **age** — in front; **khata-udaka** — shallow water in the canals; **sama** — like.

TRANSLATION

"Compared to the ocean of transcendental bliss that one tastes by chanting the Hare Krsna mantra, the pleasure derived from impersonal Brahman realization [brahmananda] is like the shallow water in a canal.

PURPORT

In the Bhakti-rasamrta-sindhu (1.1.38) it is stated:

brahmanando bhaved esa cet parardha-guni-krtah
naiti bhakti-sukhambhodheh paramanu-tulam api

"If brahmananda, the transcendental bliss derived from understanding impersonal Brahman, were multiplied a million times, such a quantity of brahmananda could not compare with even an atomic portion of the pleasure relished in pure devotional service."

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tvat-saksat-karanahlada-
visuddhabdhi-sthitasya me
sukhani gopadayante
brahmany api jagad-guro

SYNONYMS

tvat — Your; **saksat** — meeting; **karana** — such action; **ahlada** — pleasure; **visuddha** — spiritually purified; **abdhi** — ocean; **sthitasya** — being situated; **me** — by me; **sukhani** — happiness; **gopadayante** — a small hole created by the hoof of a calf; **brahmani** — the pleasure derived from impersonal Brahman understanding; **api** — also; **jagat-guro** — O master of the universe.

TRANSLATION

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

PURPORT

The transcendental bliss enjoyed in pure devotional service is like an ocean, whereas material happiness and even the happiness to be derived from the realization of impersonal Brahman are just like the water in the hoofprint of a calf. This is a verse from the Hari-bhakti-sudhodaya (14.36).

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prabhura mista-vakya suni' sannyasira gana
citta phiri' gela, kahe madhura vacana

SYNONYMS

prabhura — of the Lord; **mista-vakya** — sweet words; **sunī'** — after hearing; **sannyasira gana** — all the groups of sannyasis; **citta** — consciousness; **phiri'** — moved; **gela** — went; **kahe** — said; **madhura** — pleasing; **vacana** — words.

TRANSLATION

After hearing Lord Sri Caitanya Mahāprabhu, all the Mayavadi sannyasis were moved. Their minds changed, and thus they spoke with pleasing words.

PURPORT

The Mayavadi sannyasis met Caitanya Mahāprabhu at Varanasi to criticize the Lord regarding His participation in the sankirtana movement, which they did not like. This demonic nature of opposition to the sankirtana movement perpetually exists. As it existed in the time of Sri Caitanya Mahāprabhu, similarly it existed long before that, even in the time of Prahlaḍa Maharaja. He used to chant in sankirtana although his father did not like it, and that was the reason for the misunderstanding between the father and son. In the Bhagavad-gīta (7.15) the Lord says:

na duskr̥tino mudhah prapadyante naradhamah
mayayapahr̥ta-jñāna bhavam asritah

"Those miscreants who are grossly foolish, who are lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons do not surrender unto Me." The Mayavadi sannyasis are *bhavam asritah*, which means that they have taken the path of the asuras (demons), who do not believe in the existence of the form of the Lord. The Mayavadis say that the ultimate source of everything is impersonal, and in this way they deny the existence of God. Saying that there is no God is direct denial of God, and saying that God exists but has no head, legs or hands and cannot speak, hear or eat is a negative way of denying His existence. A person who cannot see is called blind, one who cannot walk is called lame, one who has no hands is called helpless, one who cannot speak is called dumb, and one who cannot hear is called deaf. The Mayavadis' proposition that God has no legs, no eyes, no ears and no hands is an indirect way of insulting Him by defining Him as blind, deaf, dumb, lame, helpless, etc. Therefore although they present themselves as great Vedantists, they are factually *mayayapahr̥ta-jñāna*; in other words, they seem to be very learned scholars, but the essence of their knowledge has been taken away.

Impersonalist Mayavadis always try to defy Vaisnavas because Vaisnavas accept the Supreme Personality as the supreme cause and want to serve Him, talk with Him and see Him, just as the Lord is also eager to see His devotees and talk, eat and dance with them. These personal exchanges of love do not appeal to the Mayavadi sannyasis. Therefore the original purpose of the Mayavadi sannyasis of Benares in meeting Caitanya Mahāprabhu was to defeat His personal conception of God. Sri Caitanya Mahāprabhu, however, as a preacher, turned the minds of the Mayavadi sannyasis. They were melted by the sweet words of Sri Caitanya Mahāprabhu and thus became friendly and spoke to Him also in sweet words. Similarly, all preachers will have to meet opponents, but they should not make them more inimical. They are

already enemies, and if we talk with them harshly or impolitely their enmity will merely increase. We should therefore follow in the footsteps of Lord Caitanya Mahaprabhu as far as possible and try to convince the opposition by quoting from the sastras and presenting the conclusion of the acaryas. It is in this way that we should try to defeat all the enemies of the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.100

ye kichu kahile tumi, saba satya haya
krsna-prema sei paya, yara bhagyodaya

SYNONYMS

ye — all; kichu — that; kahile — You spoke; tumi — You; saba — everything; satya — truth; haya — becomes; krsna-prema — love of Godhead; sei — anyone; paya — achieves; yara — whose; bhagya-udaya — fortune is now awakened.

TRANSLATION

"Dear Sri Caitanya Mahaprabhu, what You have said is all true. Only one who is favored by fortune attains love of Godhead.

PURPORT

One who is actually very fortunate can begin Krsna consciousness, as stated by Caitanya Mahaprabhu to Srila Rupa Gosvami:

brahmanda bhramite kona bhagyavan jiva
guru-krsna-prasade paya bhakti-lata-bija

(Cc. Madhya 19.151)

There are millions of living entities who have become conditioned by the laws of material nature, and they are wandering throughout the planetary systems of this universe in different bodily forms. Among them, one who is fortunate meets a bona fide spiritual master by the grace of Krsna and comes to understand the meaning of devotional service. By discharging devotional service under the direction of the bona fide spiritual master, or acarya, he develops love of Godhead. One whose love of Godhead (krsna-prema) is awakened and who thus becomes a devotee of the inconceivable Supreme Personality of Godhead is to be considered extremely fortunate. The Mayavadi sannyasis admitted this fact to Sri Caitanya Mahaprabhu. It is not easy for one to become a Krsna conscious person, but by the mercy of Sri Caitanya Mahaprabhu it can be possible, as will be proven in the course of this narration.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 7.101

krsne bhakti kara — ihaya sabara santosa
vedanta na suna kene, tara kiba dosa

SYNONYMS

krsne — unto Kṛṣṇa; **bhakti** — devotional service; **kara** — do; **ihaya** — in this matter; **sabara** — of everyone; **santosa** — there is satisfaction; **vedanta** — the philosophy of the Vedānta-sūtra; **na** — do not; **suna** — hear; **kene** — why; **tara** — of the philosophy; **kiba** — what is; **dosa** — fault.

TRANSLATION

"Dear Sir, there is no objection to Your being a great devotee of Lord Kṛṣṇa. Everyone is satisfied with this. But why do You avoid discussion on the Vedānta-sūtra? What is the fault in it?"

PURPORT

Srīla Bhaktisiddhanta Sarasvatī Thākura comments in this connection, "Mayavādī sannyāsī accept that the commentary by Śrī Sankarācārya known as Sarīraka-bhāṣya gives the real meaning of the Vedānta-sūtra. In other words, Mayavādī sannyāsī accept the meanings expressed in the explanations of the Vedānta-sūtra by Sankarācārya, which are based on monism. Thus they explain the Vedānta-sūtra, the Upaniṣads and all such Vedic literatures in their own impersonal way." The great Mayavādī sannyāsī Sadānanda Yogīndra has written a book known as Vedānta-sāra, in which he writes, vedānto nama upanīṣat-pramāṇam. tad-upakāriṇi sarīraka-sūtradīni ca. According to Sadānanda Yogīndra, the Vedānta-sūtra and Upaniṣads, as presented by Śrī Sankarācārya in his Sarīraka-bhāṣya commentary, are the only sources of Vedic evidence. Actually, however, Vedānta refers to the essence of Vedic knowledge, and it is not a fact that there is nothing more than Sankarācārya's Sarīraka-bhāṣya. There are other Vedānta commentaries, written by Vaiṣṇava ācāryas, none of whom follow Śrī Sankarācārya or accept the imaginative commentary of his school. Their commentaries are based on the philosophy of duality. Monist philosophers like Sankarācārya and his followers want to establish that God and the living entity are one, and instead of worshiping the Supreme Personality of Godhead they present themselves as God. They want to be worshiped as God by others. Such persons do not accept the philosophies of the Vaiṣṇava ācāryas, which are known as sūddhadvaita (purified monism), sūddha-dvaita (purified dualism), viśiṣṭadvaita (specific monism), dvaitadvaita (monism and dualism) and acīntyā-bheda (inconceivable oneness and difference). Mayavādīs do not discuss these philosophies, for they are firmly convinced of their own philosophy of kevaladvaita, exclusive monism. Accepting this system of philosophy as the pure understanding of the Vedānta-sūtra, they believe that Kṛṣṇa has a body made of material elements and that the activities of loving service to Kṛṣṇa are sentimentality. They are known as Mayavādīs because according to their opinion Kṛṣṇa has a body made of māyā and the loving service of the Lord executed by devotees is also māyā. They consider such devotional service to be an aspect of fruitive activities (karma-kāṇḍa). According to their view, bhakti consists of mental speculation or sometimes meditation. This is the difference between the Mayavādī and Vaiṣṇava philosophies.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 7.102

eta suni' hasi' prabhu balila vacana
duhkha na manaha yadi, kari nivedana

SYNONYMS

eta — thus; suni' — hearing; hasi' — smiling; prabhu — Lord Caitanya Mahāprabhu; balila — said; vacana — His words; duhkha — unhappy; na — do not; manaha — take it; yadi — if; kari — I say; nivedana — something unto you.

TRANSLATION

After hearing the Mayavadi sannyasis speak in that way, Lord Caitanya Mahāprabhu smiled slightly and said, "My dear sirs, if you don't mind I can say something to you regarding Vedānta philosophy."

PURPORT

The Mayavadi sannyasis, appreciating Lord Caitanya Mahāprabhu, inquired from Him why He did not discuss Vedānta philosophy. Actually, however, the entire system of Vaiṣṇava activities is based on Vedānta philosophy. Vaiṣṇavas do not neglect Vedānta, but they do not care to understand Vedānta on the basis of the Sariraka-bhāṣya commentary. Therefore, to clarify the situation, Lord Sri Caitanya Mahāprabhu, with the permission of the Mayavadi sannyasis, wanted to speak regarding Vedānta philosophy.

The Vaiṣṇavas are by far the greatest philosophers in the world, and the greatest among them was Śrīla Jīva Gosvāmī Prabhu, whose philosophy was again presented less than four hundred years later by Śrīla Bhaktisiddhānta Sarasvatī Thākura Maharāja. Therefore one must know very well that Vaiṣṇava philosophers are not sentimentalists or cheap devotees like the sahajiyas. All the Vaiṣṇava ācāryas were vastly learned scholars who understood Vedānta philosophy fully, for unless one knows Vedānta philosophy he cannot be an ācārya. To be accepted as an ācārya among Indian transcendentalists who follow the Vedic principles, one must become a vastly learned scholar in Vedānta philosophy, either by studying it or hearing it.

Bhakti develops in pursuance of Vedānta philosophy. This is stated in Śrīmad-Bhāgavatam (1.2.12):

tac chraddadhana munayo jñana-vairagya-yuktaya
pasyanti atmani bhaktya sruta-grhitaya

The words bhaktya sruta-grhitaya in this verse are very important, for they indicate that bhakti must be based upon the philosophy of the Upaniṣads and Vedānta-sūtra. Śrīla Rūpa Gosvāmī said:

sruti-smṛti-puranadi-pañcaratra- vina
aikantiki harer bhaktir utpatayaiva kalpate
[BRS 1.2.101]

"Devotional service performed without reference to the Vedas, Puranas, Pañcarātras, etc., must be considered sentimentalism, and it causes nothing but disturbance to society." There are different grades of Vaiṣṇavas (kanistha-adhikāri, madhyama-adhikāri and uttama-adhikāri), but

to be a madhyama-adhikari preacher one must be a learned scholar in the Vedanta-sutra and other Vedic literatures because when bhakti-yoga develops on the basis of Vedanta philosophy it is factual and steady. In this connection we may quote the translation and purport of the verse mentioned above (Bhag. 1.2.12):

TRANSLATION

The seriously inquisitive student or sage, well equipped with knowledge and detachment, realizes that Absolute Truth by rendering devotional service in terms of what he has heard from the Vedanta-sruti.

PURPORT

The Absolute Truth is realized in full by the process of devotional service to the Lord, Vasudeva, or the Personality of Godhead, who is the full-fledged Absolute Truth. Brahman is His transcendental bodily effulgence, and Paramatma is His partial representation. As such, Brahman or Paramatma realization of the Absolute Truth is but a partial realization. There are four different types of human beings — the karmis, the jñanis, the yogis and the devotees. The karmis are materialistic, whereas the other three are transcendental. The first-class transcendentalists are the devotees who have realized the Supreme Person. The second-class transcendentalists are those who have partially realized the plenary portion of the absolute person. And the third-class transcendentalists are those who have barely realized the spiritual focus of the absolute person. As stated in the Bhagavad-gita and other Vedic literatures, the Supreme Person is realized by devotional service which is backed by full knowledge and detachment from material association. We have already discussed the point that devotional service is followed by knowledge and detachment from material association. As Brahman and Paramatma realization are imperfect realizations of the Absolute Truth, so the means of realizing Brahman and Paramatma, i.e., the paths of jñana and yoga, are also imperfect means of realizing the Absolute Truth. Devotional service which is based on the foreground of full knowledge combined with detachment from material association, and which is fixed by dint of the aural reception of the Vedanta-sruti, is the only perfect method by which the seriously inquisitive student can realize the Absolute Truth. Devotional service is not, therefore, meant for the less intelligent class of transcendentalists.

There are three classes of devotees, namely, first, second and third class. The third-class devotees, or the neophytes, who have no knowledge and are not detached from material association, but who are simply attracted by the preliminary process of worshiping the Deity in the temple, are called material devotees. Material devotees are more attached to material benefit than transcendental profit. Therefore, one has to make definite progress from the position of material devotional service to the second-class devotional position. In the second-class position, the devotee can see four principles in the devotional line, namely, the Personality of Godhead, His devotees, the ignorant and the envious. One has to raise himself at least to the stage of a second-class devotee and thus become eligible to know the Absolute Truth.

A third-class devotee, therefore, has to receive the instructions of devotional service from the authoritative sources of Bhagavata. The number one Bhagavata is the established personality of devotee, and the other Bhagavata is the message of Godhead. The third-class devotee therefore has to go to the personality of devotee in order to learn the instructions of devotional service. Such a personality of devotee is not a professional man who earns his livelihood by the business of the Bhagavatam. Such a devotee must be a representative of Sukadeva Gosvami, like Suta Gosvami, and must preach the cult of devotional service for the all-around benefit of all people. A neophyte devotee has very little taste for hearing from the authorities. Such a neophyte devotee makes a show of hearing from the professional man to satisfy his senses. This sort of hearing and chanting has spoiled the whole thing, so one should be very careful about the faulty process. The holy messages of Godhead, as inculcated in the Bhagavad-gita or in Srimad-Bhagavatam, are undoubtedly transcendental subjects, but even though they are so, such transcendental matters are not to be received from the professional man, who spoils them as the serpent spoils milk simply by the touch of his tongue.

A sincere devotee must, therefore, be prepared to hear the Vedic literature like the Upanisads, Vedanta-sutra and other literatures left by the previous authorities, or Gosvamis, for the benefit of his progress. Without hearing such literatures, one cannot make actual progress. And without hearing and following the instructions, the show of devotional service becomes worthless and therefore a sort of disturbance in the path of devotional service. Unless, therefore, devotional service is established on the principles of sruti, smrti, Purana and Pañcaratra authorities, the make-show of devotional service should at once be rejected. An unauthorized devotee should never be recognized as a pure devotee. By assimilation of such messages from the Vedic literatures, one can see the all-pervading localized aspect of the Personality of Godhead within his own self constantly. This is called samadhi.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.103

iha suni' bale sarva sannyasira gana
tomake dekhiye yaiche saksat narayana

SYNONYMS

iha — this; suni' — hearing; bale — spoke; sarva — all; sannyasira — of the Mayavadi sannyasis; gana — group; tomake — unto You; dekhiye — we see; yaiche — exactly like; saksat — directly; narayana — the Supreme Personality of Godhead.

TRANSLATION

Hearing this, the Mayavadi sannyasis became somewhat humble and addressed Caitanya Mahaprabhu as Narayana Himself, who they all agreed He was.

PURPORT

Mayavadi sannyasis address each other as Narayana. Whenever they see another sannyasi, they offer him respect by calling namo narayanaya ("I offer my respect unto you, Narayana"), although they know perfectly well what kind of Narayana he is. Narayana has four hands, but although they are puffed up with the idea of being Narayana, they cannot exhibit more than two. Since their philosophy declares that Narayana and an ordinary human being are on the same level, they sometimes use the term daridra-narayana ("poor Narayana"), which was invented by a so-called svami who did not know anything about Vedanta philosophy. Therefore although all these Mayavadi sannyasis who called themselves Narayana were actually unaware of the position of Narayana, due to their austerities Lord Caitanya Mahaprabhu enabled them to understand Him to be Narayana Himself. Lord Caitanya is certainly the Supreme Personality of Godhead Narayana appearing as a devotee of Narayana, and thus the Mayavadi sannyasis, understanding that He was directly Narayana Himself whereas they were false, puffed-up Narayanas, spoke to Him as follows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 7.104

tomara vacana suni' judaya sravana
tomara madhuri dekhi' judaya nayana

SYNONYMS

tomara — Your; vacana — speeches; suni' — hearing; judaya — very much satisfied; sravana — aural reception; tomara — Your; madhuri — nectar; dekhi' — seeing; judaya — satisfies; nayana — our eyes.

TRANSLATION

"Dear Caitanya Mahāprabhu," they said, "to tell You the truth, we are greatly pleased to hear Your words, and furthermore Your bodily features are so pleasing that we feel extraordinary satisfaction in seeing You.

PURPORT

In the sastras it is said:

atah sri-kṛṣṇa-namadi na bhaved grahyam indriyaiḥ
sevonmukhe hi jihvadau svayam eva sphuraty adah
[BRS. 1.2.234]

"With one's materially contaminated senses one cannot understand the Supreme Personality of Godhead or His name, form, qualities or paraphernalia, but if one renders service unto Him, the Lord reveals Himself." (Bhakti-rasamṛta-sindhu 1.2.234) Here one can see the effect of the Mayavadi sannyasis' service toward Narayana. Because the Mayavadis offered a little respect to Sri Caitanya Mahāprabhu and because they were pious and actually followed the austere rules and regulations of sannyasa, they had some understanding of Vedānta philosophy, and by the grace of Lord Caitanya Mahāprabhu they could appreciate that He was none other than the Supreme Personality of Godhead, who is endowed with all six opulences. One of these opulences is His beauty. By His extraordinarily beautiful bodily features, the Mayavadi sannyasis recognized Sri Caitanya Mahāprabhu as Narayana Himself. He was not a farcical Narayana like the daridra-narayanās invented by so-called sannyasis.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.105

tomara prabhava sabara anandita mana
kabhu asangata nahe tomara vacana

SYNONYMS

tomara — Your; prabhava — by influence; sabara — of everyone; anandita — joyful; mana — mind; kabhu — at anytime; asangata — unreasonable; nahe — does not; tomara — Your; vacana — speeches.

TRANSLATION

"Dear Sir, by Your influence our minds are greatly satisfied, and we believe that Your words will never be unreasonable. Therefore You may speak on the Vedanta-sutra."

PURPORT

In this verse the words tomara prabhava ("Your influence") are very important. Unless one is spiritually advanced he cannot influence an audience. Bhaktivinoda Thakura has sung, suddha-bhakata-carana-renu, bhajana-anukula. "Unless one associates with a pure devotee, he cannot be influenced to understand devotional service." These Mayavadi sannyasis were fortunate enough to meet the Supreme Personality of Godhead in the form of a devotee, and certainly they were greatly influenced by the Lord. They knew that since a perfectly advanced spiritualist never says anything false, all his words are reasonable and agree with the Vedic version. A highly realized person never says anything that has no meaning. Mayavadi philosophers claim to be the Supreme Personality of Godhead, and this has no meaning, but Sri Caitanya Mahaprabhu never uttered such nonsense. The Mayavadi sannyasis were convinced about His personality, and therefore they wanted to hear the purport of Vedanta philosophy from Him.

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prabhu kahe, vedanta-sutra isvara-vacana
vyasa-rupe kaila yaha sri-narayana

SYNONYMS

prabhu kahe — the Lord began to speak; **vedanta-sutra** — the philosophy of Vedanta-sutra; **isvara-vacana** — spoken by the Supreme Personality of Godhead; **vyasa-rupe** — in the form of Vyasadeva; **kaila** — He has made; **yaha** — whatever; **sri-narayana** — the Supreme Personality of Godhead.

TRANSLATION

The Lord said, "Vedanta philosophy consists of words spoken by the Supreme Personality of Godhead Narayana in the form of Vyasadeva.

PURPORT

The Vedanta-sutra, which consists of aphorisms revealing the method of understanding Vedic knowledge, is the concise form of all Vedic knowledge. It begins with the words athato brahma jijñāsa: "Now is the time to inquire about the Absolute Truth." The human form of life is especially meant for this purpose, and therefore the Vedanta-sutra very concisely explains the human mission. This is confirmed by the words of the Vayu and Skanda Puranas, which define a sutra as follows:

alpaks sara-vat visvato-mukham
astobham ca sutra-vido viduh

"A sutra is a compilation of aphorisms that expresses the essence of all knowledge in a minimum of words. It must be universally applicable and faultless in its linguistic presentation." Anyone familiar with such sutras must be aware of the Vedanta-sutra, which is well known among scholars by the following additional names: (1) Brahma-sutra, (2) Sariraka, (3) Vyasa-sutra, (4) Badarayana-sutra, (5) Uttara- and (6) Vedanta-darsana.

There are four chapters (adhyayas) in the Vedanta-sutra, and there are four divisions (padas) in each chapter. Therefore the Vedanta-sutra may be referred to as sodasa-pada, or sixteen divisions of aphorisms. The theme of each and every division is fully described in terms of five different subject matters (adhikaranas), which are technically called pratijñā, hetu, udaharana, upanaya and nigamana. Every theme must necessarily be explained with reference to pratijñā, or a solemn declaration of the purpose of the treatise. The solemn declaration given in the beginning of the Vedanta-sutra is athato brahma jijñāsa, which indicates that this book was written with the solemn declaration to inquire about the Absolute Truth. Similarly, reasons must be expressed (hetu), examples must be given in terms of various facts (udaharana), the theme must gradually be brought nearer for understanding (upanaya), and finally it must be supported by authoritative quotations from the Vedic sastras (nigamana).

According to the great dictionary compiler Hemacandra, also known as Kosakara, Vedanta refers to the purport of the Upanisads and the Brahmana portion of the Vedas. Professor Apte, in his dictionary, describes the Brahmana portion of the Vedas as that portion which states the rules for employment of hymns at various sacrifices and gives detailed explanations of their origin, sometimes with lengthy illustrations in the form of legends and stories. It is distinct from the mantra portion of the Vedas. Hemacandra says that the supplement of the Vedas is called

the Vedanta-sutra. Veda means knowledge, and anta means the end. In other words, proper understanding of the ultimate purpose of the Vedas is called Vedanta knowledge. Such knowledge, as given in the aphorisms of the Vedanta-sutra, must be supported by the Upanisads.

According to learned scholars, there are three different sources of knowledge, which are called prasthana-traya. According to these scholars, Vedanta is one of such sources, for it presents Vedic knowledge on the basis of logic and sound arguments. In the Bhagavad-gita (13.5) the Lord says, brahma-sutra-padais caiva hetumadbhir viniscitaih: "Understanding of the ultimate goal of life is ascertained in the Brahma-sutra by legitimate logic and argument concerning cause and effect." Therefore the Vedanta-sutra is known as nyaya-prasthana, the Upanisads are known as sruti-prasthana, and the Gita, Mahabharata and Puranas are known as smrti-prasthana. All scientific knowledge of transcendence must be supported by sruti, smrti and a sound logical basis.

It is said that both the Vedic knowledge and the supplement of the Vedas called the Satvata-pañcaratra emanated from the breathing of Narayana, the Supreme Personality of Godhead. The Vedanta-sutra aphorisms were compiled by Srila Vyasadeva, a powerful incarnation of Sri Narayana, although it is sometimes said that they were compiled by a great sage named Apantaratama. The Pañcaratra and Vedanta-sutra, however, express the same opinions. Sri Caitanya Mahaprabhu therefore confirms that there is no difference in opinion between the two, and He declares that because the Vedanta-sutra was compiled by Srila Vyasadeva, it may be understood to have emanated from the breathing of Sri Narayana. Srila Bhaktisiddhanta Sarasvati Thakura comments that while Vyasadeva was compiling the Vedanta-sutra, seven of his great saintly contemporaries were also engaged in similar work. These saints were Atreya Rsi, Asmarathya, Audulomi, Karsnajini, Kasakrtsna, Jaimini and Badari. In addition, it is stated that Parasari and Karmandi-bhiksu also discussed the Vedanta-sutra aphorisms before Vyasadeva.

As mentioned above, the Vedanta-sutra consists of four chapters. The first two chapters discuss the relationship of the living entity with the Supreme Personality of Godhead. This is known as sambandha-jñana, or knowledge of the relationship. The third chapter describes how one can act in his relationship with the Supreme Personality of Godhead. This is called abhidheya-jñana. The relationship of the living entity with the Supreme Lord is described by Sri Caitanya Mahaprabhu: jivera 'svarupa' haya krsnera 'nitya-dasa' [Cc. Madhya 20.108]. "The living entity is an eternal servant of Krsna, the Supreme God." (Cc. Madhya 20.108) Therefore, to act in that relationship one must perform sadhana-bhakti, or the prescribed duties of service to the Supreme Personality of Godhead. This is called abhidheya-jñana. The fourth chapter describes the result of such devotional service (prayojana-jñana). This ultimate goal of life is to go back home, back to Godhead. The words anavrttih sabdat in the Vedanta-sutra indicate this ultimate goal.

Srila Vyasadeva, a powerful incarnation of Narayana, compiled the Vedanta-sutra, and in order to protect it from unauthorized commentaries, he personally composed Srimad-Bhagavatam on the instruction of his spiritual master, Narada Muni, as the original commentary on the Vedanta-sutra. Besides Srimad-Bhagavatam, there are commentaries on the Vedanta-sutra composed by all the major Vaisnava acaryas, and in each of them devotional service to the Lord is described very explicitly. Only those who follow Sankara's commentary have described the Vedanta-sutra in an impersonal way, without reference to visnu-bhakti, or devotional service to the Lord, Visnu. Generally people very much appreciate this Sariraka-bhasya, or impersonal description of the Vedanta-sutra, but all commentaries that are devoid of devotional service to Lord Visnu must be considered to differ in purpose from the original Vedanta-sutra. In other words, Lord Caitanya definitely confirmed that the commentaries, or bhasyas, written by the Vaisnava acaryas on the basis of devotional service to Lord Visnu, and not the Sariraka-bhasya of Sankaracarya, give the actual explanation of the Vedanta-sutra.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.107

bhrama, pramada, vipralipsa, karanapatava
isvarera vakye nahi dosa ei saba

SYNONYMS

bhrama — mistake; **pramada** — illusion; **vipralipsa** — cheating purposes; **karana-apatava** — inefficiency of the material senses; **isvarera** — of the Lord; **vakye** — in the speech; **nahi** — there is not; **dosa** — fault; **ei saba** — all this.

TRANSLATION

"The material defects of mistakes, illusions, cheating and sensory inefficiency do not exist in the words of the Supreme Personality of Godhead.

PURPORT

A mistake is the acceptance of an object to be different from what it is or the acceptance of false knowledge. For example, one may see a rope in the dark and think it to be a serpent, or one may see a glittering oyster shell and think it to be gold. These are mistakes. Similarly, an illusion is a misunderstanding that arises from inattention while hearing, and cheating is the transmission of such defective knowledge to others. Materialistic scientists and philosophers generally use such words as "maybe" and "perhaps" because they do not have actual knowledge of complete facts. Therefore their instructing others is an example of cheating. The final defect of the materialistic person is his inefficient senses. Although our eyes, for example, have the power to see, they cannot see that which is situated at a distance, nor can they see the eyelid, which is the object nearest to the eye. To our untrained eyes the sun appears to be just like a plate, and to the eyes of one who is suffering from jaundice everything appears to be yellow. Therefore we cannot rely on the knowledge acquired through such imperfect eyes. The ears are equally imperfect. We cannot hear a sound vibrated a long distance away unless we put a telephone to our ear. Similarly, if we analyze all our senses in this way, we will find them all to be imperfect. Therefore it is useless to acquire knowledge through the senses. The Vedic process is to hear from authority. In the Bhagavad-gita (4.2) the Lord says, *parampara-praptam rajarsayo viduh*: "The supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way." We have to hear not from a telephone but from an authorized person, for it is he who has real knowledge.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 7.108

upanisat-sahita sutra kahe yei tattva
mukhya-vṛtṭye sei artha parama mahattva

SYNONYMS

upanisat — the authorized Vedic version; **sahita** — along with; **sutra** — the Vedānta-sūtra; **kahe** — it is said; **yei** — the subject matter; **tattva** — in truth; **mukhya-vṛtṭye** — by direct understanding; **sei** — that truth; **artha** — meaning; **parama** — ultimate; **mahattva** — glory.

TRANSLATION

"The Absolute Truth is described in the Upanisads and Brahma-sūtra, but one must understand the verses as they are. That is the supreme glory in understanding.

PURPORT

It has become fashionable since the time of Sankarācārya to explain everything regarding the śāstras in an indirect way. Scholars take pride in explaining everything in their own way, and they declare that one can understand the Vedic scriptures in any way he likes. This "any way you like" method is foolishness, and it has created havoc in the Vedic culture. One cannot accept scientific knowledge in his own whimsical way. In the science of mathematics, for example, two plus two equals four, and one cannot make it equal three or five. Yet although it is not possible to alter real knowledge, people have taken to the fashion of understanding Vedic knowledge in any way they like. It is for this reason that we have presented Bhagavad-gītā As It Is. We do not create meanings by concoction. Sometimes commentators say that the word kurukṣetra in the first verse of the Bhagavad-gītā refers to one's body, but we do not accept this. We understand that Kurukṣetra is a place that still exists, and according to the Vedic version it is a dharma-kṣetra, or a place of pilgrimage. People still go there to perform Vedic sacrifices. Foolish commentators, however, say that kurukṣetra means the body and that pañca-pāṇḍava refers to the five senses. In this way they distort the meaning, and people are misled. Here Sri Caitanya Mahāprabhu confirms that all Vedic literatures, including the Upanisads, Brahma-sūtra and others, whether śruti, smṛti or nyāya, must be understood according to their original statements. To describe the direct meaning of the Vedic literatures is glorious, but to describe them in one's own way, using imperfect senses and imperfect knowledge, is a disastrous blunder. Sri Caitanya Mahāprabhu fully deprecated the attempt to describe the Vedas in this way.

Regarding the Upanisads, the following eleven Upanisads are considered to be the topmost: Isa, Kena, Katha, Prasna, Mundaka, Mandukya, Taittirīya, Aitareya, Chandogya, Brhad-aranyaka and Svetasvatara. However, in the Muktikopanisad, verses 30-39, there is a description of 108 Upanisads. They are as follows: (1) Isopanisad, (2) Kenopanisad, (3) Kathopanisad, (4) Prasnopanisad, (5) Mundakopanisad, (6) Mandukyopanisad, (7) Taittirīyopanisad, (8) Aitareyopanisad, (9) Chandogyopanisad, (10) Brhad-aranyakopanisad, (11) Brahmopanisad, (12) Kaivalyopanisad, (13) Jabalopanisad, (14) Svetasvataropanisad, (15) Aruneyopanisad, (16) Garbhopanisad, (17) Narayanopanisad, (18) Narayanopanisad, (19) Amṛta-bindupanisad, (20) Amṛta-bindupanisad, (21) Nada-bindupanisad, (22) Siropanisad, (23) Atharva-sikhopanisad, (24) Maitrayany-upanisad, (25) Kausitaky-upanisad, (26) Brhaj-jabalopanisad, (27) Nṛ-tapaniyopanisad, (28) Kalagni-rudropanisad, (29) Maitreyy-upanisad, (30) Subalopanisad, (31) Ksurikopanisad, (32) Mantrikopanisad, (33) Sarva-saropanisad, (34) Niralambopanisad, (35) Suka-rahasyopanisad, (36) Vajra-sucikopanisad, (37) Tejo-bindupanisad, (38) Nada-bindupanisad, (39) Dhyana-bindupanisad, (40) Brahma-vidyopanisad, (41) Yoga-tattvopanisad, (42), Atma-bodhopanisad, (43) Narada-parivrajakopanisad, (44) Trisikhy-upanisad, (45)

Sitopanisad, (46) Yoga-cudamany-upanisad, (47) Nirvanopanisad, (48) Mandala-brahmanopanisad, (49) Daksina-murty-upanisad, (50) Sarabhopanisad, (51) Skandopanisad, (52) Mahanarayanopanisad, (53) Advaya-tarakopanisad, (54) Rama-rahasyopanisad, (55) Rama-tapany-upanisad, (56) Vasudevopanisad, (57) Mudgalopanisad, (58) Sandilyopanisad, (59) Paingalopanisad, (60) Bhiksopanisad, (61) Mahad-upanisad, (62) Sarirakopanisad, (63) Yoga-sikhopanisad, (64) Turiyatitopanisad, (65) Sannyasopanisad, (66) -parivrajakopanisad, (67) Malikopanisad, (68) Avyaktopanisad, (69) Ekaksaropanisad, (70) Purnopanisad, (71) Suryopanisad, (72) Aksy-upanisad, (73) Adhyatmopanisad, (74) Kundikopanisad, (75) Savitry-upanisad, (76) Atmopanisad, (77) Pasupatopanisad, (78) Param-brahmopanisad, (79) Avadhutopanisad, (80) Tripuratapanopanisad, (81) Devy-upanisad, (82) Tripuropanisad, (83) Katha-rudropanisad, (84) Bhavanopanisad, (85) Hrdayopanisad, (86) Yoga-kundaliny-upanisad, (87) Bhasmopanisad, (88) Rudraksopanisad, (89) Ganopanisad, (90) Darsanopanisad, (91) Tara-saropanisad, (92) Maha-vakyopanisad, (93) Pañca-brahmopanisad, (94) Pranagnihotropanisad, (95) Gopala-tapany-upanisad, (96) Krsnopanisad, (97) Yajñavalkyopanisad, (98) Varahopanisad, (99) Satyayany-upanisad, (100) Hayagrivopanisad, (101) Dattatreyaopanisad, (102) Garudopanisad, (103) Kaly-upanisad, (104) Jabaly-upanisad, (105) Saubhagyopanisad, (106) Sarasvati-rahasyopanisad, (107) Bahvrcopanisad and (108) Muktikopanisad. Thus there are 108 generally accepted Upanisads, of which eleven are the most important, as previously stated.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.109

gauna-vrttye yeba bhasya karila acarya
tahara sravane nasa haya sarva karya

SYNONYMS

gauna-vrttye — by indirect meanings; **yeba** — which; **bhasya** — commentary; **karila** — prepared; **acarya** — Sankaracarya; **tahara** — its; **sravane** — hearing; **nasa** — destruction; **haya** — becomes; **sarva** — all; **karya** — business.

TRANSLATION

"Sripada Sankaracarya has described all the Vedic literatures in terms of indirect meanings. One who hears such explanations is ruined.

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tanhara nahika dosa, isvara-ajña paña
gaunārtha karila mukhya artha acchadiya

SYNONYMS

tanhara — of Sri Sankaracarya; **nahika** — there is none; **dosa** — fault; **isvara** — the Supreme Lord; **ajña** — order; **pañā** — receiving; **gauna-artha** — indirect meaning; **karila** — make; **mukhya** — direct; **artha** — meaning; **acchadiya** — covering.

TRANSLATION

"Sankaracarya is not at fault, for it is under the order of the Supreme Personality of Godhead that he has covered the real purpose of the Vedas.

PURPORT

The Vedic literature is to be considered a source of real knowledge, but if one does not take it as it is, one will be misled. For example, the Bhagavad-gīta is an important Vedic literature that has been taught for many years, but because it was commented upon by unscrupulous rascals, people derived no benefit from it, and no one came to the conclusion of Kṛṣṇa consciousness. Since the purpose of the Bhagavad-gīta is now being presented as it is, however, within four or five short years thousands of people all over the world have become Kṛṣṇa conscious. That is the difference between direct and indirect explanations of the Vedic literature. Therefore Sri Caitanya Mahāprabhu said, mukhya-vṛtṭye sei artha parama mahattva: "To teach the Vedic literature according to its direct meaning, without false commentary, is glorious." Unfortunately, Sri Sankaracarya, by the order of the Supreme Personality of Godhead, compromised between atheism and theism in order to cheat the atheists and bring them to theism, and to do so he gave up the direct method of Vedic knowledge and tried to present a meaning which is indirect. It is with this purpose that he wrote his Sariraka-bhāṣya commentary on the Vedānta-sūtra.

One should not, therefore, attribute very much importance to the Sariraka-bhāṣya. In order to understand Vedānta philosophy, one must study Srimad-Bhagavatam, which begins with the words *namo bhagavate vasudevaya, janmady asya yato 'nvayad itaratas carthesv abhijñāḥ sva-rat*: [SB 1.1.1] "I offer my obeisances unto Lord Sri Kṛṣṇa, son of Vasudeva, who is the Supreme All-pervading Personality of Godhead. I meditate upon Him, the transcendent reality, who is the primeval cause of all causes, from whom all manifested universes arise, in whom they dwell and by whom they are destroyed. I meditate upon that eternally effulgent Lord, who is directly and indirectly conscious of all manifestations and yet is fully independent." (Bhag. 1.1.1) Srimad-Bhagavatam is the real commentary on the Vedānta-sūtra. Unfortunately, if one is attracted to Sri Sankaracarya's commentary, Sariraka-bhāṣya, his spiritual life is doomed.

One may argue that since Sankaracarya is an incarnation of Lord Śiva, how is it that he cheated people in this way? The answer is that he did so on the order of his master, the Supreme Personality of Godhead. This is confirmed in the Padma Purāna, in the words of Lord Śiva himself:

mayavadam bauddham ucyate
mayaiva devī kalau brahmana-rupina
brahman nirgun vaksyate maya
sarva- jagato 'py asya kalau yuge

vedante tu maha-sastre mayavadam avidikam
mayaiva vaksyate devi nasa-karanat

"The Mayavada philosophy," Lord Siva informed his wife Parvati, "is impious [asac chastra]. It is covered Buddhism. My dear Parvati, in Kali-yuga I assume the form of a brahmana and teach this imagined Mayavada philosophy. In order to cheat the atheists, I describe the Supreme Personality of Godhead to be without form and without qualities. Similarly, in explaining Vedanta I describe the same Mayavada philosophy in order to mislead the entire population toward atheism by denying the personal form of the Lord." In the Siva Purana the Supreme Personality of Godhead told Lord Siva:

dvaparadau yuge bhutva kalaya manusadisu
svagamaih kalpitais ca janan mad-vimukhan kuru

"In Kali-yuga, mislead the people in general by propounding imaginary meanings for the Vedas to bewilder them." These are the descriptions of the Puranas.

Srila Bhaktisiddhanta Sarasvati Thakura comments that mukhya-vrtti ("the direct meaning") is abhidha-vrtti, or the meaning that one can understand immediately from the statements of dictionaries, whereas gauna-vrtti ("the indirect meaning") is a meaning that one imagines without consulting the dictionary. For example, one politician has said that Kuruksetra refers to the body, but in the dictionary there is no such definition. Therefore this imaginary meaning is gauna-vrtti, whereas the direct meaning found in the dictionary is mukhya-vrtti or abhidha-vrtti. This is the distinction between the two. Sri Caitanya Mahaprabhu recommends that one understand the Vedic literature in terms of abhidha-vrtti, and the gauna-vrtti He rejects. Sometimes, however, as a matter of necessity, the Vedic literature is described in terms of the laksana-vrtti or gauna-vrtti, but one should not accept such explanations as permanent truths.

The purpose of the discussions in the Upanisads and Vedanta-sutra is to philosophically establish the personal feature of the Absolute Truth. The impersonalists, however, in order to establish their philosophy, accept these discussions in terms of laksana-vrtti, or indirect meanings. Thus instead of being tattva-vada, or in search of the Absolute Truth, they become Mayavada, or illusioned by the material energy. When Sri Visnu Svami, one of the four acaryas of the Vaisnava cult, presented his thesis on the subject matter of suddhadvaitavada, immediately the Mayavadis took advantage of this philosophy and tried to establish their advaita-vada or kevaladvaita-vada. To defeat this kevaladvaita-vada, Sri Ramanujacarya presented his philosophy as visistadvaita-vada, and Sri Madhvacarya presented his philosophy of tattva-vada, both of which are stumbling blocks to the Mayavadis because they defeat their philosophy in scrupulous detail. Students of Vedic philosophy know very well how strongly Sri Ramanujacarya's visistadvaita-vada and Sri Madhvacarya's tattva-vada contest the impersonal Mayavada philosophy. Sri Caitanya Mahaprabhu, however, accepted the direct meaning of the Vedanta philosophy and thus defeated the Mayavada philosophy immediately. He opined in this connection that anyone who follows the principles of the Sariraka-bhasya is doomed. This is confirmed in the Padma Purana, where Lord Siva tells Parvati:

srnu devi pravaksyami tamasani yatha-kramam
yes sravana-matrena jñaninam api
sruti loka-garhitam
karma-svarupa-tyajyatvam atra ca pratipadyate
sarva-karma nais tatra cocyate
paratma-jivayor mayatra pratipadyate

"My dear wife, hear my explanations of how I have spread ignorance through Mayavada philosophy. Simply by hearing it, even an advanced scholar will fall down. In this philosophy, which is certainly very inauspicious for people in general, I have misrepresented the real meaning of the Vedas and recommended that one give up all activities in order to achieve freedom from karma. In this Mayavada philosophy I have described the jivatma and Paramatma to be one and the same." How the Mayavada philosophy was condemned by Sri Caitanya

Mahaprabhu and His followers is described in Sri Caitanya-caritamrta, Antya-lila, Second Chapter, verses 94 through 99, where Svarupa-damodara Gosvami says that anyone who is eager to understand the Mayavada philosophy must be considered insane. This especially applies to a Vaisnava who reads the Sariraka-bhasya and considers himself to be one with God. The Mayavadi philosophers have presented their arguments in such attractive, flowery language that hearing Mayavada philosophy may sometimes change the mind of even a maha-bhagavata, or very advanced devotee. An actual Vaisnava cannot tolerate any philosophy that claims God and the living being to be one and the same.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 7.111

'brahma'-sabde mukhya arthe kahe — 'bhagavan'
cid-aisvarya-paripurna, anurdhva-samana

SYNONYMS

brahma — the Absolute Truth; **sabde** — by this word; **mukhya** — direct; **arthe** — meaning; **kahe** — says; **bhagavan** — the Supreme Personality of Godhead; **cid-aisvarya** — spiritual opulence; **paripurna** — full of; **anurdhva** — unsurpassed by anyone; **samana** — not equaled by anyone.

TRANSLATION

"According to direct understanding, the Absolute Truth is the Supreme Personality of Godhead, who has all spiritual opulences. No one can be equal to or greater than Him.

PURPORT

This statement by Sri Caitanya Mahāprabhu is confirmed in Srimad-Bhagavatam (1.2.11):

vadanti tat tattva-vidas yaj jñānam advayam
brahmeti paramatmeti bhagavan iti sadyate

"Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramatma or Bhagavan." The Absolute Truth is ultimately understood as Bhagavan, partially understood as Paramatma and vaguely understood as the impersonal Brahman. Bhagavan, or the Supreme Personality of Godhead, is opulent in all excellence; no one can be equal to or greater than Him. This is also confirmed in the Bhagavad-gīta (7.7), where the Lord says, *mattah nanyat kiñcid asti dhanañjaya*: "O conqueror of wealth [Arjuna], there is no truth superior to Me." There are many other verses which prove that the Absolute Truth in the ultimate sense is understood to be the Supreme Personality of Godhead, Kṛṣṇa.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.112

tanhara vibhuti, deha, — saba cid-akara
cid-vibhuti acchadi' tanre kahe 'nirakara'

SYNONYMS

tanhara — His (the Supreme Personality of Godhead's); **vibhuti** — spiritual power; **deha** — body; **saba** — everything; **cid-akara** — spiritual form; **cid-vibhuti** — spiritual opulence; **acchadi'** — covering; **tanre** — Him; **kahe** — says; **nirakara** — without form.

TRANSLATION

"Everything about the Supreme Personality of Godhead is spiritual, including His body, opulence and paraphernalia. Mayavada philosophy, however, covering His spiritual opulence, advocates the theory of impersonalism.

PURPORT

It is stated in the Brahma-, isvarah paramah krsnah sac-cid-ananda-vigrahah [Bs. 5.1]: "The Supreme Personality of Godhead, Krsna, has a spiritual body which is full of knowledge, eternity and bliss." In this material world everyone's body is just the opposite — temporary, full of ignorance and full of misery. Therefore when the Supreme Personality of Godhead is sometimes described as nirakara, this is to indicate that He does not have a material body like us.

Mayavadi philosophers do not know how it is that the Supreme Personality of Godhead is formless. The Supreme Lord does not have a form like ours but has a spiritual form. Not knowing this, Mayavadi philosophers simply advocate the onesided view that the Supreme Godhead, or Brahman, is formless (nirakara). In this connection Srila Bhaktivinoda Thakura offers many quotes from the Vedic literature. If one accepts the real or direct meaning of these Vedic statements, one can understand that the Supreme Personality of Godhead has a spiritual body (sac-cid-ananda-vigraha [Bs. 5.1]).

In the Brhad-aranyaka Upanisad (5.1.1) it is said, purnam adah purnam purnat purnam udacyate. This indicates that the body of the Supreme Personality of Godhead is spiritual, for even though He expands in many ways, He remains the same. In the Bhagavad-gita (10.8) the Lord says, sarvasya prabhavo mattah pravartate: "I am the origin of all. Everything emanates from Me." Mayavadi philosophers materialistically think that if the Supreme Truth expands Himself in everything, He must lose His original form. Thus they think that there cannot be any form other than the expansive gigantic body of the Lord. But the Brhad-aranyaka Upanisad confirms, purnam purnat purnam udacyate: "Although He expands in many ways, He keeps His original personality. His original spiritual body remains as it is." Similarly, elsewhere it is stated, vicitra-saktih purusah puranah: "The Supreme Personality of Godhead, the original person [purusa], has multifarious energies." And the Svetasvatara Upanisad declares, sa vrksa-kalakrtibhih paro 'nyo yasmat prapañcah parivartate ' creation, and it is due to Him only that everything changes. He is the protector of religion and annihilator of all sinful activities. He is the master of all opulences." (Svet. Up. 6.6) Vedaham purus mahantam aditya-varn tamasah parastat: "Now I understand the Supreme Personality of Godhead to be the greatest of the great. He is effulgent like the sun and is beyond this material world." (Svet. Up. 3.8) parastat: "He is the master of all masters, the superior of all superiors." (Svet. Up. 6.7) Mahan prabhur vai purusah: "He is the supreme master and supreme person." (Svet. Up. 3.12) Parasya saktir vividhaiva sruyate: "We can understand His opulences

in different ways." (Svet. Up. 6.8) Similarly, in the Rg Veda it is stated, tad visnoh sada pasyanti surayah: "Visnu is the Supreme, and those who are actually learned think only of His lotus feet." In the Prasna Upanisad (6.3) it is said, sa iks cakre: "He glanced over the material creation." In the Aitareya Upanisad (1.1.1-2) it is said, sa aiksata — "He glanced over the material creation" — and sa imal lokan asrjata — "He created this entire material world."

Thus many verses can be quoted from the Upanisads and Vedas which prove that the Supreme Godhead is not impersonal. In the Katha Upanisad (2.2.13) cetanas cetananam eko yo vidadhati kaman: "He is the supreme eternally conscious person, who maintains all other living entities." From all these Vedic references one can understand that the Absolute Truth is a person and that no one can equal or excel Him. Although there are many foolish Mayavadi philosophers who think that they are even greater than Krsna, Krsna is asamurdhva: no one is equal to or above Him.

As stated in the Svetasvatara Upanisad (3.19), apani-pado javano grahita. This verse describes the Absolute Truth as having no legs or hands. Although this is an impersonal description, it does not mean that the Absolute Personality of Godhead has no form. He has a spiritual form that is distinct from the forms of matter. In this verse Caitanya Mahaprabhu clarifies this distinction.

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cid-ananda — tenho, tanra sthana, parivara
tanre kahe — prakṛta-sattvera vikara

SYNONYMS

cid-ananda — spiritual bliss; tenho — He is personally; tanra — His; sthana — abode; parivara — entourage; tanre — unto Him; kahe — someone says; prakṛta — material; sattvera — goodness; vikara — transformation.

TRANSLATION

"The Supreme Personality of Godhead is full of spiritual potencies. Therefore His body, name, fame and entourage are all spiritual. The Mayavadi philosopher, due to ignorance, says that these are all merely transformations of the material mode of goodness.

PURPORT

In the Seventh Chapter of the Bhagavad-gīta the Supreme Personality of Godhead has classified His energies in two distinct divisions — namely, prakṛta and aprakṛta, or para-prakṛti and apara-prakṛti. In the Viṣṇu Purāna the same distinction is made. The Mayavadi philosophers cannot understand these two prakṛtis, or natures — material and spiritual — but one who is actually intelligent can understand them. Considering the many varieties and activities in material nature, why should the Mayavadi philosophers deny the spiritual varieties of the spiritual world? The Bhagavatam (10.2.32) says:

ye 'nye 'ravindaksa vimukta-maninas
tvayy asta-bhavad avisuddha-buddhayah

The intelligence of those who think themselves liberated but have no information of the spiritual world is not yet clear. In this verse the term avisuddha-buddhayah refers to unclean intelligence. Due to unclean intelligence or a poor fund of knowledge, the Mayavadi philosophers cannot understand the distinction between material and spiritual varieties; therefore they cannot even think of spiritual varieties because they take it for granted that all variety is material.

Sri Caitanya Mahāprabhu, therefore, explains in this verse that Kṛṣṇa — the Supreme Personality of Godhead, or the Absolute Truth — has a spiritual body that is distinct from material bodies, and thus His name, abode, entourage and qualities are all spiritual. The material mode of goodness has nothing to do with spiritual varieties. Mayavadi philosophers, however, cannot clearly understand spiritual varieties; therefore they imagine a negation of the material world to be the spiritual world. The material qualities of goodness, passion and ignorance cannot act in the spiritual world, which is therefore called nirguṇa, as clearly indicated in the Bhagavad-gīta (traī-guṇya-visaya veda nīstrai-guṇyo bhavarjuna). The material world is a manifestation of the three modes of material nature, but one has to become free from these modes to come to the spiritual world, where their influence is completely absent. Now Lord Sri Caitanya Mahāprabhu will disassociate Lord Śiva from Mayavada philosophy in the following verse.





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tanra dosa nahi, tenho ajña-kari dasa
ara yei sune tara haya sarva-nasa

SYNONYMS

tanra — his (Lord Siva's); **dosa** — fault; **nahi** — there is none; **tenho** — he; **ajña-kari** — obedient order-carrier; **dasa** — servant; **ara** — others; **yei** — anyone; **sune** — hears (the Mayavada philosophy); **tara** — of him; **haya** — becomes; **sarva-nasa** — everything lost

TRANSLATION

"Sankaracarya, who is an incarnation of Lord Siva, is faultless because he is a servant carrying out the orders of the Lord. But those who follow his Mayavadi philosophy are doomed. They will lose all their advancement in spiritual knowledge.

PURPORT

Mayavadi philosophers are very proud of exhibiting their Vedanta knowledge through grammatical jugglery, but in the Bhagavad-gīta Lord Sri Kṛṣṇa certifies that they are mayapahrta-jñāna, bereft of real knowledge due to maya. Maya has two potencies with which to execute her two functions — the prakṣepatmika-sakti, the power to throw the living entity into the ocean of material existence, and avaranatmika-sakti, the power to cover the knowledge of the living entity. The function of the avaranatmika-sakti is explained in the Bhagavad-gīta by the word mayapahrta-jñānah.

Why the daivi-maya, or illusory energy of Kṛṣṇa, takes away the knowledge of the Mayavadi philosophers is also explained in the Bhagavad-gīta by the use of the words bhavam asritah, which refer to a person who does not agree to the existence of the Lord. The Mayavadis, who are not in agreement with the existence of the Lord, can be classified in two groups, exemplified by the impersonalist Sankarites of Varanasi and the Buddhists of Saranatha. Both groups are Mayavadis, and Kṛṣṇa takes away their knowledge due to their atheistic philosophies. Neither group agrees to accept the existence of a personal God. The Buddhist philosophers clearly deny both the soul and God, and although the Sankarites do not openly deny God, they say that the Absolute is nirakara, or formless. Thus both the Buddhists and the Sankarites are avisuddha-buddhayah, or imperfect and unclean in their knowledge and intelligence.

The most prominent Mayavadi scholar, Sadananda Yogindra, has written a book called Vedanta-sara, in which he expounds the philosophy of Sankaracarya, and all the followers of Sankara's philosophy attribute great importance to his statements. In this Vedanta-sara Sadananda Yogindra defines Brahman as sac-cid-ananda combined with knowledge and without duality, and he defines ignorance (jada) as knowledge distinct from that of sat and asat. This is almost inconceivable, but it is a product of the three material qualities. Thus he considers anything other than pure knowledge to be material. The center of ignorance is considered to be sometimes all-pervading and sometimes individual. Thus according to his opinion both the all-pervading Viṣṇu and the individual living entities are products of ignorance.

In simple language, it is the opinion of Sadananda Yogindra that since everything is nirakara (formless), the conception of Viṣṇu and the conception of the individual soul are both products of ignorance. He also explains that the visuddha-sattva conception of the Vaiṣṇavas is nothing but pradhana, or the chief principle of creation. He maintains that when all-pervading

knowledge is contaminated by the visuddha-sattva, which consists of a transformation of the quality of goodness, there arises the conception of the Supreme Personality of Godhead, who is the omnipotent, omniscient supreme ruler, the Supersoul, the cause of all causes, the supreme isvara, etc. According to Sadananda Yogindra, because isvara, the Supreme Lord, is the reservoir of all ignorance, He may be called sarva-jña, or omniscient, but one who denies the existence of the omnipotent Supreme Personality of Godhead is more than isvara, or the Lord. His conclusion, therefore, is that the Supreme Personality of Godhead (isvara) is a transformation of material ignorance and that the living entity (jiva) is covered by ignorance. Thus he describes both collective and individual existence in darkness. According to Mayavadi philosophers, the Vaisnava conception of the Lord as the Supreme Personality of Godhead and of the jiva, or individual soul, as His eternal servant is a manifestation of ignorance. If we accept the judgment of Lord Kṛṣṇa in the Bhagavad-gīta, however, the Mayavadis are to be considered mayayapahrta-jñāna, or bereft of all knowledge, because they do not recognize the existence of the Supreme Personality of Godhead or they claim that His existence is a product of the material conception (maya). These are characteristics of asuras, or demons.

Lord Sri Caitanya Mahāprabhu, in His discourses with Sarvabhauma Bhattacharya, said:

jivera nistara lagi' sutra kaila vyasa
mayavadi-bhasya sunile haya sarva-nasa

(Cc. Madhya 6.169)

Vyasadeva composed the Vedānta-sūtra to deliver the conditioned souls from this material world, but Sankarācārya, by presenting the Vedānta-sūtra in his own way, has clearly done a great disservice to human society, for one who follows his Mayavāda philosophy is doomed. In the Vedānta-sūtra, devotional service is clearly indicated, but the Mayavadi philosophers refuse to accept the spiritual body of the Supreme Absolute Person and refuse to accept that the living entity has an individual existence separate from that of the Supreme Lord. Thus they have created atheistic havoc all over the world, for such a conclusion is against the very nature of the transcendental process of pure devotional service. The Mayavadi philosophers' unrealizable ambition to become one with the Supreme through denying the existence of the Personality of Godhead results in a most calamitous misrepresentation of spiritual knowledge, and one who follows this philosophy is doomed to remain perpetually in this material world. Therefore the Mayavadis are called avisuddha-buddhayaḥ, or unclean in knowledge. Because they are unclean in knowledge, all their austerities and penances end in frustration. Thus although they may be honored at first as very learned scholars, ultimately they descend to physical activities of politics, social work, etc. Instead of becoming one with the Supreme Lord, they again become one with these material activities. This is explained in Srimad-Bhagavatam (10.2.32):

aruḥya kṛcchrena tataḥ
patanty adho 'nadrta-yusmad-anḥrayaḥ

In actuality the Mayavadi philosophers very strictly follow the austerities and penances of spiritual life and in this way are elevated to the impersonal Brahman platform, but due to their negligence of the lotus feet of the Lord they again fall down to material existence.

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prakṛta kariya mane visnu-kalevara
visnu-ninda ara nahi ihara upara

SYNONYMS

prakṛta — material; **kariya** — taking it to be so; **mane** — accepts; **visnu** — Lord Visnu's; **kalevara** — body; **visnu-ninda** — defaming or blaspheming Lord Visnu; **ara** — beyond this; **nahi** — none; **ihara** — of this; **upara** — above.

TRANSLATION

"One who considers the transcendental body of Lord Visnu to be made of material nature is the greatest offender at the lotus feet of the Lord. There is no greater blasphemy against the Supreme Personality of Godhead.

PURPORT

Sri Bhaktisiddhanta Sarasvati Gosvami explains that the variegated personal feature of the Absolute Truth is the visnu-tattva and that the material energy, which creates this cosmic manifestation, is the energy of Lord Visnu. The creative force is merely the energy of the Lord, but the foolish conclude that because the Lord has distributed Himself in an impersonal form He has no separate existence. The impersonal Brahman, however, cannot possess energies, nor do the Vedic literatures state that maya (the illusory energy) is covered by another maya. There are hundreds and thousands of references, however, to visnu-maya (parasya saktih), or the energy of Lord Visnu. In the Bhagavad-gīta (7.14) Kṛṣṇa refers to mama maya ("My energy"). Maya is controlled by the Supreme Personality of Godhead; it is not that He is covered by maya. Therefore Lord Visnu cannot be a product of the material energy. In the beginning of the Vedānta-sūtra it is said, janmady asya yataḥ [SB 1.1.1], indicating that the material energy is also an emanation of the Supreme Brahman. How then could He be covered by the material energy? If that were possible, material energy would be greater than the Supreme Brahman. Even these simple arguments, however, cannot be understood by the Mayavādi philosophers, and therefore the term mayapahṛta-jñāna, which is applied to them in the Bhagavad-gīta, is extremely appropriate. Anyone who thinks that Lord Visnu is a product of the material energy, as explained by Sadānanda Yogindra, should immediately be understood to be insane, for his knowledge has been stolen by the illusory energy.

Lord Visnu cannot be placed within the category of the demigods. Those who are actually bewildered by the Mayavāda philosophy and are still in the darkness of ignorance consider Lord Visnu to be a demigod, in defiance of the Rg-vedic mantra tad visnoḥ padam ("Visnu is always in a superior position"). This mantra is confirmed in the Bhagavad-gīta: mattah nanyat [Bg. 7.7] — there is no truth superior to Lord Kṛṣṇa, or Visnu. Thus only those whose knowledge has been bewildered consider Lord Visnu to be a demigod and therefore suggest that one may worship either Lord Visnu, the goddess Kali (Durga) or whomever one likes and achieve the same result. This is an ignorant conclusion that is not accepted in the Bhagavad-gīta (9.25), which distinctly says, yanti deva-vrata devan . . . yanti mad-yajino 'pi mam: The worshipers of the demigods will be promoted to the respective planets of the demigods, but devotees of the Supreme Lord will go back home, back to Godhead. Lord Kṛṣṇa explains very clearly in the Bhagavad-gīta (7.14) that His material energy is very difficult to overcome: daivi hy esa guṇa-mayī mama maya duratyaya. Maya's influence is so strong that even learned scholars and spiritualists are also covered by maya and think themselves to be as good as the Supreme Personality of Godhead. Actually, however, to free oneself from the influence of maya one must surrender to the Supreme Personality of Godhead, as Kṛṣṇa also states in the Bhagavad-gīta

(7.14): mam eva ye prapadyante mayam taranti te. It is to be concluded, therefore, that Lord Visnu does not belong to this material creation but to the spiritual world. To misconceive Lord Visnu to have a material body or to equate Him with the demigods is the most offensive blasphemy against Lord Visnu, and offenders against the lotus feet of Lord Visnu cannot advance in spiritual knowledge. They are called mayayapahrta-jñana, or those whose knowledge has been stolen by the influence of illusion.

One who thinks that there is a difference between Lord Visnu's body and His soul dwells in the darkest region of ignorance. There is no difference between Lord Visnu's body and Visnu's soul, for they are advaya-jñana, one knowledge. In this world there is a difference between the material body and the spiritual soul, but in the spiritual world everything is spiritual and there are no such differences. The greatest offense of the Mayavadi philosophers is to consider Lord Visnu and the living entities to be one and the same. In this connection the Padma Purana states, arcye visnau sila-dhir gurusu nara-matir vaisnave jati-buddhih . . . yasya va naraki sah: "One who considers the arca-murti, the worshipable Deity of Lord Visnu, to be stone, the spiritual master to be an ordinary human being, and a Vaisnava to belong to a particular caste or creed is possessed of hellish intelligence." One who follows such conclusions is doomed.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.116

isvarera tattva — yena jvalita jvalana
jivera svarupa — yaiche sphulingera kana

SYNONYMS

isvarera tattva — the truth of the Supreme Personality of Godhead; **yena** — is like; **jvalita** — blazing; **jvalana** — fire; **jivera** — of the living entities; **svarupa** — identity; **yaiche** — is like; **sphulingera** — of the spark; **kana** — particle.

TRANSLATION

"The Lord is like a great blazing fire, and the living entities are like small sparks of that fire.

PURPORT

Although sparks and a big fire are both fire and both have the power to burn, the burning power of the fire and that of the spark are not the same. Why should one artificially try to become like a big fire although by constitution he is like a small spark? It is due to ignorance. One should therefore understand that neither the Supreme Personality of Godhead nor the small sparklike living entities have anything to do with matter, but when the spiritual spark comes in contact with the material world his fiery quality is extinguished. That is the position of the conditioned souls. Because they are in touch with the material world, their spiritual quality is almost dead, but because these spiritual sparks are all Kṛṣṇa's parts and parcels, as the Lord states in the Bhagavad-gīta), they can revive their original position by getting free from material contact. This is pure philosophical understanding. In the Bhagavad-gīta the spiritual sparks are declared to be sanatana (eternal); therefore the material energy, maya, cannot affect their constitutional position.

Someone may argue, "Why is there a need to create the spiritual sparks?" The answer can be given in this way: Since the Absolute Personality of Godhead is omnipotent, He has both unlimited and limited potencies. This is the meaning of omnipotent. To be omnipotent, He must have not only unlimited potencies but limited potencies also. Thus to exhibit His omnipotency He displays both. The living entities are endowed with limited potency although they are part of the Lord. The Lord displays the spiritual world by His unlimited potencies, whereas by His limited potencies the material world is displayed. In the Bhagavad-gīta (7.5) the Lord says:

apareyam itas tv prakr viddhi me param
jiva- maha-baho dharyate jagat

"Besides these inferior energies, O mighty-armed Arjuna, there is another, superior energy of Mine, which comprises all living entities who are exploiting the resources of this material, inferior nature." The jiva-bhūta, the living entities, control this material world with their limited potencies. Generally, people are bewildered by the activities of scientists and technologists. Due to maya they think that there is no need of God and that they can do everything and anything, but actually they cannot. Since this cosmic manifestation is limited, their existence is also limited. Everything in this material world is limited, and for this reason there is creation, sustenance and dissolution. However, in the world of unlimited energy, the spiritual world, there is neither creation nor destruction.

If the Personality of Godhead did not possess both limited and unlimited energies, He could not be called omnipotent. Anor anyan mahato mahiyan: "The Lord is greater than the greatest

and smaller than the smallest." He is smaller than the smallest in the form of the living entities and greater than the greatest in His form of Krsna. If there were no one to control, there would be no meaning to the conception of the supreme controller (isvara), just as there is no meaning to a king without his subjects. If all the subjects became king, there would be no distinction between the king and an ordinary citizen. Thus for the Lord to be the supreme controller there must be a creation to control. The basic principle for the existence of the living entities is called cid-vilasa, or spiritual pleasure. The omnipotent Lord displays His pleasure potency as the living entities. The Lord is described in the Vedanta-sutra (1.1.12) as ananda-mayo 'bhyasat. He is by nature the reservoir of all pleasures, and because He wants to enjoy pleasure, there must be energies to give Him pleasure or supply Him the impetus for pleasure. This is the perfect philosophical understanding of the Absolute Truth.



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jīva-tattva — sakti, kṛṣṇa-tattva — saktiman
gīta-visṇupurānādi tāhate pramāna

SYNONYMS

jīva-tattva — the truth of the living entities; **sakti** — energy; **kṛṣṇa-tattva** — the truth of the Supreme Personality of Godhead; **sakti-man** — the possessor of the energies; **gīta** — the Bhagavad-gīta; **visṇu-purāna-adi** — Visṇu Purāna and other Purānas; **tāhate** — in them; **pramāna** — there are evidences.

TRANSLATION

"The living entities are energies, not the energetic. The energetic is Kṛṣṇa. This is very vividly described in the Bhagavad-gīta, the Visṇu Purāna and other Vedic literatures.

PURPORT

As already explained, there are three prasthānas on the path of advancement in spiritual knowledge — namely, nyāya-prasthāna (Vedānta philosophy), śruti-prasthāna (the Upaniṣads and Vedic mantras) and smṛti-prasthāna (the Bhagavad-gīta, Mahābhārata, Purānas, etc.). Unfortunately, Māyavādi philosophers do not accept the smṛti-prasthāna. Smṛti refers to the conclusions drawn from the Vedic evidence. Sometimes Māyavādi philosophers do not accept the authority of the Bhagavad-gīta and the Purānas, and this is called ardha-kukkūti-nyāya, "the logic of half a hen" (See Adi-līla 5.176). If one believes in the Vedic literatures, one must accept all the Vedic literatures recognized by the great ācāryas, but the Māyavādi philosophers accept only the nyāya-prasthāna and śruti-prasthāna, rejecting the smṛti-prasthāna. Here, however, Śrī Caitanya Mahāprabhu cites evidence from the Gīta, Visṇu Purāna, etc., which are smṛti-prasthāna. No one can avoid the Personality of Godhead in the statements of the Bhagavad-gīta and other Vedic literatures such as the Mahābhārata and the Purānas. Lord Caitanya therefore quotes a passage from the Bhagavad-gīta (7.5).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 7.118

apareyam itas tv
prakr viddhi me param
jiva- maha-baho
dharyate jagat

SYNONYMS

apara — inferior energy; **iyam** — this material world; **itah** — beyond this; **tu** — but; **anyam** — another; **prakrtim** — energy; **viddhi** — you must know; **me** — of Me; **param** — which is superior energy; **jiva-bhutam** — they are the living entities; **maha-baho** — O mighty-armed; **yaya** — by which; **idam** — this material world; **dharyate** — is being conducted; **jagat** — the cosmic manifestation.

TRANSLATION

"Besides these inferior energies, O mighty-armed Arjuna, there is another, superior energy of Mine, which comprises the living entities who are exploiting the resources of this material, inferior nature.'

PURPORT

In the Bhagavad-gīta it is explained that the five elements earth, water, fire, air and ether constitute the gross energy of the Absolute Truth and that there are also three subtle energies, namely, the mind, intelligence and false ego, or identification with the phenomenal world. Thus the entire cosmic manifestation is divided into eight energies, all of which are inferior. As explained in the Bhagavad-gīta (mama maya duratyaya), the inferior energy, known as maya, is so strong that although the living entity does not belong to this energy, due to the superior strength of the inferior energy the living entity (jiva-bhuta) forgets his real position and identifies with it. Kṛṣṇa says distinctly that beyond the material energy there is a superior energy which is known as the jiva-bhuta, or living entities. When in contact with the material energy, this superior energy conducts all the activities of the entire material, phenomenal world.

The supreme cause is Kṛṣṇa (janmady asya yataḥ [SB 1.1.1]), who is the origin of all energies, which work variously. The Supreme Personality of Godhead has both inferior and superior energies, and the difference between them is that the superior energy is factual whereas the inferior energy is a reflection of the superior. A reflection of the sun in a mirror or on water appears to be the sun but is not. Similarly, the material world is but a reflection of the spiritual world. Although it appears to be factual, it is not; it is only a temporary reflection, whereas the spiritual world is a factual reality. The material world, with its gross and subtle forms, is merely a reflection of the spiritual world.

The living entity is not a product of the material energy; he is spiritual energy, but in contact with matter he forgets his identity. Thus the living entity identifies himself with matter and enthusiastically engages in material activities in the guises of a technologist, scientist, philosopher, etc. He does not know that he is not at all a material product but is spiritual. His real identity thus being lost, he struggles very hard in the material world, and the Hare Kṛṣṇa movement, or Kṛṣṇa consciousness movement, is trying to revive his original consciousness. His activities in manufacturing big skyscrapers are evidence of intelligence, but this kind of intelligence is not at all advanced. He should know that his only real concern is how to get free from material contact, for by absorbing his mind in material activities he takes material bodies again and again, and although he falsely claims to be very intelligent, in material consciousness

he is not at all intelligent. When we speak about the Krsna consciousness movement, which is meant to make people intelligent, the conditioned living entity therefore misunderstands it. He is so engrossed in the material concept of life that he does not think there can be any activities that are actually based on intelligence beyond the construction of skyscrapers and big roads and the manufacturing of cars. This is proof of mayayapahrta-jñana, or loss of all intelligence due to the influence of maya. When a living entity is freed from such misconceptions, he is called liberated. When one is actually liberated he no longer identifies with the material world. The symptom of mukti (liberation) is that one engages in spiritual activities instead of falsely engaging in material activities.

Transcendental loving devotional service is the spiritual activity of the spirit soul. Mayavadi philosophers confuse such spiritual activity with material activity, but the Bhagavad-gita (14.26) confirms:

ca yo 'vyabhicarena bhakti-yogena sevate
sa gunan samatityaitan brahma-bhuyaya kalpate

One who engages in the spiritual activities of unalloyed devotional service (avyabhicarini-bhakti) is immediately elevated to the transcendental platform, and he is to be considered brahma-bhuta, which indicates that he is no longer in the material world but is in the spiritual world. Devotional service is enlightenment, or awakening. When the living entity perfectly performs spiritual activities under the direction of the spiritual master, he becomes perfect in knowledge and understands that he is not God but a servant of God. As explained by Caitanya Mahaprabhu, jivera 'svarupa' haya — krsnera 'nitya-dasa': the real identity of the living entity is that he is an eternal servant of the Supreme (Cc. Madhya 20.108). As long as one does not come to this conclusion, he must be in ignorance. This is also confirmed by the Lord in the Bhagavad-gita (7.19): janmanam ante jñanavan prapadyate . . . sa mahatma su-durlabhah. "After many births of struggling for existence and cultivating knowledge, when one comes to the point of real knowledge he surrenders unto Me. Such an advanced mahatma, or great soul, is very rarely to be seen." Thus although the Mayavadi philosophers appear to be very much advanced in knowledge, they are not yet perfect. To come to the point of perfection they must voluntarily surrender to Krsna.

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visnu-saktih para prokta
ksetra-jñakhya tatha para
avidya-karma
trtiya saktir isyate

SYNONYMS

visnu-saktih — the potency of Lord Visnu; **para** — spiritual; **prokta** — it is said; **ksetra-jñā-akhya** — the potency known as ksetra-jñā; **tatha** — as well as; **para** — spiritual; **avidya** — ignorance; **karma** — fruitive activities; — known as; **anya** — other; **trtiya** — third; **saktih** — potency; **isyate** — known thus.

TRANSLATION

"The potency of Lord Visnu is summarized in three categories — namely, the spiritual potency, the living entities and ignorance. The spiritual potency is full of knowledge; the living entities, although belonging to the spiritual potency, are subject to bewilderment; and the third energy, which is full of ignorance, is always visible in fruitive activities."

PURPORT

This is a quotation from the Visnu Purana (6.7.61).

In the previous verse, quoted from the Bhagavad-gīta, it has been established that the living entities are to be categorized among the Lord's potencies. The Lord is potent, and there are varieties of potencies (parasya saktir vividhaiva sruyate). Now, in this quotation from the Visnu Purana, this is further confirmed. There are varieties of potencies, and they have been divided into three categories — namely, spiritual, marginal and external.

The spiritual potency is manifested in the spiritual world. Kṛṣṇa's form, qualities, activities and entourage are all spiritual. This is confirmed in the Bhagavad-gīta (4.5):

ajo 'pi sann avyayatma bhutanam isvaro 'pi san
prakr svam adhisthaya sambhavamy atma-mayaya
[Bg. 4.6]

"Although I am unborn and My transcendental body never deteriorates, and although I am the Lord of all living entities, by My spiritual potency I still appear in every millennium in My original transcendental form." Atma-maya refers to the spiritual potency. When Kṛṣṇa comes to this or any other universe, He does so with His spiritual potency. We take birth by the force of the material potency, but as stated here with reference to the Visnu Purana, the ksetra-jñā, or living entity, belongs to the spiritual potency; thus when we free ourselves from the clutches of the material potency we can also enter the spiritual world.

The material potency is the energy of darkness, or complete ignorance of spiritual activities. In the material potency, the living entity engages himself in fruitive activities, thinking that he can be happy through expansion in terms of material energy. This fact is prominently manifest in this Age of Kali because human society, not understanding the spiritual nature, is busily expanding in material activities. The men of the present day are almost unaware of their spiritual identity. They think that they are products of the elements of the material world and

that everything will end with the annihilation of the body. Therefore they conclude that as long as one has a material body consisting of material senses, one should enjoy the senses as much as possible. Since they are atheists, they do not care whether there is a next life. Such activities are described in this verse as avidya-karma

The material energy is separated from the spiritual energy of the Supreme Personality of Godhead. Thus although it is originally created by the Supreme Lord, He is not actually present within it. The Lord also confirms in the Bhagavad-gita (9.4), mat-sthani sarva-bhutani: "Everything is resting on Me." This indicates that everything is resting on His own energy. For example, the planets are resting within outer space, which is the separated energy of Krsna. The Lord explains in the Bhagavad-gita (7.4):

bhumir apo 'halo vayuh mano buddhir eva ca
ahankara bhinna prakrtir astadha

"Earth, water, fire, air, ether, mind, intelligence and false ego — all together these eight constitute My separated material energies." The separated energy acts as if it were independent, but here it is said that although such energies are certainly factual, they are not independent but merely separated.

The separated energy can be understood from a practical example. I compose books by speaking into a dictaphone, and when the dictaphone is replayed, it appears that I am speaking personally, but actually I am not. I spoke personally, but then the dictaphone tape, which is separate from me, acts exactly like me. Similarly, the material energy originally emanates from the Supreme Personality of Godhead, but it acts separately, although the energy is supplied by the Lord. This is also explained in the Bhagavad-gita (9.10): mayadhyaksena prakrtih suyate sa-caracaram. "This material nature is working under My direction, O son of Kunti, and it is producing all moving and unmoving beings." Under the guidance or superintendence of the Supreme Personality of Godhead, the material energy works as if independent, although it is not actually independent.

In this verse from the Visnu Purana the total energy of the Supreme Personality of Godhead is classified in three divisions — namely, the spiritual or internal potency of the Lord, the marginal potency, or ksetra-jña (the living entity), and the material potency, which is separated from the Supreme Personality of Godhead and appears to act independently. When Srila Vyasadeva, by meditation and self-realization, saw the Supreme Personality of Godhead, he also saw the separated energy of the Lord standing behind Him (apasyat purus purn ca tad-apasrayam). Vyasadeva also realized that it is this separated energy of the Lord, the material energy, that covers the knowledge of the living entities (yaya sammohito jiva tri-gunatmakam). The separated, material energy bewilders the living entities (jivas), and thus they work very hard under its influence, not knowing that they are not fulfilling their mission in life. Unfortunately, most of them think that they are the body and should therefore enjoy the material senses irresponsibly since when death comes everything will be finished. This atheistic philosophy also flourished in India, where it was sometimes propagated by Carvaka Muni, who said:

rn krtva ghr pibet yavaj jivet jivet
bhasmi-bhutasya dehasya kutah punar agamano bhavet

His theory was that as long as one lives one should eat as much ghee as possible. In India, ghee (clarified butter) is a basic ingredient in preparing many varieties of food. Since everyone wants to enjoy nice food, Carvaka Muni advised that one eat as much ghee as possible. One may say, "I have no money. How shall I purchase ghee?" Carvaka Muni, however, says, "If you have no money, then beg, borrow or steal, but in some way secure ghee and enjoy life." For one who further objects that he will be held accountable for such unauthorized activities as begging, borrowing and stealing, Carvaka Muni replies, "You will not be held responsible. As soon as your body is burned to ashes after death, everything is finished."

This is called ignorance. From the Bhagavad-gita it is understood that one does not die with the annihilation of his body (na hanyate hanyamane sarire [Bg. 2.20]). The annihilation of one body involves changing to another (tatha dehantara-praptih). Therefore, to perform irresponsible activities in the material world is very dangerous. Without knowledge of the spirit soul and its transmigration, people are allured by the material energy to engage in many such activities, as if one could become happy simply by dint of material knowledge, without reference to spiritual existence. Therefore the entire material world and its activities are referred to as avidya-karma

In order to dissipate the ignorance of the human beings who work under the material energy, which is separated from the Supreme Personality of Godhead, the Lord comes down to revive their original nature of spiritual activities (yada yada hi dharmasya glanir bhavati bhārata [Bg. 4.7]). As soon as they deviate from their original nature, the Lord comes to teach them, sarva-dharman parityajya mam saran vraja: "My dear living entities, give up all material activities and simply surrender unto Me for protection." (Bg. 18.66)

It is the statement of Carvaka Muni that one should beg, borrow or steal money to purchase ghee and enjoy life (rn krtva ghr pibet). Thus even the greatest atheist of India recommends that one eat ghee, not meat. No one could conceive of human beings' eating meat like tigers and dogs, but men have become so degraded that they are just like animals and can no longer claim to have a human civilization.



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hena jiva-tattva laña likhi' para-tattva
acchanna karila srestha isvara-mahattva

SYNONYMS

hena — such degraded; **jiva-tattva** — the living entities; **laña** — taking them; **likhi'** — having written; **para-tattva** — as the Supreme; **acchanna** — covering; **karila** — did; **srestha** — the Supreme Personality of Godhead; **isvara** — the Lord's; **mahattva** — glories.

TRANSLATION

"The Mayavada philosophy is so degraded that it has taken the insignificant living entities to be the Lord, the Supreme Truth, thus covering the glory and supremacy of the Absolute Truth with monism.

PURPORT

Srila Bhaktivinoda Thakura comments in this connection that in all Vedic scriptures the *jiva-tattva*, the truth of the living entities, is mentioned to be one of the energies of the Lord. If one does not accept the living entity to be a minute, infinitesimal spark of the Supreme but equates the *jiva-tattva* with the Supreme Brahman or Supreme Personality of Godhead, it must be understood that his entire philosophy is based on a misunderstanding. Unfortunately, Sripada Sankaracarya purposely claimed the *jiva-tattva*, or living entities, to be equal to the Supreme God. Therefore his entire philosophy is based on a misunderstanding, and it misguides people to become atheists, whose mission in life is unfulfilled. The mission of human life, as described in the *Bhagavad-gīta*, is to surrender unto the Supreme Lord and become His devotee, but the Mayavada philosophy misleads one to defy the existence of the Supreme Personality of Godhead and pose oneself as the Supreme Lord. Thus it has misguided hundreds of thousands of innocent men.

In the *Vedānta-sūtra*, Vyasadeva has described that the Supreme Personality of Godhead is potent and that everything, material or spiritual, is but an emanation of His energy. The Lord, the Supreme Brahman, is the origin or source of everything (*janmadyasya yataḥ* [SB 1.1.1]), and all other manifestations are emanations of different energies of the Lord. This is also confirmed in the *Viṣṇu Purāna*:

ekadesa-sthitasyagner jyotsna vistarini yatha
parasya brahmanah saktis tathedam jagat

"Whatever we see in this world is simply an expansion of different energies of the Supreme Personality of Godhead, who is exactly like a fire that spreads illumination for a long distance although it is situated in one place." This is a very vivid analogy. Similarly, it is stated that just as everything in the material world exists in the sunshine, which is the energy of the sun, so everything exists on the basis of the spiritual and material energies of the Supreme Personality of Godhead. Thus although Kṛṣṇa is situated in His own abode (*goloka eva nivasaty akhilātma-bhūtaḥ* [Bs. 5.37]), where He enjoys His transcendental pastimes with the cowherd boys and *gopīs*, He is nevertheless present everywhere, even within the atoms of this universe (*andantara-stha-paramānu-cayantara-stham*). This is the verdict of the Vedic literature.

Unfortunately, the Mayavada philosophy, misguiding people by claiming the living entity to be the Lord, has created havoc throughout the entire world and led almost everyone to

godlessness. By thus covering the glories of the Supreme Lord, the Mayavadi philosophers have done the greatest disservice to human society. It is to counteract these most abominable activities of the Mayavadi philosophers that Lord Caitanya has introduced the Hare Krsna maha-mantra.

harer nama harer nama harer namaiva kevalam
kalau nasty eva nasty eva nasty eva gatih anyatha
[Adi 17.21]

"In this age of quarrel and hypocrisy, the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way." People should simply engage in the chanting of the Hare Krsna maha-mantra, for thus they will gradually come to understand that they are not the Supreme Personality of Godhead, as they have been taught by the Mayavadi philosophers, but are eternal servants of the Lord. As soon as one engages himself in the transcendental service of the Lord, he becomes free.

ca yo 'vyabhicarena bhakti-yogena sevate
sa gunan samatityaitan brahma-bhuyaya kalpate

"One who engages in full devotional service, unfailing in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman." (Bg. 14.26) Therefore the Hare Krsna movement, or Krsna consciousness movement, is the only light for the foolish living entities who think either that there is no God or that if God exists He is formless and they themselves are also God. These misconceptions are very dangerous, and the only way to counteract them is to spread the Hare Krsna movement.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.121

vyasera sutrete kahe 'parinama'-vada
'vyasa bhranta' — bali' tara uthaila vivada

SYNONYMS

vyasera — of Srila Vyasadeva; **sutrete** — in the aphorisms; **kahe** — describes; **parinama** — transformation; **vada** — philosophy; **vyasa** — Srila Vyasadeva; **bhranta** — mistaken; **bali'** — accusing him; **tara** — his; **uthaila** — raised; **vivada** — opposition.

TRANSLATION

"In his Vedanta-sutra Srila Vyasadeva has described that everything is but a transformation of the energy of the Lord. Sankaracarya, however, has misled the world by commenting that Vyasadeva was mistaken. Thus he has raised great opposition to theism throughout the entire world.

PURPORT

Srila Bhaktivinoda Thakura explains, "In the Vedanta-sutra of Srila Vyasadeva it is definitely stated that all cosmic manifestations result from transformations of various energies of the Lord. Sankaracarya, however, not accepting the energy of the Lord, thinks that it is the Lord who is transformed. He has taken many clear statements from the Vedic literature and twisted them to try to prove that if the Lord, or the Absolute Truth, were transformed, His oneness would be disturbed. Thus he has accused Srila Vyasadeva of being mistaken. In developing his philosophy of monism, therefore, he has established vivarta-vada, or the Mayavada theory of illusion."

In the Brahma-sutra, Second Chapter, the first aphorism is as follows: tad-ananyatvam arambhana-sabdadibhyah. Commenting on this sutra in his Sariraka-bhasya, Sankaracarya has introduced the statement vacarambhanam namadheyam from the Chandogya Upanisad (6.1.4) to try to prove that acceptance of the transformation of the energy of the Supreme Lord is faulty. He has tried to defy this transformation of energy in a misguided way, which will be explained later. Since his conception of God is impersonal, he does not believe that the entire cosmic manifestation is a transformation of the energies of the Lord, for as soon as one accepts the various energies of the Absolute Truth, one must immediately accept the Absolute Truth to be personal, not impersonal. A person can create many things by the transformation of his energy. For example, a businessman transforms his energy by establishing many big factories or business organizations, yet he remains a person although his energy has been transformed into these many factories or business concerns. The Mayavadi philosophers do not understand this simple fact. Their tiny brains and poor fund of knowledge cannot afford them sufficient enlightenment to realize that when a man's energy is transformed, the man himself is not transformed but remains the same person.

Not believing in the fact that the energy of the Absolute Truth is transformed, Sankaracarya has propounded his theory of illusion. This theory states that although the Absolute Truth is never transformed, we think that it is transformed, which is an illusion. Sankaracarya does not believe in the transformation of the energy of the Absolute Truth, for he claims that everything is one and that the living entity is therefore also one with the Supreme. This is the Mayavada theory.

Srila Vyasadeva has explained that the Absolute Truth is a person who has different potencies. Merely by His desire that there be creation and by His glance (ṣa aiksata), He

created this material world (sa asrjata). After creation, He remains the same person: He is not transformed into everything. One should accept that the Lord has inconceivable energies and that it is by His order and will that varieties of manifestations have come into existence. In the Vedic literature it is said, sa-tattvato 'nyatha-buddhir vikara ity udahrtah. This mantra indicates that from one fact another fact is generated. For example, a father is one fact, and a son generated from the father is a second fact. Thus both of them are truths, although one is generated from the other. This generation of a second, independent truth from a first truth is called vikara, or transformation resulting in a by-product. The Supreme Brahman is the Absolute Truth, and the energies that have emanated from Him and are existing separately, such as the living entities and the cosmic manifestation, are also truths. This is an example of transformation, which is called vikara or parinama. To give another example of vikara, milk is a truth, but the same milk may be transformed into yogurt. Thus yogurt is a transformation of milk, although the ingredients of yogurt and milk are the same.

In the Chandogya Upanisad there is the following mantra: aitatad-atmyam sarvam. This mantra indicates without a doubt that the entire world is Brahman. The Absolute Truth has inconceivable energies, as confirmed in the Svetasvatara Upanisad (parasya saktir vividhaiva sruyate), and the entire cosmic manifestation is evidence of these different energies of the Supreme Lord. The Supreme Lord is a fact, and therefore whatever is created by the Supreme Lord is also factual. Everything is true and complete (purnam), but the original purnam, the complete Absolute Truth, always remains the same. Purnat purnam udacyate purnasya purnam adaya. The Absolute Truth is so perfect that although innumerable energies emanate from Him and manifest creations which appear to be different from Him, He nevertheless maintains His personality. He never deteriorates under any circumstances.

It is to be concluded that the entire cosmic manifestation is a transformation of the energy of the Supreme Lord, not of the Supreme Lord or Absolute Truth Himself, who always remains the same. The material world and the living entities are transformations of the energy of the Lord, the Absolute Truth or Brahman, who is the original source. In other words, the Absolute Truth, Brahman, is the original ingredient, and the other manifestations are transformations of this ingredient. This is also confirmed in the Taittiriya Upanisad (3.1): yato va imani bhutani jayante. "This entire cosmic manifestation is made possible by the Absolute Truth, the Supreme Personality of Godhead." In this verse it is indicated that Brahman, the Absolute Truth, is the original cause and that the living entities (jivas) and the cosmic manifestation are effects of this cause. The cause being a fact, the effects are also factual. They are not illusion. Sankaracarya has inconsistently tried to prove that it is an illusion to accept the material world and the jivas as by-products of the Supreme Lord because (in his conception) the existence of the material world and the jivas is different and separate from that of the Absolute Truth. With this jugglery of understanding, Mayavadi philosophers have propagated the slogan brahma jagan mithya, which declares that the Absolute Truth is fact but the cosmic manifestation and the living entities are simply illusions, or that all of them are in fact the Absolute Truth and that the material world and living entities do not separately exist.

It is therefore to be concluded that Sankaracarya, in order to present the Supreme Lord, the living entities and the material nature as indivisible and ignorant, tries to cover the glories of the Supreme Personality of Godhead. He maintains that the material cosmic manifestation is mithya, or false, but this is a great blunder. If the Supreme Personality of Godhead is a fact, how can His creation be false? Even in ordinary dealings, one cannot think the material cosmic manifestation to be false. Therefore Vaisnava philosophers say that the cosmic creation is not false but temporary. It is separated from the Supreme Personality of Godhead, but since it is wonderfully created by the energy of the Lord, to say that it is false is blasphemous.

Nondevotees factually appreciate the wonderful creation of material nature, but they cannot appreciate the intelligence and energy of the Supreme Personality of Godhead, who is behind this material creation. Sripada Ramanujacarya, however, refers to a sutra from the Aitareya Upanisad (1.1.1), atma va idam agra asit, which points out that the supreme atma, the Absolute Truth, existed before the creation. One may argue, "If the Supreme Personality of Godhead is completely spiritual, how is it possible for Him to be the origin of creation and have within Himself both material and spiritual energies?" To answer this challenge, Sripada Ramanujacarya

quotes a mantra from the Taittiriya Upanisad (3.1) that states:

yato va imani bhutani jayante yena jatani jivanti yat

This mantra confirms that the entire cosmic manifestation emanates from the Absolute Truth, rests upon the Absolute Truth and after annihilation again reenters the body of the Absolute Truth, the Supreme Personality of Godhead. The living entity is originally spiritual, and when he enters the spiritual world or the body of the Supreme Lord, he still retains his identity as an individual soul. In this connection Sripada Ramanujacarya gives the analogy that when a green bird enters a green tree it does not become one with the tree: it retains its identity as a bird, although it appears to merge with the greenness of the tree. To give another analogy, an animal that enters a forest keeps its individuality, although apparently the beast merges with the forest. Similarly, in material existence, both the material energy and the living entities of the marginal potency maintain their individuality. Thus although the energies of the Supreme Personality of Godhead interact within the cosmic manifestation, each keeps its separate individual existence. Merging with the material or spiritual energies, therefore, does not involve loss of individuality. According to Sri Ramanujapada's theory of Visistadvaita, although all the energies of the Lord are one, each keeps its individuality (vaisistya).

Sripada Sankaracarya has tried to mislead the readers of the Vedanta-sutra by misinterpreting the words ananda-mayo 'bhyasat, and he has even tried to find fault with Vyasadeva. All the aphorisms of the Vedanta-sutra need not be examined here, however, since we intend to present the Vedanta-sutra in a separate volume.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 7.122

parinama-vade isvara hayena vikari
eta kahi' 'vivarta'-vada sthapana ye kari

SYNONYMS

parinama-vade — by accepting the theory of transformation of energy; **isvara** — the Supreme Lord; **hayena** — becomes; **vikari** — transformed; **eta kahi'** — saying this; **vivarta** — illusion; **vada** — theory; **sthapana** — establishing; **ye** — what; **kari** — do.

TRANSLATION

"According to Sankaracarya, by accepting the theory of the transformation of the energy of the Lord, one creates an illusion by indirectly accepting that the Absolute Truth is transformed.

PURPORT

Srila Bhaktivinoda Thakura comments that if one does not clearly understand the meaning of parinama-vada, or transformation of energy, one is sure to misunderstand the truth regarding this material cosmic manifestation and the living entities. In the Chandogya Upanisad (6.8.4) it is said, san-mulah saumyemah prajah sad-ayatanah sat-pratisthah. The material world and the living entities are separate beings, and they are eternally true, not false. Sankaracarya, however, unnecessarily fearing that by parinama-vada (transformation of energy) Brahman would be transformed (vikari), has imagined both the material world and the living entities to be false and to have no individuality. By word jugglery he has tried to prove that the individual identities of the living entities and the material world are illusory, and he has cited the examples of mistaking a rope for a snake or an oyster shell for gold. Thus he has most abominably cheated people in general.

The analogy of misunderstanding a rope to be a snake is mentioned in the Mardukya Upanisad, but it is meant to explain the error of identifying the body with the soul. Since the soul is actually a spiritual particle, as confirmed in the Bhagavad-gita (jiva-loke), it is due to illusion (vivarta-vada) that a human being, like an animal, identifies the body with the self. This is a proper example of vivarta, or illusion. The verse atattvato 'nyatha-buddhir vivarta ity udahrtah describes such an illusion. To not know actual facts and thus to mistake one thing for another (as, for example, to accept the body as oneself) is called vivarta-vada. Every conditioned living entity who considers the body to be the soul is deluded by this vivarta-vada. One can be attacked by this vivarta-vada philosophy when he forgets the inconceivable power of the omnipotent Personality of Godhead.

How the Supreme Personality of Godhead remains as He is, never changing, is explained in the Isopanisad: purnasya purnam adaya purnam evavasisyate. God is complete. Even if a complete manifestation is taken away from Him, He continues to be complete. The material creation is manifested by the energy of the Lord, but He is still the same person. His form, entourage, qualities and so on never deteriorate. Srila Jiva Gosvami, in his Paramatma-sandarbha, comments regarding the vivarta-vada as follows: "Under the spell of vivarta-vada one imagines the separate entities, namely the cosmic manifestation and the living entities, to be one with Brahman. This is due to complete ignorance regarding the actual fact. The Absolute Truth, or Parabrahman, is always one and always the same. He is completely free from all other conceptions of existence. He is completely free from false ego, for He is the full spiritual identity. It is absolutely impossible for Him to be subjected to ignorance and fall under the spell of a misconception (vivarta-vada). The Absolute Truth is beyond our conception. One

must admit that He has unblemished qualities that He does not share with every living entity. He is never tainted in the slightest degree by the flaws of ordinary living beings. Everyone must therefore understand the Absolute Truth to possess inconceivable potencies."



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vastutah parinama-vada — sei se pramana
dehe atma-buddhi — ei vivartera sthana

SYNONYMS

vastutah — factually; **parinama-vada** — transformation of the energy; **sei** — that; **se** — only; **pramana** — proof; **dehe** — in the body; **atma-buddhi** — concept of self; **ei** — this; **vivartera** — of illusion; **sthana** — place.

TRANSLATION

"Transformation of energy is a proven fact. It is the false bodily conception of the self that is an illusion.

PURPORT

The jiva, or living entity, is a spiritual spark who is part of the Supreme Personality of Godhead. Unfortunately, he thinks the body to be the self, and that misunderstanding is called vivarta, or acceptance of untruth to be truth. The body is not the self, but animals and foolish people think that it is. Vivarta (illusion) does not, however, denote a change in the identity of the spirit soul; it is the misconception that the body is the self that is an illusion. Similarly, the Supreme Personality of Godhead does not change when His external energy, consisting of the eight gross and subtle material elements listed in the Bhagavad-gīta (bhumir apo 'nalo vayuh, etc.), acts and reacts in different phases.

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avicintya-sakti-yukta sri-bhagavan
icchaya jagad-rupe paya parinama

SYNONYMS

avicintya — inconceivable; **sakti** — potency; **yukta** — possessed of; **sri** — the affluent; **bhagavan** — Personality of Godhead; **icchaya** — by His wish; **jagad-rupe** — in the form of the cosmic manifestation; **paya** — becomes; **parinama** — transformed by His energy.

TRANSLATION

"The Supreme Personality of Godhead is opulent in all respects. Therefore by His inconceivable energies He has transformed the material cosmic manifestation.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.125

tathapi acintya-saktye haya avikari
prakṛta cintamani tahe drstanta ye dhari

SYNONYMS

tathapi — yet; **acintya-saktye** — by inconceivable potency; **haya** — remains; **avikari** — without change; **prakṛta** — material; **cintamani** — touchstone; **tahe** — in that respect; **drstanta** — example; **ye** — which; **dhari** — we accept.

TRANSLATION

"Using the example of a touchstone, which by its energy turns iron to gold and yet remains the same, we can understand that although the Supreme Personality of Godhead transforms His innumerable energies, He remains unchanged.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.126

nana ratna-rasi haya cintamani haite
tathapiha mani rahe svarupe avikrte

SYNONYMS

nana — varieties; **ratna-rasi** — valuable jewels; **haya** — become possible; **cintamani** — the touchstone; **haite** — from; **tathapiha** — still, certainly; **mani** — the touchstone; **rahe** — remains; **svarupe** — in its original form; **avikrte** — without change.

TRANSLATION

"Although a touchstone produces many varieties of valuable jewels, it nevertheless remains the same. It does not change its original form.

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prakṛta-vastute yadi acintya-sakti haya
isvarera acintya-sakti, — ithe ki vismaya

SYNONYMS

prakṛta-vastute — in material things; **yadi** — if; **acintya** — inconceivable; **sakti** — potency; **haya** — becomes possible; **isvarera** — of the Supreme Lord; **acintya** — inconceivable; **sakti** — potency; **ithe** — in this; **ki** — what; **vismaya** — wonderful.

TRANSLATION

"If there is such inconceivable potency in material objects, why should we not believe in the inconceivable potency of the Supreme Personality of Godhead?"

PURPORT

The argument of Sri Caitanya Mahāprabhu described in this verse can be very easily understood even by a common man if he simply thinks of the activities of the sun, which has been giving off unlimited amounts of heat and light since time immemorial and yet has not even slightly decreased in power. Modern science believes that it is by sunshine that the entire cosmic manifestation is maintained, and actually one can see how the actions and reactions of sunshine maintain order throughout the universe. The growth of vegetables and even the rotation of the planets take place due to the heat and light of the sun. Sometimes, therefore, modern scientists consider the sun to be the original cause of creation, not knowing that the sun is only a medium, for it is also created by the supreme energy of the Supreme Personality of Godhead. Aside from the sun and the touchstone, there are many other material things that transform their energy in different ways and yet remain as they are. It is not necessary, therefore, for the original cause, the Supreme Personality of Godhead, to change due to the changes or transformations of His different energies.

The falsity of Sripada Sankarācārya's explanation of vivarta-vāda and parinama-vāda has been detected by the Vaiṣṇava ācāryas, especially Jīva Gosvāmī, whose opinion is that actually Sankara did not understand the Vedānta-sūtra. In Sankara's explanation of one sūtra, ananda-mayo 'bhyasat, he has interpreted the affix mayat with such word jugglery that this very explanation proves that he had little knowledge of the Vedānta-sūtra but simply wanted to support his impersonalism through the aphorisms of the Vedānta philosophy. Actually, however, he failed to do so because he could not put forward strong arguments. In this connection, Śrīla Jīva Gosvāmī cites the phrase brahma pratistha (Taittirīya Up. 2.5), which gives Vedic evidence that Brahman is the origin of everything. In explaining this verse, Sripada Sankarācārya interpreted various Sanskrit words in such a way that he implied, according to Jīva Gosvāmī, that Vyāsadeva had very little knowledge of higher logic. Such unscrupulous deviation from the real meaning of the Vedānta-sūtra has created a class of men who by word jugglery try to derive various indirect meanings from the Vedic literatures, especially the Bhagavad-gīta. One of them has even explained that the word kurukṣetra refers to the body. Such interpretations imply, however, that neither Lord Kṛṣṇa nor Vyāsadeva had a proper sense of word usage or etymological adjustment. They lead one to assume that since Lord Kṛṣṇa could not personally sense the meaning of what He was speaking and Vyāsadeva did not know the meaning of what he was writing, Lord Kṛṣṇa left His book to be explained later by the Mayavādīs. Such interpretations merely prove, however, that their proponents have very little philosophical sense.

Instead of wasting one's time falsely deriving such indirect meanings from the

Vedānta-sūtra and other Vedic literatures, one should accept the words of these books as they are. In presenting Bhagavad-gīta As It Is, therefore, we have not changed the meaning of the original words. Similarly, if one studies the Vedānta-sūtra as it is, without whimsical and capricious adulteration, one can understand the Vedānta-sūtra very easily. Śrīla Vyāsadeva therefore explains the Vedānta-sūtra, beginning from the first sūtra, janmady asya yataḥ [SB 1.1.1], in his Srimad-Bhagavatam (1.1.1):

janmady asya yato 'nvayad itaratas carthesv abhijñāḥ sva-rat [SB 1.1.1].

"I meditate upon Him [Lord Śrī Kṛṣṇa], the transcendent reality, who is the primeval cause of all causes, from whom all manifested universes arise, in whom they dwell, and by whom they are destroyed. I meditate upon that eternally effulgent Lord, who is directly and indirectly conscious of all manifestations and yet is fully independent." The Supreme Personality of Godhead knows very well how to do everything perfectly. He is abhijñā, always fully conscious. The Lord therefore says in the Bhagavad-gīta (7.26) that He knows everything, past, present and future, but that no one but a devotee knows Him as He is. Therefore, the Absolute Truth, the Personality of Godhead, is at least partially understood by devotees of the Lord, but the Mayavādi philosophers, who unnecessarily speculate to understand the Absolute Truth, simply waste their time.

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'pranava' se mahavakya — vedera nidana
isvara-svarupa pranava sarva-visva-dhama

SYNONYMS

pranava — the ; **se** — that; **maha-vakya** — transcendental sound vibration; **vedera** — of the Vedas; **nidana** — basic principle; **isvara-svarupa** — direct representation of the Supreme Personality of Godhead; **pranava** — ; **sarva-visva** — of all universes; **dhama** — is the reservoir.

TRANSLATION

"The Vedic sound vibration , the principal word in the Vedic literatures, is the basis of all Vedic vibrations. Therefore one should accept as the sound representation of the Supreme Personality of Godhead and the reservoir of the cosmic manifestation.

PURPORT

In the Bhagavad-gita (8.13) the glories of are described as follows:

ity ekaks brahma vyaharan mam anusmaran
yah prayati tyajan sa yati gatim

This verse indicates that , or pranava, is a direct representation of the Supreme Personality of Godhead. Therefore if at the time of death one simply remembers , he remembers the Supreme Personality of Godhead and is therefore immediately transferred to the spiritual world. is the basic principle of all Vedic mantras, for it is a representation of Lord Krsna, understanding of whom is the ultimate goal of the Vedas, as stated in the Bhagavad-gita (vedais ca sarvair aham eva vedyah [Bg. 15.15]). Mayavadi philosophers cannot understand these simple facts explained in the Bhagavad-gita, and yet they are very proud of being Vedantis. Sometimes, therefore, we refer to the Vedanti philosophers as Vidantis, those who have no teeth (vi means "without," and danti means "possessing teeth"). The statements of the Sankara philosophy, which are the teeth of the Mayavadi philosopher, are always broken by the strong arguments of Vaisnava philosophers such as the great acaryas, especially Ramanujacarya. Sripada Ramanujacarya and Madhvacarya break the teeth of the Mayavadi philosophers, who can therefore be called Vidantis, "toothless."

As mentioned above, the transcendental vibration is explained in the Bhagavad-gita, Chapter Eight, verse thirteen:

ity ekaks brahma vyaharan mam anusmaran
yah prayati tyajan sa yati gatim

"After being situated in this yoga practice and vibrating the sacred syllable , the supreme combination of letters, if one thinks of the Supreme Personality of Godhead and quits his body, he will certainly reach the spiritual planets." If one actually understands that is the sound representation of the Supreme Personality of Godhead, whether he chants or the Hare Krsna mantra, the result is certainly the same.

The transcendental vibration of is further explained in the Bhagavad-gita, Chapter Nine, verse seventeen:

pitaham asya jagato mata dhata pitamahah
pavitram rk sama yajur eva ca

"I am the father of this universe, the mother, the support and the grandsire. I am the object of knowledge, the purifier and the syllable . I am also the Rg, the Sama and the Yajur Vedas."

Similarly, the transcendental sound is further explained in the Bhagavad-gita, Chapter Seventeen, verse twenty-three:

tat sad iti nirdeso brahmanas tri-vidhah smrtah
brahmanas tena vedas ca yajñas ca vihatah pura

"From the beginning of creation, the three syllables tat sat have been used to indicate the Supreme Absolute Truth [Brahman]. They were uttered by brahmanas while chanting Vedic hymns and during sacrifices for the satisfaction of the Supreme."

Throughout all the Vedic literatures the glories of are specifically mentioned. Srila Jiva Gosvami, in his thesis Bhagavat-sandarbha, says that in the Vedic literature is considered to be the sound vibration of the holy name of the Supreme Personality of Godhead. Only this vibration of transcendental sound can deliver a conditioned soul from the clutches of maya. Sometimes is also called the deliverer (tara). Srimad-Bhagavatam begins with the vibration: namo bhagavate vasudevaya. Therefore has been described by the great commentator Sridhara Svami as tarankura, the seed of deliverance from the material world. Since the Supreme Godhead is absolute, His holy name and His sound vibration are as good as He Himself. Caitanya Mahaprabhu says that the holy name, or , the transcendental representation of the Supreme Personality of Godhead, has all the potencies of the Personality of Godhead.

namnam akari bahudha nija-sarva-saktis
tatrapita niyamitah smarane na kalah

All potencies are invested in the holy vibration of the holy name of the Lord. There is no doubt that the holy name of the Lord, or , is the Supreme Personality of Godhead Himself. In other words, anyone who chants and the holy name of the Lord, Hare Krsna, immediately meets the Supreme Lord directly in His sound form. In the Narada-pañcaratra it is clearly said that the Supreme Personality of Godhead Narayana personally appears before the chanter who engages in chanting the astaksara, or eight-syllable mantra, namo narayanaya. A similar statement in the Mandukya Upanisad declares that whatever one sees in the spiritual world is all an expansion of the spiritual potency of .

On the basis of all the Upanisads, Srila Jiva Gosvami says that is the Supreme Absolute Truth and is accepted as such by all the acaryas and authorities. is beginningless, changeless, supreme and free from deterioration and external contamination. is the origin, middle and end of everything, and any living entity who thus understands attains the perfection of spiritual identity in . , being situated in everyone's heart, is isvara, the Supreme Personality of Godhead, as confirmed in the Bhagavad-gita (18.61): isvarah sarva- hrd-dese 'rjuna tisthati. is as good as Visnu because is as all-pervasive as Visnu. One who knows and Lord Visnu to be identical no longer has to lament or hanker. One who chants no longer remains a sudra but immediately comes to the position of a brahmana. Simply by chanting one can understand the whole creation to be one unit, or an expansion of the energy of the Supreme Lord: hi bhagavan ivetaro yato jagat-sthana-nirodha-sambhavah. "The Supreme Lord Personality of Godhead is Himself this cosmos, and still He is aloof from it. From Him only this cosmic manifestation has emanated, in Him it rests, and unto Him it enters after annihilation." (Bhag. 1.5.20) Although one who does not understand concludes otherwise, Srimad-Bhagavatam states that the entire cosmic manifestation is but an expansion of the energy of the Supreme Lord. Realization of this is possible simply by chanting the holy name of the Lord, .

One should not, however, foolishly conclude that because the Supreme Personality of Godhead is omnipotent, we have manufactured a combination of letters — a, u and m — to represent Him. Factually the transcendental sound , although a combination of the three letters a, u and m, has transcendental potency, and one who chants will very soon realize and Lord Visnu to be nondifferent. Krsna declares, pranavah sarva-vedesu: "I am the syllable in the Vedic mantras." (Bg. 7.8) One should therefore conclude that among the many incarnations of the Supreme Personality of Godhead, is the sound incarnation. All the Vedas accept this thesis. One should always remember that the holy name of the Lord and the Lord Himself are always identical (abhinnatvan nama-naminoh). Since is the basic principle of all Vedic knowledge, it is uttered before one begins to chant any Vedic hymn. Without , no Vedic mantra is successful. The Gosvamis therefore declare that pranava () is the complete representation of the Supreme Personality of Godhead, and they have analyzed in terms of its alphabetical constituents as follows:

a-karenocyate krsnah sarva-lokaika-nayakah
u-karenocyate radha ma-karo jiva-vacakah

is a combination of the letters a, u and m. A-karenocyate krsnah: the letter a (a-kara) refers to Krsna, who is sarva-lokaika-nayakah, the master of all living entities and planets, material and spiritual. Nayaka cetananam). The letter u (u-kara) indicates Srimati Radharani, the pleasure potency of Krsna, and m (ma-kara) indicates the living entities (jivas). Thus is the complete combination of Krsna, His potency and His eternal servitors. In other words, represents Krsna, His name, fame, pastimes, entourage, expansions, devotees, potencies and everything else pertaining to Him. As Caitanya Mahaprabhu states in the present verse of Sri Caitanya-caritamrta, sarva-visva-dhama: is the resting place of everything, just as Krsna is the resting place of everything (brahmano hi pratisthaham).

The Mayavadi philosophers consider many Vedic mantras to be the maha-vakya, or principal Vedic mantra, such as tat tvam asi (Chandogya Upanisad 6.8.7), yad ayam atma sarvam (Brhad-aranyaka Upanisad 2.5.1 sarvam (Chandogya Upanisad 7.25.2) and neha nanasti kiñcana (Katha Upanisad 2.1.11). That is a great mistake. Only is the maha-vakya. All these other mantras that the Mayavadis accept as the maha-vakya are only incidental. They cannot be taken as the maha-vakya, or maha-mantra. The mantra tat tvam asi indicates only a partial understanding of the Vedas, unlike , which represents the full understanding of the Vedas. Therefore the transcendental sound that includes all Vedic knowledge is (pranava).

Aside from , none of the words uttered by the followers of Sankaracarya can be considered the maha-vakya. They are merely passing remarks. Sankaracarya, however, has never stressed chanting of the maha-vakya ; he has accepted only tat tvam asi as the maha-vakya. Imagining the living entity to be God, he has misrepresented all the mantras of the Vedanta-sutra with the motive of proving that there is no separate existence of the living entities and the Supreme Absolute Truth. This is similar to the politician's attempt to prove nonviolence from the Bhagavad-gita. Krsna is violent to demons, and to attempt to prove that Krsna is not violent is ultimately to deny Krsna. As such explanations of the Bhagavad-gita are absurd, so also is Sankaracarya's explanation of the Vedanta-sutra, and no sane and reasonable man will accept it. At present, however, the Vedanta-sutra is misrepresented not only by the so-called Vedantis but also by other unscrupulous persons who are so degraded that they even recommend that sannyasis eat meat, fish and eggs. In this way, the so-called followers of Sankara, the impersonalist Mayavadis, are sinking lower and lower. How can these degraded men explain the Vedanta-sutra, which is the essence of all Vedic literature?

Lord Sri Caitanya Mahaprabhu has declared, mayavadi-bhasya sunile haya sarva-nasa: "Anyone who hears commentary on the Vedanta-sutra from the Mayavada school is completely doomed." As explained in the Bhagavad-gita (15.15), vedais ca sarvair aham eva vedyah: all Vedic literature aims at understanding Krsna. Mayavada philosophy, however, has deviated everyone from Krsna. Therefore there is a great need for the Krsna consciousness movement all over the world to save the world from degradation. Every intelligent and sane man must

abandon the philosophical explanation of the Mayavadis and accept the explanation of Vaisnava acaryas. One should read Bhagavad-gita As It Is to try to understand the real purpose of the Vedas.



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sarvasraya isvarera pranava uddesa
'tat tvam asi' — vakya haya vedera ekadesa

SYNONYMS

sarva-asraya — the reservoir of everything; **isvarera** — of the Supreme Personality of Godhead; **pranava** — ; **uddesa** — purpose; **tat tvam asi** — the Vedic mantra tat tvam asi ("you are the same"); **vakya** — statement; **haya** — becomes; **vedera** — of the Vedic literature; **eka-desa** — partial understanding.

TRANSLATION

"It is the purpose of the Supreme Personality of Godhead to present pranava [] as the reservoir of all Vedic knowledge. The words 'tat tvam asi' are only a partial explanation of the Vedic knowledge.

PURPORT

Tat tvam asi means "you are the same spiritual identity."

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'pranava, maha-vakya — taha kari' acchadana
mahavakye kari 'tat tvam asi'ra sthapana

SYNONYMS

pranava — ; maha-vakya — principal mantra; taha — that; kari' — making; acchadana — covered; maha-vakye — in place of the principal mantra; kari — I do; 'tat tvam asi'ra sthapana — establishment of the statement tat tvam asi.

TRANSLATION

"Pranava [] is the maha-vakya [maha-mantra] in the Vedas. Sankaracarya's followers cover this to stress without authority the mantra tat tvam asi.

PURPORT

The Mayavadi philosophers stress the statements tat tvam asi, so 'ham, etc., but they do not stress the real maha-mantra, pranava (). Therefore, because they misrepresent Vedic knowledge, they are the greatest offenders to the lotus feet of the Lord. Caitanya Mahāprabhu says clearly, mayavadi kṛṣṇe aparādhi: "Mayavadi philosophers are the greatest offenders to Lord Kṛṣṇa." Lord Kṛṣṇa declares:

tan dvisatah kruran u naradhamaṁ
ksipamy ajasram asubhaṁ asurīsv eva yonīsu

"Those who are envious and mischievous, who are the lowest among mankind, I perpetually cast into the ocean of material existence, into various demoniac species of life." (Bg. 16.19) Life in demoniac species awaits the Mayavadi philosophers after death because they are envious of Kṛṣṇa. When Kṛṣṇa says in the Bhagavad-gītā (9.34) man-māna bhava mad-bhaktō mad-yajī namaskuru ("Engage your mind always in thinking of Me, become My devotee, offer obeisances to Me and worship Me"), one demoniac scholar says that it is not Kṛṣṇa to whom one must surrender. This scholar is already suffering in this life, and he will have to suffer again in the next if in this life he does not complete his prescribed suffering. One should be very careful not to be envious of the Supreme Personality of Godhead. In the next verse, therefore, Sri Caitanya Mahāprabhu clearly states the purpose of the Vedas.

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sarva-veda-sutre kare krsnera abhidhana
mukhya-vrtti chadi' kaila laksana-vyakhyana

SYNONYMS

sarva-veda-sutre — in all the aphorisms of the Vedanta-sutra; **kare** — establishes; **krsnera** — of Lord Krsna; **abhidhana** — explanation; **mukhya-vrtti** — direct interpretation; **chadi'** — giving up; **kaila** — made; **laksana** — indirect; **vyakhyana** — explanation.

TRANSLATION

"In all the Vedic sutras and literatures, it is Lord Krsna who is to be understood, but the followers of Sankaracarya have covered the real meaning of the Vedas with indirect explanations.

PURPORT

It is said:

vede ramayane caiva purane bharate tatha
adav ante ca madhye ca harih sarvatra giyate

"In the Vedic literature, including the Ramayana, Puranas and Mahabharata, from the very beginning (adau) to the end (ante ca), as well as within the middle (madhye ca), only Hari, the Supreme Personality of Godhead, is explained."

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svatah-pramana veda — pramana-siromani
laksana karile svatah-pramanata-hani

SYNONYMS

svatah-pramana — self-evident; **veda** — the Vedic literatures; **pramana** — evidence; **siromani** — topmost; **laksana** — interpretation; **karile** — doing; **svatah-pramanata** — self-evidence; **hani** — lost.

TRANSLATION

"The self-evident Vedic literatures are the highest evidence of all, but if these literatures are interpreted, their self-evident nature is lost.

PURPORT

We quote Vedic evidence to support our statements, but if we interpret it according to our own judgment, the authority of the Vedic literature is rendered imperfect or useless. In other words, by interpreting the Vedic version one minimizes the value of Vedic evidence. When one quotes from Vedic literature, it is understood that the quotations are authoritative. How can one bring the authority under his own control? That is a case of *principiis obsta*.

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ei mata pratisutre sahartha chadiya
gaunartha vyakhya kare kalpana kariya

SYNONYMS

ei mata — like this; **prati-sutre** — in every sutra, or aphorism, of the Vedanta-sutra; **sahaja-artha** — the clear, simple meaning; **chadiya** — giving up; **gauna-artha** — indirect meaning; **vyakhya** — explanation; **kare** — he makes; **kalpana kariya** — by imagination.

TRANSLATION

"To prove their philosophy, the members of the Mayavada school have given up the real, easily understood meaning of the Vedic literature and introduced indirect meanings based on their imaginative powers."

PURPORT

Unfortunately, the Sankarite interpretation has covered almost the entire world. Therefore there is a great need to present the original, easily understood natural import of the Vedic literature. We have therefore begun by presenting Bhagavad-gita As It Is, and we propose to present all the Vedic literature in terms of the direct meaning of its words.

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ei mate pratisutre karena dusana
suni' camatkara haila sannyasira gana

SYNONYMS

ei mate — in this way; **prati-sutre** — in each and every aphorism; **karena** — shows; **dusana** — defects; **suniya** — hearing; **camatkara** — struck with wonder; **haila** — they became; **sannyasira** — of all the Mayavadis; **gana** — the group.

TRANSLATION

When Sri Caitanya Mahaprabhu thus showed for each and every sutra the defects in Sankaracarya's explanations, all the assembled Mayavadi sannyasis were struck with wonder.

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sakala sannyasi kahe, — 'sunaha sripada
tumi ye khandile artha, e nahe vivada

SYNONYMS

sakala — all; **sannyasi** — the Mayavadi sannyasis; **kahe** — say; **sunaha** — please hear; **sripada** — Your Holiness; **tumi** — You; **ye** — that; **khandile** — refuted; **artha** — meaning; **e** — this; **nahe** — not; **vivada** — quarrel.

TRANSLATION

All the Mayavadi sannyasis said, "Your Holiness, kindly know from us that we actually have no quarrel with Your refutation of these meanings, for You have given a clear understanding of the sutras.

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acarya-kalpita artha, — iha sabhe jani
sampradaya-anurodhe tabu taha mani

SYNONYMS

acarya — Sankaracarya; kalpita — imaginative; artha — meaning; iha — this; sabhe — all of us; jani — know; sampradaya-anurodhe — but for the sake of our party; tabu — still; taha — that; mani — we accept.

TRANSLATION

"We know that all this word jugglery springs from the imagination of Sankaracarya, and yet because we belong to his sect, we accept it although it does not satisfy us.

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mukhyartha vyakhya kara, dekhi tomara bala'
mukhyarthe lagala prabhu sutra-sakala

SYNONYMS

mukhya-artha — direct meaning; **vyakhya** — explanation; **kara** — You do; **dekhi** — let us see; **tomara** — Your; **bala** — strength; **mukhya-arthe** — direct meaning; **lagala** — began; **prabhu** — the Lord; **sutra-sakala** — all the aphorisms of the Vedanta-sutra.

TRANSLATION

"Now let us see," the Mayavadi sannyasis continued, "how well You can describe the sutras in terms of their direct meaning." Hearing this, Lord Caitanya Mahaprabhu began His direct explanation of the Vedanta-sutra.

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brhad-vastu 'brahma' kahi — 'sri-bhagavan'
sad-vidhaisvarya-purna, para-tattva-dhama

SYNONYMS

brhat-vastu — the substance, which is greater than the greatest; **brahma** — called by the name Brahman; **kahi** — we call; **sri-bhagavan** — the Supreme Personality of Godhead; **sat** — six; **vidha** — varieties; **aisvarya** — opulences; **purna** — full; **para-tattva** — Absolute Truth; **dhama** — reservoir.

TRANSLATION

"Brahman, who is greater than the greatest, is the Supreme Personality of Godhead. He is full in six opulences, and therefore He is the reservoir of ultimate truth and absolute knowledge.

PURPORT

In Srimad-Bhagavatam it is said that the Absolute Truth is understood in three phases of realization: the impersonal Brahman, the localized Paramatma and ultimately the Supreme Personality of Godhead. The impersonal Brahman and localized Paramatma are expansions of the potency of the Supreme Personality of Godhead, who is complete in six opulences, namely wealth, fame, strength, beauty, knowledge and renunciation. Since He possesses His six opulences, the Personality of Godhead is the ultimate truth in absolute knowledge.

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svarupa-aisvarye tanra nahi maya-gandha
sakala vedera haya bhagavan se 'sambandha'

SYNONYMS

svarupa — in His original form; **aisvarye** — opulence; **tanra** — His; **nahi** — there is none; **maya-gandha** — contamination of the material world; **sakala** — in all; **vedera** — Vedas; **haya** — it is so; **bhagavan** — the Supreme Personality of Godhead; **se** — that; **sambandha** — relationship.

TRANSLATION

"In His original form the Supreme Personality of Godhead is full with transcendental opulences, which are free from the contamination of the material world. It is to be understood that in all Vedic literature the Supreme Personality of Godhead is the ultimate goal.

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tanre 'nirvīśa' kaḥi, cic-chakti na maṇi
ardha-svarūpa na maṇile purnata haya haṇi

SYNONYMS

tanre — unto Him; nirvīśa — impersonal; kaḥi — we say; cit-sakti — spiritual energy; na — do not; maṇi — accept; ardha — half; svarūpa — form; na — not; maṇile — accepting; purnata — fullness; haya — becomes; haṇi — defective.

TRANSLATION

"When we speak of the Supreme as impersonal, we deny His spiritual potencies. Logically, if you accept half of the truth, you cannot understand the whole.

PURPORT

In the Upanisads it is said:

purnam adah purnam purnat purnam udacyate
purnasya purnam adaya purnam evavāsīyate
[Isopanisad, Invocation]

This verse, which is mentioned in the Isopanisad, Brhad-aranyaka Upanisad and many other Upanisads, indicates that the Supreme Personality of Godhead is full in six opulences. His position is unique, for He possesses all riches, strength, influence, beauty, knowledge and renunciation. Brahman means the greatest, but the Supreme Personality of Godhead is greater than the greatest, just as the sun globe is greater than the sunshine, which is all-pervading in the universe. Although the sunshine that spreads all over the universes appears very great to the less knowledgeable, greater than the sunshine is the sun itself, and greater than the sun is the sun-god. Similarly, impersonal Brahman is not the greatest, although it appears to be so. Impersonal Brahman is only the bodily effulgence of the Supreme Personality of Godhead, but the transcendental form of the Lord is greater than both the impersonal Brahman and localized Paramatma. Therefore whenever the word "Brahman" is used in the Vedic literature, it is understood to refer to the Supreme Personality of Godhead.

In the Bhagavad-gīta the Lord is also addressed as Parabrahman. Mayavadis and others sometimes misunderstand Brahman because every living entity is also Brahman. Therefore Kṛṣṇa is referred to as Parabrahman (the Supreme Brahman). In the Vedic literature, whenever the words "Brahman" or "Parabrahman" are used, they are to be understood to refer to the Supreme Personality of Godhead, Kṛṣṇa. This is their real meaning. Since the entire Vedic literature deals with the subject of Brahman, Kṛṣṇa is therefore the ultimate goal of Vedic understanding. The impersonal brahmajyoti rests on the personal form of the Lord. Therefore although the impersonal effulgence, the brahmajyoti, is the first realization, one must enter into it, as mentioned in the Isopanisad, to find the Supreme Person, and then one's knowledge is perfect. The Bhagavad-gīta (7.19) also confirms this: janmanam ante jñānavan prapadyate. One's search for the Absolute Truth by dint of speculative knowledge is complete when one comes to the point of understanding Kṛṣṇa and surrenders unto Him. That is the real point of perfectional knowledge.

Partial realization of the Absolute Truth as impersonal Brahman denies the complete opulences of the Lord. This is a hazardous understanding of the Absolute Truth. Unless one

accepts all the features of the Absolute Truth — namely impersonal Brahman, localized Paramatma and ultimately the Supreme Personality of Godhead — one's knowledge is imperfect. Sripada Ramanujacarya, in his Vedartha-sangraha, says, jñanena dharmena svarupam api nirupitam, na tu jñana- brahmeti katham idam avagamyate. He thus indicates that the real identity of the Absolute Truth must be understood in terms of both His knowledge and His characteristics. Simply to understand the Absolute Truth to be full of knowledge is not sufficient. In the Vedic literature (Mundaka Up. 1.1.9) we find the statement yah sarva-jñah sarva-vit, which means that the Absolute Truth knows everything perfectly, but we also learn from the Vedic description parasya saktir vividhaiva sruyate that not only does He know everything, but He also acts accordingly by utilizing His different energies. Thus to understand that Brahman, the Supreme, is conscious is not sufficient. One must know how He consciously acts through His different energies. Mayavada philosophy simply informs us of the consciousness of the Absolute Truth but does not give us information of how He acts with His consciousness. That is the defect of that philosophy.

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bhagavan-prapti-hetu ye kari upaya
sravanadi bhakti — krsna-praptira sahaya

SYNONYMS

bhagavan — the Supreme Personality of Godhead; **prapti-hetu** — the means by which He can be approached; **ye** — what; **kari** — I do; **upaya** — means; **sravana-adi** — devotional service, beginning with hearing; **bhakti** — devotional service; **krsna** — the Supreme Lord; **praptira** — to approach Him; **sahaya** — means.

TRANSLATION

"It is only by devotional service, beginning with hearing, that one can approach the Supreme Personality of Godhead. That is the only means to approach Him.

PURPORT

Mayavadi philosophers are satisfied simply to understand Brahman to be the sum total of knowledge, but Vaisnava philosophers not only know in detail about the Supreme Personality of Godhead but also know how to approach Him directly. The method for this is described by Sri Caitanya Mahaprabhu as nine kinds of devotional service, beginning with hearing:

sravan visnoh smaran pada-sevanam
sakhyam atma-nivedanam

(Bhag. 7.5.23)

The nine kinds of devotional service are hearing about Krsna, chanting about Him, remembering Him, offering service to His lotus feet, offering Him worship in the temple, offering prayers to Him, working as His servant, making friendship with Him and unreservedly surrendering to Him. One can directly approach the Supreme Personality of Godhead simply by executing these nine kinds of devotional service, of which hearing about the Lord is the most important (sravanadi). Sri Caitanya Mahaprabhu has very favorably stressed the importance of this process of hearing. According to His method, if people are simply given a chance to hear about Krsna, certainly they will gradually develop their dormant awareness, or love of Godhead. Sravanadi-suddha-citte karaye udaya (Cc. Madhya 22.107). Love of God is dormant in everyone, and if one is given a chance to hear about the Lord, certainly that love develops. Our Krsna consciousness movement acts on this principle. We simply give people the chance to hear about the Supreme Personality of Godhead and give them prasadam to eat, and the actual result is that all over the world people are responding to this process and becoming pure devotees of Lord Krsna. We have opened hundreds of centers all over the world just to give people in general a chance to hear about Krsna and accept Krsna's prasadam. These two processes can be accepted by anyone, even a child. It doesn't matter whether one is poor or rich, learned or foolish, black or white, old or still a child — anyone who simply hears about the Supreme Personality of Godhead and takes prasadam is certainly elevated to the transcendental position of devotional service.





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sei sarva-vedera 'abhidheya' nama
sadhana-bhakti haite haya premera udgama

SYNONYMS

sei sarva-vedera — that is the essence of all Vedic literature; **abhidheya nama** — the process called abhidheya, or devotional activities; **sadhana-bhakti** — another name of this process, "devotional service in practice"; **haite** — from this; **haya** — there is; **premera** — of love of Godhead; **udgama** — awakening.

TRANSLATION

"By practicing this regulated devotional service under the direction of the spiritual master, certainly one awakens his dormant love of Godhead. This process is called abhidheya.

PURPORT

By the practice of devotional service, beginning with hearing and chanting, the impure heart of a conditioned soul is purified, and thus he can understand his eternal relationship with the Supreme personality of Godhead. That eternal relationship is described by Sri Caitanya Mahāprabhu: *jivera 'svarupa' haya kṛṣṇera 'nitya-dasa.'* [Cc. Madhya 20.108]. "The living entity is an eternal servitor of the Supreme Personality of Godhead." When one is convinced about this relationship, which is called sambandha, he then acts accordingly. That is called abhidheya. The next step is prayojana-siddhi, or fulfillment of the ultimate goal of one's life. If one can understand his relationship with the Supreme Personality of Godhead and act accordingly, automatically his mission in life is fulfilled. The Mayavadi philosophers miss even the first stage in self-realization because they have no conception of God's being personal. He is the master of all, and He is the only person who can accept the service of all living entities, but since this knowledge is lacking in Mayavada philosophy, Mayavadis do not have knowledge even of their relationship with God. They wrongly think that everyone is God or that everyone is equal to God. Therefore, since the real position of the living entity is not clear to them, how can they advance further? Although they are very much puffed up at being liberated, Mayavadi philosophers very shortly fall down again to material activities due to their neglecting the lotus feet of the Lord. That is called patanty adhah:

ye 'nye 'ravindaksa vimukta-maninas
tvayy asta-bhavad avisuddha-buddhayah
aruhya kṛcchrena tatah
patanty adho 'nadrta-yusmad-anhṛayah

(Bhag. 10.2.32)

Here it is said that persons who think themselves liberated but do not execute devotional service, not knowing their relationship with the Lord, are certainly misled. One must know his relationship with the Lord and act accordingly. Then the fulfillment of his life's mission will be possible.





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krsnera carane haya yadi anuraga
krsna vinu anyatra tara nahi rahe raga

SYNONYMS

krsnera — of Krsna; **carane** — at the lotus feet; **haya** — becomes; **yadi** — if; **anuraga** — attachment; **krsna** — the Supreme Personality of Godhead; **vinu** — without; **anyatra** — anywhere else; **tara** — his; **nahi** — there does not; **rahe** — remain; **raga** — attachment.

TRANSLATION

"If one develops his love of Godhead and becomes attached to the lotus feet of Krsna, gradually he loses his attachment to everything else.

PURPORT

This is a test of advancement in devotional service. As stated in Srimad-Bhagavatam (11.2.42), bhaktir paresanubhavo viraktir anyatra ca: in bhakti, a devotee's only attachment is Krsna; he no longer wants to maintain his attachments to many other things. Although Mayavadi philosophers are supposed to be very much advanced on the path of liberation, we see that after some time they descend to politics and philanthropic activities. Many big sannyasis who were supposedly liberated and very advanced have come down again to materialistic activities, although they left this world as mithya (false). When a devotee develops in devotional service, however, he no longer has attachments to such philanthropic activities. He is simply inspired to serve the Lord, and he engages his entire life in such service. This is the difference between Vaisnava and Mayavadi philosophers. Devotional service, therefore, is practical, whereas Mayavada philosophy is merely mental speculation.

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pañcama purusartha sei prema-mahadhana
krsnera madhurya-rasa karaya asvadana

SYNONYMS

pañcama — fifth; purusa-artha — goal of life; sei — that; prema — love of God; maha-dhana — foremost wealth; krsnera — of Lord Krsna; madhurya — conjugal love; rasa — mellow; karaya — causes; asvadana — taste.

TRANSLATION

"Love of Godhead is so exalted that it is considered to be the fifth goal of human life. By awakening one's love of Godhead, one can attain the platform of conjugal love, tasting it even during the present span of life.

PURPORT

The Mayavadi philosophers consider the highest goal of perfection to be liberation (mukti), which is the fourth perfectional platform. Generally people are aware of four principal goals of life — religiosity (dharma), economic development (artha), sense gratification (kama) and ultimately liberation (moksa) — but devotional service is situated on the platform above liberation. In other words, when one is actually liberated (mukta) he can understand the meaning of love of Godhead (krsna-prema). While teaching Rupa Gosvami, Sri Caitanya Mahaprabhu stated, koti-mukta-madhye 'durlabha' eka krsna-bhakta: "Out of millions of liberated persons, one may become a devotee of Lord Krsna."

The most elevated Mayavadi philosopher can rise to the platform of liberation, but krsna-bhakti, devotional service to Krsna, is transcendental to such liberation. Srila Vyasadeva explains this fact in Srimad-Bhagavatam (1.1.2):

dharmah projjhita-kaitavo 'tra paramo nirmatsaran
vastavam atra vastu siva- tapa-trayonmulanam

"Completely rejecting all religions which are materially motivated, the Bhagavata Purana propounds the highest truth, which is understandable by those devotees who are pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries." Srimad-Bhagavatam, the explanation of the Vedanta-sutra, is meant for paramo nirmatsaranam, those who are completely aloof from jealousy. Mayavadi philosophers are jealous of the existence of the Personality of Godhead. Therefore the Vedanta-sutra is not actually meant for them. They unnecessarily poke their noses into the Vedanta-sutra, but they have no ability to understand it because, as the author of the Vedanta-sutra writes in his commentary, Srimad-Bhagavatam, it is meant for those who are pure in heart (paramo nirmatsaranam). If one is envious of Krsna, how can he understand the Vedanta-sutra or Srimad-Bhagavatam? The Mayavadis' primary occupation is to offend the Supreme Personality of Godhead, Krsna. For example, although Krsna demands our surrender in the Bhagavad-gita, the greatest scholar and so-called philosopher in modern India has protested that it is "not to Krsna" that we have to surrender. Therefore, he is envious. Since Mayavadis of all different descriptions are envious of Krsna, they have no scope for understanding the meaning of the Vedanta-sutra. Even if they were on the liberated platform, as they falsely claim, love of Krsna is beyond the state of liberation — a fact stated by Sri Caitanya Mahaprabhu and repeated here by Krsnadasa Kaviraja Gosvami.



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prema haite kṛṣṇa haya nija bhakṭa-vaṣa
prema haite paya kṛṣṇera seva-sukha-rasa

SYNONYMS

prema — love of Kṛṣṇa; **haite** — from; **kṛṣṇa** — the Supreme Personality of Godhead; **haya** — becomes; **nija** — His own; **bhakṭa-vaṣa** — submissive to devotees; **prema** — love of God; **haite** — from; **paya** — he gets; **kṛṣṇera** — of Lord Kṛṣṇa; **seva-sukha-rasa** — the mellow of devotional service.

TRANSLATION

"The Supreme Lord, who is greater than the greatest, becomes submissive to even a very insignificant devotee because of his devotional service. It is the beautiful and exalted nature of devotional service that the infinite Lord becomes submissive to the infinitesimal living entity because of it. In reciprocal devotional activities with the Lord, the devotee actually enjoys the transcendental mellow of devotional service.

PURPORT

Becoming one with the Supreme Personality of Godhead is not very important for a devotee. Muktiḥ mukulitañjali sevate 'sman (Kṛṣṇa-karnamṛta 107). Speaking from his actual experience, Srīla Bilvamangala Thākura says that if one develops love of Godhead, mukti (liberation) becomes subservient and unimportant to him. Mukti stands before the devotee and is prepared to render all kinds of services. The Mayavādi philosophers' standard of mukti is very insignificant for a devotee, for by devotional service even the Supreme Personality of Godhead becomes subordinate to him. An actual example is that the Supreme Lord Kṛṣṇa became the chariot driver of Arjuna, and when Arjuna asked Him to draw his chariot between the two armies (senayor ubhayor madhye sthāpaya me 'cyuta), Kṛṣṇa executed his order. Such is the relationship between the Supreme Lord and a devotee that although the Lord is greater than the greatest, He is prepared to render service to the insignificant devotee by dint of his sincere and unalloyed devotional service.

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sambandha, abhidheya, prayojana nama
ei tina artha sarva-sutre paryavasana

SYNONYMS

sambandha — relationship; **abhidheya** — functional duties; **prayojana** — the goal of life; **nama** — name; **ei** — there; **tina** — three; **artha** — purport; **sarva** — all; **sutre** — in the aphorisms of the Vedānta; **paryavasana** — culmination.

TRANSLATION

"One's relationship with the Supreme Personality of Godhead, activities in terms of that relationship, and the ultimate goal of life [to develop love of God] — these three subjects are explained in every aphorism of the Vedānta-sūtra, for they form the culmination of the entire Vedānta philosophy."

PURPORT

In Srimad-Bhagavatam (5.5.5) it is said:

parabhavas tavad abodha-jato
yavan na jijñasata atma-tattvam

"A human being is defeated in all his activities as long as he does not know the goal of life, which can be understood when one is inquisitive about Brahman." It is such inquiry that begins the Vedānta-sūtra: athato brahma jijñasa. A human being should be inquisitive to know who he is, what the universe is, what God is, and what the relationship is between himself, God and the material world. Such questions cannot be asked by cats and dogs, but they must arise in the heart of a real human being. Knowledge of these four items — namely oneself, the universe, God, and their internal relationship — is called sambandha-jñāna, or the knowledge of one's relationship. When one's relationship with the Supreme Lord is established, the next program is to act in that relationship. This is called abhidheya, or activity in relationship with the Lord. After executing such prescribed duties, when one attains the highest goal of life, love of Godhead, he achieves prayojana-siddhi, or the fulfillment of his human mission. In the Brahma-sūtra, or Vedānta-sūtra, these subjects are very carefully explained. Therefore one who does not understand the Vedānta-sūtra in terms of these principles is simply wasting his time. This is the version of Srimad-Bhagavatam (1.2.8):

dharmah sv-anusthitah visvaksena-kathasu yah
notpadayed yadi srama eva hi kevalam

One may be a very learned scholar and execute his prescribed duty very nicely, but if he does not ultimately become inquisitive about the Supreme Personality of Godhead and is indifferent to sravan kīrtanam (hearing and chanting), all that he has done is but a waste of time. Mayavādi philosophers, who do not understand the relationship between themselves, the cosmic manifestation and the Supreme Personality of Godhead, are simply wasting their time, and their philosophical speculation has no value.



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ei-mata sarva-sutrera vyakhyana suniya
sakala sannyasi kahe vinaya kariya

SYNONYMS

ei-mata — in this way; **sarva-sutrera** — of all the aphorisms of the Vedānta-sūtra; **vyakhyana** — explanation; **suniya** — by hearing; **sakala** — all; **sannyasi** — the groups of Mayavadi sannyasis; **kahe** — said; **vinaya** — humbly; **kariya** — doing so.

TRANSLATION

When all the Mayavadi sannyasis thus heard the explanation of Caitanya Mahāprabhu on the basis of sambandha, abhidheya and prayojana, they spoke very humbly.

PURPORT

Everyone who actually desires to understand the Vedānta philosophy must certainly accept the explanation of Lord Caitanya Mahāprabhu and the Vaiṣṇava ācāryas who have also commented on the Vedānta-sūtra according to the principles of bhakti-yoga. After hearing the explanation of the Vedānta-sūtra from Sri Caitanya Mahāprabhu, all the sannyasis, headed by Prakāśānanda Sarasvatī, became very humble and obedient to the Lord, and they spoke as follows.

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vedamaya-murti tumi, — saksat narayana
ksama aparadha, — purve ye kailun nindana

SYNONYMS

veda-maya — transformation of the Vedic knowledge; **murti** — form; **tumi** — You; **saksat** — directly; **narayana** — the Supreme Personality of Godhead; **ksama** — excuse; **aparadha** — offense; **purve** — before; **ye** — that; **kailun** — we have done; **nindana** — criticism.

TRANSLATION

"Dear Sir, You are Vedic knowledge personified and are directly Narayana Himself. Kindly excuse us for the offenses we previously committed by criticizing You."

PURPORT

The complete path of bhakti-yoga is based upon the process of becoming humble and submissive. By the grace of Lord Caitanya Mahaprabhu, all the Mayavadi sannyasis were very humble and submissive after hearing His explanation of the Vedanta-sutra, and they begged to be pardoned for the offenses they had committed by criticizing the Lord for simply chanting and dancing and not taking part in the study of the Vedanta-sutra. We are propagating the Krsna consciousness movement simply by following in the footsteps of Lord Caitanya Mahaprabhu. We may not be very well versed in the Vedanta-sutra aphorisms and may not understand their meaning, but we follow in the footsteps of the acaryas, and because of our strictly and obediently following in the footsteps of Lord Caitanya Mahaprabhu, it is to be understood that we know everything regarding the Vedanta-sutra.

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sei haite sannyasira phiri gela mana
'krsna' 'krsna' nama sada karaye grahana

SYNONYMS

sei haite — from that time; **sannyasira** — all the Mayavadi sannyasis; **phiri** — turn; **gela** — became; **mana** — mind; **krsna krsna** — the holy name of the Supreme Personality of Godhead, Kṛṣṇa; **nama** — name; **sada** — always; **karaye** — do; **grahaṇa** — accept.

TRANSLATION

From that moment when the Mayavadi sannyasis heard the explanation of the Vedānta-sūtra from the Lord, their minds changed, and on the instruction of Caitanya Mahāprabhu, they too chanted "Kṛṣṇa! Kṛṣṇa!" always.

PURPORT

In this connection it may be mentioned that sometimes the sahajīya class of devotees opine that Prakāśānanda Sarasvatī and Prabodhananda Sarasvatī are the same man. Prabodhananda Sarasvatī was a great Vaiṣṇava devotee of Lord Caitanya Mahāprabhu, but Prakāśānanda Sarasvatī, the head of the Mayavadi sannyasis in Benares, was a different person. Prabodhananda Sarasvatī belonged to the Rāmaṇuja-sampradāya, whereas Prakāśānanda Sarasvatī belonged to the Śaṅkarācārya-sampradāya. Prabodhananda Sarasvatī wrote a number of books, among which are the Caitanya-candramṛta, Rādhā-rasa-sudhā-nidhi, Saṅgita-madhava, Vṛndāvana-sātaḥ and Navadvīpa-sātaḥ. While traveling in southern India, Caitanya Mahāprabhu met Prabodhananda Sarasvatī, who had two brothers, Venkātā Bhaṭṭa and Tīrumālaya Bhaṭṭa, who were Vaiṣṇavas of the Rāmaṇuja-sampradāya. Gopālā Bhaṭṭa Gosvāmī was the nephew of Prabodhananda Sarasvatī. From historical records it is found that Sri Caitanya Mahāprabhu traveled in South India in the year 1433 Śakābda (A.D. 1511) during the Caturmāsya period, and it was at that time that He met Prabodhananda, who belonged to the Rāmaṇuja-sampradāya. How then could the same person meet Him as a member of the Śaṅkarā-sampradāya in 1435 Śakābda, two years later? It is to be concluded that the guess of the sahajīya-sampradāya that Prabodhananda Sarasvatī and Prakāśānanda Sarasvatī were the same man is a mistaken idea.

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ei-mate tan-sabara ksami' aparadha
sabakare krsna-nama karila prasada

SYNONYMS

ei-mate — in this way; **tan-sabara** — of all the sannyasis; **ksami'** — excusing; **aparadha** — offense; **sabakare** — all of them; **krsna-nama** — the holy name of Krsna; **karila** — gave; **prasada** — as mercy.

TRANSLATION

Thus Lord Caitanya excused all the offenses of the Mayavadi sannyasis and very mercifully blessed them with krsna-nama.

PURPORT

Sri Caitanya Mahaprabhu is the mercy incarnation of the Supreme Personality of Godhead. He is addressed by Srila Rupa Gosvami as maha-vadanyavatara, or the most magnanimous incarnation. Srila Rupa Gosvami also says, karunayavatirnah kalau: it is only by His mercy that He has descended in this Age of Kali. Here this is exemplified. Sri Caitanya Mahaprabhu did not like to see Mayavadi sannyasis because He thought of them as offenders to the lotus feet of Krsna, but here He excuses them (tan-sabara ksami' aparadha). This is an example in preaching. Apani acari' bhakti sikhaimu sabare. Sri Caitanya Mahaprabhu teaches us that those whom preachers meet are almost all offenders who are opposed to Krsna consciousness, but it is a preacher's duty to convince them of the Krsna consciousness movement and then induce them to chant the Hare Krsna maha-mantra. Our propagation of the sankirtana movement is continuing, despite many opponents, and people are taking up this chanting process even in remote parts of the world like Africa. By inducing the offenders to chant the Hare Krsna mantra, Lord Caitanya Mahaprabhu exemplified the success of the Krsna consciousness movement. We should follow very respectfully in the footsteps of Lord Caitanya, and there is no doubt that we shall be successful in our attempts.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 7.151

tabe saba sannyasi mahaprabhuke laiya
bhikṣa karilena sabhe, madhye vasaiya

SYNONYMS

tabe — after this; **saba** — all; **sannyasi** — the Mayavadi sannyasis; **mahaprabhuke** — Caitanya Mahāprabhu; **laiya** — taking Him; **bhikṣa karilena** — took prasadam, or took lunch; **sabhe** — all together; **madhye** — in the middle; **vasaiya** — seating Him.

TRANSLATION

After this, all the sannyasis took the Lord into their midst, and thus they all took their meal together.

PURPORT

Previously Sri Caitanya Mahāprabhu had neither mixed nor talked with the Mayavadi sannyasis, but now He took lunch with them. It is to be concluded that when Lord Caitanya induced them to chant Hare Kṛṣṇa and excused them for their offenses, they were purified, and therefore there was no objection to taking lunch, or bhagavat-prasadam, with them, although Sri Caitanya Mahāprabhu knew that the food was not offered to the Deity. Mayavadi sannyasis do not worship the Deity, or if they do so they generally worship the deity of Lord Śiva or the pañcopasana (Lord Viṣṇu, Lord Śiva, Durgā-devī, Gaṇeśa and Śurya). Here we do not find any mention of the demigods or Viṣṇu, and yet Caitanya Mahāprabhu accepted food in the midst of the sannyasis on the basis that they had chanted the Hare Kṛṣṇa maha-mantra and that He had excused their offenses.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.152

bhiksa kari' mahaprabhu aila vasaghara
hena citra-lila kare gauranga-sundara

SYNONYMS

bhiksa — accepting food from others; **kari'** — accepting; **mahaprabhu** — Lord Caitanya; **aila** — returned; **vasaghara** — to His residence; **hena** — thus; **citra-lila** — wonderful pastimes; **kare** — does; **gauranga** — Lord Sri Caitanya Mahaprabhu; **sundara** — very beautiful.

TRANSLATION

After taking lunch among the Mayavadi sannyasis, Sri Caitanya Mahaprabhu, who is known as Gaurasundara, returned to His residence. Thus the Lord performs His wonderful pastimes.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.153

candrasedkhara, tapana misra, ara sanatana
suni' dekhi' anandita sabakara mana

SYNONYMS

candrasedkhara — Candrasekhara; **tapana misra** — Tapana Misra; **ara** — and; **sanatana** — Sanatana; **suni'** — hearing; **dekhi'** — seeing; **anandita** — very pleased; **sabakara** — all of them; **mana** — minds.

TRANSLATION

Hearing the arguments of Sri Caitanya Mahaprabhu and seeing His victory, Candrasekhara, Tapana Misra and Sanatana Gosvami were all extremely pleased.

PURPORT

Here is an example of how a sannyasi should preach. When Sri Caitanya Mahaprabhu went to Varanasi, He went there alone, not with a big party. Locally, however, He made friendships with Candrasekhara and Tapana Misra, and Sanatana Gosvami also came to see Him. Therefore, although He did not have many friends there, due to His sound preaching and His victory in arguing with the local sannyasis on the Vedanta philosophy, He became greatly famous in that part of the country, as explained in the next verse.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.154

prabhuke dekhite aise sakala sannyasi
prabhura kare saba varanasi

SYNONYMS

prabhuke — unto Lord Caitanya Mahaprabhu; **dekhite** — to see; **aise** — they came; **sakala** — all; **sannyasi** — the Mayavadi sannyasis; **prabhura** — of Lord Caitanya Mahaprabhu; — praise; **kare** — they do; **saba** — all; **varanasi** — the city of Varanasi.

TRANSLATION

Many Mayavadi sannyasis of Varanasi came to see the Lord after this incident, and the entire city praised Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 7.155

varanasi-puri aila sri-kṛṣṇa-caitanya
puri-saha sarva-loka haila maha-dhanya

SYNONYMS

varanasi — of the name Varanasi; **puri** — city; **aila** — came; **sri-kṛṣṇa-caitanya** — Lord Sri Caitanya Mahāprabhu; **puri** — city; **saha** — with; **sarva-loka** — all the people; **haila** — became; **maha-dhanya** — thankful.

TRANSLATION

Sri Caitanya Mahāprabhu visited the city of Varanasi, and all of its people were very thankful.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 7.156

lakṣa lakṣa loka aise prabhuke dekhite
maha-bhida haila dvare, nare pravesite

SYNONYMS

lakṣa lakṣa — hundreds of thousands; loka — people; aise — came; prabhuke — unto the Lord; dekhite — to see; maha-bhida — a great crowd; haila — there happened; dvare — at the door; nare — may not; pravesite — to enter.

TRANSLATION

The crowd at the door of His residence was so great that it numbered hundreds of thousands.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 7.157

prabhu yabe ya'na visvesvara-darasane
lakṣa lakṣa loka asi' mile sei sthane

SYNONYMS

prabhu — Lord Caitanya Mahāprabhu; **yabe** — when; **ya'na** — goes; **visvesvara** — the deity of Varanasi; **darasane** — to visit; **lakṣa lakṣa** — hundreds of thousands; **loka** — people; **asi'** — come; **mile** — meet; **sei** — that; **sthane** — on the place.

TRANSLATION

When the Lord went to visit the temple of Visvesvara, hundreds of thousands of people assembled to see Him.

PURPORT

The important point in this verse is that Sri Caitanya Mahāprabhu regularly visited the temple of Visvesvara (Lord Siva) at Varanasi. Vaiṣṇavas generally do not visit a demigod's temple, but here we see that Sri Caitanya Mahāprabhu regularly visited the temple of Visvesvara, who was the predominating deity of Varanasi. Generally Mayavadi sannyāsīs and worshipers of Lord Siva live in Varanasi, but how is it that Caitanya Mahāprabhu, who took the part of a Vaiṣṇava sannyāsī, also visited the Visvesvara temple? The answer is that a Vaiṣṇava does not behave impudently toward the demigods. A Vaiṣṇava gives proper respect to all, although he never accepts a demigod to be as good as the Supreme Personality of Godhead.

In the Brahma- there are mantras offering obeisances to Lord Siva, Lord Brahma, the sun-god and Lord Gaṇeśa, as well as Lord Viṣṇu, all of whom are worshiped by the impersonalists as pañcopāsana. In their temples impersonalists install deities of Lord Viṣṇu, Lord Siva, the sun-god, goddess Durgā and sometimes Lord Brahma also, and this system is continuing at present in India under the guise of the Hindu religion. Vaiṣṇavas can also worship all these demigods, but only on the principles of the Brahma-, which is recommended by Sri Caitanya Mahāprabhu. We may note in this connection the mantras for worshiping Lord Siva, Lord Brahma, goddess Durgā, the sun-god and Gaṇeśa, as described in the Brahma-.

srsti-sthiti-pralaya-sadhana-saktir eka
chayeva yasya bhuvanani bibharti durgā
icchanurupam api yasya ca cestate sa
govindam adi-purus tam bhajami

"The external potency, *maya*, who is of the nature of the shadow of the *cit* [spiritual] potency, is worshiped by all people as Durgā, the creating, preserving and destroying agency of this mundane world. I adore the primeval Lord, Govinda, in accordance with whose will Durgā conducts herself." (Bs. 5.44)

ks yatha dadhi vikara-visesa-yogat
sañjayate na hi tatah prthag asti hetoh
yah sambhutam api tatha samupaiti karyad
govindam adi-purus tam bhajami

"Milk is transformed into curd by the actions of acids, yet the effect, curd, is neither the

same as nor different from its cause, viz., milk. I adore the primeval Lord, Govinda, of whom the state of Sambhu is a similar transformation for the performance of the work of destruction." (Bs. 5.45)

bhasvan yathasma-sakalesu nijesu tejah
kiyat prakatayaty api tadvad atra
brahma ya esa jagad-anda-vidhana-karta
govindam adi-purus tam bhajami

"I adore the primeval Lord, Govinda, from whom the separated subjective portion Brahma receives his power for the regulation of the mundane world, just as the sun manifests a portion of his own light in all the effulgent gems that bear such names as surya-kanta." (Bs. 5.49)

yat-pada-pallava- vinidhaya kumbha-
dvandve pranama-samaye sa ganadhirajah
vighnan vihantum alam asya jagat-trayasya
govindam adi-purus tam bhajami

"I worship the primeval Lord, Govinda. Ganesa always holds His lotus feet upon the pair of tumuli protruding from his elephant head in order to obtain power for his function of destroying all obstacles on the path of progress in the three worlds." (Bs. 5.50)

yac caksur esa savita sakala-grahan
raja samasta-sura-murtir asesa-tejah
yasyajñaya bhramati sambhrta-kala-cakro
govindam adi-purus tam bhajami

"The sun, full of infinite effulgence, who is the king of all the planets and the image of the good soul, is like the eye of this world. I adore the primeval Lord, Govinda, in pursuance of whose order the sun performs his journey, mounting the wheel of time." (Bs. 5.52)

All the demigods are servants of Krsna; they are not equal with Krsna. Therefore even if one goes to a temple of the pañcopasana, as mentioned above, one should not accept the deities as they are accepted by the impersonalists. All of them are to be accepted as personal demigods, but they all serve the order of the Supreme Personality of Godhead. Sankaracarya, for example, is understood to be an incarnation of Lord Siva, as described in the Padma Purana. He propagated the Mayavada philosophy under the order of the Supreme Lord. We have already discussed this point in text 114 of this chapter: tanra dosa nahi, tenho ajña-kari dasa. "Sankaracarya is not at fault, for he has thus covered the real purpose of the Vedas under the order of the Supreme Personality of Godhead." Although Lord Siva, in the form of a brahmana (Sankaracarya), preached the false philosophy of Mayavada, Sri Caitanya Mahaprabhu nevertheless said that since he did it on the order of the Supreme Personality of Godhead, there was no fault on his part (tanra dosa nahi).

We must offer proper respects to all the demigods. If one can offer respects even to an ant, why not to the demigods? One must always know, however, that no demigod is equal to or above the Supreme Lord. Ekale isvara krsna, ara saba bhrtya: "Only Krsna is the Supreme Personality of Godhead, and all others, including the demigods such as Lord Siva, Lord Brahma, goddess Durga and Ganesa, are His servants." Everyone serves the purpose of the Supreme Godhead, and what to speak of such small and insignificant living entities as ourselves? We are surely eternal servants of the Lord. The Mayavada philosophy maintains that the demigods, the living entities and the Supreme Personality of Godhead are all equal. It is therefore a most foolish misrepresentation of Vedic knowledge.





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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.158

snana karite yabe ya'na ganga-tire
tahañi sakala loka haya maha-bhide

SYNONYMS

snana — bath; karite — taking; yabe — when; ya'na — goes; ganga — Ganges; tire — bank; tahañi — then and there; sakala — all; loka — people; haya — assembled; maha-bhide — in great crowds.

TRANSLATION

Whenever Lord Caitanya went to the banks of the Ganges to take His bath, big crowds of many hundreds of thousands of people assembled there.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.159

bahu tuli' prabhu bale, — bala hari hari
hari-dhvani kare loka svarga-martya bhari'

SYNONYMS

bahu tuli' — raising the arms; **prabhu** — Lord Sri Caitanya Mahaprabhu; **bale** — speaks; **bala** — all of you chant; **hari hari** — the holy name of Lord Krsna (Hari); **hari-dhvani** — the sound vibration of Hari; **kare** — does; **loka** — all people; **svarga-martya** — in heaven, the sky and the land; **bhari'** — completely filling.

TRANSLATION

Whenever the crowds were too great, Sri Caitanya Mahaprabhu stood up, raised His hands and chanted, "Hari! Hari!" to which all the people responded, filling both the land and sky with the vibration.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 7.160

loka nistariya prabhura calite haila mana
vrndavane pathaila sri-sanatana

SYNONYMS

loka — people; **nistariya** — delivering; **prabhura** — of the Lord; **calite** — to leave; **haila** — became; **mana** — mind; **vrndavane** — toward Vrndavana; **pathaila** — sent; **sri-sanatana** — Sanatana Gosvami.

TRANSLATION

After thus delivering the people in general, the Lord desired to leave Varanasi. After instructing Sri Sanatana Gosvami, He sent him toward Vrndavana.

PURPORT

The actual purpose of Lord Caitanya's stay at Varanasi after coming back from Vrndavana was to meet Sanatana Gosvami and teach him. Sanatana Gosvami met Sri Caitanya Mahāprabhu after the Lord's return to Varanasi, where the Lord taught him for two months about the intricacies of Vaisnava philosophy and Vaisnava activities. After completely instructing him, He sent him to Vrndavana to execute His orders. When Sanatana Gosvami went to Vrndavana, there were no temples. The city was lying vacant like an open field. Sanatana Gosvami sat down on the bank of the Yamuna, and after some time he gradually constructed the first temple; then other temples were constructed, and now the city is full of temples, numbering about five thousand.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.161

ratri-divase lokera suni' kolahala
varanasi chadi' prabhu aila nilacala

SYNONYMS

ratri — night; **divase** — day; **lokera** — of the people in general; **sunī** — hearing; **kolahala** — tumult; **varanasi** — the city of Benares; **chadi'** — leaving; **prabhu** — the Lord; **aila** — returned; **nilacala** — to Puri.

TRANSLATION

Because the city of Varanasi was always full of tumultuous crowds, Sri Caitanya Mahaprabhu, after sending Sanatana to Vrndavana, returned to Jagannatha Puri.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.162

ei lila kahiba age vistara kariya
sanksepe kahilan ihan prasanga paiya

SYNONYMS

ei — these; lila — pastimes; kahiba — I shall speak; age — later on; vistara — vivid description; kariya — making; sanksepe — in short; kahilan — I have spoken; ihan — in this place; prasanga — topics; paiya — taking advantage of.

TRANSLATION

I have here given a brief account of these pastimes of Lord Caitanya, but later I shall describe them in an extensive way.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 7.163

ei pañca-tattva-rupe sri-kṛṣṇa-caitanya
kṛṣṇa-nama-prema diya visva kaila dhanya

SYNONYMS

ei — this; pañca-tattva-rupe — the Lord in His five forms; sri-kṛṣṇa-caitanya — Lord Sri Caitanya Mahāprabhu; kṛṣṇa-nama — the holy name of Lord Kṛṣṇa; prema — love of Kṛṣṇa; diya — delivering; visva — the whole world; kaila — made; dhanya — thankful.

TRANSLATION

Sri Kṛṣṇa Caitanya Mahāprabhu and His associates of the Pañca-tattva distributed the holy name of the Lord to invoke love of Godhead throughout the universe, and thus the entire universe was thankful.

PURPORT

Here it is said that Lord Caitanya made the entire universe thankful to Him for propagating the sankīrtana movement with His associates. Lord Caitanya Mahāprabhu has already sanctified the entire universe by His presence five hundred years ago, and therefore anyone who attempts to serve Sri Caitanya Mahāprabhu sincerely by following in His footsteps and following the instructions of the ācāryas will successfully be able to preach the holy names of the Hare Kṛṣṇa maha-mantra all over the universe. There are some foolish critics who say that Europeans and Americans cannot be offered sannyāsa, but here we find that Sri Caitanya Mahāprabhu wanted to preach the sankīrtana movement all over the universe. For preaching work, sannyāsīs are essential. These critics think that only Indians or Hindus should be offered sannyāsa to preach, but their knowledge is practically nil. Without sannyāsis, the preaching work will be impeded. Therefore, under the instruction of Lord Caitanya and with the blessings of His associates, there should be no discrimination in this matter, but people in all parts of the world should be trained to preach and given sannyāsa so that the cult of Sri Caitanya Mahāprabhu's sankīrtana movement will expand boundlessly. We do not care about the criticism of fools. We shall go on with our work and simply depend on the blessings of Lord Caitanya Mahāprabhu and His associates, the Pañca-tattva.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 7.164

mathurate pathaila rupa-sanatana
 dui sena-pati kaila bhakti pracarana

SYNONYMS

mathurate — toward Mathura; **pathaila** — sent; **rupa-sanatana** — the two brothers Rupa Gosvami and Sanatana Gosvami; **dui** — both of them; **sena-pati** — as commanders in chief; **kaila** — He made them; **bhakti** — devotional service; **pracarana** — to broadcast.

TRANSLATION

Lord Caitanya dispatched the two generals Rupa Gosvami and Sanatana Gosvami to Vrndavana to preach the bhakti cult.

PURPORT

When Rupa Gosvami and Sanatana Gosvami went to Vrndavana, there was not a single temple, but by their preaching they were gradually able to construct various temples. Sanatana Gosvami constructed the Madana-mohana temple, and Rupa Gosvami constructed the Govindaji temple. Similarly, their nephew Jiva Gosvami constructed the Radha-Damodara temple, Sri Gopala Bhatta Gosvami constructed the Radha-ramana temple, Sri Lokanatha Gosvami constructed the Gokulananda temple, and Syamananda Gosvami constructed the Syamasundara temple. In this way, many temples were gradually constructed. For preaching, construction of temples is also necessary. The Gosvamis not only engaged in writing books but also constructed temples because both are needed for preaching work. Sri Caitanya Mahaprabhu wanted the cult of His sankirtana movement to spread all over the world. Now that the International Society for Krishna Consciousness has taken up this task of preaching the cult of Lord Caitanya, its members should not only construct temples in every town and village of the globe but also distribute the books that have already been written and further increase the number of books. Both distribution of books and construction of temples must continue side by side in parallel lines.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.165

nityananda-gosañe pathaila gauda-dese
tenho bhakti pracarila asesa-visese

SYNONYMS

nityananda — Lord Nityananda; **gosañe** — the acarya; **pathaila** — was sent; **gauda-dese** — in Bengal; **tenho** — He; **bhakti** — devotional cult; **pracarila** — preached; **asesa-visese** — in a very extensive way.

TRANSLATION

As Rupa Gosvami and Sanatana Gosvami were sent toward Mathura, so Nityananda Prabhu was sent to Bengal to preach extensively the cult of Caitanya Mahaprabhu.

PURPORT

The name of Lord Nityananda is very famous in Bengal. Of course, anyone who knows Lord Nityananda knows Sri Caitanya Mahaprabhu also, but there are some misguided devotees who stress the importance of Lord Nityananda more than that of Sri Caitanya Mahaprabhu. This is not good. Nor should Sri Caitanya Mahaprabhu be stressed more than Lord Nityananda. The author of the Caitanya-caritamrta, Krsnadasa Kaviraja Gosvami, left his home because of his brother's stressing the importance of Sri Caitanya Mahaprabhu over that of Nityananda Prabhu. Actually, one should offer respect to the Pañca-tattva without such foolish discrimination, not considering Nityananda Prabhu to be greater, Caitanya Mahaprabhu to be greater or Advaita Prabhu to be greater. The respect should be offered equally: sri-krsna-caitanya prabhu-nityananda sri-advaita gadadhara srivasadi-gaura-bhakta-vrnda. All devotees of Lord Caitanya or Nityananda are worshipable persons.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.166

apane daksina desa karila gamana
grame grame kaila krsna-nama pracarana

SYNONYMS

apane — personally; daksina desa — South India; karila — went; gamana — traveling; grame grame — in each and every village; kaila — He did; krsna-nama — the holy name of Lord Krsna; pracarana — broadcasting.

TRANSLATION

Sri Caitanya Mahaprabhu personally went to South India, and He broadcast the holy name of Lord Krsna in every village and town.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.167

setubandha paryanta kaila bhaktira pracara
krsna-prema diya kaila sabara nistara

SYNONYMS

setubandha — the place where Lord Ramacandra constructed His bridge; **paryanta** — up to that place; **kaila** — did; **bhaktira** — of the cult of devotional service; **pracara** — broadcast; **krsna-prema** — love of Krsna; **diya** — delivering; **kaila** — did; **sabara** — everyone; **nistara** — deliverance.

TRANSLATION

Thus the Lord went to the southernmost tip of the Indian peninsula, known as Setubandha [Cape Comorin]. Everywhere He distributed the bhakti cult and love of Krsna, and in this way He delivered everyone.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 7.168

ei ta' kahila pañca-tattvera vyakhyana
ihara sravane haya caitanya-tattva jñana

SYNONYMS

ei ta' — this; kahila — described; pañca-tattvera — of the Pañca-tattva; vyakhyana — explanation; ihara — of this; sravane — hearing; haya — becomes; caitanya-tattva — the truth of Sri Caitanya Mahāprabhu; jñana — knowledge.

TRANSLATION

I have thus explained the truth of the Pañca-tattva. One who hears this explanation increases in knowledge of Sri Caitanya Mahāprabhu.

PURPORT

The Pañca-tattva is a very important factor in understanding Sri Caitanya Mahāprabhu. There are sahajiyas who, not knowing the importance of the Pañca-tattva, concoct their own slogans, such as bhaja nitai gaura, radhe syama, japa hare krsna hare rama or sri-krsna-caitanya prabhu-nityananda hare krsna hare rama sri-radhe govinda. Such chants may be good poetry, but they cannot help us to go forward in devotional service. In such chants there are also many discrepancies, which need not be discussed here. Strictly speaking, when chanting the names of the Pañca-tattva, one should fully offer his obeisances: sri-krsna-caitanya prabhu-nityananda sri-advaita gadadhara srivasadi-gaura-bhakta-vrnda. By such chanting one is blessed with the competency to chant the Hare Krsna maha-mantra without offense. When chanting the Hare Krsna maha-mantra, one should also chant it fully: Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. One should not foolishly adopt any of the slogans concocted by imaginative devotees. If one actually wants to derive the effects of chanting, one must strictly follow the great acaryas. This is confirmed in the Mahābhārata: maha-jano yena gatah sa panthah. "The real path of progress is that which is traversed by great acaryas and authorities."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.169

sri-caitanya, nityananda, advaita, — tina jana
srivasa-gadadhara-adi yata bhakta-gana

SYNONYMS

sri-caitanya, nityananda, advaita — Sri Caitanya Mahaprabhu, Nityananda Prabhu and Advaita Prabhu; tina — these three; jana — personalities; srivasa-gadadhara — Srivasa and Gadadhara; adi — etc.; yata — all; bhakta-gana — the devotees.

TRANSLATION

While chanting the Pañca-tattva maha-mantra, one must chant the names of Sri Caitanya, Nityananda, Advaita, Gadadhara and Srivasa with their many devotees. This is the process.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.170

sabakara padapadme koti namaskara
yaiche taiche kahi kichu caitanya-vihara

SYNONYMS

sabakara — all of them; **pada-padme** — on the lotus feet; **koti** — countless; **namaskara** — obeisances; **yaiche taiche** — somehow or other; **kahi** — I speak; **kichu** — something; **caitanya-vihara** — about the pastimes of Lord Caitanya Mahaprabhu.

TRANSLATION

I again and again offer obeisances unto the Pañca-tattva. Thus I think that I will be able to describe something about the pastimes of Lord Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 7.171

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

SYNONYMS

sri-rupa — Srila Rupa Gosvami; **raghunatha** — Srila Raghunatha dasa Gosvami; **pade** — at the lotus feet; **yara** — whose; **asa** — expectation; **caitanya-caritamrta** — the book named Caitanya-caritamrta; **kahe** — describes; **krsna-dasa** — Srila Krsnadasa Kaviraja Gosvami.

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

PURPORT

Sri Caitanya Mahaprabhu wanted to preach the sankirtana movement of love of Krsna throughout the entire world, and therefore during His presence He inspired the sankirtana movement. Specifically, He sent Rupa Gosvami and Sanatana Gosvami to Vrndavana and Nityananda to Bengal and personally went to South India. In this way He kindly left the task of preaching His cult in the rest of the world to the International Society for Krishna Consciousness. The members of this Society must always remember that if they stick to the regulative principles and preach sincerely according to the instructions of the acaryas, surely they will have the profound blessings of Lord Caitanya Mahaprabhu, and their preaching work will be successful everywhere throughout the world.

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, Adi-lila, Seventh Chapter, describing Lord Caitanya in five features.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8 Summary

The Eighth Chapter of Sri Caitanya-caritamrta is summarized by Srila Bhaktivinoda Thakura in his Amrta-pravaha-bhasya. In this chapter the glories of Sri Caitanya Mahaprabhu and Nityananda are described, and it is also stated that one who commits offenses in chanting the Hare Krsna mantra does not achieve love of Godhead, even after chanting for many years. In this connection, Srila Bhaktivinoda Thakura warns against artificial displays of the bodily symptoms called asta-sattvika-vikara. That is also an offense. One should seriously and sincerely continue to chant the Pañca-tattva names sri-krsna-caitanya prabhu-nityananda sri-advaita gadadhara srivasadi-gaura-bhakta-vrnda. All these acaryas will bestow their causeless mercy upon a devotee and gradually purify his heart. When he is actually purified, automatically he will experience ecstasy in chanting the Hare Krsna maha-mantra. Previous to the composition of Sri Caitanya-caritamrta, Srila Vrndavana dasa Thakura wrote a book called Sri Caitanya-bhagavata. Only those subjects which were not discussed by Srila Vrndavana dasa Thakura in his Caitanya-bhagavata have been taken up by Krsnadasa Kaviraja Gosvami to be depicted in Sri Caitanya-caritamrta. In his very old age, Krsnadasa Kaviraja Gosvami went to Vrndavana, and by the order of Sri Madana-mohanaji he wrote Sri Caitanya-caritamrta. Thus we are now able to relish its transcendental bliss.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.1

vande caitanya-
yad-icchaya
nartyate
lekha-range jado 'py ayam

SYNONYMS

vande — I offer my respectful obeisances; **caitanya-devam** — unto Lord Sri Caitanya Mahaprabhu; **tam** — Him; **bhagavantam** — the Personality of Godhead; **yad-icchaya** — by whose desires; **prasabham** — all of a sudden; **nartyate** — dancing; **citram** — wonderfully; **lekha-range** — in the matter of writing; **jadah** — dull fool; **api** — although; **ayam** — this.

TRANSLATION

I offer my respects to the Supreme Personality of Godhead, Sri Caitanya Mahaprabhu, by whose desire I have become like a dancing dog and suddenly taken to the writing of Sri Caitanya-caritamrta, although I am a fool.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.2

jaya jaya sri-krsna-caitanya gauracandra
jaya jaya paramananda jaya nityananda

SYNONYMS

jaya jaya — all glories; **sri-krsna-caitanya** — Sri Krsna Caitanya Mahaprabhu; **gaura-candra** — whose name is Lord Gauranga; **jaya jaya** — all glories; **paramananda** — most joyful; **jaya** — all glories; **nityananda** — unto Nityananda Prabhu.

TRANSLATION

Let me offer my respectful obeisances unto Sri Krsna Caitanya Mahaprabhu, who is known as Gaurasundara. I also offer my respectful obeisances unto Nityananda Prabhu, who is always very joyful.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.3

jaya jayadvaita acarya krpamaya
jaya jaya gadadhara pandita mahasaya

SYNONYMS

jaya jaya — all glories; **advaita** — unto Advaita Prabhu; **acarya** — teacher; **krpamaya** — very merciful; **jaya jaya** — all glories to; **gadadhara** — Gadadhara; **pandita** — learned scholar; **mahasaya** — great personality.

TRANSLATION

Let me offer my respectful obeisances unto Advaita Acarya, who is very merciful, and also to that great personality Gadadhara Pandita, the learned scholar.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.4

jaya jaya srivasadi yata bhakta-gana
pranata ha-iyā vandon sabara carana

SYNONYMS

jaya jaya — all glories; **srivasa-adi** — unto Srivasa Thakura, etc.; **yata** — all; **bhakta-gana** — devotees; **pranata** — offering obeisances; **ha-iyā** — doing so; **vandon** — I pray; **sabara** — all; **carana** — lotus feet.

TRANSLATION

Let me offer my respectful obeisances unto Srivasa Thakura and all the other devotees of the Lord. I fall down to offer them respect. I worship their lotus feet.

PURPORT

Krsnadasa Kaviraja Gosvami teaches us first to offer respect to the Pañca-tattva — Sri Krsna Caitanya Mahaprabhu, Nityananda Prabhu, Advaita Prabhu, Gadadhara Prabhu and Srivasa Prabhu and other devotees. We must strictly follow the principle of offering our respects to the Pañca-tattva, as summarized in the mantra sri-krsna-caitanya prabhu-nityananda sri-advaita gadadhara srivasadi-gaura-bhakta-vrnda. At the beginning of every function in preaching, especially before chanting the Hare Krsna maha-mantra — Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare — we must chant the Pañca-tattva's names and offer our respects to them.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.5

muka kavitva kare yan-sabara smarane
pangu giri langhe, andha dekhe tara-gane

SYNONYMS

muka — dumb; **kavitva** — poet; **kare** — becomes; **yan** — whose; **sabara** — all; **smarane** — by remembering; **pangu** — the lame; **giri** — mountains; **langhe** — crosses; **andha** — blind; **dekhe** — sees; **tara-gane** — the stars.

TRANSLATION

By remembering the lotus feet of the Pañca-tattva, a dumb man can become a poet, a lame man can cross mountains, and a blind man can see the stars in the sky.

PURPORT

In Vaisnava philosophy there are three ways for perfection — namely sadhana-siddha, perfection attained by executing devotional service according to the rules and regulations, nitya-siddha, eternal perfection attained by never forgetting Krsna at any time, and krpa-siddha, perfection attained by the mercy of the spiritual master or another Vaisnava. Kaviraja Gosvami here stresses krpa-siddha, perfection by the mercy of superior authorities. This mercy does not depend on the qualifications of a devotee. By such mercy, even if a devotee is dumb he can speak or write to glorify the Lord splendidly, even if lame he can cross mountains, and even if blind he can see the stars in the sky.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.6

e-saba na mane yei pandita sakala
ta-sabara vidya-patha bheka-kolahala

SYNONYMS

e-saba — all these; **na** — does not; **mane** — accept; **yei** — anyone; **pandita** — so-called learned; **sakala** — all; **ta-sabara** — of all of them; **vidya-patha** — the educational cultivation; **bheka** — of frogs; **kolahala** — tumultuous sound.

TRANSLATION

The education cultivated by so-called learned scholars who do not believe these statements of Sri Caitanya-caritamrta is like the tumultuous croaking of frogs.

PURPORT

The croaking of the frogs in the rainy season resounds very loudly in the forest, with the result that snakes, hearing the croaking in the darkness, approach the frogs and swallow them. Similarly, the so-called educational vibrations of the tongues of university professors who do not have spiritual knowledge is like the croaking of frogs.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.7

ei saba na mane yeba kare krsna-bhakti
krsna-krpa nahi tare, nahi tara gati

SYNONYMS

ei — these; saba — all; na mane — does not accept; yeba — anyone who; kare — executes; krsna-bhakti — devotional service; krsna-krpa — mercy of Krsna; nahi — is not; tare — unto him; nahi — there is not; tara — his; gati — advancement.

TRANSLATION

One who does not accept the glories of the Pañca-tattva but still makes a show of devotional service to Krsna can never achieve the mercy of Krsna or advance to the ultimate goal.

PURPORT

If one is seriously interested in Krsna conscious activities, he must be ready to follow the rules and regulations laid down by the acaryas, and he must understand their conclusions. The sastra says, dharmasya maha-jano yena gatah sa panthah (Mahabharata, Vana-parva 313.117). It is very difficult to understand the secret of Krsna consciousness, but one who advances by the instruction of the previous acaryas and follows in the footsteps of his predecessors in the line of disciplic succession will have success. Others will not. Srila Narottama dasa Thakura says in this connection, chadiya vaisnava-seva nistara peyeche keba: "Unless one serves the spiritual master and acaryas, one cannot be liberated." Elsewhere he says:

ei chaya gosañi yanra — mui tanra dasa
tan-sabara pada-renu mora pañca-grasa

"I simply accept a person who follows in the footsteps of the six Gosvamis, and the dust of such a person's lotus feet is my food."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.8

purve yaiche jarasandha-adi raja-gana
veda-dharma kari' kare visnura pujana

SYNONYMS

purve — formerly; **yaiche** — as it was; **jarasandha** — King Jarasandha; **adi** — heading; **raja-gana** — kings; **veda-dharma** — performance of Vedic rituals; **kari'** — doing; **kare** — does; **visnura** — of Lord Visnu; **pujana** — worship.

TRANSLATION

Formerly kings like Jarasandha [the father-in-law of] strictly followed the Vedic rituals, thus worshipping Lord Visnu.

PURPORT

In these verses the author of Sri Caitanya-caritamrta, Krsnadasa Kaviraja Gosvami, is very seriously stressing the importance of worship of the Pañca-tattva. If one becomes a devotee of Gaurasundara or Krsna but does not give importance to the Pañca-tattva (sri-krsna-caitanya prabhu-nityananda sri-advaita gadadhara srivasadi-gaura-bhakta-vrnda), his activities are considered to be offenses, or, in the words of Srila Rupa Gosvami, utpata (disturbances). One must therefore be ready to offer due respects to the Pañca-tattva before becoming a devotee of Lord Gaurasundara or of Sri Krsna, the Supreme Personality of Godhead.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 8.9

kṛṣṇa nahi mane, tate daitya kari' mani
caitanya na manile taiche daitya tare jani

SYNONYMS

kṛṣṇa — Lord Kṛṣṇa; **nahi** — does not; **mane** — accept; **tate** — therefore; **daitya** — demon; **kari' mani** — we accept; **caitanya** — Lord Sri Caitanya Mahāprabhu; **na** — without; **manile** — accepting; **taiche** — similarly; **daitya** — demon; **tare** — to him; **jani** — we know.

TRANSLATION

One who does not accept Kṛṣṇa as the Supreme Personality of Godhead is certainly a demon. Similarly, anyone who does not accept Sri Caitanya Mahāprabhu as Kṛṣṇa, the same Supreme Lord, is also to be considered a demon.

PURPORT

Formerly there were kings like Jarasandha who strictly followed the Vedic rituals, acted as charitable, competent ksatriyas, possessed all ksatriya qualities and were even obedient to the brahminical culture but who did not accept Kṛṣṇa as the Supreme Personality of Godhead. Jarasandha attacked Kṛṣṇa many times, and each time, of course, he was defeated. Like Jarasandha, any man who performs Vedic rituals but does not accept Kṛṣṇa as the Supreme Personality of Godhead must be considered an asura, or demon. Similarly, one who does not accept Sri Caitanya Mahāprabhu as Kṛṣṇa Himself is also a demon. This is the conclusion of authoritative scriptures. Therefore, both so-called devotion to Gaurasundara without devotional service to Kṛṣṇa and so-called kṛṣṇa-bhakti without devotional service to Gaurasundara are nondevotional activities. If one wants to be successful on the path of Kṛṣṇa consciousness, he must be thoroughly conscious of the personality of Gaurasundara as well as the personality of Kṛṣṇa. Knowing the personality of Gaurasundara means knowing the personalities of sri-kṛṣṇa-caitanya prabhu-nityananda sri-advaita gadadhara srivasadi-gaura-bhakta-vṛnda. The author of Sri Caitanya-caritamṛta, pursuant to the authorities, stresses this principle for perfection in Kṛṣṇa consciousness.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.10

more na manile saba loka habe nasa
ithi lagi' krpardra prabhu karila sannyasa

SYNONYMS

more — unto Me; **na** — without; **manile** — accepting; **saba** — all; **loka** — people in general; **habe** — will go to; **nasa** — destruction; **ithi** — for this; **lagi'** — for the reason of; **krpa-ardra** — all merciful; **prabhu** — Lord Caitanya; **karila** — accepted; **sannyasa** — the sannyasa order.

TRANSLATION

Lord Sri Caitanya Mahaprabhu thought, "Unless people accept Me they will all be destroyed." Thus the merciful Lord accepted the sannyasa order.

PURPORT

In Srimad-Bhagavatam (12.3.51) it is said, kirtanad eva krsnasya mukta-sangah vrajet: "Simply by chanting the Hare Krsna mantra, or Lord Krsna's name, one is liberated and goes back home, back to Godhead." This Krsna consciousness must be achieved through the mercy of Lord Caitanya Mahaprabhu. One cannot be complete in Krsna consciousness unless he accepts Sri Caitanya Mahaprabhu and His associates as the only means for success. It is because of these considerations that the Lord accepted sannyasa, for thus people would offer Him respect and very quickly come to the platform of Krsna consciousness. Since Lord Caitanya Mahaprabhu, who is Krsna Himself, inaugurated the Krsna consciousness movement, without His mercy one cannot be elevated to the transcendental platform of Krsna consciousness.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.11

sannyasi-buddhye more karibe namaskara
tathapi khandibe dukkha, paibe nistara

SYNONYMS

sannyasi-buddhye — by consideration of a sannyasi; **more** — unto Me; **karibe** — they will; **namaskara** — offer obeisances; **tathapi** — therefore; **khandibe** — will diminish; **dukkha** — distress; **paibe** — will get; **nistara** — liberation.

TRANSLATION

"If a person offers obeisances to Me, even due to accepting Me only as an ordinary sannyasi, his material distresses will diminish, and he will ultimately get liberation."

PURPORT

Krsna is so merciful that He always thinks of how to liberate the conditioned souls from the material platform. It is for this reason that Krsna incarnates, as clearly indicated in the Bhagavad-gita (4.7):

yada yada hi dharmasya glanir bhavati bhārata
abhyutthanam adharmasya jamy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion — at that time I descend Myself." Krsna always protects the living entities in many ways. He comes Himself, He sends His own confidential devotees, and He leaves behind Him sastras like the Bhagavad-gita. Why? It is so that people may take advantage of the benediction to be liberated from the clutches of maya. Sri Caitanya Mahaprabhu accepted sannyasa so that even a foolish person who accepted Him as an ordinary sannyasi would offer Him respect, for this would help diminish his material distresses and ultimately liberate him from the material clutches. Srila Bhaktisiddhanta Sarasvati points out in this connection that Sri Krsna Caitanya Mahaprabhu is the combined form of Sri Radha and Krsna (mahaprabhu sri-caitanya, radha-krsna — nahe anya). Therefore when fools considered Caitanya Mahaprabhu to be an ordinary human being and thus treated Him disrespectfully, the merciful Lord, in order to deliver these offenders, accepted sannyasa so that they would offer Him obeisances, accepting Him as a sannyasi. Sri Caitanya Mahaprabhu accepted sannyasa to bestow His great mercy on people in general, who cannot appreciate Him as Radha and Krsna Themselves.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.12

hena krpamaya caitanya na bhaje yei jana
sarvottama ha-ileo tare asure ganana

SYNONYMS

hena — such; **krpamaya** — merciful; **caitanya** — Lord Sri Caitanya; **na** — does not; **bhaje** — worship; **yei** — one; **jana** — person; **sarvottama** — supreme; **ha-ileo** — in spite of his being; **tare** — unto him; **asure** — among the demons; **ganana** — the calculation.

TRANSLATION

One who does not show respect unto this merciful Lord, Caitanya Mahaprabhu, or does not worship Him should be considered a demon, even if he is very much exalted in human society.

PURPORT

Srila Bhaktisiddhanta Sarasvati Maharaja says in this connection: "O living entities, simply engage yourselves in Krsna consciousness. This is the message of Sri Caitanya Mahaprabhu." Lord Caitanya preached this cult, instructing the philosophy of Krsna consciousness in His eight verses, or Siksastaka, and He said, *iha haite sarva-siddhi haibe tomara*: "By chanting the Hare Krsna mantra, one will get all perfection in life." Therefore one who does not show Him respect or cannot appreciate His mercy despite all these merciful gestures is an asura, or opponent of bona fide devotional service to Lord Visnu, even though he may be very much exalted in human society. The word asura refers to one who is against devotional service to the Supreme Personality of Godhead, Visnu. It should be noted that unless one worships Sri Caitanya Mahaprabhu it is useless to become a devotee of Krsna, and unless one worships Krsna it is also useless to become a devotee of Sri Caitanya Mahaprabhu. Such devotional service is to be understood to be a product of Kali-yuga. Srila Bhaktisiddhanta Sarasvati Thakura remarks in this connection that atheist smartas, or worshipers of the five kinds of demigods, worship Lord Visnu for a little satisfaction in material success but have no respect for Sri Caitanya Mahaprabhu. Thinking Him to be one of the ordinary living entities, they discriminate between Gaurasundara and Sri Krsna. Such understanding is also demoniac and is against the conclusion of the acaryas. Such a conclusion is a product of Kali-yuga.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.13

ataeva punah kahon urdhva-bahu haña
caitanya-nityananda bhaja kutarka chadiya

SYNONYMS

ataeva — therefore; **punah** — again; **kahon** — I speak; **urdhva** — lifting; **bahu** — arms; **haña** — so doing; **caitanya** — Sri Caitanya Mahaprabhu; **nityananda** — Lord Nityananda; **bhaja** — worship; **kutarka** — useless arguments; **chadiya** — giving up.

TRANSLATION

Therefore I say again, lifting my arms: O fellow human beings, please worship Sri Caitanya and Nityananda without false arguments!

PURPORT

Because a person who performs krsna-bhakti but does not understand Sri Krsna Caitanya and Prabhu Nityananda will simply waste his time, the author, Krsnadasa Kaviraja Gosvami, requests everyone to take to the worship of Sri Caitanya and Nityananda Prabhu and the Pañca-tattva. He assures everyone that any person who does so will be successful in Krsna consciousness.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.14

yadi va tarkika kahe, — tarka se pramana
tarka-sastre siddha yei, sei sevyamana

SYNONYMS

yadi — if; va — or; tarkika — logician; kahe — says; tarka — logic; se — that; pramana — evidence; tarka-sastre — in the logic; siddha — accepted; yei — whatever; sei — that; sevyamana — is worshipable.

TRANSLATION

Logicians say, "Unless one gains understanding through logic and argument, how can one decide upon a worshipable Deity?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.15

sri-krsna-caitanya-daya karaha vicara
vicara karite citte pabe camatkara

SYNONYMS

sri-krsna-caitanya — Lord Sri Caitanya Mahaprabhu; **daya** — His mercy; **karaha** — just put into; **vicara** — consideration; **vicara** — when such consideration; **karite** — will be done by you; **citte** — in your heart; **pabe** — you will get; **camatkara** — striking wonder.

TRANSLATION

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

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura comments in this connection that people in general, in their narrow-minded conception of life, create many different types of humanitarian activities, but the humanitarian activities inaugurated by Sri Caitanya Mahaprabhu are different. For logicians who want to accept only that which is proven through logic and argument, it is a fact that without logic and reason there can be no question of accepting the Absolute Truth. Unfortunately, when such logicians take to this path without the mercy of Sri Caitanya Mahaprabhu, they remain on the platform of logic and argument and do not advance in spiritual life. However, if one is intelligent enough to apply his arguments and logic to the subtle understanding of the fundamental spiritual substance, he will be able to know that a poor fund of knowledge established on the basis of material logic cannot help one understand the Absolute Truth, which is beyond the reach of imperfect senses. The Mahabharata therefore says, *acintyah khalu ye bhava na tarkena yojayet*. (Mahabharata, Bhisma-parva 5.22) How can that which is beyond the imagination or sensory speculation of mundane creatures be approached simply by logic? Logic and argument are very poor in spiritual strength and always imperfect when applied to spiritual understanding. By putting forward mundane logic one frequently comes to the wrong conclusion regarding the Absolute Truth, and as a result of such a conclusion one may fall down to accept a body like that of a jackal.

Despite all this, those who are actually inquisitive to understand the philosophy of Sri Caitanya Mahaprabhu through logic and argument are welcome. Krsnadasa Kaviraja Gosvami addresses them, "Please put Sri Caitanya Mahaprabhu's mercy to your crucial test, and if you are actually a logician you will come to the right conclusion that there is no personality more merciful than Lord Caitanya." Let the logicians compare all the results of other humanitarian work with the merciful activities of Lord Caitanya. If their judgment is impartial, they will understand that no other humanitarian activities can surpass those of Sri Caitanya Mahaprabhu.

Everyone is engaged in humanitarian activities on the basis of the body, but from the Bhagavad-gita (2.18) we understand, *anta-vanta ime deha nityasyoktah saririnah*: "The material body is ultimately subject to destruction, whereas the spiritual soul is eternal." Sri Caitanya Mahaprabhu's philanthropic activities are performed in connection with the eternal soul. However one tries to benefit the body, it will be destroyed, and one will have to accept another body according to his present activities. If one does not, therefore, understand this science of transmigration but considers the body to be all in all, his intelligence is not very advanced. Sri Caitanya Mahaprabhu, without neglecting the necessities of the body, imparted

spiritual advancement to purify the existential condition of humanity. Therefore if a logician makes his judgment impartially, he will surely find that Sri Caitanya Mahaprabhu is the mahavadanyavatara, the most magnanimous incarnation. He is even more magnanimous than Lord Krsna Himself. Lord Krsna demanded that one surrender unto Him, but He did not distribute love of Godhead as magnanimously as Sri Caitanya Mahaprabhu. Therefore Srila Rupa Gosvami offers Lord Caitanya his respectful obeisances with the words namo maha-vadanyaya krsna-prema-pradaya te/ krsnaya krsna-caitanya-namne gaura-tvise namah [Madhya 19.53]. Lord Krsna simply gave the Bhagavad-gita, by which one can understand Lord Krsna as He is, but Sri Caitanya Mahaprabhu, who is also Krsna Himself, gave people love of Krsna without discrimination.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.16

bahu janma kare yadi sravana, kirtana
tabu ta' na paya krsna-pade prema-dhana

SYNONYMS

bahu — many; **janma** — births; **kare** — does; **yadi** — if; **sravana** — hearing; **kirtana** — chanting; **tabu** — still; **ta'** — in spite of; **na** — does not; **paya** — get; **krsna-pade** — unto the lotus feet of Krsna; **prema-dhana** — love of Godhead.

TRANSLATION

If one is infested with the ten offenses in the chanting of the Hare Krsna maha-mantra, despite his endeavor to chant the holy name for many births, he will not get the love of Godhead that is the ultimate goal of this chanting.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura says in this connection that although one may go on chanting the Hare Krsna mantra for many, many years, there is no possibility of attaining the platform of devotional service unless one accepts Sri Caitanya Mahaprabhu. One must follow strictly the instruction of Sri Caitanya Mahaprabhu given in the Siksastaka (3):

trnad api su-nicena taror iva sahisnuna
amanina mana-dena kirtaniyah sada harih
[Cc. adi 17.31]

"One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige, and should be ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly." One who follows this direction, being freed from the ten kinds of offenses, becomes successful in Krsna consciousness and ultimately reaches the platform of loving service to the Personality of Godhead.

One must come to the understanding that the holy name of the Lord and the Supreme Personality of Godhead Himself are identical. One cannot reach this conclusion unless one is offenseless in chanting the holy name. By our material calculation we see a difference between the name and the substance, but in the spiritual world the Absolute is always absolute: the name, form, qualities and pastimes of the Absolute are all as good as the Absolute Himself. Thus one is understood to be an eternal servant of the Supreme Personality of Godhead if he considers himself an eternal servant of the holy name and in this spirit distributes the holy name to the world. One who chants in that spirit, without offenses, is certainly elevated to the platform of understanding that the holy name and the Personality of Godhead are identical. To associate with the holy name and chant the holy name is to associate with the Personality of Godhead directly. In the Bhakti-rasamrta-sindhu it is clearly said, *sevonmukhe hi jihvadau svayam eva sphuraty adah*. The holy name becomes manifest when one engages in the service of the holy name. This service in a submissive attitude begins with one's tongue. *Sevonmukhe hi jihvadau*: One must engage his tongue in the service of the holy name. Our Krsna consciousness movement is based on this principle. We try to engage all the members of the Krsna consciousness movement in the service of the holy name. Since the holy name and Krsna are nondifferent, the members of the Krsna consciousness movement not only chant the holy

name of the Lord offenselessly, but also do not allow their tongues to eat anything that is not first offered to the Supreme Personality of Godhead. The Supreme Lord declares:

pus yo me bhaktya prayacchati
tad bhakty-upahr asnami prayatatmanah

"If one offers Me with love and devotion a leaf, a flower, a fruit or water, I will accept it." (Bg. 9.26) Therefore the International Society for Krishna Consciousness has many temples all over the world, and in each and every temple the Lord is offered these foods. On the basis of His demands, the devotees chant the holy name of the Lord offenselessly and never eat anything that is not first offered to the Lord. The functions of the tongue in devotional service are to chant the Hare Krsna maha-mantra and eat prasadam that is offered to the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.17

jñanatah su-labha muktir
bhuktir yajñadi-punyatah
sadhana-sahasrair
hari-bhaktih su-durlabha

SYNONYMS

jñanatah — by cultivation of knowledge; **su-labha** — easily obtainable; **muktih** — liberation; **bhuktih** — sense enjoyment; **yajña-adi** — performance of sacrifices, etc.; **punyatah** — and by performing pious activities; **sa** — that; **iyam** — this; **sadhana-sahasrair** — execution of thousands of sacrifices; **hari-bhaktih** — devotional service; **su-durlabha** — is very rare.

TRANSLATION

"By cultivating philosophical knowledge one can understand his spiritual position and thus be liberated, and by performing sacrifices and pious activities one can achieve sense gratification in a higher planetary system, but the devotional service of the Lord is so rare that even by executing hundreds and thousands of such sacrifices one cannot obtain it."

PURPORT

Prahlada Maharaja instructs:

matir na krsne paratah svato va
mitho 'bhipadyeta grha-vratanam

(Bhag. 7.5.30)

nais
sprsaty anarthapagamo yad-arthah
pada-rajo-'bhis
nis na vrnita yavat

(Bhag. 7.5.32)

These slokas are to be discussed. Their purport is that one cannot obtain krsna-bhakti, or the devotional service of the Lord, by official execution of the Vedic rituals. One has to approach a pure devotee. Narottama dasa Thakura sings, chadiya vaisnava-seva nistara payeche keba: "Who has been elevated without rendering service to a pure Vaisnava?" It is the statement of Prahlada Maharaja that unless one is able to accept the dust from the lotus feet of a pure Vaisnava there is no possibility of achieving the platform of devotional service. That is the secret. The above-mentioned tantra-vacana, quoted from the Bhakti-rasamrta-sindhu (1.1.36), is our perfect guidance in this connection.





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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.18

krsna yadi chute bhakte bhukti mukti diya
kabhu prema-bhakti na dena rakhena lukaiya

SYNONYMS

krsna — Lord Krsna; **yadi** — of course; **chute** — goes away; **bhakte** — unto the devotee; **bhukti** — material enjoyment; **mukti** — liberation; **diya** — offering; **kabhu** — at any time; **prema-bhakti** — love of Godhead; **na** — does not; **dena** — give; **rakhena** — keeps; **lukaiya** — hiding.

TRANSLATION

If a devotee wants liberation or material sense gratification from the Lord, Krsna immediately delivers it, but pure devotional service He keeps hidden.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.19

rajan patir gurur
 priyah kula-patih kva ca kinkaro vah
 astv evam anga bhagavan mukundo
 dadati karhicit sma na bhakti-yogam

SYNONYMS

rajan — O King; **patih** — master; **guruh** — spiritual master; **alam** — certainly; **bhavatam** — of your; **yadunam** — of the Yadus; **daivam** — God; **priyah** — very dear; **kula-patih** — head of the family; **kva** — even sometimes; **ca** — also; **kinkarah** — order carrier; **vah** — you; **astu** — there is; **evam** — thus; **anga** — however; **bhagavan** — the Supreme Personality of Godhead; **bhajatam** — those who are in devotional service; **mukundah** — Lord Krsna; **muktim** — liberation; **dadati** — gives; **karhicit** — sometimes; **sma** — certainly; **na** — not; **bhakti-yogam** — devotional service.

TRANSLATION

[The great sage Narada said:] "My dear Maharaja Yudhisthira, the Supreme Personality of Godhead Krsna is always ready to help you. He is your master, guru, God, very dear friend and head of your family. Yet sometimes He agrees to act as your servant or order-carrier. You are greatly fortunate because this relationship is possible only by bhakti-yoga. The Lord can give liberation [mukti] very easily, but He does not very easily give one bhakti-yoga, because by that process He is bound to the devotee."

PURPORT

This passage is a quotation from Srimad-Bhagavatam (5.6.18). While Sukadeva Gosvami was describing the character of Rsabhadeva, he distinguished between bhakti-yoga and liberation by reciting this verse. In relationship with the Yadus and Pandavas, the Lord acted sometimes as their master, sometimes as their advisor, sometimes as their friend, sometimes as the head of their family and sometimes even as their servant. Krsna once had to carry out an order of Yudhisthira's by carrying a letter Yudhisthira had written to Duryodhana regarding peace negotiations. Similarly, He also became the chariot driver of Arjuna. This illustrates that in bhakti-yoga there is a relationship established between the Supreme Personality of Godhead and the devotee. Such a relationship is established in the transcendental mellows known as dasya, sakhya, vatsalya and madhurya. If a devotee wants simple liberation, he gets it very easily from the Supreme Personality of Godhead, as confirmed by Bilvamangala Thakura. Mukti mukulañjali sevate 'sman: for a devotee, mukti is not very important because mukti is always standing on his doorstep waiting to serve him in some way. A devotee, therefore, must be attracted by the behavior of the inhabitants of Vrndavana, who live in a relationship with Krsna. The land, water, cows, trees and flowers serve Krsna in santa-rasa, His servants serve Him in dasya-rasa, and His cowherd friends serve Him in sakhya-rasa. Similarly, the elder gopis and gopas serve Krsna as father and mother, uncle and other relatives, and the young gopis, the cowherd girls, serve Krsna in conjugal love.

While executing devotional service, one must be naturally inclined to serve Krsna in one of these transcendental relationships. That is the actual success of life. For a devotee, to get liberation is not very difficult. Even one who is unable to establish a relationship with Krsna can achieve liberation by merging into the Brahman effulgence. This is called sayujya-mukti. Vaisnavas never accept sayujya-mukti, although sometimes they accept the other forms of liberation, namely sarupya, salokya, samipya and sarsti. A pure devotee, however, does not accept any kind of mukti. He wants only to serve Krsna in a transcendental relationship. This is

the perfectional stage of spiritual life. Mayavadi philosophers desire to merge into the existence of the Brahman effulgence, although this aspect of liberation is always neglected by devotees. Srila Prabodhananda Sarasvati Thakura, describing this kind of mukti, which is called kaivalya, or becoming one with the Supreme, has said, narakayate: "Becoming one with the Supreme is as good as going to hell." Therefore the ideal of Mayavada philosophy, becoming one with the Supreme, is hellish for a devotee; he never accepts it. Mayavadi philosophers do not know that even if they merge into the effulgence of the Supreme, this will not give them ultimate rest. An individual soul cannot live in the Brahman effulgence in a state of inactivity; after some time, he must desire to be active. However, since he is not aware of his relationship with the Supreme Personality of Godhead and therefore has no spiritual activity, he must come down for further activities in this material world. This is confirmed in Srimad-Bhagavatam (10.2.32):

aruhya krcchrena tatah
patanty adho 'nadrta-yusmad-anhrayah

Because Mayavadi philosophers have no information regarding the transcendental service of the Lord, even after attaining liberation from material activities and merging into the Brahman effulgence, they must come down again to this material world to open hospitals or schools or perform similar philanthropic activities.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.20

hena prema sri-caitanya dila yatha tatha
jagai madhai paryanta — anyera ka katha

SYNONYMS

hena — such; **prema** — love of Godhead; **sri-caitanya** — Lord Sri Caitanya Mahaprabhu; **dila** — has given; **yatha** — anywhere; **tatha** — everywhere; **jagai** — Jagai; **madhai** — Madhai; **paryanta** — up to them; **anyera** — of others; **ka** — what to speak; **katha** — words.

TRANSLATION

Lord Sri Caitanya Mahaprabhu has freely given this love of Krsna everywhere and anywhere, even to the most fallen, such as Jagai and Madhai. What then to speak of those who are already pious and elevated?

PURPORT

The distinction between Sri Caitanya Mahaprabhu's gift to human society and the gifts of others is that whereas so-called philanthropic and humanitarian workers have given some relief to human society as far as the body is concerned, Sri Caitanya Mahaprabhu offers the best facilities for going back home, back to Godhead, with love of Godhead. If one seriously makes a comparative study of the two gifts, certainly if he is at all sober he will give the greatest credit to Sri Caitanya Mahaprabhu. It was with this purpose that Kaviraja Gosvami said:

sri-krsna-caitanya-daya karaha vicara
vicara karile citte pabe camatkara

"If you are indeed interested in logic and argument, kindly apply it to the mercy of Sri Caitanya Mahaprabhu. If you do so, you will find it to be strikingly wonderful." (Cc. Adi 8.15)

Srila Narottama dasa Thakura says:

dina-hina yata chila, hari-name uddharila,
tara saksi jagai madhai

The two brothers Jagai and Madhai epitomize the sinful population of this Age of Kali. They were most disturbing elements in society because they were meat-eaters, drunkards, woman-hunters, rogues and thieves. Yet Sri Caitanya Mahaprabhu delivered them, to say nothing of others who were sober, pious, devoted and conscientious. The Bhagavad-gita confirms that to say nothing of the brahminically qualified devotees and rajarsis (punar brahmanah punya bhakta rajarsayas tatha), anyone who by the association of a pure devotee comes to Krsna consciousness becomes eligible to go back home, back to Godhead. In the Bhagavad-gita (9.32) the Lord thus declares:

hi partha vyapasritya ye 'pi syuh papa-yonayah
striyo vaisyas tatha sudras te 'pi yanti gatim

"O son of Prtha, those who take shelter in Me, though they be of lower birth — women,

vaisyas [merchants] and sudras [workers] — can attain the supreme destination."

Lord Caitanya Mahaprabhu delivered the two fallen brothers Jagai and Madhai, but the entire world is presently full of Jagais and Madhais, or, in other words, woman-hunters, meat-eaters, gamblers, thieves and other rogues, who create all kinds of disturbances in society. The activities of such persons have now become common practices. It is no longer considered abominable to be a drunkard, woman-hunter, meat-eater, thief or rogue, for these elements have been assimilated by human society. That does not mean, however, that the abominable qualities of such persons will help free human society from the clutches of maya. Rather, they will entangle humanity more and more in the reactions of the stringent laws of material nature. One's activities are all performed under the influence of the modes of material nature (prakrteh kriyamanani gunaih karmani sarvasah [Bg. 3.27]). Because people are now associating with the modes of ignorance (tamo-guna) and, to some extent, passion (rajo-guna), with no trace of goodness (sattva-guna), they are becoming increasingly greedy and lusty, for that is the effect of associating with these modes. Tada rajas-tamo-bhavah kama-lobhadayas ca ye: "By associating with the two lower qualities of material nature, one becomes lusty and greedy." (Bhag. 1.2.19) Actually, in modern human society, everyone is greedy and lusty, and therefore the only means for deliverance is Sri Caitanya Mahaprabhu's sankirtana movement, which can promote all the Jagais and Madhais to the topmost position of sattva-guna, or brahminical culture.

Srimad-Bhagavatam (1.2.18-19) states:

nasta-prayesv abhadresu bhagavata-sevaya
bhagavaty uttama-sloke bhaktir bhavati naisthiki
tada rajas-tamo-bhavah kama-lobhadayas ca ye
ceta etair sattve prasidati

Considering the chaotic condition of human society, if one actually wants peace and tranquillity, one must take to the Krsna consciousness movement and engage always in bhagavata-dharma. Engagement in bhagavata-dharma dissipates all ignorance and passion, and when ignorance and passion are dissipated one is freed from greed and lust. When freed from greed and lust, one becomes brahminically qualified, and when a brahminically qualified person makes further advancement, he becomes situated on the Vaisnava platform. It is only on this Vaisnava platform that it is possible to awaken one's dormant love of Godhead, and as soon as one does so, his life is successful.

At present, human society is specifically cultivating the mode of ignorance (tamo-guna), although there may also be some symptoms of passion (rajo-guna). Full of kama and lobha, lust and greed, the entire population of the world consists mostly of sudras and a few vaisyas, and gradually it is coming about that there are sudras only. Communism is a movement of sudras, and capitalism is meant for vaisyas. In the fighting between these two factions, the sudras and vaisyas, gradually, due to the abominable condition of society, the communists will emerge triumphant, and as soon as this takes place, whatever is left of society will be ruined. The only possible remedy that can counteract the tendency toward communism is the Krsna consciousness movement, which can give even communists the real idea of communist society. According to the doctrine of communism, the state should be the proprietor of everything. But the Krsna consciousness movement, expanding this same idea, accepts God as the proprietor of everything. People cannot understand this because they have no sense of God, but the Krsna consciousness movement can help them to understand God and to understand that everything belongs to God. Since everything is the property of God, and all living entities — not only human beings but even animals, birds, plants and so on — are children of God, everyone has the right to live at the cost of God with God consciousness. This is the sum and substance of the Krsna consciousness movement.





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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.21

svatantra isvara prema-nigudha-bhandara
bilaila yare tare, na kaila vicara

SYNONYMS

svatantra — fully independent; **isvara** — the Supreme Personality of Godhead; **prema** — love of God; **nigudha** — very confidential; **bhandara** — stock; **bilaila** — distributed; **yare** — to anyone; **tare** — to everyone; **na** — not; **kaila** — did; **vicara** — consideration.

TRANSLATION

Sri Caitanya Mahaprabhu, as the Supreme Personality of Godhead Himself, is fully independent. Therefore, although it is the most confidentially stored benediction, He can distribute love of Godhead to anyone and everyone without consideration.

PURPORT

This is the benefit of Lord Caitanya's movement. If one somehow or other comes in contact with the Hare Krsna movement, without consideration of his being a sudra, vaisya, Jagai, Madhai or even lower, he becomes advanced in spiritual consciousness and immediately develops love of Godhead. We now have actual experience that throughout the entire world this movement is making many such persons lovers of God simply by the chanting of the Hare Krsna maha-mantra. Actually, Sri Caitanya Mahaprabhu has appeared as the spiritual master of the entire world. He does not discriminate between offenders and the innocent. Krsna-prema-pradaya te: [Madhya 19.53] He liberally gives love of Godhead to anyone and everyone. This can be actually experienced, as stated in the next verse.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.22

adyapiha dekha caitanya-nama yei laya
krsna-preme pulakasru-vihvala se haya

SYNONYMS

adyapiha — even up to date; **dekha** — you see; **caitanya-nama** — Lord Sri Caitanya Mahaprabhu's name; **yei** — anyone; **laya** — who takes; **krsna-preme** — in love of Krsna; **pulaka-asru** — tears in ecstasy; **vihvala** — overwhelmed; **se** — he; **haya** — becomes.

TRANSLATION

Whether he is offensive or inoffensive, anyone who even now chants sri-krsna-caitanya prabhu-nityananda is immediately overwhelmed with ecstasy, and tears fill his eyes.

PURPORT

The prakṛta-sahajiyas who chant nitai-gaura radhe syama have very little knowledge of the Bhagavata conclusion, and they hardly follow the Vaisnava rules and regulations, and yet because they chant bhaja nitai-gaura, their chanting immediately evokes tears and other signs of ecstasy. Although they do not know the principles of Vaisnava philosophy and are not very much advanced in education, by these symptoms they attract many men to become their followers. Their ecstatic tears will of course help them in the long run, for as soon as they come in contact with a pure devotee their lives will become successful. Even in the beginning, however, because they are chanting the holy names of nitai-gaura, their swift advancement on the path of love of Godhead is very prominently visible.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.23

'nityananda' balite haya krsna-premodaya
aulaya sakala anga, asru-ganga vaya

SYNONYMS

nityananda balite — while talking of Nityananda Prabhu; **haya** — it so becomes; **krsna-prema-udaya** — awakening of love of Krsna; **aulaya** — agitated; **sakala** — all; **anga** — limbs of the body; **asru-ganga** — tears like the Ganges waters; **vaya** — flow down.

TRANSLATION

Simply by talking of Nityananda Prabhu one awakens his love for Krsna. Thus all his bodily limbs are agitated by ecstasy, and tears flow from his eyes like the waters of the Ganges.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.24

'krsna-nama' kare aparadhera vicara
krsna balile aparadhira na haya vikara

SYNONYMS

krsna-nama — the holy name of Lord Krsna; **kare** — takes; **aparadhera** — of offenses; **vicara** — consideration; **krsna** — Lord Krsna; **balile** — if one chants; **aparadhira** — of the offenders; **na** — never; **haya** — becomes; **vikara** — changed.

TRANSLATION

There are offenses to be considered while chanting the Hare Krsna mantra. Therefore simply by chanting Hare Krsna one does not become ecstatic.

PURPORT

It is very beneficial to chant the names sri-krsna-caitanya prabhu-nityananda before chanting the Hare Krsna maha-mantra because by chanting these two holy names — sri-krsna-caitanya prabhu-nityananda — one immediately becomes ecstatic, and if he then chants the Hare Krsna maha-mantra he becomes free of offenses.

There are ten offenses to avoid in chanting the Hare Krsna maha-mantra. The first offense is to blaspheme great personalities who are engaged in distributing the holy name of the Lord. It is said in the sastra (Cc. Antya 7.11), *krsna-sakti vina nahe tara pravartana*: one cannot distribute the holy names of the Hare Krsna maha-mantra unless he is empowered by the Supreme Personality of Godhead. Therefore one should not criticize or blaspheme a devotee who is thus engaged.

Sri Padma Purana states:

ninda namnah paramam vitanute
yatah katham u sahate tad-vigarham

To blaspheme the great saintly persons who are engaged in preaching the glories of the Hare Krsna maha-mantra is the worst offense at the lotus feet of the holy name. One should not criticize a preacher of the glories of the Hare Krsna maha-mantra. If one does so, he is an offender. The Nama-prabhu, who is identical with Krsna, will never tolerate such blasphemous activities, even from one who passes as a great devotee.

The second namaparadha is described as follows:

sivasya sri-visnor ya iha guna-namadi-
dhiya pasyet sa khalu hari-namahita-karah

In this material world, the holy name of Visnu is all-auspicious. Visnu's name, form, qualities and pastimes are all transcendental, absolute knowledge. Therefore, if one tries to separate the Absolute Personality of Godhead from His holy name or His transcendental form, qualities and pastimes, thinking them to be material, that is offensive. Similarly, to think that

the names of demigods such as Lord Siva are as good as the name of Lord Viṣṇu — or, in other words, to think that Lord Siva and the other demigods are other forms of God and therefore equal to Viṣṇu — is also blasphemous. This is the second offense at the lotus feet of the holy name of the Lord.

The third offense at the lotus feet of the holy name, which is called *guroravajña*, is to consider the spiritual master to be material and therefore to envy his exalted position. The fourth offense (*sruti-sastra-nindanam*) is to blaspheme Vedic literatures such as the four Vedas and the Puranas. The fifth offense (*artha-vadah*) is to consider the glories of the holy name to be exaggerations. Similarly, the sixth offense (*hari-namni kalpanam*) is to consider the holy name of the Lord to be imaginary.

The seventh offense is described as follows:

namno balad yasya hi papa-buddhir
na vidyate tasya yamair hi suddhih

To think that since the Hare Kṛṣṇa mantra can counteract all sinful reactions one may therefore go on with his sinful activities and at the same time chant the Hare Kṛṣṇa mantra to neutralize them is the greatest offense at the lotus feet of hari-nama.

The eighth offense is stated thus:

dharma-vrata-tyaga-hutadi-sarva-
subha-kriya-samyam api pramadah

It is offensive to consider the chanting of the Hare Kṛṣṇa mantra to be a religious ritualistic ceremony. Performing religious ceremonies, following vows and practicing renunciation and sacrifice are all materialistic auspicious activities. The chanting of the Hare Kṛṣṇa maha-mantra must not be compared to such materialistic religiosity. This is an offense at the lotus feet of the holy name of the Lord.

The ninth offense is described as follows:

asraddadhane vimukhe 'py asrnvati
yas copadesah siva-namaparadhah

It is an offense to preach the glories of the holy name among persons who have no intelligence or no faith in the subject matter. Such people should be given the chance to hear the chanting of the Hare Kṛṣṇa mantra, but in the beginning they should not be instructed about the glories or the spiritual significance of the holy name. By constant hearing of the holy name, their hearts will be purified, and then they will be able to understand the transcendental position of the holy name.

The tenth offense is as follows:

srute 'pi nama-mahatmye yah priti-rahito narah
-mamadi-paramo namni so 'py aparadha-krt

If one has heard the glories of the transcendental holy name of the Lord but nevertheless continues in a materialistic concept of life, thinking "I am this body and everything belonging to this body is mine [*mameti SB 5.5.8*]," and does not show respect and love for the chanting of the Hare Kṛṣṇa maha-mantra, that is an offense.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.25

tad asma- hr
yad grhyamanair hari-namadheyaih
na vikriyetatha yada vikaro
netre gatra-ruhesu harsah

SYNONYMS

tat — that; asma-saram — as hard as iron; hrdayam — heart; bata — O; idam — this; yat — which; grhyamanaih — in spite of taking the chanting; hari-namadheyaih — meditating on the holy name of the Lord; na — does not; vikriyeta — change; atha — thus; yada — when; vikarah — transformation; netre — in the eyes; jalam — tears; gatra-ruhesu — in the pores of the body; harsah — ecstasy.

TRANSLATION

"If one's heart does not change, tears do not flow from his eyes, his body does not shiver, and his bodily hairs do not stand on end as he chants the Hare Krsna maha-mantra, it should be understood that his heart is as hard as iron. This is due to his offenses at the lotus feet of the Lord's holy name."

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura, commenting on this verse, which is a quotation from Srimad-Bhagavatam (2.3.24), remarks that sometimes a maha-bhagavata, or very advanced devotee, does not manifest such transcendental symptoms as tears in the eyes, whereas sometimes a kanistha-adhikari, a neophyte devotee, displays them artificially. This does not mean, however, that the neophyte is more advanced than the maha-bhagavata devotee. The test of the real change of heart that takes place when one chants the Hare Krsna maha-mantra is that one becomes detached from material enjoyment. This is the real change. Bhaktir paresanubhavo viraktir anyatra ca (Bhag. 11.2.42). If one is actually advancing in spiritual life, he must become very much detached from material enjoyment. If it is sometimes found that a kanistha-adhikari (neophyte devotee) shows artificial tears in his eyes while chanting the Hare Krsna mantra but is still completely attached to material things, his heart has not really changed. The change must be manifested in terms of one's real activities.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.26

'eka' krsna-name kare sarva-papa nasa
premera karana bhakti karena prakasa

SYNONYMS

eka — one; **krsna-name** — by chanting the holy name of Lord Krsna; **kare** — makes; **sarva** — all; **papa** — sinful life; **nasa** — exhausted; **premera** — of love of Godhead; **karana** — cause; **bhakti** — devotional service; **karena** — becomes; **prakasa** — manifest.

TRANSLATION

Simply chanting the Hare Krsna maha-mantra without offenses vanquishes all sinful activities. Thus pure devotional service, which is the cause of love of Godhead, becomes manifest.

PURPORT

One cannot be situated in the devotional service of the Lord unless one is free from sinful life. This is confirmed in the Bhagavad-gita (7.28):

yes tv anta- punya-karmanam
te dvandva-moha-nirmukta bhajante drdha-vratah

"Persons who have acted piously in previous lives and in this life and whose sinful actions are completely eradicated are freed from the duality of delusion, and they engage themselves in My service with determination." A person who is already cleansed of all tinges of sinful life engages without deviation or duality of purpose in the transcendental loving service of the Lord. In this age, although people are greatly sinful, simply chanting the Hare Krsna maha-mantra can relieve them from the reactions of their sins. Eka krsna-name: only by chanting Krsna's name is this possible. This is confirmed in Srimad-Bhagavatam (12.3.51): kirtanad eva krsnasya mukta-sangah. Caitanya Mahaprabhu has also taught us this. While passing on the road, He used to chant:

krsna krsna krsna krsna krsna krsna krsna he
krsna krsna krsna krsna krsna krsna krsna he
krsna krsna krsna krsna krsna krsna raksa mam
krsna krsna krsna krsna krsna krsna pahi mam
rama raghava rama raghava rama raghava raksa mam
krsna kesava krsna kesava krsna kesava pahi mam

If one always chants the holy name of Krsna, gradually one is freed from all reactions of sinful life, provided he chants offenselessly and does not commit more sinful activities on the strength of chanting the Hare Krsna mantra. In this way one is purified, and his devotional service causes the arousal of his dormant love of God. If one simply chants the Hare Krsna mantra and does not commit sinful activities and offenses, one's life is purified, and thus one comes to the fifth stage of perfection, or engagement in the loving service of the Lord (prema pum-artho mahan).



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.27

premera udaye haya premera vikara
sveda-kampa-pulakadi gadgadasrudhara

SYNONYMS

premera — of love of Godhead; **udaye** — when there is awakening; **haya** — it becomes so; **premera** — of love of Godhead; **vikara** — transformation; **sveda** — perspiration; **kampa** — trembling; **pulaka-adi** — throbbing of the heart; **gadgada** — faltering; **asru-dhara** — tears in the eyes.

TRANSLATION

When one's transcendental loving service to the Lord is actually awakened, it generates transformations in the body such as perspiration, trembling, throbbing of the heart, faltering of the voice and tears in the eyes.

PURPORT

These bodily transformations are automatically manifested when one is actually situated in love of Godhead. One should not artificially imitate them. Our disease is desire for that which is material; even while advancing in spiritual life, we want material acclaim. One must be freed from this disease. Pure devotion must be anyabhilasita-sunyam [Bhakti-rasamrta-sindhu 1.1.11], without desire for anything material. Advanced devotees manifest many bodily transformations, which are symptoms of ecstasy, but one should not imitate them to achieve cheap adoration from the public. When one actually attains the advanced stage, the ecstatic symptoms will appear automatically; one does not need to imitate them.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.28

anayase bhava-ksaya, krsnera sevana
eka krsna-namera phale pai eta dhana

SYNONYMS

anayase — without hard labor; **bhava-ksaya** — stoppage of repetition of birth and death; **krsnera** — of Lord Krsna; **sevana** — service; **eka** — one; **krsna-namera** — chanting the name of Krsna; **phale** — as a result of; **pai** — we achieve; **eta** — so much; **dhana** — wealth.

TRANSLATION

As a result of chanting the Hare Krsna maha-mantra, one makes such great advancement in spiritual life that simultaneously his material existence terminates and he receives love of Godhead. The holy name of Krsna is so powerful that by chanting even one name, one very easily achieves these transcendental riches.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.29-30

hena krsna-nama yadi laya bahu-bara
tabu yadi prema nahe, nahe asrudhara
tabe jani, aparadha tahate pracura
krsna-nama-bija tahe na kare ankura

SYNONYMS

hena — such; **krsna-nama** — holy name of the Lord; **yadi** — if; **laya** — one takes; **bahu-bara** — again and again; **tabu** — still; **yadi** — if; **prema** — love of Godhead; **nahe** — is not visible; **nahe asru-dhara** — there are no tears in the eyes; **tabe** — then; **jani** — I understand; **aparadha** — offense; **tahate** — there (in that process); **pracura** — enough; **krsna-nama** — the holy name of Krsna; **bija** — seed; **tahe** — in those activities; **na** — does not; **kare** — do; **ankura** — sprout.

TRANSLATION

If one chants the exalted holy name of the Lord again and again and yet his love for the Supreme Lord does not develop and tears do not appear in his eyes, it is evident that because of his offenses in chanting, the seed of the holy name of Krsna does not sprout.

PURPORT

If one chants the Hare Krsna mantra offensively, one does not achieve the desired result. Therefore one should carefully avoid the offenses, which have already been described in connection with verse 24.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.31

caitanya-nityanande nahi esaba vicara
nama laite prema dena, vahe asrudhara

SYNONYMS

caitanya-nityanande — when chanting the holy names of Lord Caitanya and Nityananda; **nahi** — there are not; **esaba** — all these; **vicara** — considerations; **nama** — the holy name; **laite** — simply by chanting; **prema** — love of Godhead; **dena** — they give; **vahe** — there is a flow; **asru-dhara** — tears in the eyes.

TRANSLATION

But if one only chants, with some slight faith, the holy names of Lord Caitanya and Nityananda, very quickly he is cleansed of all offenses. Thus as soon as he chants the Hare Krsna maha-mantra, he feels the ecstasy of love for God.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura remarks in this connection that if one takes shelter of Lord Sri Caitanya Mahaprabhu and Nityananda, follows Their instructions to become more tolerant than the tree and humbler than the grass, and in this way chants the holy name of the Lord, very soon he achieves the platform of transcendental loving service to the Lord, and tears appear in his eyes. There are offenses to be considered in chanting the Hare Krsna maha-mantra, but there are no such considerations in chanting the names of Gaura-Nityananda. Therefore, if one chants the Hare Krsna maha-mantra but his life is still full of sinful activities, it will be very difficult for him to achieve the platform of loving service to the Lord. But if in spite of being an offender one chants the holy names of Gaura-Nityananda, he is very quickly freed from the reactions to his offenses. Therefore, one should first approach Lord Caitanya and Nityananda, or worship Guru-Gauranga, and then come to the stage of worshiping Radha-Krsna. In our Krsna consciousness movement, our students are first advised to worship Guru-Gauranga, and then, when they are somewhat advanced, the Radha-Krsna Deity is installed, and they are engaged in the worship of the Lord.

One should first take shelter of Gaura-Nityananda in order to reach, ultimately, Radha-Krsna. Srila Narottama dasa Thakura sings in this connection:

gauranga balite ha'be pulaka sarira
hari hari balite nayane ba'be nira
ara kabe nitai-candera karuna karibe
-vasana mora kabe tuccha habe
visaya chadiya kabe suddha habe mana
kabe hama heraba sri-vrndavana

In the beginning one should very regularly chant Sri Gaurasundara's holy name and then chant the holy name of Lord Nityananda. Thus one's heart will be cleansed of impure desires for material enjoyment. Then one can approach Vrndavana-dhama to worship Lord Krsna. Unless one is favored by Lord Caitanya and Nityananda, there is no need to go to Vrndavana, for unless one's mind is purified, he cannot see Vrndavana, even if he goes there. Actually going to Vrndavana involves taking shelter of the six Gosvamis by reading the Bhakti-rasamrta-sindhu, Vidagdha-madhava, Lalita-madhava and the other books that they have given. In this way one

can understand the transcendental loving affairs between Radha and Krsna. Kabe hama bujhaba se yugala-piriti. The conjugal love between Radha and Krsna is not an ordinary human affair; it is fully transcendental. In order to understand Radha and Krsna, worship Them and engage in Their loving service, one must be guided by Sri Caitanya Mahaprabhu, Nityananda Prabhu and the six Gosvamis, Lord Caitanya's direct disciples.

For an ordinary man, worship of Sri Caitanya and Nityananda Prabhu or the Pañca-tattva is easier than worship of Radha and Krsna. Unless one is very fortunate, he should not be induced to worship Radha-Krsna directly. A neophyte student who is not sufficiently educated or enlightened should not indulge in the worship of Sri Radha and Krsna or the chanting of the Hare Krsna mantra. Even if he does so, he cannot get the desired result. One should therefore chant the names of Nitai-Gaura and worship Them without false prestige. Since everyone within this material world is more or less influenced by sinful activities, in the beginning it is essential that one take to the worship of Guru-Gauranga and ask their favor, for thus despite all his disqualifications one will very soon become qualified to worship the Radha-Krsna vighraha.

It should be noted in this connection that the holy names of Lord Krsna and Gaurasundara are both identical with the Supreme Personality of Godhead. Therefore one should not consider one name to be more potent than the other. Considering the position of the people of this age, however, the chanting of Sri Caitanya Mahaprabhu's name is more essential than the chanting of the Hare Krsna maha-mantra because Sri Caitanya Mahaprabhu is the most magnanimous incarnation and His mercy is very easily achieved. Therefore one must first take shelter of Sri Caitanya Mahaprabhu by chanting sri-krsna-caitanya prabhu-nityananda sri-advaita gadadhara srivasadi-gaura-bhakta-vrnda. By serving Gaura-Nityananda one is freed from the entanglements of material existence and thus becomes qualified to worship the Radha-Krsna Deity.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.32

svatantra isvara prabhu atyanta udara
tanre na bhajile kabhu na haya nistara

SYNONYMS

svatantra isvara — the fully independent Supreme Lord; **prabhu** — the Lord; **atyanta** — very; **udara** — magnanimous; **tanre** — unto Him; **na** — without; **bhajile** — worshipping; **kabhu na** — never at any time; **haya** — becomes so; **nistara** — liberation.

TRANSLATION

Sri Caitanya Mahaprabhu, the independent Supreme Personality of Godhead, is greatly magnanimous. Unless one worships Him, one can never be liberated.

PURPORT

Sri Bhaktisiddhanta Sarasvati Thakura here remarks that one should not give up the worship of Radha-Krsna to worship Sri Caitanya Mahaprabhu. By worshipping either Radha-Krsna or Lord Caitanya alone, one cannot become advanced. One should not try to supersede the instructions of the six Gosvamis, for they are acaryas and very dear to Lord Caitanya. Therefore Narottama dasa Thakura sings:

rupa-raghunatha-pade haibe akuti
kabe hama bujhaba se yugala-piriti

One must be a submissive student of the six Gosvamis, from Srila Rupa Gosvami to Raghunatha dasa Gosvami. Not following their instructions but imagining how to worship Gaurasundara and Radha-Krsna is a great offense, as a result of which one clears a path to hell. If one neglects the instructions of the six Gosvamis and yet becomes a so-called devotee of Radha-Krsna, he merely criticizes the real devotees of Radha-Krsna. As a result of speculation, he considers Gaurasundara to be an ordinary devotee and therefore cannot make progress in serving the Supreme Personality of Godhead, Radha-Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.33

ore mudha loka, suna caitanya-mangala
caitanya-mahima yate janibe sakala

SYNONYMS

ore — O all of you; mudha — foolish; loka — people; suna — just hear; caitanya-mangala — the book of this name; caitanya — Lord Caitanya's; mahima — glories; yate — in which; janibe — you will know; sakala — all.

TRANSLATION

O fools, just read Sri Caitanya-mangala! By reading this book you can understand all the glories of Sri Caitanya Mahaprabhu.

PURPORT

Sri Vrndavana dasa Thakura's Sri Caitanya-bhagavata was originally entitled Sri Caitanya-mangala, but when Srila Locana dasa Thakura later wrote another book named Sri Caitanya-mangala, Srila Vrndavana dasa Thakura changed the name of his own book, which is now therefore known as Sri Caitanya-bhagavata. The life of Sri Caitanya Mahaprabhu is very elaborately described in the Caitanya-bhagavata, and Krsnadasa Kaviraja Gosvami has already informed us that in his Sri Caitanya-caritamrta he has described whatever Vrndavana dasa Thakura has not mentioned. This acceptance of Sri Caitanya-bhagavata by Krsnadasa Kaviraja Gosvami indicates his acceptance of the disciplic succession. A writer of transcendental literature never tries to surpass the previous acaryas.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.34

krsna-lila bhagavate kahe veda-vyasa
caitanya-lilara vyasa — vrndavana-dasa

SYNONYMS

krsna-lila — the pastimes of Lord Krsna; **bhagavate** — in the book Srimad-Bhagavatam; **kahe** — tells; **veda-vyasa** — Vyasadeva, the editor of the Vedic literatures; **caitanya-lilara** — of the pastimes of Lord Caitanya; **vyasa** — compiler; **vrndavana-dasa** — is Vrndavana dasa.

TRANSLATION

As Vyasadeva has compiled all the pastimes of Lord Krsna in Srimad-Bhagavatam, Thakura Vrndavana dasa has depicted the pastimes of Lord Caitanya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.35

vrndavana-dasa kaila 'caitanya-mangala'
yanhara sravane nase sarva amangala

SYNONYMS

vrndavana-dasa — Vrndavana dasa; **kaila** — compiled; **caitanya-mangala** — the book named Caitanya-mangala; **yanhara** — of which; **sravane** — by hearing; **nase** — annihilated; **sarva** — all; **amangala** — inauspiciousness.

TRANSLATION

Thakura Vrndavana dasa has composed Sri Caitanya-mangala. Hearing this book annihilates all misfortune.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.36

caitanya-nitaira yate janiye mahima
yate jani krsna-bhakti-siddhantera sima

SYNONYMS

caitanya-nitaira — of Lord Sri Caitanya Mahaprabhu and Nityananda Prabhu; **yate** — in which; **janiye** — one can know; **mahima** — all glories; **yate** — in which; **jani** — I can understand; **krsna-bhakti** — of devotion to Lord Krsna; **siddhantera** — of the conclusion; **sima** — limit.

TRANSLATION

By reading Sri Caitanya-mangala one can understand all the glories and truths of Lord Caitanya and Nityananda and come to the ultimate conclusion of devotional service to Lord Krsna.

PURPORT

Srimad-Bhagavatam is the authoritative reference book from which to understand devotional service, but because it is very elaborate, few men can understand its purport. Srimad-Bhagavatam is the original commentary on the Vedanta-sutra, which is called nyaya-prasthanā. It was written to enable one to understand the Absolute Truth through infallible logic and argument, and therefore its natural commentary, Srimad-Bhagavatam, is extremely elaborate. Professional reciters have created the impression that Srimad-Bhagavatam deals only with Krsna's rasa-lila, although Krsna's rasa-lila is described only in chapters 29 through 33 of the Tenth Canto. They have in this way presented Krsna to the Western world as a great woman-hunter, and therefore we sometimes have to deal with such misconceptions in preaching. Another difficulty in understanding Srimad-Bhagavatam is that the professional reciters have introduced bhagavata-saptaha, or seven-day readings of the Bhagavatam. They want to finish Srimad-Bhagavatam in a week, although it is so sublime that even one verse of Srimad-Bhagavatam, if properly explained, cannot be completed in three months. Under these circumstances, it is a great aid for the common man to read Srila Vrndavana dasa Thakura's Caitanya-bhagavata, for thus he can actually understand devotional service, Krsna, Lord Caitanya and Nityananda. Srila Rupa Gosvami has said:

sruti-smṛti-puranadi-pañcaratra- vīna
aikāntiki harer bhaktir utpatayaiva kalpate
[BRS 1.2.101]

"Devotional service to the Lord that ignores the authorized Vedic literatures — the Upanisads, Puranas, Narada-pañcaratra, etc. — is simply an unnecessary disturbance in society." Due to misunderstanding Srimad-Bhagavatam, people are misled regarding the science of Krsna. However, by reading Srila Vrndavana dasa Thakura's book one can very easily understand this science.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.37

bhagavate yata bhakti-siddhantera sara
likhiyachena inha jani' kariya uddhara

SYNONYMS

bhagavate — in Srimad-Bhagavatam; **yata** — all; **bhakti-siddhantera** — in understanding devotional service; **sara** — essence; **likhiyachena** — has written; **inha** — this; **jani'** — I know; **kariya** — making; **uddhara** — quotation.

TRANSLATION

In Sri Caitanya-mangala [later known as Sri Caitanya-bhagavata] Srila Vrndavana dasa Thakura has given the conclusion and essence of devotional service by quoting the authoritative statements of Srimad-Bhagavatam.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.38

'caitanya-mangala' sune yadi pasandi, yavana
seha maha-vaisnava haya tataksana

SYNONYMS

caitanya-mangala — the book named Caitanya-mangala; **sune** — anyone hears; **yadi** — if; **pasandi** — great atheist; **yavana** — a nonbeliever in the Vedic culture; **seha** — he also; **maha-vaisnava** — great devotee; **haya** — becomes; **tataksana** — immediately.

TRANSLATION

If even a great atheist hears Sri Caitanya-mangala, he immediately becomes a great devotee.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.39

manusye racite nare aiche grantha dhanya
vrndavana-dasa-mukhe vakta sri-caitanya

SYNONYMS

manusye — a human being; **racite** — compiled; **nare** — cannot; **aiche** — such; **grantha** — book; **dhanya** — so glorious; **vrndavana-dasa** — the author, Srila Vrndavana dasa Thakura; **mukhe** — from his mouth; **vakta** — speaker; **sri-caitanya** — Lord Sri Caitanya Mahaprabhu.

TRANSLATION

The subject matter of this book is so sublime that it appears that Sri Caitanya Mahaprabhu has personally spoken through the writings of Sri Vrndavana dasa Thakura.

PURPORT

Srila Sanatana Gosvami has written in his Hari-bhakti-vilasa:

avaisnava-mukhodgirn hari-kathamrtam
sravan naiva sarpocchist yatha payah

"One should not hear anything about Krsna from a non-Vaisnava. Milk touched by the lips of a serpent has poisonous effects; similarly, talks about Krsna given by a non-Vaisnava are also poisonous."

Transcendental literature that strictly follows the Vedic principles and the conclusion of the Puranas and pañcaratrika-vidhi can be written only by a pure devotee. It is not possible for a common man to write books on bhakti, for his writings will not be effective. He may be a very great scholar and may be expert in presenting literature in flowery language, but this is not at all helpful in understanding transcendental literature. Even if transcendental literature is written in faulty language, it is acceptable if it is written by a devotee, whereas so-called transcendental literature written by a mundane scholar, even if it is a very highly polished literary presentation, cannot be accepted. The secret in a devotee's writing is that when he writes about the pastimes of the Lord, the Lord helps him; he does not write alone. As stated in the Bhagavad-gita (10.10), dadami buddhi- yena mam upayanti te. Since a devotee writes in service to the Lord, the Lord from within gives him so much intelligence that he sits down near the Lord and goes on writing books. Krsnadasa Kaviraja Gosvami confirms that what Vrndavana dasa Thakura wrote was actually spoken by Lord Caitanya Mahaprabhu, and he simply repeated it. The same holds true for Sri Caitanya-caritamrta. Krsnadasa Kaviraja Gosvami wrote Sri Caitanya-caritamrta in his old age, in an invalid condition, but it is such a sublime literature that Srila Bhaktisiddhanta Sarasvati Gosvami Maharaja used to say, "The time will come when the people of the world will learn Bengali to read Sri Caitanya-caritamrta." We are trying to present Sri Caitanya-caritamrta in English and do not know how successful it will be, but if one reads the original Caitanya-caritamrta in Bengali he will relish increasing ecstasy in devotional service.





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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.40

vrndavana-dasa-pade koti namaskara
aiche grantha kari' tenho tarila

SYNONYMS

vrndavana-dasa-pade — unto the lotus feet of Srila Vrndavana dasa Thakura; **koti** — millions; **namaskara** — obeisances; **aiche** — such; **grantha** — book; **kari'** — compiling; **tenho** — he; **tarila** — delivered; — all the world.

TRANSLATION

I offer millions of obeisances unto the lotus feet of Vrndavana dasa Thakura. No one else could write such a wonderful book for the deliverance of all fallen souls.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.41

narayani — caitanyera ucchista-bhajana
tanra garbhe janmila sri-dasa-vrndavana

SYNONYMS

narayani — Narayani; **caitanyera** — of Lord Caitanya Mahaprabhu; **ucchista-bhajana** — eater of the remnants of food; **tanra** — of her; **garbhe** — in the womb; **janmila** — took birth; **sri-dasa-vrndavana** — Srila Vrndavana dasa Thakura.

TRANSLATION

Narayani eternally eats the remnants of the food of Caitanya Mahaprabhu. Srila Vrndavana dasa Thakura was born of her womb.

PURPORT

In text 43 of the Gaura-ganoddesa-dipika, a book written by Kavi-karnapura that describes all the associates of Sri Caitanya Mahaprabhu and who they previously were, there is the following statement regarding Narayani:

ambikayah svasa yasin namna srila-kilimbika
krsnocchist narayani mata

When Lord Krsna was a child, He was nursed by a woman named Ambika, who had a younger sister named Kilimbika. During the time of Lord Caitanya's incarnation, the same Kilimbika used to eat the remnants of food left by Lord Sri Caitanya Mahaprabhu. That Kilimbika was Narayani, who was a niece of Srivasa Thakura's. Later on, when she grew up and married, Srila Vrndavana dasa Thakura was born from her womb. A devotee of Lord Sri Krsna is celebrated in terms of devotional service rendered to the Lord; thus we know Srila Vrndavana dasa Thakura as the son of Narayani. Srila Bhaktisiddhanta Sarasvati Thakura notes in this connection that there is no reference to his paternal ancestry because there is no need to understand it.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.42

tanra ki adbhuta caitanya-carita-varnana
yahara sravane suddha kaila tri-bhuvana

SYNONYMS

tanra — Srila Vrndavana dasa Thakura's; **ki** — what; **adbhuta** — wonderful; **caitanya-carita** — of the pastimes of Lord Caitanya Mahaprabhu; **varnana** — description; **yahara** — of which; **sravane** — by hearing; **suddha** — purified; **kaila** — made; **tri-bhuvana** — the three worlds.

TRANSLATION

What a wonderful description he has given of the pastimes of Lord Caitanya! Anyone in the three worlds who hears it is purified.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.43

ataeva bhaja, loka, caitanya-nityananda
khandibe -duhkha, pabe premananda

SYNONYMS

ataeva — therefore; **bhaja** — worship; **loka** — O people in general; **caitanya** — Lord Sri Caitanya Mahaprabhu; **nityananda** — Nityananda Prabhu; **khandibe** — will vanquish; **-duhkha** — miserable condition of material existence; **pabe** — he will get; **premananda** — the transcendental bliss of devotional service.

TRANSLATION

I fervently appeal to everyone to adopt the method of devotional service given by Lord Caitanya and Nityananda and thus be freed from the miseries of material existence and ultimately achieve the loving service of the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.44

vrndavana-dasa kaila 'caitanya-mangala'
tahate caitanya-lila varnila sakala

SYNONYMS

vrndavana-dasa — Srila Vrndavana dasa Thakura; **kaila** — did; **caitanya-mangala** — the book of the name Caitanya-mangala; **tahate** — in that book; **caitanya-lila** — the pastimes of Lord Caitanya; **varnila** — described; **sakala** — everything.

TRANSLATION

Srila Vrndavana dasa Thakura has written Sri Caitanya-mangala and therein described in all respects the pastimes of Lord Caitanya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.45

sutra kari' saba lila karila granthana
pache vistariya tahara kaila vivarana

SYNONYMS

sutra kari' — making a synopsis; saba — all; lila — pastimes; karila — did; granthana — writing in the book; pache — later; vistariya — vividly describing; tahara — all of them; kaila — did; vivarana — description.

TRANSLATION

He first summarized all the pastimes of the Lord and later described them vividly in detail.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.46

caitanya-candrera lila ananta apara
varnite varnite grantha ha-ila vistara

SYNONYMS

caitanya-candrera — of Lord Caitanya Mahaprabhu; **lila** — pastimes; **ananta** — unlimited; **apara** — unfathomable; **varnite** — describing; **varnite** — describing; **grantha** — the book; **ha-ila** — became; **vistara** — expansive.

TRANSLATION

The pastimes of Lord Caitanya are unlimited and unfathomable. Therefore, in describing all those pastimes, the book became voluminous.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.47

vistara dekhiya kichu sankoca haila mana
sutra-dhrta kona lila na kaila varnana

SYNONYMS

vistara — expansive; **dekhiya** — seeing; **kichu** — some; **sankoca** — with hesitation; **haila** — became; **mana** — mind; **sutra-dhrta** — taking the synopsis; **kona** — some; **lila** — pastimes; **na** — did not; **kaila** — make; **varnana** — description.

TRANSLATION

He saw them to be so extensive that he later felt that some had not been properly described.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.48

nityananda-lila-varnane ha-ila avesa
caitanyera sesa-lila rahila avasesa

SYNONYMS

nityananda — Lord Nityananda; **lila** — pastimes; **varnane** — in the matter of description; **ha-ila** — there was; **avesa** — ecstasy; **caitanyera** — of Lord Caitanya Mahaprabhu; **sesa-lila** — pastimes in the last portion of His life; **rahila** — remained; **avasesa** — supplement.

TRANSLATION

He ecstatically described the pastimes of Lord Nityananda, but the later pastimes of Caitanya Mahaprabhu remained untold.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.49

sei saba lilara sunite vivarana
vrndavana-vasi bhaktera utkanthita mana

SYNONYMS

sei — those; saba — all; lilara — of the pastimes; sunite — to hear; vivarana — description; vrndavana-vasi — the inhabitants of Vrndavana; bhaktera — of devotees; utkanthita — in anxiety; mana — minds.

TRANSLATION

The devotees of Vrndavana were all very anxious to hear those pastimes.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.50

vrndavane kalpa-drume suvarna-sadana
maha-yogapitha tahan, ratna-

SYNONYMS

vrndavane — in Vrndavana; **kalpa-drume** — under the desire trees; **suvarna-sadana** — golden throne; **maha** — great; **yoga-pitha** — pious temple; **tahan** — there; **ratna** — bedecked with jewels; — throne.

TRANSLATION

In Vrndavana, in a great place of pilgrimage underneath the desire trees, is a golden throne bedecked with jewels.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.51

tate vasi' ache sada vrajendra-nandana
'sri-govinda-deva' nama saksat madana

SYNONYMS

tate — on that throne; vasi' — sitting; ache — there is; sada — always; vrajendra-nandana — the son of Maharaja Nanda; sri-govinda-deva — whose name is Govinda; nama — name; saksat — direct; madana — transcendental Cupid.

TRANSLATION

On that throne sits the son of Nanda Maharaja, Sri Govindadeva, the transcendental Cupid.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.52

raja-seva haya tanha vicitra prakara
divya samagri, divya vastra, alankara

SYNONYMS

raja-seva — majestic service; **haya** — render; **tanha** — there; **vicitra** — varieties; **prakara** — all kinds of; **divya** — spiritual; **samagri** — ingredients; **divya** — spiritual; **vastra** — garments; **alankara** — ornaments.

TRANSLATION

Varieties of majestic service are rendered to Govinda there. His garments, ornaments and paraphernalia are all transcendental.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.53

sahasra sevaka seva kare anuksana
sahasra-vadane seva na yaya varnana

SYNONYMS

sahasra — many thousands; **sevaka** — servitors; **seva** — service; **kare** — render; **anuksana** — always; **sahasra** — thousands; **vadane** — mouths; **seva** — process of service; **na** — not possible; **yaya** — goes on; **varnana** — description.

TRANSLATION

In that temple of Govindaji, thousands of servitors always render service to the Lord in devotion. Even with thousands of mouths, one could not describe this service.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.54

sevara adhyaksa — sri-pandita haridasa
tanra yasah-guna sarva-jagate prakasa

SYNONYMS

sevara — of the service; **adhyaksa** — commander; **sri-pandita haridasa** — Haridasa Pandita; **tanra** — of his; **yasah** — fame; **guna** — quality; **sarva-jagate** — all over the world; **prakasa** — known.

TRANSLATION

In that temple the chief servitor was Sri Haridasa Pandita. His qualities and fame are known all over the world.

PURPORT

Sri Haridasa Pandita was a disciple of Sri Ananta Acarya, who was a disciple of Gadadhara Pandita.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.55

susila, sahisnu, santa, vadanya, gambhira
madhura-vacana, madhura-cesta, maha-dhira

SYNONYMS

susila — well behaved; **sahisnu** — tolerant; **santa** — peaceful; **vadanya** — magnanimous; **gambhira** — grave; **madhura-vacana** — sweet words; **madhura-cesta** — sweet endeavor; **maha-dhira** — completely sober.

TRANSLATION

He was gentle, tolerant, peaceful, magnanimous, grave, sweet in his words and very sober in his endeavors.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.56

sabara sammana-karta, karena sabara hita
kautilya-matsarya- na jane tanra cita

SYNONYMS

sabara — of all; sammana-karta — respectful; karena — does; sabara — everyone's; hita — benefit; kautilya — diplomatic; matsarya — jealousy; — envy; na jane — does not know; tanra — his; cita — heart.

TRANSLATION

He was respectful to everyone and worked for the benefit of all. Diplomacy, envy and jealousy were unknown to his heart.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.57

krsnera ye sadharana sad-guna pañcasa
se saba gunera tanra sarire nivasa

SYNONYMS

krsnera — of Lord Krsna; **ye** — that; **sadharana** — general; **sat-guna** — good qualities; **pañcasa** — fifty; **se** — those; **saba** — all; **gunera** — qualities; **tanra** — his; **sarire** — in the body; **nivasa** — were always present.

TRANSLATION

The fifty qualities of Lord Krsna were all present in his body.

PURPORT

In the Bhakti-rasamrta-sindhu, the transcendental qualities of Sri Krsna are mentioned. Among these, fifty are primary (neta su-ramyangah, etc.), and in minute quantity they were all present in the body of Sri Haridasa Pandita. Since every living entity is a part of the Supreme Personality of Godhead, all fifty of these good qualities of Sri Krsna are originally minutely present in every living being. Due to his contact with material nature, these qualities are not visible in the conditioned soul, but when one becomes a purified devotee, they all automatically manifest themselves. This is stated in Srimad-Bhagavatam (5.18.12), as mentioned in the text below.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.58

yasyasti bhaktir bhagavaty akiñcana
sarvair gunais tatra samasate surah
harav abhaktasya kuto mahad-guna
mano-rathenasati dhavato bahih

SYNONYMS

yasya — one who; asti — has; bhaktih — devotional service; bhagavati — unto the Supreme Personality of Godhead; akiñcana — without motive; sarvaih — all; gunaih — qualities; tatra — there; samasate — become manifested; surah — with all the demigods; harau — unto the Supreme Personality; abhaktasya — one who is not a devotee; kutah — where; mahat-gunah — high qualities; manah-rathena — concoction; asati — the material existence; dhavatah — run on; bahih — externally.

TRANSLATION

"In one who has unflinching devotional faith in Krsna, all the good qualities of Krsna and the demigods are consistently manifested. However, one who has no devotion to the Supreme Personality of Godhead has no good qualifications because he is engaged by mental concoction in material existence, which is the external feature of the Lord."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.59

pandita-gosañira sisya — ananta acarya
krsna-premamaya-tanu, udara, sarva-arya

SYNONYMS

pandita-gosañira — of Gadadhara Pandita; **sisya** — disciple; **ananta acarya** — Ananta Acarya; **krsna-premamaya** — always overwhelmed by love of God; **tanu** — body; **udara** — magnanimous; **sarva** — in all respects; **arya** — advanced.

TRANSLATION

Ananta Acarya was a disciple of Gadadhara Pandita. His body was always absorbed in love of Godhead. He was magnanimous and advanced in all respects.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.60

tanhara ananta guna ke karu prakasa
tanra priya sisya inha — pandita haridasa

SYNONYMS

tanhara — his; ananta — unlimited; guna — qualities; ke — who; karu — can; prakasa — display; tanra — his; priya — dear; sisya — disciple; inha — this person; pandita haridasa — Haridasa Pandita.

TRANSLATION

Ananta Acarya was a reservoir of all good qualities. No one can estimate how great he was. Pandita Haridasa was his beloved disciple.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura writes in his Anubhasya, "Sri Ananta Acarya is one of the eternal associates of Sri Caitanya Mahaprabhu. Previously, during the advent of Lord Sri Krsna, Ananta Acarya was Sudevi, one of the eight gopis. This is stated in the Gauraganoddesa-dipika (165), as follows: anantacarya-gosvami ya su-devi pura vraje. 'Ananta Acarya Gosvami was formerly Sudevi-gopi in Vraja [Vrndavana].' In Jagannatha Puri, or Purusottama-ksetra, there is a monastery known as Ganga-mata Matha that was established by Ananta Acarya. In the disciplic succession of the Ganga-mata Matha, he is known as Vinoda-mañjari. One of his disciples was Haridasa Pandita Gosvami, who is also known as Sri Raghu Gopala and as Sri Rasa-mañjari. His disciple Laksmipriya was the maternal aunt of Ganga-mata, a princess who was the daughter of the King of Putiya. Ganga-mata brought a Deity of the name Sri Rasika-rayana from Krsna Misra of Jaipur and installed Him in the house of Sarvabhauma in Jagannatha Puri. The disciple in the fifth generation after Sri Ananta Acarya was Sri Vanamali; in the sixth generation, Sri Bhagavan dasa, who was a Bengali; in the seventh generation, Madhusudana dasa, who was an Oriya; in the eighth generation, Nilambara dasa; in the ninth generation, Sri Narottama dasa; in the tenth generation, Pitambara dasa; and in the eleventh generation, Sri Madhava dasa. The disciple in the twelfth generation is presently in charge of the Ganga-mata monastery."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.61

caitanya-nityanande tanra parama visvasa
caitanya-carite tanra parama ullasa

SYNONYMS

caitanya — Sri Caitanya Mahaprabhu; **nityanande** — in Lord Nityananda; **tanra** — his; **parama** — very great; **visvasa** — faith; **caitanya-carite** — in the pastimes of Lord Caitanya; **tanra** — his; **parama** — great; **ullasa** — satisfaction.

TRANSLATION

Pandita Haridasa had great faith in Lord Caitanya and Nityananda. Therefore he took great satisfaction in knowing about Their pastimes and qualities.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.62

vaisnavera guna-grahi, na dekhaye dosa
kaya-mano-vakye kare vaisnava-santosa

SYNONYMS

vaisnavera — of devotees; **guna-grahi** — accepting good qualities; **na** — never; **dekhaye** — sees; **dosa** — any fault; **kaya-manah-vakye** — with heart and soul; **kare** — does; **vaisnava** — devotee; **santosa** — pacification.

TRANSLATION

He always accepted the good qualities of Vaisnavas and never found fault in them. He engaged his heart and soul only to satisfy the Vaisnavas.

PURPORT

It is a qualification of a Vaisnava that he is adosa-darsi: he never sees others' faults. Of course, every human being has both good qualities and faults. Therefore it is said, saj-jana gunam icchanti dosam icchanti pamarah: everyone has a combination of faults and glories. But a Vaisnava, a sober man, accepts only a man's glories and not his faults, for flies seek sores whereas honeybees seek honey. Haridasa Pandita never found fault with a Vaisnava but considered only his good qualities.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.63

nirantara sune tenho 'caitanya-mangala'
tanhara prasade sunena vaisnava-sakala

SYNONYMS

nirantara — always; **sune** — hears; **tenho** — he; **caitanya-mangala** — the book Caitanya-mangala; **tanhara** — by his; **prasade** — mercy; **sunena** — hear; **vaisnava-sakala** — all other Vaisnavas.

TRANSLATION

He always heard the reading of Sri Caitanya-mangala, and all the other Vaisnavas used to hear it by his grace.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.64

kathaya sabha ujjvala kare yena purna-candra
nija-gunamrte badaya vaisnava-ananda

SYNONYMS

kathaya — by words; **sabha** — assembly; **ujjvala** — illuminated; **kare** — does; **yena** — as; **purna-candra** — full moon; **nija** — own; **guna-amrte** — nectar of qualities; **badaya** — increases; **vaisnava** — of the devotees; **ananda** — pleasure.

TRANSLATION

Like the full moon, he illuminated the entire assembly of Vaisnavas by speaking Sri Caitanya-mangala, and by the nectar of his qualities he increased their transcendental bliss.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adī 8.65

tenho ati kṛpa kari' ajña kaila more
gaurangera sesa-līla varnibara tare

SYNONYMS

tenho — he; ati — very much; kṛpa — mercy; kari' — showing; ajña — order; kaila — made it; more — unto me; gaurangera — of Lord Caitanya; sesa-līla — last portion of the pastimes; varnibara — describing; tare — for the matter of.

TRANSLATION

By his causeless mercy he ordered me to write about the last pastimes of Sri Caitanya Mahāprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 8.66

kasisvara gosañira sisya — govinda gosañi
govindera priya-sevaka tanra sama nañi

SYNONYMS

kasisvara gosañira — of Kasisvara Gosvami; **sisya** — disciple; **govinda** — Govinda; **gosañi** — spiritual master; **govindera** — of Govinda; **priya-sevaka** — most confidential servitor; **tanra** — his; **sama** — equal; **nañi** — is none.

TRANSLATION

Govinda Gosañi, the priest engaged in the service of Lord Govinda in Vrndavana, was a disciple of Kasisvara Gosañi. There was no servant more dear to the Govinda Deity.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura writes in his Anubhasya, "Kasisvara Gosañi was one of the contemporaries of Sri Caitanya Mahāprabhu who was with the Lord in Jagannātha Puri. Also known as Kasisvara Pandita, he was a disciple of Isvara Puri and son of Vasudeva Bhattacharya, who belonged to the dynasty of Kañjilala Kanu. His surname was Caudhuri. His nephew, his sister's son, who was named Rudra Pandita, was the original priest of Vallabhapura, which is situated about one mile from the Srirāmapura railway station in the village of Catara. Installed there are the Deities of Radha-Govinda and Lord Sri Caitanya Mahāprabhu. Kasisvara Gosañi was a very strong man, and therefore when Lord Caitanya visited the temple of Jagannātha, he used to protect the Lord from the crowds. Another of his duties was to distribute prasadam to the devotees after kirtana."

Srila Bhaktisiddhanta Sarasvati Thakura visited this temple at Vallabhapura. At that time the person in charge was a Saivite, Sri Sivacandra Caudhuri, who was a descendant of Kasisvara Gosañi's brother. In Vallabhapura there was a permanent arrangement to cook nine kilos of rice, vegetables and other foodstuffs daily, and near the village there is sufficient land, which belonged to the Deity, on which this rice was grown. Unfortunately, the descendants of Kasisvara Gosañi's brother have sold a major portion of this land, and therefore the Deity worship has now been hampered.

It is said in the Gaura-ganoddesa-dipika (137) that the servant of Kṛṣṇa in Vrndavana named Bhrngara descended as Kasisvara Gosañi during the pastimes of Lord Caitanya Mahāprabhu. In our householder life we also sometimes visited this temple of Vallabhapura and took prasadam there at noon. The Deities of this temple, Sri Sri Radha-Govinda and the Gaurāṅga vighraha, are extremely beautiful. Near Vallabhapura is a beautiful temple of Jagannātha. We sometimes used to take prasadam in this Jagannātha temple also. These two temples are situated within a one mile-radius of the Srirāmapura railway station, near Calcutta.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.67

yadavacarya gosañi sri-rupera sangi
caitanya-carite tenho ati bada rangi

SYNONYMS

yadavacarya — Yadavacarya; gosañi — spiritual master; sri-rupera — of Srila Rupa Gosvami; sangi — associate; caitanya-carite — in the pastimes of Lord Caitanya; tenho — he; ati — very; bada — great; rangi — enthusiastic.

TRANSLATION

Sri Yadavacarya Gosañi, a constant associate of Srila Rupa Gosvami, was also very enthusiastic in hearing and chanting about Lord Caitanya's pastimes.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.68

pandita-gosañira sisya — bhugarbha gosañi
gaura-katha vina ara mukhe anya nai

SYNONYMS

pandita-gosañira — of Pandita Gosañi (Gadadhara Pandita); **sisya** — disciple; **bhugarbha gosañi** — Bhugarbha Gosañi; **gaura-katha** — topics of Lord Caitanya; **vina** — without; **ara** — else; **mukhe** — in his mouth; **anya nai** — nothing else.

TRANSLATION

Bhugarbha Gosañi, a disciple of Pandita Gosañi, was always engaged in topics regarding Lord Caitanya, knowing nothing else.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.69

tanra sisya — govinda pujaka caitanya-dasa
mukundananda cakravarti, premi krsnadasa

SYNONYMS

tanra sisya — his disciple; govinda — the Govinda Deity; pujaka — priest; caitanya-dasa — Caitanya dasa; mukundananda cakravarti — Mukundananda Cakravarti; premi — a great lover of God; krsnadasa — Krsnadasa.

TRANSLATION

Among his disciples were Caitanya dasa, who was a priest of the Govinda Deity, as well as Mukundananda Cakravarti and the great devotee Krsnadasa.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.70

acarya-gosañira sisya — cakravarti sivananda
niravadhi tanra citte caitanya-nityananda

SYNONYMS

acarya-gosañira — of Acarya Gosañi; **sisya** — the disciple; **cakravarti sivananda** — Sivananda Cakravarti; **niravadhi** — always; **tanra** — his; **citte** — in the heart; **caitanya-nityananda** — Lord Caitanya and Nityananda are situated.

TRANSLATION

Among the disciples of Ananta Acarya was Sivananda Cakravarti, in whose heart Lord Caitanya and Nityananda constantly dwelled.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.71

ara yata vrndavane baise bhakta-gana
sesa-lila sunite sabara haila mana

SYNONYMS

ara yata — there are many others; **vrndavane** — in Vrndavana; **baise** — residents; **bhakta-gana** — great devotees; **sesa-lila** — the last portions of Caitanya Mahaprabhu's pastimes; **sunite** — to hear; **sabara** — of everyone; **haila** — became; **mana** — the mind.

TRANSLATION

In Vrndavana there were also many other great devotees, all of whom desired to hear the last pastimes of Lord Caitanya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adī 8.72

more ajña karila sabe karuna kariya
tan-sabara bole likhi nirlajja ha-iyā

SYNONYMS

more — unto me; **ajña** — order; **karila** — gave; **sabe** — all; **karuna** — merciful; **kariya** — doing so; **tan-sabara** — of all of them; **bole** — by the order; **likhi** — I write; **nirlajja** — without shame; **ha-iyā** — becoming.

TRANSLATION

By their mercy, all these devotees ordered me to write of the last pastimes of Sri Caitanya Mahāprabhu. Because of their order only, although I am shameless, I have attempted to write this Caitanya-caritamṛta.

PURPORT

To write about the transcendental pastimes of the Supreme Personality of Godhead is not an ordinary endeavor. Unless one is empowered by the higher authorities, or advanced devotees, one cannot write transcendental literature, for all such literature must be above suspicion, or, in other words, it must have none of the defects of conditioned souls, namely mistakes, illusions, cheating and imperfect sense perceptions. The words of Kṛṣṇa and of the disciplic succession that carries the orders of Kṛṣṇa are actually authoritative. To be empowered to write transcendental literature is a privilege in which a writer can take great pride. As a humble Vaiṣṇava, Kṛṣṇadāsa Kavirāja Gosvāmī, being thus empowered, felt very much ashamed that it was he who was to narrate the pastimes of Lord Caitanya Mahāprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.73

vaisnavera ajña paña cintita-antare
madana-gopale gelan ajña magibare

SYNONYMS

vaisnavera — of all the Vaisnava devotees; **ajña** — order; **pañā** — receiving; **cintita-antare** — anxiety within myself; **madana-gopale** — to the temple of Sri Madana-mohana; **gelaṅ** — I went; **ajña** — order; **magibare** — to receive.

TRANSLATION

Having received the order of the Vaisnavas but being anxious within my heart, I went to the temple of Madana-mohana in Vrndavana to ask His permission also.

PURPORT

A Vaisnava always follows the order of guru and Krsna. Sri Caitanya-caritamrta was written by Krsnadasa Kaviraja Gosvami by their mercy. Krsnadasa Kaviraja Gosvami considered all the devotees that have been mentioned to be his preceptor gurus, or spiritual masters, and Madana-gopala (Sri Madana-mohana vigraha) is Krsna Himself. Thus he took permission from both of them, and when he received the mercy of both guru and Krsna, he was able to write this great literature, Sri Caitanya-caritamrta. This example should be followed. Anyone who attempts to write about Krsna must first take permission from the spiritual master and Krsna. Krsna is situated in everyone's heart, and the spiritual master is His direct external representative. Thus Krsna is situated antar-bahih, within and without. One must first become a pure devotee by following the strict regulative principles and chanting sixteen rounds daily, and when one thinks that he is actually on the Vaisnava platform, he must then take permission from the spiritual master, and that permission must also be confirmed by Krsna from within his heart. Then, if one is very sincere and pure, he can write transcendental literature, either prose or poetry.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.74

darasana kari kailun carana vandana
gosañi-dasa pujari kare carana-sevana

SYNONYMS

darasana — by visiting; **kari** — doing; **kailun** — made; **carana** — lotus feet; **vandana** — worship; **gosañi-dasa** — Gosañi dasa; **pujari** — priest; **kare** — does; **carana** — lotus feet; **sevana** — service.

TRANSLATION

When I visited the temple of Madana-mohana, the priest Gosañi dasa was serving the feet of the Lord, and I also prayed at the Lord's lotus feet.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.75

prabhura carane yadi ajña magila
prabhu-kantha haite mala khasiya padila

SYNONYMS

prabhura — of the Lord; **carane** — lotus feet; **yadi** — when; **ajña** — order; **magila** — requested; **prabhu-kantha** — the neck of the Lord; **haite** — from; **mala** — garland; **khasiya** — slipped; **padila** — fell down.

TRANSLATION

When I prayed to the Lord for permission, a garland from His neck immediately slipped down.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.76

saba vaisnava-gana hari-dhvani dila
gosañi-dasa ani' mala mora gale dila

SYNONYMS

saba — all; vaisnava — devotees; gana — group; hari-dhvani — chanting Hare Krsna; dila — made; gosañi-dasa — Gosañi dasa; ani' — bringing; mala — garland; mora — my; gale — on the neck; dila — gave it.

TRANSLATION

As soon as this happened, the Vaisnavas standing there all loudly chanted, "Haribol!" and the priest, Gosañi dasa, brought me the garland and put it around my neck.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adī 8.77

ajña-mala paña amara ha-ila ananda
tahani karinu ei granthera arambha

SYNONYMS

ajña-mala — the garland of order; **pañā** — receiving; **amara** — my; **ha-ila** — became; **ananda** — great pleasure; **tahani** — then and there; **karinu** — attempted; **ei** — this; **granthera** — of Sri Caitanya-caritamṛta; **arambha** — beginning.

TRANSLATION

I was greatly pleased to have the garland signifying the order of the Lord, and then and there I commenced to write this book.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.78

ei grantha lekhaya more 'madana-mohana'
amara likhana yena sukera pathana

SYNONYMS

ei — this; grantha — great literature; lekhaya — causes me to write; more — unto me; madana-mohana — the Deity; amara — my; likhana — writing; yena — like; sukera — of the parrot; pathana — responding.

TRANSLATION

Actually Sri Caitanya-caritamrta is not my writing but the dictation of Sri Madana-mohana. My writing is like the repetition of a parrot.

PURPORT

This should be the attitude of all devotees. When the Supreme Personality of Godhead recognizes a devotee, He gives him intelligence and dictates how he may go back home, back to Godhead. This is confirmed in Srimad Bhagavad-gita (10.10):

tes satata- priti-purvakam
dadami buddhi- yena mam upayanti te

"To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me." The opportunity to engage in the transcendental loving service of the Lord is open to everyone because every living entity is constitutionally a servant of the Lord. To engage in the service of the Lord is the natural function of the living entity, but because he is covered by the influence of maya, the material energy, he thinks it to be a very difficult task. But if he places himself under the guidance of a spiritual master and does everything sincerely, immediately the Lord, who is situated within everyone's heart, dictates how to serve Him (dadami buddhi- tam). The Lord gives this direction, and thus the devotee's life becomes perfect. Whatever a pure devotee does is done by the dictation of the Supreme Lord. Thus it is confirmed by the author of Sri Caitanya-caritamrta that whatever he wrote was written under the direction of the Sri Madana-mohana Deity.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.79

sei likhi, madana-gopala ye likhaya
kasthera puttali yena kuhake nacaya

SYNONYMS

sei likhi — I write that; madana-gopala — the Deity Madana-gopala; ye — whatever; likhaya — dictates to me; kasthera — wooden; puttali — a doll; yena — like; kuhake — the enchanter; nacaya — causes to dance.

TRANSLATION

As a wooden doll is made to dance by a magician, I write as Madana-gopala orders me to do so.

PURPORT

This is the position of a pure devotee. One should not take any responsibility on his own but should be a soul surrendered to the Supreme Personality of Godhead, who will then give him dictation as the caitya-guru, or the spiritual master within. The Supreme Personality of Godhead is pleased to guide a devotee from within and without. From within He guides him as the Supersoul, and from without He guides him as the spiritual master.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.80

kuladhidevata mora — madana-mohana
yanra sevaka — raghunatha, rupa, sanatana

SYNONYMS

kula-adhidevata — the family Deity; **mora** — mine; **madana-mohana** — Lord Madana-mohana; **yanra** — whose; **sevaka** — servitor; **raghunatha** — Raghunatha dasa Gosvami; **rupa** — Rupa Gosvami; **sanatana** — Sanatana Gosvami.

TRANSLATION

I accept as my family Deity Madana-mohana, whose worshipers are Raghunatha dasa Gosvami, Sri Rupa Gosvami and Sanatana Gosvami.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.81

vrndavana-dasera pada-padma kari' dhyana
tanra ajña laña likhi yahate kalyana

SYNONYMS

vrndavana-dasera — of Srila Vrndavana dasa Thakura; **pada-padma** — lotus feet; **kari'** — doing; **dhyana** — meditation; **tanra** — his; **ajña** — order; **laña** — receiving; **likhi** — I write; **yahate** — in which permission; **kalyana** — all auspiciousness.

TRANSLATION

I took permission from Srila Vrndavana dasa Thakura by praying at his lotus feet, and upon receiving his order I have attempted to write this auspicious literature.

PURPORT

Srila Krsnadasa Kaviraja Gosvami took permission not only from the Vaisnavas and Madana-mohana but also from Vrndavana dasa Thakura, who is understood to be the Vyasa of the pastimes of Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.82

caitanya-lilate 'vyasa' — vrndavana-dasa
tanra krpa vina anye na haya prakasa

SYNONYMS

caitanya-lilate — in describing the pastimes of Lord Caitanya; **vyasa** — Vyasadeva; **vrndavana-dasa** — is Srila Vrndavana dasa Thakura; **tanra** — his; **krpa** — mercy; **vina** — without; **anye** — other; **na** — never; **haya** — becomes; **prakasa** — manifest.

TRANSLATION

Srila Vrndavana dasa Thakura is the authorized writer on the pastimes of Lord Caitanya. Without his mercy, therefore, one cannot describe these pastimes.

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Bhaktivedānta VedaBase: Śrī Caitanya Caritamṛta Adī 8.83

murkha, nica, ksudra muñi visaya-lalasa
vaisnavajña-bale kari eteka sahasa

SYNONYMS

murkha — foolish; nica — lowborn; ksudra — very insignificant; muñi — I; visaya — material; lalasa — desires; vaisnava — of the Vaiṣṇavas; ajña — order; bale — on the strength of; kari — I do; eteka — so much; sahasa — energy.

TRANSLATION

I am foolish, lowborn and insignificant, and I always desire material enjoyment; yet by the order of the Vaiṣṇavas I am greatly enthusiastic to write this transcendental literature.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.84

sri-rupa-raghunatha-caranera ei bala
yanra smrte siddha haya vañchita-sakala

SYNONYMS

sri-rupa — Rupa Gosvami; **raghunatha** — Raghunatha dasa Gosvami; **caranera** — of the lotus feet; **ei** — this; **bala** — strength; **yanra** — whose; **smrte** — by remembrance; **siddha** — successful; **haya** — becomes; **vañchita-sakala** — all desires.

TRANSLATION

The lotus feet of Sri Rupa Gosvami and Raghunatha dasa Gosvami are my source of strength. Remembering their lotus feet can fulfill all one's desires.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 8.85

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

SYNONYMS

sri-rupa — Srila Rupa Gosvami; **raghunatha** — Srila Raghunatha dasa Gosvami; **pade** — at the lotus feet; **yara** — whose; **asa** — expectation; **caitanya-caritamrta** — the book named Caitanya-caritamrta; **kahe** — describes; **krsna-dasa** — Srila Krsnadasa Kaviraja Gosvami.

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, Adi-lila, Eighth Chapter, in the matter of the author's receiving the orders of the authorities — Krsna and guru.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 9 Summary

A summary of Chapter Nine has been given as follows by Srila Bhaktivinoda Thakura in his Amrta-pravaha-bhasya. In this chapter the author of Sri Caitanya-caritamrta has devised a figurative example by describing "the desire tree of bhakti." He considers Lord Caitanya Mahaprabhu, who is known as Visvambhara, to be the gardener of this tree because He is the main personality who has taken charge of it. As the supreme enjoyer, He enjoyed the fruits Himself and distributed them as well. The seed of the tree was first sown in Navadvipa, the birth site of Lord Caitanya Mahaprabhu, and then the tree was brought to Purusottama-ksetra (Jagannatha Puri), and then to Vrndavana. The seed fructified first in Srila Madhavendra Puri, and then in his disciple Sri Isvara Puri. It is figuratively described that both the tree itself and the trunk of the tree are Sri Caitanya Mahaprabhu. Paramananda Puri and eight other great sannyasis are like the spreading roots of the tree. From the main trunk there extend two special branches, Advaita Prabhu and Sri Nityananda Prabhu, and from those branches grow other branches and twigs. The tree surrounds the entire world, and the fruits of the tree are to be distributed to everyone. In this way the tree of Lord Caitanya Mahaprabhu intoxicates the entire world. It should be noted that this is a figurative example meant to explain the mission of Lord Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 9.1

srimat-krsna-caitanya-
vande jagad-gurum
yasyanukampaya svapi
santaret sukham

SYNONYMS

tam — unto Him; **srimat** — with all opulence; **krsna-caitanya-devam** — unto Lord Krsna Caitanyadeva; **vande** — I offer obeisances; **jagat-gurum** — spiritual master of the world; **yasya** — whose; **anukampaya** — by the mercy of; **sva api** — even a dog; **maha-abdhim** — great ocean; **santaret** — can swim; **sukham** — without difficulty.

TRANSLATION

Let me offer my respectful obeisances unto the spiritual master of the entire world, Lord Sri Krsna Caitanya Mahaprabhu, by whose mercy even a dog can swim across a great ocean.

PURPORT

Sometimes it is to be seen that a dog can swim in the water for a few yards and then come back to the shore. Here, however, it is stated that if a dog is blessed by Sri Caitanya Mahaprabhu, he can swim across an ocean. Similarly, the author of Sri Caitanya-caritamrta, Krsnadasa Kaviraja Gosvami, placing himself in a helpless condition, states that he has no personal power, but by the desire of Lord Caitanya, expressed through the Vaisnavas and the Madana-mohana vighraha, it is possible for him to cross a transcendental ocean to present Sri Caitanya-caritamrta.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 9.2

jaya jaya sri-krsna-caitanya gauracandra
jaya jayadvaita jaya jaya nityananda

SYNONYMS

jaya jaya — all glories; **sri-krsna-caitanya** — to Lord Sri Caitanya Mahaprabhu; **gauracandra** — whose name is Gaurahari; **jaya jaya** — all glories; **advaita** — to Advaita Gosani; **jaya jaya** — all glories; **nityananda** — to Nityananda.

TRANSLATION

All glories to Sri Krsna Caitanya, who is known as Gaurahari! All glories to Advaita Acarya and Nityananda Prabhu!

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 9.3

jaya jaya srivasadi gaura-bhakta-gana
sarvabhista-purti-hetu yanhara smarana

SYNONYMS

jaya jaya — all glories; **srivasa-adi** — to Srivasa and others; **gaura-bhakta-gana** — all the devotees of Lord Caitanya; **sarva-abhista** — all ambition; **purti** — satisfaction; **hetu** — for the matter of; **yanhara** — whose; **smarana** — remembrance.

TRANSLATION

All glories to the devotees of Lord Caitanya, headed by Srivasa Thakura! In order to fulfill all my desires, I remember their lotus feet.

PURPORT

The author here continues to follow the same principles of worship of the Pañca-tattva that were described in the Seventh Chapter of the Adi-lila.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 9.4

sri-rupa, sanatana, bhatta raghunatha
sri-jiva, gopala-bhatta, dasa-raghunatha

SYNONYMS

sri-rupa — Srila Rupa Gosvami; **sanatana** — Srila Sanatana Gosvami; **bhatta raghunatha** — Raghunatha Bhatta Gosvami; **sri-jiva** — Sri Jiva Gosvami; **gopala-bhatta** — Sri Gopala Bhatta Gosvami; **dasa-raghunatha** — Raghunatha dasa Gosvami.

TRANSLATION

I also remember the six Gosvamis — Rupa, Sanatana, Bhatta Raghunatha, Sri Jiva, Gopala Bhatta and Dasa Raghunatha.

PURPORT

This is the process for writing transcendental literature. A sentimentalist who has no Vaisnava qualifications cannot produce transcendental writings. There are many fools who consider krsna-lila to be a subject of art and who write or paint pictures about the pastimes of Lord Krsna with the gopis, sometimes depicting them in a manner practically obscene. These fools take pleasure in material sense gratification, but one who wants to make advancement in spiritual life must scrupulously avoid their literature. Unless one is a servant of Krsna and the Vaisnavas, as Krsnadasa Kaviraja Gosvami presents himself to be in offering respects to Lord Caitanya, His associates and His disciples, one should not attempt to write transcendental literature.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 9.5

esaba-prasade likhi caitanya-lila-guna
jani va na jani, kari apana-sodhana

SYNONYMS

esaba — all these; **prasade** — by the mercy of; **likhi** — I write; **caitanya** — of Lord Caitanya; **lila-guna** — pastimes and qualities; **jani** — know; **va** — or; **na** — not; **jani** — know; **kari** — do; **apana** — self; **sodhana** — purification.

TRANSLATION

It is by the mercy of all these Vaisnavas and gurus that I attempt to write about the pastimes and qualities of Lord Caitanya Mahaprabhu. Whether I know it or know not, it is for self-purification that I write this book.

PURPORT

This is the sum and substance of transcendental writing. One must be an authorized Vaisnava, humble and pure. One should write transcendental literature to purify oneself, not for credit. By writing about the pastimes of the Lord, one associates with the Lord directly. One should not ambitiously think, "I shall become a great author. I shall be celebrated as a writer." These are material desires. One should attempt to write for self-purification. It may be published or it may not be published, but that does not matter. If one is actually sincere in writing, all his ambitions will be fulfilled. Whether one is known as a great author is incidental. One should not attempt to write transcendental literature for material name and fame.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 9.6

mala-karah krsna-
premamara-taruh svayam
data bhokta tat-
yas caitanyam asraye

SYNONYMS

mala-karah — gardener; **svayam** — Himself; **krsna** — Lord Krsna; **prema** — love; **amara** — transcendental; **taruh** — tree; **svayam** — Himself; **data** — giver; **bhokta** — enjoyer; **tat-phalanam** — of all the fruits of that tree; **yah** — one who; **tam** — unto Him; **caitanyam** — Lord Caitanya Mahaprabhu; **asraye** — I take shelter.

TRANSLATION

I take shelter of the Supreme Personality of Godhead Sri Caitanya Mahaprabhu, who Himself is the tree of transcendental love of Krsna, its gardener and also the bestower and enjoyer of its fruits.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 9.7

prabhu kahe, ami 'visvambhara' nama dhari
nama sarthaka haya, yadi preme visva bhari

SYNONYMS

prabhu kahe — the Lord said; ami — I; visvambhara — Visvambhara; nama — named; dhari — accept; nama — the name; sarthaka — complete; haya — becomes; yadi — if; preme — in love of God; visva — the whole universe; bhari — fulfilled.

TRANSLATION

Lord Caitanya thought, "My name is Visvambhara, 'one who maintains the entire universe.' Its meaning will be actualized if I can fill the whole universe with love of Godhead."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 9.8

eta cinti' laila prabhu malakara-dharma
navadvipe arambhila phalodyana-karma

SYNONYMS

eta cinti' — thinking like this; laila — took; prabhu — the Lord; mala-kara-dharma — the business of a gardener; navadvipe — in Navadvipa; arambhila — began; phala-udyana — garden; karma — activities.

TRANSLATION

Thinking in this way, He accepted the duty of a planter and began to grow a garden in Navadvipa.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 9.9

sri-caitanya malakara prthivite ani'
bhakti-kalpataru ropila siñci' iccha-pani

SYNONYMS

sri-caitanya — Lord Sri Caitanya Mahāprabhu; mala-kara — gardener; prthivite — on this planet; ani' — bringing; bhakti-kalpa-taru — the desire tree of devotional service; ropila — sowed; siñci' — watering; iccha — will; pani — water.

TRANSLATION

Thus the Lord brought the desire tree of devotional service to this earth and became its gardener. He sowed the seed and sprinkled upon it the water of His will.

PURPORT

In many places devotional service has been compared to a creeper. One has to sow the seed of the devotional creeper, bhakti-lata, within his heart. As he regularly hears and chants, the seed will fructify and gradually grow into a mature plant and then produce the fruit of devotional service, namely love of Godhead, which the gardener (mala-kara) can then enjoy without impediments.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 9.10

jaya sri madhavapuri krsna-prema-pura
bhakti-kalpatarura tenho prathama ankura

SYNONYMS

jaya — all glories; **sri madhava-puri** — unto Madhavendra Puri; **krsna-prema-pura** — a storehouse of all love of Godhead; **bhakti-kalpa-tarura** — of the desire tree of devotional service; **tenho** — he is; **prathama** — first; **ankura** — fructification.

TRANSLATION

All glories to Sri Madhavendra Puri, the storehouse of all devotional service unto Krsna! He is a desire tree of devotional service, and it is in him that the seed of devotional service first fructified.

PURPORT

Sri Madhavendra Puri, also known as Sri Madhava Puri, belonged to the disciplic succession from Madhvacarya and was a greatly celebrated sannyasi. Sri Caitanya Mahaprabhu was the third disciplic descendant from Sri Madhavendra Puri. The process of worship in the disciplic succession of Madhvacarya was full of ritualistic ceremonies, with hardly a sign of love of Godhead. Sri Madhavendra Puri was the first person in that disciplic succession to exhibit the symptoms of love of Godhead and the first to write a poem beginning with the words *ayi dina-dayardra natha*, "O supremely merciful Personality of Godhead." In that poem is the seed of Caitanya Mahaprabhu's cultivation of love of Godhead.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 9.11

sri-isvarapuri-rupe ankura pusta haila
apane caitanya-mali skandha upajila

SYNONYMS

sri-isvara-puri — by the name Sri Isvara Puri; **rupe** — in the form of; **ankura** — the seed; **pusta** — cultivated; **haila** — became; **apane** — Himself; **caitanya-mali** — the gardener of the name Sri Caitanya Mahaprabhu; **skandha** — trunk; **upajila** — expanded.

TRANSLATION

The seed of devotional service next fructified in the form of Sri Isvara Puri, and then the gardener Himself, Caitanya Mahaprabhu, became the main trunk of the tree of devotional service.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura writes in his Anubhasya, "Sri Isvara Puri was a resident of Kumara-hatta, where there is now a railroad station known as Kamarhatta. Nearby there is another station, named Halisahara, which belongs to the Eastern Railway. This railway runs from the eastern section of Calcutta."

Isvara Puri appeared in a brahmana family and was the most beloved disciple of Srila Madhavendra Puri. In the last portion of Sri Caitanya-caritamrta (Antya 8.28-31), it is stated:

isvara-puri gosañi kare sri-pada sevana
sva-haste karena mala-mutradi marjana
nirantara krsna-nama karaya smarana
krsna-nama krsna-lila sunaya anuksana
tusta haña puri tanre kaila alingana
vara dila krsne tomara ha-uka prema-dhana
sei haite isvara-puri premera sagara

"At the last stage of his life Sri Madhavendra Puri became an invalid and was completely unable to move, and Isvara Puri so completely engaged himself in his service that he personally cleaned up his stool and urine. Always chanting the Hare Krsna maha-mantra and reminding Sri Madhavendra Puri about the pastimes of Lord Krsna in the last stage of his life, Isvara Puri gave the best service among his disciples. Thus Madhavendra Puri, being very pleased with him, blessed him, saying, 'My dear boy, I can only pray to Krsna that He will be pleased with you.' Thus Isvara Puri, by the grace of his spiritual master, Sri Madhavendra Puri, became a great devotee in the ocean of love of Godhead." Srila Visvanatha Cakravarti states in his Gurv-astaka prayer, *yasya prasada bhagavat-prasado yasyaprasadan na gatih kuto 'pi: *** "By the mercy of the spiritual master one is blessed by the mercy of Krsna. Without the grace of the spiritual master one cannot make any advancement." It is by the mercy of the spiritual master that one becomes perfect, as vividly exemplified here. A Vaisnava is always protected by the Supreme Personality of Godhead, but if he appears to be an invalid, this gives a chance to his disciples to serve him. Isvara Puri pleased his spiritual master by service, and by the blessings of his spiritual master he became such a great personality that Lord Caitanya Mahaprabhu accepted him as His spiritual master.

Srila Isvara Puri was the spiritual master of Sri Caitanya Mahaprabhu, but before initiating

Lord Caitanya he went to Navadvipa and lived for a few months in the house of Gopinatha Acarya. At that time Lord Caitanya became acquainted with him, and it is understood that he served Sri Caitanya Mahaprabhu by reciting his book, Krsna-lilamrta. This is explained in Sri Caitanya-bhagavata, Adi-khanda, Chapter Eleven.

To teach others by example how to be a faithful disciple of one's spiritual master, Sri Caitanya Mahaprabhu, the Supreme Personality of Godhead, visited the birthplace of Isvara Puri at Kumara-hatta and collected some earth from his birth site. This He kept very carefully, and He used to eat a small portion of it daily. This is stated in the Caitanya-bhagavata, Adi-khanda, Chapter Seventeen. It has now become customary for devotees, following the example of Sri Caitanya Mahaprabhu, to go there and collect some earth from that place.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 9.12

nijacintya-saktye mali haña skandha haya
sakala sakhara sei skandha mulasraya

SYNONYMS

nija — His own; **acintya** — inconceivable; **saktye** — by potency; **mali** — gardener; **haña** — becoming; **skandha** — trunk; **haya** — became; **sakala** — all; **sakhara** — of other branches; **sei** — that; **skandha** — trunk; **mula-asraya** — original support.

TRANSLATION

By His inconceivable powers, the Lord became the gardener, the trunk and the branches simultaneously.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 9.13-15

paramananda puri, ara kesava bharati
 brahmananda puri, ara brahmananda bharati
 visnu-puri, kesava-puri, puri krsnananda
 sri-nr ara puri sukhananda
 ei nava mula nikasila vrksa-mule
 ei nava mule vrksa karila niscale

SYNONYMS

paramananda puri — Paramananda Puri; **ara** — and; **kesava bharati** — Kesava Bharati; **brahmananda puri** — Brahmananda Puri; **ara** — and; **brahmananda bharati** — Brahmananda Bharati; **visnu-puri** — Visnu Puri; **kesava-puri** — Kesava Puri; **puri krsnananda** — Krsnananda Puri; **sri-nr-tirtha** — Sri Nr Tirtha; **ara** — and; **puri sukhananda** — Sukhananda Puri; **ei nava** — of these nine; **mula** — roots; **nikasila** — fructified; **vrksa-mule** — in the trunk of the tree; **ei nava mule** — in these nine roots; **vrksa** — the tree; **karila niscale** — became very steadfast.

TRANSLATION

Paramananda Puri, Kesava Bharati, Brahmananda Puri and Brahmananda Bharati, Sri Visnu Puri, Kesava Puri, Krsnananda Puri, Sri Nr Tirtha and Sukhananda Puri — these nine sannyasi roots all sprouted from the trunk of the tree. Thus the tree stood steadfastly on the strength of these nine roots.

PURPORT

Paramananda Puri: Paramananda Puri belonged to a brahmana family of the Trihut district in Uttara Pradesh. Madhavendra Puri was his spiritual master. In relationship with Madhavendra Puri, Paramananda Puri was very dear to Sri Caitanya Mahaprabhu. In the Caitanya-bhagavata, Antya-khanda, there is the following statement:

sannyasira madhye isvarera priya-patra
 ara nahi eka puri gosañi se matra
 damodara-svarupa paramananda-puri
 sannyasi-parsade ei dui adhikari
 niravadhi nikate thakena dui jana
 prabhura sannyase kare dandera grahana
 puri dhyana-para damodarera kirtana
 yata-priti isvarera puri-gosañire
 damodara-svarupereo tata priti kare

"Among his sannyasi disciples, Isvara Puri and Paramananda Puri were very dear to Madhavendra Puri. Thus Paramananda Puri, like Svarupa Damodara, who was also a sannyasi, was very dear to Sri Caitanya Mahaprabhu and was His constant associate. When Lord Caitanya accepted the renounced order, Paramananda Puri offered Him the danda. Paramananda Puri was always engaged in meditation, and Sri Svarupa was always engaged in chanting the Hare Krsna maha-mantra. As Sri Caitanya Mahaprabhu offered full respect to His spiritual master, Isvara Puri, He similarly respected Paramananda Puri and Svarupa Damodara." It is described in the Caitanya-bhagavata, Antya-khanda, Chapter Three, that when Sri Caitanya Mahaprabhu first saw Paramananda Puri He made the following statement:

aji dhanya locana, saphala aji janma
saphala amara aji haila sarva-dharma
prabhu bale aji mora saphala sannyasa
aji madhavendra more ha-ila prakasa

"My eyes, My mind, My religious activities and My acceptance of the sannyasa order have now all become perfect because today Madhavendra Puri is manifest before Me in the form of Paramananda Puri." The Caitanya-bhagavata further states:

kathoksane anyo 'nye karena pranama
paramananda-puri caitanyera priya-dhama

"Thus Sri Caitanya Mahaprabhu exchanged respectful obeisances with Paramananda Puri, who was very dear to Him." Paramananda Puri established a small monastery behind the western side of the Jagannatha temple, where he had a well dug to supply water. The water, however, was bitter, and therefore Sri Caitanya Mahaprabhu prayed to Lord Jagannatha to allow Ganges water to come into the well to make it sweet. When Lord Jagannatha granted the request, Lord Caitanya told all the devotees that from that day hence, the water of Paramananda Puri's well should be celebrated as Ganges water, for any devotee who would drink it or bathe in it would certainly get the same benefit as that derived from drinking or bathing in the waters of the Ganges. Such a person would certainly develop pure love of Godhead. It is stated in the Caitanya-bhagavata (Antya 3.255):

prabhu bale ami ye achiye prthivite
niscaya-i janiha puri-gosañira prite

"Sri Caitanya Mahaprabhu used to say, 'I am living in this world only on account of the excellent behavior of Sri Paramananda Puri.'" The Gaura-ganoddesa-dipika (118) states, puri sri-paramanando ya asid uddhavah pura. "Paramananda Puri is none other than Uddhava." Uddhava was Lord Krsna's friend and cousin, and in caitanya-lila the same Uddhava became the friend of Sri Caitanya Mahaprabhu and His uncle in terms of their relationship in the disciplic succession.

Kesava Bharati: The Sarasvati, Bharati and Puri sampradayas belong to the Sringeri-matha in South India, and Sri Kesava Bharati, who at that time was situated in a monastery in Katwa, belonged to the Bharati-sampradaya. According to some authoritative opinions, although Kesava Bharati belonged to the Sankara-sampradaya, he had formerly been initiated by a Vaisnava. He is said to have been a Vaisnava on account of having been initiated by Madhavendra Puri, for some say that he took sannyasa from Madhavendra Puri. The temple and Deity worship started by Kesava Bharati are still existing in the village known as Khatundi, which is under the postal jurisdiction of Kandara in the district of Burdwan. According to the managers of that matha, the priests are descendants of Kesava Bharati, and some say that the worshipers of the Deity are descendants of the sons of Kesava Bharati. In his householder life he had two sons, Nisapati and Usapati, and a brahmana of the name Sri Nakadicandra Vidyaratna, who was a member of the family of Nisapati, was the priest in charge at the time that Sri Bhaktisiddhanta Sarasvati visited this temple. According to some, the priests of the temple belong to the family of Kesava Bharati's brother. Still another opinion is that they descend from Madhava Bharati, who was another disciple of Kesava Bharati's. Madhava Bharati's disciple Balabhadra, who also later became a sannyasi of the Bharati-sampradaya, had two sons in his family life, named Madana and Gopala. Madana, whose family's surname was Bharati, lived in the village of Auriya, and Gopala, whose family's surname was Brahmacari, lived in the village of Denduda. There are still many living descendants of both families.

In the Gaura-ganoddesa-dipika (52), it is said:

yajña- pura krsnaya yo munih
dadau sandipanih so 'bhud adya kesava-bharati

"Sandipani Muni, who formerly offered the sacred thread to Krsna and Balarama, later became Kesava Bharati." It is he who offered sannyasa to Sri Caitanya Mahaprabhu. There is another statement about Kesava Bharati from the Gaura-ganoddesa-dipika (117): iti kecit prabhasante 'krurah kesava-bharati. "According to some authoritative opinions, Kesava Bharati is an incarnation of Akrura." Kesava Bharati offered the sannyasa order to Sri Caitanya Mahaprabhu in the year 1432 sakabda (A.D. 1510) in Katwa. This is stated in the Vaisnava-mañjusa, Part Two.

Brahmananda Puri: Sri Brahmananda Puri was one of the associates of Sri Caitanya Mahaprabhu while He was performing kirtana in Navadvipa, and he also joined Lord Caitanya in Jagannatha Puri. We may note in this connection that the name Brahmananda is accepted not only by Mayavadi sannyasis but by Vaisnava sannyasis also. One of our foolish Godbrothers criticized our sannyasi Brahmananda Svami, saying that this was a Mayavadi name. The foolish man did not know that Brahmananda does not always refer to the impersonal Brahman. Parabrahman, the Supreme Brahman, is Krsna. A devotee of Krsna can therefore also be called Brahmananda; this is evident from the fact that Brahmananda Puri was one of the chief sannyasi associates of Lord Caitanya Mahaprabhu.

Brahmananda Bharati: Brahmananda Bharati went to see Sri Krsna Caitanya Mahaprabhu at Jagannatha-dhama. At that time he used to wear only a deerskin to cover himself, and Sri Caitanya Mahaprabhu indirectly indicated that He did not like this deerskin covering. Brahmananda Bharati therefore gave it up and accepted a loincloth of saffron color, as used by Vaisnava sannyasis. For some time he lived with Sri Caitanya Mahaprabhu at Jagannatha Puri.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 9.16

madhya-mula paramananda puri maha-dhira
asta dike asta mula vrksa kaila sthira

SYNONYMS

madhya-mula — the middle root; **paramananda puri** — Paramananda Puri; **maha-dhira** — most sober; **asta dike** — in the eight directions; **asta mula** — eight roots; **vrksa** — the tree; **kaila sthira** — fixed.

TRANSLATION

With the sober and grave Paramananda Puri as the central root and the other eight roots in the eight directions, the tree of Caitanya Mahaprabhu stood firmly.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 9.17

skandhera upare bahu sakha upajila
upari upari sakha asankhya ha-ila

SYNONYMS

skandhera upare — upon the trunk; bahu sakha — many branches; upajila — grew; upari upari — over and above them; sakha — other branches; asankhya — innumerable; ha-ila — fructified.

TRANSLATION

From the trunk grew many branches, and above them innumerable others.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 9.18

visa visa sakha kari' eka eka mandala
maha-maha-sakha chaila brahmanda sakala

SYNONYMS

visa visa — twenty, twenty; **sakha** — branches; **kari'** — making a group; **eka eka mandala** — form a society; **maha-maha-sakha** — big branches; **chaila** — covered; **brahmanda** — the whole universe; **sakala** — all.

TRANSLATION

Thus the branches of the Caitanya tree formed a cluster or society, with great branches covering all the universe.

PURPORT

Our International Society for Krishna Consciousness is one of the branches of the Caitanya tree.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 9.19

ekaika sakhate upasakha sata sata
yata upajila sakha ke ganibe kata

SYNONYMS

ekaika — each branch; **sakhate** — in the branch; **upasakha** — subbranches; **sata sata** — hundreds and hundreds; **yata** — all; **upajila** — grew; **sakha** — branches; **ke** — who; **ganibe** — can count; **kata** — how much.

TRANSLATION

From each branch grew many hundreds of subbranches. No one can count how many branches thus grew.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 9.20

mukhya mukhya sakha-ganera nama aganana
age ta' kariba, suna vrksera varnana

SYNONYMS

mukhya mukhya — the foremost of them all; **sakha-ganera** — of the branches; **nama** — name; **aganana** — uncountable; **age** — subsequently; **ta' kariba** — I shall do; **suna** — please hear; **vrksera varnana** — the description of the Caitanya tree.

TRANSLATION

I shall try to name the foremost of the innumerable branches. Please hear the description of the Caitanya tree.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 9.21

vrksera upare sakha haila dui skandha
eka 'advaita' nama, ara 'nityananda'

SYNONYMS

vrksera — of the tree; upare — on the top; sakha — branch; haila — became; dui — two; skandha — trunks; eka — one; advaita — Sri Advaita Prabhu; nama — of the name; ara — and; nityananda — Nityananda Prabhu.

TRANSLATION

At the top of the tree the trunk branched into two. One trunk was named Sri Advaita Prabhu and the other Sri Nityananda Prabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 9.22

sei dui-skandhe bahu sakha upajila
tara upasakha-gane jagat chaila

SYNONYMS

sei — that; dui-skandhe — in two trunks; bahu — many; sakha — branches; upajila — grew; tara — of them; upasakha-gane — subbranches; jagat — the whole world; chaila — covered.

TRANSLATION

From these two trunks grew many branches and subbranches that covered the entire world.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 9.23

bada sakha, upasakha, tara upasakha
yata upajila tara ke karibe lekha

SYNONYMS

bada sakha — the big branches; **upasakha** — subbranches; **tara** — their; **upasakha** — subbranches; **yata** — all that; **upajila** — grew; **tara** — of them; **ke** — who; **karibe** — can count; **lekha** — or write.

TRANSLATION

These branches and subbranches and their subbranches became so numerous that no one can actually write about them.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 9.24

sisya, prasisya, ara upasisya-gana
jagat vyapila tara nahika ganana

SYNONYMS

sisya — disciples; prasisya — granddisciples; ara — and; upasisya-gana — admirers; jagat — the whole world; vyapila — spread; tara — of that; nahika — there is none; ganana — enumeration.

TRANSLATION

Thus the disciples and the granddisciples and their admirers spread throughout the entire world, and it is not possible to enumerate them all.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 9.25

udumbara-vrksa yena phale sarva ange
ei mata bhakti-vrkse sarvatra phala lage

SYNONYMS

udumbara-vrksa — a big fig tree; **yena** — as if; **phale** — grew fruits; **sarva** — all; **ange** — parts of the body; **ei** — this; **mata** — like; **bhakti-vrkse** — in the tree of devotional service; **sarvatra** — all over; **phala** — fruit; **lage** — appears.

TRANSLATION

As a big fig tree bears fruits all over its body, each part of the tree of devotional service bore fruit.

PURPORT

This tree of devotional service is not of this material world. It grows in the spiritual world, where there is no distinction between one part of the body and another. It is something like a tree of sugar, for whichever part of such a tree one tastes, it is always sweet. The tree of bhakti has varieties of branches, leaves and fruits, but they are all meant for the service of the Supreme Personality of Godhead. There are nine different processes of devotional service (sraavan visnoh smaran pada-sevanam sakhyam atma-nivedanam [SB 7.5.23]), but all of them are meant only for the service of the Supreme Lord. Therefore whether one hears, chants, remembers or worships, his activities will yield the same result. Which one of these processes will be the most suitable for a particular devotee depends upon his taste.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 9.26

mula-skandhera sakha ara upasakha-gane
lagila ye prema-phala, — amrtake jine

SYNONYMS

mula-skandhera — of the chief trunk; **sakha** — branches; **ara** — and; **upasakha-gane** — subbranches; **lagila** — as it grew; **ye** — that; **prema-phala** — the fruit of love; **amrtake jine** — such a fruit conquers nectar.

TRANSLATION

Since Sri Krsna Caitanya Mahaprabhu was the original trunk, the taste of the fruits that grew on the branches and subbranches surpassed the taste of nectar.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 9.27

pakila ye prema-phala amrta-madhura
vilaya caitanya-mali, nahi laya mula

SYNONYMS

pakila — ripened; **ye** — that; **prema-phala** — the fruit of love of Godhead; **amrta** — nectarean; **madhura** — sweet; **vilaya** — distributes; **caitanya-mali** — the gardener, Lord Caitanya; **nahi** — does not; **laya** — take; **mula** — price.

TRANSLATION

The fruits ripened and became sweet and nectarean. The gardener, Sri Caitanya Mahaprabhu, distributed them without asking any price.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 9.28

tri-jagate yata ache dhana-ratnamani
eka-phalera mulya kari' taha nahi gani

SYNONYMS

tri-jagate — in the three worlds; **yata** — as much as; **ache** — there is; **dhana-ratna-mani** — wealth and riches; **eka-phalera** — one fruit's; **mulya** — price; **kari'** — calculated; **taha** — that; **nahi** — do not; **gani** — count.

TRANSLATION

All the wealth in the three worlds cannot equal the value of one such nectarean fruit of devotional service.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 9.29

mage va na mage keha, patra va apatra
ihara vicara nahi jane, deya matra

SYNONYMS

mage — begs; va — or; na — not; mage — begs; keha — anyone; patra — candidate; va — or; apatra — not a candidate; ihara — of this; vicara — consideration; nahi — does not; jane — know; deya — gives; matra — only.

TRANSLATION

Not considering who asked for it and who did not, nor who was fit and who unfit to receive it, Caitanya Mahaprabhu distributed the fruit of devotional service.

PURPORT

This is the sum and substance of Lord Caitanya's sankirtana movement. There is no distinction made between those who are fit and those who are not fit to hear or take part in the sankirtana movement. It should therefore be preached without discrimination. The only purpose of the preachers of the sankirtana movement must be to go on preaching without restriction. That is the way in which Sri Caitanya Mahaprabhu introduced this sankirtana movement to the world.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 9.30

añjali añjali bhari' phele caturdise
daridra kudaña khaya, malakara hase

SYNONYMS

añjali — handful; añjali — handful; bhari' — filling; phele — distributes; catur-dise — in all directions; daridra — poor; kudaña — picking up; khaya — eats; mala-kara — the gardener; hase — smiles.

TRANSLATION

The transcendental gardener, Sri Caitanya Mahaprabhu, distributed handful after handful of fruit in all directions, and when the poor, hungry people ate the fruit, the gardener smiled with great pleasure.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 9.31

malakara kahe, — suna, vrksa-parivara
mulasakha-upasakha yateka prakara

SYNONYMS

mala-kara — the gardener; **kahe** — said; **suna** — hear; **vrksa-parivara** — the family of this transcendental tree of devotional service; **mula-sakha** — chief branches; **upasakha** — subbranches; **yateka** — as many; **prakara** — varieties.

TRANSLATION

Lord Caitanya thus addressed the multifarious varieties of branches and subbranches of the tree of devotional service:

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 9.32

alaukika vrksa kare sarvendriya-karma
sthavara ha-iyā dhare jangamera dharma

SYNONYMS

alaukika — transcendental; **vrksa** — tree; **kare** — does; **sarva-indriya** — all senses; **karma** — activities; **sthavara** — immovable; **ha-iyā** — becoming; **dhare** — accepts; **jangamera** — of the movable; **dharma** — activities.

TRANSLATION

"Since the tree of devotional service is transcendental, every one of its parts can perform the action of all the others. Although a tree is supposed to be immovable, this tree nevertheless moves.

PURPORT

It is our experience in the material world that trees stand in one place, but in the spiritual world a tree can go from one place to another. Therefore everything in the spiritual world is called alaukika, uncommon or transcendental. Another feature of such a tree is that it can act universally. In the material world the roots of a tree go deep within the earth to gather food, but in the spiritual world the twigs, branches and leaves of the upper portion of the tree can act like the roots.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 9.33

e vrksera anga haya saba sa-cetana
badiya vyapila sabe sakala bhuvana

SYNONYMS

e — this; vrksera — of the Caitanya tree; anga — parts; haya — are; saba — all; sa-cetana — spiritually cognizant; badiya — increasing; vyapila — overflowed; sabe — all the parts; sakala — all; bhuvana — the world.

TRANSLATION

"All the parts of this tree are spiritually cognizant, and thus as they grow they spread all over the world.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 9.34

ekala malakara ami kahan kahan yaba
ekala va kata phala padiya vilaba

SYNONYMS

ekala — alone; **mala-kara** — gardener; **ami** — I am; **kahan** — where; **kahan** — where; **yaba** — shall I go; **ekala** — alone; **va** — or; **kata** — how many; **phala** — fruits; **padiya** — picking; **vilaba** — shall distribute.

TRANSLATION

"I am the only gardener. How many places can I go? How many fruits can I pick and distribute?"

PURPORT

Here Sri Caitanya Mahaprabhu indicates that the distribution of the Hare Krsna maha-mantra should be performed by combined forces. Although He is the Supreme Personality of Godhead, He laments, "How can I act alone? How can I alone pick the fruit and distribute it all over the world?" This indicates that all classes of devotees should combine to distribute the Hare Krsna maha-mantra without consideration of the time, place or situation.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 9.35

ekala uthañā dite haya parisrama
keha paya, keha na paya, rahe mane bhrama

SYNONYMS

ekala — alone; **uthañā** — picking up; **dite** — to give; **haya** — it becomes; **parisrama** — too laborious; **keha** — someone; **paya** — does get; **keha** — someone; **na** — not; **paya** — does get; **rahe** — remains; **mane** — in the mind; **bhrama** — suspicion.

TRANSLATION

"It would certainly be a very laborious task to pick the fruits and distribute them alone, and still I suspect that some would receive them and others would not.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 9.36

ataeva ami ajña dilun sabakare
yahan tahan prema-phala deha' yare tare

SYNONYMS

ataeva — therefore; **ami** — I; **ajña** — order; **dilun** — give; **sabakare** — to everyone; **yahan** — wherever; **tahan** — everywhere; **prema-phala** — the fruit of love of Godhead; **deha'** — distribute; **yare** — anyone; **tare** — everyone.

TRANSLATION

"Therefore I order every man within this universe to accept this Kṛṣṇa consciousness movement and distribute it everywhere.

PURPORT

In this connection there is a song sung by Srila Bhaktivinoda Thakura:

enechi ausadhi maya nasibara lagi'
harinama-mahamantra lao tumi magi'
bhaktivinoda prabhu-carane padiya
sei harinama-mantra la-ila magiya

The sankirtana movement has been introduced by Lord Caitanya Mahāprabhu just to dispel the illusion of maya, by which everyone in this material world thinks himself to be a product of matter and therefore to have many duties pertaining to the body. Actually, the living entity is not his material body: he is a spirit soul. He has a spiritual need to be eternally blissful and full of knowledge, but unfortunately he identifies himself with the body, sometimes as a human being, sometimes as an animal, sometimes a tree, sometimes an aquatic, sometimes a demigod, and so on. Thus with each change of body he develops a different type of consciousness with different types of activities and thus becomes increasingly entangled in material existence, transmigrating perpetually from one body to another. Under the spell of maya, or illusion, he does not consider the past or future but is simply satisfied with the short life span that he has gotten for the present. To eradicate this illusion, Sri Caitanya Mahāprabhu has brought the sankirtana movement, and He requests everyone to accept and distribute it. A person who is actually a follower of Sri Bhaktivinoda Thakura must immediately accept the request of Lord Caitanya Mahāprabhu by offering respectful obeisances unto His lotus feet and thus beg from Him the Hare Kṛṣṇa maha-mantra. If one is fortunate enough to beg from the Lord this Hare Kṛṣṇa maha-mantra, his life is successful.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 9.37

ekala malakara ami kata phala khaba
na diya va ei phala ara ki kariba

SYNONYMS

ekala — alone; **mala-kara** — gardener; **ami** — I; **kata** — how many; **phala** — fruits; **khaba** — eat; **na** — without; **diya** — giving; **va** — or; **ei** — this; **phala** — fruits; **ara** — else; **ki** — what; **kariba** — shall I do.

TRANSLATION

"I am the only gardener. If I do not distribute these fruits, what shall I do with them? How many fruits can I alone eat?"

PURPORT

Lord Caitanya Mahaprabhu produced so many fruits of devotional service that they must be distributed all over the world; otherwise, how could He alone relish and taste each and every fruit? The original reason that Lord Sri Krsna descended as Sri Caitanya Mahaprabhu was to understand Srimati Radharani's love for Krsna and to taste that love. The fruits of the tree of devotional service were innumerable, and therefore He wanted to distribute them unrestrictedly to everyone. Srila Rupa Gosvami therefore writes:

anarpita- cirat karunayavatirnah kalau
samarpayitum unnatojjvala- sva-bhakti-sriyam
harih purata-sundara-dyuti-kadamba-sandipitah
sada hrdaya-kandare sphuratu vah saci-nandanah

There were many previous incarnations of the Supreme Personality of Godhead, but none were so generous, kind and magnanimous as Sri Caitanya Mahaprabhu, for He distributed the most confidential aspect of devotional service, namely, the conjugal love of Radha and Krsna. Therefore Sri Rupa Gosvami Prabhupada desires that Sri Caitanya Mahaprabhu live perpetually in the hearts of all devotees, for thus they can understand and relish the loving affairs of Srimati Radharani and Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 9.38

atma-icchamrte vrksa siñci nirantara
tahate asankhya phala vrksera upara

SYNONYMS

atma — self; **iccha-amrte** — by the nectar of the will; **vrksa** — the tree; **siñci** — sprinkle; **nirantara** — constantly; **tahate** — there; **asankhya** — unlimited; **phala** — fruits; **vrksera** — on the tree; **upara** — upper.

TRANSLATION

"By the transcendental desire of the Supreme Personality of Godhead, water has been sprinkled all over the tree, and thus there are innumerable fruits of love of Godhead.

PURPORT

God is unlimited, and His desires are also unlimited. This example of unlimited fruits is factually appropriate even within the material context, for with the good will of the Supreme Personality of Godhead there can be enough fruits, grain and other foodstuffs produced so that all the people in the world could not finish them, even if they ate ten times their capacity. In this material world there is actually no scarcity of anything but Krsna consciousness. If people become Krsna conscious, by the transcendental will of the Supreme Personality of Godhead there will be enough foodstuffs produced so that people will have no economic problems at all. One can very easily understand this fact. The production of fruits and flowers depends not upon our will but upon the supreme will of the Personality of Godhead. If He is pleased, He can supply enough fruits, flowers, etc., but if people are atheistic and godless, then nature, by His will, restricts the supply of food. For example, in several provinces in India, especially Maharashtra, Uttar Pradesh and other adjoining states, there is sometimes a great scarcity of foodstuffs due to lack of rainfall. So-called scientists and economists cannot do anything about this. Therefore, to solve all problems, one must seek the good will of the Supreme Personality of Godhead by becoming Krsna conscious and worshiping Him regularly in devotional service.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 9.39

ataeva saba phala deha' yare tare
khaiya ha-uk loka ajara amare

SYNONYMS

ataeva — therefore; **saba** — all; **phala** — fruits; **deha'** — distribute; **yare tare** — to everyone and anyone; **khaiya** — eating; **ha-uk** — let them become; **loka** — all people; **ajara** — without old age; **amare** — without death.

TRANSLATION

"Distribute this Krsna consciousness movement all over the world. Let people eat these fruits and ultimately become free from old age and death.

PURPORT

The Krsna consciousness movement introduced by Lord Caitanya is extremely important because one who takes to it becomes eternal, being freed from birth, death and old age. People do not recognize that the real distresses in life are the four principles of birth, death, old age and disease. They are so foolish that they resign themselves to these four miseries, not knowing the transcendental remedy of the Hare Krsna maha-mantra. Simply by chanting the Hare Krsna maha-mantra, one can become free from all misery, but because they are enchanted by the illusory energy, people do not take this movement seriously. Therefore those who are actually servants of Sri Caitanya Mahaprabhu must seriously distribute this movement all over the world to render the greatest benefit to human society. Of course, animals and other lower species are not capable of understanding this movement, but if even a small number of human beings take it seriously, then by their chanting loudly, all living entities, including even trees, animals and other lower species, will be benefited. When Sri Caitanya Mahaprabhu inquired from Haridasa Thakura how he was to benefit living entities other than humans, Srila Haridasa Thakura replied that the Hare Krsna maha-mantra is so potent that if it is chanted loudly, everyone will benefit, including the lower species of life.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 9.40

jagat vyapiya mora habe punya khyati
sukhi ha-iyā loka mora gahibeka kirti

SYNONYMS

jagat vyapiya — spreading all over the world; **mora** — My; **habe** — there will be; **punya** — pious; **khyati** — reputation; **sukhi** — happy; **ha-iyā** — becoming; **loka** — all the people; **mora** — My; **gahibeka** — glorify; **kirti** — reputation.

TRANSLATION

"If the fruits are distributed all over the world, My reputation as a pious man will be known everywhere, and thus all people will glorify My name with great pleasure.

PURPORT

This prediction of Lord Caitanya Mahāprabhu's is now actually coming to pass. The Kṛṣṇa consciousness movement is being distributed all over the world through the chanting of the holy name of the Lord, the Hare Kṛṣṇa maha-mantra, and people who were leading confused, chaotic lives are now feeling transcendental happiness. They are finding peace in sankīrtana, and therefore they are acknowledging the supreme benefit of this movement. This is the blessing of Lord Caitanya Mahāprabhu. His prediction is now factually being fulfilled, and those who are sober and conscientious are appreciating the value of this great movement.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 9.41

bharata-bhumite haila manusya janma yara
janma sarthaka kari' kara para-upakara

SYNONYMS

bharata — of India; **bhumite** — in the land; **haila** — has become; **manusya** — human being; **janma** — birth; **yara** — anyone; **janma** — such a birth; **sarthaka** — fulfillment; **kari'** — doing so; **kara** — do; **para** — others; **upakara** — benefit.

TRANSLATION

"One who has taken his birth as a human being in the land of India [Bharata-varsa] should make his life successful and work for the benefit of all other people.

PURPORT

The magnanimity of Lord Caitanya Mahaprabhu is expressed in this very important verse. Although He was born in Bengal and Bengalis therefore have a special duty toward Him, Sri Caitanya Mahaprabhu is addressing not only Bengalis but all the inhabitants of India. It is in the land of India that actual human civilization can be developed.

Human life is especially meant for God realization, as stated in the Vedanta-sutra: athato brahma jijñasa. Anyone who takes birth in the land of India (Bharata-varsa) has the special privilege of being able to take advantage of the instruction and guidance of the Vedic civilization. He automatically receives the basic principles of spiritual life, for 99.9% of the Indian people, even simple village farmers and others who are neither educated nor sophisticated, believe in the transmigration of the soul, believe in past and future lives, believe in God, and naturally want to worship the Supreme Personality of Godhead or His representative. These ideas are the natural inheritance of a person born in India. India has many holy places of pilgrimage, such as Gaya, Benares, Mathura, Prayaga, Vrndavana, Haridvara, Ramesvaram and Jagannatha Puri, and still people go there by the hundreds and thousands. Although the present leaders of India are influencing the people not to believe in God, not to believe in a next life and not to believe in a distinction between pious and impious life, and although they are teaching them how to drink wine, eat meat and become supposedly civilized, people are nevertheless afraid of the four activities of sinful life — namely illicit sex, meat-eating, intoxication and gambling — and whenever there is a religious festival, they gather together by the thousands. We have actual experience of this. Whenever the Kṛṣṇa consciousness movement holds a sankirtana festival in a big city like Calcutta, Bombay, Madras, Ahmedabad or Hyderabad, thousands of people come to hear. Sometimes we speak in English, but even though most people do not understand English, they nevertheless come to hear us. Even when imitation incarnations of Godhead speak, people gather in the thousands, for everyone who is born in the land of India has a natural spiritual inclination and is taught the basic principles of spiritual life; they merely need to be a little more educated in the Vedic principles. Therefore Sri Caitanya Mahaprabhu says here, janma sarthaka kari' kara para-upakara: if an Indian is educated in the Vedic principles, he is able to perform the most beneficial welfare activity for the entire world.

At present, for want of Kṛṣṇa consciousness, or God consciousness, the entire world is in darkness, having been covered by the four principles of sinful life — meat-eating, illicit sex, gambling and intoxication. Therefore there is a need for vigorous propaganda to educate people to refrain from sinful activities. This will bring peace and prosperity; the rogues, thieves and debauchees will naturally decrease in number, and all of human society will be God conscious.

The practical effect of our spreading the Krsna consciousness movement all over the world is that now the most degraded debauchees are becoming the most elevated saints. This is only one Indian's humble service to the world. If all Indians had taken to this path, as advised by Lord Caitanya Mahaprabhu, India would have given a unique gift to the world, and thus India would have been glorified. Now, however, India is known as a poverty-stricken country, and whenever anyone from America or another opulent country goes to India, he sees many people lying by the footpaths for whom there are not even provisions for two meals a day. There are also institutions collecting money from all parts of the world in the name of welfare activities for poverty-stricken people, but they are spending it for their own sense gratification. Now, on the order of Sri Caitanya Mahaprabhu, the Krsna consciousness movement has been started, and people are benefiting from this movement. Therefore it is now the duty of the leading men of India to consider the importance of this movement and train many Indians to go outside of India to preach this cult. People will accept it, there will be cooperation among the Indian people and among the other people of the world, and the mission of Sri Caitanya Mahaprabhu will then be fulfilled. Sri Caitanya Mahaprabhu will then be glorified all over the world, and people will naturally be happy, peaceful and prosperous, not only in this life but also in the next, for as stated in the Bhagavad-gita, anyone who understands Krsna, the Supreme Personality of Godhead, will very easily get salvation, or freedom from the repetition of birth and death, and go back home, back to Godhead. Sri Caitanya Mahaprabhu therefore requests every Indian to become a preacher of His cult to save the world from disastrous confusion.

This is not only the duty of Indians but the duty of everyone, and we are very happy that American and European boys and girls are seriously cooperating with this movement. One should know definitely that the best welfare activity for all of human society is to awaken man's God consciousness, or Krsna consciousness. Therefore everyone should help this great movement. This is confirmed in Srimad-Bhagavatam, Tenth Canto, Twenty-second Chapter, verse 35, which is next quoted in the Caitanya-caritamrta.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 9.42

etavaj janma-
dehinam iha dehisu
pranair arthair dhiya vaca
sreya-acaran sada

SYNONYMS

etavat — up to this; **janma** — of birth; **saphalyam** — perfection; **dehinam** — of every living being; **iha** — in this world; **dehisu** — toward those who are embodied; **pranaih** — by life; **arthaih** — by wealth; **dhiya** — by intelligence; **vaca** — by words; **sreyah** — eternal good fortune; **acaranam** — acting practically; **sada** — always.

TRANSLATION

"It is the duty of every living being to perform welfare activities for the benefit of others with his life, wealth, intelligence and words."

PURPORT

There are two kinds of general activities — *sreyas*, or activities which are ultimately beneficial and auspicious, and *preyas*, or those which are immediately beneficial and auspicious. For example, children are fond of playing. They do not want to go to school to receive an education, and they think that to play all day and night and enjoy with their friends is the aim of life. Even in the transcendental life of Lord Kṛṣṇa, we find that when He was a child He was very fond of playing with His friends of the same age, the cowherd boys. He would not even go home to take His dinner. Mother Yasoda would have to come out to induce Him to come home. Thus it is a child's nature to engage all day and night in playing, not caring even for his health and other important concerns. This is an example of *preyas*, or immediately beneficial activities. But there are also *sreyas*, or activities which are ultimately auspicious. According to Vedic civilization, a human being must be God conscious. He should understand what God is, what this material world is, who he is, and what their interrelationships are. This is called *sreyas*, or ultimately auspicious activity.

In this verse of Srimad-Bhagavatam it is said that one should be interested in *sreyas*. To achieve the ultimate goal of *sreyas*, or good fortune, one should engage everything, including his life, wealth and words, not only for himself but for others also. However, unless one is interested in *sreyas* in his own life, he cannot preach of *sreyas* for the benefit of others.

This verse cited by Sri Caitanya Mahāprabhu applies to human beings, not to animals. As indicated in the previous verse by the words *manusya-janma*, these injunctions are for human beings. Unfortunately, human beings, although they have the bodies of men, are becoming less than animals in their behavior. This is the fault of modern education. Modern educators do not know the aim of human life; they are simply concerned with how to develop the economic condition of their countries or of human society. This is also necessary; the Vedic civilization considers all aspects of human life, including *dharma* (religion), *artha* (economic development), *kama* (sense gratification) and *moksa* (liberation). But humanity's first concern should be religion. To be religious, one must abide by the orders of God, but unfortunately people in this age have rejected religion, and they are busy in economic development. Therefore they will adopt any means to get money. For economic development one does not need to get money by hook or by crook; one needs only sufficient money to maintain his body and soul. However, because modern economic development is going on with no religious background, people have

become lusty, greedy and mad after money. They are simply developing the qualities of rajas (passion) and tamas (ignorance), neglecting the other quality of nature, sattva (goodness), and the brahminical qualifications. Therefore the entire society is in chaos.

The Bhagavatam says that it is the duty of an advanced human being to act in such a way as to facilitate human society's attainment of the ultimate goal of life. There is a similar verse in the Visnu Purana, Part Three, Chapter Twelve, verse 45, which is next quoted in the Caitanya-caritamrta.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 9.43

praninam upakaraya
yad eveha paratra ca
karmana manasa vaca
tad eva mati-man bhajet

SYNONYMS

praninam — of all living entities; **upakaraya** — for the benefit; **yad** — whichever; **eva** — certainly; **iha** — in this world or in this life; **paratra** — in the next life; **ca** — and; **karmana** — by work; **manasa** — by the mind; **vaca** — by words; **tad** — that; **eva** — certainly; **mati-man** — an intelligent man; **bhajet** — must act.

TRANSLATION

"By his work, thoughts and words, an intelligent man must perform actions which will be beneficial for all living entities in this life and the next."

PURPORT

Unfortunately, people in general do not know what is to take place in the next life. To prepare oneself for his next life is common sense, and it is a principle of the Vedic civilization, but presently people throughout the world do not believe in a next life. Even influential professors and other educators say that as soon as the body is finished, everything is finished. This atheistic philosophy is killing human civilization. People are irresponsibly performing all sorts of sinful activities, and thus the privilege of the human life is being taken away by the educational propaganda of the so-called leaders. Actually it is a fact that this life is meant for preparation for the next life; by evolution one has come through many species, or forms, and this human form of life is an opportunity to promote oneself to a better life. This is explained in the Bhagavad-gita (9.25):

yanti deva-vrata devan n yanti pitr-vratah
bhutani yanti bhutejya yanti mad-yajino 'pi mam

"Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the ancestors; and those who worship Me will live with Me." Therefore, one may promote himself to the higher planetary systems, which are the residence of the demigods, one can promote himself to Pitrloka, one can remain on earth, or one can also go back home, back to Godhead. This is further confirmed elsewhere in the Bhagavad-gita (4.9): tyaktva punar janma naiti mam eti so 'rjuna. After giving up the body, one who knows Krsna in truth does not come back again to this world to accept a material body, but he goes back home, back to Godhead. This knowledge is in the sastras, and people should be given the opportunity to understand it. Even if one is not able to go back to Godhead in one life, the Vedic civilization at least gives one the opportunity to be promoted to the higher planetary systems, where the demigods live, and not glide down again to animal life. At present, people do not understand this knowledge, although it constitutes a great science, for they are uneducated and trained not to accept it. This is the horrible condition of modern human society. As such, the Krsna consciousness movement is the only hope to direct the attention of intelligent men to a greater benefit in life.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 9.44

mali manusya amara nahi rajya-dhana
phala-phula diya kari' punya uparjana

SYNONYMS

mali — gardener; **manusya** — man; **amara** — My; **nahi** — there is none; **rajya** — kingdom; **dhana** — wealth; **phala** — fruit; **phula** — flowers; **diya** — giving; **kari'** — do; **punya** — piety; **uparjana** — achievement.

TRANSLATION

"I am merely a gardener. I have neither a kingdom nor very great riches. I simply have some fruits and flowers that I wish to utilize to achieve piety in My life.

PURPORT

In performing welfare activities for human society, Sri Caitanya Mahaprabhu presents Himself as being not very rich, thus indicating that a man need not be rich or opulent to act for the welfare of humanity. Sometimes rich men are very proud that they can perform beneficial activities for human society whereas others cannot. A practical example is that when there is a scarcity of food in India on account of meager rainfall, some members of the richer class very proudly distribute foodstuffs, making huge arrangements with the help of the government, as if merely by such activities people will be benefited. Suppose there were no food grain. How would the rich men distribute food? Production of grain is completely in the hands of God. If there were no rain, there would be no grain, and these so-called rich men would be unable to distribute grain to the people.

The real purpose of life, therefore, is to satisfy the Supreme Personality of Godhead. Srila Rupa Gosvami describes in his *Bhakti-rasamrta-sindhu* that devotional service is so exalted that it is beneficial and auspicious for every man. Sri Caitanya Mahaprabhu also declared that to propagate the bhakti cult of devotional service in human society, one does not need to be very rich. Anyone who knows the art can do it and thus render the highest benefit to humanity. Lord Caitanya Mahaprabhu takes the part of a gardener because although a gardener is naturally not a very rich man, he has some fruits and flowers. Any man can collect some fruits and flowers and satisfy the Supreme Personality of Godhead in devotional service, as the Lord recommends in the *Bhagavad-gita* (9.26):

pus yo me bhaktya prayacchati
tad bhakty-upahrtam asnami prayatatmanah

One cannot satisfy the Supreme Lord by his riches, wealth or opulent position, but anyone can collect a little fruit or a flower and offer it to the Lord. The Lord says that if one brings such an offering in devotion, He will accept it and eat it. When Krsna eats, the entire world becomes satisfied. There is a story in the *Mahabharata* illustrating how by Krsna's eating, the sixty thousand disciples of Durvasa Muni were all satisfied. Therefore it is a fact that if by our life (*pranaih*), by our wealth (*arthaih*), by our intelligence (*dhiya*) or by our words (*vaca*) we can satisfy the Supreme Personality of Godhead, naturally the entire world will become happy. Therefore our main duty is to satisfy the Supreme Godhead by our actions, our money and our words. This is very simple. Even if one does not have money, he can preach the Hare Krsna mantra to everyone. One can go everywhere, to every home, and request everyone to chant the Hare Krsna mantra. Thus the entire world situation will become very happy and peaceful.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 9.45

mali haña vrksa ha-ilan ei ta' icchate
sarva-pranira upakara haya vrksa haite

SYNONYMS

mali haña — although I am the gardener; **vrksa ha-ilan** — I am also the tree; **ei ta'** — this is; **icchate** — by My will; **sarva-pranira** — of all living entities; **upakara** — welfare; **haya** — there is; **vrksa** — the tree; **haite** — from.

TRANSLATION

"Although I am acting as a gardener, I also want to be the tree, for thus I can bestow benefit upon all.

PURPORT

Sri Caitanya Mahaprabhu is the most benevolent personality in human society because His only desire is to make people happy. His sankirtana movement is especially meant for the purpose of making people happy. He wanted to become the tree Himself because a tree is said to be the most benevolent living entity. In the following verse, which is from Srimad-Bhagavatam (10.22.33), Krsna Himself highly praises the existence of a tree.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 9.46

aho es janma
sarva-prany-upajivinam
su-janasyeva yes vai
vimukha yanti narthinah

SYNONYMS

aho — oh, just see; esam — of these trees; varam — superior; janma — birth; sarva — all; prani — living entities; upajivinam — one who provides maintenance; su-janasya iva — like the great personalities; yesam — from whose; vai — certainly; vimukhah — disappointed; yanti — goes away; na — never; arthinah — one who is asking for something.

TRANSLATION

"Just see how these trees are maintaining every living entity! Their birth is successful. Their behavior is just like that of great personalities, for anyone who asks anything from a tree never goes away disappointed."

PURPORT

According to Vedic civilization, ksatriyas are considered to be great personalities because if anyone goes to a ksatriya king to ask for charity, the king will never refuse. The trees are compared to those noble ksatriyas because everyone derives all kinds of benefits from them — some people take fruit, others take flowers, others take leaves, others take twigs, and others even cut the tree, and yet the tree gives to everyone without hesitation.

Unnecessarily cutting trees without consideration is another example of human debauchery. The paper industry cuts many hundreds and thousands of trees for its mills, and with the paper so much rubbish literature is published for the whimsical satisfaction of human society. Unfortunately, although these industrialists are now happy in this life by dint of their industrial development, they do not know that they will incur the responsibility for killing these living entities who are in the form of trees.

This verse, quoted from Srimad-Bhagavatam, was spoken by Lord Krsna to His friends when He was taking rest underneath a tree after His pastime of stealing the clothes of the gopis (vastra-harana-lila). By quoting this verse, Caitanya Mahaprabhu teaches us that we should be tolerant like trees and also beneficial like trees, which give everything to the needy persons who come underneath them. A needy person may derive many advantages from trees and also from many animals, but in modern civilization people have become so ungrateful that they exploit the trees and animals and kill them. These are some of the sinful activities of modern civilization.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 9.47

ei ajña kaila yadi caitanya-malakara
parama ananda paila vrksa-parivara

SYNONYMS

ei — this; ajña — order; kaila — gave; yadi — when; caitanya — Sri Caitanya Mahaprabhu; mala-kara — as a gardener; parama — the greatest; ananda — pleasure; paila — got; vrksa — of the tree; parivara — descendants.

TRANSLATION

The descendants of the tree [the devotees of Sri Caitanya Mahaprabhu] were very glad to receive this order directly from the Lord.

PURPORT

It is the desire of Lord Caitanya Mahaprabhu that the benevolent activities of the sankirtana movement, which was inaugurated five hundred years ago in Navadvipa, be spread all over the world for the benefit of all human beings. Unfortunately, there are many so-called followers of Caitanya Mahaprabhu who are satisfied simply to construct a temple, make a show of the Deities, collect some funds and utilize them for eating and sleeping. There is no question of their preaching the cult of Sri Caitanya Mahaprabhu all over the world. But even though they are unable to do so, if anyone else does it they become envious. This is the condition of the modern followers of Caitanya Mahaprabhu. The Age of Kali is so strong that it affects even the so-called followers of Lord Caitanya. At least the followers of Caitanya Mahaprabhu must come out of India to preach His cult all over the world, for this is the mission of Lord Caitanya. The followers of Lord Caitanya must execute His will with heart and soul, being more tolerant than the trees and humbler than the straw in the street.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 9.48

yei yahan tahan dana kare prema-phala
phalavade matta loka ha-ila sakala

SYNONYMS

yei — anyone; yahan — wherever; tahan — anywhere; dana — charity; kare — gives in; prema-phala — the fruit of love of Godhead; phala — fruit; avade — by tasting; matta — intoxicated; loka — people; ha-ila — become; sakala — all.

TRANSLATION

The fruit of love of God is so delicious that wherever a devotee distributes it, those who relish the fruit, anywhere in the world, immediately become intoxicated.

PURPORT

Here the wonderful fruit of love of Godhead distributed by Lord Caitanya Mahaprabhu is described. We have practical experience that anyone who accepts this fruit and sincerely tastes it immediately becomes mad after it and gives up all his bad habits, being intoxicated by Caitanya Mahaprabhu's gift, the Hare Krsna maha-mantra. The statements of Sri Caitanya-caritamrta are so practical that anyone can test them. As far as we are concerned, we are most confident of the success of the distribution of the great fruit of love of Godhead through the medium of chanting the maha-mantra — Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 9.49

maha-madaka prema-phala peta bhari' khaya
matila sakala loka — hase, nace, gaya

SYNONYMS

maha-madaka — great intoxicant; **prema-phala** — this fruit of love of God; **peta** — belly; **bhari'** — filling; **khaya** — let them eat; **matila** — became mad; **sakala loka** — all the people in general; **hase** — laugh; **nace** — dance; **gaya** — chant.

TRANSLATION

The fruit of love of Godhead distributed by Caitanya Mahaprabhu is such a great intoxicant that anyone who eats it, filling his belly, immediately becomes maddened by it, and automatically he chants, dances, laughs and enjoys.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 9.50

keha gadagadi yaya, keha ta' hunkara
dekhi' anandita haña hase malakara

SYNONYMS

keha — some of them; **gadagadi yaya** — roll on the floor; **keha** — some of them; **ta'** — certainly; **hunkara** — hum very loudly; **dekhi'** — seeing this; **anandita** — gladdened; **haña** — becoming so; **hase** — smiles; **mala-kara** — the great gardener.

TRANSLATION

When Sri Caitanya Mahaprabhu, the great gardener, sees that people are chanting, dancing and laughing and that some of them are rolling on the floor and some are making loud humming sounds, He smiles with great pleasure.

PURPORT

This attitude of Sri Caitanya Mahaprabhu is very important for persons engaged in the Hare Krsna movement of Krsna consciousness. In every center of our institution, ISKCON, we have arranged for a love feast every Sunday, and when we actually see people come to our center, chant, dance, take prasadam, become jubilant and purchase books, we know that certainly Sri Caitanya Mahaprabhu is always present in such transcendental activities, and He is very pleased and satisfied. Therefore the members of ISKCON must increase this movement more and more, according to the principles that we are presently trying to execute. Sri Caitanya Mahaprabhu, thus being pleased, will smilingly glance upon them, bestowing His favor, and the movement will be successful.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 9.51

ei malakara khaya ei prema-phala
niravadhi matta rahe, vivasa-vihvala

SYNONYMS

ei — this; mala-kara — great gardener; khaya — eats; ei — this; prema-phala — fruit of love of Godhead; niravadhi — always; matta — maddened; rahe — remains; vivasa — as if helpless; vihvala — as if bewildered.

TRANSLATION

The great gardener, Lord Caitanya, personally eats this fruit, and as a result He constantly remains mad, as if helpless and bewildered.

PURPORT

It is the mission of Sri Caitanya Mahaprabhu to act Himself and teach the people. He says, *apani acari' bhakti karila pracara* (Cc. Adi 4.41). One must first act himself and then teach. This is the function of a real teacher. Unless one is able to understand the philosophy that he speaks, it will not be effective. Therefore one should not only understand the philosophy of the Caitanya cult but also implement it practically in one's life.

While chanting the Hare Krsna maha-mantra, Sri Caitanya Mahaprabhu sometimes fainted and remained unconscious for many hours. He prays in His Siksastaka (7):

nimesena caksusa pravrsayitam
jagat govinda-virahena me

"O Govinda! Feeling Your separation, I am considering a moment to be like twelve years or more. Tears are flowing from My eyes like torrents of rain, and I am feeling all vacant in the world in Your absence." This is the perfectional stage of chanting the Hare Krsna mantra and eating the fruit of love of Godhead, as exhibited by Sri Caitanya Mahaprabhu. One should not artificially imitate this stage, but if one is serious and sincerely follows the regulative principles and chants the Hare Krsna mantra, the time will come when these symptoms will appear. Tears will fill his eyes, he will be unable to chant the maha-mantra distinctly, and his heart will throb in ecstasy. Sri Caitanya Mahaprabhu says that one should not imitate this, but a devotee should long for the day to come when such symptoms of trance will automatically appear in his body.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 9.52

sarva-loke matta kaila apana-samana
preme matta loka vina nahi dekhi ana

SYNONYMS

sarva-loke — all people; **matta** — maddened; **kaila** — He made; **apana** — Himself; **samana** — like; **preme** — in love of God; **matta** — maddened; **loka** — people in general; **vina** — without; **nahi** — do not; **dekhi** — we see; **ana** — anything else.

TRANSLATION

With His sankirtana movement the Lord made everyone mad like Himself. We do not find anyone who was not intoxicated by His sankirtana movement.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 9.53

ye ye purve ninda kaila, bali' matoyala
seho phala khaya, nace, bale — bhala bhala

SYNONYMS

ye ye — persons who; purve — before; ninda — blasphemy; kaila — made; bali' — saying; matoyala — drunkard; seho — such persons; phala — fruit; khaya — takes; nace — dance; bale — say; bhala bhala — very good, very good.

TRANSLATION

Persons who had formerly criticized Lord Caitanya Mahaprabhu, calling Him a drunkard, also ate the fruit and began to dance, saying, "Very good! Very good!"

PURPORT

When Lord Caitanya Mahaprabhu started the sankirtana movement, even He was unnecessarily criticized by Mayavadis, atheists and fools. Naturally we are also criticized by such men. They will always remain and will always criticize anything that is actually good for human society. But the preachers of the sankirtana movement should not be deterred by such criticism. Our method should be to convert such fools gradually by asking them to come and take prasadam and chant and dance with us. This should be our policy. Anyone who comes to join us, of course, must be sincere and serious regarding spiritual advancement in life; then such a person, simply by joining us, chanting with us, dancing with us and taking prasadam with us, will gradually also come to say that this movement is very good. But one who joins with an ulterior purpose, to get material benefit or personal gratification, will never be able to grasp the philosophy of this movement.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 9.54

ei ta' kahilun prema-phala-vitarana
ebe suna, phala-data ye ye sakha-gana

SYNONYMS

ei — this; ta' — however; kahilun — I have explained; prema-phala — the fruit of love of Godhead; vitarana — distribution; ebe — now; suna — hear; phala-data — the giver of the fruit; ye ye — who and who; sakha-gana — branches.

TRANSLATION

After describing the Lord's distribution of the fruit of love of Godhead, I now wish to describe the different branches of the tree of Lord Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 9.55

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

SYNONYMS

sri-rupa — Srila Rupa Gosvami; **raghunatha** — Srila Raghunatha dasa Gosvami; **pade** — at the lotus feet; **yara** — whose; **asa** — expectation; **caitanya-caritamrta** — the book named Caitanya-caritamrta; **kahe** — describes; **krsna-dasa** — Srila Krsnadasa Kaviraja Gosvami.

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, Adi-lila, Ninth Chapter, describing the desire tree of devotional service.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10 Summary

This chapter describes the branches of the tree named Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.1

sri-caitanya-padambhoja-
madhupebhyo namo namah
kathañcid asrayad yes
svapi tad-gandha-bhag bhavet

SYNONYMS

sri-caitanya — Lord Sri Caitanya Mahaprabhu; **pada-ambhoja** — the lotus feet; **madhu** — honey; **pebhyah** — unto those who drink; **namah** — respectful obeisances; **namah** — respectful obeisances; **kathañcit** — a little of it; **asrayat** — taking shelter of; **yesam** — of whom; **sva** — dog; **api** — also; **tat-gandha** — the aroma of the lotus flower; **bhak** — shareholder; **bhavet** — may become.

TRANSLATION

Let me repeatedly offer my respectful obeisances unto the beelike devotees who always taste the honey of the lotus feet of Lord Caitanya Mahaprabhu. If even a doggish nondevotee somehow takes shelter of such devotees, he enjoys the aroma of the lotus flower.

PURPORT

The example of a dog is very significant in this connection. A dog naturally does not become a devotee at any time, but still it is sometimes found that a dog of a devotee gradually becomes a devotee also. We have actually seen that a dog has no respect even for the tulasi plant. Indeed, a dog is especially inclined to pass urine on the tulasi plant. Therefore the dog is the number one nondevotee. But Sri Caitanya Mahaprabhu's sankirtana movement is so strong that even a doglike nondevotee can gradually become a devotee by the association of a devotee of Lord Caitanya. Srila Sivananda Sena, a great householder devotee of Lord Caitanya Mahaprabhu, attracted a dog on the street while going to Jagannatha Puri. The dog began to follow him and ultimately went to see Caitanya Mahaprabhu and was liberated. Similarly, cats and dogs in the household of Srivasa Thakura were also liberated. Cats and dogs and other animals are not expected to become devotees, but in the association of a pure devotee they are also delivered.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.2

jaya jaya sri-krsna-caitanya-nityananda
jayadvaitacandra jaya gaura-bhakta-vrnda

SYNONYMS

jaya jaya — all glories; **sri-krsna-caitanya** — to Lord Sri Krsna Caitanya Mahaprabhu; **nityananda** — Lord Nityananda; **jaya advaita-candra** — all glories to Advaita Prabhu; **jaya** — all glories; **gaura-bhakta-vrnda** — to the devotees of Lord Caitanya, headed by Srivasa.

TRANSLATION

All glories to Lord Caitanya Mahaprabhu and Lord Nityananda! All glories to Advaita Prabhu, and all glories to the devotees of Lord Caitanya, headed by Srivasa!

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.3

ei malira — ei vrksera akathya kathana
ebe suna mukhya-sakhara nama-vivarana

SYNONYMS

ei malira — of this gardener; **ei vrksera** — of this tree; **akathya kathana** — inconceivable description; **ebe** — now; **suna** — hear; **mukhya** — chief; **sakhara** — branches; **nama** — of the names; **vivarana** — description.

TRANSLATION

The description of Lord Caitanya as the gardener and the tree is inconceivable. Now hear with attention about the branches of this tree.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.4

caitanya-gosañira yata parisada-caya
guru-laghu-bhava tanra na haya niscaya

SYNONYMS

caitanya — Lord Caitanya Mahaprabhu; **gosañira** — of the supreme spiritual master; **yata** — all; **parisada-caya** — groups of associates; **guru-laghu-bhava** — conceptions of high and low; **tanra** — of them; **na** — never; **haya** — become; **niscaya** — ascertained.

TRANSLATION

The associates of Sri Caitanya Mahaprabhu were many, but none of them should be considered lower or higher. This cannot be ascertained.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.5

yata yata mahanta kaila tan-sabara ganana
keha karibare nare jyestha-laghu-krama

SYNONYMS

yata yata — as many as there are; **mahanta** — great devotees; **kaila** — made; **tan-sabara** — of all of them; **ganana** — counting; **keha** — all of them; **karibare nare** — can not do; **jyestha** — elder; **laghu** — younger; **krama** — chronology.

TRANSLATION

All the great personalities in the line of Lord Caitanya enumerated these devotees, but they could not distinguish between the greater and the lesser.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.6

ataeva tan-sabare kari' namaskara
nama-matra kari, dosa na labe amara

SYNONYMS

ataeva — therefore; **tan-sabare** — to all of them; **kari'** — doing; **namaskara** — offer my obeisances; **nama-matra** — that is also a token; **kari** — I do; **dosa** — fault; **na** — do not; **labe** — take; **amara** — of me.

TRANSLATION

I offer my obeisances unto them as a token of respect. I request them not to consider my offenses.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.7

vande sri-krsna-caitanya-
premamara-taroh priyan
sakha-rupan bhakta-ganan
krsna-prema-phala-pradan

SYNONYMS

vande — I offer my obeisances; **sri-krsna-caitanya** — to Lord Sri Caitanya Mahaprabhu; **prema-amara-taroh** — of the eternal tree full of love of Godhead; **priyan** — those who are devotees; **sakha-rupan** — represented as branches; **bhakta-ganan** — all the devotees; **krsna-prema** — of love of Krsna; **phala** — of the fruit; **pradan** — the givers.

TRANSLATION

I offer my obeisances to all the dear devotees of Sri Caitanya Mahaprabhu, the eternal tree of love of Godhead. I offer my respects to all the branches of the tree, the devotees of the Lord who distribute the fruit of love of Krsna.

PURPORT

Sri Krsnadasa Kaviraja Gosvami sets the example of offering obeisances to all the preacher devotees of Lord Caitanya, without distinction as to higher and lower. Unfortunately, at present there are many foolish so-called devotees of Lord Caitanya who make such distinctions. For example, the title "Prabhupada" is offered to a spiritual master, especially to a distinguished spiritual master such as Srila Rupa Gosvami Prabhupada, Srila Jiva Gosvami Prabhupada or Srila Bhaktisiddhanta Sarasvati Gosvami Prabhupada. When our disciples similarly wanted to address their spiritual master as Prabhupada, some foolish people became envious. Not considering the propaganda work of the Hare Krsna movement, simply because these disciples addressed their spiritual master as Prabhupada they became so envious that they formed a faction along with other such envious persons just to minimize the value of the Krsna consciousness movement. To chastise such fools, Krsnadasa Kaviraja Gosvami very frankly says, keha karibare nare jyestha-laghu-krama. Anyone who is a bona fide preacher of the cult of Sri Caitanya Mahaprabhu must be respectful to the real devotees of Lord Caitanya; one should not be envious, considering one preacher to be very great and another to be very lowly. This is a material distinction and has no place on the platform of spiritual activities. Krsnadasa Kaviraja Gosvami therefore offers equal respect to all the preachers of the cult of Sri Caitanya Mahaprabhu, who are compared to the branches of the tree. ISKCON is one of these branches, and it should therefore be respected by all sincere devotees of Lord Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.8

srivasa pandita, ara sri-rama pandita
dui bhai — dui sakha, jagate vidita

SYNONYMS

srivasa pandita — Srivasa Pandita; **ara** — and; **sri-rama pandita** — Sri Rama Pandita; **dui bhai** — two brothers; **dui sakha** — two branches; **jagate** — in the world; **vidita** — well known.

TRANSLATION

The two brothers Srivasa Pandita and Sri Rama Pandita started two branches that are well known in the world.

PURPORT

In the Gaura-ganoddesa-dipika (90), Srivasa Pandita (Srivasa Thakura) is described as an incarnation of Narada Muni, and Sri Rama Pandita, his younger brother, is said to be an incarnation of Parvata Muni, a great friend of Narada's. Srivasa Pandita's wife, Malini, is celebrated as an incarnation of the nurse Ambika, who fed Lord Krsna with her breast milk, and as already noted, his niece Narayani, the mother of Thakura Vrndavana dasa, the author of Sri Caitanya-bhagavata, was the sister of Ambika in krsna-lila. We also understand from the description of Sri Caitanya-bhagavata that after Lord Caitanya Mahaprabhu's acceptance of the sannyasa order, Srivasa Pandita left Navadvipa, possibly because of feelings of separation, and domiciled at Kumarahatta.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.9

sripati, srinidhi — tanra dui sahodara
cari bhaira dasa-dasi, grha-parikara

SYNONYMS

sripati — Sripati; **srinidhi** — Srinidhi; **tanra** — their; **dui** — two; **sahodara** — own brothers; **cari** — four; **bhaira** — brothers; **dasa-dasi** — family members, menservants and maidservants; **grha-parikara** — all counted in one family.

TRANSLATION

Their two brothers were named Sripati and Srinidhi. These four brothers and their servants and maidservants are considered one big branch.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.10

dui sakhara upasakhaya tan-sabara ganana
yanra grhe mahaprabhura sada sankirtana

SYNONYMS

dui sakhara — of the two branches; **upasakhaya** — on the subbranches; **tan-sabara** — of all of them; **ganana** — counting; **yanra grhe** — in whose house; **mahaprabhura** — of Lord Caitanya Mahaprabhu; **sada** — always; **sankirtana** — congregational chanting.

TRANSLATION

There is no counting the subbranches of these two branches. Sri Caitanya Mahaprabhu held congregational chanting daily at the house of Srivasa Pandita.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.11

cari bhai sa- kare caitanyera seva
gauracandra vina nahi jane devi-deva

SYNONYMS

cari bhai — four brothers; **sa-** — with all family members; **kare** — do; **caitanyera** — of Lord Sri Caitanya Mahāprabhu; **seva** — service; **gauracandra** — Gaurasundara (Lord Caitanya Mahāprabhu); **vina** — except; **nahi jane** — they do not know; **devi** — goddess; **deva** — or god.

TRANSLATION

These four brothers and their family members fully engaged in the service of Lord Caitanya. They knew no other god or goddess.

PURPORT

Srila Narottama dasa Thakura has said, *anya-devasraya nai, tomare kahinu bhai, ei bhakti parama-karana*: if one wants to become a pure, staunch devotee, one should not take shelter of any of the demigods or -goddesses. Foolish Mayavadis say that worshiping demigods is as good as worshiping the Supreme Personality of Godhead, but that is not a fact. This philosophy misleads people to atheism. One who has no idea what God actually is thinks that any form he imagines or any rascal he accepts can be God. This acceptance of cheap gods or incarnations of God is actually atheism. It is to be concluded, therefore, that those who worship demigods or self-proclaimed incarnations of God are all atheists. They have lost their knowledge, as confirmed in the Bhagavad-gīta (7.20): *kamais tais tair hrta-jñānah prapadyante 'nya-devatah*. "Those whose minds are distorted by material desires surrender unto demigods." Unfortunately, those who do not cultivate Kṛṣṇa consciousness and do not properly understand the Vedic knowledge accept any rascal to be an incarnation of God, and they are of the opinion that one can become an incarnation simply by worshiping a demigod. This philosophical hodge-podge exists under the name of the Hindu religion, but the Kṛṣṇa consciousness movement does not approve of it. Indeed, we strongly condemn it. Such worship of demigods and so-called incarnations of God should never be confused with the pure Kṛṣṇa consciousness movement.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.12

'acaryaratna' nama dhare bada eka sakha
tanra parikara, tanra sakha-upasakha

SYNONYMS

acaryaratna — Acaryaratna; **nama** — name; **dhare** — he accepts; **bada** — big; **eka** — one; **sakha** — branch; **tanra** — his; **parikara** — associates; **tanra** — his; **sakha** — branch; **upasakha** — subbranches.

TRANSLATION

Another big branch was Acaryaratna, and his associates were subbranches.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.13

acaryaratnera nama 'sri-candrāsekharā' —
yanra ghare devī-bhave naciḷa isvara

SYNONYMS

acaryaratnera — of Acaryaratna; **nama** — name; **sri-candrāsekharā** — Sri Candrasekhara; **yanra** — of whom; **ghare** — in the home; **devī-bhave** — as the goddess; **naciḷa** — danced; **isvara** — Sri Caitanya Mahāprabhu.

TRANSLATION

Acaryaratna was also named Sri Candrasekhara Acarya. In a drama in his house, Lord Caitanya played the goddess of fortune.

PURPORT

Dramatic performances were enacted during the presence of Sri Caitanya Mahāprabhu, but the players who took part in such dramas were all pure devotees; no outsiders were allowed. The members of ISKCON should follow this example. Whenever they stage dramatic performances about the lives of Sri Caitanya Mahāprabhu or Lord Kṛṣṇa, the players must be pure devotees. Professional players and dramatic actors have no sense of devotional service, and therefore although they can perform very artistically, there is no life in such performances. Śrīla Bhaktisiddhanta Sarasvatī Thākura used to refer to such an actor as *yatra-dale narada*, which means "farcical Narada." Sometimes an actor in a drama plays the part of Narada Muni, although in his private life he is not at all like Narada Muni because he is not a devotee. Such actors are not needed in dramatic performances about the lives of Sri Caitanya Mahāprabhu and Lord Kṛṣṇa.

Sri Caitanya Mahāprabhu used to perform dramas with Advaita Prabhu, Śrīvāsa Thākura and other devotees in the house of Candrasekhara. The place where Candrasekhara's house was situated is now known as Vrajapattana. Śrīla Bhaktisiddhanta Sarasvatī Thākura established a branch of his Sri Caitanya Matha at this place. When Sri Caitanya Mahāprabhu decided to accept the renounced order of life, Candrasekhara Acarya was informed of this by Sri Nityānanda Prabhu, and therefore he was present when Lord Caitanya accepted sannyāsa from Kesava Bharatī in Katwa. It is he who first spread the word in Navadvīpa of Lord Caitanya's accepting sannyāsa. Sri Candrasekhara Acarya was present during many important incidents in the pastimes of Lord Caitanya Mahāprabhu. He therefore forms the second branch of the tree of Lord Caitanya.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.14

pundarika vidyanidhi — bada-sakha jani
yanra nama laña prabhu kandila apani

SYNONYMS

pundarika vidyanidhi — Pundarika Vidyanidhi; **bada-sakha** — another big branch; **jani** — I know; **yanra nama** — whose name; **laña** — taking; **prabhu** — the Lord; **kandila** — cried; **apani** — Himself.

TRANSLATION

Pundarika Vidyanidhi, the third big branch, was so dear to Lord Caitanya Mahāprabhu that in his absence Lord Caitanya Himself would sometimes cry.

PURPORT

In the Gaura-ganoddesa-dīpikā (54), Śrīla Pundarika Vidyanidhi is described as the father of Śrīmatī Rādhārānī in kṛṣṇa-līla. Caitanya Mahāprabhu therefore treated him as His father. Pundarika Vidyanidhi's father was known as Bāṇeśvara or, according to another opinion, Suklāmbārā Brahmācārī, and his mother's name was Gaṅgādevī. According to one opinion, Bāṇeśvara was a descendent of Śrī Sivarama Gaṅgopādhyaya. The original home of Pundarika Vidyanidhi was in East Bengal (now Bangladesh), in a village near Dacca named Bāghīyā, which belonged to the Varendra group of brahmana families. Sometimes these Varendra brahmanas were at odds with another group known as Rādhīyā brahmanas, and therefore Pundarika Vidyanidhi's family was ostracized and at that time was not living as a respectable family.

Śrīla Bhaktisiddhānta Sarasvatī Thākura writes in his Anubhāsyā, "One of the members of this family is living in Vr̥ndāvana and is named Sārōjanānda Gosvāmī. One special characteristic of this family is that each of its members had only one son or no son at all, and therefore the family was not very expansive. There is a place in the district of Cattāgrāma in East Bengal that is known as Hata-hajārī, and a short distance from this place is a village known as Mekhālā-grāma, in which Pundarika Vidyanidhi's forefathers lived. One can approach Mekhālā-grāma from Cattāgrāma either on horseback, by bullock cart or by steamer. The steamer station is known as Annapurnārā-ghatā. The birthplace of Pundarika Vidyanidhi is about two miles southwest of Annapurnārā-ghatā. The temple constructed there by Pundarika Vidyanidhi is now very old and much in need of repair. Without repair, the temple may soon crumble. There are two inscriptions on the bricks of that temple, but they are so old that one cannot read them. There is another temple, however, about two hundred yards south of this one, and some people say that this is the old temple constructed by Pundarika Vidyanidhi."

Śrī Caitanya Mahāprabhu called Pundarika Vidyanidhi "father," and He gave him the title Premanidhi. Pundarika Vidyanidhi later became the spiritual master of Gadadhara Pandita and an intimate friend of Svārūpa Dāmodara's. Gadadhara Pandita at first misunderstood Pundarika Vidyanidhi to be an ordinary pounds-and-shillings man, but later, upon being corrected by Śrī Caitanya Mahāprabhu, he became his disciple. Another incident in the life of Pundarika Vidyanidhi involves his criticizing the priest of the Jagannātha temple, for which Jagannātha Prabhu chastised him personally by slapping his cheeks. This is described in Śrī Caitanya-bhāgavatā, Antya-khaṇḍā, Chapter Seven. Śrī Bhaktisiddhānta Sarasvatī Thākura informs us that during his time there were still two living descendants of the family of Pundarika Vidyanidhi, who were named Śrī Harakumārā Smṛtīrīthā and Śrī Kṛṣṇakīṅkarā Vidyālankārā. For

further information one should refer to the dictionary known as Vaisnava-mañjusa.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.15

bada sakha, — gadadhara pandita-gosañi
tenho laksmi-rupa, tanra sama keha nai

SYNONYMS

bada sakha — big branch; **gadadhara pandita-gosañi** — the descendants or disciplic succession of Gadadhara Pandita; **tenho** — Gadadhara Pandita; **laksmi-rupa** — incarnation of the pleasure potency of Lord Kṛṣṇa; **tanra** — his; **sama** — equal; **keha** — anyone; **nai** — there is none.

TRANSLATION

Gadadhara Pandita, the fourth branch, is described as an incarnation of the pleasure potency of Sri Kṛṣṇa. No one, therefore, can equal him.

PURPORT

In the Gaura-ganoddesa-dīpikā (147-53) it is stated, "The pleasure potency of Sri Kṛṣṇa formerly known as Vr̥ndāvanesvarī is now personified in the form of Sri Gadadhara Pandita in the pastimes of Lord Caitanya Mahāprabhu." Sri Svārūpa Dāmodara Gosvāmī has pointed out that in the shape of Lakṣmī, the pleasure potency of Kṛṣṇa, she was formerly very dear to the Lord as Syāmasundara-vallabha. The same Syāmasundara-vallabha was present in Lord Caitanya's pastimes as Gadadhara Pandita. Formerly, as Lalitā-sakhī, she was always devoted to Śrīmatī Rādhārānī. Thus Gadadhara Pandita is simultaneously an incarnation of Śrīmatī Rādhārānī and Lalitā-sakhī. In the Twelfth Chapter of this part of the Caitanya-caritamṛta there is a description of the descendants or disciplic succession of Gadadhara Pandita.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.16

tanra sisya-upasisya, — tanra upasakha
eimata saba sakha-upasakhara lekha

SYNONYMS

tanra — his; sisya — disciples; upasisya — granddisciples and admirers; tanra — his; upasakha — subbranches; eimata — in this way; saba — all; sakha — branches; upasakhara — subbranches; lekha — to describe by writing.

TRANSLATION

His disciples and granddisciples are his subbranches. To describe them all would be difficult.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.17

vakresvara pandita — prabhura bada priya bhṛtya
eka-bhave cabbisa prahara yanra nrtya

SYNONYMS

vakresvara pandita — Vakresvara Pandita; **prabhura** — of the Lord; **bada** — very; **priya** — dear; **bhṛtya** — servant; **eka-bhave** — continuously in the same ecstasy; **cabbisa** — twenty-four; **prahara** — a duration of time comprising three hours; **yanra** — whose; **nrtya** — dancing.

TRANSLATION

Vakresvara Pandita, the fifth branch of the tree, was a very dear servant of Lord Caitanya's. He could dance with constant ecstasy for seventy-two hours.

PURPORT

In the Gaura-ganoddesa-dipika (71) it is stated that Vakresvara Pandita was an incarnation of Aniruddha, one of the quadruple expansions of Visnu (Vasudeva, Sankarsana, Aniruddha and Pradyumna). He could dance wonderfully for seventy-two continuous hours. When Lord Caitanya Mahāprabhu played in dramatic performances in the house of Srivasa Pandita, Vakresvara Pandita was one of the chief dancers, and he danced continuously for that length of time. Sri Govinda dasa, an Oriya devotee of Lord Caitanya Mahāprabhu, has described the life of Vakresvara Pandita in his book Gaura-kṛsnodaya. There are many disciples of Vakresvara Pandita in Orissa, and they are known as Gaudiya Vaisnavas although they are Oriyas. Among these disciples are Sri Gopalaguru and his disciple Sri Dhyanacandra Gosvami.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.18

apane mahaprabhu gaya yanra nrtya-kale
prabhura carana dhari' vakresvara bale

SYNONYMS

apane — personally; **mahaprabhu** — Sri Caitanya Mahaprabhu; **gaya** — sang; **yanra** — whose; **nrtya-kale** — at the time of dancing; **prabhura** — of the Lord; **carana** — lotus feet; **dhari'** — embracing; **vakresvara** — Vakresvara Pandita; **bale** — said.

TRANSLATION

Sri Caitanya Mahaprabhu personally sang while Vakresvara Pandita danced, and thus Vakresvara Pandita fell at the lotus feet of the Lord and spoke as follows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adī 10.19

"dasa-sahasra gandharva more deha' candramukha
tara gaya, muṇi nacon — tabe mora sukha"

SYNONYMS

dasa-sahasra — ten thousand; **gandharva** — residents of Gandharvaloka; **more** — unto me; **deha'** — please deliver; **candra-mukha** — O moon-faced one; **tara gaya** — let them sing; **muṇi nacon** — let me dance; **tabe** — then; **mora** — my; **sukha** — happiness.

TRANSLATION

"O Candramukha! Please give me ten thousand Gandharvas. Let them sing as I dance, and then I will be greatly happy."

PURPORT

The Gandharvas, who are residents of Gandharvaloka, are celebrated as celestial singers. Whenever singing is needed in the celestial planets, the Gandharvas are invited to sing. The Gandharvas can sing continuously for days, and therefore Vakresvara Pandita wanted to dance as they sang.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.20

prabhu bale — tumi mora paksa eka sakha
akase uditama yadi pan ara pakha

SYNONYMS

prabhu bale — Lord Sri Caitanya Mahāprabhu replied; tumi — you; mora — My; paksa — wing; eka — one; sakha — one-sided; akase — in the sky; uditama — I could fly; yadi — if; pan — I could get; ara — another; pakha — wing.

TRANSLATION

Lord Caitanya replied, "I have only one wing like you, but if I had another, certainly I would fly in the sky!"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.21

pandita jagadananda prabhura prana-rupa
loke khyata yenho satyabhamara svarupa

SYNONYMS

pandita jagadananda — Pandita Jagadananda; **prabhura** — of the Lord; **prana-rupa** — life and soul; **loke** — in the world; **khyata** — celebrated; **yenho** — who; **satyabhamara** — of Satyabhama; **svarupa** — personification.

TRANSLATION

Pandita Jagadananda, the sixth branch of the Caitanya tree, was celebrated as the life and soul of the Lord. He is known to have been an incarnation of Satyabhama [one of the chief queens of Lord Krsna].

PURPORT

There are many dealings of Jagadananda Pandita with Lord Sri Caitanya Mahaprabhu. Most importantly, he was the Lord's constant companion and especially took part in all the pastimes of the Lord in the houses of Srivasa Pandita and Candrasekhara Acarya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.22

pritye karite cahe prabhura lalana-palana
vairagya-loka-bhaye prabhu na mane kakhana

SYNONYMS

pritye — in intimacy or affection; **karite** — to do; **cahe** — wanted; **prabhura** — the Lord's; **lalana-palana** — maintenance; **vairagya** — renouncement; **loka-bhaye** — fearing the public; **prabhu** — the Lord; **na** — did not; **mane** — accept; **kakhana** — any time.

TRANSLATION

Jagadananda Pandita [as an incarnation of Satyabhama] always wanted to see to the comfort of Lord Caitanya, but since the Lord was a sannyasi He did not accept the luxuries that Jagadananda Pandita offered.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adī 10.23

dui-jane khatmati lagaya kondala
tanra prityera katha age kahiba sakala

SYNONYMS

dui-jane — two persons; khatmati — fighting over trifles; lagaya — continued; kondala — quarrel; tanra — his; prityera — affection; katha — narration; age — ahead; kahiba — I shall speak; sakala — all.

TRANSLATION

They sometimes appeared to fight over trifles, but these quarrels were based on their affection, of which I shall speak later.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.24

raghava-pandita — prabhura adya-anucara
tanra eka sakha mukhya — makaradhvaja kara

SYNONYMS

raghava pandita — Raghava Pandita; prabhura — of the Lord; adya — original; anucara — follower; tanra — his; eka — one; sakha — branch; mukhya — chief; makaradhvaja — Makaradhvaja; kara — surname.

TRANSLATION

Raghava Pandita, Lord Sri Caitanya Mahāprabhu's original follower, is understood to have been the seventh branch. From him proceeded another subbranch, headed by Makaradhvaja Kara.

PURPORT

Kara was the surname of Makaradhvaja. At present this surname is generally found in the Kayastha community. The Gaura-ganoddesa-dīpikā (166) states:

dhanistha bhaksya snayadad vraje 'mitam
saiva gauranga-priyo raghava-panditah

Raghava Pandita was formerly a confidential gopi in Vraja during the time of Lord Kṛṣṇa's pastimes, and his former name was Dhanistha. This gopi, Dhanistha, always engaged in preparing foods for Kṛṣṇa.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.25

tanhara bhagini damayanti prabhura priya dasi
prabhura bhoga-samagri ye kare vara-masi

SYNONYMS

tanhara — his; bhagini — sister; damayanti — Damayanti; prabhura — of the Lord; priya — dear; dasi — maidservant; prabhura — of the Lord; bhoga-samagri — cooking materials; ye — who; kare — does; vara-masi — throughout the whole year.

TRANSLATION

Raghava Pandita's sister Damayanti was the dear maidservant of the Lord. She always collected various ingredients with which to cook for Lord Caitanya.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura writes in his Anubhasya, "In the Gaura-ganoddesa-dipika (167) it is mentioned, gunamala vraje yasid damayanti tu tat-svasa: The gopi named Gunamala appeared as Raghava Pandita's sister Damayanti. On the East Bengal railway line beginning from the Sealdah station in Calcutta, there is a station named Sodapura, which is not very far from Calcutta. Within one mile of this station, toward the western side of the Ganges, is a village known as Panihati, in which the residential quarters of Raghava Pandita still exist. On Raghava Pandita's tomb is a creeper on a concrete platform. There is also a Madana-mohana Deity in a broken-down temple nearby. This temple is managed by a local zamindar of the name Sri Sivacandra Raya Caudhuri. Makaradhvaja Kara was also an inhabitant of Panihati."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.26

se saba samagri yata jhalite bhariya
raghava la-iyā ya'na gupata kariya

SYNONYMS

se saba — all those; samagri — ingredients; yata — all of them; jhalite bhariya — packing in bags; raghava — Raghava Pandita; la-iyā — carried; ya'na — goes; gupata kariya — very confidentially.

TRANSLATION

The foods Damayanti cooked for Lord Caitanya when He was at Puri were carried in bags by her brother Raghava without the knowledge of others.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.27

vara-masa taha prabhu karena angikara
'raghavera jhali' bali' prasiddhi yahara

SYNONYMS

vara-masa — the whole year; **taha** — all those foods; **prabhu** — Lord Sri Caitanya Mahaprabhu; **karena** — did; **angikara** — accept; **raghavera jhali** — the bags of Raghava Pandita; **bali'** — so called; **prasiddhi** — celebrated; **yahara** — of which.

TRANSLATION

The Lord accepted these foods throughout the entire year. Those bags are still celebrated as raghavera jhali ["the bags of Raghava Pandita"].

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.28

se-saba samagri age kariba vistara
yahara sravane bhaktera vahe asrudhara

SYNONYMS

se-saba — all these things; **samagri** — ingredients of the foods; **age** — further on; **kariba** — I shall describe; **vistara** — vividly; **yahara** — of which; **sravane** — by the hearing; **bhaktera** — of a devotee; **vahe** — flowing; **asru-dhara** — tears.

TRANSLATION

I shall describe the contents of the bags of Raghava Pandita later in this book. Hearing this narration, devotees generally cry, and tears glide down from their eyes.

PURPORT

A vivid description of these raghavera jhali is to be found in Chapter Ten of the Antya-lila portion of Sri Caitanya-caritamrta.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.29

prabhura atyanta priya — pandita gangadasa
yanhara smarane haya sarva-bandha-nasa

SYNONYMS

prabhura — of the Lord; atyanta — very; priya — dear; pandita gangadasa — Pandita Gangadasa; yanhara — who; smarane — by remembering; haya — it becomes; sarva-bandha-nasa — freedom from all kinds of bondage.

TRANSLATION

Pandita Gangadasa was the eighth dear branch of the tree of Sri Caitanya Mahaprabhu. One who remembers his activities attains freedom from all bondage.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.30

caitanya-parsada — sri-acarya purandara
pita kari' yanre bale gauranga-sundara

SYNONYMS

caitanya-parsada — associate of Lord Caitanya; **sri-acarya purandara** — Sri Acarya Purandara; **pita** — father; **kari'** — taking him; **yanre** — whom; **bale** — says; **gauranga-sundara** — Lord Caitanya Mahaprabhu.

TRANSLATION

Sri Acarya Purandara, the ninth branch, was a constant associate of Lord Caitanya's. The Lord accepted him as His father.

PURPORT

It is described in the Caitanya-bhagavata that whenever Lord Caitanya Mahaprabhu visited the house of Raghava Pandita, He also visited Purandara Acarya immediately upon receiving an invitation. Purandara Acarya is to be considered most fortunate because the Lord used to greet him by addressing him as His father and embracing him in great love.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.31

damodara-pandita sakha premete pracanda
prabhura upare yenho kaila vakya-danda

SYNONYMS

damodara-pandita — Damodara Pandita; **sakha** — another branch (the tenth branch); **premete** — in affection; **pracanda** — very advanced; **prabhura** — the Lord; **upare** — upon; **yenho** — he who; **kaila** — did; **vakya-danda** — chastisement by speaking.

TRANSLATION

Damodara Pandita, the tenth branch of the Caitanya tree, was so elevated in love of Lord Caitanya that he once unhesitatingly chastised the Lord with strong words.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.32

danda-katha kahiba age vistara kariya
dande tusta prabhu tanre pathaila nadiya

SYNONYMS

danda-katha — the narration of such chastisement; **kahiba** — I shall speak; **age** — ahead; **vistara** — detailed description; **kariya** — making; **dande** — in the matter of chastisement; **tusta prabhu** — the Lord is very much satisfied; **tanre** — him; **pathaila** — sent back; **nadiya** — Nadia (a district in Bengal).

TRANSLATION

Later in the Caitanya-caritamṛta I shall describe this incident of chastisement in detail. The Lord, being very much satisfied by this chastisement, sent Damodara Pandita to Navadvīpa.

PURPORT

Damodara Pandita, who was formerly known as Saibya in Vraja-dhama, used to carry messages from Lord Caitanya to Sacimata, and during the Ratha-yatra festival he carried messages from Sacimata to Lord Caitanya Mahāprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.33

tanhara anuja sakha — sankara-pandita
'prabhu-padopadhana' yanra nama vidita

SYNONYMS

tanhara — his (Damodara Pandita's); **anuja** — younger brother; **sakha** — the eleventh branch; **sankara-pandita** — Sankara Pandita; **prabhu** — the Lord's; **pada-upadhana** — shoes; **yanra** — whose; **nama** — name; **vidita** — celebrated.

TRANSLATION

The eleventh branch, the younger brother of Damodara Pandita, was known as Sankara Pandita. He was celebrated as the shoes of the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.34

sadasiva-pandita yanra prabhu-pade asa
prathamei nityanandera yanra ghare vasa

SYNONYMS

sadasiva-pandita — Sadasiva Pandita; **yanra** — whose; **prabhu-pade** — unto the lotus feet of the Lord; **asa** — constant desire; **prathamei** — in the beginning; **nityanandera** — of Lord Nityananda; **yanra** — of whom; **ghare** — in the home; **vasa** — residence.

TRANSLATION

Sadasiva Pandita, the twelfth branch, was always eager to serve the lotus feet of the Lord. It was his good fortune that when Lord Nityananda came to Navadvīpa He resided at his house.

PURPORT

It is mentioned in the Caitanya-bhagavata, Antya-khanda, Chapter Nine, that Sadasiva Pandita was a pure devotee and that Nityananda Prabhu resided at his house.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.35

sri-nr-upasaka — pradyumna brahmacari
prabhu tanra nama kaila 'nr' kari'

SYNONYMS

sri-nr-upasaka — the worshiper of Lord Nr pradyumna brahmacari — Pradyumna Brahmacari; prabhu — the Lord; tanra — his; nama — name; kaila — turned into; nr — Nr; kari' — by such a name.

TRANSLATION

The thirteenth branch was Pradyumna Brahmacari. Since he was a worshiper of Lord Nr Sri Caitanya Mahāprabhu changed his name to Nr Brahmacari.

PURPORT

Pradyumna Brahmacari is described in the Antya-līla, Second Chapter, of Sri Caitanya-caritamṛta. He was a great devotee of Lord Caitanya, who changed his name to Nr. While coming from the house of Raghava Pandita at Panihati to the house of Sivananda, Lord Caitanya Mahāprabhu appeared in the heart of Nr Brahmacari. To acknowledge this, Nr Brahmacari used to accept as eatables the food of three Deities, namely Jagannatha, Nr Lord Caitanya Mahāprabhu. This is stated in the Caitanya-caritamṛta, Antya-līla, Second Chapter, verses 48 through 78. Upon receiving information that Lord Caitanya Mahāprabhu was proceeding toward Vrndavana from Kuliya, Nr absorbed himself in meditation and by his mental activities began constructing a very nice road from Kuliya to Vrndavana. All of a sudden, however, he broke his meditation and told the other devotees that this time Lord Caitanya Mahāprabhu would not go to Vrndavana but would travel only as far as the place known as Kanai Natasala. This is described in Madhya-līla, Chapter One, verses 155 through 162. The Gaura-ganoddesa-dīpikā (74) says, *avesas ca tathajñeyo misre pradyumna-*: Sri Caitanya Mahāprabhu changed the name of Pradyumna Misra, or Pradyumna Brahmacari, to Nr Brahmacari, for in his heart Lord Nr directly.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.36

narayana-pandita eka bada-i udara
caitanya-carana vinu nahi jane ara

SYNONYMS

narayana-pandita — Narayana Pandita; **eka** — one; **badai** — very; **udara** — liberal; **caitanya-carana** — the lotus feet of Lord Caitanya; **vinu** — except; **nahi** — not; **jane** — know; **ara** — anything else.

TRANSLATION

Narayana Pandita, the fourteenth branch, a great and liberal devotee, did not know any shelter but Lord Caitanya's lotus feet.

PURPORT

Narayana Pandita was one of the associates of Srivasa Thakura. It is mentioned in the Caitanya-bhagavata, Antya-khanda, Eighth Chapter, verse 36, that he went to see Sri Caitanya Mahāprabhu at Jagannātha Puri with the Thakura's brother Sri Rama Pandita.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.37

srīman-pāṇḍita sakha — prabhura nija bhṛtya
deuti dharena, yabe prabhu karena nṛtya

SYNONYMS

srīman-pāṇḍita — Srīman Pāṇḍita; sakha — branch; prabhura — of the Lord; nija — own; bhṛtya — servant; deuti — torch light; dharena — carries; yabe — while; prabhu — Lord Caitanya; karena — does; nṛtya — dance.

TRANSLATION

The fifteenth branch was Srīman Pāṇḍita, who was a constant servitor of Lord Caitanya Mahāprabhu. He used to carry a torch while the Lord danced.

PURPORT

Srīman Pāṇḍita was among the companions of Lord Caitanya Mahāprabhu when the Lord performed sankīrtana. When Lord Caitanya dressed Himself in the form of the goddess Lakṣmī and danced in the streets of Navadvīpa, Srīman Pāṇḍita carried a torch to light the way.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.38

suklambara-brahmacari bada bhagyavan
yanra anna magi' kadi' khaila bhagavan

SYNONYMS

suklambara-brahmacari — Suklambara Brahmācari; **bada** — very; **bhagyavan** — fortunate; **yanra** — whose; **anna** — food; **magi'** — begging; **kadi'** — snatching; **khaila** — ate; **bhagavan** — the Supreme Personality of Godhead.

TRANSLATION

The sixteenth branch, Suklambara Brahmācari, was very fortunate because Lord Caitanya Mahāprabhu jokingly or seriously begged food from him or sometimes snatched it from him forcibly and ate it.

PURPORT

It is stated that Suklambara Brahmācari, an inhabitant of Navadvīpa, was Lord Caitanya Mahāprabhu's first companion in the sankīrtana movement. When Lord Caitanya returned from Gaya after initiation, He stayed with Suklambara Brahmācari because He wanted to hear from this devotee about the pastimes of Lord Kṛṣṇa. Suklambara Brahmācari collected alms of rice from the inhabitants of Navadvīpa, and Sri Caitanya Mahāprabhu took pleasure in eating the rice that he cooked. It is said that Suklambara Brahmācari was one of the wives of the yajñīc brahmanas during the time of Lord Kṛṣṇa's pastimes in Vṛndāvana. Lord Kṛṣṇa begged food from the wives of the yajñīc brahmanas, and Lord Caitanya Mahāprabhu performed a similar pastime by begging rice from Suklambara Brahmācari.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.39

nandana-acarya-sakha jagate vidita
lukaiya dui prabhura yanra ghare sthita

SYNONYMS

nandana-acarya — Nandana Acarya; **sakha** — the seventeenth branch; **jagate** — in the world; **vidita** — celebrated; **lukaiya** — hiding; **dui** — two; **prabhura** — of the Lords; **yanra** — of whom; **ghare** — in the house; **sthita** — situated.

TRANSLATION

Nandana Acarya, the seventeenth branch of the Caitanya tree, is celebrated within the world because the two Prabhus [Lord Caitanya and Nityananda] sometimes hid in his house.

PURPORT

Nandana Acarya was another companion of Lord Caitanya Mahāprabhu during His kīrtana pastimes in Navadvīpa. Śrīla Nityānanda Prabhu, as Avadhūta, traveled on many pilgrimages, and when He first came to Śrī Navadvīpa-dhama He remained hidden in the house of Nandana Acarya. It is there that He first met all the devotees of Lord Caitanya Mahāprabhu. When Caitanya Mahāprabhu exhibited His maha-prakāsa, He asked Rāmāi Pandita to call Advaita Prabhu, who was hiding in the home of Nandana Acarya, for Śrī Caitanya Mahāprabhu could understand that He was hiding. Similarly, Lord Caitanya also sometimes hid in the home of Nandana Acarya. In this connection one may refer to Śrī Caitanya-bhāgavatā, Mādhyā-khaṇḍa, Chapters Six and Seventeen.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.40

sri-mukunda-datta sakha — prabhura samadhyayi
yanhara kirtane nace caitanya-gosañi

SYNONYMS

sri-mukunda-datta — Sri Mukunda Datta; **sakha** — another branch; **prabhura** — of Lord Sri Caitanya Mahāprabhu; **samadhyayi** — class friend; **yanhara** — whose; **kirtane** — in sankīrtana; **nace** — dances; **caitanya-gosañi** — Sri Caitanya Mahāprabhu.

TRANSLATION

Mukunda Datta, a class friend of Lord Caitanya's, was another branch of the Caitanya tree. Lord Caitanya danced while he sang.

PURPORT

Sri Mukunda Datta was born in the Cattagrama district, in the village of Chanhara, which is under the jurisdiction of the police station named Patiya. This village is situated ten krosas, or about twenty miles, from the home of Pundarika Vidyanidhi. In the Gaura-ganoddesa-dīpikā (140) it is said:

vraje sthitau gayakau yau madhukantha-madhuvratau
mukunda-vasudevau tau dattau gauranga-gayakau

"In Vraja there were two very nice singers named Madhukantha and Madhuvrata. They appeared in caitanya-līla as Mukunda and Vasudeva Datta, who were singers in the society of Lord Caitanya Mahāprabhu." When Lord Caitanya was a student, Mukunda Datta was His class friend, and they frequently engaged in logical arguments. Sometimes Lord Caitanya Mahāprabhu would fight with Mukunda Datta, using tricks of logic. This is described in the Caitanya-bhāgavatā, Ādi-khaṇḍa, Chapters Eleven and Twelve. When Lord Caitanya Mahāprabhu returned from Gaya, Mukunda Datta gave Him pleasure by reciting verses from Srimad-Bhāgavatam about kṛṣṇa-līla. It was by his endeavor that Gadadhara Pandita Gosvami became a disciple of Pundarika Vidyanidhi, as stated in Sri Caitanya-bhāgavatā, Madhya-khaṇḍa, Chapter Seven. When Mukunda Datta sang in the courtyard of Srivasa Prabhu, Mahāprabhu danced with His singing, and when Lord Caitanya for twenty-one hours exhibited an ecstatic manifestation known as sata-prahariya, Mukunda Datta inaugurated the function by singing.

Sometimes Lord Caitanya Mahāprabhu chastised Mukunda Datta by calling him khadajathiya beta because he attended many functions held by different classes of nondevotees. This is stated in the Caitanya-bhāgavatā, Madhya-khaṇḍa, Chapter Ten. When Lord Caitanya Mahāprabhu dressed Himself as the goddess of fortune to dance in the house of Candrasekhara, Mukunda Datta began the first song.

Before disclosing His desire to take the renounced order of life, Lord Caitanya first went to the house of Mukunda Datta, but at that time Mukunda Datta requested Lord Caitanya Mahāprabhu to continue His sankīrtana movement for a few days more before taking sannyasa. This is stated in the Caitanya-bhāgavatā, Madhya-khaṇḍa, Chapter Twenty-six. The information of Lord Caitanya's accepting the renounced order was made known to Gadadhara Pandita, Candrasekhara Ācārya and Mukunda Datta by Nityananda Prabhu, and therefore all of them

went to Katwa and arranged for kirtana and all the paraphernalia for Lord Caitanya's acceptance of sannyasa. After the Lord took sannyasa, they all followed Him, especially Sri Nityananda Prabhu, Gadadhara Prabhu and Govinda, who followed Him all the way to Purusottama-ksetra. In this connection one may refer to Sri Caitanya-bhagavata, Antya-khanda, Chapter Two. In the place known as Jalesvara, Nityananda Prabhu broke the sannyasa rod of Caitanya Mahaprabhu. Mukunda Datta was also present at that time. He went every year from Bengal to see Lord Caitanya at Jagannatha Puri.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.41

vasudeva datta — prabhura bhrtya mahasaya
sahasra-mukhe yanra guna kahile na haya

SYNONYMS

vasudeva datta — Vasudeva Datta; **prabhura** — of Lord Sri Caitanya Mahaprabhu; **bhrtya** — servant; **mahasaya** — great personality; **sahasra-mukhe** — with thousands of mouths; **yanra** — whose; **guna** — qualities; **kahile** — describing; **na** — never; **haya** — becomes fulfilled.

TRANSLATION

Vasudeva Datta, the nineteenth branch of the Sri Caitanya tree, was a great personality and a most confidential devotee of the Lord. One could not describe his qualities even with thousands of mouths.

PURPORT

Vasudeva Datta, the brother of Mukunda Datta, was also a resident of Cattagrama. In the Caitanya-bhagavata it is said, yanra sthane krsna haya apane vikraya: Vasudeva Datta was such a powerful devotee that Krsna was purchased by him. Vasudeva Datta stayed at Srivasa Pandita's house, and in the Caitanya-bhagavata it is described that Lord Caitanya Mahaprabhu was so pleased with Vasudeva Datta and so affectionate toward him that He used to say, "I am only Vasudeva Datta's man. My body is only meant to please Vasudeva Datta, and he can sell Me anywhere." Thrice He vowed that this was a fact and that no one should disbelieve these statements. "All My dear devotees," He said, "I tell you the truth. My body is especially meant for Vasudeva Datta." Vasudeva Datta initiated Sri Yadunandana Acarya, the spiritual master of Raghunatha dasa, who later became Raghunatha dasa Gosvami. This will be found in the Caitanya-caritamrta, Antya-lila, Sixth Chapter, verse 161. Vasudeva Datta spent money very liberally; therefore Lord Caitanya Mahaprabhu asked Sivananda Sena to become his sarakhela, or secretary, in order to control his extravagant expenses. Vasudeva Datta was so kind to the living entities that he wanted to take all their sinful reactions so that they might be delivered by Sri Caitanya Mahaprabhu. This is described in the Fifteenth Chapter of the Caitanya-caritamrta's Madhya-lila, verses 159 through 180.

Srila Bhaktisiddhanta Sarasvati Thakura writes in his Anubhasya, "There is a railway station named Purvasthali near the Navadvipa railway station, and about one mile away, in a village known as Mamagachi, which is the birthplace of Vrndavana dasa Thakura, there is presently a temple of Madana-gopala that was established by Vasudeva Datta." The Gaudiya Matha devotees have now taken charge of this temple, and the seva-puja is going on very nicely. Every year all the pilgrims on the navadvipa-parikrama visit Mamagachi. Since Sri Bhaktisiddhanta Sarasvati Thakura inaugurated the navadvipa-parikrama function, the temple has been very well managed.



Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.42

jagate yateka jiva, tara papa laña
naraka bhuñjite cahe jiva chadaiya

SYNONYMS

jagate — in the world; **yateka** — all; **jiva** — living entities; **tara** — their; **papa** — sinful activities; **laña** — taking; **naraka** — hell; **bhuñjite** — to suffer; **cahe** — wanted; **jiva** — the living entities; **chadaiya** — liberating them.

TRANSLATION

Srila Vasudeva Datta Thakura wanted to suffer for the sinful activities of all the people of the world so that Lord Caitanya Mahāprabhu might deliver them.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.43

haridasa-thakura sakhara adbhuta carita
tina laksa nama tenho layena apatita

SYNONYMS

haridasa-thakura — Haridasa Thakura; **sakhara** — of the branch; **adbhuta** — wonderful; **carita** — characteristics; **tina** — three; **laksa** — hundred thousand; **nama** — names; **tenho** — he; **layena** — chanted; **apatita** — without fail.

TRANSLATION

The twentieth branch of the Caitanya tree was Haridasa Thakura. His character was wonderful. He used to chant the holy name of Kṛṣṇa 300,000 times a day without fail.

PURPORT

Certainly the chanting of 300,000 holy names of the Lord is wonderful. No ordinary person can chant so many names, nor should one artificially imitate Haridasa Thakura's behavior. It is essential, however, that everyone fulfill a specific vow to chant the Hare Kṛṣṇa mantra. Therefore we have prescribed in our Society that all our students must chant at least sixteen rounds daily. Such chanting must be offenseless in order to be of high quality. Mechanical chanting is not as powerful as chanting of the holy name without offenses. It is stated in the Caitanya-bhagavata, *Adi-khanda*, Chapter Two, that Haridasa Thakura was born in a village known as Budhana but after some time came to live on the bank of the Ganges at Phuliya, near Santipura. From the description of his chastisement by a Muslim magistrate, which is found in the Sixteenth Chapter of the *Adi-khanda* of Caitanya-bhagavata, we can understand how humble and meek Haridasa Thakura was and how he achieved the causeless mercy of the Lord. In the dramas performed by Lord Caitanya Mahāprabhu, Haridasa Thakura played the part of a police chief. While chanting the Hare Kṛṣṇa maha-mantra in Benapola, he was personally tested by Mayadevi herself. Haridasa Thakura's passing away is described in the *Antya-līla* of Caitanya-caritamṛta, Eleventh Chapter. It is not definitely certain whether Sri Haridasa Thakura appeared in the village named Budhana that is in the district of Khulna. Formerly this village was within a district of twenty-four parganas within the Sataksira division.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.44

tanhara ananta guna — kahi dinmatra
acarya gosāṇi yanre bhuñjaya sraddha-patra

SYNONYMS

tanhara — Haridasa Thakura's; **ananta** — unlimited; **guna** — qualities; **kahi** — I speak; **din-matra** — only a small part; **acarya gosāṇi** — Sri Advaita Acarya Prabhu; **yanre** — to whom; **bhuñjaya** — offered to eat; **sraddha-patra** — prasadam offered to Lord Viṣṇu.

TRANSLATION

There was no end to the transcendental qualities of Haridasa Thakura. Here I mention but a fraction of his qualities. He was so exalted that Advaita Gosvami, when performing the sraddha ceremony of his father, offered him the first plate.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.45

prahlada-samana tanra gunera taranga
yavana-tadaneo yanra nahika bhru-bhanga

SYNONYMS

prahlada-samana — exactly like Prahlada Maharaja; **tanra** — his; **gunera** — qualities; **taranga** — waves; **yavana** — of the Muslims; **tadaneo** — even by the persecution; **yanra** — whose; **nahika** — there was none; **bhru-bhanga** — even the slightest agitation of an eyebrow.

TRANSLATION

The waves of his good qualities were like those of Prahlada Maharaja. He did not even slightly raise an eyebrow when persecuted by the Muslim ruler.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.46

tenho siddhi paile tanra deha laña kole
nacila caitanya-prabhu maha-kutuhale

SYNONYMS

tenho — he; **siddhi** — perfection; **paile** — after achieving; **tanra** — his; **deha** — body; **laña** — taking; **kole** — on the lap; **nacila** — danced; **caitanya-prabhu** — Lord Sri Caitanya Mahāprabhu; **maha-kutuhale** — in great ecstasy.

TRANSLATION

After the passing away of Haridāsa Thākura, the Lord Himself took his body on His lap and danced with it in great ecstasy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.47

tanra lila varniyachena vrndavana-dasa
yeba avasista, age kariba prakasa

SYNONYMS

tanra — his; **lila** — pastimes; **varniyachena** — described; **vrndavana-dasa** — Srila Vrndavana dasa Thakura; **yeba** — whatever; **avasista** — remained undescribed; **age** — later in the book; **kariba** — I shall make; **prakasa** — manifest.

TRANSLATION

Srila Vrndavana dasa Thakura has vividly described the pastimes of Haridasa Thakura in his Caitanya-bhagavata. Whatever has remained undescribed I shall try to explain later in this book.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.48

tanra upasakha — yata kulina-grami jana
satyaraja-adi — tanra krpara bhajana

SYNONYMS

tanra upasakha — his subbranch; yata — all; kulina-grami jana — the inhabitants of Kulina-grama; satyaraja — Satyaraja; adi — heading the list; tanra — his; krpara — of mercy; bhajana — recipient.

TRANSLATION

One subbranch of Haridasa Thakura consisted of the residents of Kulina-grama. The most important among them was Satyaraja Khan, or Satyaraja Vasu, who was a recipient of all the mercy of Haridasa Thakura.

PURPORT

Satyaraja Khan was the son of Gunaraja Khan and father of Ramananda Vasu. Haridasa Thakura lived for some time during the Caturmasya period in the village named Kulina-grama, where he chanted the holy name, the Hare Kṛṣṇa maha-mantra, and distributed his mercy to the descendants of the Vasu family. Satyaraja Khan was allotted the service of supplying silk ropes for the Jagannatha Deity during the Ratha-yatra festival. Sri Caitanya Mahāprabhu's answers to his inquiries about the duty of householder devotees are vividly described in the Madhya-līla, Chapters Fifteen and Sixteen.

The village of Kulina-grama is situated two miles from the railway station named Jaugrama on the Newcord line from Howrah to Burdwan. Lord Caitanya Mahāprabhu very highly praised the people of Kulina-grama, and He stated that even a dog of Kulina-grama was very dear to Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.49

sri-murari gupta sakha — premera bhandara
prabhura hrdaya drave suni' dainya yanra

SYNONYMS

sri-murari gupta — Sri Murari Gupta; sakha — branch; premera — of love of Godhead; bhandara — store; prabhura — of the Lord; hrdaya — the heart; drave — melts; suni' — hearing; dainya — humility; yanra — of whom.

TRANSLATION

Murari Gupta, the twenty-first branch of the tree of Sri Caitanya Mahāprabhu, was a storehouse of love of Godhead. His great humility and meekness melted the heart of Lord Caitanya.

PURPORT

Sri Murari Gupta wrote a book called Sri Caitanya-carita. He belonged to a vaidya physician family of Srihatta, the paternal home of Lord Caitanya, and later became a resident of Navadvīpa. He was among the elders of Sri Caitanya Mahāprabhu. Lord Caitanya exhibited His Varaha form in the house of Murari Gupta, as described in the Caitanya-bhāgavata, Madhya-khanda, Third Chapter. When Sri Caitanya Mahāprabhu exhibited His maha-prakasa form, He appeared before Murari Gupta as Lord Rāmacandra. When Sri Caitanya Mahāprabhu and Nityānanda Prabhu were sitting together in the house of Srivasa Thakura, Murari Gupta first offered his respects to Lord Caitanya and then to Sri Nityānanda Prabhu. Nityānanda Prabhu, however, was older than Caitanya Mahāprabhu, and therefore Lord Caitanya remarked that Murari Gupta had violated social etiquette, for he should have first shown respect to Nityānanda Prabhu and then to Him. In this way, by the grace of Sri Caitanya Mahāprabhu, Murari Gupta was informed about the position of Sri Nityānanda Prabhu, and the next day he offered obeisances first to Lord Nityānanda and then to Lord Caitanya. Sri Caitanya Mahāprabhu gave chewed pan, or betel nut, to Murari Gupta. Once Sivananda Sena offered food to Lord Caitanya that had been cooked with excessive ghee, and the next day the Lord became sick and went to Murari Gupta for treatment. Lord Caitanya accepted some water from the waterpot of Murari Gupta, and thus He was cured. The natural remedy for indigestion is to drink a little water, and since Murari Gupta was a physician, he gave the Lord some drinking water and cured Him.

When Caitanya Mahāprabhu appeared in the house of Srivasa Thakura in His Caturbhūja murti, Murari Gupta became His carrier in the form of Garuda, and in these pastimes of ecstasy the Lord then got up on his back. It was the desire of Murari Gupta to leave his body before the disappearance of Caitanya Mahāprabhu, but the Lord forbade him to do so. This is described in the Caitanya-bhāgavata, Madhya-khanda, Chapter Twenty. When Sri Caitanya Mahāprabhu one day appeared in ecstasy as the Varaha murti, Murari Gupta offered Him prayers. He was a great devotee of Lord Rāmacandra, and his staunch devotion is vividly described in the Caitanya-caritamṛta, Madhya-līla, Fifteenth Chapter, verses 137 through 157.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.50

pratigraha nahi kare, na laya kara dhana
atma-vṛtti kari' kare kutumba bharana

SYNONYMS

pratigraha nahi kare — he did not accept charity from anyone; **na** — not; **laya** — take; **kara** — anyone's; **dhana** — wealth; **atma-vṛtti** — own profession; **kari'** — executing; **kare** — maintained; **kutumba** — family; **bharana** — provision.

TRANSLATION

Srila Murari Gupta never accepted charity from friends, nor did he accept money from anyone. He practiced as a physician and maintained his family with his earnings.

PURPORT

It should be noted that a grhastha (householder) must not make his livelihood by begging from anyone. Every householder of the higher castes should engage himself in his own occupational duty as a brahmana, ksatriya or vaisya, but he should not engage in the service of others, for this is the duty of a sudra. One should simply accept whatever he earns by his own profession. The engagements of a brahmana are yajana, yajana, pathana, pathana, dana and pratigraha. A brahmana should be a worshiper of Visnu, and he should also instruct others how to worship Him. A ksatriya can become a landholder and earn his livelihood by levying taxes or collecting rent from tenants. A vaisya can accept agriculture or general trade as an occupational duty. Since Murari Gupta was born in a physician's family (vaidya-), he practiced as a physician, and with whatever income he earned he maintained his family. As stated in Srimad-Bhagavatam, everyone should try to satisfy the Supreme Personality of Godhead through the execution of his occupational duty. That is the perfection of life. This system is called daivi-varnasrama. Murari Gupta was an ideal grhastha, for he was a great devotee of Lord Ramacandra and Caitanya Mahaprabhu. By practicing as a physician he maintained his family and at the same time satisfied Lord Caitanya to the best of his ability. This is the ideal of householder life.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.51

cikitsa karena yare ha-iyā sadaya
deha-roga bhava-roga, — dui tara ksaya

SYNONYMS

cikitsa — medical treatment; **karena** — did; **yare** — upon whom; **ha-iyā** — becoming; **sadaya** — merciful; **deha-roga** — the disease of the body; **bhava-roga** — the disease of material existence; **dui** — both; **tara** — his; **ksaya** — diminished.

TRANSLATION

As Murari Gupta treated his patients, by his mercy both their bodily and spiritual diseases subsided.

PURPORT

Murari Gupta could treat both bodily and spiritual disease because he was a physician by profession and a great devotee of the Lord in terms of spiritual advancement. This is an example of service to humanity. Everyone should know that there are two kinds of diseases in human society. One disease, which is called *adhyatmika*, or material disease, pertains to the body, but the main disease is spiritual. The living entity is eternal, but somehow or other, when in contact with the material energy, he is subjected to the repetition of birth, death, old age and disease. The physicians of the modern day should learn from Murari Gupta. Although modern philanthropic physicians open gigantic hospitals, there are no hospitals to cure the material disease of the spirit soul. The Kṛṣṇa consciousness movement has taken up the mission of curing this disease, but people are not very appreciative because they do not know what this disease is. A diseased person needs both proper medicine and a proper diet, and therefore the Kṛṣṇa consciousness movement supplies materially stricken people with the medicine of the chanting of the holy name, or the Hare Kṛṣṇa maha-mantra, and the diet of prasadam. There are many hospitals and medical clinics to cure bodily diseases, but there are no such hospitals to cure the material disease of the spirit soul. The centers of the Kṛṣṇa consciousness movement are the only established hospitals that can cure man of birth, death, old age and disease.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.52

srīman sena prabhura sevaka pradhana
caitanya-carana vinu nahi jane ana

SYNONYMS

srīman sena — Srīman Sena; prabhura — of the Lord; sevaka — servant; pradhana — chief; caitanya-carana — the lotus feet of Lord Caitanya Mahāprabhu; vinu — except; nahi — does not; jane — know; ana — anything else.

TRANSLATION

Srīman Sena, the twenty-second branch of the Caitanya tree, was a very faithful servant of Lord Caitanya. He knew nothing else but the lotus feet of Srī Caitanya Mahāprabhu.

PURPORT

Srīman Sena was one of the inhabitants of Navadvīpa and was a constant companion of Lord Caitanya Mahāprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.53

sri-gadadhara dasa sakha sarvopari
kaji-ganera mukhe yenha bolaila hari

SYNONYMS

sri-gadadhara dasa — Sri Gadadhara dasa; **sakha** — another branch; **sarva-upari** — above all; **kaji-ganera** — of the Kazis (Muslim magistrates); **mukhe** — in the mouth; **yenha** — one who; **bolaila** — caused to speak; **hari** — the holy name of Hari.

TRANSLATION

Sri Gadadhara dasa, the twenty-third branch, was understood to be the topmost, for he induced all the Muslim Kazis to chant the holy name of Lord Hari.

PURPORT

About eight or ten miles from Calcutta, on the banks of the Ganges, is a village known as Endiyadaha-grama. Srila Gadadhara dasa was known as an inhabitant of this village (endiyadaha-vasi gadadhara dasa). The Bhakti-ratnakara (Seventh Wave), informs us that after the disappearance of Lord Caitanya Mahāprabhu, Gadadhara dasa went from Navadvīpa to Katwa. Thereafter he came to Endiyadaha and resided there. He is stated to be the luster of the body of Srimati Radharani, just as Srila Gadadhara Pandita Gosvami is an incarnation of Srimati Radharani Herself. Caitanya Mahāprabhu is sometimes explained to be radha-bhava-dyuti-suvalita, or characterized by the emotions and bodily luster of Srimati Radharani. Gadadhara dasa is this dyuti, or luster. In the Gaura-ganoddesa-dīpikā (154) he is described to be an expansion of the potency of Srimati Radharani. He counts among the associates of both Srila Gaurahari and Nityānanda Prabhu; as a devotee of Sri Caitanya Mahāprabhu he was one of the associates of Lord Kṛṣṇa in conjugal love, and as a devotee of Lord Nityānanda he is considered to have been one of the friends of Kṛṣṇa in pure devotional service. Even though he was an associate of Lord Nityānanda Prabhu, he was not among the cowherd boys but was situated in the transcendental mellow of conjugal love. He established a temple of Sri Gaurasundara in Katwa.

In 1434 Sakābda (A.D. 1512), when Lord Nityānanda Prabhu was empowered by Lord Caitanya to preach the sankīrtana movement in Bengal, Sri Gadadhara dasa was one of Lord Nityānanda's chief assistants. He preached the sankīrtana movement by requesting everyone to chant the Hare Kṛṣṇa maha-mantra. This simple preaching method of Srila Gadadhara dasa can be followed by anyone and everyone in any position of society. One must simply be a sincere and serious servant of Nityānanda Prabhu and preach this cult door to door.

When Srila Gadadhara dasa Prabhu was preaching the cult of hari-kīrtana, there was a magistrate who was very much against his sankīrtana movement. Following in the footsteps of Lord Caitanya Mahāprabhu, Srila Gadadhara dasa one night went to the house of the Kazi and requested him to chant the Hare Kṛṣṇa maha-mantra. The Kazi replied, "All right, I shall chant Hare Kṛṣṇa tomorrow." On hearing this, Srila Gadadhara dasa Prabhu began to dance, and he said, "Why tomorrow? You have already chanted the Hare Kṛṣṇa mantra, so simply continue."

In the Gaura-ganoddesa-dīpikā (verses 154-55) it is said:

radha-vibhūti-rūpa ya candrakantih pura vraje

sa sri-gauranga-nikate dasa gadadhara
purnananda vraje yasid baladeva-priyagrani
sapi karya-vasad eva pravisat gadadharam

Srila Gadadhara dasa is considered to be a united form of Candrakanti, who is the effulgence of Srimati Radharani, and Purnananda, who is the foremost of Lord Balarama's very dear girlfriends. Thus Srila Gadadhara dasa Prabhu was one of the associates of both Caitanya Mahaprabhu and Nityananda Prabhu.

Once while Srila Gadadhara dasa Prabhu was returning to Bengal from Jagannatha Puri with Nityananda Prabhu, he forgot himself and began talking very loudly as if he were a girl of Vrajabhumi selling yogurt, and Srila Nityananda Prabhu noted this. Another time, while absorbed in the ecstasy of the gopis, he carried a jug filled with Ganges water on his head as if he were selling milk. When Lord Caitanya Mahaprabhu appeared in the house of Raghava Pandita while going to Vrndavana, Gadadhara dasa went to see Him, and Sri Caitanya Mahaprabhu was so glad that He put His foot on his head. When Gadadhara dasa Prabhu was present in Endiyadaha, he established a Bala Gopala murti for worship there. Sri Madhava Ghosa performed a drama known as Dana-khanda with the help of Sri Nityananda Prabhu and Sri Gadadhara dasa. This is explained in the Caitanya-bhagavata (Antya 5.318-94).

The tomb of Gadadhara dasa Prabhu, which is in the village of Endiyadaha, was under the navas and later under the direction of Siddha Bhagavan dasa Babaji of Kalna. By his order, Sri Madhusudana Mullik, one of the members of the aristocratic Mullik family of the Narikeladanga in Calcutta, established a patavati (monastery) there in the Bengali year 1256 (A.D. 1849). He also arranged for the worship of a Deity named Sri Radhakanta. His son Balaicanda Mullik established Gaura-Nitai Deities there in the Bengali year 1312 (A.D. 1905). Thus on the throne of the temple are both Gaura-Nityananda Deities and Radha-Krsna Deities. Below the throne is a tablet with an inscription written in Sanskrit. In that temple there is also a small Deity of Lord Siva as Gopesvara. This is all described on a stone by the side of the entrance door.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.54

sivananda sena — prabhura bhṛtya antaranga
prabhu-sthane yaite sabe layena yanra sanga

SYNONYMS

sivananda sena — Sivananda Sena; **prabhura** — of the Lord; **bhṛtya** — servant; **antaranga** — very confidential; **prabhu-sthane** — in Jagannatha Puri, where the Lord was staying; **yaite** — while going; **sabe** — all; **layena** — took; **yanra** — whose; **sanga** — shelter.

TRANSLATION

Sivananda Sena, the twenty-fourth branch of the tree, was an extremely confidential servant of Lord Caitanya Mahāprabhu. Everyone who went to Jagannatha Puri to visit Lord Caitanya took shelter and guidance from Sri Sivananda Sena.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.55

prativarse prabhu-gana sangete la-iyā
nilacale calena pathe palana kariya

SYNONYMS

prati-varse — every year; **prabhu-gana** — the devotees of Lord Caitanya; **sangete** — along with; **la-iyā** — taking; **nilacale** — to Jagannatha Puri; **calena** — goes; **pathe** — on the road; **palana** — maintenance; **kariya** — providing.

TRANSLATION

Every year he took a party of devotees from Bengal to Jagannatha Puri to visit Lord Caitanya. He maintained the entire party as they journeyed on the road.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adī 10.56

bhakte kṛpā karena prabhu e-tina svarupe
'saksat,' 'avesa' ara 'avirbhava'-rupe

SYNONYMS

bhakte — unto devotees; **kṛpā** — mercy; **karena** — bestows; **prabhu** — Lord Caitanya; **e** — these; **tina** — three; **svarupe** — features; **saksat** — directly; **avesa** — empowered by the Lord; **ara** — and; **avirbhava** — appearance; **rupe** — in the features.

TRANSLATION

Lord Sri Caitanya Mahāprabhu bestows His causeless mercy upon His devotees in three features: His own direct appearance [saksat], His prowess within someone He empowers [avesa], and His manifestation [avirbhava].

PURPORT

The saksat feature of Sri Caitanya Mahāprabhu is His personal presence. Avesa refers to invested power, like that invested in Nakula Brahmācārī. Avirbhava is a manifestation of the Lord that appears even though He is personally not present. For example, Śrī Sacīmata offered food at home to Sri Caitanya Mahāprabhu although He was far away in Jagannātha Puri, and when she opened her eyes after offering the food, she saw that it had actually been eaten by Sri Caitanya Mahāprabhu. Similarly, when Śrīvaśa Thākura performed sankīrtana, everyone felt the presence of Sri Caitanya Mahāprabhu, even in His absence. This is another example of avirbhava.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.57

'saksate' sakala bhakta dekhe nirviseṣa
nakula brahmacari-dehe prabhura 'avesa'

SYNONYMS

saksate — directly; **sakala** — all; **bhakta** — devotees; **dekhe** — see; **nirviseṣa** — nothing peculiar but as He is; **nakula brahmacari** — Nakula Brahmacari; **dehe** — in the body; **prabhura** — the Lord's; **avesa** — symptoms of power.

TRANSLATION

The appearance of Lord Sri Caitanya Mahāprabhu in every devotee's presence is called saksat. His appearance in Nakula Brahmacari as a symptom of special prowess is an example of avesa.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.58

'pradyumna brahmacari' tanra age nama chila
'nr' nama prabhu pache ta' rakhila

SYNONYMS

pradyumna brahmacari — Pradyumna Brahmacari; tanra — his; age — previously; nama — name; chila — was; nr — Nr; nama — the name; prabhu — the Lord; pache — afterward; ta' — certainly; rakhila — kept it.

TRANSLATION

The former Pradyumna Brahmacari was given the name Nr Brahmacari by Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.59

tanhate ha-ila caitanyera 'avirbhava'
alaukika aiche prabhura aneka svabhava

SYNONYMS

tanhate — in him; **ha-ila** — there was; **caitanyera** — of Lord Sri Caitanya Mahāprabhu; **avirbhava** — appearance; **alaukika** — uncommon; **aiche** — like that; **prabhura** — of Lord Caitanya Mahāprabhu; **aneka** — various; **svabhava** — features.

TRANSLATION

In his body there were symptoms of avirbhava. Such appearances are uncommon, but Lord Caitanya Mahāprabhu displayed many such pastimes through His different features.

PURPORT

In the Gaura-ganoddesa-dīpikā (73-74) it is said that Nakula Brahmācārī displayed the prowess (avesa) and Pradyumna Brahmācārī the appearance (avirbhava) of Sri Caitanya Mahāprabhu. There are many hundreds and thousands of devotees of Lord Caitanya among whom there are no special symptoms, but when a devotee of Lord Sri Caitanya Mahāprabhu functions with specific prowess, he displays the feature called avesa. Sri Caitanya Mahāprabhu personally spread the sankīrtana movement, and He advised all the inhabitants of Bharatavarṣa to take up His cult and preach it all over the world. The visible bodily symptoms of devotees who follow such instructions are called avesa. Śrīla Sivananda Sena observed such avesa symptoms in Nakula Brahmācārī, who displayed symptoms exactly like those of Sri Caitanya Mahāprabhu. The Caitanya-caritamṛta states that in the Age of Kali the only spiritual function is to broadcast the holy name of the Lord, but this function can be performed only by one who is actually empowered by Lord Kṛṣṇa. The process by which a devotee is thus empowered is called avesa, or sometimes it is called sakty-avesa.

Pradyumna Brahmācārī was formerly a resident of a village known as Piyarigañja in Kalna. There is a description of him in the Antya-līla of Sri Caitanya-caritamṛta, Second Chapter, and in the Antya-khaṇḍa of Sri Caitanya-bhāgavatā, chapters Three and Nine.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.60

asvadila e saba rasa sena sivananda
vistari' kahiba age esaba ananda

SYNONYMS

asvadila — tasted; **e** — these; **saba** — all; **rasa** — mellows; **sena sivananda** — Sivananda Sena; **vistari'** — describing vividly; **kahiba** — I shall speak; **age** — later on; **esaba** — all this; **ananda** — transcendental bliss.

TRANSLATION

Srila Sivananda Sena experienced the three features of saksat, avesā and avirbhava. Later I shall vividly describe this transcendently blissful subject.

PURPORT

Srila Sivananda Sena has been described by Srila Bhaktisiddhanta Sarasvatī Maharaja as follows: "Sivananda Sena was a resident of Kumārāhatta, which is also known as Halisahara, and was a great devotee of the Lord. About one and a half miles from Kumārāhatta is another village, known as Kancadapada, in which there are Gaura-Gopālā Deities installed by Sivananda Sena, who also established a temple of Kṛṣṇarāya that is still existing. Sivananda Sena was the father of Paramānanda Sena, who was also known as Puri dasa or Kavi-karnapura. Paramānanda Sena wrote in his Gaura-ganoddesa-dīpikā (176) that two of the gopīs of Vṛndāvana, whose former names were Vira and Dutī, combined to become his father. Srila Sivananda Sena guided all the devotees of Lord Caitanya who went from Bengal to Jagannātha Puri, and he personally bore all the expenses for their journey. This is described in the Caitanya-caritamṛta, Madhya-līla, Chapter Sixteen, verses 19 through 27. Srila Sivananda Sena had three sons, named Caitanya dasa, Ramadasa and Paramānanda. As mentioned above, this last son later became Kavi-karnapura and wrote the Gaura-ganoddesa-dīpikā. His spiritual master was Srinātha Pandita, who was Sivananda Sena's priest. Due to Vasudeva Datta's lavish spending, Sivananda Sena was engaged to supervise his expenditures."

Srī Sivananda Sena actually experienced Srī Caitanya Mahāprabhu's features of saksat, avesā and avirbhava. He once took along a dog while on his way to Jagannātha Puri, and it is described in the Antya-līla, First Chapter, that this dog later attained salvation by his association. When Srila Raghunātha dasa, who later became Raghunātha dasa Gosvāmī, fled his paternal home to join Srī Caitanya Mahāprabhu, his father wrote a letter to Sivananda Sena to get information about him. Sivananda Sena supplied him the details for which he asked, and later Raghunātha dasa Gosvāmī's father sent some servants and money to Sivananda Sena to take care of Raghunātha dasa Gosvāmī. Once Srī Sivananda Sena invited Lord Caitanya Mahāprabhu to his home and fed Him so sumptuously that the Lord felt indigestion and was somewhat sick. This became known to Sivananda Sena's eldest son, Caitanya dasa, who gave the Lord the kinds of food that would help His digestion, and thus Lord Caitanya Mahāprabhu was very pleased. This is described in Antya-līla, Tenth Chapter, verses 142 through 151.

Once while going to Jagannātha Puri, all the devotees had to stay underneath a tree, without the shelter of a house or even a shed, and Nityānanda Prabhu became very angry, as if He were greatly disturbed by hunger. Thus He cursed Sivananda's sons to die. Sivananda's wife was very much aggrieved at this, and she began to cry. She very seriously thought that since her sons had been cursed by Nityānanda Prabhu, certainly they would die. When Sivananda

later returned and saw his wife crying, he said, "Why are you crying? Let us all die if Sri Nityananda Prabhu desires." When Sivananda Sena returned and Srila Nityananda Prabhu saw him, the Lord kicked him severely, complaining that He was very hungry, and asked why he had not arranged for His food. Such is the behavior of the Lord with His devotees. Srila Nityananda Prabhu behaved like an ordinary hungry man, as if completely dependent on the arrangements of Sivananda Sena.

A nephew of Sivananda Sena's named Srikanta left the company in protest of Nityananda Prabhu's curse and went directly to Sri Caitanya Mahaprabhu at Jagannatha Puri, where the Lord pacified him. On that occasion, Lord Caitanya Mahaprabhu allowed His toe to be sucked by Puri dasa, who was then a child. It is by the order of Caitanya Mahaprabhu that he could immediately compose Sanskrit verses. During the misunderstanding with Sivananda's family, Sri Caitanya Mahaprabhu ordered His personal attendant, Govinda, to give them all the remnants of His food. This is described in Antya-lila, Chapter Twelve, verse 53.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.61

sivanandera upasakha, tanra parikara
putra-bhrty-adi kari' caitanya-kinkara

SYNONYMS

sivanandera — of Sivananda Sena; **upasakha** — subbranch; **tanra** — his; **parikara** — associates; **putra** — sons; **bhrtya** — servants; **adi** — all these; **kari'** — taking together; **caitanya-kinkara** — servants of Caitanya Mahaprabhu.

TRANSLATION

The sons, servants and family members of Sivananda Sena constituted a subbranch. They were all sincere servants of Lord Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adī 10.62

caitanya-dasa, ramadasa, ara karnapura
tina putra sivanandera prabhura bhakta-sura

SYNONYMS

caitanya-dasa — Caitanya dasa; **ramadasa** — Ramadasa; **ara** — and; **karnapura** — Karnapura; **tina putra** — three sons; **sivanandera** — of Sivananda Sena; **prabhura** — of the Lord; **bhakta-sura** — of the heroic devotees.

TRANSLATION

The three sons of Sivananda Sena, named Caitanya dasa, Ramadasa and Karnapura, were all heroic devotees of Lord Caitanya.

PURPORT

Caitanya dasa, the eldest son of Sivananda Sena, wrote a commentary on Kṛṣṇa-karmṛta that was later translated by Śrīla Bhaktivīnoda Thākura in his paper Sajjana-tosani. According to expert opinion, Caitanya dasa was the author of the book Caitanya-carita (also known as Caitanya-caritamṛta), which was written in Sanskrit. The author was not Kavi-karnapura, as is generally supposed. This is the opinion of Śrīla Bhaktisiddhanta Sarasvatī Thākura. Śrī Ramadasa was the second son of Sivananda Sena. It is stated in the Gaura-ganoddesa-dīpikā (145) that the two famous parrots named Dakṣa and Vicakṣana in kṛṣṇa-līlā became the elder brothers of Kavi-karnapura, namely Caitanya dasa and Ramadasa. Karnapura, the third son, who was also known as Paramananda dasa or Pūrī dasa, was initiated by Śrīnātha Pandita, who was a disciple of Śrī Advaita Prabhū. Karnapura wrote many books that are important in Vaiṣṇava literature, such as the Ananda-vṛndāvana-campū, Alankāra-kaustubha, Gaura-ganoddesa-dīpikā and the great epic Caitanya-candrodaya-nāṭaka. He was born in the year 1448 Sakābda (A.D. 1526). He continually wrote books for ten years, from 1488 until 1498.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.63

sri-vallabhasena, ara sena srikanta
sivananda-sambandhe prabhura bhakta ekanta

SYNONYMS

sri-vallabha-sena — Srivallabha Sena; ara — and; sena srikanta — Srikanta Sena; sivananda — Sivananda Sena; sambandhe — in relationship; prabhura — the Lord's; bhakta — devotees; ekanta — unflinching.

TRANSLATION

Srivallabha Sena and Srikanta Sena were also subbranches of Sivananda Sena, for they were not only his nephews but also unalloyed devotees of Sri Caitanya Mahāprabhu.

PURPORT

When Lord Nityananda Prabhu rebuked Sivananda Sena on the way to Puri, these two nephews of Sivananda left the company as a protest and went to see Sri Caitanya Mahāprabhu at Jagannatha Puri. The Lord could understand the feelings of the boys, and He asked His personal assistant, Govinda, to supply them prasadam until the party of Sivananda arrived. During the Ratha-yatra sankirtana festival these two brothers were members of the party led by Mukunda. In the Gaura-ganoddesa-dipika (174) it is said that the gopi whose name was Katyayani appeared as Srikanta Sena.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.64

prabhu-priya govindananda mahabhagavata
prabhura kirtaniya adi sri-govinda datta

SYNONYMS

prabhu-priya — the most dear to the Lord; **govindananda** — Govindananda; **maha-bhagavata** — great devotee; **prabhura** — of the Lord; **kirtaniya** — performer of kirtana; **adi** — originally; **sri-govinda datta** — Sri Govinda Datta.

TRANSLATION

Govindananda and Govinda Datta, the twenty-fifth and twenty-sixth branches of the tree, were performers of kirtana in the company of Sri Caitanya Mahāprabhu. Govinda Datta was the principal singer in Lord Caitanya's kirtana party.

PURPORT

Govinda Datta appeared in the village of Sukhacara, near Khadadaha.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.65

sri-vijaya-dasa-nama prabhura akhariya
prabhure aneka punthi diyache likhiya

SYNONYMS

sri-vijaya-dasa — Sri Vijaya dasa; nama — name; prabhura — of the Lord; akhariya — chief singer; prabhure — unto the Lord; aneka — many; punthi — literatures; diyache — has given; likhiya — by writing.

TRANSLATION

Sri Vijaya dasa, the twenty-seventh branch, another of the Lord's chief singers, gave the Lord many books written by hand.

PURPORT

Formerly there were no printing presses or printed books. All books were handwritten. Precious books were kept in manuscript form in temples or other important places, and anyone who was interested in a book had to copy it by hand. Vijaya dasa was a professional writer who copied many manuscripts and gave them to Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.66

'ratnabahu' bali' prabhu thuila tanra nama
akiñcana prabhura priya krsnadasa-nama

SYNONYMS

ratnabahu — the title Ratnabahu; bali' — calling him; prabhu — the Lord; thuila — kept; tanra — his; nama — name; akiñcana — unalloyed; prabhura — of the Lord; priya — dear; krsnadasa — Krsnadasa; nama — name.

TRANSLATION

Sri Caitanya Mahāprabhu gave Vijaya dasa the name Ratnabahu ["jewel-handed"] because he copied many manuscripts for Him. The twenty-eighth branch was Krsnadasa, who was very dear to the Lord. He was known as Akiñcana Krsnadasa.

PURPORT

Akiñcana means "one who possesses nothing in this world."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.67

khola-veca sridhara prabhura priya-dasa
yanha-sane prabhu kare nitya parihasa

SYNONYMS

khola-veca — a person who sells the bark of banana trees; **sridhara** — Sridhara Prabhu; **prabhura** — of the Lord; **priya-dasa** — very dear servant; **yanha-sane** — with whom; **prabhu** — the Lord; **kare** — does; **nitya** — daily; **parihasa** — joking.

TRANSLATION

The twenty-ninth branch was Sridhara, a trader in banana-tree bark. He was a very dear servant of the Lord. On many occasions, the Lord played jokes on him.

PURPORT

Sridhara was a poor brahmana who made a living by selling banana-tree bark to be made into cups. Most probably he had a banana-tree garden and collected the leaves, skin and pulp of the banana trees to sell daily in the market. He spent fifty percent of his income to worship the Ganges, and the balance he used for his subsistence. When Sri Caitanya Mahāprabhu started His civil disobedience movement in defiance of the Kazi, Sridhara danced in jubilation. The Lord used to drink water from his water jug. Sridhara presented a squash to Sacidevi to cook before Lord Caitanya took sannyasa. Every year he went to see Lord Caitanya Mahāprabhu at Jagannatha Puri. According to Kavi-karnapura, Sridhara was a cowherd boy of Vrndavana whose name was Kusumasava. In his Gaura-ganoddesa-dipika (133) it is stated:

khola-vecataya khyatah panditah sridharo dvijah
asid vraje hasya-karo yo namna kusumasavah

"The cowherd boy known as Kusumasava in kṛṣṇa-līla later became Kholaveca Sridhara during Caitanya Mahāprabhu's līla at Navadvīpa."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.68

prabhu yanra nitya laya thoda-moca-phala
yanra phuta-lauhapatre prabhu pila jala

SYNONYMS

prabhu — the Lord; **yanra** — whose; **nitya** — daily; **laya** — takes; **thoda** — the pulp of the banana tree; **moca** — the flowers of the banana tree; **phala** — the fruits of the banana tree; **yanra** — whose; **phuta** — broken; **lauha-patre** — in the iron pot; **prabhu** — the Lord; **pila** — drank; **jala** — water.

TRANSLATION

Every day Lord Caitanya Mahāprabhu jokingly snatched fruits, flowers and pulp from Sridhara and drank from his broken iron pot.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.69

prabhura atipriya dasa bhagavan pandita
yanra dehe krsna purve haila adhisthita

SYNONYMS

prabhura — of the Lord; **atipriya** — very dear; **dasa** — servant; **bhagavan pandita** — Bhagavan Pandita; **yanra** — whose; **dehe** — in the body; **krsna** — Lord Kṛṣṇa; **purve** — previously; **haila** — became; **adhisthita** — established.

TRANSLATION

The thirtieth branch was Bhagavan Pandita. He was an extremely dear servant of the Lord, but even previously he was a great devotee of Lord Kṛṣṇa who always kept the Lord within his heart.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adī 10.70

jagadisa pandita, ara hiranya mahasaya
yare krpa kaila balye prabhu dayamaya

SYNONYMS

jagadisa pandita — Jagadisa Pandita; **ara** — and; **hiranya** — Hiranya; **mahasaya** — great personality; **yare** — unto whom; **krpa** — mercy; **kaila** — showed; **balye** — in childhood; **prabhu** — the Lord; **dayamaya** — merciful.

TRANSLATION

The thirty-first branch was Jagadisa Pandita, and the thirty-second was Hiranya Mahasaya, unto whom Lord Caitanya in His childhood showed His causeless mercy.

PURPORT

Jagadisa Pandita was formerly a great dancer in kṛṣṇa-līla and was known as Candrahasa. Regarding Hiranya Pandita, it is said that once when Lord Nityananda, decorated with valuable jewels, was staying at his home, all night long a great thief attempted to plunder these jewels but was unsuccessful. Later he came to Nityananda Prabhu and surrendered unto Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.71

ei dui-ghare prabhu ekadasi dine
visnura naivedya magi' khaila apane

SYNONYMS

ei dui-ghare — in these two houses; prabhu — the Lord; ekadasi dine — on the Ekadasi day; visnura — of Lord Visnu; naivedya — food offered to Lord Visnu; magi' — begging; khaila — ate; apane — personally.

TRANSLATION

In their two houses Lord Caitanya Mahaprabhu begged food on the Ekadasi day and personally ate it.

PURPORT

The injunction to fast on Ekadasi is especially meant for devotees; on Ekadasi there are no restrictions regarding food that may be offered to the Lord. Lord Sri Caitanya Mahaprabhu took the food of Lord Visnu in His ecstasy as visnu-tattva.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.72

prabhura paduya dui, — purusottama, sañjaya
vyakarane dui sisya — dui mahasaya

SYNONYMS

prabhura paduya dui — the Lord's two students; purusottama — Purusottama; sañjaya — Sañjaya; vyakarane — studying grammar; dui sisya — two disciples; dui mahasaya — very great personalities.

TRANSLATION

The thirty-third and thirty-fourth branches were the two students of Caitanya Mahāprabhu named Purusottama and Sañjaya, who were stalwart students in grammar. They were very great personalities.

PURPORT

These two students were inhabitants of Navadvīpa and were the Lord's first companions in the sankīrtana movement. According to the Caitanya-bhāgavata, Purusottama Sañjaya was the son of Mukunda Sañjaya, but the author of Sri Caitanya-caritamṛta has clarified that Purusottama and Sañjaya were two people, not one.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.73

vanamali pandita sakha vikhyata jagate
sonara musala hala dekhila prabhura hate

SYNONYMS

vanamali pandita — Vanamali Pandita; **sakha** — the next branch; **vikhyata** — celebrated; **jagate** — in the world; **sonara** — made of gold; **musala** — club; **hala** — plow; **dekhila** — saw; **prabhura** — of the Lord; **hate** — in the hand.

TRANSLATION

Vanamali Pandita, the thirty-fifth branch of the tree, was very much celebrated in this world. He saw a golden club and plow in the hands of the Lord.

PURPORT

Vanamali Pandita saw Lord Caitanya in the ecstasy of Balarama. This is described vividly in the Caitanya-bhagavata, Antya-khanda, Chapter Nine.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.74

sri-caitanyera ati priya buddhimanta khan
 ajanma ajñakari tenho sevaka-pradhana

SYNONYMS

sri-caitanyera — of Lord Sri Caitanya Mahāprabhu; **ati priya** — very dear; **buddhimanta khan** — Buddhimanta Khan; **ajanma** — from the very beginning of his life; **ajñā-kari** — follower of the orders; **tenho** — he; **sevaka** — servant; **pradhana** — chief.

TRANSLATION

The thirty-sixth branch, Buddhimanta Khan, was extremely dear to Lord Caitanya Mahāprabhu. He was always prepared to carry out the Lord's orders, and therefore he was considered to be a chief servant of the Lord.

PURPORT

Sri Buddhimanta Khan was one of the inhabitants of Navadvīpa. He was very rich, and it is he who arranged for the marriage of Lord Caitanya with Visnupriya, the daughter of Sanātana Misra, who was the priest of the local zamindar. He personally defrayed all the expenditures for the marriage ceremony. When Lord Caitanya Mahāprabhu was attacked by *vayu-vyadhi* (derangement of the air within the body) Buddhimanta Khan paid for all requisite medicines and treatments to cure the Lord. He was the Lord's constant companion in the kīrtana movement. He collected ornaments for the Lord when He played the part of the goddess of fortune in the house of Candrasekhara Ācārya. He also went to see Lord Caitanya Mahāprabhu when He was staying at Jagannātha Puri.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.75

garuda pandita laya srinama-mangala
nama-bale visa yanre na karila bala

SYNONYMS

garuda pandita — Garuda Pandita; **laya** — takes; **sri-nama-mangala** — the auspicious Hare Kṛṣṇa maha-mantra; **nama-bale** — by the strength of this chanting; **visa** — poison; **yanre** — whom; **na** — did not; **karila** — affect; **bala** — strength.

TRANSLATION

Garuda Pandita, the thirty-seventh branch of the tree, always engaged in chanting the auspicious name of the Lord. Because of the strength of this chanting, even the effects of poison could not touch him.

PURPORT

Garuda Pandita was once bitten by a poisonous snake, but the snake's poison could not affect him because of his chanting the Hare Kṛṣṇa maha-mantra.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adī 10.76

gopinatha — eka caitanyera dasa
akrura bali' prabhu yanre kaila parihasa

SYNONYMS

gopinatha — Gopinatha ; **eka** — one; **caitanyera dasa** — servant of Lord Caitanya; **akrura bali'** — famous as Akrura; **prabhu** — the Lord; **yanre** — whom; **kaila** — did; **parihasa** — joking.

TRANSLATION

Gopinatha , the thirty-eighth branch of the tree, was a faithful servant of Lord Caitanya Mahāprabhu. The Lord jokingly addressed him as Akrura.

PURPORT

Actually he was Akrura, as stated in text 117 of the Gaura-gaṇoḍḍesa-dīpikā.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.77

bhagavati devananda vakresvara-krpate
bhagavatera bhakti-artha paila prabhu haite

SYNONYMS

bhagavati devananda — Devananda, who used to recite Srimad-Bhagavatam; **vakresvara-krpate** — by the mercy of Vakresvara; **bhagavatera** — of Srimad-Bhagavatam; **bhakti-artha** — the bhakti interpretation; **paila** — got; **prabhu haite** — from the Lord.

TRANSLATION

Devananda Pandita was a professional reciter of Srimad-Bhagavatam, but by the mercy of Vakresvara Pandita and the grace of the Lord he understood the devotional interpretation of the Bhagavatam.

PURPORT

In the Caitanya-bhagavata, Madhya-khanda, Chapter Twenty-one, it is stated that Devananda Pandita and Sarvabhauma Bhattacharya's father, Visarada, lived in the same village. Devananda Pandita was a professional reciter of Srimad-Bhagavatam, but Lord Caitanya Mahāprabhu did not like his interpretation of it. In the present town of Navadvīpa, which was formerly known as Kuliya, Lord Caitanya showed such mercy to him that he gave up the Mayavadi interpretation of Srimad-Bhagavatam and learned how to explain Srimad-Bhagavatam in terms of bhakti. Formerly, when Devananda was expounding the Mayavadi interpretation, Srivasa Thakura was once present in his meeting, and when he began to cry, Devananda's students drove him away. Some days later, Caitanya Mahāprabhu passed that way, and when He met Devananda He chastised him severely because of his Mayavada interpretation of Srimad-Bhagavatam. At that time Devananda had little faith in Sri Caitanya Mahāprabhu as an incarnation of Lord Kṛṣṇa, but one night some time later Vakresvara Pandita was a guest in his house, and when he explained the science of Kṛṣṇa, Devananda was convinced about the identity of Lord Caitanya Mahāprabhu. Thus he was induced to explain Srimad-Bhagavatam according to the Vaisnava understanding. In the Gaura-ganoddesa-dīpikā (106) it is described that he was formerly Bhagurī Muni, the sabha-pandita who recited Vedic literatures in the house of Nanda Maharaja.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.78-79

khandavasi mukunda-dasa, sri-raghunandana
narahari-dasa, cirañjiva, sulocana
ei saba mahasakha — caitanya-krpadhama
prema-phala-phula kare yahan tahan dana

SYNONYMS

khandavasi mukunda-dasa — Mukunda dasa, a resident of Srikhanda; **sri-raghunandana** — Raghunandana; **narahari-dasa** — Narahari dasa; **cirañjiva** — Cirañjiva; **sulocana** — Sulocana; **ei saba** — all of them; **maha-sakha** — great branches; **caitanya-krpa-dhama** — of Lord Sri Caitanya Mahāprabhu, the reservoir of mercy; **prema** — love of God; **phala** — fruit; **phula** — flower; **kare** — does; **yahan** — anywhere; **tahan** — everywhere; **dana** — distribution.

TRANSLATION

Sri Khandavasi Mukunda and his son Raghunandana were the thirty-ninth branch of the tree, Narahari was the fortieth, Cirañjiva the forty-first and Sulocana the forty-second. They were all big branches of the all-merciful tree of Caitanya Mahāprabhu. They distributed the fruits and flowers of love of Godhead anywhere and everywhere.

PURPORT

Sri Mukunda dasa was the son of Narayana dasa and eldest brother of Narahari Sarakara. His second brother's name was Madhava dasa, and his son was named Raghunandana dasa. Descendants of Raghunandana dasa still live four miles west of Katwa in the village named Srikhanda, where Raghunandana dasa used to live. Raghunandana had one son named Kanai, who had two sons — Madana Raya, who was a disciple of Narahari Thakura that at least four hundred men descended in this dynasty. All their names are recorded in the village of Srikhanda. In the Gaura-ganoddesa-dipika (175) it is stated that the gopi whose name was Vrndadevi became Mukunda dasa, lived in Srikhanda village and was very dear to Sri Caitanya Mahāprabhu. His wonderful devotion and love for Kṛṣṇa are described in the Caitanya-caritamṛta, Madhya-līla, Chapter Fifteen. It is stated in the Bhakti-ratnakara (Eighth Wave) that Raghunandana used to serve a Deity of Lord Caitanya Mahāprabhu.

Narahari dasa Sarakara was a very famous devotee. Locana dasa Thakura, the celebrated author of Sri Caitanya-mangala, was his disciple. In the Caitanya-mangala it is stated that Sri Gadadhara dasa and Narahari Sarakara were extremely dear to Sri Caitanya Mahāprabhu, but there is no specific statement regarding the inhabitants of the village of Srikhanda.

Cirañjiva and Sulocana were both residents of Srikhanda, where their descendants are still living. Of Cirañjiva's two sons, the elder, Ramacandra Kaviraja, was a disciple of Srinivasa Acarya and an intimate associate of Narottama dasa Thakura. The younger son was Govinda dasa Kaviraja, the famous Vaisnava poet. Cirañjiva's wife was Sunanda, and his father-in-law was Damodara Sena Kaviraja. Cirañjiva previously lived on the bank of the Ganges River, in the village of Kumaranagara. The Gaura-ganoddesa-dipika (207) states that he was formerly Candrika in Vrndavana.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.80

kulinagrama-vasi satyaraja, ramananda
yadunatha, purusottama, sankara, vidyananda

SYNONYMS

kulina-grama-vasi — the inhabitants of Kulina-grama; **satyaraja** — Satyaraja; **ramananda** — Ramananda; **yadunatha** — Yadunatha; **purusottama** — Purusottama; **sankara** — Sankara; **vidyananda** — Vidyananda.

TRANSLATION

Satyaraja, Ramananda, Yadunatha, Purusottama, Sankara and Vidyananda all belonged to the twentieth branch. They were inhabitants of the village known as Kulina-grama.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.81

vaninatha vasu adi yata gramī jana
sabei caitanya-bhṛtya, — caitanya-pranadhana

SYNONYMS

vaninatha vasu — Vaninatha Vasu; **adi** — heading the list; **yata** — all; **gramī** — of the village; **jana** — inhabitants; **sabei** — all of them; **caitanya-bhṛtya** — servants of Lord Caitanya Mahāprabhu; **caitanya-prana-dhana** — their life and soul was Lord Caitanya Mahāprabhu.

TRANSLATION

All the inhabitants of Kulina-grama village, headed by Vaninatha Vasu, were servants of Lord Caitanya, who was their only life and wealth.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.82

prabhu kahe, kulinagramera ye haya kukkura
sei mora priya, anya jana rahu dura

SYNONYMS

prabhu — the Lord; kahe — says; kulina-gramera — of the village of Kulina-grama; ye — anyone who; haya — becomes; kukkura — even a dog; sei — he; mora — My; priya — dear; anya — others; jana — persons; rahu — let them remain; dura — away.

TRANSLATION

The Lord said, "What to speak of others, even a dog in the village of Kulina-grama is My dear friend.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.83

kulinagramira bhagya kahane na yaya
sukara caraya doma, seha krsna gaya

SYNONYMS

kulina-gramira — the residents of Kulina-grama; **bhagya** — fortune; **kahane** — to speak; **na** — not; **yaya** — is possible; **sukara** — hogs; **caraya** — tending; **doma** — sweeper; **seha** — he also; **krsna** — Lord Krsna; **gaya** — chants.

TRANSLATION

"No one can describe the fortunate position of Kulina-grama. It is so sublime that even sweepers who tend their hogs there also chant the Hare Krsna maha-mantra."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.84

anupama-vallabha, sri-rupa, sanatana
ei tina sakha vrksera pascime sarvottama

SYNONYMS

anupama-vallabha — Anupama, or Vallabha; **sri-rupa** — Sri Rupa; **sanatana** — Sanatana; **ei** — these; **tina** — three; **sakha** — branches; **vrksera** — of the tree; **pascime** — on the western side; **sarvottama** — very great.

TRANSLATION

On the western side were the forty-third, forty-fourth and forty-fifth branches — Sri Sanatana, Sri Rupa and Anupama. They were the best of all.

PURPORT

Sri Anupama was the father of Srila Jiva Gosvami and younger brother of Sri Sanatana Gosvami and Sri Rupa Gosvami. His former name was Vallabha, but after Lord Caitanya met him He gave him the name Anupama. Because of working in the Muslim government, these three brothers were given the title Mullik. Our personal family is connected with the Mulliks of Mahatma Gandhi Road in Calcutta, and we often used to visit their Radha-Govinda temple. They belong to the same family as we do. Our familygotra, or original genealogical line, is the Gautama-gotra, or line of disciples of Gautama Muni, and our surname is De. But due to their accepting the posts of zamindars in the Muslim government, they received the title Mullik. Similarly, Rupa, Sanatana and Vallabha were also given the title Mullik. Mullik means "lord." Just as the English government gives rich and respectable persons the title "lord," so the Muslims give the title Mullik to rich, respectable families that have intimate connections with the government. Thus the title Mullik is found not only among the Muslims but also among the Hindu aristocracy. This title is not restricted to a particular family but is given to different families and castes. The qualifications for receiving it are wealth and respectability

Sanatana Gosvami and Rupa Gosvami belonged to the Bharadvaja-gotra, which indicates that they belonged either to the family or disciplic succession of Bharadvaja Muni. As members of the Kṛṣṇa consciousness movement we belong to the family, or disciplic succession, of Sarasvati Gosvami, and thus we are known as Sarasvatas. Obeisances are therefore offered to the spiritual master as sarasvata-deva, or a member of the Sarasvata family (namas te sarasvate deve), whose mission is to broadcast the cult of Sri Caitanya Mahāprabhu (gaura-vāṇī-pracarī) and to fight with impersonalists and voidists (nirvīśeṣa-sūnyavādi-pāścātya-deśa-tarīṇa). This was also the occupational duty of Sanatana Gosvami, Rupa Gosvami and Anupama Gosvami.

The genealogical table of Sanatana Gosvami, Rupa Gosvami and Vallabha Gosvami can be traced back to the twelfth century Sakābda, when a gentleman of the name Sarvajña appeared in a very rich and opulent brahmana family in the province of Karnāṭa. He had two sons, named Aniruddha Rūpeśvara and Harihara, who were both bereft of their kingdoms and thus obliged to reside in the highlands. The son of Rūpeśvara, who was named Padmanabha, moved to a place in Bengal known as Naihati, on the bank of the Ganges. There he had five sons, of whom the youngest, Mukunda, had a well-behaved son named Kumāradeva, who was the father of Rupa, Sanatana and Vallabha. Kumāradeva lived in Phateyabad, an area bordering Baklacandrāvīpa in East Bengal (now Bangladesh). The present-day village of Prembagh, which

lies near Ramshara in the Jessore district of Bangladesh, is said by many to be the site of Kumaradeva's house. Of his many sons, three took to the path of Vaisnavism. Later, Sri Vallabha and his elder brothers Sri Rupa and Sanatana came from Candradvipa to the village in the Maldah district of Bengal known as Ramakeli. It is in this village that Srila Jiva Gosvami took birth, accepting Vallabha as his father. Because of engaging in the service of the Muslim government, the three brothers received the title Mullik. When Lord Caitanya Mahaprabhu visited the village of Ramakeli, He met Vallabha there. Later, Sri Rupa Gosvami, after meeting Sri Caitanya Mahaprabhu, resigned from government service, and when he went to Vrndavana to meet Lord Caitanya, Vallabha accompanied him. The meeting of Rupa Gosvami and Vallabha with Caitanya Mahaprabhu at Allahabad is described in the Madhya-lila, Chapter Nineteen.

Actually, it is to be understood from the statement of Sanatana Gosvami that Sri Rupa Gosvami and Vallabha went to Vrndavana under the instructions of Sri Caitanya Mahaprabhu. First they went to Mathura, where they met a gentleman named Subuddhi Raya, who maintained himself by selling dry fuel wood. He was very pleased to meet Sri Rupa Gosvami and Anupama, and he showed them the twelve forests of Vrndavana. Thus they lived in Vrndavana for one month and then again went to search for Sanatana Gosvami. Following the course of the Ganges, they reached Allahabad, or Prayaga-tirtha, but because Sanatana Gosvami had come there by a different road, they did not meet him there, and when Sanatana Gosvami came to Mathura he was informed of the visit of Rupa Gosvami and Anupama by Subuddhi Raya. When Rupa Gosvami and Anupama met Caitanya Mahaprabhu at Benares, they heard about Sanatana Gosvami's travels from Him, and thus they returned to Bengal, adjusted their affairs with the state and, on the order of Sri Caitanya Mahaprabhu, went to see the Lord at Jagannatha Puri.

In the year 1436 Sakabda (A.D. 1514), the youngest brother, Anupama, died and went back home, back to Godhead. He went to the abode in the spiritual sky where Sri Ramacandra is situated. At Jagannatha Puri, Sri Rupa Gosvami informed Sri Caitanya Mahaprabhu of this incident. Vallabha was a great devotee of Sri Ramacandra; therefore he could not seriously consider the worship of Radha-Govinda according to the instructions of Sri Caitanya Mahaprabhu. Yet he directly accepted Sri Caitanya Mahaprabhu as an incarnation of the Supreme Personality of Godhead Ramacandra. In the Bhakti-ratnakara there is the following statement: "Vallabha was given the name Anupama by Sri Gaurasundara, but he was always absorbed in the devotional service of Lord Ramacandra. He did not know anyone but Sri Ramacandra, but he knew that Caitanya Gosañi was the same Lord Ramacandra."

In the Gaura-ganoddesa-dipika (180) Sri Rupa Gosvami is described to be the gopi named Sri Rupa-mañjari. In the Bhakti-ratnakara there is a list of the books Sri Rupa Gosvami compiled. Of all his books, the following sixteen are very popular among Vaisn Uddhava-sandesa, (3) Krsna-janma-tithi-vidhi, (4 and 5) Radha-krsna-ganoddesa-dipika, Brhat (major) and Laghu (minor), (6) Stavamala, (7) Vidagdha-madhava, (8) Lalita-madhava, (9) Dana-keli-kaumudi, (10) Bhakti-rasamrta-sindhu (this is the most celebrated book by Sri Rupa Gosvami), (11) Ujjvala-nilamani, (12) Akhyata-candrika, (13) Mathura-mahima, (14) Padyavali, (15) Nataka-candrika and (16) Laghu-bhagavatamrta. Sri Rupa Gosvami gave up all family connections, joined the renounced order of life and divided his money, giving fifty percent to the brahmanas and Vaisnavas and twenty-five percent to his kutumba (family members), and keeping twenty-five percent for personal emergencies. He met Haridasa Thakura in Jagannatha Puri, where he also met Lord Caitanya and His other associates. Sri Caitanya Mahaprabhu used to praise the handwriting of Rupa Gosvami. Srila Rupa Gosvami could compose verses according to the desires of Sri Caitanya Mahaprabhu, and by His direction he wrote two books named Lalita-madhava and Vidagdha-madhava. Lord Caitanya desired the two brothers, Sanatana Gosvami and Rupa Gosvami, to publish many books in support of the Vaisnava religion. When Sanatana Gosvami met Sri Caitanya Mahaprabhu, the Lord advised him also to go to Vrndavana.

Sri Sanatana Gosvami is described in the Gaura-ganoddesa-dipika (181). He was formerly known as Rati-mañjari or sometimes Lavanga-mañjari. In the Bhakti-ratnakara it is stated that his spiritual master, Vidya-vacaspati, sometimes stayed in the village of Ramakeli, and Sanatana Gosvami studied all the Vedic literatures from him. He was so devoted to his spiritual master that this cannot be described. According to the Vedic system, if someone sees a Muslim he

must perform rituals to atone for the meeting. Sanatana Gosvami always associated with Muslim kings. Not giving much attention to the Vedic injunctions, he used to visit the houses of Muslim kings, and thus he considered himself to have been converted into a Muslim. He was therefore always very humble and meek. When Sanatana Gosvami presented himself before Lord Caitanya Mahaprabhu, he said, "I am always in association with lower-class people, and my behavior is therefore very abominable." He actually belonged to a respectable brahmana family, but because he considered his behavior to be abominable, he did not try to place himself among the brahmanas but always remained among people of the lower castes. He wrote the Hari-bhakti-vilasa and Vaisnava-tosani, which is a commentary on the Tenth Canto of Srimad-Bhagavatam. In the year 1476 Sakabda (A.D. 1554) he completed the Brhad-vaisnava-tosani commentary on Srimad-Bhagavatam. In the year 1504 Sakabda (A.D. 1582) he finished the Laghu-tosani.

Sri Caitanya Mahaprabhu taught His principles through four chief followers. Among them, Ramananda Raya is exceptional, for through him the Lord taught how a devotee can completely vanquish the power of Cupid. By Cupid's power, as soon as one sees a beautiful woman he is conquered by her beauty. Sri Ramananda Raya, however, vanquished Cupid's pride. Indeed, while rehearsing the Jagannatha-vallabha-nataka he personally directed extremely beautiful young girls in dancing, but he was never affected by their youthful beauty. Sri Ramananda Raya personally bathed these girls, touching them and washing them with his own hands, yet he remained calm and passionless, as a great devotee should be. Lord Caitanya Mahaprabhu certified that this was possible only for Ramananda Raya. Similarly, Damodara Pandita was notable for his objectivity as a critic. He did not even spare Caitanya Mahaprabhu from his criticism. This also cannot be imitated by anyone else. Haridasa Thakura is exceptional for his forbearance because although he was beaten with canes in twenty-two marketplaces, he was nevertheless tolerant. Similarly, Sri Sanatana Gosvami, although he belonged to a most respectable brahmana family, was exceptional for his humility and meekness.

In the Madhya-lila, Chapter Nineteen, the device adopted by Sanatana Gosvami to get free from government service is described. He served a notice of sickness to the Nawab, the Muslim governor, but actually he was studying Srimad-Bhagavatam with brahmanas at home. The Nawab received information of this through a royal physician, and he immediately went to see Sanatana Gosvami to discover his intentions. The Nawab requested Sanatana to accompany him on an expedition to Orissa, but when Sanatana Gosvami refused, the Nawab ordered that he be imprisoned. When Rupa Gosvami left home, he wrote a note for Sanatana Gosvami informing him of some money that he had entrusted to a local grocer. Sanatana Gosvami took advantage of this money to bribe the jail keeper and get free from detention. Then he left for Benares to meet Caitanya Mahaprabhu, bringing with him only one servant, whose name was Isana. On the way they stopped at a sarai, or hotel, and when the hotel keeper found out that Isana had some gold coins with him, he planned to kill both Sanatana Gosvami and Isana to take away the coins. Later Sanatana Gosvami saw that although the hotel keeper did not know them, he was being especially attentive to their comfort. Therefore he concluded that Isana was secretly carrying some money and that the hotel keeper was aware of this and therefore planned to kill them for it. Upon being questioned by Sanatana Gosvami, Isana admitted that he indeed had money with him, and immediately Sanatana Gosvami took the money and gave it to the hotel keeper, requesting him to help them get through the jungle. Thus with the help of the hotel keeper, who was also the chief of the thieves of that territory, Sanatana Gosvami crossed over the Hazipur mountains, which are presently known as the Hazaribags. He then met his brother-in-law Srikanta, who requested that he stay with him. Sanatana Gosvami refused, but before they parted Srikanta gave him a valuable blanket.

Somehow or other Sanatana Gosvami reached Varanasi and met Lord Caitanya Mahaprabhu at the house of Candrasekhara. By the order of the Lord, Sanatana Gosvami was cleanly shaved and his dress changed to that of a mendicant, or babaji. He put on old garments of Tapana Misra's and took prasadam at the house of a Maharashtrian brahmana. Then, in discourses with Lord Caitanya Mahaprabhu, the Lord Himself explained everything about devotional service to Sanatana Gosvami. He advised Sanatana Gosvami to write books on devotional service, including a book of directions for Vaisnava activities, and to excavate the lost places of pilgrimage in Vrndavana. Lord Caitanya Mahaprabhu gave him His blessings to do all this work

and also explained to Sanatana Gosvami the import of the atmarama verse from sixty-one different angles of vision.

Sanatana Gosvami went to Vrndavana by the main road, and when he reached Mathura he met Subuddhi Raya. Then he returned to Jagannatha Puri through Jharikhanda, the Madhya Pradesh jungle. At Jagannatha Puri he decided to give up his body by falling down beneath a wheel of the Jagannatha ratha, but Caitanya Mahaprabhu saved him. Then Sanatana Gosvami met Haridasa Thakura and heard about the disappearance of Anupama. Sanatana Gosvami later described the glories of Haridasa Thakura. Sanatana observed the etiquette of Jagannatha's temple by going along the beach to visit Lord Caitanya, although it was extremely hot due to the sun. He requested Jagadananda Pandita to give him permission to return to Vrndavana. Lord Caitanya Mahaprabhu praised the character of Sanatana Gosvami, and He embraced Sanatana, accepting his body as spiritual. Sanatana Gosvami was ordered by Sri Caitanya Mahaprabhu to live at Jagannatha Puri for one year. When he returned to Vrndavana after that time, he again met Rupa Gosvami, and both brothers remained in Vrndavana to execute the orders of Sri Caitanya Mahaprabhu.

The place where Sri Rupa Gosvami and Sanatana Gosvami formerly lived has now become a place of pilgrimage. It is generally known as Gupta Vrndavana, or hidden Vrndavana, and is situated about eight miles south of English Bazaar. There the following places are still visited: (1) the temple of the Sri Madana-mohana Deity, (2) the Keli-kadamba tree, under which Sri Caitanya Mahaprabhu met Sanatana Gosvami at night and (3) Rupasagara, a large pond excavated by Sri Rupa Gosvami. A society named Ramakeli--samiti was established in 1924 to repair the temple and renovate the pond.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.85

tanra madhye rupa-sanatana — bada sakha
anupama, jiva, rajendradi upasakha

SYNONYMS

tanra — within that; **madhye** — in the midst of; **rupa-sanatana** — the branch known as Rupa-Sanatana; **bada sakha** — the big branch; **anupama** — Anupama; **jiva** — Jiva; **rajendra-adi** — and Rajendra and others; **upasakha** — their subbranches.

TRANSLATION

Among these branches, Rupa and Sanatana were principal. Anupama, Jiva Gosvami and others, headed by Rajendra, were their subbranches.

PURPORT

In the Gaura-ganoddesa-dipika (195) it is said that Srila Jiva Gosvami was formerly Vilasa-mañjari gopi. From his very childhood Jiva Gosvami was greatly fond of Srimad-Bhagavatam. He later came to Navadvipa to study Sanskrit, and, following in the footsteps of Sri Nityananda Prabhu, he circumambulated the entire Navadvipa-dhama. After visiting Navadvipa-dhama he went to Benares to study Sanskrit under Madhusudana Vacaspati, and after finishing his studies in Benares he went to Vrndavana and took shelter of his uncles, Sri Rupa and Sanatana. This is described in the Bhakti-ratnakara. As far as our information goes, Srila Jiva Gosvami composed and edited at least twenty-five books. They are all very much celebrated, and they are listed as follows: (1) Hari-namamrta-vyakarana, (2) Sutra-malika, (3) Dhatu-sangraha, (4) Krsnarca-dipika, (5) Gopala-virudavali, (6) Rasamrta-sesa, (7) Sri Madhava-mahotsava, (8) Sri Sankalpa-kalpavrksha, (9) Bhavartha-sucaka-campu, (10) Gopala-tapani-tika, (11) a commentary on the Brahma-, (12) a commentary on the Bhakti-rasamrta-sindhu, (13) a commentary on the Ujjvala-nilamani, (14) a commentary on the Yogasara-stava, (15) a commentary on the Gayatri-mantra, as described in the Agni Purana, (16) a description of the Lord's lotus feet derived from the Padma Purana, (17) a description of the lotus feet of Srimati Radharani, (18) Gopala-campu (in two parts) and (19-25) seven sandarbhas: the Krama-, Tattva-, Bhagavat-, Paramatma-, Krsna-, Bhakti- and Priti-sandarbha. After the disappearance of Srila Rupa Gosvami and Sanatana Gosvami in Vrndavana, Srila Jiva Gosvami became the acarya of all the Vaisnavas in Bengal, Orissa and the rest of the world, and it is he who used to guide them in their devotional service. In Vrndavana he established the Radha-Damodara temple, where, after retirement, we had the opportunity to live from 1962 until 1965, when we decided to come to the United States of America. When Jiva Gosvami was still present, Srila Krsnadasa Kaviraja Gosvami compiled his famous Caitanya-caritamrta. Later, Srila Jiva Gosvami inspired Srinivasa Acarya, Narottama dasa Thakura and Duhkhi Krsnadasa to preach Krsna consciousness in Bengal. Jiva Gosvami was informed that all the manuscripts that had been collected from Vrndavana and sent to Bengal for preaching purposes were plundered near Visnupura, in Bengal, but later he received the information that the books had been recovered. Sri Jiva Gosvami awarded the designation Kaviraja to Ramacandra Sena, a disciple of Srinivasa Acarya's, and to Ramacandra's younger brother Govinda. While Jiva Gosvami was alive, Srimati Jahnavi-devi, the pleasure potency of Sri Nityananda Prabhu, went to Vrndavana with a few devotees. Jiva Gosvami was very kind to the Gaudiya Vaisnavas, the Vaisnavas from Bengal. Whoever went to Vrndavana he provided with a residence and prasadam. His disciple Krsnadasa Adhikari listed all the books of the Gosvamis in his diary.

The sahajiyas level three accusations against Srila Jiva Gosvami. This is certainly not

congenial for the execution of devotional service. The first accusation concerns a materialist who was very proud of his reputation as a great Sanskrit scholar and approached Sri Rupa and Sanatana to argue with them about the revealed scriptures. Srila Rupa Gosvami and Sanatana Gosvami, not wanting to waste their time, gave him a written statement that he had defeated them in a debate on the revealed scriptures. Taking this paper, the scholar approached Jiva Gosvami for a similar certificate of defeat, but Jiva Gosvami did not agree to give him one. On the contrary, he argued with him regarding the scriptures and defeated him. Certainly it was right for Jiva Gosvami to stop such a dishonest scholar from advertising that he had defeated Srila Rupa Gosvami and Sanatana Gosvami, but due to their illiteracy the sahajiya class refer to this incident to accuse Srila Jiva Gosvami of deviating from the principle of humility. They do not know, however, that humility and meekness are appropriate when one's own honor is insulted but not when Lord Visnu or the acaryas are blasphemed. In such cases one should not be humble and meek but must act. One should follow the example given by Sri Caitanya Mahaprabhu. Lord Caitanya says in His Siksastaka (3):

trnad api su-nicena taror iva sahisnuna
 amanina mana-dena kirtaniyah sada harih
 [Cc. adi 17.31]

"One can chant the holy name of the Lord in a humble state of mind, thinking himself lower than the straw in the street. One should be more tolerant than a tree, devoid of all sense of false prestige, and should be ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly." Nevertheless, when the Lord was informed that Nityananda Prabhu was injured by Jagai and Madhai, He immediately went to the spot, angry like fire, wanting to kill them. Thus Lord Caitanya has explained His verse by the example of His own behavior. One should tolerate insults against oneself, but when there is blasphemy committed against superiors such as other Vaisnavas, one should be neither humble nor meek: one must take proper steps to counteract such blasphemy. This is the duty of a servant of a guru and Vaisnavas. Anyone who understands the principle of eternal servitude to the guru and Vaisnavas will appreciate the action of Sri Jiva Gosvami in connection with the so-called scholar's victory over his gurus, Srila Rupa and Srila Sanatana Gosvami.

Another story fabricated to defame Srila Jiva Gosvami states that when Srila Krsnadasa Kaviraja Gosvami showed him the newly-completed manuscript of Sri Caitanya-caritamrta, Jiva Gosvami thought it would hamper his reputation as a big scholar and therefore threw it into a well. Srila Krsnadasa Kaviraja Gosvami was greatly shocked, according to this story, and he died immediately. Fortunately a copy of the manuscript of Sri Caitanya-caritamrta had been kept by a person named Mukunda, and therefore later it was possible to publish the book. This story is another ignominious example of blasphemy against a guru and Vaisnava. Such a story should never be accepted as authoritative.

According to another accusation, Srila Jiva Gosvami did not approve of the principles of the parakiya-rasa of Vraja-dhama and therefore supported svakiya-rasa, showing that Radha and Krsna are eternally married. Actually, when Jiva Gosvami was alive, some of his followers disliked the parakiya-rasa of the gopis. Therefore Srila Jiva Gosvami, for their spiritual benefit, supported svakiya-rasa, for he could understand that sahajiyas would otherwise exploit the parakiya-rasa, as they are actually doing at the present time. Unfortunately, in Vrndavana and Navadvipa it has become fashionable among sahajiyas, in their debauchery, to find an unmarried sexual partner to live with to execute so-called devotional service in parakiya-rasa. Foreseeing this, Srila Jiva Gosvami supported svakiya-rasa, and later all the Vaisnava acaryas also approved of it. Srila Jiva Gosvami was never opposed to the transcendental parakiya-rasa, nor has any other Vaisnava disapproved of it. Srila Jiva Gosvami strictly followed his predecessor gurus and Vaisnavas, Srila Rupa Gosvami and Sanatana Gosvami, and Srila Krsnadasa Kaviraja Gosvami accepted him as one of his instructor gurus.





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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.86

malira icchaya sakha bahuta badila
badiya pascima desa saba acchadila

SYNONYMS

malira icchaya — on the desire of the gardener; **sakha** — branches; **bahuta** — many; **badila** — expanded; **badiya** — so expanding; **pascima** — western; **desa** — countries; **saba** — all; **acchadila** — covered.

TRANSLATION

By the will of the supreme gardener, the branches of Srila Rupa Gosvami and Sanatana Gosvami grew many times over, expanding throughout the western countries and covering the entire region.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.87

a-sindhunadi-tira ara himalaya
vrndavana-mathuradi yata tirtha haya

SYNONYMS

a-sindhu-nadi — to the border of the river Sindhu; **tira** — border; **ara** — and; **himalaya** — the Himalayan Mountains; **vrndavana** — Vrndavana; **mathura** — Mathura; **adi** — heading the list; **yata** — all; **tirtha** — places of pilgrimage; **haya** — there are.

TRANSLATION

Extending to the borders of the river Sindhu and the Himalayan Mountain valleys, these two branches expanded throughout India, including all the places of pilgrimage, such as Vrndavana, Mathura and Haridvara.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.88

dui sakhara prema-phale sakala bhasila
prema-phalāsvade loka unmatta ha-ila

SYNONYMS

dui sakhara — of the two branches; **prema-phale** — by the fruit of love of Godhead; **sakala** — all; **bhasila** — became overflowed; **prema-phala** — the fruit of love of Godhead; **asvade** — by tasting; **loka** — all people; **unmatta** — maddened; **ha-ila** — became.

TRANSLATION

The fruits of love of Godhead which fructified on these two branches were distributed in abundance. Tasting these fruits, everyone became mad after them.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.89

pascimera loka saba mudha anacara
tahan pracarila donhe bhakti-sadacara

SYNONYMS

pascimera — on the western side; **loka** — people in general; **saba** — all; **mudha** — less intelligent; **anacara** — not well behaved; **tahan** — there; **pracarila** — preached; **donhe** — Srīla Rupa Gosvami and Sanātana Gosvami; **bhakti** — devotional service; **sad-acara** — good behavior.

TRANSLATION

The people in general on the western side of India were neither intelligent nor well behaved, but by the influence of Srīla Rupa Gosvami and Sanātana Gosvami they were trained in devotional service and good behavior.

PURPORT

Although it is not only in western India that people were contaminated by association with Muslims, it is a fact that the farther west one goes in India the more he will find the people to be fallen from the Vedic culture. Until five thousand years ago, when the entire planet was under the control of Maharaja Parikṣit, the Vedic culture was current everywhere. Gradually, however, people were influenced by non-Vedic culture, and they lost sight of how to behave in connection with devotional service. Srīla Rupa Gosvami and Sanātana Gosvami very kindly preached the bhakti cult in western India, and following in their footsteps the propagators of the Caitanya cult in the Western countries are spreading the sankīrtana movement and inculcating the principles of Vaiṣṇava behavior, thus purifying and reforming many persons who were previously accustomed to the culture of mlecchas and yavanas. All of our devotees in the Western countries give up their old habits of illicit sex, intoxication, meat-eating and gambling. Of course, five hundred years ago these practices were unknown in India — at least in eastern India — but unfortunately at present all of India has been victimized by these non-Vedic principles, which are sometimes even supported by the government.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.90

sastra-drstye kaila luṭṭa-tirthera uddhara
vrndavane kaila srimurti-sevara pracara

SYNONYMS

sastra-drstye — according to the directions of revealed scriptures; **kaila** — did; **luṭṭa** — forgotten; **tirthera** — places of pilgrimage; **uddhara** — excavation; **vrndavane** — in Vrndavana; **kaila** — did; **sri-murti** — Deity; **sevara** — of worship; **pracara** — propagation.

TRANSLATION

In accordance with the directions of the revealed scriptures, both Gosvamis excavated the lost places of pilgrimage and inaugurated the worship of Deities in Vrndavana.

PURPORT

The spot where we now find Sri Radha-kunda was an agricultural field during the time of Caitanya Mahāprabhu. A small reservoir of water was there, and Sri Caitanya Mahāprabhu bathed in that water and pointed out that originally Radha-kunda existed in that location. Following His directions, Śrīla Rūpa Gosvami and Sanātana Gosvami renovated Radha-kunda. This is one of the brilliant examples of how the Gosvamis excavated lost places of pilgrimage. Similarly, it is through the endeavor of the Gosvamis that all the important temples in Vrndavana were established. Originally there were seven important Gauḍiya Vaiṣṇava temples established in Vrndavana, namely the Madana-mohana temple, Govinda temple, Gopinātha temple, Sri Radhāramaṇa temple, Radha-Syāmasundara temple, Radha-Damodara temple and Gokulaṇanda temple.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.91

mahaprabhura priya bhṛtya — raghunatha-dasa
sarva tyaji' kaila prabhura pada-tale vasa

SYNONYMS

mahaprabhura — of Lord Caitanya Mahāprabhu; **priya** — very dear; **bhṛtya** — servant; **raghunatha-dasa** — Raghunatha dasa Gosvami; **sarva tyaji'** — renouncing everything; **kaila** — did; **prabhura** — of the Lord; **pada-tale** — under the shelter of the lotus feet; **vasa** — habitation.

TRANSLATION

Srila Raghunatha dasa Gosvami, the forty-sixth branch of the tree, was one of the most dear servants of Lord Caitanya Mahāprabhu. He left all his material possessions to surrender completely unto the Lord and live at His lotus feet.

PURPORT

Srila Bhaktisiddhanta Sarasvatī Thākura writes in his Anubhāsyā, "Srila Raghunatha dasa Gosvami was most probably born in the year 1416 Sakābda (A.D. 1494) in a kayastha family as the son of Govardhana Majumadara, who was the younger brother of the then zamindar, Hiranya Majumadara. The village where he took birth is known as Sri-kṛṣṇapura. On the railway line between Calcutta and Burdwan is a station named Trisabagha [now known as Adi-saptagrama], and about one and a half miles away is the village of Sri-kṛṣṇapura, where the parental home of Sri Raghunatha dasa Gosvami was situated. A temple of Sri Sri Rādhā-Govinda is still there. In front of the temple is a large open area but no large hall for devotees to assemble. A rich Calcutta gentleman named Haricarana Ghosa, who resided in the Simla quarter, recently repaired the temple. The entire temple compound is surrounded by walls, and in a small room just to the side of the temple is a small platform on which Raghunatha dasa Gosvami used to worship the Deity. By the side of the temple is the dying river Sarasvatī."

The forefathers of Srila Raghunatha dasa Gosvami were all Vaiṣṇavas and were very rich men. His spiritual master at home was Yadunandana Ācārya. Although Raghunatha dasa was a family man, he had no attachment for his estate and wife. Seeing his tendency to leave home, his father and uncle engaged special bodyguards to watch over him, but nevertheless he managed to escape their vigilance and went away to Jagannātha Puri to meet Sri Caitanya Mahāprabhu. This incident took place in the year 1439 Sakābda (A.D. 1517). Raghunatha dasa Gosvami compiled three books, named Stava-māla (or Stavavali), Dana-carita and Mukta-carita. He lived a long time, residing for most of his life at Rādhā-kunda. The place where Raghunatha dasa Gosvami performed his devotional service still exists by Rādhā-kunda. He almost completely gave up eating, and therefore he was very skinny and of weak health. His only concern was to chant the holy name of the Lord. He gradually reduced his sleeping until he was almost not sleeping at all. It is said that his eyes were always full of tears. When Srinivasa Ācārya went to see Raghunatha dasa Gosvami, the Gosvami blessed him by embracing him. Srinivasa Ācārya requested his blessings for preaching in Bengal, and Srila Raghunatha dasa Gosvami granted them. In the Gaura-gaṇoddesa-dīpikā (186) it is stated that Srila Raghunatha dasa Gosvami was formerly the gopī named Rasa-māñjarī. Sometimes it is said that he was Rati-māñjarī.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.92

prabhu samarpila tanre svarupera hate
prabhura gupta-seva kaila svarupera sathe

SYNONYMS

prabhu — Lord Caitanya Mahāprabhu; **samarpila** — handed over; **tanre** — him; **svarupera** — Svarupa Damodara; **hate** — to the hand; **prabhura** — of the Lord; **gupta-seva** — confidential service; **kaila** — did; **svarupera** — Svarupa Damodara; **sathe** — with.

TRANSLATION

When Raghunatha dasa Gosvami approached Sri Caitanya Mahāprabhu at Jagannatha Puri, the Lord entrusted him to the care of Svarupa Damodara, His secretary. Thus they both engaged in the confidential service of the Lord.

PURPORT

This confidential service was the personal care of the Lord. Svarupa Damodara, acting as His secretary, attended to the Lord's baths, meals, rest and massages, and Raghunatha dasa Gosvami assisted him. In effect, Raghunatha dasa Gosvami acted as the assistant secretary of the Lord.

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sodasa vatsara kaila antaranga-sevana
svarupera antardhane aila vrndavana

SYNONYMS

sodasa — sixteen; vatsara — years; kaila — did; antaranga — confidential; sevana — service; svarupera — of Svarupa Damodara; antardhane — disappearance; aila — came; vrndavana — to Vrndavana.

TRANSLATION

He rendered confidential service to the Lord for sixteen years at Jagannatha Puri, and after the disappearance of both the Lord and Svarupa Damodara, he left Jagannatha Puri and went to Vrndavana.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.94

vrndavane dui bhaira carana dekhiya
govardhane tyajiba deha bhrgupata kariya

SYNONYMS

vrndavane — at Vrndavana; **dui bhaira** — the two brothers (Rupa and Sanatana); **carana** — feet; **dekhiya** — after seeing; **govardhane** — on the hill of Govardhana; **tyajiba** — will give up; **deha** — this body; **bhrgupata** — falling down; **kariya** — doing so.

TRANSLATION

Srila Raghunatha dasa Gosvami intended to go to Vrndavana to see the lotus feet of Rupa and Sanatana and then give up his life by jumping from Govardhana Hill.

PURPORT

Jumping from the top of Govardhana Hill is a system of suicide especially performed by saintly persons. After the disappearance of Lord Caitanya and Svarupa Damodara, Raghunatha dasa Gosvami keenly felt separation from these two exalted personalities and therefore decided to give up his life by jumping from Govardhana Hill in Vrndavana. Before doing so, however, he wanted to see the lotus feet of Srila Rupa Gosvami and Sanatana Gosvami.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.95

ei ta' niscaya kari' aila vrndavane
asi' rupa-sanatanera vandila carane

SYNONYMS

ei ta' — thus; niscaya kari' — having decided; aila — came; vrndavane — to Vrndavana; asi' — coming there; rupa-sanatanera — of Srila Rupa Gosvami and Sanatana Gosvami; vandila — offered respects; carane — at the lotus feet.

TRANSLATION

Thus Srila Raghunatha dasa Gosvami came to Vrndavana, visited Srila Rupa Gosvami and Sanatana Gosvami and offered them his obeisances.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.96

tabe dui bhai tanre marite na dila
nija trtiya bhai kari' nikate rakhila

SYNONYMS

tabe — at that time; **dui bhai** — the two brothers (Sri Rupa and Sanātana); **tanre** — him; **marite** — to die; **na dila** — did not allow; **nija** — own; **trtiya** — third; **bhai** — brother; **kari'** — accepting; **nikate** — near; **rakhila** — kept him.

TRANSLATION

These two brothers, however, did not allow him to die. They accepted him as their third brother and kept him in their company.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.97

mahaprabhura lila yata bahira-antara
dui bhai tanra mukhe sune nirantara

SYNONYMS

mahaprabhura — of Lord Sri Caitanya Mahaprabhu; **lila** — pastimes; **yata** — all; **bahira** — external; **antara** — internal; **dui bhai** — the two brothers; **tanra** — his; **mukhe** — in the mouth; **sune** — hear; **nirantara** — always.

TRANSLATION

Because Raghunatha dasa Gosvami was an assistant to Svarupa Damodara, he knew much about the external and internal features of the pastimes of Lord Caitanya. Thus the two brothers Rupa and Sanatana always used to hear of this from him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.98

anna-jala tyaga kaila anya-kathana
pala dui-tina matha karena bhaksana

SYNONYMS

anna-jala — food and drink; **tyaga** — renunciation; **kaila** — did; **anya-kathana** — talking of other things; **pala dui-tina** — a few drops of; **matha** — sour milk; **karena** — does; **bhaksana** — eat.

TRANSLATION

Raghunatha dasa Gosvami gradually gave up all food and drink but a few drops of buttermilk.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.99

sahasra dandavat kare, laya laksa nama
dui sahasra vaisnavere nitya paranama

SYNONYMS

sahasra — thousand; **dandavat** — obeisances; **kare** — does; **laya** — takes; **laksa** — one hundred thousand; **nama** — holy names; **dui** — two; **sahasra** — thousand; **vaisnavere** — unto the devotees; **nitya** — daily; **paranama** — obeisances.

TRANSLATION

As a daily duty, he regularly offered one thousand obeisances to the Lord, chanted at least one hundred thousand holy names and offered obeisances to two thousand Vaisnavas.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.100

ratri-dine radha-krsnera manasa sevana
prahareka mahaprabhura caritra-kathana

SYNONYMS

ratri-dine — day and night; **radha-krsnera** — of Radha and Krsna; **manasa** — within the mind; **sevana** — service; **prahareka** — about three hours; **mahaprabhura** — of Lord Caitanya; **caritra** — character; **kathana** — discussing.

TRANSLATION

Day and night he rendered service within his mind to Radha-Krsna, and for three hours a day he discoursed about the character of Lord Caitanya Mahaprabhu.

PURPORT

We have many things to learn about bhajana, or worship of the Lord, by following in the footsteps of Raghunatha dasa Gosvami. All the Gosvamis engaged in such transcendental activities, as described by Srinivasa Acarya in his poem about them (krsnotkirtana-gana-nartana-parau premamrtambho-nidhi). Following in the footsteps of Raghunatha dasa Gosvami, Srila Rupa Gosvami and Sanatana Gosvami, one has to execute devotional service very strictly, specifically by chanting the holy name of the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.101

tina sandhya radha-kunde apatita snana
vraja-vasi vaisnave kare alingana mana

SYNONYMS

tina sandhya — three times, namely morning, evening and noon; **radha-kunde** — in the lake of Radha-kunda; **apatita** — without failure; **snana** — taking bath; **vraja-vasi** — inhabitants of Vrajabhumi; **vaisnave** — all devotees; **kare** — does; **alingana** — embracing; **mana** — and offering respect.

TRANSLATION

Sri Raghunatha dasa Gosvami took three baths daily in the Radha-kunda lake. As soon as he found a Vaisnava residing in Vrndavana, he would embrace him and give him all respect.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.102

sardha sapta-prahara kare bhaktira sadhane
cari danda nidra, seha nahe kona-dine

SYNONYMS

sardha — one and a half hours; **sapta-prahara** — seven praharas (twenty-one hours); **kare** — does; **bhaktira** — of devotional service; **sadhane** — in execution; **cari danda** — about two hours; **nidra** — sleeping; **seha** — that also; **nahe** — not; **kona-dine** — some days.

TRANSLATION

He engaged himself in devotional service for more than twenty-two and a half hours a day, and for less than two hours he slept, although on some days that also was not possible.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.103

tanhara sadhana-riti sunite camatkara
sei rupa-raghunatha prabhu ye amara

SYNONYMS

tanhara — his; **sadhana-riti** — process of devotional service; **sunite** — to hear; **camatkara** — wonderful; **sei** — that; **rupa** — Sri Rupa Gosvami; **raghunatha** — Raghunatha dasa Gosvami; **prabhu** — lord; **ye** — that; **amara** — my.

TRANSLATION

I am struck with wonder when I hear about the devotional service he executed. I accept Srila Rupa Gosvami and Raghunatha dasa Gosvami as my guides.

PURPORT

Srila Krsnadasa Kaviraja Gosvami accepted Raghunatha dasa Gosvami as his special guide. Therefore at the end of every chapter he says, sri-rupa-raghunatha-pade yara asa caitanya-caritamrta kahe krsnadasa. Sometimes it is misunderstood that by using the word raghunatha he wanted to offer his respectful obeisances to Raghunatha Bhatta Gosvami, for it is sometimes stated that Raghunatha Bhatta Gosvami was his initiating spiritual master. Srila Bhaktisiddhanta Sarasvati Gosvami does not approve of this statement; he does not accept Raghunatha Bhatta Gosvami as the spiritual master of Srila Krsnadasa Kaviraja Gosvami.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.104

inha-sabara yaiche haila prabhura milana
age vistariya taha kariba varnana

SYNONYMS

inha — of them; **sabara** — all; **yaiche** — as; **haila** — became; **prabhura** — of Sri Caitanya Mahaprabhu; **milana** — meeting; **age** — later on; **vistariya** — expanding; **taha** — that; **kariba** — I shall do; **varnana** — description.

TRANSLATION

I shall later explain very elaborately how all these devotees met Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.105

sri-gopala bhatta eka sakha sarvottama
rupa-sanatana-sange yanra prema-alapana

SYNONYMS

sri-gopala bhatta — Sri Gopala Bhatta; **eka** — one; **sakha** — branch; **sarva-uttama** — very exalted; **rupa** — Rupa; **sanatana** — Sanatana; **sange** — company; **yanra** — whose; **prema** — love of Godhead; **alapana** — discussion.

TRANSLATION

Sri Gopala Bhatta Gosvami, the forty-seventh branch, was one of the great and exalted branches of the tree. He always engaged in discourses about love of Godhead in the company of Rupa Gosvami and Sanatana Gosvami.

PURPORT

Sri Gopala Bhatta Gosvami was the son of Venkata Bhatta, a resident of Sri Rangam. Gopala Bhatta formerly belonged to the disciplic succession of the Ramanuja-sampradaya but later became part of the Gaudiya-sampradaya. In the year 1433 Sakabda (A.D. 1511), when Lord Caitanya Mahaprabhu was touring South India, He stayed for four months during the period of Caturmasya at the house of Venkata Bhatta, who then got the opportunity to serve the Lord to his heart's content. Gopala Bhatta also got the opportunity to serve the Lord at this time. Sri Gopala Bhatta Gosvami was later initiated by his uncle, the great sanniyasi Prabodhananda Sarasvati. Both the father and the mother of Gopala Bhatta Gosvami were extremely fortunate, for they dedicated their entire lives to the service of Lord Caitanya Mahaprabhu. They allowed Gopala Bhatta Gosvami to go to Vrndavana, and they gave up their lives thinking of Sri Caitanya Mahaprabhu. When Lord Caitanya was later informed that Gopala Bhatta Gosvami had gone to Vrndavana and met Sri Rupa and Sanatana Gosvami, He was very pleased, and He advised Sri Rupa and Sanatana to accept Gopala Bhatta Gosvami as their younger brother and take care of him. Sri Sanatana Gosvami, out of his great affection for Gopala Bhatta Gosvami, compiled the Vaisnava smṛti named Hari-bhakti-vilasa and published it under his name. Under the instruction of Srila Rupa and Sanatana, Gopala Bhatta Gosvami installed one of the seven principal Deities of Vrndavana, the Radharamana Deity. The sevaites (priests) of the Radharamana temple belong to the Gaudiya-sampradaya.

When Krsnadasa Kaviraja Gosvami took permission from all the Vaisnavas before writing Sri Caitanya-caritamṛta, Gopala Bhatta Gosvami also gave him his blessings, but he requested him not to mention his name in the book. Therefore Krsnadasa Kaviraja Gosvami has mentioned Gopala Bhatta Gosvami only very cautiously in one or two passages of the Caitanya-caritamṛta. Srila Jiva Gosvami has written in the beginning of his Tattva-sandarbhā, "A devotee from southern India who was born of a brahmana family and was a very intimate friend of Rupa Gosvami and Sanatana Gosvami has written a book that he has not compiled chronologically. Therefore I, a tiny living entity known as jiva, am trying to assort the events of the book chronologically, consulting the direction of great personalities like Madhvacharya, Sridhara Svami, Ramanujacharya and other senior Vaisnavas in the disciplic succession." In the beginning of the Bhagavat-sandarbhā there are similar statements by Srila Jiva Gosvami. Srila Gopala Bhatta Gosvami compiled a book called Sat-kriya-sara-dipika, edited the Hari-bhakti-vilasa, wrote a foreword to the Sat-sandarbhā and a commentary on the Krsna-karnamṛta, and installed the Radharamana Deity in Vrndavana. In the Gaura-ganoddesa-dipika (184) it is mentioned that his previous name in the pastimes of Lord Krsna was Ananga-mañjari. Sometimes he is also said to

have been an incarnation of Guna-mañjari. Srinivasa Acarya and Gopinatha Pujari were two of his disciples.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.106

sankararanya — acarya-vrksera eka sakha
mukunda, kasinatha, rudra — upasakha lekha

SYNONYMS

sankararanya — Sankararanya; **acarya-vrksera** — of the tree of acaryas; **eka** — one; **sakha** — branch; **mukunda** — Mukunda; **kasinatha** — Kasinatha; **rudra** — Rudra; **upasakha lekha** — they are known as subbranches.

TRANSLATION

The acarya Sankararanya was considered the forty-eighth branch of the original tree. From him proceeded the subbranches known as Mukunda, Kasinatha and Rudra.

PURPORT

It is said that Sankararanya was the sannyasa name of Srila Visvarupa, who was the elder brother of Visvambhara (the original name of Sri Caitanya Mahaprabhu). Sankararanya expired in 1432 Sakabda (A.D. 1510) at Sholapur, where there is a place of pilgrimage known as Pandarapura. This is referred to in the Madhya-lila, Chapter Nine, verses 299 and 300.

Srila Bhaktisiddhanta Sarasvati Thakura writes in his Anubhasya, "Lord Caitanya Mahaprabhu opened a primary school in the house of Mukunda, or Mukunda Sañjaya, and Mukunda's son, whose name was Purusottama, became the Lord's student. Kasinatha arranged the marriage of Lord Caitanya in His previous asrama, when His name was Visvambhara. Kasinatha induced the court pandita, Sanatana, to offer Visvambhara his daughter. In text 50 of the Gaura-ganoddesa-dipika it is mentioned that Kasinatha was an incarnation of the brahmana Kulaka, whom Satrajit sent to arrange the marriage of Krsna and Satyabhama, and in text 135 it is mentioned that Rudra, or Sri Rudrarama Pandita, was formerly a friend of Lord Krsna's named Varuthapa. Sri Rudrarama Pandita constructed a big temple at Vallabhapura, which is one mile north of Mahesa, for the Deities named Radhavallabha. The descendants of his brother, Yadunandana Vandyopadhyaya, are known as Cakravarti Thakuras, and they are in charge of the maintenance of this temple as sevaitis. Formerly the Jagannatha Deity used to come to the temple of Radhavallabha from Mahesa during the Ratha-yatra festival, but in the Bengali year 1262 [A.D. 1855], due to a misunderstanding between the priests of the two temples, the Jagannatha Deity stopped coming."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.107

srinatha pandita — prabhura kṛpara bhajana
yanra kṛsna-seva dekhi' vasa tri-bhuvana

SYNONYMS

srinatha pandita — Srinatha Pandita; **prabhura** — of the Lord; **kṛpara** — of mercy; **bhajana** — receiver; **yanra** — whose; **kṛsna-seva** — worship of Lord Kṛsna; **dekhi'** — seeing; **vasa** — subjugated; **tri-bhuvana** — all the three worlds.

TRANSLATION

Srinatha Pandita, the forty-ninth branch, was the beloved recipient of all the mercy of Sri Caitanya Mahāprabhu. Everyone in the three worlds was astonished to see how he worshiped Lord Kṛsna.

PURPORT

Srīla Bhaktisiddhanta Sarasvatī Thākura writes in his Anubhasya, "About one and a half miles away from Kumārāhatta, or Kamarhatta, which is a few miles from Calcutta, is a village known as Kāncadapada, which was the home of Srī Sivananda Sena. There he constructed a temple of Srī Gaurāgopala. Srinatha Pandita established another temple there with Srī Rādhā-Kṛsna murtis. The Deity of that temple is named Srī Kṛsna Raya. The temple of Kṛsna Raya, which was constructed in the year 1708 Sakābda [A.D. 1786] by a prominent zamindar named Nīmai Mullik of Pathuriya-ghata in Calcutta, is very large. There is a big courtyard in front of the temple, and there are residential quarters for visitors and good arrangements for cooking prasadam. The entire courtyard is surrounded by very high boundary walls, and the temple is almost as big as the Mahesa temple. Inscribed on a tablet are the names of Srinatha Pandita and his father and grandfather and the date of construction of the temple. Srinatha Pandita, one of the disciples of Advaita Prabhu, was the spiritual master of the third son of Sivananda Sena, who was known as Paramananda Kavi-karnapura. It is said that the Kṛsna Raya Deity was installed during the time of Kavi-karnapura. According to hearsay, Virābhadrā Prabhu, the son of Nityananda Prabhu, brought a big stone from Mursidabad from which three Deities were carved — namely, the Rādhavallabha vigraha of Vallābhapura, the Syamasundara vigraha of Khadadaha and the Srī Kṛsna Raya vigraha of Kāncadapada. The home of Sivananda Sena was situated on the bank of the Ganges near an almost ruined temple. It is said that the same Nīmai Mullik of Calcutta saw this broken-down temple of Kṛsna Raya while he was going to Benares and thereafter constructed the present temple."

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jagannatha acarya prabhura priya dasa
prabhura ajñate tenho kaila ganga-vasa

SYNONYMS

jagannatha acarya — Jagannatha Acarya; **prabhura** — of the Lord; **priya dasa** — very dear servant; **prabhura ajñate** — by the order of the Lord; **tenho** — he; **kaila** — agreed; **ganga-vasa** — living on the bank of the Ganges.

TRANSLATION

Jagannatha Acarya, the fiftieth branch of the Caitanya tree, was an extremely dear servant of the Lord, by whose order he decided to live on the bank of the Ganges.

PURPORT

Jagannatha Acarya is stated in the Gaura-ganoddesa-dipika (111) to have formerly been Durvasa of Nidhuvana.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.109

krsnadasa vaidya, ara pandita-sekhara
kavicandra, ara kirtaniya sasthivara

SYNONYMS

krsnadasa vaidya — Krsnadasa Vaidya; **ara** — and; **pandita-sekhara** — Pandita Sekhara; **kavicandra** — Kavicandra; **ara** — and; **kirtaniya** — kirtana performer; **sasthivara** — Sasthivara.

TRANSLATION

The fifty-first branch of the Caitanya tree was Krsnadasa Vaidya, the fifty-second was Pandita Sekhara, the fifty-third was Kavicandra, and the fifty-fourth was Sasthivara, who was a great sankirtana performer.

PURPORT

In the Gaura-ganoddesa-dipika (171) it is mentioned that Srinatha Misra was Citrangi and that Kavicandra was Manohara-gopi.

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srinatha misra, subhananda, srirama, isana
srinidhi, srigopikanta, misra bhagavan

SYNONYMS

srinatha misra — Srinatha Misra; subhananda — Subhananda; srirama — Srirama; isana — Isana; srinidhi — Srinidhi; sri-gopikanta — Sri Gopikanta; misra bhagavan — Misra Bhagavan.

TRANSLATION

The fifty-fifth branch was Srinatha Misra, the fifty-sixth was Subhananda, the fifty-seventh was Srirama, the fifty-eighth was Isana, the fifty-ninth was Srinidhi, the sixtieth was Sri Gopikanta, and the sixty-first was Misra Bhagavan.

PURPORT

Subhananda, who formerly lived in Vrndavana as Malati, was one of the kirtana performers who danced in front of the Ratha-yatra car during the Jagannatha festival. It is said that he ate the foam that came out of the mouth of the Lord while He danced before the Ratha-yatra car. Isana was the personal servant of Srimati Sacidevi, who showered her great mercy upon him. He was also very dear to Lord Caitanya Mahaprabhu.

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subuddhi misra, hrdayananda, kamala-nayana
mahesa pandita, srikara, sri-madhusudana

SYNONYMS

subuddhi misra — Subuddhi Misra; hrdayananda — Hridayananda; kamala-nayana — Kamala-nayana; mahesa pandita — Mahesa Pandita; srikara — Srikara; sri-madhusudana — Sri Madhusudana.

TRANSLATION

The sixty-second branch of the tree was Subuddhi Misra, the sixty-third was Hridayananda, the sixty-fourth was Kamala-nayana, the sixty-fifth was Mahesa Pandita, the sixty-sixth was Srikara, and the sixty-seventh was Sri Madhusudana.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura writes in his Anubhasya, "Subuddhi Misra, who was formerly Gunacuda in Vrndavana, installed Gaura-Nityananda Deities in a temple in the village known as Belagan, which is about three miles away from Srikhanda. His present descendant is known as Govindacandra Gosvami."

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purusottama, sri-galima, jagannatha-dasa
sri-candrasekhara vaidya, dvija haridasa

SYNONYMS

purusottama — Purusottama; sri-galima — Sri Galima; jagannatha-dasa — Jagannatha dasa; sri-candrasekhara vaidya — Sri Candrasekhara Vaidya; dvija haridasa — Dvija Haridasa.

TRANSLATION

The sixty-eighth branch of the original tree was Purusottama, the sixty-ninth was Sri Galima, the seventieth was Jagannatha dasa, the seventy-first was Sri Candrasekhara Vaidya, and the seventy-second was Dvija Haridasa.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura writes in his Anubhasya, "There is some question about whether Dvija Haridasa was the author of Astottara-sata-nama. He had two sons, named Sridama and Gokulananda, who were disciples of Sri Advaita Acarya. Their village, Kañcana-gadiya, is situated within five miles of the Bazarasau station, the fifth station from Ajimagañja in the district of Mursidabad [in West Bengal]."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.113

ramadasa, kavicandra, sri-gopaladasa
bhagavatacarya, thakura sarangadasa

SYNONYMS

ramadasa — Ramadasa; kavicandra — Kavicandra; sri gopala-dasa — Sri Gopala dasa; bhagavatacarya — Bhagavata Acarya; thakura saranga-dasa — Thakura Saranga dasa.

TRANSLATION

The seventy-third branch of the original tree was Ramadasa, the seventy-fourth was Kavicandra, the seventy-fifth was Sri Gopala dasa, the seventy-sixth was Bhagavata Acarya, and the seventy-seventh was Thakura Saranga dasa.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura writes in his Anubhasya, "In the Gaura-ganoddesa-dipika (203) it is said, 'Bhagavata Acarya compiled a book entitled Krsna-prema-tarangini, and he was the most beloved devotee of Lord Caitanya Mahaprabhu.' When Lord Sri Caitanya Mahaprabhu visited Varahanagara, now a suburb of Calcutta, He stayed in the house of a most fortunate brahmana who was a very learned scholar in Bhagavata literature. As soon as this brahmana saw Lord Caitanya Mahaprabhu, he began to read Srimad-Bhagavatam. When Mahaprabhu heard his explanation, which expounded bhakti-yoga, He immediately became unconscious in ecstasy. Lord Caitanya later said, 'I have never heard such a nice explanation of Srimad-Bhagavatam. I therefore designate you Bhagavata Acarya. Your only duty is to recite Srimad-Bhagavatam. That is My injunction.' His real name was Raghunatha. His monastery, which is situated in Varahanagara, about three and a half miles north of Calcutta on the bank of the Ganges, still exists, and it is managed by the initiated disciples of the late Sri Ramadasa Babaji. Presently, however, it is not as well managed as in the presence of Babaji Maharaja.

"Another name of Thakura Saranga dasa was Sarnga Thakura. Sometimes he was also called Sarngapani or Sarngadhara. He was a resident of Navadvipa in the neighborhood known as Modadruma-dvipa, and he used to worship the Supreme Lord in a secluded place on the bank of the Ganges. He was not accepting disciples, but he was repeatedly being inspired from within by the Supreme Personality of Godhead to do so. Thus one morning he decided, 'Whomever I see I shall make my disciple.' When he went to the bank of the Ganges to take his bath, by chance he saw a dead body floating in the water, and he touched it with his feet. This immediately brought the body to life, and Thakura Saranga dasa accepted him as his disciple. This disciple later became famous as Thakura Murari, and his name is always associated with that of Sri Saranga. His disciplic succession still inhabits the village of Sar. There is a temple at Mamagachi that is said to have been started by Saranga Thakura. Not long ago, a new temple building was erected in front of a bakula tree there, and it is now being managed by the members of the Gaudiya Matha. It is said that the management of the temple is now far better than before. In the Gaura-ganoddesa-dipika (172) it is stated that Saranga Thakura was formerly a gopi named Nandimukhi. Some devotees say that he was formerly Prahlada Maharaja, but Sri Kavi-karnapura says that his father, Sivananda Sena, does not accept this proposition."





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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.114

jagannatha tirtha, vipra sri-janakinatha
gopala acarya, ara vipra vaninatha

SYNONYMS

jagannatha tirtha — Jagannatha Tirtha; **vipra-sri-janakinatha** — the brahmana of the name Sri Janakinatha; **gopala acarya** — Gopala Acarya; **ara** — and; **vipra vaninatha** — the brahmana of the name Vaninatha.

TRANSLATION

The seventy-eighth branch of the original tree was Jagannatha Tirtha, the seventy-ninth was the brahmana Sri Janakinatha, the eightieth was Gopala Acarya, and the eighty-first was the brahmana Vaninatha.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura writes in his Anubhasya, "Jagannatha Tirtha was one of the nine principal sannyasis who were Lord Caitanya's associates. Vaninatha Vipra was a resident of Canpahati, a village in the district of Burdwan near the town of Navadvipa, the police station of Purvasthali and the post office of Samudragadh. The temple there was very much neglected, but it was renovated in the Bengali year 1328 [A.D. 1921] by Sri Paramananda Brahmachari [one of Sri Bhaktisiddhanta Sarasvati Thakura's disciples], who reorganized the seva-puja (worship in the temple) and placed the temple under the management of the Sri Caitanya Matha of Sri Mayapur. In the temple as it now exists, the Deity of Sri Gaura-Gadadhara is worshiped strictly according to the principles of the revealed scriptures. Canpahati is two miles away from both Samudragarh and the Navadvipa station of the eastern railway."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.115

govinda, madhava, vasudeva — tina bhai
yan-sabara kirtane nace caitanya-nitai

SYNONYMS

govinda — Govinda; madhava — Madhava; vasudeva — Vasudeva; tina bhai — three brothers; yan-sabara — all of whom; kirtane — in the performance of sankirtana; nace — dance; caitanya-nitai — Lord Caitanya and Nityananda Prabhu.

TRANSLATION

The three brothers Govinda, Madhava and Vasudeva were the eighty-second, eighty-third and eighty-fourth branches of the tree. Lord Caitanya and Nityananda used to dance in their kirtana performances.

PURPORT

The three brothers Govinda, Madhava and Vasudeva Ghosa all belonged to a kayastha family. Govinda established the Gopinatha temple in Agradvipa, where he resided. Madhava Ghosa was expert in performing kirtana. No one within this world could compete with him. He was known as the singer of Vrndavana and was very dear to Sri Nityananda Prabhu. It is said that when the three brothers performed sankirtana, immediately Lord Caitanya and Nityananda would dance in ecstasy. According to the Gaura-ganoddesa-dipika (188), the three brothers were formerly Kalavati, Rasollasa and Gunatunga, who recited the songs composed by Sri Visakha-gopi. The three brothers were among one of the seven parties that performed kirtana when Lord Sri Caitanya Mahaprabhu attended the Ratha-yatra festival at Jagannatha Puri. Vakresvara Pandita was the chief dancer in their party. This is vividly described in the Madhya-lila, Chapter Thirteen, verses 42 and 43.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.116

ramadasa abhiraṃa — sakhya-premarasi
solasaṅgera kastaṭha tuli' ye karila vansi

SYNONYMS

ramadasa abhiraṃa — Ramadasa Abhiraṃa; sakhya-prema — friendship; rasi — great volume; solasa-angera — of sixteen knots; kastaṭha — wood; tuli' — lifting; ye — one who; karila — made; vansi — flute.

TRANSLATION

Ramadasa Abhiraṃa was fully absorbed in the mellow of friendship. He made a flute of a bamboo stick with sixteen knots.

PURPORT

Abhiraṃa was an inhabitant of Khanakula-krsna-nagara.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.117

prabhura ajñaya nityananda gaude calila
tanra sange tina-jana prabhu-ajñaya aila

SYNONYMS

prabhura ajñaya — under the order of Lord Caitanya Mahaprabhu; **nityananda** — Lord Nityananda; **gaude** — to Bengal; **calila** — went back; **tanra sange** — in His company; **tina jana** — three men; **prabhu-ajñaya** — under the order of the Lord; **aila** — went.

TRANSLATION

By the order of Sri Caitanya Mahaprabhu, three devotees accompanied Lord Nityananda Prabhu when He returned to Bengal to preach.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.118

ramadasa, madhava, ara vasudeva ghosa
prabhu-sange rahe govinda paiya santosa

SYNONYMS

ramadasa — Ramadasa; madhava — Madhava; ara — and; vasudeva ghosa — Vasudeva Ghosa; prabhu-sange — in the company of Lord Caitanya Mahaprabhu; rahe — remained; govinda — Govinda; paiya — feeling; santosa — great satisfaction.

TRANSLATION

These three were Ramadasa, Madhava Ghosa and Vasudeva Ghosa. Govinda Ghosa, however, remained with Sri Caitanya Mahaprabhu at Jagannatha Puri and thus felt great satisfaction.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.119

bhagavatacarya, cirañjiva sri-raghunandana
madhavacarya, kamalakanta, sri-yadunandana

SYNONYMS

bhagavatacarya — Bhagavata Acarya; **cirañjiva** — Cirañjiva; **sri-raghunandana** — Sri Raghunandana; **madhavacarya** — Madhavacarya; **kamalakanta** — Kamalakanta; **sri-yadunandana** — Sri Yadunandana.

TRANSLATION

Bhagavata Acarya, Cirañjiva, Sri Raghunandana, Madhavacarya, Kamalakanta and Sri Yadunandana were all among the branches of the Caitanya tree.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura writes in his Anubhasya, "Sri Madhavacarya was the husband of Lord Nityananda's daughter, Gangadevi. He took initiation from Purusottama, a branch of Nityananda Prabhu. It is said that when Nityananda Prabhu's daughter married Madhavacarya, the Lord gave him the village named Panjinagara as a dowry. Madhavacarya's temple is situated near the Jirat railway station on the eastern railway. According to the Gauraganoddesa-dipika (169), Sri Madhavacarya was formerly the gopi named Madhavi. Kamalakanta belonged to the branch of Sri Advaita Prabhu. His full name was Kamalakanta Visvasa."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.120

maha-krpa-patra prabhura jagai, madhai
'patita-pavana' namera saksi dui bhai

SYNONYMS

maha-krpa-patra — object of very great mercy; **prabhura** — of the Lord; **jagai madhai** — the two brothers Jagai and Madhai; **patita-pavana** — deliverer of the fallen; **namera** — of this name; **saksi** — witness; **dui bhai** — these two brothers.

TRANSLATION

Jagai and Madhai, the eighty-ninth and ninetieth branches of the tree, were the greatest recipients of Lord Caitanya's mercy. These two brothers were the witnesses who proved that Lord Caitanya was rightly named Patita-pavana, "the deliverer of the fallen souls."

PURPORT

In the Gaura-ganoddesa-dipika (115) it is said that the two brothers Jagai and Madhai were formerly the doorkeepers named Jaya and Vijaya, who later became Hiranyaksa and Hiranyakasipu. Jagai and Madhai were born in respectable brahmana families, but they adopted the professions of thieves and rogues and thus became implicated in all kinds of undesirable activities, especially woman-hunting, intoxication and gambling. Later, by the grace of Lord Caitanya Mahaprabhu and Sri Nityananda Prabhu, they were initiated, and they got the chance to chant the Hare Krsna maha-mantra. As a result of chanting, both brothers became exalted devotees of Lord Caitanya Mahaprabhu. The descendants of Madhai still exist, and they are respectable brahmanas. The tombs of these two brothers, Jagai and Madhai, are in a place known as Ghosahata, or Madhaitala-grama, which is situated about one mile south of Katwa. It is said that Sri Gopicarana dasa Babaji established a temple of Nitai-Gaura at this place about two hundred fifty years ago.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.121

gauda-desa-bhaktera kaila sanksepa kathana
ananta caitanya-bhakta na yaya ganana

SYNONYMS

gauda-desa — in Bengal; **bhaktera** — of the devotees; **kaila** — I have described; **sanksepa** — in brief; **kathana** — narration; **ananta** — unlimited; **caitanya-bhakta** — devotees of Lord Caitanya; **na** — not; **yaya** — can be; **ganana** — counted.

TRANSLATION

I have given a brief description of the devotees of Lord Caitanya in Bengal. Actually His devotees are innumerable.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.122

nilacale ei saba bhakta prabhu-sange
dui sthane prabhu-seva kaila nana-range

SYNONYMS

nilacale — at Jagannatha Puri; **ei** — these; **saba** — all; **bhakta** — devotees; **prabhu-sange** — in the company of Lord Caitanya; **dui sthane** — in two places; **prabhu-seva** — service of the Lord; **kaila** — executed; **nana-range** — in different ways.

TRANSLATION

I have especially mentioned all these devotees because they accompanied Lord Caitanya Mahaprabhu in Bengal and Orissa and served Him in many ways.

PURPORT

Most of the devotees of Lord Caitanya lived in Bengal and Orissa. Thus they are celebrated as Gaudiyas and Oriyas. At present, however, by the grace of Lord Caitanya Mahaprabhu, His cult is being propagated all over the world, and it is most probable that in the future history of Lord Caitanya's movement, Europeans, Americans, Canadians, Australians, South Americans, Asians and people from all over the world will be celebrated as devotees of Lord Caitanya. The International Society for Krishna Consciousness has already constructed a big temple at Mayapur, Navadvipa, which is being visited by devotees from all parts of the world, as foretold by Lord Caitanya Mahaprabhu and anticipated by Sri Bhaktivinoda Thakura.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.123

kevala nilacale prabhura ye ye bhakta-gana
sanksepe kariye kichu se saba kathana

SYNONYMS

kevala — only; **nilacale** — in Jagannatha Puri; **prabhura** — of the Lord; **ye ye** — all those; **bhakta-gana** — devotees; **sanksepe** — in brief; **kariye** — I do; **kichu** — some; **se saba** — all those; **kathana** — narration.

TRANSLATION

Let me briefly describe some of the devotees of Lord Caitanya Mahaprabhu in Jagannatha Puri.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.124-126

nilacale prabhu-sange yata bhakta-gana
 sabara adhyaksa prabhura marma dui-jana
 paramananda-puri, ara svarupa-damodara
 gadadhara, jagadananda, sankara, vakresvara
 damodara pandita, thakura haridasa
 raghunatha vaidya, ara raghunatha-dasa

SYNONYMS

nilacale — in Jagannatha Puri; **prabhu-sange** — in the company of Lord Caitanya; **yata** — all; **bhakta-gana** — devotees; **sabara** — of all of them; **adhyaksa** — the chief; **prabhura** — of the Lord; **marma** — heart and soul; **dui jana** — two persons; **paramananda-puri** — Paramananda Puri; **ara** — and; **svarupa-damodara** — Svarupa Damodara; **gadadhara** — Gadadhara; **jagadananda** — Jagadananda; **sankara** — Sankara; **vakresvara** — Vakresvara; **damodara pandita** — Damodara Pandita; **thakura haridasa** — Thakura Haridasa; **raghunatha vaidya** — Raghunatha Vaidya; **ara** — and; **raghunatha-dasa** — Raghunatha dasa.

TRANSLATION

Among the devotees who accompanied the Lord in Jagannatha Puri, two of them — Paramananda Puri and Svarupa Damodara — were the heart and soul of the Lord. Among the other devotees were Gadadhara, Jagadananda, Sankara, Vakresvara, Damodara Pandita, Thakura Haridasa, Raghunatha Vaidya and Raghunatha dasa.

PURPORT

The Caitanya-bhagavata, Antya-khanda, Chapter Five, states that Raghunatha Vaidya came to see Sri Caitanya Mahāprabhu when the Lord was staying at Panihati. He was a great devotee and had all good qualities. According to the Caitanya-bhagavata, he was formerly Revati, the wife of Balarama. Anyone he glanced upon would immediately attain Kṛṣṇa consciousness. He lived on the seashore at Jagannatha Puri and compiled a book of the name Sthana-nirupana.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.127

ityadika purva-sangi bada bhakta-gana
nilacale rahi' kare prabhura sevana

SYNONYMS

iti-adika — all these and others; **purva-sangi** — former associates; **bada** — very; **bhakta-gana** — great devotees; **nilacale** — at Jagannatha Puri; **rahi'** — remaining; **kare** — do; **prabhura** — of the Lord; **sevana** — service.

TRANSLATION

All these devotees were associates of the Lord from the very beginning, and when the Lord took up residence in Jagannatha Puri, they remained there to serve Him faithfully.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.128

ara yata bhakta-gana gauda-desa-vasi
pratyabde prabhure dekhe nilacale asi'

SYNONYMS

ara — others; yata — all; bhakta-gana — devotees; gauda-desa-vasi — residents of Bengal; prati-abde — each year; prabhure — the Lord; dekhe — see; nilacale — in Jagannatha Puri; asi' — coming there.

TRANSLATION

All the devotees who resided in Bengal used to visit Jagannatha Puri every year to see the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.129

nilacale prabhu-saha prathama milana
sei bhakta-ganera ebe kariye ganana

SYNONYMS

nilacale — at Jagannatha Puri; **prabhu-saha** — with the Lord; **prathama** — first; **milana** — meeting; **sei** — that; **bhakta-ganera** — of the devotees; **ebe** — now; **kariye** — I do; **ganana** — count.

TRANSLATION

Now let me enumerate the devotees of Bengal who first came to see the Lord at Jagannatha Puri.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.130

bada-sakha eka, — sarvabhauma bhattacharya
tanra bhagni-pati sri-gopinathacarya

SYNONYMS

bada-sakha eka — one of the biggest branches; **sarvabhauma bhattacharya** — Sarvabhauma Bhattacharya; **tanra bhagni-pati** — his brother-in-law (the husband of Sarvabhauma's sister); **sri-gopinathacarya** — Sri Gopinatha Acarya.

TRANSLATION

There was Sarvabhauma Bhattacharya, one of the biggest branches of the tree of the Lord, and his sister's husband, Sri Gopinatha Acarya.

PURPORT

The original name of Sarvabhauma Bhattacharya was Vasudeva Bhattacharya. His place of birth, which is known as Vidyanagara, is about two and a half miles away from the Navadvipa railway station, or Canpahati railway station. His father was a very much celebrated man of the name Mahesvara Visarada. It is said that Sarvabhauma Bhattacharya was the greatest logician of his time in India. At Mithila, in Bihar, he became a student of a great professor named Paksadhara Misra, who did not allow any student to note down his explanations of logic. Sarvabhauma Bhattacharya was so talented, however, that he learned the explanations by heart, and when he later returned to Navadvipa he established a school for the study of logic, thus diminishing the importance of Mithila. Students from various parts of India still come to Navadvipa to study logic. According to some authoritative opinions, the celebrated logician Raghunatha Siromani was also a student of Sarvabhauma Bhattacharya's. In effect, Sarvabhauma Bhattacharya became the leader of all students of logic. Although he was a grhastha (householder), he even taught many sannyasis in the knowledge of logic.

He started a school at Jagannatha Puri for the study of Vedanta philosophy, of which he was a great scholar. When Sarvabhauma Bhattacharya met Sri Caitanya Mahaprabhu, he advised the Lord to learn Vedanta philosophy from him, but later he became a student of Lord Caitanya Mahaprabhu to understand the real meaning of Vedanta. Sarvabhauma Bhattacharya was so fortunate as to see the six-armed form of Lord Caitanya known as Sadbhuja. A Sadbhuja Deity is still situated at one end of the Jagannatha temple. Daily sankirtana performances take place in this part of the temple. The meeting of Sarvabhauma Bhattacharya with Lord Caitanya Mahaprabhu is vividly described in Madhya-lila, Chapter Six. Sarvabhauma Bhattacharya wrote a book of one hundred verses named Caitanya-sataka or Susloka-sataka. Two other verses he wrote, beginning with the words vairagya-vidya-nija-bhakti-yoga [Cc. Madya 6.254] and kalan nast bhakti- yah, are very famous among Gaudiya Vaisnavas. The Gaura-ganoddesa-dipika (119) states that Sarvabhauma Bhattacharya was an incarnation of Brhaspati, the learned scholar from the celestial planets.

Gopinatha Acarya, who belonged to a respectable brahmana family, was also an inhabitant of Navadvipa and a constant companion of the Lord. He was the husband of Sarvabhauma Bhattacharya's sister. In the Gaura-ganoddesa-dipika (178) it is described that he was formerly the gopi named Ratnavali. According to the opinion of others, he was an incarnation of Brahma.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.131

kasi-misra, pradyumna-misra, raya bhavananda
yanhara milane prabhu paila ananda

SYNONYMS

kasi-misra — Kasi Misra; **pradyumna-misra** — Pradyumna Misra; **raya bhavananda** — Bhavananda Raya; **yanhara** — of whom; **milane** — meeting; **prabhu** — the Lord; **paila** — got; **ananda** — great pleasure.

TRANSLATION

In the list of devotees at Jagannatha Puri [which begins with Paramananda Puri, Svarupa Damodara, Sarvabhauma Bhattacharya and Gopinatha Acarya], Kasi Misra was the fifth, Pradyumna Misra the sixth and Bhavananda Raya the seventh. Lord Caitanya took great pleasure in meeting with them.

PURPORT

In Jagannatha Puri Lord Caitanya lived at the house of Kasi Misra, who was the priest of the King. Later this house was inherited by Vakresvara Pandita and then by his disciple Gopalaguru Gosvami, who established a Deity of Radhakanta there. The Gaura-ganoddesa-dipika (193) states that Kasi Misra was formerly Kubja in Mathura. Pradyumna Misra, an inhabitant of Orissa, was a great devotee of Lord Caitanya Mahaprabhu. Pradyumna Misra was born of a brahmana family and Ramananda Raya of a non-brahmana family, yet Lord Caitanya Mahaprabhu advised Pradyumna Misra to take instruction from Ramananda Raya. This incident is described in the Antya-lila, Chapter Five.

Bhavananda Raya was the father of Sri Ramananda Raya. His residence was in Alalanatha (Brahmagiri), which is about twelve miles west of Jagannatha Puri. By caste he belonged to the karana community of Orissa, whose members were sometimes known as kayasthas and sometimes as sudras, but he was the governor of Madras under the control of King Prataparudra of Jagannatha Puri.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.132

alingana kari' tanre balila vacana
tumi pandu, pañca-pandava — tomara nandana

SYNONYMS

alingana kari' — embracing; tanre — unto him; balila — said; vacana — those words; tumi — you; pandu — were Pandu; pañca — five; pandava — the Pandavas; tomara — your; nandana — sons.

TRANSLATION

Embracing Raya Bhavananda, the Lord declared to him, "You formerly appeared as Pandu, and your five sons appeared as the five Pandavas."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.133

ramananda raya, pattanayaka gopinatha
kalanidhi, sudhanidhi, nayaka vaninatha

SYNONYMS

ramananda raya — Ramananda Raya; pattanayaka gopinatha — Pattanayaka Gopinatha;
kalanidhi — Kalanidhi; sudhanidhi — Sudhanidhi; nayaka vaninatha — Nayaka Vaninatha.

TRANSLATION

The five sons of Bhavananda Raya were Ramananda Raya, Pattanayaka Gopinatha, Kalanidhi, Sudhanidhi and Nayaka Vaninatha.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.134

ei pañca putra tomara mora priyapatra
ramananda saha mora deha-bheda matra

SYNONYMS

ei — these; pañca — five; putra — sons; tomara — your; mora — Mine; priya-patra — very dear; ramananda saha — with Sri Ramananda Raya; mora — Mine; deha-bheda — bodily difference; matra — only.

TRANSLATION

Sri Caitanya Mahaprabhu told Bhavananda Raya, "Your five sons are all My dear devotees. Ramananda Raya and I are one, although our bodies are different."

PURPORT

The Gaura-ganoddesa-dipika (120-24) states that Ramananda Raya was formerly Arjuna. He is also considered to have been an incarnation of the gopi Lalita, although in the opinion of others he was an incarnation of Visakhadevi. He was a most confidential devotee of Lord Caitanya Mahaprabhu. Sri Caitanya Mahaprabhu said, "Although I am a sannyasi, My mind is sometimes perturbed when I see a woman. But Ramananda Raya is greater than Me, for he is always undisturbed, even when he touches a woman." Only Ramananda Raya was endowed with the prerogative to touch a woman in this way; no one should imitate him. Unfortunately, there are rascals who imitate the activities of Ramananda Raya. We need not discuss them further.

In Lord Caitanya Mahaprabhu's final pastimes, Ramananda Raya and Svarupa Damodara always engaged in reciting suitable verses from Srimad-Bhagavatam and other books to pacify the Lord's ecstatic feelings of separation from Krsna. When Lord Caitanya went to southern India, Sarvabhauma Bhattacharya advised Him to meet Ramananda Raya, declaring that there was no devotee as advanced in understanding the conjugal love of Krsna and the gopis. While touring South India, Lord Caitanya met Ramananda Raya by the bank of the Godavari, and in their long discourses the Lord took the position of a student, and Ramananda Raya instructed Him. Caitanya Mahaprabhu concluded these discourses by saying, "My dear Ramananda Raya, both you and I are madmen, and therefore we met intimately on an equal level." Lord Caitanya advised Ramananda Raya to resign from his government post and come back to Jagannatha Puri to live with Him. Although Sri Caitanya Mahaprabhu refused to see Maharaja Prataparudra because he was a king, Ramananda Raya, by a Vaisnava scheme, arranged a meeting between the Lord and the King. This is described in the Madhya-lila, Chapter Twelve, verses 41-57. Sri Ramananda Raya was present during the water sports of the Lord after the Ratha-yatra festival.

Lord Sri Caitanya Mahaprabhu considered Sri Ramananda Raya and Sri Sanatana Gosvami to be equal in their renunciation, for although Sri Ramananda Raya was a grhastha engaged in government service and Sri Sanatana Gosvami was in the renounced order of complete detachment from material activities, they were both servants of the Supreme Personality of Godhead who kept Krsna in the center of all their activities. Sri Ramananda Raya was one of the three and a half personalities with whom Sri Caitanya Mahaprabhu discussed the most confidential topics of Krsna consciousness. Lord Caitanya Mahaprabhu advised Pradyumna Misra to learn the science of Krsna from Sri Ramananda Raya. As Subala always assisted Krsna in His dealings with Radharani in krsna-lila, so Ramananda Raya assisted Lord Caitanya Mahaprabhu in

His feelings of separation from Krsna. Sri Ramananda Raya was the author of the Jagannatha-vallabha-nataka.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.135-136

prataparudra raja, ara odhra krsnananda
paramananda mahapatra, odhra sivananda
bhagavan acarya, brahmanandakhya bharati
sri-sikhi mahiti, ara murari mahiti

SYNONYMS

prataparudra raja — King Prataparudra of Orissa; **ara** — and; **odhra krsnananda** — Krsnananda, an Oriya devotee; **paramananda mahapatra** — Paramananda Mahapatra; **odhra sivananda** — the Oriya Sivananda; **bhagavan acarya** — Bhagavan Acarya; **brahmananda-akhya bharati** — the devotee of the name Brahmananda Bharati; **sri-sikhi mahiti** — Sri Sikhi Mahiti; **ara** — and; **murari mahiti** — Murari Mahiti.

TRANSLATION

King Prataparudra of Orissa, the Oriya devotees Krsnananda and Sivananda, and Paramananda Mahapatra, Bhagavan Acarya, Brahmananda Bharati, Sri Sikhi Mahiti and Murari Mahiti constantly associated with Caitanya Mahāprabhu while He resided in Jagannatha Puri.

PURPORT

Prataparudra Maharaja, who belonged to the dynasty of the Ganga kings and whose capital was in Cuttak, was the Emperor of Orissa and a great devotee of Lord Caitanya Mahāprabhu. It was by the arrangement of Ramananda Raya and Sarvabhauma Bhattacharya that he was able to personally serve Lord Caitanya. In the Gaura-ganoddesa-dipika (118) it is said that King Indradyumna, who established the temple of Jagannatha thousands of years ago, later took birth again in his own family as Maharaja Prataparudra during the time of Sri Caitanya Mahāprabhu. Maharaja Prataparudra was as powerful as King Indra. The drama named Caitanya-candrodaya was written under his direction.

In the Caitanya-bhagavata, Antya-khanda, Chapter Five, Paramananda Mahapatra is described as follows: "Paramananda Mahapatra was among the devotees who took birth in Orissa and accepted Caitanya Mahāprabhu as their only asset. In the ecstasy of conjugal love, he always thought of Caitanya Mahāprabhu." Bhagavan Acarya, a very learned scholar, was formerly an inhabitant of Halisahara, but he left everything to live with Caitanya Mahāprabhu in Jagannatha Puri. His relationship with Caitanya Mahāprabhu was friendly, like that of a cowherd boy. He was always friendly to Svarupa Gosāṇi, but he was staunchly devoted to the lotus feet of Lord Caitanya Mahāprabhu. He sometimes invited Caitanya Mahāprabhu to his house.

Bhagavan Acarya was very liberal and simple. His father, Satananda Khan, was completely materialistic, and his younger brother, Gopala Bhattacharya, was a staunch Mayavadi philosopher who had studied very elaborately. When his brother came to Jagannatha Puri, Bhagavan Acarya wanted to hear from him about Mayavada philosophy, but Svarupa Damodara forbade him to do so, and there the matter stopped. Once a friend of Bhagavan Acarya's from Bengal wanted to recite a drama that he had written that was against the principles of devotional service, and although Bhagavan Acarya wanted to recite this drama before Lord Caitanya Mahāprabhu, Svarupa Damodara, the Lord's secretary, did not allow him to do so. Later Svarupa Damodara pointed out the drama's many mistakes and its disagreements with the conclusion of devotional service, and the author became aware of the faults in his writing and then surrendered to

Svarupa Damodara, begging his mercy. This is described in the Antya-lila, Chapter Five, verses 91-158.

In the Gaura-ganoddesa-dipika (189) it is said that Sikhi Mahiti was formerly an assistant of Srimati Radharani named Ragalekha. His sister Madhavi was also an assistant of Srimati Radharani and was named Kalakeli. Sikhi Mahiti, Madhavi and their brother Murari Mahiti were all unalloyed devotees of Sri Caitanya Mahaprabhu who could not forget Him for a moment of their lives. There is a book in the Oriya language called Caitanya-carita-mahakavya, in which there are many narrations about Sikhi Mahiti. One narration concerns his seeing an ecstatic dream. Sikhi Mahiti always engaged in serving the Lord in his mind. One night, while he was rendering such service, he fell asleep, and while he was asleep his brother and sister came to awaken him. At that time he was in full ecstasy because he was having a wonderful dream that Lord Caitanya, while visiting the temple of Jagannatha, was entering and again coming out of the body of Jagannatha and looking at the Jagannatha Deity. Thus as soon as he awakened he embraced his brother and sister and informed them, "My dear brother and sister, I have had a wonderful dream that I shall now explain to you. The activities of Lord Caitanya Mahaprabhu, the son of Mother Saci, are certainly most wonderful. I saw that Lord Caitanya Mahaprabhu, while visiting the temple of Jagannatha, was entering the body of Jagannatha and again coming out of His body. I am still seeing the same dream. Do you think I have become deranged? I am still seeing the same dream! And the most wonderful thing is that as soon as I came near Caitanya Mahaprabhu, He embraced me with His long arms." As Sikhi Mahiti spoke to his brother and sister in this way, his voice faltered and there were tears in his eyes. Thus the brothers and sister went to the temple of Jagannatha, and there they saw Lord Caitanya in the Jagamohana kirtana hall, looking at the beauty of the Sri Jagannatha Deity just as in Sikhi Mahiti's dream. The Lord was so magnanimous that He immediately embraced Sikhi Mahiti, exclaiming, "You are the elder brother of Murari!" Being thus embraced, Sikhi Mahiti felt ecstatic transcendental bliss. Thus he and his brother and sister always engaged in rendering service to the Lord. Murari Mahiti, the younger brother of Sikhi Mahiti, is described in the Madhya-lila, Chapter Ten, verse 44.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.137

madhavi-devi — sikhi-mahitira bhagini
sri-radhara dasi-madhye yanra nama gani

SYNONYMS

madhavi-devi — Madhavidēvi; **sikhi-mahitira** — of Sikhi Mahiti; **bhagini** — sister; **sri-radhara** — of Srimati Radharani; **dasi-madhye** — amongst the maidservants; **yanra** — whose; **nama** — name; **gani** — count.

TRANSLATION

Madhavidēvi, the seventeenth of the prominent devotees, was the younger sister of Sikhi Mahiti. She is considered to have formerly been a maidservant of Srimati Radharani.

PURPORT

In the Antya-lila of Caitanya-caritamrta, Chapter Two, verses 104-106, there is a description of Madhavidēvi. Sri Caitanya Mahāprabhu considered her one of the maidservants of Srimati Radharani. Within this world, Caitanya Mahāprabhu had three and a half very confidential devotees. The three were Svarupa Gosāṇi, Sri Ramananda Raya and Sikhi Mahiti, and Sikhi Mahiti's sister, Madhavidēvi, being a woman, was considered the half. Thus it is known that Sri Caitanya Mahāprabhu had three and a half confidential devotees.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.138

isvara-purira sisya — brahmacari kasisvara
sri-govinda nama tanra priya anucara

SYNONYMS

isvara-purira sisya — disciple of Isvara Puri; **brahmacari kasisvara** — Brahmacari Kasisvara; **sri-govinda** — Sri Govinda; **nama** — name; **tanra** — his; **priya** — very dear; **anucara** — follower.

TRANSLATION

Brahmacari Kasisvara was a disciple of Isvara Puri, and Sri Govinda was another of his dear disciples.

PURPORT

Govinda was the personal servant of Sri Caitanya Mahaprabhu. In the Gaura-ganoddesa-dipika (137) it is stated that the servants formerly named Bhrngara and Bhangura in Vrndavana became Kasisvara and Govinda in Caitanya Mahaprabhu's pastimes. Govinda always engaged in the service of the Lord, even at great risk.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.139

tanra siddhi-kale donhe tanra ajña paña
nilacale prabhu-sthane milila asiya

SYNONYMS

tanra siddhi-kale — at the time of Isvara Puri's passing away; **donhe** — the two of them; **tanra** — his; **ajña** — order; **pañā** — getting; **nilacale** — at Jagannatha Puri; **prabhu-sthane** — at the place of Lord Caitanya Mahāprabhu; **milila** — met; **asiya** — coming there.

TRANSLATION

In the list of prominent devotees at Nilacala [Jagannatha Puri], Kasisvara was the eighteenth and Govinda the nineteenth. They both came to see Caitanya Mahāprabhu at Jagannatha Puri, being thus ordered by Isvara Puri at the time of his passing away.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.140

gurura sambandhe manya kaila dunhakare
tanra ajña mani' seva dilena donhare

SYNONYMS

gurura sambandhe — in relationship with His spiritual master; **manya** — honor; **kaila** — offered; **dunhakare** — to both of them; **tanra ajña** — his order; **mani'** — accepting; **seva** — service; **dilena** — gave them; **dohare** — the two of them.

TRANSLATION

Both Kasisvara and Govinda were Godbrothers of Sri Caitanya Mahaprabhu, and thus the Lord duly honored them as soon as they arrived. But because Isvara Puri had ordered them to give Caitanya Mahaprabhu personal service, the Lord accepted their service.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.141

anga-seva govindere dilena isvara
jagannatha dekhite calena age kasisvara

SYNONYMS

anga-seva — taking care of the body; **govindere** — unto Govinda; **dilena** — He gave; **isvara** — the Supreme Personality of Godhead; **jagannatha** — the Jagannatha Deity; **dekhite** — while going to visit; **calena** — goes; **age** — in front; **kasisvara** — Kasisvara.

TRANSLATION

Govinda cared for the body of Sri Caitanya Mahaprabhu, whereas Kasisvara went in front of the Lord when He went to see Jagannatha in the temple.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.142

aparasa yaya gosañi manusya-gahane
manusya theli' patha kare kasi balavane

SYNONYMS

aparasa — untouched; **yaya** — goes; **gosañi** — Sri Caitanya Mahaprabhu; **manusya-gahane** — in the crowd; **manusya theli'** — pushing the crowd of men; **patha kare** — clears the way; **kasi** — Kasisvara; **balavane** — very strong.

TRANSLATION

When Caitanya Mahaprabhu went to the temple of Jagannatha, Kasisvara, being very strong, cleared the crowds aside with his hands so that Caitanya Mahaprabhu could pass untouched.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.143

ramai-nandai — donhe prabhura kinkara
govindera sange seva kare nirantara

SYNONYMS

ramai-nandai — of the names Ramai and Nandai; **donhe** — both of them; **prabhura** — Lord Caitanya's; **kinkara** — servants; **govindera** — with Govinda; **sange** — with him; **seva** — service; **kare** — rendered; **nirantara** — twenty-four hours a day.

TRANSLATION

Ramai and Nandai, the twentieth and twenty-first among the important devotees in Jagannatha Puri, always assisted Govinda twenty-four hours a day in rendering service to the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.144

baisa ghada jala dine bharena ramai
govinda-ajñaya seva karena nandai

SYNONYMS

baisa — twenty-two; **ghada** — big waterpots; **jala** — water; **dine** — daily; **bharena** — fills; **ramai** — Ramai; **govinda-ajñaya** — by the order of Govinda; **seva** — service; **karena** — renders; **nandai** — Nandai.

TRANSLATION

Every day Ramai filled twenty-two big waterpots, whereas Nandai personally assisted Govinda.

PURPORT

In the Gaura-ganoddesa-dipika (139) it is stated that two servants who formerly supplied milk and water to Lord Krsna became Ramai and Nandai in the pastimes of Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.145

krsnadasa nama suddha kulina brahmana
yare sange laiya kaila daksina gamana

SYNONYMS

krsnadasa — Krsnadasa; **nama** — named; **suddha** — pure; **kulina** — respectable; **brahmana** — the brahmana; **yare** — whom; **sange** — with; **laiya** — taking; **kaila** — did; **daksina** — southern India; **gamana** — touring.

TRANSLATION

The twenty-second devotee, Krsnadasa, was born of a pure and respectable brahmana family. While touring southern India, Lord Caitanya took Krsnadasa with Him.

PURPORT

Krsnadasa is described in the Madhya-lila, chapters Seven and Nine. He went with Sri Caitanya Mahaprabhu to carry His waterpot. In the Malabar state, members of the Bhattathari cult tried to captivate Krsnadasa by supplying a woman to seduce him, but although Sri Caitanya Mahaprabhu saved him from being harmed, when they returned to Jagannatha Puri He ordered that Krsnadasa remain separate from Him, for the Lord was never favorably disposed toward an associate who was attracted by a woman. Thus Krsnadasa lost the personal association of Lord Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.146

balabhadra bhattacharya — bhakti adhikari
mathura-gamane prabhura yenho brahmacari

SYNONYMS

balabhadra bhattacharya — Balabhadra Bhattacharya; **bhakti adhikari** — bona fide devotee; **mathura-gamane** — while touring Mathura; **prabhura** — of the Lord; **yenho** — who; **brahmacari** — acted as a brahmacari.

TRANSLATION

As a bona fide devotee, Balabhadra Bhattacharya, the twenty-third principal associate, acted as the brahmacari of Sri Caitanya Mahaprabhu when He toured Mathura.

PURPORT

Balabhadra Bhattacharya acted as a brahmacari, or personal assistant of a sannyasi. A sannyasi is not supposed to cook. Generally a sannyasi takes prasadam at the house of a ghashtha, and a brahmacari helps in this connection. A sannyasi is supposed to be a spiritual master and a brahmacari his disciple. Balabhadra Bhattacharya acted as a brahmacari for Sri Caitanya Mahaprabhu when the Lord toured Mathura and Vrndavana.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.147

bada haridasa, ara chota haridasa
dui kirtaniya rahe mahaprabhura pasa

SYNONYMS

bada haridasa — Bada Haridasa; **ara** — and; **chota haridasa** — Chota Haridasa; **dui kirtaniya** — both of them were good singers; **rahe** — stay; **maha-prabhura** — Lord Caitanya Mahaprabhu; **pasa** — with.

TRANSLATION

Bada Haridasa and Chota Haridasa, the twenty-fourth and twenty-fifth devotees in Nilacala, were good singers who always accompanied Lord Caitanya.

PURPORT

Chota Haridasa was later banished from the company of Lord Caitanya Mahaprabhu, as stated in the Antya-lila, Chapter Two.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.148

ramabhadracarya, ara odhra
tapana acarya, ara raghu, nilambara

SYNONYMS

ramabhadracarya — Ramabhadrā Acarya; **ara** — and; **odhra** — resident of Orissa; — ; **tapana acarya** — Tapana Acarya; **ara raghu** — and another Raghunatha; **nilambara** — Nilambara.

TRANSLATION

Among the devotees who lived with Lord Caitanya Mahāprabhu at Jagannātha Puri, Ramabhadrā Acarya was the twenty-sixth, the twenty-seventh, Tapana Acarya the twenty-eighth, Raghunātha Bhattacharya the twenty-ninth and Nilambara the thirtieth.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.149

singabhatta, kamabhatta, dantura sivananda
gaude purva bhrtya prabhura priya kamalananda

SYNONYMS

singabhatta — Singabhatta; **kamabhatta** — Kamabhatta; **dantura sivananda** — Dantura Sivananda; **gaude** — in Bengal; **purva** — formerly; **bhrtya** — servant; **prabhura** — of the Lord; **priya** — very dear; **kamalananda** — Kamalananda.

TRANSLATION

Singabhatta was the thirty-first, Kamabhatta the thirty-second, Sivananda the thirty-third and Kamalananda the thirty-fourth. They all formerly served Sri Caitanya Mahaprabhu in Bengal, but later these servants left Bengal to live with the Lord in Jagannatha Puri.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.150

acyutananda — advaita-acarya-tanaya
nilacale rahe prabhura carana asraya

SYNONYMS

acyutananda — Acyutananda; **advaita-acarya-tanaya** — the son of Advaita Acarya; **nilacale** — at Jagannatha Puri; **rahe** — stays; **prabhura** — of Lord Caitanya Mahaprabhu; **carana** — lotus feet; **asraya** — taking shelter.

TRANSLATION

Acyutananda, the thirty-fifth devotee, was the son of Advaita Acarya. He also lived with Lord Caitanya, taking shelter of His lotus feet at Jagannatha Puri.

PURPORT

There is a statement about Acyutananda in Chapter Twelve, verse 13, of the Adi-lila.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.151

nirloma gangadasa, ara visnudasa
ei sabera prabhu-sange nilacale vasa

SYNONYMS

nirloma gangadasa — Nirloma Gangadasa; **ara** — and; **visnudasa** — Visnudasa; **ei sabera** — of all of them; **prabhu-sange** — with Lord Caitanya Mahaprabhu; **nilacale** — at Jagannatha Puri; **vasa** — residence.

TRANSLATION

Nirloma Gangadasa and Visnudasa were the thirty-sixth and thirty-seventh among the devotees who lived at Jagannatha Puri as servants of Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.152-154

varanasi-madhye prabhura bhakta tina jana
candraskhara vaidya, ara misra tapana
raghunatha bhattacharya — misrera nandana
prabhu yabe kasi aila dekhi' vrndavana
candraskhara-grhe kaila dui masa vasa
tapana-misrera ghare bhiksa dui masa

SYNONYMS

varanasi-madhye — at Varanasi; **prabhura** — of Lord Caitanya Mahaprabhu; **bhakta** — devotees; **tina jana** — three persons; **candraskhara vaidya** — the clerk of the name Candrasekhara; **ara** — and; **misra tapana** — Tapana Misra; **raghunatha bhattacharya** — Raghunatha Bhattacharya; **misrera nandana** — the son of Tapana Misra; **prabhu** — Lord Sri Caitanya Mahaprabhu; **yabe** — when; **kasi** — Varanasi; **aila** — came; **dekhi'** — after visiting; **vrndavana** — the holy place known as Vrndavana; **candraskhara grhe** — in the house of Candrasekhara Vaidya; **kaila** — did; **dui masa** — for two months; **vasa** — reside; **tapana-misrera** — of Tapana Misra; **ghare** — in the house; **bhiksa** — accepted prasadam; **dui masa** — for two months.

TRANSLATION

The prominent devotees at Varanasi were the physician Candrasekhara, Tapana Misra and Raghunatha Bhattacharya, Tapana Misra's son. When Lord Caitanya came to Varanasi after seeing Vrndavana, for two months He lived at the residence of Candrasekhara Vaidya and accepted prasadam at the house of Tapana Misra.

PURPORT

When Sri Caitanya Mahaprabhu was in Bengal, Tapana Misra approached Him to discuss spiritual advancement. Thus he was favored by Lord Caitanya Mahaprabhu and received hari-nama initiation. After that, by the order of the Lord, Tapana Misra resided in Varanasi, and when Lord Caitanya visited Varanasi He stayed at the home of Tapana Misra.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.155

raghunatha balye kaila prabhura sevana
ucchista-marjana ara pada-

SYNONYMS

raghunatha — Raghunatha, the son of Tapanā Misra; **balye** — in his boyhood; **kaila** — did; **prabhura** — of Lord Caitanya; **sevana** — rendering service; **ucchista-marjana** — washing the dishes; **ara** — and; **pada-** — massaging the feet.

TRANSLATION

When Sri Caitanya Mahāprabhu stayed at the house of Tapanā Misra, Raghunatha Bhatta, who was then a boy, washed His dishes and massaged His legs.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.156

bada haile nilacale gela prabhura sthane
asta-masa rahila bhiksa dena kona dine

SYNONYMS

bada haile — when he grew to be a young man; **nilacale** — at Jagannatha Puri; **gela** — went; **prabhura** — of Lord Sri Caitanya Mahaprabhu; **sthane** — at the place; **asta-masa** — eight months; **rahila** — stayed; **bhiksa** — prasadam; **dena** — gave; **kona dine** — some days.

TRANSLATION

When Raghunatha grew to be a young man, he visited Lord Caitanya Mahaprabhu at Jagannatha Puri and stayed there for eight months. Sometimes he offered prasadam to the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.157

prabhura ajña paña vrndavanere aila
asiya sri-rupa-gosañira nikate rahila

SYNONYMS

prabhura — of Lord Caitanya Mahaprabhu; **ajña** — order; **pañā** — receiving; **vrndavanere** — to Vrndavana; **aila** — he came; **asiya** — coming there; **sri-rupa-gosañira** — of Srila Rupa Gosvami; **nikate** — at his shelter; **rahila** — remained.

TRANSLATION

Later, by the order of Lord Caitanya, Raghunatha went to Vrndavana and remained there under the shelter of Srila Rupa Gosvami.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 10.158

tanra sthane rupa-gosaṇi sunena bhagavata
prabhura kṛpaya tenho kṛṣṇa-preme matta

SYNONYMS

tanra sthane — in his place; **rupa-gosaṇi** — Srīla Rupa Gosvami; **sunena** — heard; **bhagavata** — the recitation of Srimad-Bhagavatam; **prabhura kṛpaya** — by the mercy of Lord Caitanya; **tenho** — he; **kṛṣṇa-preme** — in love of Kṛṣṇa; **matta** — always maddened.

TRANSLATION

While he stayed with Srīla Rupa Gosvami, his engagement was to recite Srimad-Bhagavatam for him to hear. As a result of this Bhagavatam recitation, he attained perfectional love of Kṛṣṇa, by which he remained always maddened.

PURPORT

Raghunatha Bhaṭṭācārya, or Raghunatha Bhaṭṭa Gosvami, one of the six Gosvamis, was the son of Tapanā Misra. Born in approximately 1425 Sakābda (A.D. 1503), he was expert in reciting Srimad-Bhagavatam, and in Antya-līla, Chapter Thirteen, it is stated that he was also expert in cooking; whatever he cooked would be nectarean. Srī Caitanya Mahāprabhu was greatly pleased to accept the food that he cooked, and Raghunatha Bhaṭṭa used to take the remnants of food left by Srī Caitanya Mahāprabhu. Raghunatha Bhaṭṭācārya lived for eight months in Jagannātha Puri, after which Lord Caitanya ordered him to go to Vr̄ndāvana to join Srī Rupa Gosvami. Srī Caitanya Mahāprabhu asked Raghunatha Bhaṭṭācārya not to marry but to remain a brahmācāri, and He also ordered him to read Srimad-Bhagavatam constantly. Thus he went to Vr̄ndāvana, where he engaged in reciting Srimad-Bhagavatam to Srīla Rupa Gosvami. He was so expert in reciting Srimad-Bhagavatam that he would recite each and every verse in three melodious tunes. While Raghunatha Bhaṭṭa Gosvami was living with Srī Caitanya Mahāprabhu, the Lord blessed him by offering him betel nuts offered to the Jagannātha Deity and a garland of tulasī said to be as long as fourteen cubits. Under Raghunatha Bhaṭṭa Gosvami's order, one of his disciples constructed the Govinda temple. Raghunatha Bhaṭṭa Gosvami supplied all the ornaments of the Govinda Deity. He never talked of nonsense or worldly matters but always engaged in hearing about Kṛṣṇa twenty-four hours a day. He never cared to hear blasphemy of a Vaiṣṇava. Even when there were points to be criticized, he used to say that since all the Vaiṣṇavas were engaged in the service of the Lord, he did not mind their faults. Later Raghunatha Bhaṭṭa Gosvami lived by Rādhā-kunda in a small cottage. In the Gaura-gaṇoḍḍesa-dīpikā (185) it is said that Raghunatha Bhaṭṭa Gosvami was formerly the gopī named Rāga-māñjarī.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.159

ei-mata sankhyatita caitanya-bhakta-gana
dinmatra likhi, samyak na yaya kathana

SYNONYMS

ei-mata — in this way; sankhya-atita — innumerable; caitanya-bhakta-gana — devotees of Lord Caitanya; din-matra — only a fractional part; likhi — I write; samyak — full; na — cannot; yaya — be possible; kathana — to explain.

TRANSLATION

I list in this way only a portion of the innumerable devotees of Lord Caitanya. To describe them all fully is not possible.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.160

ekaika-sakhate lage koti koti dala
tara sisya-upasisya, tara upadala

SYNONYMS

eka-eka — in each; **sakhate** — branch; **lage** — grow; **koti koti** — hundreds and thousands; **dala** — twigs; **tara** — His; **sisya** — disciples; **upasisya** — subdisciples; **tara** — His; **upadala** — subbranches.

TRANSLATION

From each branch of the tree have grown hundreds and thousands of subbranches of disciples and granddisciples.

PURPORT

It was the desire of Lord Caitanya Mahaprabhu that His cult be spread all over the world. Therefore there is a great necessity for many, many disciples of the branches of Sri Caitanya Mahaprabhu's disciplic succession. His cult should be spread not only in a few villages, or in Bengal, or in India, but all over the world. It is very regrettable that complacent so-called devotees criticize the members of the International Society for Krishna Consciousness for accepting sannyasa and spreading the cult of Lord Caitanya all over the world. It is not our business to criticize anyone, but because they try to find fault with this movement, the real truth must be stated. Sri Caitanya Mahaprabhu wanted devotees all over the world, and Srila Bhaktisiddhanta Sarasvati Thakura and Srila Bhaktivinoda Thakura confirmed this. It is in pursuit of their will that the ISKCON movement is spreading all over the world. Genuine devotees of Lord Caitanya Mahaprabhu must take pride in the spread of the Krsna consciousness movement instead of viciously criticizing its propaganda work.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.161

sakala bhariya ache prema-phula-phale
bhasaila tri-jagat krsna-prema-jale

SYNONYMS

sakala — all; bhariya — filled; ache — there is; prema — love of Godhead; phula — flowers; phale — fruits; bhasaila — inundated; tri-jagat — the whole world; krsna-prema — of love of Krsna; jale — with water.

TRANSLATION

Every branch and subbranch of the tree is full of innumerable fruits and flowers. They inundate the world with the waters of love of Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.162

eka eka sakhara sakti ananta mahima
'sahasra vadane' yara dite nare sima

SYNONYMS

eka eka — of each and every; sakhara — branch; sakti — power; ananta — unlimited; mahima — glories; sahasra vadane — in thousands of mouths; yara — of which; dite — to give; nare — becomes unable; sima — limit.

TRANSLATION

Each and every branch of Sri Caitanya Mahaprabhu's devotees has unlimited spiritual power and glory. Even if one had thousands of mouths, it would be impossible to describe the limits of their activities.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.163

sanksepe kahila mahaprabhura bhakta-gana
samagra balite nare 'sahasra-vadana'

SYNONYMS

sanksepe — in brief; kahila — described; mahaprabhura — of Lord Caitanya Mahaprabhu; bhakta-gana — the devotees; samagra — all; balite — to speak; nare — cannot; sahasra-vadana — Lord Sesa, who has thousands of mouths.

TRANSLATION

I have briefly described the devotees of Lord Caitanya Mahaprabhu in different places. Even Lord Sesa, who has thousands of mouths, could not list them all.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 10.164

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

SYNONYMS

sri-rupa — Srila Rupa Gosvami; **raghunatha** — Sri Raghunatha dasa Gosvami; **pade** — at the lotus feet; **yara** — whose; **asa** — expectation; **caitanya-caritamrta** — the book named Caitanya-caritamrta; **kahe** — describes; **krsnadasa** — Srila Krsnadasa Gosvami.

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, Adi-lila, Tenth Chapter, in the matter of the main trunk of the Caitanya tree, its branches and its subbranches.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 11 Summary

As the branches and subbranches of Lord Caitanya Mahaprabhu were described in the Tenth Chapter, in this Eleventh Chapter the branches and subbranches of Sri Nityananda Prabhu are similarly listed.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 11.1

nityananda-padambhoja-
bhrngan prema-madhunmadan
natvakhilan tesu mukhya
likhyante katicin maya

SYNONYMS

nityananda — of Lord Sri Nityananda; **pada-ambhoja** — lotus feet; **bhrngan** — the bumblebees; **prema** — of love of Godhead; **madhu** — by the honey; **unmadan** — maddened; **natva** — offering obeisances; **akhilan** — to all of them; **tesu** — out of them; **mukhyah** — the chief; **likhyante** — being described; **katicit** — a few of them; **maya** — by me.

TRANSLATION

After offering my obeisances unto all the devotees of Sri Nityananda Prabhu, who are like bumblebees collecting honey from His lotus feet, I shall try to describe those who are the most prominent.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 11.2

jaya jaya mahaprabhu sri-krsna-caitanya
tanhara caranasrita yei, sei dhanya

SYNONYMS

jaya jaya — all glories; **mahaprabhu** — unto Lord Sri Caitanya Mahaprabhu; **sri-krsna-caitanya** — known as Krsna Caitanya; **tanhara carana-asrita** — all who have taken shelter at His lotus feet; **yei** — anyone; **sei** — he is; **dhanya** — glorious.

TRANSLATION

All glories to Sri Caitanya Mahaprabhu! Anyone who has taken shelter at His lotus feet is glorious.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 11.3

jaya jaya sri-advaita, jaya nityananda
jaya jaya mahaprabhura sarva-bhakta-vrnda

SYNONYMS

jaya jaya — all glories; **sri-advaita** — unto Sri Advaita Acarya; **jaya** — all glories; **nityananda** — unto Lord Sri Nityananda Prabhu; **jaya jaya** — all glories; **mahaprabhura** — of Lord Sri Caitanya Mahaprabhu; **sarva** — all; **bhakta-vrnda** — devotees.

TRANSLATION

All glories to Sri Advaita Prabhu, Nityananda Prabhu and all the devotees of Lord Caitanya Mahaprabhu!

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 11.4

tasya sri-krsna-caitanya-
sat-premamara-sakhinah
urdhva-skandhavadhutendoh
sakha-rupan ganan numah

SYNONYMS

tasya — His; **sri-krsna-caitanya** — Lord Sri Krsna Caitanya Mahaprabhu; **sat-prema** — of eternal love of Godhead; **amara** — indestructible; **sakhinah** — of the tree; **urdhva** — very high; **skandha** — branch; **avadhuta-indoh** — of Sri Nityananda; **sakha-rupan** — in the form of different branches; **ganan** — to the devotees; **numah** — I offer my respects.

TRANSLATION

Sri Nityananda Prabhu is the topmost branch of the indestructible tree of eternal love of Godhead, Sri Krsna Caitanya Mahaprabhu. I offer my respectful obeisances to all the subbranches of that topmost branch.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 11.5

sri-nityananda-vrksera skandha gurutara
tahate janmila sakha-prasakha vistara

SYNONYMS

sri-nityananda-vrksera — of the tree known as Sri Nityananda; skandha — main branch; gurutara — extremely heavy; tahate — from that branch; janmila — grew; sakha — branches; prasakha — subbranches; vistara — expansively.

TRANSLATION

Sri Nityananda Prabhu is an extremely heavy branch of the Sri Caitanya tree. From that branch grow many branches and subbranches.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 11.6

malakarera iccha jale bade sakha-gana
prema-phula-phale bhari' chaila bhuvana

SYNONYMS

mala-karera — of Sri Caitanya Mahaprabhu; **iccha-jale** — by the water of His wish; **bade** — increase; **sakha-gana** — the branches; **prema** — love of Godhead; **phula-phale** — with flowers and fruits; **bhari'** — filling; **chaila** — covered; **bhuvana** — the whole world.

TRANSLATION

Watered by the desire of Sri Caitanya Mahaprabhu, these branches and subbranches have grown unlimitedly and covered the entire world with fruits and flowers.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 11.7

asankhya ananta gana ke karu ganana
apana sodhite kahi mukhya mukhya jana

SYNONYMS

asankhya — innumerable; **ananta** — unlimited; **gana** — devotees; **ke** — who; **karu** — can; **ganana** — count; **apana** — the self; **sodhite** — to purify; **kahi** — I speak; **mukhya mukhya** — only the chief; **jana** — persons.

TRANSLATION

These branches and subbranches of devotees are innumerable and unlimited. Who could count them? For my personal purification I shall try to enumerate only the most prominent among them.

PURPORT

One should not write books or essays on transcendental subject matter for material name, fame or profit. Transcendental literature must be written under the direction of a superior authority because it is not meant for material purposes. If one tries to write under superior authority, he becomes purified. All Krsna conscious activities should be undertaken for personal purification (apana sodhite), not for material gain.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 11.8

sri-virabhadra gosañi — skandha-mahasakha
tanra upasakha yata, asankhya tara lekha

SYNONYMS

sri-virabhadra gosañi — Sri Virabhadra Gosañi; skandha — of the trunk; maha-sakha — the biggest branch; tanra — his; upasakha — subbranches; yata — all; asankhya — innumerable; tara — of that; lekha — the description.

TRANSLATION

After Nityananda Prabhu, the greatest branch is Virabhadra Gosañi, who also has innumerable branches and subbranches. It is not possible to describe them all.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura writes in his Anubhasya, "Virabhadra Gosañi was the direct son of Srila Nityananda Prabhu and a disciple of Jahnava-devi. His real mother was Vasudha. In the Gaura-ganoddesa-dipika (67) he is mentioned as an incarnation of Ksirodakasayi Visnu. Therefore Virabhadra Gosañi is nondifferent from Sri Krsna Caitanya Mahaprabhu. In a village of the name Jhamatapura, in the district of Hugli, Virabhadra Gosañi had a disciple named Yadunathacarya, who had two daughters — a real daughter named Srimati and a foster daughter named Narayani. Both these daughters married, and they are mentioned in the Bhakti-ratnakara (Thirteenth Wave). Virabhadra Gosañi had three disciples who are celebrated as his sons — Gopijana-vallabha, Ramakrsna and Ramacandra. The youngest, Ramacandra, belonged to the Sandilya dynasty and had the surname Vatavyala. He established his family at Khadadaha, and its members are known as the gosvamis of Khadadaha. The eldest disciple, Gopijana-vallabha, was a resident of a village known as Lata, near the Manakara railway station in the district of Burdwan. The second, Ramakrsna, lived near Maladaha, in a village named Gayesapura." Srila Bhaktisiddhanta Sarasvati Thakura notes that since these three disciples belonged to different gotras, or dynasties, and also had different surnames and lived in different places, it is not possible to accept them as real sons of Virabhadra Gosañi. Ramacandra had four sons, of whom the eldest was Radhamadhava, whose third son was named Yadavendra. Yadavendra's son was Nandakisora, his son was Nidhikrsna, his son was Caitanyacanda, his son was Krsnamohana, his son was Jaganmohana, his son was Vrajanatha, and his son was Syamalala Gosvami. This is the genealogical table given by Bhaktisiddhanta Sarasvati Thakura for the descendants of Virabhadra Gosañi.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 11.9

isvara ha-iyā kahaya maha-bhagavata
veda-dharmatita hañā veda-dharme rata

SYNONYMS

isvara — the Supreme Personality of Godhead; **ha-iyā** — being; **kahaya** — calls Himself; **maha-bhagavata** — great devotee; **veda-dharma** — the principles of Vedic religion; **atita** — transcendental; **hañā** — being; **veda-dharme** — in the Vedic system; **rata** — engaged.

TRANSLATION

Although Virabhadra Gosāṅi was the Supreme Personality of Godhead, He presented Himself as a great devotee. And although the Supreme Godhead is transcendental to all Vedic injunctions, He strictly followed the Vedic rituals.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 11.10

antare isvara-ceṣṭa, bahire nirdambha
caitanya-bhakti-mandape tenho mula-stambha

SYNONYMS

antare — within Himself; **isvara-ceṣṭa** — the activities of the Supreme Personality of Godhead; **bahire** — externally; **nirdambha** — without pride; **caitanya-bhakti-mandape** — in the devotional hall of Sri Caitanya Mahāprabhu; **tenho** — He is; **mula-stambha** — the main pillar.

TRANSLATION

He is the main pillar in the hall of devotional service erected by Sri Caitanya Mahāprabhu. He knew within Himself that He acted as the Supreme Lord Viṣṇu, but externally He was prideless.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 11.11

adyapi yanhara krpa-mahima ha-ite
caitanya-nityananda gaya sakala jagate

SYNONYMS

adyapi — until today; **yanhara** — whose; **krpa** — mercy; **mahima** — glorious; **ha-ite** — from; **caitanya-nityananda** — Sri Caitanya-Nityananda; **gaya** — sing; **sakala** — all; **jagate** — in the world.

TRANSLATION

It is by the glorious mercy of Sri Virabhadra Gosañi that people all over the world now have the chance to chant the names of Caitanya and Nityananda.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 11.12

sei virabhadra-gosañira la-inu sarana
yanhara prasade haya abhista-purana

SYNONYMS

sei — that; virabhadra-gosañira — of Sri Virabhadra Gosañi; la-inu — I take; sarana — shelter; yanhara — whose; prasade — by mercy; haya — it becomes so; abhista-purana — fulfillment of desire.

TRANSLATION

I therefore take shelter of the lotus feet of Virabhadra Gosañi, so that by His mercy my great desire to write Sri Caitanya-caritamrta will be properly guided.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 11.13

sri-ramadasa ara, gadadhara dasa
caitanya-gosañira bhakta rahe tanra pasa

SYNONYMS

sri-ramadasa — Sri Ramadasa; ara — and; gadadhara dasa — Gadadhara dasa; caitanya-gosañira — of Lord Sri Caitanya Mahāprabhu; bhakta — devotees; rahe — stay; tanra pasa — with Him.

TRANSLATION

Two devotees of Lord Caitanya named Sri Ramadasa and Gadadhara dasa always lived with Sri Virabhadra Gosañi.

PURPORT

Sri Ramadasa, later known as Abhirama Thakura, was one of the twelve gopas, or cowherd boyfriends, of Sri Nityananda Prabhu. The Gaura-ganoddesa-dipika (126) states that Sri Ramadasa was formerly Sridama. In the Bhakti-ratnakara (Fourth Wave), there is a description of Srila Abhirama Thakura. By the order of Sri Nityananda Prabhu, Abhirama Thakura became a great ācārya and preacher of the Caitanya cult of devotional service. He was a very influential personality, and nondevotees were very much afraid of him. Empowered by Sri Nityananda Prabhu, he was always in ecstasy and was extremely kind to all fallen souls. It is said that if he offered obeisances to any stone other than a salagrama-sila, it would immediately fracture.

Srila Bhaktisiddhanta Sarasvati Thakura writes in his Anubhasya, "Ten miles southwest of the Canpadanga railway station on the narrow-gauge railway line from Howrah, in Calcutta, to Amta, a village in the Hugli district, is a small town named Khanakula-kṛṣṇanagara, where the temple in which Abhirama Thakura worshiped is situated. During the rainy season, when this area is inundated with water, people must go there by another line, which is now called the southeastern railway. On this line there is a station named Kolaghata, from which one has to go by steamer to Ranicaka. Seven and a half miles north of Ranicaka is Khanakula. The temple where Abhirama Thakura worshiped is situated in Kṛṣṇanagara, which is near the kula (bank) of the Khana (Dvarakesvara River); therefore this place is celebrated as Khanakula-kṛṣṇanagara. Outside of the temple is a bakula tree. This place is known as Siddha-bakula-kuñja. It is said that when Abhirama Thakura came there, he sat down under this tree. In Khanakula-kṛṣṇanagara there is a big fair held every year in the month of Caitra [March-April] on the Kṛṣṇa-saptami, the seventh day of the dark moon. Many hundreds and thousands of people gather for this festival. The temple where Abhirama Thakura worshiped has a very old history. The Deity in the temple is known as Gopinatha. There are many sevaita families living near the temple. It is said that Abhirama Thakura had a whip and that whoever he touched with it would immediately become an elevated devotee of Kṛṣṇa. Among his many disciples, Srīman Srinivasa Ācārya was the most famous and the most dear, but it is doubtful that he was his initiated disciple."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 11.14-15

nityanande ajña dila yabe gaude yaite
mahaprabhu ei dui dila tanra sathe
ataeva dui-gane dunhara ganana
madhava-vasudeva ghoserao ei vivarana

SYNONYMS

nityanande — unto Lord Nityananda; **ajña** — order; **dila** — gave; **yabe** — when; **gaude** — to Bengal; **yaite** — to go; **mahaprabhu** — Sri Caitanya Mahaprabhu; **ei dui** — these two; **dila** — gave; **tanra sathe** — with Him; **ataeva** — therefore; **dui-gane** — in both the parties; **dunhara** — two of them; **ganana** — are counted; **madhava** — Madhava; **vasudeva** — Vasudeva; **ghoserao** — of the surname Ghosa; **ei** — this; **vivarana** — description.

TRANSLATION

When Nityananda Prabhu was ordered to go to Bengal to preach, these two devotees [Sri Ramadasa and Gadadhara dasa] were ordered to go with Him. Thus they are sometimes counted among the devotees of Lord Caitanya and sometimes among the devotees of Lord Nityananda. Similarly, Madhava Ghosa and Vasudeva Ghosa belonged to both groups of devotees simultaneously.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura writes in his Anubhasya, "There is a place named Danihata, near the Agradvipa railway station and Patuli in the district of Burdwan, where the Deity of Sri Gopinathaji is still situated. This Deity accepted Govinda Ghosa as His father. Even until today, the Deity performs the sraddha ceremony on the anniversary of the death of Govinda Ghosa. The temple of this Deity is managed by the raja- family of Krsnanagara, whose members are descendants of Raja Krsnacandra. Every year in the month of Vaisakha, when there is a baradola ceremony, this Gopinatha Deity is taken to Krsnanagara. The ceremony is performed with eleven other Deities, and then Sri Gopinathaji is brought back to the temple in Agradvipa."

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 11.16

ramadasa — mukhya-sakha, sakhya-prema-rasi
solasangera kastha yei tuli' kaila

SYNONYMS

rama-dasa — Ramadasa; mukhya-sakha — chief branch; sakhya-prema-rasi — full of fraternal love; solasa-angera — of sixteen knots; kastha — wood; yei — that; tuli' — raising; kaila — made; — flute.

TRANSLATION

Ramadasa, one of the chief branches, was full of fraternal love of Godhead. He made a flute from a stick with sixteen knots.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 11.17

gadadhara dasa gopibhave purnananda
yanra ghare danakeli kaila nityananda

SYNONYMS

gadadhara dasa — Gadadhara dasa; **gopi-bhave** — in the ecstasy of the gopis; **purna-ananda** — fully in transcendental bliss; **yanra ghare** — in whose house; **dana-keli** — performance of danakeli-lila; **kaila** — did; **nityananda** — Lord Nityananda Prabhu.

TRANSLATION

Srila Gadadhara dasa was always fully absorbed in ecstasy as a gopi. In his house Lord Nityananda enacted the drama Dana-keli.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 11.18

sri-madhava ghosa — mukhya kirtaniya-gane
nityananda-prabhu nrtya kare yanra gane

SYNONYMS

sri-madhava ghosa — Sri Madhava Ghosa; mukhya — chief; kirtaniya-gane — amongst the performers of sankirtana; nityananda-prabhu — Nityananda Prabhu; nrtya — dance; kare — does; yanra — whose; gane — in song.

TRANSLATION

Sri Madhava Ghosa was a principal performer of kirtana. While he sang, Nityananda Prabhu danced.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 11.19

vasudeva gite kare prabhura varnane
kastha-pasana drave yahara sravane

SYNONYMS

vasudeva — Vasudeva; **gite** — while singing; **kare** — does; **prabhura** — of Nityananda Prabhu and Sri Caitanya Mahaprabhu; **varnane** — in description; **kastha** — wood; **pasana** — stone; **drave** — melt; **yahara** — whose; **sravane** — by hearing.

TRANSLATION

When Vasudeva Ghosa described Lord Caitanya and Nityananda while performing kirtana, even wood and stone would melt upon hearing it.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 11.20

murari-caitanya-dasera alaukika lila
vyaghra-gale cada mare, sarpa-sane khela

SYNONYMS

murari — Murari; **caitanya-dasera** — of the servant of Sri Caitanya Mahāprabhu; **alaukika** — uncommon; **lila** — pastimes; **vyaghra** — tiger; **gale** — on the cheek; **cada mare** — slaps; **sarpa** — a snake; **sane** — with; **khela** — playing.

TRANSLATION

There were many extraordinary activities performed by Murari, a great devotee of Lord Caitanya Mahāprabhu. Sometimes in his ecstasy he would slap the cheek of a tiger, and sometimes he would play with a venomous snake.

PURPORT

Srīla Bhaktisiddhānta Sarasvatī Thākura writes in his Anubhāsyā, "Murari Caitanya dasa was born in the village of Sar-vṛndāvana-pura, which is situated about two miles from the Galasi station on the Burdwan line. When Murari Caitanya dasa came to Navadvīpa, he settled in the village of Modadruma, or Mamagachi-grama. At that time he became known as Saranga or Saranga Murari Caitanya dasa. The descendants of his family still reside in Sarer Pata. In the Caitanya-bhāgavatā, Antya-khanda, Chapter Five, there is the following statement: 'Murari Caitanya dasa had no material bodily features, for he was completely spiritual. Thus he would sometimes chase after tigers in the jungle and treat them just like cats and dogs. He would slap the cheek of a tiger and take a venomous snake on his lap. He had no fear for his external body, of which he was completely forgetful. He could spend all twenty-four hours of the day chanting the Hare Kṛṣṇa maha-mantra or speaking about Lord Caitanya and Nityānanda. Sometimes he would remain submerged in water for two or three days, but he would feel no bodily inconvenience. Thus he behaved almost like stone or wood, but he always used his energy in chanting the Hare Kṛṣṇa maha-mantra. No one can describe his specific characteristics, but it is understood that wherever Murari Caitanya dasa passed, whoever was present would be enlightened in Kṛṣṇa consciousness simply by the atmosphere he created.'"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 11.21

nityanandera gana yata — saba vraja-sakha
srnga-vetra-gopavesa, sire sikhi-pakha

SYNONYMS

nityanandera — of Lord Nityananda Prabhu; **gana** — followers; **yata** — all; **saba** — all; **vraja-sakha** — residents of Vrndavana; **srnga** — horn; **vetra** — cane stick; **gopa-vesa** — dressed like a cowherd boy; **sire** — on the head; **sikhi-pakha** — the plume of a peacock.

TRANSLATION

All the associates of Lord Nityananda were formerly cowherd boys in Vrajabhumi. Their symbolic representations were the horns and sticks they carried, their cowherd dress and the peacock plumes on their heads.

PURPORT

Jahnava-mata is also within the list of Lord Nityananda's followers. She is described in the Gaura-ganoddesa-dipika (66) as Ananga-mañjari of Vrndavana. All the devotees who are followers of Jahnava-mata are counted within the list of Sri Nityananda Prabhu's devotees.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 11.22

raghunatha vaidya upadhyaya mahasaya
yanhara darsane krsna-prema-bhakti haya

SYNONYMS

raghunatha vaidya — the physician Raghunatha; **upadhyaya mahasaya** — a great personality with the title Upadhyaya; **yanhara** — whose; **darsane** — by visiting; **krsna-prema** — love of Krsna; **bhakti** — devotional service; **haya** — awakened.

TRANSLATION

The physician Raghunatha, also known as Upadhyaya, was so great a devotee that simply by seeing him one would awaken his dormant love of Godhead.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 11.23

sundarananda — nityanandera sakha, bhrtya marma
yanra sange nityananda kare vraja-narma

SYNONYMS

sundarananda — Sundarananda; **nityanandera sakha** — a branch of Nityananda Prabhu; **bhrtya marma** — very intimate servant; **yanra sange** — with whom; **nityananda** — Lord Nityananda; **kare** — performs; **vraja-narma** — activities of Vr̥ndavana.

TRANSLATION

Sundarananda, another branch of Sri Nityananda Prabhu, was Lord Nityananda's most intimate servant. Lord Nityananda Prabhu perceived the life of Vrajabhumi in his company.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura writes in his Anubhasya, "In the Caitanya-bhagavata, Antya-khanda, Chapter Five, it is stated that Sundarananda was an ocean of love of Godhead and the chief associate of Sri Nityananda Prabhu. In the Gaura-ganoddesa-dipika (127) he is stated to have been Sudama in kṛṣṇa-līla. Thus he was one of the twelve cowherd boys who came down with Balarama when He descended as Sri Nityananda Prabhu. The holy place where Sundarananda lived is situated in the village known as Mahesapura, which is about fourteen miles east of the Majadiya railway station of the eastern railway from Calcutta to Burdwan. This place is within the district of Jessore, [which is now in Bangladesh]. Among the relics of this village, only the old residential house of Sundarananda still exists. At the end of the village resides a baula [pseudo Vaisnava], and all the buildings, both the temples and the house, appear to be newly constructed. In Mahesapura there are Deities of Sri Radhavallabha and Sri Sri Radharamana. Near the temple is a small river of the name Vetravati.

"Sundarananda Prabhu was a naisthika-brahmacari: he never married in his life. Therefore he had no direct descendants except his disciples, but the descendants of his family still reside in the village known as Mangaladihi in the district of Birbhum. In that same village is a temple of Balarama, and the Deity there is regularly worshiped. The original Deity of Mahesapura, Radhavallabha, was taken by the Saidabad Gosvamis of Berhampur, and since the present Deities were installed, a zamindar family of Mahesapura has looked after Their worship. On the full-moon day of the month of Magha (January-February), the anniversary of Sundarananda's disappearance is regularly celebrated, and people from the neighboring areas gather together to observe this festival."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 11.24

kamalakara pippalai — alaukika rita
alaukika prema tanra bhuvane vidita

SYNONYMS

kamalakara pippalai — Kamalakara Pippalai; **alaukika** — uncommon; **rita** — behavior or pastime; **alaukika** — uncommon; **prema** — love of Godhead; **tanra** — his; **bhuvane** — in the world; **vidita** — celebrated.

TRANSLATION

Kamalakara Pippalai is said to have been the third gopala. His behavior and love of Godhead were uncommon, and thus he is celebrated all over the world.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura writes in his Anubhasya, "In the Gaura-ganoddesa-dipika (128) Kamalakara Pippalai is described as the third gopala. His former name was Mahabala. The Jagannatha Deity at Mahesa in Sri Ramapura was installed by Kamalakara Pippalai. This village of Mahesa is situated about two and a half miles from the Sri Ramapura railway station. The genealogy of the family of Kamalakara Pippalai is given as follows. Kamalakara Pippalai had a son named Caturbhujā, who had two sons named Narayana and Jagannatha. Narayana had one son named Jagadananda, and his son's name was Rajivalocana. During the time of Rajivalocana, there was a scarcity of finances for the worship of the Jagannatha Deity, and it is said that the Nawab of Dacca, whose name was Shah Suja, donated 1,185 bighas of land [about 395 acres] in the Bengali year 1060 [A.D. 1653]. The land being the possession of Jagannatha, the village was named Jagannatha-pura. It is said that when Kamalakara Pippalai left home his younger brother Nidhipati Pippalai searched for him and in due course of time found him in the village of Mahesa. Nidhipati Pippalai tried his best to bring his elder brother home, but he would not return. Under these circumstances, Nidhipati Pippalai, with all his family members, came to Mahesa to reside. The members of this family still reside in the vicinity of the Mahesa village. Their family name is Adhikari, and they are a brahmana family.

"The history of the Jagannatha temple in Mahesa is as follows. One devotee of the name Dhruvananda went to see Lord Jagannatha, Balarama and Subhadra at Jagannatha Puri, wanting to offer food to Jagannathaji that he had cooked with his own hands. This being his desire, one night Jagannathaji appeared to him in a dream and asked him to go to Mahesa on the bank of the Ganges and there start worship of Him in a temple. Thus Dhruvananda went to Mahesa, where he saw the three deities — Jagannatha, Balarama and Subhadra — floating in the Ganges. He picked up all those deities and installed them in a small cottage, and with great satisfaction he executed the worship of Lord Jagannatha. When he became old, he was very anxious to hand over the worship to the charge of someone reliable, and in a dream he got permission from Jagannatha Prabhu to hand it over to a person whom he would meet the next morning. The next morning he met Kamalakara Pippalai, who was formerly an inhabitant of the village Khalijuli in the Sundaravana forest area of Bengal and was a pure Vaisnava, a great devotee of Lord Jagannatha; thus he immediately gave him charge of the worship. In this way, Kamalakara Pippalai became the worshiper of Lord Jagannatha, and since then his family members have been designated as Adhikari, which means 'one who is empowered to worship the Lord.' These Adhikaris belong to a respectable brahmana family. Five types of upper-class brahmanas are recognized by the surname Pippalai."

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 11.25

suryadāsa sarakhela, tanra bhāi kṛsnadāsa
nityānānde drdha viśvaśa, premera nivaśa

SYNONYMS

suryadāsa sarakhela — Suryadāsa Sarakhela; **tanra bhāi** — his brother; **kṛsnadāsa** — Kṛsnadāsa; **nityānānde** — unto Lord Nityānanda; **drdha viśvaśa** — firm faith; **premera nivaśa** — the reservoir of all love of Godhead.

TRANSLATION

Suryadāsa Sarakhela and his younger brother Kṛsnadāsa Sarakhela both possessed firm faith in Nityānanda Prabhu. They were a reservoir of love of Godhead.

PURPORT

In the Bhakti-ratnakara (Twelfth Wave), it is stated that a few miles from Navadvīpa is a place called Saligrama that was the residence of Suryadāsa Sarakhela. He was employed as a secretary in the Muslim government of that time, and thus he amassed a good fortune. Suryadāsa had four brothers, all of whom were pure Vaiṣṇavas. Vasudha and Jahnava were two daughters of Suryadāsa Sarakhela.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 11.26

gauridasa pandita yanra premoddanda-bhakti
krsna-prema dite, nite, dhare mahasakti

SYNONYMS

gauridasa pandita — Gauridasa Pandita; **yanra** — whose; **prema-uddanda-bhakti** — the most elevated in love of Godhead and devotional service; **krsna-prema** — love of Krsna; **dite** — to deliver; **nite** — and to receive; **dhare** — empowered; **mahasakti** — great potency.

TRANSLATION

Gauridasa Pandita, the emblem of the most elevated devotional service in love of Godhead, had the greatest potency to receive and deliver such love.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura writes in his Anubhasya, "It is said that Gauridasa Pandita was always patronized by King Krsnadasa, the son of Harihoda. Gauridasa Pandita lived in the village of Saligrama, which is situated a few miles from the railway station Mudagacha, and later he came to reside in Ambika-kalana. It is stated in the Gaura-ganoddesa-dipika (128) that formerly he was Subala, one of the cowherd boyfriends of Krsna and Balarama in Vrndavana. Gauridasa Pandita was the younger brother of Suryadasa Sarakhela, and with the permission of his elder brother he shifted his residence to the bank of the Ganges, living there in the town known as Ambika-kalana. Some of the names of the descendants of Gauridasa Pandita are as follows: (1) Sri Nr-caitanya, (2) Krsnadasa, (3) Visnudasa, (4) Bada Balarama dasa, (5) Govinda, (6) Raghunatha, (7) Badu Gangadasa, (8) Auliya Gangarama, (9) Yadavacarya, (10) Hrdaya-caitanya, (11) Canda Haladara, (12) Mahesa Pandita, (13) Mukuta Raya, (14) Bhatuya Gangarama, (15) Auliya Caitanya, (16) Kaliya Krsnadasa, (17) Patuya Gopala, (18) Bada Jagannatha, (19) Nityananda, (20) Bhavi, (21) Jagadisa, (22) Raiya Krsnadasa and (22) Annapurna. The eldest son of Gauridasa Pandita was known as big Balarama, and the youngest was known as Raghunatha. The sons of Raghunatha were Mahesa Pandita and Govinda. Gauridasa Pandita's daughter was known as Annapurna.

"The village Ambika-kalana, which is situated just across the river Ganges from Santipura, is two miles east of the Kalana-korta railway station, on the eastern railway. In Ambika-kalana there is a temple constructed by the zamindar of Burdwan. In front of the temple there is a big tamarind tree, and it is said that Gauridasa Pandita and Lord Caitanya Mahaprabhu met underneath this tree. The place where the temple is situated is known as Ambika, and because it is in the area of Kalana, the village is known as Ambika-kalana. It is said that a copy of the Bhagavad-gita written by Sri Caitanya Mahaprabhu still exists in this temple."



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 11.27

nityanande samarpila jati-kula-panti
sri-caitanya-nityanande kari pranapati

SYNONYMS

nityanande — to Lord Nityananda; **samarpila** — he offered; **jati** — caste distinction; **kula** — family; **panti** — fellowship; **sri-caitanya** — Lord Caitanya; **nityanande** — in Lord Nityananda; **kari** — making; **prana-pati** — the Lords of his life.

TRANSLATION

Making Lord Caitanya and Lord Nityananda the Lords of his life, Gauridasa Pandita sacrificed everything for the service of Lord Nityananda, even the fellowship of his own family.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 11.28

nityananda prabhura priya — pandita purandara
 premarnava-madhye phire yaichana mandara

SYNONYMS

nityananda — Lord Nityananda Prabhu; **prabhura** — of the Lord; **priya** — very dear; **pandita purandara** — Pandita Purandara; **prema-arnava-madhye** — in the ocean of love of Godhead; **phire** — moved; **yaichana** — exactly like; **mandara** — the Mandara Hill.

TRANSLATION

The thirteenth important devotee of Sri Nityananda Prabhu was Pandita Purandara, who moved in the ocean of love of Godhead just like the Mandara Hill.

PURPORT

Pandita Purandara met Sri Nityananda Prabhu at Khadadaha. When Nityananda Prabhu visited this village, He danced very uncommonly, and His dancing captivated Purandara Pandita. The pandita was in the top of a tree, and upon seeing the dancing of Nityananda he jumped down on the ground and proclaimed himself to be Angada, one of the devotees in the camp of Hanuman during the pastimes of Lord Ramacandra.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 11.29

paramesvara-dasa — nityanandaika-sarana
krsna-bhakti paya, tanre ye kare smarana

SYNONYMS

paramesvara-dasa — Paramesvara dasa; **nityananda-eka-sarana** — completely surrendered to the lotus feet of Nityananda; **krsna-bhakti paya** — gets love of Krsna; **tanre** — him; **ye** — anyone; **kare** — does; **smarana** — remembering.

TRANSLATION

Paramesvara dasa, said to be the fifth gopala of krsna-lila, completely surrendered to the lotus feet of Nityananda. Anyone who remembers his name, Paramesvara dasa, will get love of Krsna very easily.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura writes in his Anubhasya, "The Caitanya-bhagavata states that Paramesvara dasa, known sometimes as Paramesvari dasa, was the life and soul of Sri Nityananda Prabhu. The body of Paramesvara dasa was the place of Lord Nityananda's pastimes. Paramesvara dasa, who lived for some time at Khadadaha village, was always filled with the ecstasy of a cowherd boy. Formerly he was Arjuna, a friend of Krsna and Balarama. He was the fifth among the twelve gopalas. He accompanied Srimati Jahnava-devi when she performed the festival at Khetari. It is stated in the Bhakti-ratnakara that by the order of Srimati Jahnava-mata, he installed Radha-Gopinatha in the temple at Atapura, in the district of Hugli. The Atapura station is on the narrow-gauge railway line between Howrah and Amata. Another temple in Atapura, established by the Mitra family, is known as the Radha-Govinda temple. In front of the temple, in a very attractive place among two bakula trees and a kadamba tree, is the tomb of Paramesvari Thakura, and above it is an altar with a tulasi bush. It is said that only one flower a year comes out of the kadamba tree. It is offered to the Deity.

"Paramesvari Thakura belonged, it is said, to a vaidya family. A descendant of his brother's is at present a worshiper in the temple. Some of their family members still reside in the district of Hugli, near the post office of Canditala. The descendants of Paramesvari Thakura took many disciples from brahmana families, but as these descendants gradually took to the profession of physicians, persons from brahmana families ceased becoming their disciples. The family titles of Paramesvari's descendants are Adhikari and Gupta. Unfortunately, his family members do not worship the Deity directly; they have engaged paid brahmanas to worship the Deity. In the temple, Baladeva and Sri Sri Radha-Gopinatha are together on the throne. It is supposed that the Deity of Baladeva was installed later because according to transcendental mellow, Baladeva, Krsna and Radha cannot stay on the same throne. On the full-moon day of Vaisakha (April-May), the disappearance festival of Paramesvari Thakura is observed in this temple."

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 11.30

jagadisa pandita haya jagat-pavana
kṛṣṇa-premamṛta varse, yena varsa ghaṇa

SYNONYMS

jagadisa pandita — Jagadisa Pandita; **haya** — becomes; **jagat-pavana** — the deliverer of the world; **kṛṣṇa-prema-amṛta varse** — he always pours torrents of devotional service; **yena** — like; **varsa** — rainfall; **ghaṇa** — heavy.

TRANSLATION

Jagadisa Pandita, the fifteenth branch of Lord Nityānanda's followers, was the deliverer of the entire world. Devotional love of Kṛṣṇa showered from him like torrents of rain.

PURPORT

Srīla Bhaktisiddhānta Sarasvatī Thākura writes in his Anubhāṣya, "Descriptions of Jagadisa Pandita are available from the Caitanya-bhāgavata, Adi-khaṇḍa, Chapter Six, and the Caitanya-caritamṛta, Adi-līla, Chapter Fourteen. He belonged to the village of Yasada-grama, in the district of Nadia near the Cakadaha railway station. His father, the son of Bhatta Narayana, was named Kamalaksa. Both his father and mother were great devotees of Lord Viṣṇu, and after their death, Jagadisa, with his wife Duhkhini and brother Mahesa, left his birthplace and came to Sri Mayapur to live in the company of Jagannātha Miśra and other Vaiṣṇavas. Lord Caitanya asked Jagadisa to go to Jagannātha Puri to preach the hari-nama-sankīrtana movement. After returning from Jagannātha Puri, on the order of Lord Jagannātha he established Deities of Jagannātha in the village of Yasada-grama. It is said that when Jagadisa Pandita brought the Deity of Jagannātha to Yasada-grama, he tied the heavy Deity to a stick and thus brought Him to the village. The priests of the temple still show the stick used by Jagadisa Pandita to carry the Jagannātha Deity."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 11.31

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nityananda-priyabhṛtya pandita dhanañjaya
atyanta virakta, sada kṛṣṇa-premamaya

SYNONYMS

nityananda-priya-bhṛtya — another dear servant of Nityananda Prabhu; **pandita dhanañjaya** — Pandita Dhanañjaya; **atyanta** — very much; **virakta** — renounced; **sada** — always; **kṛṣṇa-prema-maya** — merged in love of Kṛṣṇa.

TRANSLATION

The sixteenth dear servant of Nityananda Prabhu was Dhanañjaya Pandita. He was very much renounced and always merged in love of Kṛṣṇa.

PURPORT

Srīla Bhaktisiddhanta Sarasvatī Thākura writes in his Anubhāṣya, "Pandita Dhanañjaya was a resident of the village in Katwa named Sitala. He was one of the twelve gopālas. His former name, according to the Gaura-gaṇoḍḍesa-dīpikā (127), was Vasudama. Sitala-grāma is situated near the Mangalakota police station and Kaicara post office in the district of Burdwan. On the narrow railway from Burdwan to Katwa is a railway station about nine miles from Katwa known as Kaicara. One has to go about a mile northeast of this station to reach Sitala. The temple was a thatched house with walls made of dirt. Some time ago, the zamindars of Bajaravana Kabasi, the Mulliks, constructed a big house for the purpose of a temple, but for the last sixty-five years the temple has been broken down and abandoned. The foundation of the old temple is still visible. There is a tulasi pillar near the temple, and every year during the month of Kartika (October-November) the disappearance day of Dhanañjaya is observed. It is said that for some time Pandita Dhanañjaya was in a sankīrtana party under the direction of Śrī Caitanya Mahāprabhu, and then he went to Vṛndavana. Before going to Vṛndavana, he lived for some time in a village named Sancadapancada, which is six miles south of the Memari railway station. Sometimes this village is also known as 'the place of Dhanañjaya' (Dhanañjayera Pata). After some time, he left the responsibility for worship with a disciple and went back to Vṛndavana. After returning from Vṛndavana to Sitala-grāma, he established a Deity of Gaurasundara in the temple. The descendants of Pandita Dhanañjaya still live in Sitala-grāma and look after the temple worship."

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 11.32

mahesa pandita — vrajera udara gopala
dhakka-vadye nrtya kare preme matoyala

SYNONYMS

mahesa pandita — Mahesa Pandita; **vrajera** — of Vrndavana; **udara** — very liberal; **gopala** — cowherd boy; **dhakka-vadye** — with the beating of a kettledrum; **nrtya kare** — used to dance; **preme** — in love; **matoyala** — as if a madman.

TRANSLATION

Mahesa Pandita, the seventh of the twelve gopals, was very liberal. In great love of Kṛṣṇa he danced to the beating of a kettledrum like a madman.

PURPORT

Srīla Bhaktisiddhānta Sarasvatī Thākura writes in his Anubhāṣya, "The village of Mahesa Pandita, which is known as Palapada, is situated in the district of Nadia within a forest about one mile south of the Cakadaha railway station. The Ganges flows nearby. It is said that formerly Mahesa Pandita lived on the eastern side of Jirat in the village known as Masipura or Yasipura, and when Masipura merged into the riverbed of the Ganges, the Deities there were brought to Palapada, which is situated in the midst of various villages such as Beledānga, Berigrama, Sukhasagara, Candude and Manasapota. (There are about fourteen villages, and the entire neighborhood is known as Pañcanagara Paragana.) It is mentioned that Mahesa Pandita joined the festival performed by Śrī Nityānanda Prabhū at Panihati. Narottama dasa Thākura also joined in the festival, and Mahesa Pandita saw him on that occasion. In the temple of Mahesa Pandita there are Deities of Gaura-Nityānanda, Śrī Gopinātha, Śrī Madana-mohana and Rādhā-Govinda, as well as a salagrama-sīla."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 11.33

navadvipe purusottama pandita mahasaya
nityananda-name yanra mahonmada haya

SYNONYMS

navadvipe purusottama — Purusottama of Navadvipa; pandita mahasaya — a very learned scholar; nityananda-name — in the name of Lord Nityananda Prabhu; yanra — whose; maha-unmada — great ecstasy; haya — becomes.

TRANSLATION

Purusottama Pandita, a resident of Navadvipa, was the eighth gopala. He would become almost mad as soon as he heard the holy name of Nityananda Prabhu.

PURPORT

It is stated in the Caitanya-bhagavata that Purusottama Pandita was born in Navadvipa and was a great devotee of Lord Nityananda Prabhu. As one of the twelve gopalas, his former name was Stokakrsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 11.34

balarama dasa — kṛṣṇa-prema-rasasvadi
nityananda-name haya parama unmadi

SYNONYMS

balarama-dasa — Balarama dasa; **kṛṣṇa-prema-rasa** — the nectar of always merging in love of Kṛṣṇa; **asvadi** — fully tasting; **nityananda-name** — in the name of Sri Nityananda Prabhu; **haya** — becomes; **parama** — greatly; **unmadi** — maddened.

TRANSLATION

Balarama dasa always fully tasted the nectar of love of Kṛṣṇa. Upon hearing the name of Nityananda Prabhu, he would become greatly maddened.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 11.35

maha-bhagavata yadunatha kavicandra
yanhara hrdaye nrtya kare nityananda

SYNONYMS

maha-bhagavata — a great devotee; **yadunatha kavicandra** — Yadunatha Kavicandra; **yanhara** — whose; **hrdaye** — in the heart; **nrtya** — dancing; **kare** — does; **nityananda** — Lord Nityananda Prabhu.

TRANSLATION

Yadunatha Kavicandra was a great devotee. Lord Nityananda Prabhu always danced in his heart.

PURPORT

In the Caitanya-bhagavata, Madhya-khanda, Chapter One, it is said that a gentleman known as Ratnagarbha Acarya was a friend of Sri Caitanya Mahaprabhu's father. They had been residents of the same village. Ratnagarbha Acarya had three sons — Krsnananda, Jiva and Yadunatha Kavicandra.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 11.36

radhe yanra janma kṛsnadaśa dvijavara
sri-nityanandera tenho parama kinkara

SYNONYMS

radhe — in West Bengal; **yanra** — whose; **janma** — birth; **kṛsnadaśa** — Kṛsnadaśa; **dvija-vara** — the best brahmana; **sri-nityanandera** — of Nityananda Prabhu; **tenho** — he; **parama** — first-class; **kinkara** — servant.

TRANSLATION

The twenty-first devotee of Sri Nityananda in Bengal was Kṛsnadaśa Brahmana, who was a first-class servant of the Lord.

PURPORT

In this verse the word **radhe** refers to Radhadeśa, the part of Bengal where the Ganges does not flow.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adī 11.37

kala-kṛsnadaśa bada vaiśnava-pradhana
nityānanda-candra vinu nahi jāne ana

SYNONYMS

kala-kṛsnadaśa — Kala Kṛsnadaśa; bada — great; vaiśnava-pradhana — first-class Vaiśnava; nityānanda-candra — Lord Nityānanda; vinu — except; nahi jāne — he did not know; ana — of anything else.

TRANSLATION

The twenty-second devotee of Lord Nityānanda Prabhu was Kala Kṛsnadaśa, who was the ninth cowherd boy. He was a first-class Vaiśnava and did not know anything beyond Nityānanda Prabhu.

PURPORT

In the Gaura-gaṇoḍḍeśa-dīpikā (132) it is said that Kala Kṛsnadaśa, who was also known as Kaliya Kṛsnadaśa, was formerly a gopa (cowherd boy) of the name Lavāṅga. He was one of the twelve cowherd boys.

Srīla Bhaktisiddhānta Sarasvatī Thākura writes in his Anubhāśya, "Kaliya Kṛsnadaśa had his headquarters in a village named Akāihata, which is situated in the district of Burdwan within the jurisdiction of the post office and police station of Katwa. It is situated on the road to Navadvīpa. To reach Akāihata, one has to go from the Byandel junction station to the Katwa railway station and then go about two miles, or one has to get off at the Dānihata station and from there go one mile. The village of Akāihata is very small. In the month of Caitra, on the day of Varuṇī, there is a festival commemorating the disappearance day of Kala Kṛsnadaśa."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 11.38

sri-sadasiva kaviraja — bada mahasaya
sri-purusottama-dasa — tanhara tanaya

SYNONYMS

sri-sadasiva kaviraja — Sri Sadasiva Kaviraja; bada — great; mahasaya — respectable gentleman; sri-purusottama-dasa — Sri Purusottama dasa; tanhara tanaya — his son.

TRANSLATION

The twenty-third and twenty-fourth prominent devotees of Nityananda Prabhu were Sadasiva Kaviraja and his son Purusottama dasa, who was the tenth gopala.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 11.39

ajanma nimagna nityānandera carane
nirantara balya-līla kare kṛṣṇa-sane

SYNONYMS

ajanma — from birth; **nimagna** — merged; **nityānandera** — of Lord Nityānanda Prabhu; **carane** — in the lotus feet; **nirantara** — always; **balya-līla** — childish play; **kare** — does; **kṛṣṇa-sane** — with Kṛṣṇa.

TRANSLATION

From birth, Purusottama dasa was merged in the service of the lotus feet of Lord Nityānanda Prabhu, and he always engaged in childish play with Lord Kṛṣṇa.

PURPORT

Srīla Bhaktisiddhānta Sarasvatī Thākura writes in his Anubhāṣya, "Sadasiva Kavirāja and Nāgara Purusottama, who were father and son, are described in the Caitanya-bhāgavata as maha-bhāgyavan, greatly fortunate. They belonged to the vaidya caste of physicians. Text 156 of the Gaura-gaṇoddesa-dīpikā says that Candravālī, a most beloved gopī of Kṛṣṇa's, later took birth as Sadasiva Kavirāja. In texts 194 and 200 it is said that Sena, the father of Sadasiva Kavirāja, was formerly the gopī named Ratnavālī in Kṛṣṇa's pastimes. All the family members of Sadasiva Kavirāja were great devotees of Lord Caitanya Mahāprabhu. Purusottama dasa Thākura sometimes lived at Sukhasāgara, near the Cakadhā and Simuralī railway stations. All the Deities installed by Purusottama Thākura were formerly situated in Beledāṅga-grāma, but when the temple was destroyed the Deities were brought to Sukhasāgara. When that temple merged into the bed of the Ganges, the Deities were brought with Jahnava-matā's Deity to Sahebādāṅga Bedīgrāma. Since that place also has been destroyed, all the Deities are now situated in the village named Candude-grāma, which is situated one mile up from Palāpada, as referred to above."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 11.40

tanra putra — mahasaya sri-kanu thakura
yanra dehe rahe krsna-premamrta-pura

SYNONYMS

tanra putra — his son; **mahasaya** — a respectable gentleman; **sri-kanu thakura** — Sri Kanu Thakura; **yanra** — whose; **dehe** — in the body; **rahe** — remained; **krsna-prema-amrta-pura** — the nectar of devotional service to Krsna.

TRANSLATION

Sri Kanu Thakura, a very respectable gentleman, was the son of Purusottama dasa Thakura. He was such a great devotee that Lord Krsna always lived in his body.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura writes in his Anubhasya, "To go to the headquarters of Kanu Thakura, one has to proceed by boat from the Jhikaragacha-ghata station to the river known as Kapotaksa. Otherwise, if one goes about two or two and a half miles from the Jhikaragacha-ghata station, he can see Bodhakhana, the headquarters of Kanu Thakura. The son of Sadasiva was Purusottama Thakura, and his son was Kanu Thakura. The descendants of Kanu Thakura know him as Nagara Purusottama. He was the cowherd boy named Dama during krsna-lila. It is said that just after the birth of Kanu Thakura, his mother, Jahnava, died. When he was about twelve days old, Sri Nityananda Prabhu took him to His home at Khadadaha. It is ascertained that Kanu Thakura was born some time in the Bengali year 942 [A.D. 1535]. It is said that he took birth on the Ratha-yatra day. Because he was a great devotee of Lord Krsna from the very beginning of his life, Sri Nityananda Prabhu gave him the name Sisu Krsnadasa. When he was five years old he went to Vrndavana with Jahnava-mata, and the Gosvamis, upon seeing the ecstatic symptoms of Kanu Thakura, gave him the name Kanai Thakura.

"In the family of Kanu Thakura there is a Radha-Krsna Deity known as Pranavallabha. It is said that his family worshiped this Deity long before the appearance of Lord Caitanya Mahaprabhu. When there was a Maharashtrian invasion of Bengal, the family of Kanu Thakura was scattered, and after the invasion one Harikrna Gosvami of that family came back to their original home, Bodhakhana, and re-established the Pranavallabha Deity. The descendants of the family still engage in the service of Pranavallabha. Kanu Thakura was present during the Khetari utsava, when Jahnava-devi and Virabhadra Gosvami were also present. One of Kanu Thakura's family members, Madhavacarya, married the daughter of Sri Nityananda Prabhu, who was named Gangadevi. Both Purusottama Thakura and Kanu Thakura had many disciples from brahmana families. Most of the disciplic descendants of Kanu Thakura now reside in the village named Gadabeta, by the river Silavati, in the Midnapore district."



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 11.41

maha-bhagavata-srestha datta uddharana
sarva-bhave seve nityanandera carana

SYNONYMS

maha-bhagavata — great devotee; **srestha** — chief; **datta** — the surname Datta; **uddharana** — Uddharana; **sarva-bhave** — in all respects; **seve** — worships; **nityanandera** — of Lord Nityananda; **carana** — lotus feet.

TRANSLATION

Uddharana Datta Thakura, the eleventh among the twelve cowherd boys, was an exalted devotee of Lord Nityananda Prabhu. He worshiped the lotus feet of Lord Nityananda in all respects.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura writes in his Anubhasya, "The Gaura-ganoddesa-dipika (129) states that Uddharana Datta Thakura was formerly the cowherd boy of Vrndavana named Subahu. Uddharana Datta Thakura, previously known as Sri Uddharana Datta, was a resident of Saptagrama, which is situated on the bank of the Sarasvati River near the Trisabigha railway station in the district of Hugli. At the time of Uddharana Thakura, Saptagrama was a very big town, encompassing many other places such as Vasudeva-pura, Bansabediya, Krsnapura, Nityananda-pura, Sivapura, Sankhanagara and Saptagrama."

Calcutta was developed under British rule by the influential mercantile community, and especially by the suvarna-vanik community who came down from Saptagrama to establish their businesses and homes all over Calcutta. They were known as the Saptagrami mercantile community of Calcutta, and most of them belonged to the Mullik and Sil families. More than half of Calcutta belonged to this community, as did Srila Uddharana Thakura. Our paternal family also came from this district and belonged to the same community. The Mulliks of Calcutta are divided into two families, namely the Sil family and De family. All the Mulliks of the De family originally belong to the same family and gotra. We also formerly belonged to the branch of the De family whose members, intimately connected with the Muslim rulers, received the title Mullik.

In the Caitanya-bhagavata, Antya-khanda, Chapter Five, it is said that Uddharana Datta was an extremely elevated and liberal Vaisnava. He was born with the right to worship Nityananda Prabhu. It is also stated that Nityananda Prabhu, after staying for some time in Khadadaha, came to Saptagrama and stayed in the house of Uddharana Datta. The suvarna-vanik community to which Uddharana Datta belonged was actually a Vaisnava community. Its members were bankers and gold merchants (suvarna means "gold," and vanik means "merchant"). Long ago there was a misunderstanding between Ballal Sena and the suvarna-vanik community because of the great banker Gauri Sena. Ballal Sena was taking loans from Gauri Sena and spending money extravagantly, and therefore Gauri Sena stopped supplying money. Ballal Sena took revenge by instigating a social conspiracy to make the suvarna-vaniks outcastes, and since then they have been ostracized from the higher castes, namely the brahmanas, ksatriyas and vaisyas. But by the grace of Srila Nityananda Prabhu, the suvarna-vanik community was again elevated. It is said in the Caitanya-bhagavata, yateka vanik-kula uddharana haite pavitra ha-ila dvidha nahika ihate: there is no doubt that all the community members of the suvarna-vanik society were again purified by Sri Nityananda Prabhu.

In Saptagrama there is still a temple with a six-armed Deity of Sri Caitanya Mahaprabhu that was personally worshiped by Srila Uddharana Datta Thakura. On the right side of Sri Caitanya Mahaprabhu is a Deity of Sri Nityananda Prabhu, and on the left side is Gadadhara Prabhu. There are also a Radha-Govinda murti and a salagrama-sila, and below the throne is a picture of Sri Uddharana Datta Thakura. In front of the temple there is now a big hall, and in front of the hall is a Madhavi-lata plant. The temple is in a very shady, cool and nicely situated location. When we returned from America in 1967, the executive committee members of this temple invited us to visit it, and thus we had the opportunity to visit this temple with some American students. Formerly, in our childhood, we visited this temple with our parents because all the members of the suvarna-vanik community enthusiastically take interest in this temple of Uddharana Datta Thakura.

Srila Bhaktisiddhanta Sarasvati Thakura adds in his Anubhasya: "In the Bengali year 1283 [A.D. 1876] a babaji of the name Nitai dasa arranged for a donation of twelve bighas of land (about four acres) for the temple where Uddharana Datta Thakura worshiped. The management of the temple later deteriorated, but then in 1306 (A.D. 1899), through the cooperation of the famous Balarama Mullik of Hugli, who was a subjudge, and many rich suvarna-vanik community members, the management of the temple improved greatly. Not more than fifty years ago, one of the family members of Uddharana Datta Thakura named Jagamohana Datta established a wooden murti [statue] of Uddharana Datta Thakura in the temple, but that murti is no longer there; at present, a picture of Uddharana Datta Thakura is worshiped. It is understood, however, that the wooden murti of Uddharana Thakura was taken away by Sri Madana-mohana Datta and is now being worshiped with a salagrama-sila by Srinatha Datta.

"Uddharana Datta Thakura was the manager of the estate of a big zamindar in Naihati, about one and a half miles north of Katwa. The relics of this royal family are still visible near the Dainhata station. Since Uddharana Datta Thakura was the manager of the estate, it was also known as Uddharana-pura. Uddharana Datta Thakura installed Nitai-Gaura Deities that were later brought to the house of the zamindar, which was known as Vanaoyaribada. Srila Uddharana Datta Thakura remained a householder throughout his life. His father's name was Srikara Datta, his mother's name was Bhadravati, and his son's name was Srinivasa Datta."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 11.42

acarya vaisnavananda bhakti-adhikari
purve nama chila yanra 'raghunatha puri'

SYNONYMS

acarya — teacher; **vaisnavananda** — Vaisnavananda; **bhakti** — devotional service; **adhikari** — fit candidate; **purve** — previously; **nama** — name; **chila** — was; **yanra** — whose; **raghunatha puri** — Raghunatha Puri.

TRANSLATION

The twenty-seventh prominent devotee of Nityananda Prabhu was Acarya Vaisnavananda, a great personality in devotional service. He was formerly known as Raghunatha Puri.

PURPORT

In the Gaura-ganoddesa-dipika (97) it is said that Raghunatha Puri was previously very powerful in the eight mystic successes. He was an incarnation of one of the successes.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 11.43

visnudasa, nandana, gangadasa — tina bhai
 purve yanra ghare chila thakura nitai

SYNONYMS

visnudasa — Visnudasa; **nandana** — Nandana; **gangadasa** — Gangadasa; **tina bhai** — three brothers; **purve** — previously; **yanra** — whose; **ghare** — in the house; **chila** — stayed; **thakura nitai** — Nityananda Prabhu.

TRANSLATION

Another important devotee of Lord Nityananda Prabhu was Visnudasa, who had two brothers, Nandana and Gangadasa. Lord Nityananda Prabhu sometimes stayed at their house.

PURPORT

The three brothers Visnudasa, Nandana and Gangadasa were residents of Navadvipa and belonged to the Bhattacarya brahmana family. Both Visnudasa and Gangadasa stayed for some time with Sri Caitanya Mahaprabhu at Jagannatha Puri, and the Caitanya-bhagavata states that formerly Nityananda Prabhu stayed at their house.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 11.44

nityananda-bhr̥tya — paramananda upadhyaya
sri-jiva pandita nityananda-guna gaya

SYNONYMS

nityananda-bhr̥tya — servant of Nityananda Prabhu; **paramananda upadhyaya** — Paramananda Upadhyaya; **sri-jiva pandita** — Sri Jiva Pandita; **nityananda** — Lord Nityananda Prabhu; **guna** — qualities; **gaya** — glorified.

TRANSLATION

Paramananda Upadhyaya was Nityananda Prabhu's great servitor. Sri Jiva Pandita glorified the qualities of Sri Nityananda Prabhu.

PURPORT

Sri Paramananda Upadhyaya was an advanced devotee. His name is mentioned in the Caitanya-bhagavata, where Sri Jiva Pandita is also mentioned as the second son of Ratnagarbha Acarya and a childhood friend of Hadai Ojha, the father of Nityananda Prabhu. In the Gaurāṅgodesa-dīpikā (169) it is said that Sri Jiva Pandita was formerly the gopi named Indira.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 11.45

paramānanda gupta — kṛṣṇa-bhaktā mahamati
 purve yanra ghare nityānandera vasati

SYNONYMS

paramānanda gupta — Paramānanda Gupta; **kṛṣṇa-bhaktā** — a great devotee of Lord Kṛṣṇa; **maha-mati** — advanced in spiritual consciousness; **purve** — formerly; **yanra** — whose; **ghare** — in the house; **nityānandera** — of Lord Nityānanda Prabhū; **vasati** — residence.

TRANSLATION

The thirty-first devotee of Lord Nityānanda Prabhū was Paramānanda Gupta, who was greatly devoted to Lord Kṛṣṇa and highly advanced in spiritual consciousness. Formerly Nityānanda Prabhū also resided at his house for some time.

PURPORT

Paramānanda Gupta composed a prayer to Lord Kṛṣṇa known as Kṛṣṇa-stavavali. In the Gaura-gaṇoḍḍesa-dīpikā (194 and 199) it is stated that he was formerly thegopi named Mañjūmedha.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 11.46

narayana, krsnadasa ara manohara
devananda — cari bhai nitai-kinkara

SYNONYMS

narayana — Narayana; **krsnadasa** — Krsnadasa; **ara** — and; **manohara** — Manohara; **devananda** — Devananda; **cari bhai** — four brothers; **nitai-kinkara** — servants of Lord Nityananda Prabhu.

TRANSLATION

The thirty-second, thirty-third, thirty-fourth and thirty-fifth prominent devotees were Narayana, Krsnadasa, Manohara and Devananda, who always engaged in the service of Lord Nityananda.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adī 11.47

hoda kṛsnadāsa — nityānanda-prabhu-prāna
nityānanda-pada vinu nahi jāne āna

SYNONYMS

hoda kṛsnadāsa — Hoda Kṛsnadāsa; nityānanda-prabhu — of Lord Nityānanda; prāna — life and soul; nityānanda-pada — the lotus feet of Lord Nityānanda; vinu — except; nahi — does not; jāne — know; āna — anything else.

TRANSLATION

The thirty-sixth devotee of Lord Nityānanda was Hoda Kṛsnadāsa, whose life and soul was Nityānanda Prabhu. He was always dedicated to the lotus feet of Nityānanda, and he knew no one else but Him.

PURPORT

The residence of Kṛsnadāsa Hoda was Badagachi, which is now in Bangladesh.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 11.48

nakadi, mukunda, surya, madhava, sridhara
ramananda vasu, jagannatha, mahidhara

SYNONYMS

nakadi — Nakadi; **mukunda** — Mukunda; **surya** — Surya; **madhava** — Madhava; **sridhara** — Sridhara; **ramananda vasu** — Ramananda Vasu; **jagannatha** — Jagannatha; **mahidhara** — Mahidhara.

TRANSLATION

Among Lord Nityananda's devotees, Nakadi was the thirty-seventh, Mukunda the thirty-eighth, Surya the thirty-ninth, Madhava the fortieth, Sridhara the forty-first, Ramananda the forty-second, Jagannatha the forty-third and Mahidhara the forty-fourth.

PURPORT

Sridhara was the twelfth gopala.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 11.49

srimanta, gokula-dasa hariharananda
sivai, nandai, avadhuta paramananda

SYNONYMS

sri-manta — Srimanta; gokula-dasa — Gokula dasa; hariharananda — Hariharananda; sivai — Sivai; nandai — Nandai; avadhuta paramananda — Avadhuta Paramananda.

TRANSLATION

Srimanta was the forty-fifth, Gokula dasa the forty-sixth, Hariharananda the forty-seventh, Sivai the forty-eighth, Nandai the forty-ninth and Paramananda the fiftieth.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 11.50

vasanta, navani hoda, gopala, sanatana
visnai hajara, krsnananda, sulocana

SYNONYMS

vasanta — Vasanta; navani hoda — Navani Hoda; gopala — Gopala; sanatana — Sanatana; visnai hajara — Visnai Hajara; krsnananda — Krsnananda; sulocana — Sulocana.

TRANSLATION

Vasanta was the fifty-first, Navani Hoda the fifty-second, Gopala the fifty-third, Sanatana the fifty-fourth, Visnai the fifty-fifth, Krsnananda the fifty-sixth and Sulocana the fifty-seventh.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura writes in his Anubhasya, "Navani Hoda appears to have been the same person as Hoda Krsnadasa, the son of the King of Badagachi. His father's name was Hari Hoda. One can visit Badagachi by taking the Lalagola-ghata railway line. Formerly the Ganges flowed by Badagachi, but now it has become a canal known as the Kalsira Khala. Near the Mudagacha station is a village known as Saligrama in which King Krsnadasa arranged for the marriage of Sri Nityananda Prabhu, as described in the Bhakti-ratnakara (Twelfth Wave). It is sometimes said that Navani Hoda was the son of Raja Krsnadasa. His descendants still live in Rukumapura, a village near Bahiragachi. They belong to the daksina-radhiya-kayastha community, but, having been reformed as brahmanas, they still initiate all classes of men."

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 11.51

sena, rāmasena, rāmacandra kavirāja
govinda, srirāṅga, mukunda, tina kavirāja

SYNONYMS

sena — Sena; **rāmasena** — Rāmasena; **rāmacandra kavirāja** — Rāmacandra Kavirāja; **govinda** — Govinda; **srirāṅga** — Srirāṅga; **mukunda** — Mukunda; **tina kavirāja** — all three are Kavirājas, or physicians.

TRANSLATION

The fifty-eighth great devotee of Lord Nityānanda Prabhū was Sena, the fifty-ninth was Rāmasena, the sixtieth was Rāmacandra Kavirāja, and the sixty-first, sixty-second and sixty-third were Govinda, Srirāṅga and Mukunda, who were all physicians.

PURPORT

Sri Rāmacandra Kavirāja, the son of Khandavasi Cirañjīva and Sunanda, was a disciple of Srinivasa Acārya and the most intimate friend of Narottama daśa Thākura, who prayed several times for his association. His youngest brother was Govinda Kavirāja. Śrīla Jīva Gosvāmī very much appreciated Sri Rāmacandra Kavirāja's great devotion to Lord Kṛṣṇa and therefore gave him the title Kavirāja. Sri Rāmacandra Kavirāja, who was perpetually disinterested in family life, greatly assisted in the preaching work of Srinivasa Acārya and Narottama daśa Thākura. He resided at first in Śrīkhaṇḍa but later in the village of Kumāra-nagara, on the bank of the Ganges.

Govinda Kavirāja was the brother of Rāmacandra Kavirāja and youngest son of Cirañjīva of Śrīkhaṇḍa. Although at first a śakṭa, or worshiper of goddess Durgā, he was later initiated by Srinivasa Acārya Prabhū. Govinda Kavirāja also resided first in Śrīkhaṇḍa and then in Kumāra-nagara, but later he moved to the village known as Teliya Budhari, on the southern bank of the river Padma. Since Govinda Kavirāja, the author of two books, Sangita-madhava and Gitamṛta, was a great Vaiṣṇava kavi, or poet, Śrīla Jīva Gosvāmī gave him the title Kavirāja. He is described in the Bhakti-ratnakara (Ninth Wave).

Sena was formerly Ratnavālī in Vraja, as described in the Gaura-gaṇoḍḍesa-dīpikā (194 and 200).

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 11.52

pitāmbhara, madhava-cārya, dasa damodara
sankara, mukunda, jñāna-dasa, manohara

SYNONYMS

pitāmbhara — Pitāmbhara; madhava-cārya — Madhava-cārya; dasa damodara — Damodara dasa; sankara — Sankara; mukunda — Mukunda; jñāna-dasa — Jñāna dasa; manohara — Manohara.

TRANSLATION

Among the devotees of Lord Nityānanda Prabhu, Pitāmbhara was the sixty-fourth, Madhava-cārya the sixty-fifth, Damodara dasa the sixty-sixth, Sankara the sixty-seventh, Mukunda the sixty-eighth, Jñāna dasa the sixty-ninth and Manohara the seventieth.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 11.53

nartaka gopala, ramabhadra, gauranga-dasa
nr-caitanya, minaketana ramadasa

SYNONYMS

nartaka gopala — the dancer Gopala; **ramabhadra** — Ramabhadra; **gauranga-dasa** — Gauranga dasa; **nr-caitanya** — Nr-caitanya; **minaketana rama-dasa** — Minaketana Ramadasa.

TRANSLATION

The dancer Gopala was the seventy-first, Ramabhadra the seventy-second, Gauranga dasa the seventy-third, Nr-caitanya the seventy-fourth and Minaketana Ramadasa the seventy-fifth.

PURPORT

The Gaura-ganoddesa-dipika (68) describes Minaketana Ramadasa as an incarnation of Sankarsana.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 11.54

vrndavana-dasa — narayanira nandana
'caitanya-mangala' yenho karila racana

SYNONYMS

vrndavana-dasa — Śrīla Vrndavana dasa Thakura; narayanira nandana — son of Narayani; caitanya-mangala — the book of the name Caitanya-mangala; yenho — who; karila — did; racana — composition.

TRANSLATION

Vrndavana dasa Thakura, the son of Śrīmatī Narayani, composed Sri Caitanya-mangala [later known as Sri Caitanya-bhagavata].

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 11.55

bhagavate krsna-lila varnila vedavyasa
caitanya-lilate vyasa — vrndavana dasa

SYNONYMS

bhagavate — in Srimad-Bhagavatam; **krsna-lila** — the pastimes of Lord Krsna; **varnila** — described; **veda-vyasa** — Dvaipayana Vyasadeva; **caitanya-lilate** — in the pastimes of Lord Caitanya; **vyasa** — Vedavyasa; **vrndavana dasa** — Srila Vrndavana dasa Thakura.

TRANSLATION

Srila Vyasadeva described the pastimes of Krsna in Srimad-Bhagavatam. The Vyasa of the pastimes of Lord Caitanya Mahaprabhu was Vrndavana dasa.

PURPORT

Srila Vrndavana dasa Thakura was an incarnation of Vedavyasa and also a friendly cowherd boy named Kusumapida in krsna-lila. In other words, the author of Sri Caitanya-bhagavata, Srila Vrndavana dasa Thakura, the son of Srivasa Thakura's niece Narayani, was a combined incarnation of Vedavyasa and the cowherd boy Kusumapida. There is a descriptive statement by Srila Bhaktisiddhanta Sarasvati Thakura in his commentary on Sri Caitanya-bhagavata giving the biographical details of the life of Vrndavana dasa Thakura.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 11.56

sarvasakha-srestha virabhadra gosañi
tanra upasakha yata, tara anta nai

SYNONYMS

sarva-sakha-srestha — the best of all the branches; **virabhadra gosañi** — Virabhadra Gosañi; **tanra upasakha** — His subbranches; **yata** — all; **tara** — of them; **anta** — limit; **nai** — there is not.

TRANSLATION

Among all the branches of Sri Nityananda Prabhu, Virabhadra Gosañi was the topmost. His subbranches were unlimited.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 11.57

ananta nityananda-gana — ke karu ganana
atma-pavitrata-hetu likhilaṅ kata jana

SYNONYMS

ananta — unlimited; **nityananda-gana** — followers of Sri Nityananda Prabhu; **ke karu** — who can; **ganana** — count; **atma-pavitrata** — of self-purification; **hetu** — for the reason; **likhilaṅ** — I have written; **kata jana** — some of them.

TRANSLATION

No one can count the unlimited followers of Nityananda Prabhu. I have mentioned some of them just for my self-purification.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 11.58

ei sarva-sakha purna — pakva prema-phale
yare dekhe, tare diya bhasaila sakale

SYNONYMS

ei — these; sarva-sakha — all branches; purna — complete; pakva prema-phale — with ripened fruits of love of Godhead; yare dekhe — whomever they see; tare diya — distributing to him; bhasaila — overflowed; sakale — all of them.

TRANSLATION

All these branches, the devotees of Lord Nityananda Prabhu, being full of ripened fruits of love of Krsna, distributed these fruits to all they met, flooding them with love of Krsna.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adī 11.59

anargala prema sabara, cesta anargala
prema dite, krsna dite dhare mahabala

SYNONYMS

anargala — unchecked; **prema** — love of Kṛṣṇa; **sabara** — of everyone of them; **cesta** — activity; **anargala** — unchecked; **prema dite** — to give love of Kṛṣṇa; **kṛṣṇa dite** — to deliver Kṛṣṇa; **dhare** — they possess; **mahabala** — great strength.

TRANSLATION

All these devotees had unlimited strength to deliver unobstructed, unceasing love of Kṛṣṇa. By their own strength they could offer anyone Kṛṣṇa and love of Kṛṣṇa.

PURPORT

Srīlā Bhaktivīnoda Thākura has sung, kṛṣṇa se tomara, kṛṣṇa dite para, tomara sakati ache. In this song, Bhaktivīnoda Thākura describes that a pure Vaiṣṇava, as the proprietor of Kṛṣṇa and love of Kṛṣṇa, can deliver both to anyone and everyone he likes. Therefore to get Kṛṣṇa and love of Kṛṣṇa one must seek the mercy of pure devotees. Srīlā Viṣvanātha Cakravartī Thākura also says, yasya prasada bhagavat-prasado yasyaprasadan na gatih kuto 'pi: ** "By the mercy of the spiritual master one is blessed by the mercy of Kṛṣṇa. Without the grace of the spiritual master one cannot make any advancement." By the grace of a Vaiṣṇava or bona fide spiritual master one can get both love of Godhead, Kṛṣṇa, and Kṛṣṇa Himself.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 11.60

sanksepe kahilan ei nityananda-gana
yanhara avadhi na paya 'sahasra-vadana'

SYNONYMS

sanksepe — in brief; **kahilan** — described; **ei** — these; **nityananda-gana** — devotees of Lord Nityananda; **yanhara** — of whom; **avadhi** — limitation; **na** — does not; **paya** — get; **sahasra-vadana** — the thousand-mouthed Sesa Naga, on whom Lord Visnu lies.

TRANSLATION

I have briefly described only some of the followers and devotees of Lord Nityananda Prabhu. Even the thousand-mouthed Sesa Naga cannot describe all of these unlimited devotees.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 11.61

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

SYNONYMS

sri-rupa — Srila Rupa Gosvami; **raghunatha** — Srila Raghunatha dasa Gosvami; **pade** — at the lotus feet; **yara** — whose; **asa** — expectation; **caitanya-caritamrta** — the book named Caitanya-caritamrta; **kahe** — describes; **krsna-dasa** — Srila Krsnadasa Kaviraja Gosvami.

TRANSLATION

With an ardent desire to serve the purpose of Sri Rupa and Sri Raghunatha, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, Adi-lila, Eleventh Chapter, in the matter of the expansions of Lord Nityananda.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 12 Summary

Bhaktivinoda Thakura gives a summary of the Twelfth Chapter in his Amrta-pravaha-bhasya. The Twelfth Chapter describes the followers of Advaita Prabhu, among whom the followers of Acyutananda, the son of Advaita Acarya, are understood to be the pure followers who received the cream of the philosophy Sri Advaita Acarya enunciated. Other so-called descendants and followers of Advaita Acarya are not to be recognized. This chapter also includes narrations concerning the son of Advaita Acarya named Gopala Misra and Advaita Acarya's servant named Kamalakanta Visvasa. In his early life Gopala fainted during the cleansing of the Gundica-mandira at Jagannatha Puri and thus became a recipient of the mercy of Lord Caitanya Mahaprabhu. The story of Kamalakanta Visvasa concerns his borrowing three hundred rupees from Prataparudra Maharaja to clear a debt of Advaita Acarya's, for which Sri Caitanya Mahaprabhu chastised him when He came to know of it. Kamalakanta Visvasa was then purified by the request of Sri Advaita Acarya. After describing the descendants of Advaita Acarya, the chapter concludes by describing the followers of Gadadhara Pandita Gosvami.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 12.1

advaitanghry-abja-bhr tan
sarasara-bhrto 'khilan
hitvasaran sara-bhrto
naumi caitanya-jivanan

SYNONYMS

advaita-anghri — the lotus feet of Advaita Acarya; **abja** — lotus flower; **bhrngan** — bumblebees; **tan** — all of them; **sara-asara** — real and not real; **bhrtah** — accepting; **akhilan** — all of them; **hitva** — giving up; **asaran** — not real; **sara-bhrtah** — those who are real; **naumi** — offer my obeisances; **caitanya-jivanan** — whose life and soul was Lord Caitanya Mahaprabhu.

TRANSLATION

The followers of Sri Advaita Prabhu were of two kinds. Some were real followers, and the others were false. Rejecting the false followers, I offer my respectful obeisances to Sri Advaita Acarya's real followers, whose life and soul was Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 12.2

jaya jaya mahaprabhu sri-krsna-caitanya
jaya jaya nityananda jayadvaita dhanya

SYNONYMS

jaya jaya — all glories; **mahaprabhu** — Mahaprabhu; **sri-krsna-caitanya** — Sri Krsna Caitanya;
jaya jaya — all glories; **nityananda** — to Lord Nityananda Prabhu; **jaya advaita** — all glories to
Advaita Prabhu; **dhanya** — who are all very glorious.

TRANSLATION

All glories to Sri Caitanya Mahaprabhu! All glories to Lord Nityananda! All glories to Sri
Advaita Prabhu! All of Them are glorious.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 12.3

sri-caitanyamara-taror
dvitiya-skandha-rupinah
srimad-advaita-candrasya
sakha-rupan ganan numah

SYNONYMS

sri-caitanya — Lord Sri Caitanya Mahaprabhu; **amara** — eternal; **taroh** — of the tree; **dvitiya** — second; **skandha** — big branch; **rupinah** — in the form of; **srimat** — the all-glorious; **advaita-candrasya** — of Lord Advaitacandra; **sakha-rupan** — in the form of branches; **ganan** — to all the followers; **numah** — I offer my respectful obeisances.

TRANSLATION

I offer my respectful obeisances to the all-glorious Advaita Prabhu, who forms the second branch of the eternal Caitanya tree, and to His followers, who form His subbranches.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 12.4

vrksera dvitiya skandha — acarya-gosañi
tanra yata sakha ha-ila, tara lekha nañi

SYNONYMS

vrksera — of the tree; **dvitiya skandha** — the second big branch; **acarya-gosañi** — Sri Advaita Acarya Gosvami; **tanra** — His; **yata** — all; **sakha** — branches; **ha-ila** — became; **tara** — of that; **lekha** — description; **nañi** — there is not.

TRANSLATION

Sri Advaita Prabhu was the second big branch of the tree. There are many subbranches, but it is impossible to mention them all.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 12.5

caitanya-malira krpa-jalera secane
sei jale pusta skandha bade dine dine

SYNONYMS

caitanya-malira — of the gardener named Caitanya; **krpa-jalera** — of the water of His mercy; **secane** — by sprinkling; **sei jale** — by that water; **pusta** — nourished; **skandha** — branches; **bade** — increased; **dine dine** — day after day.

TRANSLATION

Sri Caitanya Mahaprabhu was also the gardener, and as He poured the water of His mercy on the tree, all the branches and subbranches grew, day after day.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 12.6

sei skandhe yata prema-phala upajila
sei krsna-prema-phale jagat bharila

SYNONYMS

sei skandhe — on that branch; **yata** — all; **prema-phala** — fruits of love of Godhead; **upajila** — grew; **sei** — those; **krsna-prema-phale** — fruits of love of Krsna; **jagat** — the whole world; **bharila** — spread over.

TRANSLATION

The fruits of love of Godhead that grew on those branches of the Caitanya tree were so large that they flooded the entire world with love of Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 12.7

sei jala skandhe kare sakhate sañcara
phale-phule bade, — sakha ha-ila vistara

SYNONYMS

sei jala — that water; skandhe — on the branches; kare — does; sakhate — on the subbranches; sañcara — growing; phale-phule — in fruits and flowers; bade — increases; sakha — the branches; ha-ila — became; vistara — widespread.

TRANSLATION

As the trunk and branches were watered, the branches and subbranches spread lavishly, and the tree grew full with fruits and flowers.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 12.8

prathame ta' eka-mata acaryera gana
pache dui-mata haila daivera karana

SYNONYMS

prathame — in the beginning; **ta'** — however; **eka-mata** — one opinion; **acaryera** — of Advaita Acarya; **gana** — followers; **pache** — later; **dui-mata** — two opinions; **haila** — became; **daivera** — of providence; **karana** — the cause.

TRANSLATION

At first all the followers of Advaita Acarya shared a single opinion. But later they followed two different opinions, as ordained by providence.

PURPORT

The words *daivera karana* indicate that by dint of providence, or by God's will, the followers of Advaita Acarya divided into two parties. Such disagreement among the disciples of one acarya is also found among the members of the Gaudiya Matha. In the beginning, during the presence of Visnupada Parivrajakacarya Astottara-sata Sri Srimad Bhaktisiddhanta Sarasvati Thakura Prabhupada, all the disciples worked in agreement; but just after his disappearance, they disagreed. One party strictly followed the instructions of Bhaktisiddhanta Sarasvati Thakura, but another group created their own concoction about executing his desires. Bhaktisiddhanta Sarasvati Thakura, at the time of his departure, requested all his disciples to form a governing body and conduct missionary activities cooperatively. He did not instruct a particular man to become the next acarya. But just after his passing away, his leading secretaries made plans, without authority, to occupy the post of acarya, and they split into two factions over who the next acarya would be. Consequently, both factions were *asara*, or useless, because they had no authority, having disobeyed the order of the spiritual master. Despite the spiritual master's order to form a governing body and execute the missionary activities of the Gaudiya Matha, the two unauthorized factions began litigation that is still going on after forty years with no decision.

Therefore, we do not belong to any faction. But because the two parties, busy dividing the material assets of the Gaudiya Matha institution, stopped the preaching work, we took up the mission of Bhaktisiddhanta Sarasvati Thakura and Bhaktivinoda Thakura to preach the cult of Caitanya Mahaprabhu all over the world, under the protection of all the predecessor acaryas, and we find that our humble attempt has been successful. We followed the principles especially explained by Srila Visvanatha Cakravarti Thakura in his commentary on the Bhagavad-gita verse beginning *vyavasayatmika buddhir ekeha kuru-nandana*. According to this instruction of Visvanatha Cakravarti Thakura, it is the duty of a disciple to follow strictly the orders of his spiritual master. The secret of success in advancement in spiritual life is the firm faith of the disciple in the orders of his spiritual master. The Vedas confirm this:

yasya deve para bhaktir yatha deve tatha gurau
tasyaite kathita hy arthah prakasante mahatmanah
[SU 6.23]

"To one who has staunch faith in the words of the spiritual master and the words of the Supreme Personality of Godhead, the secret of success in Vedic knowledge is revealed." The

Krsna consciousness movement is being propagated according to this principle, and therefore our preaching work is going on successfully, in spite of the many impediments offered by antagonistic demons, because we are getting positive help from our previous acaryas. One must judge every action by its result. The members of the self-appointed acarya's party who occupied the property of the Gaudiya Matha are satisfied, but they could make no progress in preaching. Therefore by the result of their actions one should know that they are asara, or useless, whereas the success of the ISKCON party, the International Society for Krishna Consciousness, which strictly follows guru and Gauranga, is increasing daily all over the world. Srila Bhaktisiddhanta Sarasvati Thakura wanted to print as many books as possible and distribute them all over the world. We have tried our best in this connection, and we are getting results beyond our expectations.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 12.9

keha ta' acarya ajñaya, keha ta' svatantra
sva-mata kalpana kare daiva-paratantra

SYNONYMS

keha ta' — some; acarya — the spiritual master; ajñaya — upon His order; keha ta' — some; sva-tantra — independently; sva-mata — their own opinions; kalpana kare — they concoct; daiva-paratantra — under the spell of maya.

TRANSLATION

Some of the disciples strictly accepted the orders of the acarya, and others deviated, independently concocting their own opinions under the spell of daivi-maya.

PURPORT

This verse describes the beginning of a schism. When disciples do not stick to the principle of accepting the order of their spiritual master, immediately there are two opinions. Any opinion different from the opinion of the spiritual master is useless. One cannot infiltrate materially concocted ideas into spiritual advancement. That is deviation. There is no scope for adjusting spiritual advancement to material ideas.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 12.10

acaryera mata yei, sei mata sara
tanra ajña langhi' cale, sei ta' asara

SYNONYMS

acaryera — of the spiritual master (Advaita Prabhu); **mata** — opinion; **yei** — what is; **sei** — that; **mata** — opinion; **sara** — active principle; **tanra** — his; **ajña** — order; **langhi'** — transgressing; **cale** — becomes; **sei** — that; **ta'** — however; **asara** — useless.

TRANSLATION

The order of the spiritual master is the active principle in spiritual life. Anyone who disobeys the order of the spiritual master immediately becomes useless.

PURPORT

Here is the opinion of Srila Kṛṣṇadāsa Kavirāja Gosvāmī. Persons who strictly follow the orders of the spiritual master are useful in executing the will of the Supreme, whereas persons who deviate from the strict order of the spiritual master are useless.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 12.11

asarera name ihan nahi prayojana
bheda janibare kari ekatra ganana

SYNONYMS

asarera — of the useless persons; **name** — in their name; **ihan** — in this connection; **nahi** — there is no; **prayojana** — use; **bheda** — differences; **janibare** — to know; **kari** — I do; **ekatra** — in one list; **ganana** — counting.

TRANSLATION

There is no need to name those who are useless. I have mentioned them only to distinguish them from the useful devotees.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 12.12

dhanya-rasi mape yaiche patna sahite
pascate patna udaña karite

SYNONYMS

dhanya-rasi — heaps of paddy; **mape** — measures; **yaiche** — as it is; **patna** — useless straw; **sahite** — with; **pascate** — later; **patna** — useless straw; **udaña** — fanning; — purification; **karite** — to do.

TRANSLATION

Paddy is mixed with straw at first, and one must fan it to separate the paddy from the straw.

PURPORT

This analogy given by Kṛṣṇadāsa Kavirāja Gosvāmī is very appropriate. In the case of the Gauḍiya Matha members, one can apply a similar process. There are many disciples of Bhaktisiddhanta Sarasvatī Thākura, but to judge who is actually his disciple, to divide the useful from the useless, one must measure the activities of such disciples in executing the will of the spiritual master. Bhaktisiddhanta Sarasvatī Thākura tried his best to spread the cult of Sri Caitanya Mahāprabhu to countries outside India. When he was present he patronized the disciples to go outside India to preach the cult of Sri Caitanya Mahāprabhu, but they were unsuccessful because within their minds they were not actually serious about preaching His cult in foreign countries; they simply wanted to take credit for having gone to foreign lands and utilize this recognition in India by advertising themselves as repatriated preachers. Many svāmīs have adopted this hypocritical means of preaching for the last eighty years or more, but no one could preach the real cult of Kṛṣṇa consciousness all over the world. They merely came back to India falsely advertising that they had converted all the foreigners to the ideas of Vedānta or Kṛṣṇa consciousness, and then they collected funds in India and lived satisfied lives of material comfort. As one fans paddy to separate the real paddy from useless straw, by accepting the criterion recommended by Kṛṣṇadāsa Kavirāja Gosvāmī one can very easily understand who is a genuine world-preacher and who is useless.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 12.13

acyutananda — bada sakha, acarya-nandana
ajanma sevila tenho caitanya-carana

SYNONYMS

acyutananda — Acyutananda; **bada sakha** — a big branch; **acarya-nandana** — the son of Advaita Acarya; **ajanma** — from the very beginning of life; **sevila** — served; **tenho** — he; **caitanya-carana** — the lotus feet of Lord Caitanya.

TRANSLATION

A big branch of Advaita Acarya was His son Acyutananda. From the beginning of his life he engaged in the service of the lotus feet of Lord Caitanya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 12.14

caitanya-gosañira guru — kesava bharati
ei pitara vakya suni' duhkha paila ati

SYNONYMS

caitanya — Lord Caitanya; **gosañira** — the spiritual master; **guru** — His spiritual master; **kesava bharati** — Kesava Bharati; **ei** — these; **pitara** — his father's; **vakya** — words; **sunī'** — hearing; **duhkha** — unhappiness; **paila** — got; **ati** — very much.

TRANSLATION

When Acyutananda heard from his father that Kesava Bharati was the spiritual master of Lord Caitanya Mahaprabhu, he was very unhappy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 12.15

jagad-gurute tumi kara aiche upadesa
tomara ei upadese nasta ha-ila desa

SYNONYMS

jagad-gurute — on the spiritual master of the universe; **tumi** — You; **kara** — do; **aiche** — such; **upadesa** — instruction; **tomara** — Your; **ei upadese** — by this instruction; **nasta** — spoiled; **ha-ila** — will become; **desa** — the country.

TRANSLATION

He told his father, "Your instruction that Kesava Bharati is the spiritual master of Caitanya Mahaprabhu will spoil the entire country.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 12.16

caudda bhuvanera guru — caitanya-gosañi
tanra guru — anya, ei kona sastre nai

SYNONYMS

caudda — fourteen; **bhuvanera** — planetary systems; **guru** — master; **caitanya-gosañi** — Lord Sri Caitanya Mahāprabhu; **tanra guru** — His spiritual master; **anya** — someone else; **ei** — this; **kona** — any; **sastre** — in scripture; **nai** — there is no mention.

TRANSLATION

"Lord Caitanya Mahāprabhu is the spiritual master of the fourteen worlds, but You say that someone else is His spiritual master. This is not supported by any revealed scripture."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 12.17

pañcama varsera balaka kahe siddhantera sara
suniya paila acarya santosa apara

SYNONYMS

pañcama — five; varsera — years; balaka — small boy; kahe — says; siddhantera — conclusive; sara — essence; suniya — hearing; paila — got; acarya — Advaita Acarya; santosa — satisfaction; apara — very much.

TRANSLATION

When Advaita Acarya heard this statement from His five-year-old son Acyutananda, He felt great satisfaction because of his conclusive judgment.

PURPORT

Commenting on verses 13 through 17, Bhaktisiddhanta Sarasvati Thakura gives an extensive description of the descendants of Advaita Acarya. The Caitanya-bhagavata, Antya-khanda, Chapter One, states that Acyutananda was the eldest son of Advaita Acarya. The Sanskrit book Advaita-carita states, "Advaita Acarya Prabhu had three sons who were devotees of Lord Caitanya. Their names were Acyuta, Kṛṣṇa Misra and Gopala dasa, and they were all born of the womb of His wife, Sitadevi. Advaita Acarya also had three more sons, whose names were Balarama, Svarupa and Jagadisa. Thus there were six sons of Advaita Acarya." Among the six sons, three were strict followers of Lord Caitanya Mahāprabhu, and of these three, Acyutananda was the eldest.

Advaita Prabhu married in the beginning of the fifteenth century Sakabda (late fifteenth century A.D.). When Lord Caitanya Mahāprabhu wanted to visit the village of Ramakeli while going from Jagannatha Puri to Vrndavana during the Sakabda years 1433 and 1434 (A.D. 1511 and 1512), Acyutananda was only five years old. The Caitanya-bhagavata, Antya-khanda, Fourth Chapter, describes Acyutananda at that time as pañca-varsa vayasa madhura digambara, "only five years old and standing naked." Therefore it is to be concluded that Acyutananda was born sometime in the year 1428 (A.D. 1506). Before the birth of Acyutananda, Advaita Prabhu's wife, Sitadevi, came to see Lord Caitanya Mahāprabhu at His birth. Thus it is not impossible that she had the other three sons by Advaita within the twenty-one years between 1407 and 1428 Sakabda (A.D. 1486 and 1507). In an unauthorized book of the name Sitadvaita-carita, published in Bengali in the unauthorized newspaper Nityananda-dayini in 1792 Sakabda (A.D. 1870), it is mentioned that Acyutananda was a class friend of Sri Caitanya Mahāprabhu. According to Caitanya-bhagavata, this statement is not at all valid. When Caitanya Mahāprabhu accepted the renounced order of sannyasa in the year 1431 Sakabda (A.D. 1509), He came to the house of Advaita Prabhu at Santipura. At that time, as stated in the Caitanya-bhagavata, Antya-khanda, Chapter One, Acyutananda was only three years old. The Caitanya-bhagavata further states that the naked child, the son of Advaita Prabhu, immediately came and fell down at the lotus feet of Lord Sri Caitanya Mahāprabhu. The Lord immediately took him on His lap, although he was not very clean, having dust all over his body. Lord Caitanya said, "My dear Acyuta, Advaita Acarya is My father, and thus we are brothers."

Before Sri Caitanya Mahāprabhu exhibited His spiritual forms during His residence at Navadvīpa, He asked Sri Rama Pandita, Srivasa Thakura's brother, to go to Santipura and bring back Advaita Acarya. Acyutananda joined his father at that time. It is said, advaitera tanaya

'acyutananda' nama/ parama-balaka, seho kande avirama. Acyutananda also joined in crying in transcendental bliss. Again, when Lord Caitanya beat Advaita Acarya for explaining Srimad-Bhagavatam from an impersonalist viewpoint opposed to the principles of bhakti-yoga, Acyutananda was also present. Therefore all these incidents must have occurred only two or three years before Lord Caitanya accepted the sannyasa order. As mentioned above, in the Caitanya-bhagavata, Antya-khanda, Chapter One, it is stated that Acyutananda, the son of Advaita Acarya, offered his obeisances to the Lord. Therefore it should be concluded that from the very beginning of his life Acyutananda was a great devotee of Lord Caitanya Mahaprabhu.

There is no information that Acyutananda ever married, but he is described as the biggest branch of the Advaita Acarya family. From a book named Sakha-nirnayamrta it is understood that Acyutananda was a disciple of Gadadhara Pandita and that he took shelter of Lord Caitanya in Jagannatha Puri and engaged in devotional service. The Caitanya-caritamrta, Adi-lila, Chapter Ten, states that Acyutananda, the son of Advaita Acarya, lived in Jagannatha Puri, taking shelter of Lord Caitanya Mahaprabhu. Gadadhara Pandita, in the last years of his life, also lived with Lord Caitanya Mahaprabhu at Jagannatha Puri. There is no doubt, therefore, that Acyutananda was a disciple of Pandita Gadadhara. In the accounts of Lord Caitanya Mahaprabhu's dancing in front of the car during the Ratha-yatra festival, Acyutananda's name is to be found many times. It is stated that in the party of Advaita Acarya from Santipura, Acyutananda was dancing and others were singing. At that time the boy was only six years old. Text 87 of the Gaura-ganoddesa-dipika, compiled by Sri Kavi-karnapura, describes Acyutananda as a disciple of Gadadhara Pandita and a great and dear devotee of Lord Caitanya Mahaprabhu. According to the opinion of some, he was an incarnation of Karttikeya, the son of Lord Siva, and according to others he was formerly the gopi named Acyuta. The Gaura-ganoddesa-dipika (88) supports both these opinions. Another book, Narottama-vilasa, compiled by Sri Narahari dasa, mentions Acyutananda's presence during the festival at Khetari. According to Sri Narahari dasa, during the last days of his life Acyutananda stayed in his house at Santipura, but during the presence of Lord Caitanya Mahaprabhu he lived at Jagannatha Puri with Gadadhara Pandita.

Of the six sons of Advaita Acarya, three, Acyutananda, Krsna Misra and Gopala dasa, lived faithfully in the service of Caitanya Mahaprabhu. Since Acyutananda did not accept a wife, he had no issue. The second son of Advaita Acarya, Krsna Misra, had two sons, Raghunatha Cakravarti and Dola-govinda. The descendants of Raghunatha still live in Santipura, in the neighborhoods of Madana-gopala-pada, Ganakara, Mrjapura and Kumarakhali. Dola-govinda had three sons, namely Canda, Kandarpa and Gopinatha. The descendants of Kandarpa live in Maldah, in the village Jikabadi. Gopinatha had three sons, Srivallabha, Pranavallabha and Kesava. The descendants of Srivallabha live in the villages known as Masiyadara (Mahisadera), Damukadiya and Candipura. There is a genealogical table for the family of Sri Vallabha beginning from his eldest son, Ganga-narayana. The descendants of Sri Vallabha's youngest son, Ramagopala, still live in Damukadiya, Candipura, Solamari, and so on. The descendants of Pranavallabha and Kesava live in Uthali. The son of Pranavallabha was Ratnesvara, and his son was Krsnarama, whose youngest son was Laksmi-narayana. His son was Navakisora, and Navakisora's second son was Ramamohana, whose eldest son was Jagabandhu and whose third son, Viracandra, accepted the sannyasa order and established a Deity of Lord Caitanya Mahaprabhu in Katwa. These two sons of Ramamohana were known as Bada Prabhu and Chota Prabhu, and they inaugurated the circumambulation of Navadvipa-dhama. One may refer to the Vaisnava-mañjusa for the complete genealogical table of Advaita Prabhu in the line of Krsna Misra.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 12.18

krsna-misra-nama ara acarya-tanaya
caitanya-gosaṇi baise yanhara hṛdaya

SYNONYMS

krsna-misra — Kṛṣṇa Misra; **nama** — of the name; **ara** — and; **acarya-tanaya** — the son of Advaita Acarya; **caitanya-gosaṇi** — Lord Caitanya Mahāprabhu; **baise** — sits; **yanhara** — in whose; **hṛdaya** — heart.

TRANSLATION

Kṛṣṇa Misra was a son of Advaita Acarya. Lord Caitanya Mahāprabhu always sat in his heart.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 12.19

sri-gopala-name ara acaryera suta
tanhara caritra, suna, atyanta adbhuta

SYNONYMS

sri-gopala — Sri Gopala; **name** — by the name; **ara** — another; **acaryera** — of Advaita Acarya; **suta** — son; **tanhara** — his; **caritra** — character; **suna** — hear; **atyanta** — very; **adbhuta** — wonderful.

TRANSLATION

Sri Gopala was another son of Sri Advaita Acarya Prabhu. Now just hear about his characteristics, for they are all very wonderful.

PURPORT

As mentioned above, Sri Gopala was one of the three devoted sons of Advaita Acarya. He is further described in the Madhya-lila of Caitanya-caritamrta, Chapter Twelve, texts 143 through 149.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adī 12.20

gundica-mandire mahaprabhura sammukhe
kirtane nartana kare bada prema-sukhe

SYNONYMS

gundica-mandire — in the Gundica-mandira in Jagannatha Puri; **mahaprabhura** — of Lord Caitanya Mahāprabhu; **sammukhe** — in front; **kirtane** — in sankīrtana; **nartana** — dancing; **kare** — does; **bada** — very much; **prema-sukhe** — in transcendental bliss.

TRANSLATION

When Lord Caitanya personally cleansed the Gundica-mandira in Jagannatha Puri, Gopala danced in front of the Lord with great love and happiness.

PURPORT

The Gundica-mandira is situated in Jagannatha Puri, and every year Jagannatha, Balābhadrā and Subhadrā come there from the Jagannatha temple to stay for eight days. When Lord Caitanya Mahāprabhu lived at Jagannatha Puri, every year He personally cleansed this temple with His principal devotees. The Gundica-marjana chapter of Caitanya-caritamṛta (Madhya 12) describes this vividly.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 12.21

nana-bhavodgama dehe adbhuta nartana
dui gosaṇi 'hari' bale, anandita mana

SYNONYMS

nana — various; **bhava-udgama** — ecstatic symptoms; **dehe** — in the body; **adbhuta** — wonderful; **nartana** — dancing; **dui gosaṇi** — the two gosaṇis (Caitanya Mahāprabhu and Advaita Prabhu); **hari bale** — chanted Hare Kṛṣṇa; **anandita** — pleased; **mana** — mind.

TRANSLATION

While Lord Caitanya Mahāprabhu and Advaita Prabhu chanted the Hare Kṛṣṇa mantra and danced, there were various ecstatic symptoms in Their bodies, and Their minds were very pleased.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 12.22

nacite nacite gopala ha-ila murcchita
bhumete padila, dehe nahika

SYNONYMS

nacite — while dancing; **nacite** — while dancing; **gopala** — the son of Advaita Prabhu; **ha-ila** — became; **murcchita** — unconscious; **bhumete** — on the ground; **padila** — fell down; **dehe** — in the body; **nahika** — there was no; — knowledge (consciousness).

TRANSLATION

While all of them danced, Gopala, dancing and dancing, fainted and fell to the ground unconscious.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 12.23

dukhita ha-ila acarya putra kole laña
raksa kare nr mantra padiya

SYNONYMS

dukhita — unhappy; **ha-ila** — became; **acarya** — Advaita Prabhu; **putra** — His son; **kole** — on the lap; **laña** — taking; **raksa** — protection; **kare** — does; **nr** — of Lord Nr; **mantra** — the hymn; **padiya** — by chanting.

TRANSLATION

Advaita Acarya Prabhu became very unhappy. Taking His son on His lap, He began to chant the Nr mantra for his protection.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 12.24

nana mantra padena acarya, na haya cetana
acaryera dukkhe vaisnava karena krandana

SYNONYMS

nana — various; mantra — hymns; padena — chants; acarya — Advaita Acarya; na — not; haya — became; cetana — conscious; acaryera — of Advaita Acarya; dukkhe — in unhappiness; vaisnava — all the Vaisnavas; karena — do; krandana — cry.

TRANSLATION

Advaita Acarya chanted various mantras, but Gopala did not come to consciousness. Thus all the Vaisnavas present cried in sorrow at His plight.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 12.25

tabe mahaprabhu, tanra hrde hasta dhari'
'uthaha, gopala,' kaila bala 'hari' 'hari'

SYNONYMS

tabe — at that time; **mahaprabhu** — Lord Caitanya Mahaprabhu; **tanra** — His; **hrde** — on the heart; **hasta** — hand; **dhari'** — keeping; **uthaha** — get up; **gopala** — My dear Gopala; **kaila** — did say; **bala** — chant; **hari hari** — the holy name of the Lord.

TRANSLATION

Lord Caitanya Mahaprabhu then put His hand on the chest of Gopala and told him, "My dear Gopala, get up and chant the holy name of the Lord!"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 12.26

uthila gopala prabhura sparsa-dhvani suni'
anandita haña sabe kare hari-dhvani

SYNONYMS

uthila — got up; **gopala** — Gopala; **prabhura** — of the Lord; **sparsa** — touch; **dhvani** — sound; **sunī'** — hearing; **anandita** — jubilant; **haña** — becoming; **sabe** — all; **kare** — did; **hari-dhvani** — chanting of the Hare Kṛṣṇa maha-mantra.

TRANSLATION

When he heard this sound and felt the touch of the Lord, Gopala immediately got up, and all the Vaiṣṇavas chanted the Hare Kṛṣṇa maha-mantra in jubilation.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 12.27

acaryera ara putra — sri-balarama
ara putra — 'svarupa'-sakha, 'jagadisa' nama

SYNONYMS

acaryera — of Srīla Advaita Acarya; ara — another; putra — son; sri-balarama — Sri Balarama; ara putra — another son; svarupa — Svarupa; sakha — branch; jagadisa nama — of the name Jagadisa.

TRANSLATION

The other sons of Advaita Acarya were Sri Balarama, Svarupa and Jagadisa.

PURPORT

The Sanskrit book Advaita-carita states that Balarama, Svarupa and Jagadisa were the fourth, fifth and sixth sons of Advaita Acarya. Therefore Sri Advaita Acarya had six sons. Balarama, Svarupa and Jagadisa, being smartas, or Mayavadis, were rejected by Vaisnava society. Sometimes Mayavadis pose themselves as Vaisnavas, or worshipers of Lord Viṣṇu, but actually they do not believe in Lord Viṣṇu as the Supreme Personality of Godhead, for they consider demigods like Lord Siva, Durga, the sun-god and Ganesa equal to Him. They are generally known as pañcopasaka-smartas, and one should not count them among the Vaisnavas.

Balarama had three wives and nine sons. The youngest son of his first wife was known as Madhusudana Gosvami. He took the title Bhattacharya and accepted the path of the smarta or Mayavada philosophy. Srīla Bhaktisiddhanta Sarasvatī Thakura notes that the son of Gosvami Bhattacharya, Sri Radharamana Gosvami Bhattacharya, refused the title gosvami because it is generally meant for sannyasis, those who have taken the renounced order of life. One who is still in family life should not misuse the title gosvami. Srīla Bhaktisiddhanta Sarasvatī Thakura did not recognize the caste gosvamis because they were not in the line of the six gosvamis in the renounced order who were direct disciples of Lord Caitanya Mahāprabhu — namely Srīla Rupa Gosvami, Srīla Sanātana Gosvami, Srīla Bhatta Raghunātha Gosvami, Sri Gopala Bhatta Gosvami, Sri Jiva Gosvami and Srīla Raghunātha dasa Gosvami. Srīla Bhaktisiddhanta Sarasvatī Thakura said that the grhastha āsrama, or the status of family life, is a sort of concession for sense gratification. Therefore a grhastha should not falsely adopt the title gosvami. The ISKCON movement has never conferred the title gosvami upon a householder. Although all the sannyasis we have initiated in ISKCON are young, we have awarded them the titles of the renounced order of life, svami and gosvami, because they have completely dedicated their lives to preach the cult of Sri Caitanya Mahāprabhu. Srīla Bhaktisiddhanta Sarasvatī Thakura mentions that not only do the householder caste gosvamis disrespect the title gosvami, but also, following the principles of the smarta Raghunādana, they exhibit great foolishness by burning a straw image of Advaita Acarya in a śraddha ceremony, thus acting like Raksasas and disrespecting the Hari-bhakti-vilasa, which is the guide for Vaisnavas. Srīla Bhaktisiddhanta Sarasvatī Thakura says that sometimes these smarta caste gosvamis write books on Vaisnava philosophy or commentaries on the original scriptures, but a pure devotee should cautiously avoid reading them.





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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 12.28

'kamelakanta visvasa'-nama acarya-kinkara
acarya-vyavahara saba — tanhara gocara

SYNONYMS

kamelakanta visvasa — Kamalakanta Visvasa; **nama** — of the name; **acarya-kinkara** — servant of Advaita Acarya; **acarya-vyavahara** — the dealings of Advaita Acarya; **saba** — all; **tanhara** — his; **gocara** — with in the knowledge.

TRANSLATION

Advaita Acarya's very confidential servant named Kamalakanta Visvasa knew all the dealings of Advaita Acarya.

PURPORT

The name Kamalananda mentioned in the Adi-lila (10.149) and the name Kamalakanta mentioned in the Madhya-lila (10.94) both refer to the same man. Kamalakanta, a very confidential servant of Lord Caitanya Mahaprabhu born in a brahmana family, engaged in the service of Sri Advaita Acarya as His secretary. When Paramananda Puri went from Navadvipa to Jagannatha Puri, he took Kamalakanta Visvasa with him, and they both went to see Lord Caitanya at Jagannatha Puri. It is mentioned in the Madhya-lila (10.94) that one of the devotees of Lord Caitanya, the brahmana Kamalakanta, went with Paramananda Puri to Jagannatha Puri.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 12.29

nilacale tenho eka patrika likhiya
prataparudrera pasa dila pathaiya

SYNONYMS

nilacale — at Jagannatha Puri; **tenho** — Kamalakanta; **eka** — one; **patrika** — note; **likhiya** — writing; **prataparudrera** — Prataparudra Maharaja; **pasa** — addressed to him; **dila pathaiya** — sent.

TRANSLATION

When Kamalakanta Visvasa was in Jagannatha Puri, he sent a note through someone to Maharaja Prataparudra.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 12.30

sei patrira katha acarya nahi jane
kona pake sei patri aila prabhu-sthane

SYNONYMS

sei patrira — of that note; **katha** — information; **acarya** — Sri Advaita Acarya; **nahi** — does not; **jane** — know; **kona** — somehow or other; **pake** — by means; **sei** — that; **patri** — note; **aila** — came; **prabhu-sthane** — in the hand of Lord Caitanya Mahaprabhu.

TRANSLATION

No one knew of that note, but somehow or other it reached the hands of Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 12.31

se patrite lekha ache — ei ta' likhana
isvaratve acaryere kariyache sthapana

SYNONYMS

se — that; patrite — in the note; lekha ache — it is written; ei ta' — this; likhana — writing; isvaratve — in the place of the Supreme Lord; acaryere — unto Advaita Acarya; kariyache — established; sthapana — situation.

TRANSLATION

That note established Advaita Acarya as an incarnation of the Supreme Personality of Godhead.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 12.32

kintu tanra daive kichu ha-iyache rna
rna sodhibare cahi tanka sata-tina

SYNONYMS

kintu — but; **tanra** — His; **daive** — in due course of time; **kichu** — some; **ha-iyache** — there was; **rna** — debt; **rna** — debt; **sodhibare** — to liquidate; **cahi** — I want; **tanka** — rupees; **sata-tina** — about three hundred.

TRANSLATION

But it also mentioned that Advaita Acarya had recently incurred a debt of about three hundred rupees that Kamalakanta Visvasa wanted to liquidate.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 12.33

patra padīya prabhura mane haila dukkha
bahire hasiya kichu bale candra-mukha

SYNONYMS

patra — note; **padīya** — reading; **prabhura** — of Lord Caitanya Mahāprabhu; **mane** — in the mind; **haila** — became; **dukkha** — unhappiness; **bahire** — externally; **hasiya** — smiling; **kichu** — something; **bale** — says; **candra-mukha** — the moon-faced.

TRANSLATION

Lord Caitanya Mahāprabhu became unhappy upon reading the note, although His face still shone as brightly as the moon. Thus, smiling, He spoke as follows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 12.34

acaryere sthapiyache kariya isvara
ithe dosa nahi, acarya — daivata isvara

SYNONYMS

acaryere — unto Sri Advaita Acarya; **sthapiyache** — he established; **kariya** — mentioning; **isvara** — as the Supreme Personality of Godhead; **ithe** — in this; **dosa** — fault; **nahi** — there is not; **acarya** — Advaita Acarya; **daivata isvara** — He is actually the Supreme Personality of Godhead.

TRANSLATION

"He has established Advaita Acarya as an incarnation of the Supreme Personality of Godhead. There is nothing wrong in this, for He is indeed the Lord Himself.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 12.35

isvarera dainya kari' kariyache bhikṣa
ataeva danda kari' karaiba sikṣa

SYNONYMS

isvarera — of the Supreme Personality of Godhead; **dainya** — poverty; **kari'** — establishing; **kariyache** — has done; **bhikṣa** — begging; **ataeva** — therefore; **danda** — punishment; **kari'** — giving him; **karaiba** — shall cause; **sikṣa** — instruction.

TRANSLATION

"But he has made the incarnation of Godhead a poverty-stricken beggar. Therefore I shall punish him in order to correct him."

PURPORT

To describe a man as an incarnation of God, or Narayana, and at the same time present him as poverty-stricken is contradictory, and it is the greatest offense. The Mayavadi philosophers, engaged in the missionary work of spoiling the Vedic culture by preaching that everyone is God, describe a poverty-stricken man as daridra-narayana, or "poor Narayana." Lord Caitanya Mahāprabhu never accepted such foolish and unauthorized ideas. He strictly warned, mayavadi-bhāṣya sunile haya sarva-nāsa: "Anyone who follows the principles of Mayavada philosophy is certainly doomed." Such a fool needs to be reformed by punishment.

Although it is contradictory to say that the Supreme Personality of Godhead or His incarnation is poverty-stricken, we find in the revealed scriptures that when the Lord incarnated as Vamana, He begged some land from Maharaja Bali. Everyone knows, however, that Vamanadeva was not at all poverty-stricken. His begging from Maharaja Bali was a device to favor him. When Maharaja Bali actually gave the land, Vamanadeva exhibited His all-powerful position by covering the three worlds with three steps. One should not accept the so-called daridra-narayanās as incarnations, because they are completely unable to show the opulence of the genuine incarnations of God.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 12.36

govindere ajña dila, — "inha aji haite
bauliya visvase etha na dibe asite"

SYNONYMS

govindere — unto Govinda; ajña dila — ordered; inha — to this place; aji — today; haite — from; bauliya — the Mayavadi; visvase — unto Kamalakanta Visvasa; etha — here; na — do not; dibe — allow; asite — to come.

TRANSLATION

The Lord ordered Govinda, "From today on, do not allow that bauliya Kamalakanta Visvasa to come here."

PURPORT

The bauliyas, or baulas, are one of thirteen unauthorized sects that pass as followers of Caitanya Mahāprabhu. The Lord ordered Govinda, His personal assistant, not to allow Kamalakanta Visvasa to come into His presence because he had become a bauliya. Thus although the baula-sampradaya, aula-sampradaya and sahajiya-sampradaya, as well as the smartas, jata-gosañis, ativadis, cudadharis and gauranga-nagaris, claim to belong to the disciplic succession of Caitanya Mahāprabhu, the Lord actually rejected them.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 12.37

danda suni' 'visvasa' ha-ila parama duhkḥita
suniya prabhura danda acarya harsita

SYNONYMS

danda — punishment; **suni'** — hearing; **visvasa** — Kamalakanta Visvasa; **ha-ila** — became; **parama** — very; **duhkḥita** — unhappy; **suniya** — hearing; **prabhura** — of Lord Caitanya Mahāprabhu; **danda** — punishment; **acarya** — Sri Advaita Acarya Prabhu; **harsita** — very pleased.

TRANSLATION

When Kamalakanta Visvasa heard about this punishment by Sri Caitanya Mahāprabhu, he was very unhappy, but when Advaita Prabhu heard about it, He was greatly pleased.

PURPORT

In the Bhagavad-gīta (9.29) the Lord says, samo 'sarva-bhutesu na me dvesyo 'sti na priyah: "I envy no one, nor am I partial to anyone. I am equal to all." The Supreme Personality of Godhead being equal to everyone, no one can be His enemy, nor can anyone be His friend. Since everyone is a part or son of the Supreme Personality of Godhead, the Lord cannot be partial and regard someone as a friend and someone as an enemy. Thus when Lord Caitanya Mahāprabhu punished Kamalakanta Visvasa by no longer allowing him to come into His presence, although the punishment was actually very hard on him, Sri Advaita Prabhu, understanding the inner meaning of such punishment, was happy because He appreciated that the Lord had actually favored Kamalakanta Visvasa. Therefore He was not at all unhappy. Devotees should always be happy with all the dealings of their master, the Supreme Personality of Godhead. A devotee may be put into difficulty or opulence, but he should accept both as gifts of the Supreme personality of Godhead and jubilantly engage in the service of the Lord in all circumstances.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 12.38

visvasere kahe, — tumi bada bhagyavan
tomare karila danda prabhu bhagavan

SYNONYMS

visvasere — unto Kamalakanta Visvasa; **kahe** — said; **tumi** — you; **bada** — very; **bhagyavan** — fortunate; **tomare** — unto you; **karila** — did; **danda** — punishment; **prabhu** — the Lord; **bhagavan** — the Supreme Personality of Godhead.

TRANSLATION

Seeing Kamalakanta Visvasa unhappy, Advaita Acarya Prabhu told him, "You are greatly fortunate to have been punished by the Supreme Lord, the Personality of Godhead, Lord Caitanya Mahaprabhu.

PURPORT

This is an authoritative judgment by Sri Advaita Prabhu. He clearly advises that one should not be unhappy when reverses come upon him by the order of the Supreme Personality of Godhead. A devotee should always be happy to receive the fortune awarded him by the Supreme Lord, which seems pleasant or unpleasant according to one's judgment.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 12.39

purve mahaprabhu more karena sammana
duhkha pai' mane ami kailun anumana

SYNONYMS

purve — previously; **mahaprabhu** — Lord Caitanya Mahaprabhu; **more** — unto Me; **karena** — does; **sammana** — respect; **duhkha** — unhappy; **pai'** — becoming; **mane** — in the mind; **ami** — I; **kailun** — made; **anumana** — a plan.

TRANSLATION

"Formerly Lord Caitanya Mahaprabhu always respected Me as His senior, but I did not like such respect. Therefore, My mind being afflicted by unhappiness, I made a plan.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 12.40

mukti — srestha kari' kainu vasistha vyakhyana
kruddha haña prabhu more kaila apamana

SYNONYMS

mukti — liberation; **srestha** — the topmost; **kari'** — accepting; **kainu** — I did; **vasistha** — the book known as Yoga-vasistha; **vyakhyana** — explanation; **kruddha** — angry; **haña** — becoming; **prabhu** — the Lord; **more** — unto Me; **kaila** — did; **apamana** — disrespect.

TRANSLATION

"Thus I expounded the Yoga-vasistha, which considers liberation the ultimate goal of life. For this the Lord became angry at Me and treated Me with apparent disrespect.

PURPORT

There is a book of the name Yoga-vasistha that Mayavadis greatly favor because it is full of impersonal misunderstandings regarding the Supreme Personality of Godhead, with no touch of Vaisnavism. Factually, all Vaisnavas should avoid such a book, but Advaita Acarya Prabhu, wanting punishment from the Lord, began to support the impersonal statements of the Yoga-vasistha. Thus Lord Caitanya Mahaprabhu became extremely angry at Him and seemingly treated Him disrespectfully.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 12.41

danda paña haila mora parama ananda
ye danda paila bhagyavan sri-mukunda

SYNONYMS

danda paña — receiving the punishment; **haila** — became; **mora** — My; **parama** — very great; **ananda** — happiness; **ye danda** — the punishment; **paila** — got; **bhagyavan** — the most fortunate; **sri-mukunda** — Sri Mukunda.

TRANSLATION

"When chastised by Lord Caitanya, I was very happy to receive a punishment similar to that awarded Sri Mukunda.

PURPORT

Sri Mukunda, a great friend and associate of Lord Caitanya Mahāprabhu, used to visit many places where people were against the Vaisnava cult. When Lord Caitanya Mahāprabhu came to know of this, He punished Mukunda, forbidding him to see Him again. Although Caitanya Mahāprabhu was soft like a flower, He was also strict like a thunderbolt, and everyone was afraid to allow Mukunda to come again into the presence of Sri Caitanya Mahāprabhu. Mukunda, therefore, being very sorry, asked his friends whether he would one day be allowed to see Lord Caitanya Mahāprabhu. When the devotees brought this inquiry to Lord Caitanya, the Lord replied, "Mukunda will get permission to see Me after many millions of years." When they gave this information to Mukunda, he danced with jubilation, and when Lord Caitanya Mahāprabhu heard that Mukunda was so patiently waiting to meet Him after millions of years, He immediately asked him to return. There is a statement about this punishment of Mukunda in the Caitanya-bhagavata, Madhya-khanda, Tenth Chapter.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 12.42

ye danda paila sri-saci bhagyavati
se danda prasada anya loka pabe kati

SYNONYMS

ye danda — the punishment; **paila** — got; **sri-saci bhagyavati** — the most fortunate mother Sacidevi; **se danda** — the same punishment; **prasada** — favor; **anya** — other; **loka** — person; **pabe** — can get; **kati** — how.

TRANSLATION

"A similar punishment was awarded to mother Sacidevi. Who could be more fortunate than she to receive such punishment?"

PURPORT

Mother Sacidevi was similarly punished, as mentioned in the Caitanya-bhagavata, Madhya-khanda, Chapter Twenty-two. Mother Sacidevi, apparently showing her feminine nature, accused Advaita Prabhu of encouraging her son to become a sannyasi. Caitanya Mahaprabhu, taking this accusation as an offense, asked Sacidevi to touch the lotus feet of Advaita Acarya to mitigate the offense she had supposedly committed.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 12.43

eta kahi' acarya tanre kariya asvasa
anandita ha-iyā aila mahaprabhu-pasa

SYNONYMS

eta kahi' — speaking thus; **acarya** — Sri Advaita Acarya Prabhu; **tanre** — unto Kamalakanta Visvasa; **kariya** — doing; **asvasa** — pacification; **anandita** — happy; **ha-iyā** — becoming; **aila** — went; **mahaprabhu-pasa** — to the place of Lord Caitanya Mahaprabhu.

TRANSLATION

After pacifying Kamalakanta Visvasa in this way, Sri Advaita Acarya Prabhu went to see Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 12.44

prabhuke kahena — tomara na bujhi e lila
ama haite prasada-patra karila kamala

SYNONYMS

prabhuke — unto the Lord; **kahena** — says; **tomara** — Your; **na** — do not; **bujhi** — I understand; **e** — these; **lila** — pastimes; **ama** — Myself; **haite** — more than; **prasada-patra** — object of favor; **karila** — You did; **kamala** — unto Kamalakanta Visvasa.

TRANSLATION

Sri Advaita Acarya told Lord Caitanya, "I cannot understand Your transcendental pastimes. You have shown more favor to Kamalakanta than You generally show to Me.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 12.45

amareha kabhu yei na haya prasada
tomara carane ami ki kainu aparadha

SYNONYMS

amareha — even upon Me; **kabhu** — at any time; **yei** — that; **na** — never; **haya** — becomes; **prasada** — favor; **tomara carane** — at Your lotus feet; **ami** — I; **ki** — what; **kainu** — have done; **aparadha** — offense.

TRANSLATION

"The favor You have shown Kamalakanta is so great that even to Me You have never shown such favor. What offense have I committed at Your lotus feet so as not to be shown such favor?"

PURPORT

This is a reference to Lord Caitanya Mahaprabhu's former punishment of Advaita Acarya. When Advaita Acarya Prabhu was reading Yoga-vasistha, Lord Caitanya Mahaprabhu beat Him, but He never told Him not to come into His presence. But Kamalakanta was punished with the order never to come into the Lord's presence. Therefore Sri Advaita Acarya Prabhu wanted to impress upon Caitanya Mahaprabhu that He had shown more favor to Kamalakanta Visvasa because He had prohibited Kamalakanta from seeing Him, whereas He had not done so to Advaita Acarya. Therefore the favor shown Kamalakanta Visvasa was greater than that shown Advaita Acarya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 12.46

eta suni' mahaprabhu hasite lagila
bolaiya kamalakante prasanna ha-ila

SYNONYMS

eta suni' — thus hearing; mahaprabhu — Lord Caitanya Mahaprabhu; hasite — to laugh; lagila — began; bolaiya — calling; kamalakante — unto Kamalakanta; prasanna — satisfied; ha-ila — became.

TRANSLATION

Hearing this, Lord Caitanya Mahaprabhu laughed with satisfaction and immediately called Kamalakanta Visvasa.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 12.47

acarya kahe, ihake kene dile darasana
dui prakarete kare more vidambana

SYNONYMS

acarya kahe — Sri Advaita Acarya said; ihake — unto him; kene — why; dile — You gave; darasana — audience; dui — two; prakarete — in ways; kare — does; more — unto Me; vidambana — cheating.

TRANSLATION

Advaita Acarya then said to Caitanya Mahaprabhu, "Why have You called back this man and allowed him to see You? He has cheated Me in two ways."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 12.48

suniya prabhura mana prasanna ha-ila
dunhara antara-katha dunhe se janila

SYNONYMS

suniya — hearing this; **prabhura** — of Caitanya Mahaprabhu; **mana** — mind; **prasanna** — satisfaction; **ha-ila** — felt; **dunhara** — of both of Them; **antara-katha** — confidential talks; **dunhe** — both of Them; **se** — that; **janila** — could understand.

TRANSLATION

When Caitanya Mahaprabhu heard this, His mind was satisfied. Only They could understand each other's minds.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 12.49

prabhu kahe — bauliya, aiche kahe kara
acaryera lajja-dharma-hani se acara

SYNONYMS

prabhu kahe — the Lord said; bauliya — one who does not know what is right; aiche — in that way; kahe — why; kara — do; acaryera — of Sri Advaita Acarya; lajja — privacy; dharma — religion; hani — loss; se — that; acara — you act.

TRANSLATION

Lord Caitanya Mahāprabhu instructed Kamalakanta, "You are a bauliya, one who does not know things as they are. Why do you act in this way? Why do you invade the privacy of Advaita Acarya and damage His religious principles?"

PURPORT

Kamalakanta Visvasa, out of his ignorance, asked the King of Jagannatha Puri, Maharaja Prataparudra, to liquidate the three-hundred-rupee debt of Advaita Acarya, but at the same time he established Advaita Acarya as an incarnation of the Supreme Personality of Godhead. This is contradictory. An incarnation of the Supreme Godhead cannot be indebted to anyone in this material world. Caitanya Mahāprabhu is never satisfied by such a contradiction, which is technically called rasabhasa, or overlapping of one humor (rasa) with another. This is the same type of idea as the contradiction that Narayana is poverty-stricken (daridra-narayana).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 12.50

pratigraha kabhu na karibe raja-dhana
visayira anna khaile dusta haya mana

SYNONYMS

pratigraha — acceptance of alms; **kabhu** — at any time; **na** — not; **karibe** — should do; **raja-dhana** — charity by kings; **visayira** — of men who are materialistic; **anna** — food; **khaile** — by eating; **dusta** — polluted; **haya** — becomes; **mana** — mind.

TRANSLATION

"Advaita Acarya, My spiritual master, should never accept charity from rich men or kings, because if a spiritual master accepts money or grains from such materialists his mind becomes polluted.

PURPORT

It is very risky to accept money or food from materialistic persons, for such acceptance pollutes the mind of the charity's recipient. According to the Vedic system, one should give charity to sannyasis and brahmanas because one who thus gives charity becomes free from sinful activities. Formerly, therefore, brahmanas would not accept charity from a person unless he were very pious. Lord Caitanya Mahāprabhu gave this instruction for all spiritual masters. Materialistic persons who are not inclined to give up their sinful activities like illicit sex, intoxication, gambling and meat-eating sometimes want to become our disciples, but, unlike professional spiritual masters who accept disciples regardless of their condition, Vaisnavas do not accept such cheap disciples. One must at least agree to abide by the rules and regulations for a disciple before a Vaisnava acarya can accept him. In fact, a Vaisnava should not even accept charity or food from persons who do not follow the rules and regulations of the Vaisnava principles.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 12.51

mana dusta ha-ile nahe krsnera smarana
krsna-smṛti vinu haya nisphala jivana

SYNONYMS

mana — mind; **dusta** — polluted; **ha-ile** — becoming; **nahe** — is not possible; **krsnera** — of Lord Kṛṣṇa; **smarana** — remembrance; **krsna-smṛti** — remembrance of Lord Kṛṣṇa; **vinu** — without; **haya** — becomes; **nisphala** — without any result; **jivana** — life.

TRANSLATION

"When one's mind is polluted, it is very difficult to remember Kṛṣṇa, and when remembrance of Lord Kṛṣṇa is hampered, one's life is unproductive.

PURPORT

A devotee should always be alert, keeping his mind in a sanguine state so that he can always remember Lord Sri Kṛṣṇa. The sastras state, *smartavyah visnuh*: in devotional life one should always remember Lord Viṣṇu. Śrīla Sukadeva Gosvami also advised Maharaja Parikṣit, *smartavyo nityasah*. In the Second Canto, First Chapter, of Srimad-Bhagavatam, Sukadeva Gosvami advised Parikṣit Maharaja:

tasmad bharata sarvatma bhagavan isvaro harih
srotavyah kirtitavyas ca smartavyas cecchatabhayam

"O descendant of King Bharata, one who desires to be free from all miseries must hear about, glorify and also remember the Supreme Personality of Godhead, who is the Supersoul, the controller and the savior from all miseries." (Bhag. 2.1.5) This is the summary of all the activities of a Vaisnava, and the same instruction is repeated here (*krsna-smṛti vinu haya nisphala jivana*). Śrīla Rupa Gosvami states in his *Bhakti-rasamṛta-sindhu*, *avyartha-kalatvam*: [Cc. Madhya 23.18-19] A Vaisnava must be very alert not to waste even a second of his valuable lifetime. This is a symptom of a Vaisnava. But association with pounds-and-shillings men, or visayis, materialists who are simply interested in sense gratification, pollutes one's mind and hampers such continuous remembrance of Lord Kṛṣṇa. Sri Caitanya Mahāprabhu therefore advised, *asat-sanga-tyaga — ei vaisnava-acara*: a Vaisnava should behave in such a way as to never associate with nondevotees or materialists (Cc. Madhya 22.87). One can avoid such association simply by always remembering Kṛṣṇa within his heart.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 12.52

loka-lajja haya, dharma-kirti haya hani
aiche karma na kariha kabhu iha jani'

SYNONYMS

loka-lajja — unpopularity; haya — becomes; dharma — religion; kirti — reputation; haya — becomes; hani — damaged; aiche — such; karma — work; na — do not; kariha — execute; kabhu — ever; iha — this; jani' — knowing.

TRANSLATION

"Thus one becomes unpopular in the eyes of the people in general, for this damages his religiosity and fame. A Vaisnava, especially one who acts as a spiritual master, must not act in such a way. One should always be conscious of this fact."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 12.53

ei siksa sabakare, sabe mane kaila
acarya-gosaṇi mane ananda paila

SYNONYMS

ei — this; siksa — instruction; sabakare — for all; sabe — all present; mane — in the mind; kaila — took it; acarya-gosaṇi — Advaita Acarya; mane — within the mind; ananda — pleasure; paila — felt.

TRANSLATION

When Caitanya Mahāprabhu gave this instruction to Kamalakānta, all present considered it to be meant for everyone. Thus Advaita Acarya was greatly pleased.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 12.54

acaryera abhipraya prabhu-matra bujhe
prabhura gambhira vakya acarya samujhe

SYNONYMS

acaryera — of Advaita Acarya; **abhipraya** — intention; **prabhu-matra** — only Lord Caitanya Mahaprabhu; **bujhe** — can understand; **prabhura** — of Lord Caitanya Mahaprabhu; **gambhira** — grave; **vakya** — instruction; **acarya** — Advaita Acarya; **samujhe** — can understand.

TRANSLATION

Only Lord Caitanya Mahaprabhu could understand the intentions of Advaita Acarya, and Advaita Acarya appreciated the grave instruction of Lord Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 12.55

ei ta' prastave ache bahuta vicara
grantha-bahulya-bhaye nari likhibara

SYNONYMS

ei ta' — in this; prastave — statement; ache — there are; bahuta — many; vicara — considerations; grantha — of the book; bahulya — of the expansion; bhaye — out of fear; nari — I do not; likhibara — write.

TRANSLATION

In this statement there are many confidential considerations. I do not write of them all, fearing an unnecessary increase in the volume of the book.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 12.56

sri-yadunandanacarya — advaitera sakha
tanra sakha-upasakhara nahi haya lekha

SYNONYMS

sri-yadunandana-acarya — Sri Yadunandana Acarya; advaitera — of Advaita Acarya; sakha — branch; tanra — his; sakha — branches; upasakhara — subbranches; nahi — not; haya — there is; lekha — writing.

TRANSLATION

The fifth branch of Advaita Acarya was Sri Yadunandana Acarya, who had so many branches and subbranches that it is impossible to write of them.

PURPORT

Yadunandana Acarya was the official initiator spiritual master of Raghunatha dasa Gosvami. In other words, when Raghunatha dasa Gosvami was a householder, Yadunandana Acarya initiated him at home. Later Raghunatha dasa Gosvami took shelter of Sri Caitanya Mahaprabhu at Jagannatha Puri.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 12.57

vasudeva dattera tenho krpara bhajana
sarva-bhave asriyache caitanya-carana

SYNONYMS

vasudeva dattera — of Vasudeva Datta; **tenho** — he was; **krpara** — of the mercy; **bhajana** — competent to receive; **sarva-bhave** — in all respects; **asriyache** — took shelter; **caitanya-carana** — of the lotus feet of Lord Caitanya.

TRANSLATION

Sri Yadunandana Acarya was a student of Vasudeva Datta, and he received all his mercy. Therefore he could accept Lord Caitanya's lotus feet, from all angles of vision, as the supreme shelter.

PURPORT

The Gaura-ganoddesa-dipika (140) describes that Vasudeva Datta was formerly Madhuvrata, a singer in Vrndavana.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 12.58

bhagavatacarya, ara visnudasacarya
cakrapani acarya, ara ananta acarya

SYNONYMS

bhagavata-acarya — Bhagavata Acarya; **ara** — and; **visnudasa-acarya** — Visnudasa Acarya; **cakrapani acarya** — Cakrapani Acarya; **ara** — and; **ananta acarya** — Ananta Acarya.

TRANSLATION

Bhagavata Acarya, Visnudasa Acarya, Cakrapani Acarya and Ananta Acarya were the sixth, seventh, eighth and ninth branches of Advaita Acarya.

PURPORT

In his Anubhasya Sri Bhaktisiddhanta Sarasvati Gosvami Prabhupada says that Bhagavata Acarya was formerly among the followers of Advaita Acarya but was later counted among the followers of Gadadhara Pandita. The sixth verse of Sakha-nirnayamṛta, a book written by Yadunandana dasa, states that Bhagavata Acarya compiled a famous book of the name Prema-tarangini. According to the Gaura-ganoddesa-dipika (195), Bhagavata Acarya formerly lived in Vrndavana as Sveta-mañjari. Visnudasa Acarya was present during the Khetari-mahotsava. He went there with Acyutananda, as stated in the Bhakti-ratnakara, Tenth Taranga. Ananta Acarya was one of the eight principal gopis. His former name was Sudevi. Although he was among Advaita Acarya's followers, he later became an important devotee of Gadadhara Gosvami.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 12.59

nandini, ara kamadeva, caitanya-dasa
durlabha visvasa, ara vanamali-dasa

SYNONYMS

nandini — Nandini; ara — and; kamadeva — Kamadeva; caitanya-dasa — Caitanya dasa;
durlabha visvasa — Durlabha Visvasa; ara — and; vanamali-dasa — Vanamali dasa.

TRANSLATION

Nandini, Kamadeva, Caitanya dasa, Durlabha Visvasa and Vanamali dasa were the tenth, eleventh, twelfth, thirteenth and fourteenth branches of Sri Advaita Acarya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 12.60

jagannatha kara, ara kara bhavanatha
hrdayananda sena, ara dasa bholanatha

SYNONYMS

jagannatha kara — Jagannatha Kara; ara — and; kara bhavanatha — Bhavanatha Kara;
hrdayananda sena — Hridayananda Sena; ara — and; dasa bholanatha — Bholanatha dasa.

TRANSLATION

Jagannatha Kara, Bhavanatha Kara, Hridayananda Sena and Bholanatha dasa were the
fifteenth, sixteenth, seventeenth and eighteenth branches of Advaita Acarya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 12.61

yadava-dasa, vijaya-dasa, dasa janardana
ananta-dasa, kanu-pandita, dasa narayana

SYNONYMS

yadava-dasa — Yadava dasa; vijaya-dasa — Vijaya dasa; dasa janardana — Janardana dasa;
ananta-dasa — Ananta dasa; kanu-pandita — Kanu Pandita; dasa narayana — Narayana dasa.

TRANSLATION

Yadava dasa, Vijaya dasa, Janardana dasa, Ananta dasa, Kanu Pandita and Narayana dasa were the nineteenth, twentieth, twenty-first, twenty-second, twenty-third and twentyfourth branches of Advaita Acarya.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 12.62

srivatsa paṇḍita, brahmacāri haridāsa
purusottama brahmacāri, ara kṛsnadāsa

SYNONYMS

srivatsa paṇḍita — Srivatsa Paṇḍita; brahmacāri haridāsa — Haridāsa Brahmacāri; purusottama brahmacāri — Purusottama Brahmacāri; ara — and; kṛsnadāsa — Kṛsnadāsa.

TRANSLATION

Srivatsa Paṇḍita, Haridāsa Brahmacāri, Purusottama Brahmacāri and Kṛsnadāsa were the twenty-fifth, twenty-sixth, twenty-seventh and twenty-eighth branches of Advaita Acārya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 12.63

purusottama pandita, ara raghunatha
vanamali kavicandra, ara vaidyanatha

SYNONYMS

purusottama pandita — Purusottama Pandita; ara raghunatha — and Raghunatha; vanamali kavicandra — Vanamali Kavicandra; ara — and; vaidyanatha — Vaidyanatha.

TRANSLATION

Purusottama Pandita, Raghunatha, Vanamali Kavicandra and Vaidyanatha were the twenty-ninth, thirtieth, thirty-first and thirty-second branches of Advaita Acarya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 12.64

lokanatha pandita, ara murari pandita
sri-haricarana, ara madhava pandita

SYNONYMS

lokanatha pandita — Lokanatha Pandita; ara — and; murari pandita — Murari Pandita;
sri-haricarana — Sri Haricarana; ara — and; madhava pandita — Madhava Pandita.

TRANSLATION

Lokanatha Pandita, Murari Pandita, Sri Haricarana and Madhava Pandita were the thirty-third, thirty-fourth, thirty-fifth and thirty-sixth branches of Advaita Acarya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 12.65

vijaya pandita, ara pandita srirama
asankhya advaita-sakha kata la-iba nama

SYNONYMS

vijaya-pandita — Vijaya Pandita; **ara** — and; **pandita srirama** — Srirama Pandita; **asankhya** — innumerable; **advaita-sakha** — branches of Advaita Acarya; **kata** — how many; **la-iba** — shall I enumerate; **nama** — their names.

TRANSLATION

Vijaya Pandita and Srirama Pandita were two important branches of Advaita Acarya. There are innumerable branches, but I am unable to mention them all.

PURPORT

Srivasa Pandita was an incarnation of Narada Muni, and thus Srivasa's younger brother, Srirama Pandita, is accepted as an incarnation of Parvata Muni, Narada Muni's most intimate friend.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 12.66

mali-datta jala advaita-skandha yogaya
sei jale jiye sakha, — phula-phala paya

SYNONYMS

mali-datta — given by the gardener; **jala** — water; **advaita-skandha** — the branch known as Advaita Acarya; **yogaya** — supplies; **sei** — by that; **jale** — water; **jiye** — lives; **sakha** — branches; **phula-phala** — fruits and flowers; **paya** — grow.

TRANSLATION

The Advaita Acarya branch received the water supplied by the original gardener, Sri Caitanya Mahāprabhu. In this way, the subbranches were nourished, and their fruits and flowers grew luxuriantly.

PURPORT

The branches of Advaita Acarya nourished by the water (jala) supplied by Sri Caitanya Mahāprabhu are to be considered bona fide acaryas. As we have discussed hereinbefore, the representatives of Advaita Acarya later divided into two groups — the bona fide branches of the acarya's disciplic succession and the pretentious branches of Advaita Acarya. Those who followed the principles of Caitanya Mahāprabhu flourished, whereas the others, who are mentioned below in the sixty-seventh verse, dried up.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 12.67

ihara madhye mali pache kona sakha-gana
na mane caitanya-mali durdaiva karana

SYNONYMS

ihara — of them; madhye — within; mali — the gardener; pache — later on; kona — some; sakha-gana — branches; na — does not; mane — accept; caitanya-mali — the gardener Lord Caitanya; durdaiva — unfortunate; karana — reason,

TRANSLATION

After the disappearance of Lord Caitanya Mahaprabhu, some of the branches, for unfortunate reasons, deviated from His path.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 12.68

srjaila, jiyaila, tanre na manila
krtaghna ha-ila, tanre skandha kruddha ha-ila

SYNONYMS

srjaila — fructified; jiyaila — maintained; tanre — Him; na — not; manila — accepted; krtaghna — ungrateful; ha-ila — thus became; tanre — to them; skandha — trunk; kruddha — angry; ha-ila — became.

TRANSLATION

Some branches did not accept the original trunk that vitalized and maintained the entire tree. When they thus became ungrateful, the original trunk was angry at them.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 12.69

kruddha haña skandha tare jala na sañcare
jalabhava krsa sakha sukaiya mare

SYNONYMS

kruddha haña — being angry; **skandha** — the trunk; **tare** — onto them; **jala** — water; **na** — did not; **sañcare** — sprinkle; **jala-abhave** — for want of water; **krsa** — thinner; **sakha** — branch; **sukaiya** — dried up; **mare** — died.

TRANSLATION

Thus Lord Caitanya did not sprinkle upon them the water of His mercy, and they gradually withered and died.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adī 12.70

caitanya-rahita deha — suskakastha-sama
jivitei mrta sei, maile dande yama

SYNONYMS

caitanya-rahita — without consciousness; **deha** — body; **suska-kastha-sama** — exactly like dry wood; **jivitei** — while living; **mrta** — dead; **sei** — that; **maile** — after death; **dande** — punishes; **yama** — Yamaraja.

TRANSLATION

A person without Kṛṣṇa consciousness is no better than dry wood or a dead body. He is understood to be dead while living, and after death he is punishable by Yamaraja.

PURPORT

In the Srimad-Bhagavatam, Sixth Canto, Third Chapter, twenty-ninth verse, Yamaraja, the superintendent of death, tells his assistants what class of men they should bring before him. There he states, "A person whose tongue never describes the qualities and holy name of the Supreme Personality of Godhead, whose heart never throbs as he remembers Kṛṣṇa and His lotus feet, and whose head never bows in obeisances to the Supreme Lord must be brought before me for punishment." In other words, nondevotees are brought before Yamaraja for punishment, and thus material nature awards them various types of bodies. After death, which is dehantara, a change of body, nondevotees are brought before Yamaraja for justice. By the judgment of Yamaraja, material nature gives them bodies suitable for the reactions of their past activities. This is the process of dehantara, or transmigration of the self from one body to another. Kṛṣṇa conscious devotees, however, are not subject to be judged by Yamaraja. For devotees there is an open road, as confirmed in the Bhagavad-gītā. After giving up the body (tyaktva deham), a devotee never again has to accept another material body, for in a spiritual body he goes back home, back to Godhead. The punishments of Yamaraja are meant for persons who are not Kṛṣṇa conscious.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 12.71

kevala e gana-prati nahe ei danda
caitanya-vimukha yei sei ta' pasanda

SYNONYMS

kevala — only; e — this; gana — group; prati — unto them; nahe — it is not; ei — this; danda — punishment; caitanya-vimukha — against Sri Caitanya Mahaprabhu; yei — anyone; sei — he; ta' — but; pasanda — atheist.

TRANSLATION

Not only the misguided descendants of Advaita Acarya but anyone who is against the cult of Sri Caitanya Mahaprabhu should be considered an atheist subject to be punished by Yamaraja.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 12.72

ki pandita, ki tapasvi, kiba grhi, yati
caitanya-vimukha yei, tara ei gati

SYNONYMS

ki pandita — whether a learned scholar; **ki tapasvi** — whether a great ascetic; **kiba** — or; **grhi** — householder; **yati** — or sannyasi; **caitanya-vimukha** — one who is against the cult of Sri Caitanya Mahaprabhu; **yei** — anyone; **tara** — his; **ei** — this; **gati** — destination.

TRANSLATION

Be he a learned scholar, a great ascetic, a successful householder or a famous sannyasi, one who is against the cult of Sri Caitanya Mahaprabhu is destined to suffer the punishment meted out by Yamaraja.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 12.73

ye ye laila sri-acyutanandera mata
sei acaryera gana — maha-bhagavata

SYNONYMS

ye ye — anyone who; **laila** — accepted; **sri-acyutanandera** — of Sri Acyutananda; **mata** — the path; **sei** — those; **acaryera gana** — descendants of Advaita Acarya; **maha-bhagavata** — are all great devotees.

TRANSLATION

The descendants of Advaita Acarya who accepted the path of Sri Acyutananda were all great devotees.

PURPORT

In this connection, Srila Bhaktivinoda Thakura, in his Amrta-pravaha-bhasya, gives this short note: "Sri Advaita Acarya is one of the important trunks of the bhakti-kalpataru, or desire tree of devotional service. Lord Sri Caitanya Mahaprabhu, as a gardener, poured water on the root of the bhakti tree and thus nourished all its trunks and branches. But nevertheless, under the spell of maya, the most unfortunate condition of a living entity, some of the branches, not accepting the gardener who poured water on them, considered the trunk the only cause of the great bhakti-kalpataru. In other words, the branches or descendants of Advaita Acarya who considered Advaita Acarya the original cause of the devotional creeper, and who thus neglected or disobeyed the instructions of Sri Caitanya Mahaprabhu, deprived themselves of the effect of being watered and thus dried up and died. It is further to be understood that not only the misguided descendants of Advaita Acarya but anyone who has no connection with Caitanya Mahaprabhu — even if he is independently a great sannyasi, learned scholar or ascetic — is like a dead branch of a tree."

This analysis by Sri Bhaktivinoda Thakura, supporting the statements of Sri Krsnadasa Kaviraja Gosvami, depicts the position of the present so-called Hindu religion, which, being predominantly conducted by the Mayavada philosophy, has become a hodgepodge institution of various concocted ideas. Mayavadis greatly fear the Krsna consciousness movement and accuse it of spoiling the Hindu religion because it accepts people from all parts of the world and all religious sects and scientifically engages them in the daiva-varnasrama-dharma. As we have explained several times, however, we find no such word as "Hindu" in the Vedic literature. The word most probably came from Afghanistan, a predominantly Muslim country, and originally referred to a pass in Afghanistan known as Hindukush, which is still a part of a trade route between India and various Muslim countries.

The actual Vedic system of religion is called varnasrama-dharma, as confirmed in the Visnu Purana:

varnasramacara-vata purusena parah puman
visnur aradhyate pantha nanyat tat-tosa-karanam

(Visnu Purana 3.8.9)

The Vedic literature recommends that a human being follow the principles of varnasrama-dharma. Accepting the process of varnasrama-dharma will make a person's life successful because this will connect him with the Supreme Personality of Godhead, who is the goal of human life. Therefore the Krsna consciousness movement is meant for all of humanity. Although human society has different sections or subdivisions, all human beings belong to one species, and therefore we accept that they all have the ability to understand their constitutional position in connection with the Supreme Personality of Godhead, Visnu. Sri Caitanya Mahaprabhu confirms, jivera 'svarupa' haya — krsnera nitya-dasa: [Cc. Madhya 20.108]. "Every living entity is an eternal part, an eternal servant, of the Supreme Personality of Godhead." Every living entity who attains the human form of life can understand the importance of his position and thus become eligible to become a devotee of Lord Krsna. We take it for granted, therefore, that all humanity should be educated in Krsna consciousness. Indeed, in all parts of the world, in every country where we preach the sankirtana movement, we find that people very easily accept the Hare Krsna maha-mantra without hesitation. The visible effect of this chanting is that the members of the Hare Krsna movement, regardless of their backgrounds, all give up the four principles of sinful life and come to an elevated standard of devotion.

Although posing as great scholars, ascetics, householders and svamis, the so-called followers of the Hindu religion are all useless, dried-up branches of the Vedic religion. They are impotent; they cannot do anything to spread the Vedic culture for the benefit of human society. The essence of the Vedic culture is the message of Sri Caitanya Mahaprabhu. Lord Caitanya instructed:

yare dekha, tare kaha 'krsna' upadesa
amara ajñaya guru hañña tara' ei desa

(Cc. Madhya 7.128)

One should simply instruct everyone he meets regarding the principles of krsna-katha, as expressed in Bhagavad-gita As It Is and Srimad-Bhagavatam. One who has no interest in krsna-katha or the cult of Sri Caitanya Mahaprabhu is like dry, useless wood with no living force. The ISKCON branch, being directly watered by Sri Caitanya Mahaprabhu, is becoming undoubtedly successful, whereas the disconnected branches of the so-called Hindu religion that are envious of ISKCON are drying up and dying.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 12.74

sei sei, — acaryera krpara bhajana
anayase paila sei caitanya-carana

SYNONYMS

sei sei — whoever; **acaryera** — of Advaita Acarya; **krpara** — of the mercy; **bhajana** — eligible candidate; **anayase** — without difficulty; **paila** — got; **sei** — he; **caitanya-carana** — the lotus feet of Sri Caitanya Mahaprabhu.

TRANSLATION

By the mercy of Advaita Acarya, the devotees who strictly followed the path of Caitanya Mahaprabhu attained the shelter of Lord Caitanya's lotus feet without difficulty.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 12.75

acyutera yei mata, sei mata sara
ara yata mata saba haila charakhara

SYNONYMS

acyutera — of Acyutananda; **yei** — which; **mata** — direction; **sei** — that; **mata** — direction; **sara** — essential; **ara** — other; **yata** — all; **mata** — directions; **saba** — all; **haila** — became; **charakhara** — dismantled.

TRANSLATION

It should be concluded, therefore, that the path of Acyutananda is the essence of spiritual life. Those who did not follow this path simply scattered.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 12.76

sei acarya-gane mora koti namaskara
acyutananda-praya, caitanya — jivana yanhara

SYNONYMS

sei — those; acarya-gane — unto the spiritual masters; mora — my; koti — millions; namaskara — obeisances; acyutananda-praya — almost as good as Acyutananda; caitanya — Caitanya Mahaprabhu; jivana — life; yanhara — whose.

TRANSLATION

I therefore offer my respectful obeisances millions of times to Acyutananda's actual followers, whose life and soul was Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 12.77

ei ta' kahilan acarya-gosañira gana
tina skandha-sakhara kaila sanksepa ganana

SYNONYMS

ei ta' — thus; kahilan — I have spoken; acarya — Advaita Acarya; gosañira — of the spiritual master; gana — descendants; tina — three; skandha — of the trunk; sakhara — of branches; kaila — was done; sanksepa — in brief; ganana — counting.

TRANSLATION

Thus I have briefly described the three branches [Acyutananda, Kṛṣṇa Miśra and Gopala] of Sri Advaita Acarya's descendants.

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Bhaktivedānta VedaBase: Śrī Caitanya Caritamṛta Adī 12.78

sakha-upasakha, tara nahika ganana
kichu-matra kahi' kari dig-darasana

SYNONYMS

sakha-upasakha — branches and subbranches; **tara** — of them; **nahika** — there is no; **ganana** — counting; **kichu-matra** — something about them; **kahi'** — describing; **kari** — I am simply giving; **dig-darasana** — a glimpse of the direction.

TRANSLATION

There are multifarious branches and subbranches of Advaita Acārya. It is very difficult to enumerate them fully. I have simply given a glimpse of the whole trunk and its branches and subbranches.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 12.79

sri-gadadhara pandita sakhate mahottama
tanra upasakha kichu kari ye ganana

SYNONYMS

sri-gadadhara pandita — Sri Gadadhara Pandita; sakhate — of the branch; mahottama — very great; tanra — his; upasakha — branches and subbranches; kichu — something; kari — let me do; ye — that; ganana — counting.

TRANSLATION

After describing the branches and subbranches of Advaita Acarya, I shall now attempt to describe some of the descendants of Sri Gadadhara Pandita, the most important among the branches.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 12.80

sakha-srestha dhruvananda, sridhara brahmacari
bhagavatacarya, haridasa brahmacari

SYNONYMS

sakha-srestha — the chief branch; **dhruvananda** — Dhruvananda; **sridhara brahmacari** — Sridhara Brahmacari; **bhagavatacarya** — Bhagavata Acārya; **haridasa brahmacari** — Haridasa Brahmacari.

TRANSLATION

The chief branches of Sri Gadadhara Pandita were (1) Sri Dhruvananda, (2) Sridhara Brahmacari, (3) Haridasa Brahmacari and (4) Raghunatha Bhagavata Acārya.

PURPORT

Text 152 of the Gaura-ganoddesa-dīpikā describes Sri Dhruvananda Brahmacari as an incarnation of Lalita, and texts 194 and 199 describe Sridhara Brahmacari as the gopi known as Candralatika.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 12.81

ananta acarya, kavidatta, misra-nayana
gangamantri mamu thakura, kanthabharana

SYNONYMS

ananta acarya — Ananta Acarya; **kavi-datta** — Kavi Datta; **misra-nayana** — Nayana Misra; **gangamantri** — Gangamantri; **mamu thakura** — Mamu Thakura; **kanthabharana** — Kanthabharana.

TRANSLATION

The fifth branch was Ananta Acarya; the sixth, Kavi Datta; the seventh, Nayana Misra; the eighth, Gangamantri; the ninth, Mamu Thakura; and the tenth, Kanthabharana.

PURPORT

Texts 197 and 207 of the Gaura-ganoddesa-dipika describe Kavi Datta as the gopi named Kalakanthi, texts 196 and 207 describe Nayana Misra as the gopi named Nitya-mañjari, and texts 196 and 205 describe Gangamantri as the gopi named Candrika. Mamu Thakura, whose real name was Jagannatha Cakravarti, was the nephew of Sri Nilambara Cakravarti, Sri Caitanya Mahaprabhu's grandfather. In Bengal a maternal uncle is called mama, and in East Bengal and Orissa, mamu. Thus Jagannatha Cakravarti was known as Mama or Mamu Thakura. Mamu Thakura's residence was in the district of Faridpur, in the village known as Magdoba. After the demise of Sri Gadadhara Pandita, Mamu Thakura became the priest in charge of the temple known as Tota-gopinatha, in Jagannatha Puri. According to the opinion of some Vaisnavas, Mamu Thakura was formerly known as Sri Rupa-mañjari. The followers of Mamu Thakura were Raghunatha Gosvami, Ramacandra, Radhavallabha, Kṛṣṇajivana, Syamasundara, Santamani, Harinatha, Navinacandra, Matilala, Dayamayi and Kuñjavihari.

Kanthabharana, whose original name was Sri Ananta Cattaraja, was the gopi named Gopali in kṛṣṇa-līla.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 12.82

bhugarbha gosaṇi, ara bhagavata-dasa
yei dui asi' kaila vrndavane vasa

SYNONYMS

bhugarbha gosaṇi — Bhugarbha Gosaṇi; **ara** — and; **bhagavata-dasa** — Bhagavata dasa; **yei dui** — both of them; **asi'** — coming; **kaila** — did; **vrndavane vasa** — residing in Vrndavana.

TRANSLATION

The eleventh branch of Gadadhara Gosvami was Bhugarbha Gosaṇi, and the twelfth was Bhagavata dasa. Both of them went to Vrndavana and resided there for life.

PURPORT

Bhugarbha Gosaṇi, formerly known as Prema-mañjari, was a great friend of Lokanatha Gosvami, who constructed the temple of Gokulananda, one of the seven important temples of Vrndavana — namely those of Govinda, Gopinatha, Madana-mohana, Radharamana, Syamasundara, Radha-Damodara and Gokulananda — which are authorized institutions of Gaudiya Vaisnavas.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 12.83

vaninatha brahmacari — bada mahasaya
vallabha-caitanya-dasa — kṛṣṇa-premamaya

SYNONYMS

vaninatha brahmacari — Vaninatha Brahmacari; bada mahasaya — very great personality; vallabha-caitanya-dasa — Vallabha-caitanya dasa; kṛṣṇa-prema-maya — always filled with love of Kṛṣṇa.

TRANSLATION

The thirteenth branch was Vaninatha Brahmacari, and the fourteenth was Vallabha-caitanya dasa. Both of these great personalities were always filled with love of Kṛṣṇa.

PURPORT

Sri Vaninatha Brahmacari is described in the Tenth Chapter, verse 114, of the Adi-līla. A disciple of Vallabha-caitanya named Nalini-mohana Gosvami established a temple of Madana-gopala in Navadvīpa.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 12.84

srinatha cakravarti, ara uddhava dasa
jitamitra, kasthakata-jagannatha-dasa

SYNONYMS

srinatha cakravarti — Srinatha Cakravarti; ara — and; uddhava dasa — Uddhava dasa; jitamitra — Jitamitra; kasthakata jagannatha-dasa — Kasthakata Jagannatha dasa.

TRANSLATION

The fifteenth branch was Srinatha Cakravarti; the sixteenth, Uddhava; the seventeenth, Jitamitra; and the eighteenth, Jagannatha dasa.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura writes in his Anubhasya, "The Sakha-nirnaya, verse 13, mentions Srinatha Cakravarti as a reservoir of all good qualities and an expert in the service of Lord Kṛṣṇa. Similarly, verse 35 mentions Uddhava dasa as being greatly qualified in distributing love of Godhead to everyone. The Gaura-ganoddesa-dipika (202) mentions Jitamitra as the gopi named Syama-mañjari. Jitamitra wrote a book entitled Kṛṣṇa-mayurya. Jagannatha dasa was a resident of Vikramapura, near Dacca. His birthplace was the village known as Kasthakata or Kathadiya. His descendants now reside in villages known as Adiyala, Kamarapada and Paikapada. He established a temple of Yasomadhava. The worshipers in this temple are the Gosvamis of Adiyala. As one of the sixty-four sakhis, he was formerly an assistant of Citradevi-gopi named Tilakini. The following is a list of his descendants: Ramanṛ, Ramacandra, Sanatana, Muktarāma, Gopinatha, Goloka, Harimohana Siromani, Rakhalaraja, Madhava and Laksmikanta. The Sakha-nirnaya mentions that Jagannatha dasa preached the Hare Kṛṣṇa movement in the district or state of Tripura."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 12.85

sri-hari acarya, sadi-puriya gopala
krsnadasa brahmacari, puspa-gopala

SYNONYMS

sri-hari acarya — Sri Hari Acarya; sadi-puriya gopala — Sadipuriya Gopala; krsnadasa brahmacari — Krsnadasa Brahmacari; puspa-gopala — Puspagopala.

TRANSLATION

The nineteenth branch was Sri Hari Acarya; the twentieth, Sadipuriya Gopala; the twenty-first, Krsnadasa Brahmacari; and the twenty-second, Puspagopala.

PURPORT

The Gaura-ganoddesa-dipika (196 and 207) mentions that Hari Acarya was formerly the gopi named Kalaksi. Sadipuriya Gopala is celebrated as a preacher of the Hare Kṛṣṇa movement in Vikramapura, in East Bengal (now Bangladesh). Krsnadasa Brahmacari was formerly among the group of sakhis known as the asta-sakhis. His name was Indulekha. Krsnadasa Brahmacari lived in Vrndavana. There is a tomb in the Radha-Damodara temple known as Krsnadasa's tomb. Some say that this is the tomb of Krsnadasa Brahmacari, and others say it is that of Krsnadasa Kaviraja Gosvami. In either case we offer our respects because both of them were expert in distributing love of Godhead to the fallen souls of this age. The Sakha-nirṇaya mentions that Puspagopala was formerly known as Svarnagramaka.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 12.86

sriharsa, raghu-misra, pandita laksminatha
bangavati-caitanya-dasa, sri-raghunatha

SYNONYMS

sriharsa — Sriharsa; raghu-misra — Raghu Misra; pandita laksminatha — Laksminatha Pandita; bangavati-caitanya-dasa — Bangavati Caitanya dasa; sri-raghunatha — Sri Raghunatha.

TRANSLATION

The twenty-third branch was Sriharsa; the twenty-fourth, Raghu Misra; the twenty-fifth, Laksminatha Pandita; the twenty-sixth, Bangavati Caitanya dasa; and the twenty-seventh, Raghunatha.

PURPORT

Raghu Misra is described in the Gaura-ganoddesa-dipika (195 and 201) as Karpura-mañjari. Similarly, Laksminatha Pandita is mentioned as Rasonmada, and Bangavati Caitanya dasa is mentioned as Kali. The Sakha-nirnaya states that Bangavati Caitanya dasa was always seen with eyes full of tears. He also had a branch of descendants. Their names were Mathuraprasada, Rukminikanta, Jivanakrsna, Yugalakisora, Ratanakrsna, Radhamadhava, Usamani, Vaikunthanatha and Lalamohana, or Lalamohana Saha Sankhanidhi. Lalamohana was a great merchant in the city of Dacca. The Gaura-ganoddesa-dipika (194 and 200) mentions that Raghunatha was formerly Varangada.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 12.87

amogha pandita, hasti-gopala, caitanya-vallabha
yadu ganguli ara mangala vaisnava

SYNONYMS

amogha pandita — Amogha Pandita; hasti-gopala — Hastigopala; caitanya-vallabha — Caitanya-vallabha; yadu ganguli — Yadu Ganguli; ara — and; mangala vaisnava — Mangala Vaisnava.

TRANSLATION

The twenty-eighth branch was Amogha Pandita; the twenty-ninth, Hastigopala; the thirtieth, Caitanya-vallabha; the thirty-first, Yadu Ganguli; and the thirty-second, Mangala Vaisnava.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura writes in his Anubhasya, "Sri Mangala Vaisnava was a resident of the village Titakana in the district of Mursidabad. His forefathers were saktas who worshiped the goddess Kiritesvari. It is said that Mangala Vaisnava, formerly a staunch brahmacari, left home and later married the daughter of his disciple Prananaṭha Adhikari in the village of Mayanadala. The descendants of this family are known as the Thakuras of Kandada, which is a village in the district of Burdwan near Katwa. Scattered descendants of Mangala Vaisnava, thirty-six families altogether, still live there. Among the celebrated disciples of Mangala Thakura are Prananaṭha Adhikari, Purusottama Cakravarti of the village of Kandada, and Nr-prasada Mitra, whose family members are well-known mrdanga players. Sudhakṛsna Mitra and Nikuṅjavihari Mitra are both especially famous mrdanga players. In the family of Purusottama Cakravarti there are famous persons like Kuṅjavihari Cakravarti and Radhavallabha Cakravarti, who now live in the district of Birbhum. They professionally recite songs from Caitanya-mangala. It is said that when Mangala Thakura was constructing a road from Bengal to Jagannatha Puri, he found a Deity of Radhavallabha while digging a lake. At that time he was living in the locality of Kandada, in the village named Ranipura. The salagrama-sila personally worshiped by Mangala Thakura still exists in the village of Kandada. A temple has been constructed there for the worship of Vṛndavana-candra. Mangala Thakura had three sons — Radhikaprasada, Gopiramaṇa and Syamakisora. The descendants of these three sons are still living."

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 12.88

cakravartī sivananda sada vrajavasi
mahasakha-madhye tenho sudrdha visvasi

SYNONYMS

cakravartī sivananda — Sivananda Cakravartī; **sada** — always; **vraja-vasi** — resident of Vr̥ndavana; **maha-sakha-madhye** — amongst the great branches; **tenho** — he is; **sudrdha visvasi** — possessing firm faith.

TRANSLATION

Sivananda Cakravartī, the thirty-third branch, who always lived in Vr̥ndavana with firm conviction, is considered an important branch of Gadadhara Pandita.

PURPORT

The Gaura-ganoddesa-dīpikā (183) mentions that Sivananda Cakravartī was formerly Lavanga-mañjarī. The Sakha-nirṇaya, written by Yadunandana dasa, also names other branches of Gadadhara Pandita, as follows: (1) Madhavacārya, (2) Gopala dasa, (3) Hrdayananda, (4) Vallabha Bhatta (the Vallabha-sampradaya, or Pustimarga-sampradaya, is very famous), (5) Madhu Pandita (this famous devotee lived near Khadadaha, in the village known as Sanibona-grama, about two miles east of the Khadadaha station, and constructed the temple of Gopinathaji in Vr̥ndavana), (6) Acyutananda, (7) Candrasekhara, (8) Vakresvara Pandita, (9) Damodara, (10) Bhagavan Acārya, (11) Ananta Acāryavārya, (12) Kṛsnadasa, (13) Paramananda Bhattacārya, (14) Bhavananda Gosvami, (15) Caitanya dasa, (16) Lokanatha Bhatta (this devotee, who lived in the village of Talakhadi in the district of Yasohara [Jessore] and constructed the temple of Radhavinoda, was the spiritual master of Narottamadasa Thakura and a great friend of Bhugarbha Gosvami), (17) Govinda Acārya, (18) Akura Thakura, (19) Sanketa Acārya, (20) Pratapaditya, (21) Kamalakanta Acārya, (22) Yadava Acārya and (23) Narayana Padihari (a resident of Jagannatha Puri).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 12.89

ei ta' sanksepe kahilan panditera gana
aiche ara sakha-upasakhara ganana

SYNONYMS

ei ta' — thus; sanksepe — in brief; kahilan — I have described; panditera gana — the branches of Sri Gadadhara Pandita; aiche — similarly; ara — another; sakha-upasakhara ganana — description of branches and subbranches.

TRANSLATION

Thus I have briefly described the branches and subbranches of Gadadhara Pandita. There are still many more that I have not mentioned here.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 12.90

panditera gana saba, — bhagavata dhanya
prana-vallabha — sabara sri-krsna-caitanya

SYNONYMS

panditera — of Gadadhara Pandita; **gana** — followers; **saba** — all; **bhagavata dhanya** — glorious devotees; **prana-vallabha** — the heart and soul; **sabara** — of all of them; **sri-krsna-caitanya** — Lord Sri Caitanya Mahaprabhu.

TRANSLATION

All the followers of Gadadhara Pandita are considered great devotees because they have Lord Sri Caitanya Mahaprabhu as their life and soul.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 12.91

ei tina skandhera kailun sakhara ganana
yan-saba-smarane bhava-bandha-vimocana

SYNONYMS

ei tina — of all these three; **skandhera** — trunks; **kailun** — described; **sakhara ganana** — enumeration of the branches; **yan-saba** — all of them; **smarane** — by remembering; **bhava-bandha** — from entanglement in the material world; **vimocana** — freedom.

TRANSLATION

Simply by remembering the names of all these branches and subbranches of the three trunks I have described [Nityananda, Advaita and Gadadhara], one attains freedom from the entanglement of material existence.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 12.92

yan-saba-smarane pai caitanya-carana
yan-saba-smarane haya vañchita purana

SYNONYMS

yan-saba — all of them; **smarane** — by remembering; **pai** — I get; **caitanya-carana** — the lotus feet of Sri Caitanya Mahāprabhu; **yan-saba** — all of them; **smarane** — by remembering; **haya** — becomes; **vañchita purana** — fulfillment of all desires.

TRANSLATION

Simply by remembering the names of all these Vaisnavas, one can attain the lotus feet of Sri Caitanya Mahāprabhu. Indeed, simply by remembering their holy names, one achieves the fulfillment of all desires.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 12.93

ataeva tan-sabara vandiye carana
caitanya-malira kahi lila-anukrama

SYNONYMS

ataeva — therefore; **tan-sabara** — of all of them; **vandiye** — I offer prayers; **carana** — to the lotus feet; **caitanya-malira** — of the gardener known as Sri Caitanya Mahaprabhu; **kahi** — I speak; **lila-anukrama** — the pastimes in chronological order.

TRANSLATION

Therefore, offering my obeisances at the lotus feet of them all, I shall describe the pastimes of the gardener, Sri Caitanya Mahaprabhu, in chronological order.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 12.94

gaura-līlamṛta-sindhu — अपरा अगधा
के करते परे तहान अवगहा-सधा

SYNONYMS

gaura-līlamṛta-sindhu — the ocean of the pastimes of Lord Caitanya; **apara** — immeasurable; **agadha** — unfathomable; **ke** — who; **karite** — to do; **pare** — is able; **tahan** — in that ocean; **avagaha** — taking a dip; **sadha** — execution.

TRANSLATION

The ocean of the pastimes of Lord Caitanya Mahāprabhu is immeasurable and unfathomable. Who can have the courage to measure that great ocean?

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 12.95

tahara madhurya-gandhe lubdha haya mana
ataeva tate rahi' caki eka kana

SYNONYMS

tahara — His; madhurya — sweet and mellow; gandhe — by the fragrance; lubdha — attracted; haya — becomes; mana — mind; ataeva — therefore; tate — on the beach; rahi' — standing; caki — I taste; eka — one; kana — particle.

TRANSLATION

It is not possible to dip into that great ocean, but its sweet mellow fragrance attracts my mind. I therefore stand on the shore of that ocean to try to taste but a drop of it.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 12.96

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

SYNONYMS

sri-rupa — Srila Rupa Gosvami; **raghunatha** — Srila Raghunatha dasa Gosvami; **pade** — at their lotus feet; **yara** — whose; **asa** — expectation; **caitanya-caritamrta** — the book named Caitanya-caritamrta; **kahe** — describes; **krsna-dasa** — Srila Krsnadasa Kaviraja Gosvami.

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, Adi-lila, Twelfth Chapter, describing the expansions of Advaita Acarya and Gadadhara Pandita.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13 Summary

The Thirteenth Chapter describes Lord Caitanya Mahaprabhu's appearance. The entire Adi-lila describes Lord Caitanya Mahaprabhu's household life, and similarly the Antya-lila describes His life in the sannyasa order. Within the Lord's antya-lila, the first six years of His sannyasa life are called the madhya-lila. During this time, Caitanya Mahaprabhu toured southern India, went to Vrndavana, returned from Vrndavana and preached the sankirtana movement.

A learned brahmana named Upendra Misra, who resided in the district of Srihatta, was the father of Jagannatha Misra, who came to Navadvipa to study under the direction of Nilambara Cakravarti and then settled there after marrying Nilambara Cakravarti's daughter, Sacidevi. Sri Sacidevi gave birth to eight children, all daughters, who died one after another immediately after birth. After her ninth pregnancy she gave birth to a son, who was named Visvarupa. Then, in 1407 Saka Era (A.D. 1486), in the full-moon evening of the month of Phalguna, with the constellation of (Leo) on the horizon, Lord Caitanya Mahaprabhu appeared as the son of Sri Sacidevi and Jagannatha Misra. After hearing of the birth of Caitanya Mahaprabhu, learned scholars and brahmanas, bringing many gifts, came to see the newborn baby. Nilambara Cakravarti, who was a great astrologer, immediately prepared a horoscope, and by astrological calculation he saw that the child was a great personality. This chapter describes the symptoms of this great personality.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.1

sa prasidatu caitanya-
devo yasya prasadatah
tal-lila-varnane yogyah
sadyah syad adhamo 'py ayam

SYNONYMS

sah — He; prasidatu — may bestow His blessings; caitanya-devah — Lord Sri Caitanya Mahaprabhu; yasya — of whom; prasadatah — by the grace; tat-lila — His pastimes; varnane — in the description; yogyah — able; sadyah — immediately; syat — becomes possible; adhamah — the most fallen; api — although; ayam — I am.

TRANSLATION

I wish the grace of Lord Caitanya Mahaprabhu, by whose mercy even one who is fallen can describe the pastimes of the Lord.

PURPORT

To describe Sri Caitanya Mahaprabhu or Lord Sri Krsna, one needs supernatural power, which is the grace and mercy of the Lord. Without this grace and mercy, one cannot compose transcendental literature. By dint of the grace of the Lord, however, even one who is unfit for a literary career can describe wonderful transcendental topics. Description of Krsna is possible for one who is empowered. Krsna-sakti vina nahe tara pravartana (Cc. Antya 7.11). Unless endowed with the mercy of the Lord, one cannot preach of the Lord's name, fame, qualities, form, entourage and so on. It should be concluded, therefore, that the writing of Sri Caitanya-caritamrta by Krsnadasa Kaviraja Gosvami manifests specific mercy bestowed upon the author, although he thought of himself as the most fallen. We should not consider him fallen because he describes himself as such. Rather, anyone who is able to compose such transcendental literature is our esteemed master.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.2

jaya jaya sri-krsna-caitanya gauracandra
jayadvaitacandra jaya jaya nityananda

SYNONYMS

jaya jaya — all glories; **sri-krsna-caitanya** — Lord Sri Caitanya Mahaprabhu; **gaura-candra** — Lord Gauracandra; **jaya advaita-candra** — all glories to Advaita Acarya; **jaya jaya** — all glories to; **nityananda** — Lord Nityananda Prabhu.

TRANSLATION

All glories to Sri Krsna Caitanya Mahaprabhu! All glories to Advaitacandra! All glories to Lord Nityananda Prabhu!

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.3

jaya jaya gadadhara jaya srinivasa
jaya mukunda vasudeva jaya haridasa

SYNONYMS

jaya jaya gadadhara — all glories to Gadadhara Prabhu; **jaya srinivasa** — all glories to Srivasa Thakura; **jaya mukunda** — all glories to Mukunda; **vasudeva** — all glories to Vasudeva; **jaya haridasa** — all glories to Haridasa Thakura.

TRANSLATION

All glories to Gadadhara Prabhu! All glories to Srivasa Thakura! All glories to Mukunda Prabhu and Vasudeva Prabhu! All glories to Haridasa Thakura!

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.4

jaya damodara-svarupa jaya murari gupta
ei saba candrodaye tamah kaila lupta

SYNONYMS

jaya — all glories; **damodara-svarupa** — Svarupa Damodara; **jaya** — all glories; **murari gupta** — Murari Gupta; **ei saba** — of all these; **candra-udaye** — such moons having arisen; **tamah** — darkness; **kaila** — made; **lupta** — dissipated.

TRANSLATION

All glories to Svarupa Damodara and Murari Gupta! All these brilliant moons have together dissipated the darkness of this material world.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.5

jaya sri-caitanyacandrera bhakta candra-gana
sabara prema jyotsnaya ujjala tri-bhuvana

SYNONYMS

jaya — all glories; **sri-caitanya** — of Lord Caitanya Mahaprabhu; **candrera** — who is as bright as the moon; **bhakta** — devotees; **candra-gana** — other moons; **sabara** — of all of them; **prema-jyotsnaya** — by the full light of love of Godhead; **ujjala** — bright; **tri-bhuvana** — all the three worlds.

TRANSLATION

All glories to the moons who are devotees of the principal moon, Lord Caitanyacandra! Their bright moonshine illuminates the entire universe.

PURPORT

In this verse we find the moon described as candra-gana, which is plural in number. This indicates that there are many moons. In the Bhagavad-gita (10.21) the Lord says, naksatranam sasi: "Among the stars, I am the moon." All the stars are like the moon. Western astronomers consider the stars to be suns, but Vedic astronomers, following the Vedic scriptures, consider them moons. The sun has the ability to shine powerfully, and the moons reflect the sunshine and therefore look brilliant. In the Caitanya-caritamrta Krsna is described to be like the sun. The supreme powerful is the Supreme Personality of Godhead Sri Krsna, or Lord Sri Caitanya Mahaprabhu, and His devotees are also bright and illuminating because they reflect the supreme sun. The Caitanya-caritamrta (Madhya 22.31) states:

krsna — surya-sama; maya haya andhakara
yahan krsna, tahan nahi mayara adhikara

"Krsna is bright like the sun. As soon as the sun appears, there is no question of darkness or nescience." Similarly, the present verse also describes that by the illumination of all the moons, brightened by the reflection of the Krsna sun, or by the grace of all the devotees of Caitanya Mahaprabhu, the entire world will be illuminated, despite the darkness of Kali-yuga. Only the devotees of Lord Caitanya Mahaprabhu can dissipate the darkness of Kali-yuga, the ignorance of the population of this age. No one else can do so. We therefore wish that all the devotees of the Krsna consciousness movement may reflect the supreme sun and thus dissipate the darkness of the entire world.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.6

ei ta' kahila grantharambhe mukha-bandha
ebe kahi caitanya-lila-krama-anubandha

SYNONYMS

ei ta' — thus; kahila — I have spoken; grantha-arambhe — in the beginning of the book; mukha-bandha — preface; ebe — now; kahi — I speak; caitanya — of Lord Caitanya Mahaprabhu; lila-krama — the chronological order of His pastimes; anubandha — as they are combined together.

TRANSLATION

Thus I have spoken the preface of the Caitanya-caritamrta. Now I shall describe Caitanya Mahaprabhu's pastimes in chronological order.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.7

prathame ta' sutra-rupe kariye ganana
pacne taha vistari kariba vivarana

SYNONYMS

prathame — in the beginning; **ta'** — however; **sutra-rupe** — in the form of a synopsis; **kariye** — do; **ganana** — counting; **pacne** — thereafter; **taha** — that; **vistari** — describing; **kariba** — I shall do; **vivarana** — expansion.

TRANSLATION

First let me give a synopsis of the Lord's pastimes. Then I shall describe them in detail.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.8

sri-krsna-caitanya navadvipe avatari
ata-callisa vatsara prakata vihari

SYNONYMS

sri-krsna-caitanya — Lord Sri Caitanya Mahaprabhu; **navadvipe** — at Navadvipa; **avatari** — adventing Himself; **ata-callisa** — forty-eight; **vatsara** — years; **prakata** — visible; **vihari** — enjoying.

TRANSLATION

Lord Sri Caitanya Mahaprabhu, adventing Himself in Navadvipa, was visible for forty-eight years, enjoying His pastimes.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.9

caudda-sata sata sake janmera pramana
caudda-sata pañcanne ha-ila antardhana

SYNONYMS

caudda-sata-sata — 1407; sake — in the Saka Era; janmera — of birth; pramana — evidence; caudda-sata pañcanne — in the year 1455; ha-ila — became; antardhana — disappearance.

TRANSLATION

In the year 1407 of the Saka Era (A.D. 1486), Lord Sri Caitanya Mahaprabhu appeared, and in the year 1455 (A.D. 1534) He disappeared from this world.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.10

cabbisa vatsara prabhu kaila grha-vasa
nirantara kaila krsna-kirtana-vilasa

SYNONYMS

cabbisa — twenty-four; **vatsara** — years; **prabhu** — the Lord; **kaila** — did; **grha-vasa** — residing at home; **nirantara** — always; **kaila** — did; **krsna-kirtana** — chanting of the Hare Krsna mantra; **vilasa** — pastimes.

TRANSLATION

For twenty-four years Lord Caitanya lived in the grhastha-asrama [household life], always engaging in the pastimes of the Hare Krsna movement.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.11

cabbisa vatsara-sese kariya sannyasa
ara cabbisa vatsara kaila nilacale vasa

SYNONYMS

cabbisa — twenty-four; **vatsara** — years; **sese** — at the end of; **kariya** — accepting; **sannyasa** — renounced order; **ara** — another; **cabbisa** — twenty-four; **vatsara** — years; **kaila** — did; **nilacale** — at Jagannatha Puri; **vasa** — reside.

TRANSLATION

After twenty-four years He accepted the renounced order of life, sannyasa, and He resided for twenty-four years more at Jagannatha Puri.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.12

tara madhye chaya vatsara — gamanagamana
kabhu daksina, kabhu gauda, kabhu vrndavana

SYNONYMS

tara madhye — out of that; chaya vatsara — six years; gamana-agamana — touring; kabhu — sometimes; daksina — in South India; kabhu — sometimes; gauda — in Bengal; kabhu — sometimes; vrndavana — in Vrndavana.

TRANSLATION

Of these last twenty-four years, He spent the first six continuously touring India, sometimes in South India, sometimes in Bengal and sometimes in Vrndavana.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.13

astadasa vatsara rahila nilacale
krsna-prema-namamrte bhasa'la sakale

SYNONYMS

astadasa — eighteen; **vatsara** — years; **rahila** — remained; **nilacale** — at Jagannatha Puri; **krsna-prema** — love of Godhead; **nama-amrte** — in the nectar of the Hare Krsna mantra; **bhasa'la** — inundated; **sakale** — everyone.

TRANSLATION

For the remaining eighteen years He continuously stayed in Jagannatha Puri. Chanting the nectarean Hare Krsna maha-mantra, He inundated everyone there in a flood of love of Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.14

garhasthye prabhura lila — 'adi'-lilakhyana
'madhya'- 'antya'-lila — sesa-lilara dui nama

SYNONYMS

garhasthye — in household life; prabhura — of the Lord; lila — pastimes; adi — the original; lila — pastimes; akhyana — has the name of; madhya — middle; antya — last; lila — pastimes; sesa-lilara — the last part of the pastimes; dui — two; nama — names.

TRANSLATION

The pastimes of His household life are known as the adi-lila, or the original pastimes. His later pastimes are known as the madhya-lila and antya-lila, or the middle and final pastimes.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.15

adi-lila-madhye prabhura yateka carita
sutra-rupe murari gupta karila grathita

SYNONYMS

adi-lila — the original pastimes; **madhye** — within; **prabhura** — of the Lord; **yateka** — whatever; **carita** — activities; **sutra-rupe** — in the form of notes; **murari gupta** — Murari Gupta; **karila** — has; **grathita** — recorded.

TRANSLATION

All the pastimes enacted by Lord Sri Caitanya Mahaprabhu in His adi-lila were recorded in summary form by Murari Gupta.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 13.16

prabhura ye sesa-līla svarupa-damodara
sutra kari' granthilena granthera bhitarā

SYNONYMS

prabhura — of the Lord; **ye** — whatever; **sesa-līla** — pastimes at the end; **svarupa-damodara** — Svarupa Damodara; **sutra kari'** — in the form of notes; **granthilena** — recorded; **granthera** — a book; **bhitarā** — within.

TRANSLATION

His later pastimes [the madhya-līla and antya-līla] were recorded in the form of notes by His secretary, Svarupa Damodara Gosvami, and thus kept within a book.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.17

ei dui janera sutra dekhiya suniya
varnana karena vaisnava krama ye kariya

SYNONYMS

ei — of these; dui — two; janera — persons; sutra — notes; dekhiya — after looking at; suniya — and hearing; varnana — description; karena — does; vaisnava — the devotee; krama — chronological; ye — which; kariya — making.

TRANSLATION

By seeing and hearing the notes recorded by these two great personalities, a Vaisnava, a devotee of the Lord, can know these pastimes one after another.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.18

balya, pauganda, kaisora, yauvana, — cari bheda
ataeva adi-khande lila cari bheda

SYNONYMS

balya — childhood; **pauganda** — early boyhood; **kaisora** — later boyhood; **yauvana** — youth; **cari** — four; **bheda** — divisions; **ataeva** — therefore; **adi-khande** — in the original part; **lila** — of the pastimes; **cari** — four; **bheda** — divisions.

TRANSLATION

In His original pastimes there are four divisions: balya, pauganda, kaisora and yauvana [childhood, early boyhood, later boyhood and youth].

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.19

sarva-sad-guna-purn
vande phalguna-purnimam
sri-krsna-caitanyo
'vatirnah krsna-namabhih

SYNONYMS

sarva — all; **sat** — auspicious; **guna** — qualities; **purnam** — filled with; **tam** — that; **vande** — I offer obeisances; **phalguna** — of the month of Phalguna; **purnimam** — the full-moon evening; **yasyam** — in which; **sri-krsna-caitanyah** — Lord Sri Caitanya Mahaprabhu; **avatirnah** — advented; **krsna** — Lord Krsna's; **namabhih** — with the chanting of the holy names.

TRANSLATION

I offer my respectful obeisances unto the full-moon evening in the month of Phalguna, an auspicious time full of auspicious symptoms, when Lord Sri Caitanya Mahaprabhu advented Himself with the chanting of the holy name, Hare Krsna.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 13.20

phalguṇa-purnima-sandhyaya prabhura janmodaya
sei-kale daiva-yoge candra-grahana haya

SYNONYMS

phalguṇa-purnima — of the full moon of the month of Phalguṇa; **sandhyaya** — in the evening; **prabhura** — of Lord Sri Caitanya Mahāprabhu; **janma-udaya** — at the time of His birth; **sei-kale** — at that moment; **daiva-yoge** — accidentally; **candra-grahana** — lunar eclipse; **haya** — takes place.

TRANSLATION

On the full-moon evening of the month of Phalguṇa when the Lord took birth, coincidentally there was also a lunar eclipse.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.21

'hari' 'hari' bale loka harasita haña
janmila caitanya-prabhu 'nama' janmaiya

SYNONYMS

hari hari — the holy names of the Lord; **bale** — speak; **loka** — the people; **harasita** — jubilant; **haña** — becoming; **janmila** — took birth; **caitanya-prabhu** — Lord Sri Caitanya Mahaprabhu; **nama** — the holy name; **janmaiya** — after causing to appear.

TRANSLATION

In jubilation everyone was chanting the holy name of the Lord — "Hari! Hari!" — and Lord Sri Caitanya Mahaprabhu then appeared, after first causing the appearance of the holy name.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.22

janma-balya-pauganda-kaisora-yuva-kale
hari-nama laoyaila prabhu nana chale

SYNONYMS

janma — time of birth; **balya** — childhood; **pauganda** — early boyhood; **kaisora** — end of boyhood; **yuva-kale** — youth; **hari-nama** — the holy name of the Lord; **laoyaila** — caused to take; **prabhu** — the Lord; **nana** — various; **chale** — under different pleas.

TRANSLATION

At His birth, in His childhood and in His early and later boyhood, as well as in His youth, Lord Caitanya Mahaprabhu, under different pleas, induced people to chant the holy name of Hari [the Hare Krsna maha-mantra].

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.23

balya-bhava chale prabhu karena krاندana
'krsna' 'hari' nama suni' rahaye rodana

SYNONYMS

balya-bhava chale — as if in His childhood state; **prabhu** — the Lord; **karena** — does; **krاندana** — crying; **krsna** — Lord Krsna; **hari** — Lord Hari; **nama** — names; **sunī** — hearing; **rahaye** — stops; **rodana** — crying.

TRANSLATION

In His childhood, when the Lord was crying He would stop immediately upon hearing the holy names Krsna and Hari.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 13.24

ataeva 'hari' 'hari' bale narigana
dekhite aise yeba sarva bandhu jana

SYNONYMS

ataeva — therefore; **hari hari** — the holy name of the Lord; **bale** — chant; **nari-gana** — all the ladies; **dekhite** — to see; **aise** — they come; **yeba** — whoever; **sarva** — all; **bandhu-jana** — friends.

TRANSLATION

All the friendly ladies who came to see the child would chant the holy names, "Hari, Hari!" as soon as the child would cry.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.25

'gaurahari' bali' tare hase sarva nari
ataeva haila tanra nama 'gaurahari'

SYNONYMS

gaurahari — Gaurahari; **bali'** — addressing Him thus; **tare** — unto the Lord; **hase** — laugh; **sarva nari** — all the ladies; **ataeva** — therefore; **haila** — became; **tanra** — His; **nama** — name; **gaurahari** — Gaurahari.

TRANSLATION

When all the ladies saw this fun, they enjoyed laughing and called the Lord "Gaurahari." From then on, Gaurahari became another of His names.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 13.26

balya vayasa — yavat hate khadi dila
pauganda vayasa — yavat vivaha na kaila

SYNONYMS

balya vayasa — childhood age; **yavat** — until the time; **hate** — in His hand; **khadi** — chalk; **dila** — was given; **pauganda vayasa** — the part of boyhood known as pauganda; **yavat** — until; **vivaha** — marriage; **na** — not; **kaila** — did take place.

TRANSLATION

His childhood lasted until the date of hate khadi, the beginning of His education, and His age from the end of His childhood until He married is called pauganda.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.27

vivaha karile haila navina yauvana
sarvatra laoyaila prabhu nama-sankirtana

SYNONYMS

vivaha karile — after getting married; **haila** — began; **navina** — new; **yauvana** — youth; **sarvatra** — everywhere; **laoyaila** — caused to take; **prabhu** — the Lord; **nama-sankirtana** — the sankirtana movement.

TRANSLATION

After His marriage His youth began, and in His youth He induced everyone to chant the Hare Krsna maha-mantra anywhere and everywhere.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.28

pauganda-vayase padena, padana sisya-gane
sarvatra karena krsna-namera vyakhyane

SYNONYMS

pauganda-vayase — in the age of pauganda; **padena** — studies; **padana** — teaches; **sisya-gane** — disciples; **sarvatra** — everywhere; **karena** — does; **krsna-namera** — the holy name of Lord Krsna; **vyakhyane** — description.

TRANSLATION

During His pauganda age He became a serious student and also taught disciples. In this way He used to explain the holy name of Krsna everywhere.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 13.29

sutra-vṛtti-panji-tika kṛsnete tatparya
sisyera pratita haya, — prabhava ascarya

SYNONYMS

sutra — aphorisms; **vṛtti** — explanation; **panji** — application; **tika** — notes; **kṛsnete** — unto Kṛṣṇa; **tatparya** — culmination; **sisyera** — of the disciple; **pratita** — realization; **haya** — becomes; **prabhava** — influence; **ascarya** — wonderful.

TRANSLATION

When teaching a course in grammar [vyākaraṇa] and explaining it with notes, Sri Caitanya Mahāprabhu taught His disciples about the glories of Lord Kṛṣṇa. All explanations culminated in Kṛṣṇa, and His disciples would understand them very easily. Thus His influence was wonderful.

PURPORT

Srīla Jīva Gosvāmī compiled a grammar in two parts, named Laghu-harī-nāmāmṛta-vyākaraṇa and Brhad-dhārī-nāmāmṛta-vyākaraṇa. If someone studies these two texts in vyākaraṇa, or grammar, he learns the grammatical rules of the Sanskrit language and simultaneously learns how to become a great devotee of Lord Kṛṣṇa.

In the Caitanya-bhāgavatā, Madhya-khaṇḍa, First Chapter, there is a statement about the method by which Lord Sri Caitanya Mahāprabhu taught grammar. Lord Caitanya Mahāprabhu explained the aphorisms of grammar to be eternal, like the holy name of Kṛṣṇa. As stated in the Bhāgavad-gītā (15.15), vedais ca sarvair aham eva vedyah. The purport of all revealed scriptures is understanding of Kṛṣṇa. Therefore if a person explains anything that is not Kṛṣṇa, he simply wastes his time laboring hard without fulfilling the aim of his life. If one simply becomes a teacher or professor of education but does not understand Kṛṣṇa, it is to be understood that he is among the lowest of mankind, as stated in the Bhāgavad-gītā (7.15): naradhama mayayapahrta-jñānah. If one does not know the essence of all revealed scriptures but still becomes a teacher, his teaching is like the disturbing braying of an ass.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 13.30

yare dekhe, tare kahe, — kaha kṛṣṇa-nama
kṛṣṇa-name bhasaila navadvīpa-grama

SYNONYMS

yare — whomever; dekhe — He sees; tare — to him; kahe — He says; kaha — speak; kṛṣṇa-nama — the holy name of Lord Kṛṣṇa; kṛṣṇa-name — by the holy name of Lord Kṛṣṇa; bhasaila — was inundated; navadvīpa — Navadvīpa; grama — village.

TRANSLATION

When Lord Caitanya Mahāprabhu was a student, He asked whomever He met to chant the Hare Kṛṣṇa maha-mantra. In this way He inundated the whole town of Navadvīpa with the chanting of Hare Kṛṣṇa.

PURPORT

The present Navadvīpa-dhama is but a part of the whole of Navadvīpa. Navadvīpa means "nine islands." These nine islands, which occupy an area of land estimated at thirty-two square miles, are surrounded by different branches of the Ganges. In all nine of those islands of the Navadvīpa area there are different places for cultivating devotional service. It is stated in Srimad-Bhagavatam (7.5.23) that there are nava-vidhā bhakti, nine different activities of devotional service:

sravan viśnoḥ smaran pada-sevanam
sakhyam atma-nivedanam
[SB 7.5.23]

There are different islands in the Navadvīpa area for cultivation of these nine varieties of devotional service. They are as follows: (1) Antardvīpa, (2) Simantadvīpa, (3) Godrumadvīpa, (4) Madhyadvīpa, (5) Koladvīpa, (6) Rtvadvīpa, (7) Jahnuadvīpa, (8) Modadrūma-dvīpa and (9) Rudradvīpa. According to the settlement map, our ISKCON Navadvīpa center is situated on the Rudradvīpa island. Below Rudradvīpa, in Antardvīpa, is Mayapur. There Sri Jagannātha Mīśra, the father of Caitanya Mahāprabhu, used to reside. In all these different islands, Lord Caitanya Mahāprabhu, as a young man, used to lead His sankīrtana party. He thus inundated the entire area with the waves of love of Kṛṣṇa.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.31

kisora vayase arambhila sankirtana
ratra-dine preme nrtya, sange bhakta-gana

SYNONYMS

kisora vayase — just before the beginning of His youthful life; **arambhila** — began; **sankirtana** — the sankirtana movement; **ratra-dine** — night and day; **preme** — in ecstasy; **nrtya** — dancing; **sange** — along with; **bhakta-gana** — the devotees.

TRANSLATION

Just prior to His youthful life, He began the sankirtana movement. Day and night He used to dance in ecstasy with His devotees.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adī 13.32

nagare nagare bhrame kirtana kariya
 bhasaila tri-bhuvana prema-bhakti diya

SYNONYMS

nagare nagare — in different parts of the town; **bhrame** — wanders; **kirtana** — chanting; **kariya** — performing; **bhasaila** — inundated; **tri-bhuvana** — all the three worlds; **prema-bhakti** — love of Godhead; **diya** — distributing.

TRANSLATION

The sankīrtana movement went on from one part of the town to another, as the Lord wandered everywhere performing kīrtana. In this way He inundated the whole world by distributing love of Godhead.

PURPORT

One may raise the question how all three worlds became inundated with love of Kṛṣṇa, since Caitanya Mahāprabhu performed kīrtana only in the Navadvīpa area. The answer is that Lord Sri Caitanya Mahāprabhu is Kṛṣṇa Himself. The entire cosmic manifestation results from the Lord's first setting it in motion. Similarly, since the sankīrtana movement was first set in motion five hundred years ago by Sri Caitanya Mahāprabhu's desire that it spread all over the universe, the Kṛṣṇa consciousness movement, in continuity of that same motion, is now spreading all over the world, and in this way it will gradually spread all over the universe. With the spread of the Kṛṣṇa consciousness movement, everyone will merge in an ocean of love of Kṛṣṇa.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.33

cabbisa vatsara aiche navadvipa-grame
laoyaila sarva-loke krsna-prema-name

SYNONYMS

cabbisa — twenty-four; **vatsara** — years; **aiche** — in that way; **navadvipa** — Navadvipa; **grame** — in the village; **laoyaila** — induced; **sarva-loke** — every man; **krsna-prema** — love of Krsna; **name** — in the holy name.

TRANSLATION

Lord Caitanya Mahaprabhu lived in the Navadvipa area for twenty-four years, and He induced every person to chant the Hare Krsna maha-mantra and thus merge in love of Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.34

cabbisa vatsara chila kariya sannyasa
bhakta-gana laña kaila nilacale vasa

SYNONYMS

cabbisa — twenty-four; **vatsara** — years; **chila** — remained; **kariya** — accepting; **sannyasa** — the renounced order; **bhakta-gana** — devotees; **laña** — taking with Him; **kaila** — did; **nilacale** — in Jagannatha Puri; **vasa** — reside.

TRANSLATION

For His remaining twenty-four years, Sri Caitanya Mahaprabhu, after accepting the renounced order of life, stayed at Jagannatha Puri with His devotees.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.35

tara madhye nilacale chaya vatsara
nrtya, gita, premabhakti-dana nirantara

SYNONYMS

tara madhye — out of those twenty-four years; **nilacale** — while He was staying at Jagannatha Puri; **chaya vatsara** — continuously for six years; **nrtya** — dancing; **gita** — chanting; **prema-bhakti** — love of Krsna; **dana** — distribution; **nirantara** — always.

TRANSLATION

For six of these twenty-four years in Nilacala [Jagannatha Puri], He distributed love of Godhead by always chanting and dancing.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.36

setubandha, ara gauda-vyapi vrndavana
prema-nama pracariya karila bhramana

SYNONYMS

setubandha — Cape Comorin; **ara** — and; **gauda** — Bengal; **vyapi** — extending; **vrndavana** — to Vrndavana; **prema-nama** — love of Krsna and the holy name of Krsna; **pracariya** — distributing; **karila** — performed; **bhramana** — touring.

TRANSLATION

Beginning from Cape Comorin and extending through Bengal to Vrndavana, during these six years He toured all of India, chanting, dancing and distributing love of Krsna.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 13.37

ei 'madhya-līla' nama — līla-mukhyadhama
sesa astadasa varsa — 'antya-līla' nama

SYNONYMS

ei — these; **madhya-līla nama** — named the middle pastimes; **līla** — pastimes; **mukhya-dhama** — principal place; **sesa** — last; **astadasa** — eighteen; **varsa** — years; **antya-līla** — the final pastimes; **nama** — named.

TRANSLATION

The activities of Lord Caitanya Mahāprabhu in His travels after He accepted sannyasa are His principal pastimes. His activities during His remaining eighteen years are called the antya-līla, or the final portion of His pastimes.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.38

tara madhye chaya vatsara bhaktagana-sange
prema-bhakti laoyaila nrtya-gita-range

SYNONYMS

tara madhye — out of that; **chaya vatsara** — six years; **bhakta-gana-sange** — along with devotees; **prema-bhakti** — love of Krsna; **laoyaila** — induced; **nrtya** — dancing; **gita** — chanting; **range** — in transcendental bliss.

TRANSLATION

For six of the eighteen years He continuously stayed in Jagannatha Puri, He regularly performed kirtana, inducing all the devotees to love Krsna simply by chanting and dancing.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 13.39

dvadasa vatsara sesa rahila nilacale
premavastha sikhaila asvadana-cchale

SYNONYMS

dvadasa — twelve; **vatsara** — years; **sesa** — balance; **rahila** — remained; **nilacale** — at Jagannātha Puri; **prema-avastha** — a state of ecstasy; **sikhaila** — instructed everyone; **asvadana-cchale** — under the plea of tasting it Himself.

TRANSLATION

For the remaining twelve years He stayed in Jagannātha Puri, He taught everyone how to taste the transcendental mellow ecstasy of love of Kṛṣṇa by tasting it Himself.

PURPORT

A person who is advanced in Kṛṣṇa consciousness always feels separation from Kṛṣṇa because such a feeling of separation excels the feeling of meeting Kṛṣṇa. Sri Caitanya Mahāprabhu, in His last twelve years of existence within this world at Jagannātha Puri, taught the people of the world how, with a feeling of separation, one can develop His dormant love of Kṛṣṇa. Such feelings of separation or meeting with Kṛṣṇa are different stages of love of Godhead. These feelings develop in time when a person seriously engages in devotional service. The highest stage is called prema-bhakti, but this stage is attained by executing sadhana-bhakti. One should not try to elevate himself artificially to the stage of prema-bhakti without seriously following the regulative principles of sadhana-bhakti. Prema-bhakti is the stage of relishing, whereas sadhana-bhakti is the stage of improving in devotional service. Sri Caitanya Mahāprabhu taught this cult of devotional service in full detail by practical application in His own life. It is said, therefore, *apani acari' bhakti sikhaimu sabare*. Sri Caitanya Mahāprabhu is Kṛṣṇa Himself, and in the role of a kṛṣṇa-bhakta, a devotee of Kṛṣṇa, He instructed the entire world how one can execute devotional service and thus go back home, back to Godhead, in due course of time.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 13.40

ratri-divase kṛṣṇa-viraha-sphurana
unmadera cesta kare pralapa-vacana

SYNONYMS

ratri-divase — day and night; **kṛṣṇa-viraha** — feelings of separation from Kṛṣṇa; **sphurana** — awakening; **unmadera** — of a madman; **cesta** — activities; **kare** — performs; **pralapa** — talking inconsistently; **vacana** — words.

TRANSLATION

Day and night Lord Caitanya Mahāprabhu felt separation from Kṛṣṇa. Manifesting symptoms of this separation, He cried and talked very inconsistently, like a madman.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.41

sri-radhara pralapa yaiche uddhava-darsane
seimata unmada-pralapa kare ratri-dine

SYNONYMS

sri-radhara — of Srimati Radharani; **pralapa** — talking; **yaiche** — as She did; **uddhava-darsane** — by meeting Uddhava; **sei-mata** — exactly like that; **unmada** — madness; **pralapa** — talking inconsistently; **kare** — does; **ratri-dine** — day and night.

TRANSLATION

As Srimati Radharani talked inconsistently when She met Uddhava, so also Sri Caitanya Mahaprabhu relished, both day and night, such ecstatic talk in the mood of Srimati Radharani.

PURPORT

In this connection one should refer to Srimati Radharani's soliloquy after meeting Uddhava in Vrndavana. Sri Caitanya Mahaprabhu presented a similar picture of such ecstatic imaginary talking. Full of jealousy and madness symptomizing neglect by Krsna, Srimati Radharani, criticizing a bumblebee, talked just like a madwoman. Sri Caitanya Mahaprabhu, in the last days of His pastimes, exhibited all the symptoms of such ecstasy. In this connection one should refer to the Fourth Chapter of the Adi-lila, verses 107 and 108.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 13.42

vidyapati, jayadeva, candidasera gita
asvadena ramananda-svarupa-sahita

SYNONYMS

vidyapati — the author of the name Vidyapati; **jayadeva** — Jayadeva; **candidasera** — Candidasa; **gita** — their songs; **asvadena** — tastes; **ramananda** — Ramananda; **svarupa** — Svarupa; **sahita** — along with.

TRANSLATION

The Lord used to read the books of Vidyapati, Jayadeva and Candidasa, relishing their songs with His confidential associates like Sri Ramananda Raya and Svarupa Damodara Gosvami.

PURPORT

Vidyapati was a famous composer of songs about the pastimes of Radha-Kṛṣṇa. He was an inhabitant of Mithila, born in a brahmana family. It is calculated that he composed his songs the Saka Era, almost one hundred years before the appearance of Lord Caitanya Mahāprabhu. The twelfth generation of Vidyapati's descendants is still living. Vidyapati's songs about the pastimes of Lord Kṛṣṇa express intense feelings of separation from Kṛṣṇa, and Sri Caitanya Mahāprabhu relished all those songs in His ecstasy of separation from Kṛṣṇa.

Jayadeva was born during the reign of Maharaja Lakṣmana Sena of Bengal, in the eleventh or twelfth century of the Saka Era. His father was Bhojadeva, and his mother was Vama-devi. For many years he lived in Navadvīpa, then the capital of Bengal. His birthplace was in the Birbhum district, in the village Kendubīlva. In the opinion of some authorities, however, he was born in Orissa, and still others say that he was born in southern India. He passed the last days of his life in Jagannātha Puri. One of his famous books is Gita-govinda, which is full of transcendental mellow feelings of separation from Kṛṣṇa. The gopis felt separation from Kṛṣṇa before the rasa dance, as mentioned in Srimad-Bhagavatam, and the Gita-govinda expresses such feelings. There are many commentaries on the Gita-govinda by many Vaiṣṇavas.

Candidasa was born in the village of Nannura, which is also in the Birbhum district of Bengal. He was born of a brahmana family, and it is said that he also took birth in the beginning of the fourteenth century, Sakābda Era. It has been suggested that Candidasa and Vidyapati were great friends because the writings of both express the transcendental feelings of separation profusely. The feelings of ecstasy described by Candidasa and Vidyapati were actually exhibited by Sri Caitanya Mahāprabhu. He relished all those feelings in the role of Srimatī Radharānī, and His appropriate associates for this purpose were Sri Ramananda Raya and Sri Svarupa Damodara Gosvami. These intimate associates of Lord Caitanya Mahāprabhu helped the Lord very much in the pastimes in which He felt like Radharānī.

Sri Bhaktisiddhānta Sarasvatī Thākura comments in this connection that such feelings of separation as Lord Caitanya Mahāprabhu enjoyed from the books of Vidyapati, Candidasa and Jayadeva are especially reserved for persons like Sri Ramananda Raya and Svarupa Damodara,

Such topics are not to be discussed by ordinary persons imitating the activities of Lord Caitanya

Mahaprabhu. For critical students of mundane poetry and literary men without God consciousness who are after bodily sense gratification, there is no need to read such a high standard of transcendental literature. Persons who are after sense gratification should not try to imitate raganuga devotional service. The songs of Candidasa, Vidyapati and Jayadeva describe the transcendental activities of the Supreme Personality of Godhead. Mundane reviewers of these songs simply help people in general become debauchees, and this leads only to social scandals and atheism in the world. One should not misunderstand the pastimes of Radha and Krsna to be the activities of a mundane young boy and girl. The mundane sexual activities of young boys and girls are most abominable. Therefore, those who are in bodily consciousness and who desire sense gratification are forbidden to indulge in discussions of the transcendental pastimes of Sri Radha and Krsna.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 13.43

krsnera viyoge yata prema-cestita
asvadiya purna kaila apana vañchita

SYNONYMS

krsnera — of Lord Kṛṣṇa; **viyoge** — in separation; **yata** — as many; **prema** — loving affairs; **cestita** — activities; **asvadiya** — tasting them; **purna** — fulfilled; **kaila** — made; **apana** — own; **vañchita** — desires.

TRANSLATION

In separation from Kṛṣṇa, Sri Caitanya Mahāprabhu relished all these ecstatic activities, and thus He fulfilled His own desires.

PURPORT

In the beginning of the Caitanya-caritamṛta it is said that Lord Caitanya appeared in order to taste the feelings Radharāṇī felt upon seeing Kṛṣṇa. Kṛṣṇa Himself could not understand the ecstatic feelings of Radharāṇī toward Him, and therefore He desired to accept the role of Radharāṇī and thereby taste these feelings. Lord Caitanya is Kṛṣṇa with the feelings of Radharāṇī; in other words, He is a combination of Rādhā and Kṛṣṇa. It is therefore said, *sri-kṛṣṇa-caitanya radhā-kṛṣṇa nahe anya*. By worshipping Sri Caitanya Mahāprabhu alone, one can relish the loving affairs of Rādhā and Kṛṣṇa together. One should therefore try to understand Rādhā-Kṛṣṇa not directly but through Sri Caitanya Mahāprabhu and through His devotees. Śrīla Nārottama dāsa Thākura therefore says, *rupa-rāghunātha-pade haibe akuti, kabe hama bujhaba se yugala-piriti*: "When shall I develop a mentality of service toward Śrī Rūpa Gosvāmī, Sanātana Gosvāmī, Rāghunātha dāsa Gosvāmī and the other devotees of Lord Caitanya and thus become eligible to understand the pastimes of Śrī Rādhā and Kṛṣṇa?"

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 13.44

ananta caitanya-līla ksudra jiva haṅa
ke varnite pare, taha vistara kariya

SYNONYMS

ananta — unlimited; **caitanya-līla** — the pastimes of Lord Caitanya; **ksudra** — a small; **jiva** — living entity; **haṅa** — being; **ke** — who; **varnite** — describe; **pare** — can; **taha** — that; **vistara** — expanding; **kariya** — doing so.

TRANSLATION

The pastimes of Lord Caitanya Mahāprabhu are unlimited. How much can a small living entity elaborate about those transcendental pastimes?

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.45

sutra kari' gane yadi apane ananta
sahasra-vadane tenho nahi paya anta

SYNONYMS

sutra — aphorisms; **kari'** — making; **gane** — counts; **yadi** — if; **apane** — personally; **ananta** — Sesa Naga, the Personality of Godhead; **sahasra-vadane** — by thousands of mouths; **tenho** — He also; **nahi** — does not; **paya** — get; **anta** — the limit.

TRANSLATION

If Sesa Naga Ananta personally were to make the pastimes of Lord Caitanya into sutras, even with His thousands of mouths there is no possibility that He could find their limit.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.46

damodara-svarupa, ara gupta murari
mukhya-mukhya-lila sutre likhiyache vicari'

SYNONYMS

damodara-svarupa — Svarupa Damodara; ara — and; gupta murari — Murari Gupta; mukhya-mukhya — most important; lila — pastimes; sutre — in notes; likhiyache — have written; vicari' — by mature deliberation.

TRANSLATION

Devotees like Sri Svarupa Damodara and Murari Gupta have recorded all the principal pastimes of Lord Caitanya in the form of notes, after deliberate consideration.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.47

sei, anusare likhi lila-sutragana
vistari' varniachena taha dasa-vrndavana

SYNONYMS

sei — that; anusare — following; likhi — I write; lila — pastimes; sutra-gana — notes; vistari' — very explicitly; varniyachena — has described; taha — that; dasa-vrndavana — Vrndavana dasa Thakura.

TRANSLATION

The notes kept by Sri Svarupa Damodara and Murari Gupta are the basis of this book. Following those notes, I write of all the pastimes of the Lord. The notes have been described elaborately by Vrndavana dasa Thakura.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 13.48

caitanya-līlā vyāsa, — dasa vṛndāvanā
madhura kariyā līlā karilā racanā

SYNONYMS

caitanya-līlā — of the pastimes of Lord Caitanya; **vyāsa** — the authorized writer Vyasadeva; **dasa vṛndāvanā** — Vṛndāvanā dasa Thākura; **madhura** — sweet; **kariyā** — making it; **līlā** — pastimes; **karilā** — did; **racanā** — compilation.

TRANSLATION

Srīlā Vṛndāvanā dasa Thākura, the authorized writer of the pastimes of Sri Caitanya Mahāprabhu, is as good as Srīlā Vyasadeva. He has described the pastimes in such a way as to make them sweeter and sweeter.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.49

grantha-vistara-bhaye chadila ye ye sthana
sei sei sthane kichu kariba vyakhyana

SYNONYMS

grantha — of the book; **vistara** — of expansion; **bhaye** — being afraid; **chadila** — gave up; **ye ye sthana** — which different places; **sei sei sthane** — in those places; **kichu** — something; **kariba** — I shall make; **vyakhyana** — description.

TRANSLATION

Being afraid of his book's becoming too voluminous, he left some places without vivid descriptions. I shall try to fill those places as far as possible.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 13.50

prabhura līlamṛta tenho kaila asvadana
tanra bhukta-sesa kichu kariye carvana

SYNONYMS

prabhura — of the Lord; **līlamṛta** — the nectar of the pastimes; **tenho** — he (Vṛndavana dasa Thakura); **kaila** — did; **asvadana** — taste; **tanra** — his; **bhukta** — of food; **sesa** — remnants; **kichu** — something; **kariye** — I do; **carvana** — chew.

TRANSLATION

The transcendental pastimes of Lord Caitanya have actually been relished by Srīla Vṛndavana dasa Thakura. I am simply trying to chew the remnants of food left by him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.51

adi-lila-sutra likhi, suna, bhakta-gana
sanksepe likhiye samyak na yaya likhana

SYNONYMS

adi-lila — the first part of His pastimes; **sutra likhi** — I write a synopsis; **suna** — hear; **bhakta-gana** — all you devotees; **sanksepe** — in brief; **likhiye** — I write; **samyak** — full; **na** — not; **yaya** — possible; **likhana** — to write.

TRANSLATION

My dear devotees of Lord Caitanya, let me now write a synopsis of the adi-lila; I write of these pastimes in brief because it is not possible to describe them in full.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 13.52

kona vañcha purana lagi' vrajendra-kumara
avatirna haite mane karila vicara

SYNONYMS

kona — some; vañcha — desire; purana — fulfillment; lagi' — for the matter of; vrajendra-kumara — Lord Kṛṣṇa; avatirna haite — to descend as an incarnation; mane — in the mind; karila — did; vicara — consideration.

TRANSLATION

To fulfill a particular desire within His mind, Lord Kṛṣṇa, Vrajendra-kumara, decided to descend to this planet after mature contemplation.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 13.53

age avatarīla ye ye guru-parivara
sanksepe kaḥiye, kaḥa na yaya vistara

SYNONYMS

age — first of all; avatarīla — allowed to descend; ye ye — all those; guru-parivara — family of spiritual masters; sanksepe — in brief; kaḥiye — I describe; kaḥa — to describe; na — not; yaya — possible; vistara — expansively.

TRANSLATION

Lord Kṛṣṇa therefore first allowed His family of superiors to descend to the earth. I shall try to describe them in brief because it is not possible to describe them fully.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.54- 55

sri-saci-jagannatha, sri-madhava-puri
kesava bharati, ara sri-isvara puri
advaita acarya, ara pandita srivasa
acaryaratna, vidyanidhi, thakura haridasa

SYNONYMS

sri-saci-jagannatha — Srimati Sacidevi and Jagannatha Misra; sri-madhava puri — Sri Madhavendra Puri; kesava bharati — Kesava Bharati; ara — and; sri-isvara puri — Sri Isvara Puri; advaita acarya — Advaita Acarya; ara — and; pandita srivasa — Srivasa Pandita; acarya-ratna — Acaryaratna; vidyanidhi — Vidyamidhi; thakura haridasa — Thakura Haridasa.

TRANSLATION

Lord Sri Krsna, before appearing as Lord Caitanya, requested these devotees to precede Him: Sri Sacidevi, Jagannatha Misra, Madhavendra Puri, Kesava Bharati, Isvara Puri, Advaita Acarya, Srivasa Pandita, Acaryaratna, Vidyamidhi and Thakura Haridasa.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 13.56

srihatta-nivasi sri-upendra-misra-nama
vaisnava, pandita, dhani, sad-guna-pradhana

SYNONYMS

sri-hatta-nivasi — a resident of Srihatta; **sri-upendra-misra-nama** — by the name of Upendra Misra; **vaisnava** — a devotee of Lord Viṣṇu; **pandita** — learned; **dhani** — rich; **sat-guna-pradhana** — qualified with all good qualities.

TRANSLATION

There was also Sri Upendra Misra, a resident of the district of Srihatta. He was a great devotee of Lord Viṣṇu, a learned scholar, a rich man and a reservoir of all good qualities.

PURPORT

Upendra Misra is described in the Gaura-ganoddesa-dīpikā (35) as the gopāla named Parjanya. The same personality who was formerly the grandfather of Lord Kṛṣṇa appeared as Upendra Misra at Srihatta and begot seven sons. He was a resident of Dhaka-daksina-grāma, in the district of Srihatta. There are still many residents of that part of the country who introduce themselves as belonging to the Misra family of Sri Caitanya Mahāprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.57-58

sapta misra tanra putra — sapta rsisvara
, paramananda, padmanabha, sarvesvara
jagannatha, janardana, trailokyanatha
nadiyate ganga-vasa kaila jagannatha

SYNONYMS

sapta misra — seven Misras; tanra — his; putra — sons; sapta — seven; rsi — great saintly persons; isvara — most influential; — ; paramananda — Paramananda; padmanabha — Padmanabha; sarvesvara — Sarvesvara; jagannatha — Jagannatha; janardana — Janardana; trailokyanatha — Trailokyanatha; nadiyate — at Navadvipa; ganga-vasa — living on the bank of the Ganges; kaila — did; jagannatha — the fifth son of Upendra Misra.

TRANSLATION

Upendra Misra had seven sons, who were all saintly and most influential: (1) , (2) Paramananda, (3) Padmanabha, (4) Sarvesvara, (5) Jagannatha, (6) Janardana and (7) Trailokyanatha. Jagannatha Misra, the fifth son, decided to reside on the bank of the Ganges at Nadia.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.59

jagannatha misravara — padavi 'purandara'
nanda-vasudeva-rupa sadguna-sagara

SYNONYMS

jagannatha misra-vara — Jagannatha Misra, who was the chief among the seven; **padavi** — designation; **purandara** — another name of Vasudeva; **nanda** — Nanda, the father of Krsna; **vasudeva** — the father of Krsna; **rupa** — like; **sat-guna** — good qualities; **sagara** — ocean.

TRANSLATION

Jagannatha Misra was designated as Purandara. Exactly like Nanda Maharaja and Vasudeva, he was an ocean of all good qualities.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 13.60

tanra patni 'saci'-nama, pativrata sati
yanra pita 'nilambara' nama cakravarti

SYNONYMS

tanra patni — his wife; **saci** — Saci; **nama** — named; **pati-vrata** — devoted to her husband; **sati** — chaste; **yanra** — whose; **pita** — father; **nilambara** — Nilambara; **nama** — named; **cakravarti** — with the title Cakravarti.

TRANSLATION

His wife, Srimati Sacidevi, was a chaste woman highly devoted to her husband. Sacidevi's father's name was Nilambara, and his surname was Cakravarti.

PURPORT

Srīla Bhaktisiddhānta Sarasvatī Thākura writes in his Anubhāsyā, "In the Gaura-ganoddēśa-dīpikā (104) it is mentioned that Nilambara Cakravarti was formerly Garga Muni. Some of the family descendants of Nilambara Cakravarti still live in the village of the name Magdoba, in the district of Farīdpur, in Bangladesh. His nephew was Jagannātha Cakravarti, also known as Mamu Thākura, who became a disciple of Pandita Gosvami and stayed at Jagannātha Puri as the priest of Tota-gopinātha. Nilambara Cakravarti lived at Navadvīpa, in the neighborhood of Belāpukuriyā. This fact is mentioned in the book Prema-vilāsa. Because he lived near the house of the Kazi, the Kazi was also considered one of the maternal uncles of Lord Caitanya Mahāprabhu. The Kazi used to address Nilambara Cakravarti as kaka, or 'uncle.' One cannot separate the residence of the Kazi from Vamanapukura because the tomb of the Kazi is still existing there. Formerly the place was known as Belāpukuriyā, and now it is called Vamanapukura. This has been ascertained by archeological evidence."

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 13.61

radhadese janmila thakura nityananda
gangadasa pandita, gupta murari, mukunda

SYNONYMS

radha-dese — the place where there is no Ganges; **janmila** — took birth; **thakura nityananda** — Nityananda Prabhu; **gangadasa pandita** — Gangadasa Pandita; **gupta murari** — Murari Gupta; **mukunda** — Mukunda.

TRANSLATION

In Radhadesa, the part of Bengal where the Ganges is not visible, Nityananda Prabhu, Gangadasa Pandita, Murari Gupta and Mukunda took birth.

PURPORT

Here radha-dese refers to the village of the name Ekacakra, in the district of Birbhum, next to Burdwan. After the Burdwan railway station there is another branch line, which is called the Loop Line of the eastern railway, and there is a railway station of the name Mallarapura. Eight miles east of this railway station, Ekacakra village is still situated. Ekacakra village extends north and south for an area of about eight miles. Other villages, namely Viracandrapura and Virabhadra-pura, are situated within the area of the village of Ekacakra. In honor of the holy name of Virabhadra Gosvami, these places are renowned as Viracandra-pura and Virabhadra-pura.

In the Bengali year 1331 (A.D. 1924) a thunderbolt struck the temple of Ekacakra-grama. Therefore the temple is now in a broken state. Before this, there were no such accidents in that quarter. Within the temple there is a Deity of Sri Kṛṣṇa established by Sri Nityananda Prabhu. The name of the Deity is Bankima Raya or Banka Raya.

On Bankima Raya's right side is a deity of Jahnava, and on His left side is Srimati Radharani. The priests of the temple describe that Lord Nityananda Prabhu entered within the body of Bankima Raya and that the deity of Jahnava-mata was therefore later placed on the right side of Bankima Raya. Afterwards, many other Deities were installed within the temple. On another throne within the temple are Deities of Muralidhara and Radha-Madhava. On another throne are Deities of Manomohana, Vrndavana-candra and Gaura-Nitai. But Bankima Raya is the Deity originally installed by Nityananda Prabhu.

On the eastern side of the temple is a ghata known as Kadamba-khandi on the bank of a river called the Yamuna, and it is said that the Deity of Bankima Raya was floating in the water and Lord Nityananda Prabhu picked Him up and then installed Him in the temple. Thereafter, in a place known as Bhaddapura, in the village of Viracandra-pura, about half a mile west, in a place underneath a nīma tree, Srimati Radharani was found. For this reason, the Radharani of Bankima Raya was known as Bhaddapurera Thakurani, the mistress of Bhaddapura. On another throne, on the right side of Bankima Raya, is a Deity of Yogamaya.

Now the temple and temple corridor rest on a high plinth, and on a concrete structure in front of the temple is a kirtana hall. It is also said that on the northern side of the temple there was a Deity of Lord Siva named Bhandisvara and that the father of Nityananda Prabhu, Hadai Pandita, used to worship that Deity. At present, however, the Bhandisvara Deity is missing, and

in his place a Jagannatha Svami Deity has been installed. Lord Nityananda Prabhu did not factually construct any temples. The temple was constructed at the time of Virabhadra Prabhu. In the Bengali year 1298 (A.D. 1891), a brahmacari of the name Sivananda Svami repaired the temple, for it had become dilapidated.

In this temple there is an arrangement to offer food to the Deity on the basis of seventeen seers (about thirty-four pounds) of rice and necessary vegetables. The present priestly order of the temple belongs to the family of Gopijana-vallabhananda, one of the branches of Nityananda Prabhu. There is a land settlement in the name of the temple, and income from this land finances the expenditures for the temple. There are three parties of priestly gosvamis who take charge of the temple management, one after another. A few steps from the temple is a place known as Visramatala, where it is said that Nityananda Prabhu in His childhood used to enjoy sporting with His boyfriends by enacting the rasa-lila and various other pastimes of Vrndavana.

Near the temple is a place named Amalitala (Imlitala), which is so named because of a big tamarind tree there. According to a party named the Nedadi-sampradaya, Virabhadra Prabhu, with the assistance of twelve hundred Nedas (Buddhist monks), dug a great lake of the name Svetaganga. Outside of the temple are tombs of the Gosvamis, and there is a small river known as the Maudesvara, which is called the water of Yamuna. Within half a mile from this small river is the birthplace of Sri Nityananda Prabhu. It appears that there was a big ki rtana hall in front of the temple, but later it became dilapidated. It is now covered by banyan trees. Later on, a temple was constructed within which Gaura-Nityananda Deities are existing. The temple was constructed by the late Prasannakumara Karapharma. A tablet was installed in his memory in the Bengali year 1323 (A.D. 1916), in the month of Vaisakha (April-May).

The place where Nityananda Prabhu appeared is called Garbhavasa. There is an allotment of about forty-three bighas (fourteen acres) of land to continue the worship in a temple there. The Maharaja of Dinajapura donated twenty bighas of land (about six and a half acres) in this connection. It is said that near the place known as Garbhavasa, Hadai Pandita conducted a primary school. The priests of this place, listed in a genealogical table, were as follows: (1) Sri Raghavacandra, (2) Jagadananda dasa, (3) Krsnadasa, (4) Nityananda dasa, (5) Ramadasa, (6) Vrajamohana dasa, (7) Kanai dasa, (8) Gauradasa, (9) Sivananda dasa and (10) Haridasa. Krsnadasa belonged to the Cidiya-kuñja at Vrndavana. The date of his disappearance is Krsna-janmastami. Cidiya-kuñja is a place now managed by the gosvamis of Srngara-ghata in Vrndavana. They are also known as belonging to the Nityananda family, most probably on the basis of their relationship with Krsnadasa.

Near Garbhavasa is a place called Bakulatala, where Sri Nityananda Prabhu and His boyfriends used to take part in sporting activities known as jhala-jhapeta. There is a bakula tree there that is wonderful because all its branches and subbranches look like the hoods of serpents. It has been suggested that by the desire of Sri Nityananda Prabhu, Anantadeva manifested Himself in that way. The tree is very old. It is said that formerly it had two trunks, but later on, when the playmates of Nityananda Prabhu felt inconvenience in jumping from the branches of one trunk to those of the other, Nityananda Prabhu, by His mercy, merged the two trunks into one.

Another place nearby is named Hantugada. It is said that Lord Nityananda Prabhu brought all the holy places there. Therefore the people in the surrounding villages go there instead of to the Ganges to take bath. It is named Hantugada because Srila Nityananda Prabhu used to perform the dadhi-cida festival of distributing chipped rice with yogurt prasadam there and He took the prasadam kneeling down. A sanctified lake in this place is always full of water throughout the year. A great fair is held there during Gosthastami, and there is another big fair on the birthday of Sri Nityananda Prabhu. In the Gaura-ganoddesa-dipika (58-63) it is described that Halayudha, Baladeva, Visvarupa and Sankarsana appeared as Nityananda Avadhuta.





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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.62

asankhya bhaktera karaila avatara
sese avatirna haila vrajendra-kumara

SYNONYMS

asankhya — unlimited; **bhaktera** — of devotees; **karaila** — made into being; **avatara** — incarnation; **sese** — at last; **avatirna** — descended; **haila** — became; **vrajendra-kumara** — Lord Krsna, the son of Nanda Maharaja.

TRANSLATION

Lord Krsna, Vrajendra-kumara, first caused countless devotees to appear, and at last He appeared Himself.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 13.63

prabhura avirbhava-purve yata vaisnava-gana
advaita-acaryera sthane karena gamana

SYNONYMS

prabhura — of the Lord; **avirbhava** — appearance; **purve** — before; **yata** — all; **vaisnava-gana** — devotees; **advaita-acaryera** — of Advaita Acarya; **sthane** — place; **karena** — do; **gamana** — go.

TRANSLATION

Before the appearance of Lord Caitanya Mahāprabhu, all the devotees of Navadvīpa used to gather in the house of Advaita Acarya.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 13.64

gita-bhagavata kahe acarya-gosaṇi
jñāna-karma nindi' kare bhaktira badai

SYNONYMS

gita — the Bhagavad-gīta; **bhagavata** — Srimad-Bhagavatam; **kahe** — recites; **acarya-gosaṇi** — Advaita Acarya; **jñāna** — the path of philosophical speculation; **karma** — fruitive activity; **nindi'** — decrying; **kare** — establishes; **bhaktira** — of devotional service; **badai** — excellence.

TRANSLATION

In these meetings of the Vaiṣṇavas, Advaita Acarya used to recite the Bhagavad-gīta and Srimad-Bhagavatam, decrying the paths of philosophical speculation and fruitive activity and establishing the superexcellence of devotional service.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 13.65

sarva-sastre kahe kṛṣṇa-bhaktira vyākhyāna
jñāna, yoga, tapo-dharma nahi mane ana

SYNONYMS

sarva-sastre — in all revealed scriptures; **kahe** — says; **kṛṣṇa-bhaktira** — of devotional service to Lord Kṛṣṇa; **vyākhyāna** — explanation; **jñāna** — philosophical speculation; **yoga** — mystic hatha-yoga; **tapas** — austerities; **dharma** — religious procedures; **nahi** — does not; **mane** — accept; **ana** — other.

TRANSLATION

In all the revealed scriptures of Vedic culture, devotional service to Lord Kṛṣṇa is explained throughout. Therefore devotees of Lord Kṛṣṇa do not recognize the processes of philosophical speculation, mystic yoga, unnecessary austerity and so-called religious rituals. They do not accept any process but devotional service.

PURPORT

Our Kṛṣṇa consciousness movement follows this principle. We do not recognize any method for spiritual realization other than Kṛṣṇa consciousness, devotional service. Sometimes we are criticized by groups following jñāna, yoga, tapas or dharma, but fortunately we are unable to make any compromises with them. We simply stand on the platform of devotional service and preach the same principles all over the world.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 13.66

tanra sange ananda kare vaisnavera gana
krsna-katha, krsna-puja, nama-sankirtana

SYNONYMS

tanra sange — with Him (Advaita Acarya); **ananda** — pleasure; **kare** — takes; **vaisnavera** — of the devotees; **gana** — assembly; **krsna-katha** — topics of Lord Kṛṣṇa; **krsna-puja** — worship of Kṛṣṇa; **nama-sankirtana** — chanting of the Hare Kṛṣṇa maha-mantra.

TRANSLATION

In the house of Advaita Acarya, all the Vaisnavas took pleasure in always talking of Kṛṣṇa, always worshiping Kṛṣṇa and always chanting the Hare Kṛṣṇa maha-mantra.

PURPORT

On these principles only does the Kṛṣṇa consciousness movement go on. We have no business other than to talk of Kṛṣṇa, worship Kṛṣṇa and chant the Hare Kṛṣṇa maha-mantra.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.67

kintu sarva-loka dekhi' krsna-bahirmukha
visaye nimagna loka dekhi' paya dukkha

SYNONYMS

kintu — but; **sarva-loka** — all people; **dekhi'** — seeing; **krsna-bahirmukha** — without Krsna consciousness; **visaye** — material enjoyment; **nimagna** — merged; **loka** — all people; **dekhi'** — seeing; **paya dukkha** — felt pained.

TRANSLATION

But Sri Advaita Acarya Prabhu felt pained to see all the people without Krsna consciousness simply merging in material sense enjoyment.

PURPORT

A bona fide devotee of Lord Krsna is always pained to see the fallen condition of the whole world. Srila Bhaktisiddhanta Sarasvati Thakura used to say, "There is no scarcity of anything within this world. The only scarcity is of Krsna consciousness." That is the vision of all pure devotees. Because of this lack of Krsna consciousness in human society, people are suffering terribly, being merged in an ocean of nescience and sense gratification. A devotee onlooker is very much aggrieved to see such a situation in the world.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 13.68

lokera nistara-hetu karena cintana
kemate e saba lokera ha-ibe tarana

SYNONYMS

lokera — of all people; **nistara-hetu** — for the matter of deliverance; **karena** — does; **cintana** — contemplation; **kemate** — how; **e** — these; **saba** — all; **lokera** — of people in general; **ha-ibe** — will become; **tarana** — liberation.

TRANSLATION

Seeing the condition of the world, He began to think seriously of how all these people could be delivered from the clutches of maya.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 13.69

kṛṣṇa avatari' kareṇa bhaktira vistara
tabe ta' sakala lokera ha-ibe nistara

SYNONYMS

kṛṣṇa — Lord Kṛṣṇa; **avatari'** — descending; **kareṇa** — does; **bhaktira** — of devotional service; **vistara** — expansion; **tabe** — then; **ta'** — certainly; **sakala** — all; **lokera** — of the people; **ha-ibe** — there will be; **nistara** — liberation.

TRANSLATION

Srīla Advaita Acārya Prabhū thought, "If Kṛṣṇa Himself appears in order to distribute the cult of devotional service, then only will liberation be possible for all people."

PURPORT

Just as a condemned person can be relieved by a special favor of the chief executive head, the president or king, so the condemned people of this Kali-yuga can be delivered only by the Supreme Personality of Godhead Himself or a person especially empowered for this purpose. Srīla Advaita Acārya Prabhū desired that the Supreme Personality of Godhead advent Himself to deliver the fallen souls of this age.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 13.70

kṛṣṇa avatārite acārya pratijñā kariya
kṛṣṇa-pūjā kare tulasi-gaṅgajāla diya

SYNONYMS

kṛṣṇa — Lord Kṛṣṇa; **avatārite** — to cause His advent; **acārya** — Advaita Acārya; **pratijñā** — promise; **kariya** — making; **kṛṣṇa-pūjā** — worship of Lord Kṛṣṇa; **kare** — does; **tulasi** — tulasi leaves; **gaṅga-jāla diya** — with the water of the Ganges .

TRANSLATION

With this consideration, Advaita Acārya Prabhu, promising to cause Lord Kṛṣṇa to descend, began to worship the Supreme Personality of Godhead, Kṛṣṇa, with tulasi leaves and water of the Ganges.

PURPORT

Tulasi leaves and Ganges water, with, if possible, a little pulp of sandalwood, is sufficient paraphernalia to worship the Supreme Personality of Godhead. The Lord says in the Bhagavad-gīta (9.26):

pus yo me bhaktya prayacchati
tad bhakty-upahrtam asnami prayatatmanah

"If one offers Me with love and devotion a leaf, a flower, a fruit or water, I will accept it." Following this principle, Advaita Prabhu pleased the Supreme personality of Godhead with tulasi leaves and water of the Ganges.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.71

krsnera ahvana kare saghana hunkara
hunkare akrsta haila vrajendra-kumara

SYNONYMS

krsnera — of Lord Krsna; **ahvana** — invitation; **kare** — does; **saghana** — with great gravity; **hunkara** — vibration; **hunkare** — and by such loud cries; **akrsta** — attracted; **haila** — became; **vrajendra-kumara** — the son of Vrajendra, Lord Krsna.

TRANSLATION

By loud cries He invited Krsna to appear, and this repeated invitation attracted Lord Krsna to descend.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.72

jagannathamisra-patni sacira udare
asta kanya krame haila, janmi' janmi' mare

SYNONYMS

jagannatha-misra — Jagannatha Misra; **patni** — his wife; **sacira** — of Sacimata; **udare** — within the womb; **asta** — eight; **kanya** — daughters; **krame** — one after another; **haila** — appeared; **janmi'** — after taking birth; **janmi'** — after taking birth; **mare** — all died.

TRANSLATION

Before the birth of Lord Caitanya Mahaprabhu, eight daughters took birth one after another from the womb of Sacimata, the wife of Jagannatha Misra. But just after their birth, they all died.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.73

apatya-virahe misrera dukkhi haila mana
putra lagi' aradhila visnura carana

SYNONYMS

apatya — of children; **virahe** — in separation; **misrera** — of Jagannatha Misra; **dukkhi** — unhappy; **haila** — became; **mana** — mind; **putra** — son; **lagi'** — for the matter of; **aradhila** — worshiped; **visnura** — of Lord Visnu; **carana** — lotus feet.

TRANSLATION

Jagannatha Misra was very unhappy at the death of his children one after another. Therefore, desiring a son, he worshiped the lotus feet of Lord Visnu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.74

tabe putra janamila 'visvarupa' nama
maha-gunavan tenha — 'baladeva'-dhama

SYNONYMS

tabe — thereafter; putra — son; janamila — took birth; visvarupa — Visvarupa; nama — named; maha-gunavan — highly qualified; tenha — He; baladeva — of Lord Baladeva; dhama — incarnation.

TRANSLATION

After this, Jagannatha Misra got a son of the name Visvarupa, who was most powerful and highly qualified because He was an incarnation of Baladeva.

PURPORT

Visvarupa was the elder brother of Gaurahari, Lord Sri Caitanya Mahaprabhu. When arrangements were being made for the marriage of Visvarupa, He took sannyasa and left home. He took the sannyasa name of Sankararanya. In 1431 Sakabda Era (A.D. 1509), He disappeared in Pandarapura, in the district of Sholapur. As an incarnation of Sankarsana, He is both the ingredient and immediate cause of the creation of this material world. He is nondifferent from Sri Caitanya Mahaprabhu, for the and the , or the part and the whole, are not different. As an incarnation of Sankarsana, Visvarupa belongs to the quadruple manifestation of catur-vyuha. In the Gaura-candrodaya it is said that Visvarupa, after His so-called demise, remained mixed within Sri Nityananda Prabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.75

baladeva-prakasa — parama-vyome 'sankarsana'
tenha — visvera upadana-nimitta-karana

SYNONYMS

baladeva-prakasa — manifestation of Baladeva; **parama-vyome** — in the spiritual sky; **sankarsana** — Sankarsana; **tenha** — He; **visvera** — the cosmic manifestation; **upadana** — ingredient; **nimitta-karana** — immediate cause.

TRANSLATION

The expansion of Baladeva known as Sankarsana in the spiritual world is the ingredient and immediate cause of this material cosmic manifestation.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.76

tanha ba-i visve kichu nahi dekhi ara
ataeva 'visvarupa' nama ye tanhara

SYNONYMS

tanha ba-i — except Him; **visve** — within this cosmic manifestation; **kichu** — something; **nahi** — there is none; **dekhi** — I see; **ara** — further; **ataeva** — therefore; **visvarupa** — universal form; **nama** — name; **ye** — that; **tanhara** — His.

TRANSLATION

The gigantic universal form is called the Visvarupa incarnation of Maha-sankarsana. Thus we do not find anything within this cosmic manifestation except the Lord Himself.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.77

naitac bhagavati
hy anante jagad-ismare
protam yasmin
tantusv anga yatha patah

SYNONYMS

na — not; etat — this; citram — wonderful; bhagavati — in the Supreme Personality of Godhead; hi — certainly; anante — in the unlimited; jagat-ismare — the master of the universe; otam — lengthwise; protam — breadthwise; idam — this universe; yasmin — in whom; tantusu — in the threads; anga — O King; yatha — as much as; patah — a cloth.

TRANSLATION

"As the threads in a cloth spread both lengthwise and breadthwise, so the Supreme Personality of Godhead exists directly and indirectly within everything we see in this cosmic manifestation. This is not very wonderful for Him."

PURPORT

This is a verse from Srimad-Bhagavatam (10.15.35).

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adī 13.78

ataeva prabhu tanre bale, 'bada bhai'
krsna, balarama dui — caitanya, nitai

SYNONYMS

ataeva — therefore; prabhu — Lord Caitanya; tanre — unto Visvarupa; bale — says; bada bhai — elder brother; krsna — Lord Kṛṣṇa; balarama — and Baladeva; dui — two; caitanya — Lord Caitanya Mahāprabhu; nitai — and Lord Nityānanda Prabhu.

TRANSLATION

Because Maha-sankarsana is the ingredient and efficient cause of the cosmic manifestation, He is present in every detail of it. Lord Caitanya therefore called Him His elder brother. The two brothers are known as Kṛṣṇa and Balarama in the spiritual world, but at the present moment they are Caitanya and Nitai. Therefore the conclusion is that Nityānanda Prabhu is the original Sankarsana, Baladeva.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adī 13.79

putra paṇa dāmpati haila anandita mana
visese sevana kare govinda-carana

SYNONYMS

putra — son; **paṇa** — having gotten; **dāmpati** — husband and wife; **haila** — became; **anandita** — pleased; **mana** — mind; **visese** — specifically; **sevana** — service; **kare** — render; **govinda-carana** — the lotus feet of Lord Govinda.

TRANSLATION

The husband and wife [Jagannatha Misra and Sacimata], having gotten Visvarupa as their son, were very pleased within their minds. Because of their pleasure, they specifically began to serve the lotus feet of Govinda.

PURPORT

There is a common saying in India that everyone goes to worship the Supreme Personality of Godhead when he is in distress, but when a person is in an opulent position, he forgets God. In the Bhagavad-gīta (7.16) this is confirmed:

catur-vidha bhajante janah sukṛtino 'rjuna
arto jijñāsar artharthi jñani ca bhāratarsabha

"If backed by pious activities in the past, four kinds of men — namely those who are distressed, those in need of money, those searching after knowledge and those who are inquisitive — become interested in devotional service." The husband and wife, Jagannatha Misra and Sacimata, were very unhappy because their eight daughters had passed away. Now, when they got Visvarupa as their son, certainly they became extremely happy. They knew that it was by the grace of the Lord that they were endowed with such happiness and opulence. Therefore instead of forgetting the Lord, they became more and more adherent in rendering service to the lotus feet of Govinda. When a common man becomes opulent, he forgets God; but the more opulent a devotee becomes by the grace of the Lord, the more he becomes attached to the service of the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.80

caudda-sata chaya sake sesa magha mase
jagannatha-sacira dehe krsnera pravese

SYNONYMS

caudda-sata — 1400; **chaya** — 6; **sake** — in the year of the Saka Era; **sesa** — last; **magha** — Magha; **mase** — in the month; **jagannatha** — of Jagannatha Misra; **sacira** — and of Sacidevi; **dehe** — in the bodies; **krsnera** — of Lord Krsna; **pravese** — by the entrance.

TRANSLATION

In the month of January in the year 1406 of the Saka Era (A.D. 1485), Lord Krsna entered the bodies of both Jagannatha Misra and Saci.

PURPORT

Lord Caitanya Mahaprabhu took His birth in the year 1407 Saka Era (A.D. 1486), in the month of Phalguna. But here we see that He entered the bodies of His parents in the year 1406, in the month of Magha. Therefore, the Lord entered the bodies of His parents thirteen full months before His birth. Generally a common child remains within the womb of his mother for ten lunar months, but here we see that the Lord remained within the body of His mother for thirteen months.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.81

misra kahe saci-sthane, — dekhi ana rita
jyotirmaya deha, geha laksmi-adhithita

SYNONYMS

misra kahe — Jagannatha Misra began to speak; **saci-sthane** — in the presence of Sacidevi-mata; **dekhi** — I see; **ana** — extraordinary; **rita** — behavior; **jyotir-maya** — effulgent; **deha** — body; **geha** — home; **laksmi** — the goddess of fortune; **adhithita** — situated.

TRANSLATION

Jagannatha Misra said to Sacimata, "I see wonderful things! Your body is effulgent, and it appears as if the goddess of fortune were now staying personally in my home.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.82

yahan tahan sarva-loka karaye sammana
ghare pathaiya deya dhana, vastra, dhana

SYNONYMS

yahan — wherever; tahan — anywhere; sarva-loka — all people; karaye — show; sammana — respect; ghare — at home; pathaiya — sending; deya — give; dhana — riches; vastra — cloth; dhana — paddy.

TRANSLATION

"Anywhere and everywhere I go, all people offer me respect. Even without my asking, they voluntarily give me riches, clothing and paddy."

PURPORT

A brahmana does not become anyone's servant. To render service to someone else is the business of the sudras. A brahmana is always independent because he is a teacher, spiritual master and advisor to society. The members of society provide him with all the necessities of life. In the Bhagavad-gita the Lord says He has divided society into four divisions — brahmana, ksatriya, vaisya and sudra. A society cannot run smoothly without this scientific division. A brahmana should give good advice to all the members of society, a ksatriya should look after the administration, maintaining law and order in society, vaisyas should produce and trade to meet all the needs of society, whereas sudras should render service to the higher sections of society (the brahmanas, ksatriyas and vaisyas).

Jagannatha Misra was a brahmana; therefore people would send him all bodily necessities — money, cloth, grain and so on. While Lord Caitanya was in the womb of Sacimata, Jagannatha Misra received all these necessities of life without asking for them. Because of the presence of the Lord in his family, everyone offered him due respect as a brahmana. In other words, if a brahmana or Vaisnava sticks to his position as an eternal servant of the Lord and executes the will of the Lord, there is no question of scarcity for his personal maintenance or the needs of his family.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.83

saci kahe, — muñi dekhon akasa-upare
divya-murti loka saba yena stuti kare

SYNONYMS

saci kahe — mother Sacidevi replied; muñi — I; dekhon — see; akasa-upare — in outer space; divya-murti — brilliant forms; loka — people; saba — all; yena — as if; stuti — prayers; kare — offering.

TRANSLATION

Sacimata told her husband, "I see wonderfully brilliant human beings appearing in outer space, as if offering prayers."

PURPORT

Jagannatha Misra was honored by everyone on the earth and was supplied with all necessities. Similarly, mother Saci saw many demigods in outer space offering prayers to her because of Lord Caitanya Mahaprabhu's presence in her womb.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 13.84

jagannatha misra kahe, — svapna ye dekhila
jyotirmaya-dhama mora hrdaye pasila

SYNONYMS

jagannatha misra kahe — Jagannatha Misra replied; **svapna** — dream; **ye** — that; **dekhila** — I have seen; **jyotir-maya** — with a brilliant effulgence; **dhama** — abode; **mora** — my; **hrdaye** — in the heart; **pasila** — entered.

TRANSLATION

Jagannatha Misra then replied, "In a dream I saw the effulgent abode of the Lord enter my heart.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.85

amara hrdaya haite gela tomara hrdaye
hena bujhi, janmibena kona mahasaye

SYNONYMS

amara hrdaya haite — from my heart; **gela** — transferred; **tomara hrdaye** — into your heart; **hena** — like this; **bujhi** — I understand; **janmibena** — will take birth; **kona** — some; **mahasaye** — very great personality.

TRANSLATION

"From my heart it entered your heart. I therefore understand that a great personality will soon take birth."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.86

eta bali' dunhe rahe harasita haña
salagrama seva kare visesa kariya

SYNONYMS

eta bali' — after this conversation; **dunhe** — both of them; **rahe** — remained; **harasita** — jubilant; **haña** — becoming; **salagrama** — salagrama-narayana-sila; **seva** — service; **kare** — rendered; **visesa** — with special attention; **kariya** — giving it.

TRANSLATION

After this conversation, both husband and wife were very jubilant, and together they rendered service to the household salagrama-sila.

PURPORT

Especially in every brahmana's house there must be a salagrama-sila to be worshiped by the brahmana family. This system is still current. People who are brahmanas by caste, who are born in a brahmana family, must worship the salagrama-sila. Unfortunately, with the progress of Kali-yuga, the so-called brahmanas, although very proud of taking birth in brahmana families, no longer worship the salagrama-sila. But actually it has been a custom since time immemorial that a person born in a brahmana family must worship the salagrama-sila in all circumstances. In our Krsna consciousness society, some of the members are very anxious to introduce worship of the salagrama-sila, but we have purposely refrained from introducing it because most of the members of the Krsna consciousness movement do not originally come from families of the brahmana caste. After some time, when we find that they are actually situated strictly in the line of brahminical behavior, salagrama-sila worship will be introduced.

In this age, the worship of the salagrama-sila is not as important as the chanting of the holy name of the Lord. That is the injunction of the sastra: harer nama harer nama harer namaiva / kalau nasty eva nasty eva nasty eva gati anyatha [Adi 17.21]. Srila Jiva Gosvami's opinion is that by chanting the holy name offenselessly one becomes completely perfect. Nevertheless, just to purify the situation of the mind, worship of the Deity in the temple is also necessary. Therefore when one is advanced in spiritual consciousness or is perfectly situated on a spiritual platform, he may take to the worship of the salagrama-sila.

The transference of the Lord from the heart of Jagannatha Misra to the heart of Sacimata is explained by Srila Bhaktisiddhanta Sarasvati Thakura as follows: "It is to be concluded that Jagannatha Misra and Sacimata are nitya-siddhas, ever-pure associates of the Lord. Their hearts are always uncontaminated, and therefore they never forget the Supreme Personality of Godhead. A common man in this material world has a contaminated heart. He must therefore first purify his heart to come to the transcendental position. But Jagannatha Misra and Sacimata were not a common man and woman with contaminated hearts. When the heart is uncontaminated, it is said to be in the existential position of Vasudeva. Vasudeva can beget Vasudeva, or Krsna, who is transcendently situated."

It is to be understood that Sacidevi did not become pregnant as an ordinary woman becomes pregnant because of sense indulgence. One should not think the pregnancy of Sacimata to be that of an ordinary woman, because that is an offense. One can understand the pregnancy of Sacimata when one is actually advanced in spiritual consciousness and fully

engaged in the devotional service of the Lord.

In Srimad-Bhagavatam (10.2.16) it is stated:

bhagavan api visvatma bhaktanam abhayan-karah
bhagena mana anakadundubheh

This is a statement regarding the birth of Lord Krsna. The incarnation of the Lord entered the mind of Vasudeva and was then transferred to the mind of Devaki. Srila Sridhara Svami gives the following annotation in this connection: 'mana avivesa' manasy avirbabhuva; jivanam iva na dhatu-sambandha ity arthah. There was no question of the seminal discharge necessary for the birth of an ordinary human being. Srila Rupa Gosvami also comments in this connection that Lord Krsna first appeared in the mind of Anakadundubhi, Vasudeva, and was then transferred to the mind of Devaki-devi. Thus the spiritual bliss in the mind of Devaki-devi gradually increased, just as the moon increases every night until it becomes a full moon. At the time of His appearance, Lord Krsna came out of the mind of Devaki and appeared within the prison house of , by the side of Devaki's bed. At that time, by the spell of yogamaya, Devaki thought that her child had now been born. In this connection, even the demigods from the celestial kingdom were also bewildered. As it is stated, muhyanti yat surayah (Bhag. 1.1.1). They came to offer their prayers to Devaki, thinking that the Supreme Lord was within her womb. The demigods came to Mathura from their celestial kingdom. This indicates that Mathura is still more important than the celestial kingdom of the upper planetary system.

Lord Krsna, as the eternal son of Yasodamayi, is always present in Vrndavana. The pastimes of Lord Krsna are continuously going on within both this material world and the spiritual world. In such pastimes, the Lord always thinks Himself the eternal son of mother Yasoda and father Nanda Maharaja. In the Tenth Canto of Srimad-Bhagavatam, Chapter Six, verse 43, it is stated, "When magnanimous, broad-hearted Nanda Maharaja came back from a tour, he immediately took his son Krsna on his lap and experienced transcendental bliss by smelling His head." Similarly, in the Tenth Canto, Ninth Chapter, verse 21, it is said, "This Personality of Godhead, appearing as the son of a cowherd damsel, is easily available and understandable to devotees, whereas those who are under the concept of bodily life, even though they are very much advanced in austerity and penance, or even though they are great philosophers, are unable to understand Him."

Srila Bhaktisiddhanta Sarasvati Thakura next quotes Sripada Baladeva Vidyabhusana, who refers to the prayers offered by the demigods to Lord Krsna in the womb of Devaki and summarizes the birth of Krsna as follows: "As the rising moon manifests light in the east, so Devaki, who was always situated on the transcendental platform, having been initiated in the Krsna mantra by Vasudeva, the son of Surasena, kept Krsna within her heart." From this statement of Srimad-Bhagavatam (10.2.18) it is understood that the Supreme Personality of Godhead, having been transferred from the heart of Anakadundubhi, or Vasudeva, manifested Himself in the heart of Devaki. According to Srila Baladeva Vidyabhusana, "the heart of Devaki" means the womb of Devaki because in Srimad-Bhagavatam 10.2.41 the demigods say, distyamba te kuksi-gatah parah puman: "Mother Devaki, the Lord is already within your womb." Therefore, that the Lord was transferred from the heart of Vasudeva to the heart of Devaki means that He was transferred to the womb of Devaki.

Similarly, in regard to the appearance of Lord Caitanya Mahaprabhu as described in the Caitanya-caritamrta, the words visese sevana kare govinda-carana, "they specifically began to worship the lotus feet of Govinda," indicate that exactly as Krsna appeared in the heart of Devaki through the heart of Vasudeva, so Lord Caitanya appeared in the heart of Sacidevi through the heart of Jagannatha Misra. This is the mystery of the appearance of Lord Caitanya Mahaprabhu. Consequently, one should not think of Lord Caitanya's appearance as that of a common man or living entity. This subject matter is a little difficult to understand, but for devotees of the Lord it will not at all be difficult to realize the statements given by Krsnadasa Kaviraja Gosvami.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.87

haite haite haila garbha trayodasa masa
tathapi bhumistha nahe, — misrera haila trasa

SYNONYMS

haite haite — thus becoming; haila — it so became; garbha — pregnancy; trayodasa — thirteenth; masa — month; tathapi — still; bhumistha — delivery; nahe — there was no sign; misrera — of Jagannatha Misra; haila — became; trasa — apprehension.

TRANSLATION

In this way the pregnancy approached its thirteenth month, but still there was no sign of the delivery of the child. Thus Jagannatha Misra became greatly apprehensive.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 13.88

nilambara cakravartī kahilā ganiyā
ei mase putra habe subha-ksana pañā

SYNONYMS

nilambara cakravartī — Nilambara Cakravartī; **kahilā** — said; **ganiyā** — by astrological calculation; **ei mase** — in this month; **putra** — son; **habe** — will take birth; **subha-ksana** — auspicious moment; **pañā** — taking advantage of.

TRANSLATION

Nilambara Cakravartī [the grandfather of Sri Caitanya Mahāprabhu] then did an astrological calculation and said that in that very month, taking advantage of an auspicious moment, the child would take birth.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.89

caudda-sata sata-sake masa ye phalgunā
paurṇamasira sandhya-kale haile subha-ksana

SYNONYMS

caudda-sata sata-sake — in 1407 of the Saka Era (A.D. 1486); **masa** — month; **ye** — which; **phalgunā** — Phalgunā; **paurṇamasira** — of the full-moon day; **sandhya-kale** — in the evening; **haile** — there was; **subha-ksana** — an auspicious moment.

TRANSLATION

Thus in the year 1407 of the Saka Era [A.D. 1486], in the month of Phalgunā [February-March], in the evening of the full-moon day, the desired auspicious moment arrived.

PURPORT

Srila Bhaktivinoda Thakura, in his Amṛta-pravaha-bhāṣya, has presented the horoscope of Sri Caitanya Mahaprabhu as follows:

saka 1407/10/22/28/45
dīnam
7 11 8
15 54 38
40 37 40
13 6 23

The explanation of the horoscope given by Bhaktivinoda Thakura is that at the time of the birth of Lord Caitanya Mahaprabhu the planets were situated as follows: Sukra (Venus) was in Mēsa-rāsi (Aries) and the nakṣatra (lunar mansion) of Asvini; Ketu (the ninth planet) was in -rāsi (Leo) and Uttaraphalguni; Candra (the moon) was in Purvaphalguni (the eleventh lunar mansion); Śani (Saturn) was in Vṛścika-rāsi (Scorpio) and Jyēṣṭhā; Brhaspati (Jupiter) was in Dhanu-rāsi (Sagittarius) and Purvasadhā; Mangala (Mars) was in Makara-rāsi (Capricorn) and Śravana; Ravi (the sun) was in Kumbhā-rāsi (Aquarius) and Purvābhadrāpada; Rahu was in Purvābhadrāpada; and Budha (Mercury) was in Mīna-rāsi (Pisces) and Uttarābhadrāpada. The lagna was .

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.90

-rasi, -lagna, ucca graha-gana
sad-varga, asta-varga, sarva sulaksana

SYNONYMS

— the lion; **rasi** — sign of the zodiac; — the lion; **lagna** — birth moment; **ucca** — high; **graha-gana** — all planets; **sat-varga** — six divisions; **asta-varga** — eight divisions; **sarva** — all; **su-laksana** — symptoms of auspiciousness.

TRANSLATION

[According to the Jyotir-veda, or Vedic astrology, the auspicious birth moment is described as follows:] The moon was in Leo [the figure of the lion in the zodiac], Leo was the ascendant, several planets were strongly positioned, and the sad-varga and asta-varga showed all-auspicious influences.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura, who was previously a great astrologer, explains this verse as follows: The sad-varga (six divisions) are technically called ksetra, hora, drekkan Jyotir-vedic astrology, when the relationship between the planets and the rulers of these six divisions is determined, the auspiciousness of the moment of birth can be calculated. In the book named Brhaj-jataka and other books there are directions for interpreting the movements of the stars and planets. One who knows the process of calculating the asta-varga (eight divisions) can predict auspicious and inauspicious events. This science is known especially by persons who are called hora-sastra-vit, or those who know the astrological scriptures. On the strength of astrological calculations from the hora scriptures, Nilambara Cakravarti, the grandfather of Sri Caitanya Mahaprabhu, had ascertained the auspicious moment when the Lord would appear.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 13.91

a-kalanka gauracandra dila darasana
sa-kalanka candre ara kon prayojana

SYNONYMS

a-kalanka — without contamination; **gauracandra** — the moon of Lord Caitanya Mahāprabhu; **dila** — gave; **darasana** — audience; **sa-kalanka** — with contamination; **candre** — for a moon; **ara** — also; **kon** — what; **prayojana** — necessity.

TRANSLATION

When the spotless moon of Caitanya Mahāprabhu became visible, what would be the need for a moon full of black marks on its body?

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.92

eta jani' rahu kaila candrera grahana
'krsna' 'krsna' 'hari' name bhase tri-bhuvana

SYNONYMS

eta jani' — knowing all this; rahu — the zodiac figure Rahu; kaila — attempted; candrera — of the moon; grahana — eclipse; krsna krsna — the holy name of Krsna; hari — the holy name of Hari; name — the names; bhase — inundated; tri-bhuvana — the three worlds.

TRANSLATION

Considering this, Rahu, the black planet, covered the full moon, and immediately vibrations of "Krsna! Krsna! Hari!" inundated the three worlds.

PURPORT

According to the Jyotir-veda, a lunar eclipse takes place when the Rahu planet comes in front of the full moon. It is customary in India that all the followers of the Vedic scriptures bathe in the Ganges or the sea as soon as there is a lunar or solar eclipse. All strict followers of the Vedic religion stand up in the water throughout the whole period of the eclipse and chant the Hare Krsna maha-mantra. At the time of the birth of Lord Caitanya Mahaprabhu, such a lunar eclipse took place, and naturally all the people standing in the water were chanting Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adī 13.93

jaya jaya dhvani haila sakala bhuvana
camatkara haiya loka bhava mane mana

SYNONYMS

jaya jaya — all glories; **dhvani** — vibration; **haila** — there was; **sakala** — all; **bhuvana** — worlds; **camatkara** — wonderful; **haiya** — becoming; **loka** — all the people; **bhava** — state; **mane mana** — within their minds.

TRANSLATION

All people thus chanted the Hare Kṛṣṇa maha-mantra during the lunar eclipse, and their minds were struck with wonder.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 13.94

jagat bhariya loka bale — 'hari' 'hari'
sei-ksane gaurakṛṣṇa bhume avatari

SYNONYMS

jagat — the whole world; **bhariya** — fulfilling; **loka** — people; **bale** — said; **hari hari** — the holy name of the Lord; **sei-ksane** — at that time; **gaurakṛṣṇa** — Lord Kṛṣṇa in the form of Gaurahari; **bhume** — on the earth; **avatari** — advented.

TRANSLATION

When the whole world was thus chanting the holy name of the Supreme Personality of Godhead, Kṛṣṇa in the form of Gaurahari advented Himself on the earth.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.95

prasanna ha-ila saba jagatera mana
'hari' bali' hinduke hasya karaye yavana

SYNONYMS

prasanna — joyful; **ha-ila** — became; **saba** — all; **jagatera** — of the whole world; **mana** — the mind; **hari** — the holy name of the Lord; **bali'** — saying; **hinduke** — unto the Hindus; **hasya** — laughing; **karaye** — do so; **yavana** — the Muslims.

TRANSLATION

The whole world was pleased. While the Hindus chanted the holy name of the Lord, the non-Hindus, especially the Muslims, jokingly imitated the words.

PURPORT

Although Muslims, or non-Hindus, have no interest in chanting the holy name of the Lord, the Hare Krsna maha-mantra, the Muslims in Navadvipa imitated the Hindus as they chanted during the lunar eclipse. Thus the Hindus and Muslims joined together in chanting the holy name of the Lord when Sri Caitanya Mahaprabhu advented Himself.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.96

'hari' bali' narigana dei hulahuli
svarge vadya-nrtya kare deva kutuhali

SYNONYMS

'hari bali' — by saying the word Hari; **nari-gana** — all the ladies; **dei** — chanting; **hulahuli** — the sound of hulahuli; **svarge** — in the heavenly planets; **vadya-nrtya** — music and dance; **kare** — do; **deva** — demigods; **kutuhali** — curious.

TRANSLATION

While all the ladies vibrated the holy name of Hari on earth, in the heavenly planets dancing and music were going on, for the demigods were very curious.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.97

prasanna haila dasa dik, prasanna nadijala
sthavara-jangama haila anande vihvala

SYNONYMS

prasanna — jubilant; haila — became; dasa — ten; dik — directions; prasanna — satisfied; nadi-jala — the water of the rivers; sthavara — immovable; jangama — movable; haila — became; anande — in joy; vihvala — overwhelmed.

TRANSLATION

In this atmosphere, all the ten directions became jubilant, as did the waves of the rivers. Moreover, all beings, moving and nonmoving, were overwhelmed with transcendental bliss.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.98

nadiya-udayagiri, purnacandra gaurahari,
krpa kari' ha-ila udaya
papa-tamah haila nasa, tri-jagatera ullasa,
jagabhari' hari-dhvani haya

SYNONYMS

nadiya — the place known as Nadia; **udayagiri** — is the appearing place; **purna-candra** — the full moon; **gaurahari** — Lord Sri Caitanya Mahaprabhu; **krpa** — by mercy; **kari'** — doing so; **ha-ila** — became; **udaya** — risen; **papa** — sinful; **tamah** — darkness; **haila** — became; **nasa** — dissipated; **tri-jagatera** — of the three worlds; **ullasa** — happiness; **jaga-bhari'** — filling the whole world; **hari-dhvani** — the transcendental vibration of Hari; **haya** — resounded.

TRANSLATION

Thus by His causeless mercy the full moon, Gaurahari, rose in the district of Nadia, which is compared to Udayagiri, where the sun first becomes visible. His rising in the sky dissipated the darkness of sinful life, and thus the three worlds became joyful and chanted the holy name of the Lord.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 13.99

sei-kale nijalaya, uthiya advaita raya,
nṛtya kare anandita-mane
haridase laña sange, hunkara-kirtana-range
kene nace, keha nahi jane

SYNONYMS

sei-kale — at that time; nija-alaya — in His own house; uthiya — standing; advaita — Advaita Acarya; raya — the rich man; nṛtya — dancing; kare — performs; anandita — with joyful; mane — mind; haridase — Thakura Haridasa; laña — taking; sange — with Him; hunkara — loudly; kirtana — sankirtana; range — performing; kene — why; nace — dances; keha nahi — no one; jane — knows.

TRANSLATION

At that time Sri Advaita Acarya Prabhu, in His own house at Santipura, was dancing in a pleasing mood. Taking Haridasa Thakura with Him, He danced and loudly chanted Hare Kṛṣṇa. But why they were dancing, no one could understand.

PURPORT

It is understood that Advaita Prabhu, at that time, was in His own paternal house at Santipura. Haridasa Thakura frequently used to meet Him. Coincidentally, therefore, he was also there, and upon the birth of Sri Caitanya Mahāprabhu both of them immediately began to dance. But no one in Santipura could understand why those two saintly persons were dancing.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.100

dekhi' uparaga hasi', sighra ganga-ghate asi'
 anande karila ganga-snana
 paña uparaga-chale, apanara mano-bale,
 brahmanere dila nana dana

SYNONYMS

dekhi' — seeing; **uparaga** — the eclipse; **hasi'** — laughing; **sighra** — very soon; **ganga-ghate** — on the bank of the Ganges; **asi'** — coming; **anande** — in jubilation; **karila** — took; **ganga-snana** — bath in the Ganges; **pañā** — taking advantage of; **uparaga-chale** — on the event of the lunar eclipse; **apanara** — His own; **manah-bale** — by the strength of mind; **brahmanere** — unto the brahmanas; **dila** — gave; **nana** — various; **dana** — charities.

TRANSLATION

Seeing the lunar eclipse and laughing, Advaita Acarya and Haridasa Thakura immediately went to the bank of the Ganges and bathed in the river in great jubilation. Taking advantage of the occasion of the lunar eclipse, Advaita Acarya, by His mental strength, distributed various types of charity to the brahmanas.

PURPORT

It is the custom of Hindus to give in charity to the poor as much as possible during the time of a lunar or solar eclipse. Advaita Acarya, therefore, taking advantage of this eclipse, distributed many varieties of charity to the brahmanas. In Srimad-Bhagavatam (10.3.11) there is a statement that when Krsna took His birth, Vasudeva immediately took advantage of this moment and distributed ten thousand cows to the brahmanas. It is customary among Hindus that at the time a child is born, especially a male child, the parents distribute great charity in jubilation. Advaita Acarya was actually interested in distributing charity because of Lord Caitanya's birth at the time of the lunar eclipse. People could not understand, however, why Advaita Acarya was giving such a great variety of things in charity. He did so not because of the lunar eclipse but because of the Lord's taking birth at that moment. He distributed charity exactly as Vasudeva did at the time of Lord Krsna's appearance.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.101

jagat anandamaya, dekhi' mane sa-vismaya,
tharethore kahe haridasa
tomara aichana ranga, mora mana parasanna,
dekhi — kichu karye ache bhasa

SYNONYMS

jagat — the whole world; **ananda-maya** — full of pleasure; **dekhi'** — seeing; **mane** — within the mind; **sa-vismaya** — with amazement; **tharethore** — by direct and indirect indications; **kahe** — says; **haridasa** — Haridasa Thakura; **tomara** — Your; **aichana** — that kind of; **ranga** — performance; **mora** — my; **mana** — mind; **parasanna** — very pleased; **dekhi** — I can understand; **kichu** — something; **karye** — in work; **ache** — there is; **bhasa** — indication.

TRANSLATION

When he saw that the whole world was jubilant, Haridasa Thakura, his mind astonished, directly and indirectly expressed himself to Advaita Acarya: "Your dancing and distributing charity are very pleasing to me. I can understand that there is some special purpose in these actions."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.102

acaryaratna, srivasa, haila mane sukhollasa
 yai' snana kaila ganga-jale
 anande vihvala mana, kare hari-sankirtana
 nana dana kaila mano-bale

SYNONYMS

acaryaratna — Acaryaratna; **srivasa** — Srivasa; **haila** — became; **mane** — in the mind; **sukha-ullasa** — happy; **yai'** — going; **snana** — bathing; **kaila** — executed; **ganga-jale** — in the water of the Ganges; **anande** — in jubilation; **vihvala** — overwhelmed; **mana** — mind; **kare** — does; **hari-sankirtana** — performance of sankirtana; **nana** — various; **dana** — charities; **kaila** — did; **manah-bale** — by the strength of the mind.

TRANSLATION

Acaryaratna [Candraksekharā] and Srivasa Thakura were overwhelmed with joy, and immediately they went to the bank of the Ganges to bathe in her waters. Their minds full of happiness, they chanted the Hare Kṛṣṇa mantra and gave charity by mental strength.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.103

ei mata bhakta-tati, yanra yei dese sthiti,
 tahan tahan paña mano-bale
 nace, kare sankirtana, anande vihvala mana,
 dana kare grahanera chale

SYNONYMS

ei mata — in this way; **bhakta-tati** — all the devotees there; **yanra** — whose; **yei** — whichever; **dese** — in the country; **sthiti** — resident; **tahan tahan** — there and there; **pañā** — taking advantage; **manah-bale** — by the strength of the mind; **nace** — dance; **kare sankirtana** — perform sankirtana; **anande** — in joyfulness; **vihvala** — overwhelmed; **mana** — mind; **dana** — in charity; **kare** — give; **grahanera** — of the lunar eclipse; **chale** — on the pretense.

TRANSLATION

In this way all the devotees, wherever they were situated, in every city and every country, danced, performed sankirtana and gave charity by mental strength on the plea of the lunar eclipse, their minds overwhelmed with joy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.104

brahmana-sajjana-nari, nana-dravye thali bhari'
 aila sabe yautuka la-iya
 yena kanca-sona-dyuti, dekhi' balakera murti,
 asirvada kare sukha paña

SYNONYMS

brahmana — the respectable brahmanas; **sat-jana** — gentlemen; **nari** — ladies; **nana** — varieties; **dravye** — with gifts; **thali** — plates; **bhari'** — filled up; **aila** — came; **sabe** — all; **yautuka** — presentations; **la-iya** — taking; **yena** — like; **kanca** — raw; **sona** — gold; **dyuti** — glaring; **dekhi'** — seeing; **balakera** — of the child; **murti** — form; **asirvada** — blessings; **kare** — offered; **sukha** — happiness; **pañā** — achieving.

TRANSLATION

All sorts of respectable brahmana gentlemen and ladies, carrying plates filled with various gifts, came with their presentations. Seeing the newborn child, whose form resembled natural glaring gold, all of them happily offered their blessings.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.105

savitri, gauri, sarasvati, saci, rambha, arundhati
 ara yata deva-narigana
 nana-dravye patra bhari', brahmanira vesa dhari',
 asi' sabe kare darasana

SYNONYMS

savitri — the wife of Lord Brahma; **gauri** — the wife of Lord Siva; **sarasvati** — the wife of Lord Nṛ **saci** — the wife of King Indra; **rambha** — a dancing girl of heaven; **arundhati** — the wife of Vasistha; **ara** — and; **yata** — all; **deva** — celestial; **nari-gana** — women; **nana** — varieties; **dravye** — with gifts; **patra bhari'** — filling up the baskets; **brahmanira** — in the forms of brahmana ladies; **vesa dhari'** — dressing like that; **asi'** — coming there; **sabe** — all; **kare** — do; **darasana** — visit.

TRANSLATION

Dressing themselves as the wives of brahmanas, all the celestial ladies, including the wives of Lord Brahma, Lord Siva, Lord Nṛ Indra and Vasistha Rsi, along with Rambha, a dancing girl of heaven, came there with varieties of gifts.

PURPORT

When Lord Caitanya Mahaprabhu was a newborn baby, He was visited by the neighboring ladies, most of whom were the wives of respectable brahmanas. In the dress of brahmanas' wives, celestial ladies like the wives of Lord Brahma and Lord Siva also came to see the newborn child. Ordinary people saw them as respectable brahmana ladies of the neighborhood, but actually they were all celestial ladies dressed in that way.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.106

antarikse deva-gana, gandharva, siddha, carana,
stuti-nrtya kare vadya-gita
nartaka, vadaka, bhata, navadvipe yara nata,
sabe asi' nace paña prita

SYNONYMS

antarikse — in outer space; **deva-gana** — the demigods; **gandharva** — the inhabitants of Gandharvaloka; **siddha** — the inhabitants of Siddhaloka; **carana** — the professional singers of the heavenly planets; **stuti** — prayers; **nrtya** — dancing; **kare** — do; **vadya** — music; **gita** — song; **nartaka** — dancers; **vadaka** — professional drummers; **bhata** — professional blessers; **navadvipe** — in the city of Navadvipa; **yara** — of whom; **nata** — stage; **sabe** — all of them; **asi'** — coming; **nace** — began to dance; **pañā** — achieving; **prita** — happiness.

TRANSLATION

In outer space all the demigods, including the inhabitants of Gandharvaloka, Siddhaloka and Caranaloka, offered their prayers and danced to the accompaniment of music, songs and the beating of drums. Similarly, in Navadvipa city all the professional dancers, musicians and blessers gathered together, dancing in great jubilation.

PURPORT

As there are professional singers, dancers and reciters of prayers in the heavenly planets, so in India still there are professional dancers, blessers and singers, all of whom assemble together during householder ceremonies, especially marriages and birth ceremonies. These professional men earn their livelihood by taking charity on such occasions from the homes of the Hindus. Eunuchs also take advantage of such ceremonies to receive charity. That is their means of livelihood. Such men never become servants or engage themselves in agriculture or business occupations; they simply take charity from neighborhood friends to maintain themselves peacefully. The bhatas are a class of brahmanas who go to such ceremonies to offer blessings by composing poems with references to the Vedic scriptures.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.107

keba ase keba yaya, keba nace keba gaya,
sambhalite nare kara bola
khandileka duhkha-soka, pramoda-purita loka,
misra haila anande vihvala

SYNONYMS

keba — who; ase — is coming; keba — who; yaya — is going; keba — who; nace — is dancing; keba — who; gaya — is singing; sambhalite — to understand; nare — cannot; kara — others; bola — language; khandileka — dissipated; duhkha — unhappiness; soka — lamentation; pramoda — jubilation; purita — full of; loka — all people; misra — Jagannatha Misra; haila — became; anande — in happiness; vihvala — overwhelmed.

TRANSLATION

No one could understand who was coming and who was going, who was dancing and who was singing. Nor could they understand one another's language. Yet all unhappiness and lamentation were immediately dissipated, and people became all-jubilant. Thus Jagannatha Misra was also overwhelmed with joy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.108

acaryaratna, srivasa, jagannatha-misra-pasa,
asi' tanre kare savadhana
karaila jatakarma, ye achila vidhi-dharma,
tabe misra kare nana dana

SYNONYMS

acaryaratna — Candrasekhara Acarya; **srivasa** — Srivasa Thakura; **jagannatha-misra pasa** — at the house of Jagannatha Misra; **asi'** — coming; **tanre** — unto him; **kare** — do; **savadhana** — attention; **karaila** — executed; **jata-karma** — the auspicious ceremony at the time of birth; **ye** — whatever; **achila** — there was; **vidhi-dharma** — regulative principles of religion; **tabe** — at that time; **misra** — Jagannatha Misra; **kare** — does; **nana** — varieties; **dana** — charities.

TRANSLATION

Candrasekhara Acarya and Srivasa Thakura both came to Jagannatha Misra and drew his attention in various ways. They performed the ritualistic ceremonies prescribed at the time of birth according to religious principles. Jagannatha Misra also gave varieties of charity.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.109

yautuka paila yata, ghare va achila kata,
saba dhana vipre dila dana
yata nartaka, gayana, bhata, akiñcana jana,
dhana diya kaila sabara mana

SYNONYMS

yautuka — presentation; paila — received; yata — as much as; ghare — in the house; va — or; achila — there was; kata — whatever; saba dhana — all riches; vipre — unto the brahmanas; dila — gave; dana — in charity; yata — all; nartaka — dancers; gayana — singers; bhata — blessers; akiñcana jana — poor men; dhana diya — giving them riches; kaila — did; sabara — everyone's; mana — honor.

TRANSLATION

Whatever riches Jagannatha Misra collected in the form of gifts and presentations, and whatever he had in his house, he distributed among the brahmanas, professional singers, dancers, bhatas and the poor. He honored them all by giving them riches in charity.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.110

srivasera brahmani, nama tanra 'malini',
acaryaratnera patni-sange
sindura, haridra, taila, kha-i, kala, narikela,
diya puje narigana range

SYNONYMS

srivasera brahmani — the wife of Srivasa Thakura; nama — name; tanra — her; malini — Malini; acaryaratnera — of Candrasekhara (Acaryaratna); patni — wife; sange — along with; sindura — vermilion; haridra — turmeric; taila — oil; kha-i — fused rice; kala — banana; narikela — coconut; diya — giving; puje — worship; nari-gana — ladies; range — in a happy mood.

TRANSLATION

The wife of Srivasa Thakura, whose name was Malini, accompanied by the wife of Candrasekhara [Acaryaratna] and other ladies, came there in great happiness to worship the baby with paraphernalia such as vermilion, turmeric, oil, fused rice, bananas and coconuts.

PURPORT

Vermilion, kha-i (fused rice), bananas, coconuts and turmeric mixed with oil are all auspicious gifts for such a ceremony. As there is puffed rice, so there is another preparation of rice called kha-i, or fused rice, which, along with bananas, is taken as a very auspicious presentation. Also, turmeric mixed with oil and vermilion makes an auspicious ointment that is smeared over the body of a newborn baby or a person who is going to marry. These are all auspicious activities in family affairs. We see that five hundred years ago at the birth of Lord Caitanya Mahaprabhu all these ceremonies were performed rigidly, but at present such ritualistic performances hardly ever take place. Generally a pregnant mother is sent to the hospital, and as soon as her child is born he is washed with an antiseptic, and this concludes everything.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.111

advaita-acarya-bharya, jagat-pujita arya,
 nama tanra 'sita thakurani'
 acaryera ajña paña, gela upahara laña,
 dekhite balaka-siromani

SYNONYMS

advaita-acarya-bharya — the wife of Advaita Acarya; **jagat-pujita** — worshiped by the whole world; **arya** — the most advanced cultured lady; **nama** — name; **tanra** — her; **sita thakurani** — mother Sita; **acaryera ajña paña** — taking the order of Advaita Acarya; **gela** — went; **upahara** — presentation; **laña** — taking; **dekhite** — to see; **balaka** — the child; **siromani** — topmost.

TRANSLATION

One day shortly after Lord Caitanya Mahaprabhu was born, Advaita Acarya's wife, Sitadevi, who is worshipable by the whole world, took her husband's permission and went to see that topmost child with all kinds of gifts and presentations

PURPORT

It appears that Advaita Acarya had two different houses, one at Santipura and one at Navadvipa. When Lord Caitanya Mahaprabhu was born, Advaita Acarya was residing not at His Navadvipa house but at His Santipura house. Therefore, as formerly explained (text 99), from Advaita's old paternal house (nijalaya) in Santipura, Sita came to Navadvipa to present gifts to the newborn child, Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.112

suvarnera kadi-ba-uli, rajatamudra-pasuli,
suvarnera angada, kankana
du-bahute divya sankha, rajatera malabanka,
svarna-mudrara nana haragana

SYNONYMS

suvarnera — made of gold; **kadi-ba-uli** — bangles worn on the hand; **rajata-mudra** — gold coins; **pasuli** — a kind of ornament covering the foot; **suvarnera** — made of gold; **angada** — a kind of ornament; **kankana** — another kind of ornament for the hand; **du-bahute** — in two arms; **divya** — celestial; **sankha** — conchshell; **rajatera** — made of gold; **malabanka** — bangles for the foot; **svarna-mudrara** — made of gold; **nana** — varieties; **hara-gana** — necklaces.

TRANSLATION

She brought different kinds of golden ornaments, including armlets, necklaces, anklets and bangles for the hands.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.113

vyaghra-nakha hema-jadi, kati-pattasutra-dori
 hasta-padera yata abharana
 citra-varna patta-sadi, buni photo pattapadi,
 svarna-raupya-mudra bahu-dhana

SYNONYMS

vyaghra-nakha — tiger nails; **hema-jadi** — set in gold; **kati-pattasutra-dori** — silken thread for the waist; **hasta-padera** — of the hands and legs; **yata** — all kinds of; **abharana** — ornaments; **citra-varna** — printed with varieties of colors; **patta-sadi** — silken saris; **buni** — woven; **photo** — small jackets for children; **patta-padi** — with embroidery of silk; **svarna** — gold; **raupya** — silver; **mudra** — coins; **bahu-dhana** — all kinds of riches.

TRANSLATION

There were also tiger nails set in gold, waist decorations of silk and lace, ornaments for the hands and legs, nicely printed silken saris, and a child's garment, also made of silk. Many other riches, including gold and silver coins, were also presented to the child.

PURPORT

From the gifts presented by Sita Thakurani, Advaita Acarya's wife, it appears that Advaita Acarya was at that time a very rich man. Although brahmanas are not the rich men of society, Advaita Acarya, being the leader of the brahmanas in Santipura, was considerably well-to-do. Therefore He presented many ornaments to the baby, Lord Caitanya Mahaprabhu. But Kamalakanta Visvasa's asking for three hundred rupees from the King of Jagannatha Puri, Maharaja Prataparudra, on the plea that Advaita Acarya was in debt for that amount, indicates that such a rich man, who could present many valuable ornaments, saris, etc., thought it difficult to repay three hundred rupees. Therefore the value of a rupee at that time was many thousands of times what it is now. At present, no one feels difficulty over a debt of three hundred rupees, nor can an ordinary man accumulate such valuable ornaments to present to a friend's son. Probably the value of three hundred rupees at that time was equal to the present value of thirty thousand rupees.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.114

durva, dhanya, gorocana, haridra, kunkuma, candana,
mangala-dravya patra bhariya
vastra-gupta dola cadi' sange laña dasi cedi,
vastralankara petari bhariya

SYNONYMS

durva — fresh grass; **dhanya** — rice paddy; **gorocana** — a yellow patch for the head of a cow; **haridra** — turmeric; **kunkuma** — a kind of scent produced in Kashmir; **candana** — sandalwood; **mangala-dravya** — auspicious things; **patra bhariya** — filling up a dish; **vastra-gupta** — covered by cloth; **dola** — palanquin; **cadi'** — riding; **sange** — along with; **laña** — taking; **dasi** — maidservant; **cedi** — female attendants; **vastra-alankara** — ornaments and clothes; **petari** — basket; **bhariya** — filled up.

TRANSLATION

Riding in a palanquin covered with cloth and accompanied by maidservants, Sita Thakurani came to the house of Jagannatha Misra, bringing with her many auspicious articles such as fresh grass, paddy, gorocana, turmeric, kunkuma and sandalwood. All these presentations filled a large basket.

PURPORT

The words vastra-gupta dola are very significant in this verse. Even fifty or sixty years ago in Calcutta, all respectable ladies would go to a neighboring place riding on a palanquin carried by four men. The palanquin was covered with soft cotton, and in that way there was no chance of seeing a respectable lady traveling in public. Ladies, especially those coming from respectable families, could not be seen by ordinary men. This system is still current in remote places. The Sanskrit word asurya-pasya indicates that a respectable lady could not be seen even by the sun. In the oriental culture this system was very prevalent and was strictly observed by respectable ladies, both Hindu and Muslim. We have actual experience in our childhood that our mother would not walk even next door to observe an invitation; rather, she would go in either a carriage or a palanquin carried by four men. This custom was also strictly followed five hundred years ago, and the wife of Advaita Acarya, being a very respectable lady, observed the customary rules current in that social environment.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.115

bhaksya, bhojya, upahara, sange la-ila bahu bhara,
saci-grhe haila upanita
dekhiya balaka-thama, saksat gokula-kana,
varna-matra dekhi viparita

SYNONYMS

bhaksya — foods; **bhojya** — fried foods; **upahara** — presentation; **sange** — along with her; **la-ila** — took; **bahu bhara** — many packages; **saci-grhe** — in the house of mother Saci; **haila** — was; **upanita** — carried; **dekhiya** — seeing; **balaka-thama** — the feature of the child; **saksat** — directly; **gokula-kana** — Lord Krsna of Gokula; **varna-matra** — only the color; **dekhi** — seeing; **viparita** — opposite.

TRANSLATION

When Sita Thakurani came to the house of Sacidevi, bringing with her many kinds of eatables, dresses and other gifts, she was astonished to see the newborn child, for she appreciated that except for a difference in color, the child was directly Krsna of Gokula Himself.

PURPORT

A petari is a kind of big basket that is carried in pairs on the ends of a rod balanced over the shoulders. The man who carries such a load is called abhari. This system of carrying luggage and packages is still current in India and other oriental countries, and we have seen that the same system is still current even in Jakarta, Indonesia.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.116

sarva anga — sunirmana, suvarna-pratima-bhana,
sarva anga — sulaksanamaya
balakera divya jyoti, dekhi' paila bahu priti,
vatsalyete dravila hrdaya

SYNONYMS

sarva anga — all different parts of the body; **sunirmana** — well constructed; **suvarna** — gold; **pratima** — form; **bhana** — like; **sarva** — all; **anga** — parts of the body; **sulaksana-maya** — full of auspicious signs; **balakera** — of the child; **divya** — transcendental; **jyoti** — effulgence; **dekhi'** — seeing; **paila** — got; **bahu** — much; **priti** — satisfaction; **vatsalyete** — by parental affection; **dravila** — melted; **hrdaya** — her heart.

TRANSLATION

Seeing the transcendental bodily effulgence of the child, each of His nicely constructed limbs full of auspicious signs and resembling a form of gold, Sita Thakurani was very pleased, and because of her maternal affection, she felt as if her heart were melting.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.117

durva, dhanya, dila sirse, kaila bahu asise,
cirajivi hao dui bhai
dakini-sankhini haite, sankha upajila cite,
dare nama thuila 'nimai'

SYNONYMS

durva — fresh grass; **dhanya** — paddy; **dila** — gave; **sirse** — on the head; **kaila** — did; **bahu** — with much; **asise** — blessing; **cira-jivi** — live long; **hao** — become; **dui bhai** — two brothers; **dakini-sankhini** — ghosts and witches; **haite** — from; **sanka** — doubt; **upajila** — grew; **cite** — in the heart; **dare** — out of fear; **nama** — name; **thuila** — kept; **nimai** — Lord Caitanya's childhood name, derived from the nima (nimba) tree.

TRANSLATION

She blessed the newborn child by placing fresh grass and paddy on His head and saying, "May You be blessed with a long duration of life." But being afraid of ghosts and witches, she gave the child the name Nimai.

PURPORT

Dakini and Sankhini are two companions of Lord Siva and his wife who are supposed to be extremely inauspicious, having been born of ghostly life. It is believed that such inauspicious living creatures cannot go near a nima tree. At least medically it is accepted that nima wood is extremely antiseptic, and formerly it was customary to have a nima tree in front of one's house. On very large roads in India, especially in Uttar Pradesh, there are hundreds and thousands of nima trees. Nima wood is so antiseptic that the Ayurvedic science uses it to cure leprosy. Medical scientists have extracted the active principle of the nima tree, which is called margosic acid. Nima is used for many purposes, especially to brush the teeth. In Indian villages ninety percent of the people use nima twigs for this purpose. Because of all the antiseptic effects of the nima tree and because Lord Caitanya was born beneath a nima tree, Sita Thakurani gave the Lord the name Nimai. Later in His youth He was celebrated as Nimai Pandita, and in the neighborhood villages He was called by that name, although His real name was Visvambhara.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.118

putramata-snanadine, dila vastra vibhusane,
putra-saha misrere sammani'
saci-misrera puja laña, manete harisa haña,
ghare aila sita thakurani

SYNONYMS

putra-mata — of the mother and child; **snana-dine** — on the day of bathing; **dila** — gave; **vastra** — cloth; **vibhusane** — ornaments; **putra-saha** — with the child; **misrere** — unto Jagannatha Misra; **sammani'** — congratulating; **saci** — Sacidevi; **misrera** — Jagannatha Misra; **puja** — honor; **laña** — receiving; **manete** — within the mind; **harisa** — pleased; **haña** — becoming; **ghare** — home; **aila** — returned; **sita thakurani** — mother Sita, wife of Advaita Acarya.

TRANSLATION

On the day the mother and son bathed and left the maternity home, Sita Thakurani gave them all kinds of ornaments and garments and then also honored Jagannatha Misra. Then Sita Thakurani, being honored by mother Sacidevi and Jagannatha Misra, was greatly happy within her mind, and thus she returned home.

PURPORT

On the fifth day from the birth of a child, as also on the ninth day, the mother bathes either in the Ganges or in another sacred place. This is called *niskramana*, or the ceremony of coming out of the maternity home. Nowadays the maternity home is a hospital, but formerly in every respectable house one room was set aside as a maternity home where children would take birth, and on the ninth day after the birth of a child the mother would come into the regular rooms in the ceremony called *niskramana*. Of the ten purificatory processes, *niskramana* is one. Formerly, especially in Bengal, the higher castes observed four months after the birth of a child as a quarantine. At the end of the fourth month, the mother could see the sun rise. Later the higher castes, namely the brahmanas, ksatriyas and vaisyas, observed only twenty-one days as a quarantine, whereas the sudras had to observe thirty days. For the sections of society known as *kartabhaja* and *satima*, the mother of the child was immediately purified after the quarantine by the throwing of *hari-nuta*, small pieces of sweetmeat, in *sankirtana*. Sacidevi and Jagannatha Misra, with the newborn child, were honored by Sita Thakurani. Similarly, while Sita Thakurani was returning home, she was also honored by Sacidevi and Jagannatha Misra. That was the system in respectable families of Bengal.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.119

aiche saci-jagannatha, putra paña laksminatha,
purna ha-ila sakala vañchita
dhana-dhanye bhare ghara, lokamanya kalevara,
dine dine haya anandita

SYNONYMS

aiche — in that way; **saci-jagannatha** — mother Sacidevi and Jagannatha Misra; **putra** — son; **pañā** — having obtained; **laksmi-natha** — personally the husband of the goddess of fortune; **purna** — fulfilled; **ha-ila** — became; **sakala** — all; **vañchita** — desires; **dhana-dhanye** — with riches and grains; **bhare ghara** — the house filled up; **loka-manyā kalevara** — the body beloved by the people in general; **dine dine** — day after day; **haya** — becomes; **anandita** — pleased.

TRANSLATION

In this way mother Sacidevi and Jagannatha Misra, having obtained a son who was the husband of the goddess of fortune, had all their desires fulfilled. Their house was always filled with riches and grains. As they saw the beloved body of Sri Caitanya Mahaprabhu, day after day their pleasure increased.

PURPORT

Lord Sri Caitanya Mahaprabhu is the Supreme Personality of Godhead. Therefore everyone offered respects to Him. Even the denizens of heaven used to come in the dress of ordinary men to offer their respect to the Lord. His father and mother, Jagannatha Misra and Sacidevi, seeing the honor of their transcendental son, also became very pleased within their hearts.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.120

misra — vaisnava, santa, alampata, suddha, danta,
dhana-bhoge nahi abhimana
putrera prabhava yata, dhana asi' mile, tata,
visnu-prite dvije dena dana

SYNONYMS

misra — Jagannatha Misra; **vaisnava** — a great devotee; **santa** — peaceful; **alampata** — very regular; **suddha** — purified; **danta** — controlled; **dhana-bhoge** — in the matter of enjoying material happiness; **nahi** — there is no; **abhimana** — desire; **putrera** — of their son; **prabhava** — by the influence; **yata** — all; **dhana** — riches; **asi'** — coming; **mile** — gets; **tata** — so much so; **visnu-prite** — for the satisfaction of Lord Visnu; **dvije** — to the brahmanas; **dena** — gives; **dana** — charity.

TRANSLATION

Jagannatha Misra was an ideal Vaisnava. He was peaceful, restrained in sense gratification, pure and controlled. Therefore he had no desire to enjoy material opulence. Whatever money came because of the influence of his transcendental son, he gave it in charity to the brahmanas for the satisfaction of Visnu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.121

lagna gani' harsamati, nilambara cakravarti,
 gupte kichu kahila misrere
 mahapurusera cihna, lagne ange bhinna bhinna,
 dekhi, — ei taribe

SYNONYMS

lagna gani' — by astrological calculation of the birth moment; **harsa-mati** — very pleased; **nilambara cakravarti** — Nilambara Cakravarti; **gupte** — in private; **kichu** — something; **kahila** — said; **misrere** — unto Jagannatha Misra; **maha-purusera cihna** — all the symptoms of a great personality; **lagne** — in the birth moment; **ange** — on the body; **bhinna bhinna** — different; **dekhi** — I see; **ei** — this child; **taribe** — shall deliver; — all the three worlds.

TRANSLATION

After calculating the birth moment of Lord Caitanya Mahaprabhu, Nilambara Cakravarti privately said to Jagannatha Misra that he saw all the different symptoms of a great personality in both the body and birth moment of the child. Thus he understood that in the future this child would deliver all the three worlds.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.122

aiche prabhu saci-ghare, krpaya kaila avatare,
yei iha karaye sravana
gaura-prabhu dayamaya, tanre hayena sadaya,
sei paya tanhara carana

SYNONYMS

aiche — in this way; **prabhu** — Lord Sri Caitanya Mahaprabhu; **saci-ghare** — in the home of Sacidevi; **krpaya** — by His causeless mercy; **kaila** — made; **avatare** — advent; **yei** — anyone who; **iha** — this; **karaye** — does; **sravana** — hear; **gaura-prabhu** — Lord Caitanya Mahaprabhu; **daya-maya** — being very merciful; **tanre** — upon him; **hayena** — becomes; **sa-daya** — merciful; **sei** — that person; **paya** — gets; **tanhara** — His; **carana** — lotus feet.

TRANSLATION

In this way Lord Caitanya Mahaprabhu, out of His causeless mercy, made His advent in the house of Sacidevi. Lord Caitanya is very merciful to anyone who hears this narration of His birth, and thus such a person attains the lotus feet of the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.123

paiya manusa janma, ye na sune gaura-guna,
 hena janma tara vyartha haila
 paiya amrtadhuni, piye visa-garta-pani,
 janmiya se kene nahi maila

SYNONYMS

paiya manusa janma — anyone who has gotten the form of a human body; **ye** — who; **na** — does not; **sune** — hear; **gaura-guna** — the qualities of Lord Caitanya Mahaprabhu; **hena janma** — such a birth; **tara** — his; **vyartha haila** — becomes useless; **paiya** — getting the opportunity; **amrtadhuni** — of the river of nectar; **piye** — drinks; **visa-garta-pani** — water in a poison pit of material happiness; **janmiya** — taking birth as a human being; **se** — he; **kene** — why; **nahi** — did not; **maila** — die.

TRANSLATION

Anyone who attains a human body but does not take to the cult of Sri Caitanya Mahaprabhu is baffled in his opportunity. Amrtadhuni is a flowing river of the nectar of devotional service. If after getting a human body one drinks the water in a poison pit of material happiness instead of the water of such a river, it would be better for him not to have lived, but to have died long ago.

PURPORT

In this connection Srimat Prabodhananda Sarasvati has composed the following verses in his Caitanya-candramrta (37, 36, 34):

acaitanyam yadi caitanyam isvaram
 na viduh sarva-sastra-jña hy api bhramyanti te janah

"This material world is without Kṛṣṇa consciousness. Lord Caitanya Mahaprabhu is Kṛṣṇa consciousness personified. Therefore if a very learned scholar or scientist does not understand Sri Caitanya Mahaprabhu, certainly he is wandering uselessly in this world."

prasarita-maha-prema-piyusa-rasa-sagare
 caitanya-candre prakate yo dino dina eva sah

"A person who does not take advantage of the nectar of devotional service overflowing during the presence of Sri Caitanya Mahaprabhu's cult is certainly the poorest of the poor."

avatirne gaura-candre vistirne prema-sagare
 suprakasita-ratnaughe yo dino dina eva sah

"The advent of Lord Caitanya Mahaprabhu is just like an expanding ocean of nectar. One who does not collect the valuable jewels within this ocean is certainly the poorest of the poor."

Similarly, Srimad-Bhagavatam (2.3.19, 20, 23) states:

sva-vid-varahostra-kharaih purusah pasuh
na yat-karna-pathopeto jatu nama gadagrajah
bile batorukrama-vikraman ye
na srnvatah karna-pute narasya
jihvasati dardurikeva suta
na copagayaty urugaya-gathah
jivañ chavo bhagavatanghri-ren
na jatu martyo 'bhilabheta yas tu
sri-visnu-padya manujas tulasyah
svasañ chavo yas tu na veda gandham

"A person who has no connection with Krsna consciousness may be a very great personality in so-called human society, but actually he is no better than a great animal. Such big animals are generally praised by other animals like dogs, hogs camels and asses. A person who does not lend his aural reception to hearing about the Supreme Personality of Godhead must be considered to have earholes like holes in a field. Although that person has a tongue, it is like the tongue of a frog, which unnecessarily creates a disturbance by croaking, inviting the snake of death. Similarly, a person who neither takes advantage of the dust of the lotus feet of great devotees nor smells the tulasi leaves offered to the lotus feet of the Lord must be considered dead even though he is supposedly working."

Similarly, Srimad-Bhagavatam 10.1.4 states:

nivrtta-tarsair upagiyamanad
bhavausadhac chrotra-mano-'bhiramat
ka uttamasloka-gunanuvadat
puman virajyeta vina pasu-ghnat

"Who but the animal-killer or the killer of the soul will not care to hear glorification of the Supreme Personality of Godhead? Such glorification is enjoyed by persons liberated from the contamination of this material world."

Similarly, Srimad-Bhagavatam 3.23.56 says, na tirtha-pada-sevayai jivann api mrto hi sah: "Although a person is apparently living, if he does not serve the lotus feet of great devotees he is to be considered a dead body."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 13.124

sri-caitanya-nityananda, acarya advaitacandra,
 svarupa-rupa-raghunathadasa
 inha-sabara sri-carana, sire vandi nija-dhana,
 janma-lila gaila krsnadasa

SYNONYMS

sri-caitanya-nityananda — Lord Sri Caitanya Mahaprabhu and Nityananda Prabhu; **acarya advaitacandra** — Acarya Sri Advaitacandra; **svarupa-rupa-raghunathadasa** — Svarupa Damodara, Rupa Gosvami and Raghunatha dasa Gosvami; **inha-sabara** — of all of them; **sri-carana** — the lotus feet; **sire** — on the head; **vandi** — offering respect; **nija-dhana** — personal property; **janma-lila** — narration of the birth; **gaila** — sang; **krsnadasa** — Krsnadasa Kaviraja Gosvami.

TRANSLATION

Taking on my head as my own property the lotus feet of Sri Caitanya Mahaprabhu, Nityananda Prabhu, Acarya Advaitacandra, Svarupa Damodara, Rupa Gosvami and Raghunatha dasa Gosvami, I, Krsnadasa Kaviraja Gosvami, have thus described the advent of Sri Caitanya Mahaprabhu.

PURPORT

Sri Caitanya Mahaprabhu, Nityananda, Advaita Prabhu, Svarupa Damodara, Rupa Gosvami, Raghunatha dasa and their followers are all accepted by Krsnadasa Kaviraja Gosvami. Anyone who follows in the footsteps of Kaviraja Gosvami also accepts the lotus feet of the above-mentioned lords as his personal property. For a materialistic person, material wealth and opulence are only illusory. Actually they are not possessions but entanglements because by enjoying the material world a conditioned soul becomes more and more entangled by incurring debts for his present enjoyment. Unfortunately, a conditioned soul considers property for which he is in debt to be his own, and he is very busy acquiring such property. But a devotee considers such property not real property but simply an entanglement in the material world. If Lord Krsna is very pleased with a devotee, He takes away his material property, as He states in Srimad-Bhagavatam (10.88.8): *yasyaham anugrhnami harisye tad- sanaih*. "To show special favor to a devotee, I take away all his material property." Similarly, Narottama dasa Thakura says:

dhana mora nityananda, radha-krsna-sricarana
 sei mora pranadhana

"My real riches are Nityananda Prabhu and the lotus feet of Sri Radha and Krsna." He further prays, "O Lord, kindly give me this opulence. I do not want anything but Your lotus feet as my property." Srila Narottama dasa Thakura has sung in many places that his real property is the lotus feet of Radha and Krsna. Unfortunately, we are interested in unreal property and are neglecting our real property (*adhane yatana kari' dhana teyaginu*).

Sometimes smartas consider Raghunatha dasa Gosvami a sudra. But Krsnadasa Kaviraja Gosvami here especially mentions svarupa-rupa-raghunathadasa. Therefore one who considers the lotus feet of Raghunatha dasa to be transcendental to all divisions of the caste system enjoys the riches of actual spiritual bliss.

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, Adi-lila, Thirteenth Chapter, describing the advent of Lord Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14 Summary

Srila Bhaktivinoda Thakura has given a summary of this chapter in his Amrta-pravaha-bhasya: "In the Fourteenth Chapter there is a description of how Lord Caitanya Mahaprabhu enjoyed His childhood pastimes — crawling, crying, eating dirt and giving intelligence to His mother, favoring a brahmana guest, riding on the shoulders of two thieves and misleading them to His own house, and, on the plea of being diseased, taking prasadam in the house of Hiranya and Jagadisa on the Ekadasi day. The chapter further describes how He displayed Himself as a naughty boy, how when His mother fainted He brought a coconut to her on His head, how He joked with girls of the same age on the banks of the Ganges, how He accepted worshipful paraphernalia from Srimati Laksmidevi, how He sat down in a garbage pit and instructed His mother in transcendental knowledge, how He left the pit on the order of His mother, and how He dealt with His father with full affection."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.1

kathañcana smrte yasmin
 dus bhavet
 vismrte syat
 sri- namami tam

SYNONYMS

kathañcana — somehow or other; **smrte** — by remembering; **yasmin** — whom; **duskaram** — difficult things; **sukaram** — easy; **bhavet** — become; **vismrte** — by forgetting Him; **viparitam** — just the opposite; **syat** — become; **sri-caitanyam** — Lord Sri Caitanya Mahaprabhu; **namami** — I offer my respectful obeisances; **tam** — unto Him.

TRANSLATION

Things that are very difficult to do become easy to execute if one somehow or other simply remembers Lord Caitanya Mahaprabhu. But if one does not remember Him, even easy things become very difficult. To this Lord Caitanya Mahaprabhu I offer my respectful obeisances.

PURPORT

In his book *Caitanya-candramrta*, Srila Prabodhananda Sarasvati says, "One who receives a little favor from the Lord becomes so exalted that he does not care even for liberation, which is sought after by many great scholars and philosophers. Similarly, a devotee of Lord Caitanya considers residence in the heavenly planets a will-o'-the-wisp. He surpasses the perfection of mystic yoga power because for him the senses are like snakes with broken fangs." A snake is a very fearful and dangerous animal because of his poison fangs, but if these fangs are broken, the appearance of a snake is no cause for fear. The yoga principles are meant to control the senses, but there is no scope for the senses of one engaged in the service of the Lord to be dangerous like snakes. These are the gifts of Sri Caitanya Mahaprabhu.

The *Hari-bhakti-vilasa* confirms that difficult things become easy to understand if one remembers Sri Caitanya Mahaprabhu and easy things become very difficult to understand if one forgets Him. We actually see that even those who are very great scientists in the eyes of the general public cannot understand the very simple idea that life comes from life, because they do not have the mercy of Caitanya Mahaprabhu. They defend the false understanding that life comes from matter, although they cannot prove that this is a fact. Modern civilization, therefore, progressing on the basis of this false scientific theory, is simply creating problems to be solved by the so-called scientists.

The author of *Sri Caitanya-caritamrta* takes shelter of Lord Caitanya Mahaprabhu to describe the pastimes of His appearance as a child because one cannot write such transcendental literature by mental speculation. One who writes about the Supreme Personality of Godhead must be especially favored by the Lord. Simply by academic qualifications it is not possible to write such literature.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.2

jaya jaya sri-caitanya, jaya nityananda
jayadvaitacandra, jaya gaura-bhakta-vrnda

SYNONYMS

jaya jaya — all glories; **sri-caitanya** — to Lord Caitanya Mahaprabhu; **jaya** — all glories; **nityananda** — to Nityananda Prabhu; **jaya advaita-candra** — all glories to Advaita Acarya; **jaya** — all glories; **gaura-bhakta-vrnda** — to all the devotees of the Lord.

TRANSLATION

All glories to Lord Caitanya Mahaprabhu, Nityananda Prabhu, Advaita Prabhu and all the devotees of Lord Caitanya!

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.3

prabhura kahila ei janmalila-sutra
yasoda-nandana yaiche haila saci-putra

SYNONYMS

prabhura — of the Lord; **kahila** — I have spoken; **ei** — thus; **janma-lila** — pastimes of the birth; **sutra** — in summary; **yasoda-nandana** — the son of mother Yasoda; **yaiche** — as much as; **haila** — became; **saci-putra** — the son of mother Saci.

TRANSLATION

I have thus described in brief the advent of Sri Caitanya Mahaprabhu, who appeared as the son of mother Saci exactly as Krsna appeared as the son of mother Yasoda.

PURPORT

Srila Narottama dasa Thakura confirms this statement that now Lord Krsna, the son of mother Yasoda, has appeared again as Lord Caitanya Mahaprabhu, becoming the son of mother Saci:

vrajendra-nandana yei, saci-suta haila sei
balarama ha-ila nitai

"The son of Saci is none other than the son of mother Yasoda and Nanda Maharaja, and Nityananda Prabhu is the same Balarama."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.4

sanksepe kahila janmalila-anukrama
ebe kahi balyalila-sutrera ganana

SYNONYMS

sanksepe — in brief; **kahila** — I have spoken; **janma-lila** — the pastimes of birth; **anukrama** — chronological order; **ebe** — now; **kahi** — I shall speak; **balya-lila** — of the pastimes of childhood; **sutrera** — of the sutras; **ganana** — enumeration.

TRANSLATION

I have already briefly spoken about the pastimes of His birth in chronological order. Now I shall give a synopsis of His childhood pastimes.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.5

vande caitanya-krsnasya
 balya- mano-haram
 laukikim api tam isa-
 cestaya valitantaram

SYNONYMS

vande — I worship; **caitanya-krsnasya** — of Lord Caitanya, who is Krsna Himself; **balya-lila** — pastimes of childhood; **manah-haram** — which are so beautiful; **laukikim** — appearing ordinary; **api** — although; **tam** — those; **isa-cestaya** — by manifestation of supreme authority; **valita-antaram** — quite fit although appearing differently.

TRANSLATION

Let me offer my respectful obeisances unto the childhood pastimes of Lord Sri Caitanya Mahaprabhu, who is Lord Krsna Himself. Although such pastimes appear exactly like those of an ordinary child, they should be understood as various pastimes of the Supreme Personality of Godhead.

PURPORT

In the Bhagavad-gita (9.11) this statement is confirmed as follows:

avajananti mudha manus tanum asritam
 bhavam ajananto mama bhuta-mahesvaram

"Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be." To execute His pastimes, the Supreme Personality of Godhead appears on this planet or within this universe like an ordinary human being or human child, yet He maintains His superiority as the Supreme Lord. Lord Krsna appeared as a human child, but His uncommon activities, even in His childhood — like the killing of the demon Putana or the lifting of Govardhana Hill — were not the engagements of an ordinary child. Similarly, although the pastimes of Lord Caitanya, as they will be described in this chapter, appear like the activities of a small boy, they are uncommon pastimes impossible for an ordinary human child to execute.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.6

balya-lilaya age prabhura uttana sayana
pita-mataya dekhaila cihna carana

SYNONYMS

balya-lilaya — in His pastimes as a child; **age** — first of all; **prabhura** — of the Lord; **uttana** — turning the body; **sayana** — lying down; **pita-mataya** — unto the parents; **dekhaila** — showed; **cihna** — marks; **carana** — of the lotus feet.

TRANSLATION

In His first childhood pastimes the Lord turned upside down while lying on His bed, and thus He showed His parents the marks of His lotus feet.

PURPORT

The word *uttana* is also used to mean "lying down on the bed face upwards" or "lying down flat on the bed." In some readings the word is *utthana*, which means "standing up." In His childhood pastimes the Lord tried to catch the wall and stand up, but as an ordinary child falls down, so the Lord also fell down and again took to lying on His bed.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.7

grhe dui jana dekhi laghupada-cihna
tahe sobhe dhvaja, vajra, sankha, cakra, mina

SYNONYMS

grhe — at home; **dui jana** — the father and mother; **dekhi** — seeing; **laghu-pada-cihna** — the marks of the lotus feet, which were very small at that time; **tahe** — in those; **sobhe** — which were beautifully visible; **dhvaja** — flag; **vajra** — thunderbolts; **sankha** — conchshell; **cakra** — disc; **mina** — fish.

TRANSLATION

When the Lord tried to walk, in His small footprints the specific marks of Lord Visnu were visible, namely the flag, thunderbolt, conchshell, disc and fish.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.8

dekhiya donhara citte janmila vismaya
kara pada-cihna ghare, na paya niscaya

SYNONYMS

dekhiya — seeing all these marks; **donhara** — of the parents, Sacimata and Jagannatha Misra; **citte** — in their hearts; **janmila** — there was; **vismaya** — wonder; **kara** — whose; **pada-cihna** — footprints; **ghare** — at home; **na** — does not; **paya** — get; **niscaya** — certainty.

TRANSLATION

Seeing all these marks, neither His father nor His mother could understand whose footprints they were. Thus struck with wonder, they could not understand how those marks could be possible in their home.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.9

misra kahe, — balagopala ache sila-sange
tenho murti haña ghare khele, jani, range

SYNONYMS

misra kahe — Jagannatha Misra said; **bala-gopala** — Lord Krsna as a child; **ache** — there is; **sila-sange** — along with the salagrama-sila; **tenho** — He; **murti haña** — taking His transcendental form; **ghare** — within the room; **khele** — plays; **jani** — I understand; **range** — in curiosity.

TRANSLATION

Jagannatha Misra said, "Certainly child Krsna is with the salagrama-sila. Taking His childhood form, He is playing within the room."

PURPORT

When the form of the Lord is carved from wood, stone or any other element, it is to be understood that the Supreme Personality of Godhead is there. Even logically we can understand that all material elements are expansions of the energy of the Lord. Since the energy of the Supreme Personality of Godhead is nondifferent from His personal body, the Lord is always present in His energy, and He manifests Himself on account of the ardent desire of a devotee. Since the Lord is supremely powerful, it is logical that He can manifest Himself in His energy. Deity worship or worship of the salagrama-sila is not idol worship. The Deity of the Lord in the house of a pure devotee can act exactly as He can in His original transcendental personality.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.10

sei ksane jagi' nimai karaye krandana
anke laña saci tanre piyaila stana

SYNONYMS

sei ksane — immediately; **jagi'** — awakening; **nimai** — the Lord of the name Nimai; **karaye** — does; **krandana** — crying; **anke** — on the lap; **laña** — taking; **saci** — mother Saci; **tanre** — Him; **piyaila** — caused to suck; **stana** — breast.

TRANSLATION

While mother Saci and Jagannatha Misra were talking, child Nimai woke up and began to cry, and mother Saci took Him on her lap and allowed Him to suck her breast.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 14.11

stana piyaite putrera carana dekhila
sei cihna paye dekhi' misre bolaila

SYNONYMS

stana — her breast; **piyaite** — while letting Him suck; **putrera** — of her son; **carana** — lotus feet; **dekhila** — observed; **sei** — those very; **cihna** — marks; **paye** — on the sole; **dekhi'** — seeing; **misre** — Jagannatha Misra; **bolaila** — called for.

TRANSLATION

While mother Saci was feeding the child from her breast, she saw on His lotus feet all the marks that were visible on the floor of the room, and she called for Jagannatha Misra.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.12

dekhiya misrera ha-ila anandita mati
gupte bolaila nilambara cakravarti

SYNONYMS

dekhiya — by seeing; **misrera** — of Jagannatha Misra; **ha-ila** — became; **anandita** — satisfied; **mati** — intelligence; **gupte** — privately; **bolaila** — called for; **nilambara cakravarti** — Nilambara Cakravarti.

TRANSLATION

When Jagannatha Misra saw the wonderful marks on the sole of his son, he became very joyful and privately called for Nilambara Cakravarti.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.13

cihna dekhi' cakravarti balena hasiya
lagna gani' purve ami rakhiyachi likhiya

SYNONYMS

cihna dekhi' — by seeing the marks; cakravarti — Nilambara Cakravarti; balena — says; hasiya — smiling; lagna gani' — by astrological calculation of the birth moment; purve — formerly; ami — I; rakhiyachi — have kept; likhiya — after writing all these things.

TRANSLATION

When Nilambara Cakravarti saw those marks, he smilingly said, "Formerly I ascertained all this by astrological calculation and noted it in writing.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.14

batrisa laksana — mahapurusa-bhusana
ei sisu ange dekhi se saba laksana

SYNONYMS

batrisa — thirty-two; **laksana** — symptoms; **maha-purusa** — great personality; **bhusana** — ornament; **ei sisu** — this child; **ange** — on the body; **dekhi** — I see; **se** — those; **saba** — all; **laksana** — symptoms.

TRANSLATION

"There are thirty-two bodily marks that symptomize a great personality, and I see all those marks on the body of this child.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 14.15

pañca-dirghah pañca-sukmah
 sapta-raktah sad-unnatah
 tri-hrasva-prthu-gambhiro
 ano mahan

SYNONYMS

pañca-dirghah — five large; pañca-sukmah — five fine; sapta-raktah — seven reddish; sad-unnatah — six raised; tri-hrasva — three small; prthu — three broad; gambhirah — three grave; dva- — in this way thirty-two; laksanah — symptoms; mahan — of a great personality.

TRANSLATION

"There are thirty-two bodily symptoms of a great personality: five of his bodily parts are large, five fine, seven reddish, six raised, three small, three broad and three grave."

PURPORT

The five large parts are the nose, arms, chin, eyes and knees. The five fine parts are the skin, fingertips, teeth, hair on the body and hair on the head. The seven reddish parts are the eyes, soles, palms, palate, nails and upper and lower lips. The six raised parts are the chest, shoulders, nails, nose, waist and mouth. The three small parts are the neck, thighs and male organ. The three broad parts are the waist, forehead and chest. The three grave parts are the navel, voice and existence. Altogether these are the thirty-two symptoms of a great personality. This is a quotation from the Samudrika.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.16

narayanera cihna-yukta sri-hasta carana
ei sisu sarva loke karibe tarana

SYNONYMS

narayanera — of Lord Narayana; **cihna-yukta** — with positive marks; **sri-hasta carana** — the palm and the sole; **ei** — this; **sisu** — baby; **sarva loke** — all the three worlds; **karibe** — will; **tarana** — deliver.

TRANSLATION

"This baby has all the symptoms of Lord Narayana on His palms and soles. He will be able to deliver all the three worlds.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.17

ei ta' karibe vaisnava-dharmera pracara
iha haite habe dui kulera nistara

SYNONYMS

ei ta' — this child; karibe — will do; vaisnava — of Vaisnavism, or devotional service; dharmera — of the religion; pracara — preaching; iha haite — from this; habe — there will be; dui — two; kulera — dynasties; nistara — deliverance.

TRANSLATION

"This child will preach the Vaisnava cult and deliver both His maternal and paternal families.

PURPORT

Only Narayana Himself or His bona fide representative can preach the cult of Vaisnavism, or devotional service. When a Vaisnava is born, he delivers both his maternal and paternal families simultaneously.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 14.18

mahotsava kara, saba bolaha brahmana
aji dina bhala, — kariba nama-karana

SYNONYMS

mahotsava — a festival; **kara** — observe; **saba** — all; **bolaha** — call; **brahmana** — the brahmanas; **aji** — today; **dina** — day; **bhala** — auspicious; **kariba** — I shall perform; **nama-karana** — the name-giving ceremony.

TRANSLATION

"I propose to perform a name-giving ceremony. We should observe a festival and call for the brahmanas because today is very auspicious.

PURPORT

It is a Vedic principle to observe a festival in connection with Narayana and brahmanas. Giving a child a particular name is among the purificatory processes known as *dasa-vidha-*, and on the day of such a ceremony one should observe a festival by worshiping Narayana and distributing prasadam, chiefly among the brahmanas.

When Nilambara Cakravarti, Sacimata and Jagannatha Misra understood from the marks on the Lord's lotus feet that child Nimai was not an ordinary child but an incarnation of Narayana, they decided that on that very same day, which was very auspicious, they should observe a festival for His name-giving ceremony. In this connection we can particularly see how an incarnation of the Supreme Personality of Godhead is ascertained by His bodily symptoms, His activities and the prediction of the sastras. By factual evidence a person can be accepted as an incarnation of God, not whimsically or by the votes of rascals and fools. There have been many imitation incarnations in Bengal since the appearance of Lord Caitanya, but any impartial devotee or learned man can understand that Lord Caitanya Mahāprabhu was accepted as an incarnation of Kṛṣṇa not on the basis of popular votes but by evidence from the sastras and bona fide scholars. It was not ordinary men who accepted Sri Caitanya Mahāprabhu as the Supreme Personality of Godhead. In the beginning His identity was ascertained by learned scholars like Nilambara Cakravarti, and later all His activities were confirmed by the six Gosvamis, especially Srīla Jīva Gosvami and Srīla Rupa Gosvami, and many other learned scholars, with evidence from the sastra. An incarnation of God is such from the very beginning of His life. It is not that by performing meditation one can become an incarnation of God all of a sudden. Such false incarnations are meant for fools and rascals, not sane men.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.19

sarva-lokera karibe ihan dharana, posana
'visvambhara' nama ihara, — ei ta' karana

SYNONYMS

sarva-lokera — of all people; **karibe** — will do; **ihan** — this child; **dharana** — protection; **posana** — maintenance; **visvambhara** — the name Visvambhara; **nama** — name; **ihara** — His; **ei** — this; **ta'** — certainly; **karana** — the reason.

TRANSLATION

"In the future this child will protect and maintain all the world. For this reason He is to be called Visvambhara."

PURPORT

The Caitanya-bhagavata confirms that Sri Caitanya Mahaprabhu, by His birth, has made the whole world peaceful, as in the past Narayana protected this earth in His incarnation as Varaha. Because of His protecting and maintaining this world in the present Kali-yuga, Lord Caitanya Mahaprabhu is known as Visvambhara, which refers to one who feeds the entire world. The movement inaugurated by Sri Caitanya Mahaprabhu when He was present five hundred years ago is again being propagated all over the world, and factually we are seeing its practical results. People are being saved, protected and maintained by this Hare Krsna movement. Thousands of followers, especially Western youths, are taking part in this Hare Krsna movement, and how safe and happy they feel can be understood from the expressions of gratitude in their hundreds and thousands of letters. The name Visvambhara is also mentioned in the Atharva-veda- (3.3.16.5): visvambhara visvena ma bharasa pahi svaha.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.20

sunī' saci-misrera mane ananda badila
brahmana-brahmani ani' mahotsava kaila

SYNONYMS

sunī' — hearing this; saci — of mother Saci; misrera — and of Jagannatha Misra; mane — within the minds; ananda — pleasure; badila — increased; brahmana — the brahmanas; brahmani — and their wives; ani' — inviting them; mahotsava — a festival; kaila — observed.

TRANSLATION

After hearing Nilambara Cakravarti's prediction, Sacimata and Jagannatha Misra observed the name-giving festival in great joy, inviting all the brahmanas and their wives.

PURPORT

It is the Vedic system to observe all kinds of festivals, including birthday festivals, marriage festivals, name-giving festivals and festivals marking the beginning of education, by especially inviting brahmanas. In every festival the brahmanas are to be fed first, and when the brahmanas are pleased they bless the festival by chanting Vedic mantras or the Hare Krsna maha-mantra.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.21

tabe kata dine prabhura janu-cankramana
nana camatkara tatha karaila darsana

SYNONYMS

tabe — thereafter; **kata** — some; **dine** — days; **prabhura** — of the Lord; **janu** — knees; **cankramana** — the crawling; **nana** — various; **camatkara** — wonderful; **tatha** — also; **karaila** — caused; **darsana** — the sight.

TRANSLATION

After some days the Lord began to crawl on His knees, and He caused various wonderful things to be seen.

PURPORT

The Caitanya-bhagavata describes that one day while the Lord was crawling upon His knees, the bells on His waist ringing very sweetly, a snake came out to crawl in the yard of the Lord, who captured the snake like a curious child. Immediately the snake coiled over Him. The Lord as a child then rested on the snake, and after some time the snake went away, leaving the Lord aside.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.22

krandanera chale balaila hari-nama
nari saba 'hari' bale, — hase gaura-dhama

SYNONYMS

krandanera — of crying; **chale** — on the pretense of; **balaila** — caused to speak; **hari-nama** — the holy name of the Lord; **nari** — ladies; **saba** — all; **'hari' bale** — chant the holy name of the Lord; **hase** — laughs; **gaura-dhama** — Lord Sri Caitanya as a child.

TRANSLATION

The Lord caused all the ladies to chant the holy names of the Hare Krsna maha-mantra on the plea of His crying, and while they chanted the Lord would smile.

PURPORT

In the Caitanya-bhagavata this pastime is described as follows: "The Lord, with His beautiful eyes, would cry, but He would stop immediately upon hearing the Hare Krsna maha-mantra. When the ladies, understanding the fun of the Lord, discovered that He would cry and then stop upon hearing the chanting of the Hare Krsna mantra, they all took it as a clue to chant Hare Krsna as soon as the Lord cried. Thus it became a regular function. The Lord would cry, and the ladies would begin chanting the Hare Krsna maha-mantra, clapping their hands. In this way all the ladies of the neighboring houses would assemble in the home of Sacimata to join in the sankirtana movement twenty-four hours a day. As long as the ladies continued to chant the Hare Krsna maha-mantra, the Lord would not cry but would very pleasingly smile upon them."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.23

tabe kata dine kaila pada-cankramana
sisu-gane mili' kaila vividha khelana

SYNONYMS

tabe — thereafter; **kata dine** — in a few days; **kaila** — did; **pada** — legs; **cankramana** — movement; **sisu-gane** — all the children; **mili'** — mingling together; **kaila** — executed; **vividha** — varieties; **khelana** — sporting.

TRANSLATION

After some days the Lord began to move His legs and walk. He mixed with other children and exhibited various sports.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.24

ekadina saci kha-i-sandesā aniyā
bata bhari' diyā baila, — khao ta' basiya

SYNONYMS

eka-dina — one day; **saci** — mother Saci; **kha-i** — fused rice; **sandesā** — sweetmeat; **aniya** — bringing; **bata** — tiffin dish; **bhari'** — filling; **diya** — delivering; **baila** — said; **khao** — eat; **ta'** — now; **basiya** — sitting down.

TRANSLATION

One day while the Lord was enjoying His playful sports with the other little children, mother Saci brought a dish filled with fused rice and sweetmeats and asked the child to sit down and eat them.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.25

eta bali' gela saci grhe karma karite
lukaña lagila sisu mrttika khaite

SYNONYMS

eta bali' — saying this; gela — returned; saci — mother Saci; grhe — in the house; karma — duties; karite — to execute; lukaña — hiding; lagila — began; sisu — the child; mrttika — dirt; khaite — to eat.

TRANSLATION

But when she returned to her household duties, the child hid from His mother and began to eat dirt.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.26

dekhi' saci dhaña aila kari' 'haya, haya'
mati kadi' laña kahe 'mati kene khaya'

SYNONYMS

dekhi' — seeing this; saci — mother Saci; dhaña — rushing; aila — came back; kari' — making a noise; haya, haya — "What is this! What is this!"; mati — dirt; kadi' — snatching; laña — taking; kahe — she said; 'mati kene khaya' — why is the child eating dirt?

TRANSLATION

Seeing this, mother Saci hastily returned and exclaimed, "What is this! What is this!" She snatched the dirt from the hands of the Lord and inquired why He was eating it.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.27

kandiya balena sisu, — kene kara rosa
tumi mati khaite dile, mora kiba dosa

SYNONYMS

kandiya — while crying; **balena** — says; **sisu** — the child; **kene** — why; **kara** — you become; **rosa** — angry; **tumi** — you; **mati** — dirt; **khaite** — to eat; **dile** — gave Me; **mora** — My; **kiba** — what is; **dosa** — fault.

TRANSLATION

Crying, the child inquired from His mother, "Why are you angry? You have already given Me dirt to eat. What is My fault?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.28

kha-i-sandesha-anna yateka — matira vikara
eho mati, seha mati, ki bheda-vicara

SYNONYMS

kha-i — fused rice; **sandesha** — sweetmeat; **anna** — eatables; **yateka** — all; **matira** — of dirt; **vikara** — transformations; **eho** — this is also; **mati** — dirt; **seha** — that; **mati** — dirt; **ki** — what; **bheda** — of difference; **vicara** — consideration.

TRANSLATION

"Fused rice, sweetmeats and all other eatables are but transformations of dirt. This is dirt, that is dirt. Please consider. What is the difference between them?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 14.29

mati — deha, mati — bhaksya, dekhaha vicari'
avicare deha dosa, ki balite pari

SYNONYMS

mati — dirt; deha — this body; mati — dirt; bhaksya — eatable; dekhaha — just try to see; vicari' — by consideration; avicare — without considering; deha — you put; dosa — fault upon Me; ki — what; balite — to say; pari — I am able.

TRANSLATION

"This body is a transformation of dirt, and the eatables are also a transformation of dirt. Please reflect upon this. You are blaming Me without consideration. What can I say?"

PURPORT

This is an explanation of the Mayavada philosophy, which takes everything to be one. The necessities of the body, namely eating, sleeping, mating and defending, are all unnecessary in spiritual life. When one is elevated to the spiritual platform, there are no more bodily necessities, and in activities pertaining to the bodily necessities there are no spiritual considerations. In other words, the more we eat, sleep, have sex and try to defend ourselves, the more we engage in material activities. Unfortunately, Mayavadi philosophers consider devotional activities to be bodily activities. They cannot understand the simple explanation in the Bhagavad-gīta (14.26):

ca yo 'vyabhicarena bhakti-yogena sevate
sa gunan samatityaitan brahma-bhuyaya kalpate

"Anyone who engages in spiritual devotional service without motivation, rendering such service for the satisfaction of the Lord, is elevated immediately to the spiritual platform, and all his activities are spiritual." Brahma-bhuyaya refers to Brahman (spiritual) activities. Although Mayavadi philosophers are very eager to merge into the Brahman effulgence, they have no Brahman activities. To a certain extent they recommend Brahman activities, which for them means engagement in studying the Vedānta and Sāṅkhya philosophies, but their interpretations are but dry speculation. Lacking the varieties of spiritual activity, they cannot stay for long on that platform of simply studying Vedānta or Sāṅkhya philosophy.

Life is meant for varieties of enjoyment. The living entity is by nature full of an enjoying spirit, as stated in the Vedānta-sūtra (1.1.12): ananda-mayo 'bhyasat. In devotional service the activities are variegated and full of enjoyment. As stated in the Bhagavad-gīta (9.2), all devotional activities are easy to perform (su- kartum) and are eternal and spiritual (avyayam). Since Mayavadi philosophers cannot understand this, they take it for granted that a devotee's activities (sravan visnoh smaran pada-sevanam, etc. [SB 7.5.23]) are all material and are therefore maya. They also consider Kṛṣṇa's advent in this universe and His activities to be maya. Therefore, because they consider everything maya, they are known as Mayavadis.

Actually, any activities performed favorably for the satisfaction of the Lord, under the direction of the spiritual master, are spiritual. But for a person to disregard the order of the spiritual master and act by concoction, accepting his nonsensical activities to be spiritual, is maya. One must achieve the favor of the Supreme Personality of Godhead through the mercy of the spiritual master. Therefore one must first please the spiritual master, and if he is pleased,

then we should understand that the Supreme Personality of Godhead is also pleased. But if the spiritual master is displeased by our actions, they are not spiritual. Srila Visvanatha Cakravarti Thakura confirms this: *yasya prasada bhagavat-prasado yasyaprasadan na gatih kuto 'pi* **. Activities that please the spiritual master must be considered spiritual, and they should be accepted as satisfying to the Lord.

Lord Caitanya Mahaprabhu, as the supreme spiritual master, instructed His mother about the Mayavada philosophy. By saying that the body is dirt and eatables are also dirt, He implied that everything is maya. This is Mayavada philosophy. The philosophy of the Mayavadis is defective because it maintains that everything is maya but the nonsense they speak. While saying that everything is maya, the Mayavadi philosopher loses the opportunity of devotional service, and therefore his life is doomed. Sri Caitanya Mahaprabhu therefore advised, *mayavadi-bhasya sunile haya sarva-nasa* (Cc. Madhya 6.169). If one accepts the Mayavada philosophy, his advancement is doomed forever.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 14.30

antare vismita saci balila tahare
"mati khaite jñana-yoga ke sikhala tore

SYNONYMS

antare — within herself; **vismita** — surprised; **saci** — mother Saci; **balila** — replied; **tahare** — unto Him; **mati** — dirt; **khaite** — to eat; **jñana-yoga** — philosophical speculation; **ke** — who; **sikhala** — taught; **tore** — You.

TRANSLATION

Astonished that the child was speaking Mayavada philosophy, mother Saci replied, "Who has taught You this philosophical speculation that justifies eating dirt?"

PURPORT

In the philosophical discourse between the mother and the son, when the son said that everything is one, as impersonalists say, the mother replied, "If everything is one, why do people in general not eat dirt but eat the food grains produced from the dirt?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.31

matira vikara anna khaile deha-pusti haya
mati khaile roga haya, deha yaya ksaya

SYNONYMS

matira — of the dirt; **vikara** — transformation; **anna** — food grains; **khaile** — by eating; **deha** — of the body; **pusti** — nourishment; **haya** — becomes; **mati** — the dirt; **khaile** — by eating; **roga** — disease; **haya** — becomes; **deha** — the body; **yaya** — goes; **ksaya** — to destruction.

TRANSLATION

Replying to the Mayavada idea of the child philosopher, mother Saci said, "My dear boy, if we eat earth transformed into grain, our body is nourished, and it becomes strong. But if we eat dirt in its crude state, the body becomes diseased instead of nourished, and thus it is destroyed.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.32

matira vikara ghate pani bhari' ani
mati-pinde dhari yabe, sosi' yaya pani"

SYNONYMS

matira — of the dirt; **vikara** — transformation; **ghate** — in the waterpot; **pani** — water; **bhari'** — filling; **ani** — I can bring; **mati** — of dirt; **pinde** — on the lump; **dhari** — I hold; **yabe** — when; **sosi'** — soaking; **yaya** — goes; **pani** — the water.

TRANSLATION

"In a waterpot, which is a transformation of dirt, I can bring water very easily. But if I poured water on a lump of dirt, the lump would soak up the water, and my labor would be useless."

PURPORT

This simple philosophy propounded by Sacimata, even though she is a woman, can defeat the Mayavadi philosophers who speculate on oneness. The defect of Mayavada philosophy is that it does not accept the variety that is useful for practical purposes. Sacimata gave the example that although an earthen pot and a lump of dirt are basically one, for practical purposes the waterpot is useful whereas the lump of dirt is useless. Sometimes scientists argue that matter and spirit are one, with no difference between them. Factually, in a higher sense, there is no difference between matter and spirit, but one should have the practical knowledge that matter, being an inferior state of existence, is useless for our spiritual, blissful life, whereas spirit, being a finer state, is full of bliss. In this connection the Bhagavatam gives the example that dirt and fire are practically one and the same. From the earth grow trees, and from their wood come fire and smoke. Nevertheless, for heat we can utilize the fire but not the earth, smoke or wood. Therefore, for the ultimate realization of the goal of life, we are concerned with the fire of the spirit, not the dull wood or earth of matter.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.33

atma lukaite prabhu balila tanhare
"age kena iha, mata, na sikhale more

SYNONYMS

atma — Himself; **lukaite** — to hide; **prabhu** — the Lord; **balila** — replied; **tanhare** — unto Sacimata; **age** — in the beginning; **kena** — why; **iha** — this; **mata** — My dear mother; **na sikhale** — you didn't teach; **more** — unto Me.

TRANSLATION

The Lord replied to His mother, "Why did you conceal self-realization by not teaching Me this practical philosophy in the beginning?"

PURPORT

If from the beginning of life one is taught the Vaisnava philosophy of duality or variety, the monistic philosophy will not bother him very much. In reality, everything is an emanation from the supreme source (janmady asya yatah [SB 1.1.1]). The original energy is exhibited in varieties, exactly as the sunshine, the original energy emanating from the sun, exhibits itself in variety as light and heat. One cannot say that light is heat or that heat is light, yet one cannot separate one from the other. Therefore Lord Caitanya Mahaprabhu's philosophy is acintya-bhedabheda, inconceivable nonseparation and distinction. Although there is an affinity between the two physical manifestations light and heat, there is also a difference between them. Similarly, although the whole cosmic manifestation is the Lord's energy, the energy is nevertheless exhibited in varieties of manifestations.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.34

ebe se janilan, ara mati na khaiba
ksudha lage yabe, tabe tomara stana piba"

SYNONYMS

ebe — now; se — that; janilan — I understand; ara — more; mati — dirt; na — not; khaiba — I shall eat; ksudha — hunger; lage — arises; yabe — when; tabe — at that time; tomara — your; stana — breast; piba — I shall suck.

TRANSLATION

"Now that I can understand this philosophy, no more shall I eat dirt. Whenever I am hungry I shall suck your breast and drink your breast milk."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.35

eta bali' jananira kolete cadiya
stana pana kare prabhu isat hasiya

SYNONYMS

eta bali' — saying this; jananira — of the mother; kolete — on the lap; cadiya — rising; stana pana — sucking the nipple; kare — does; prabhu — the Lord; isat — slightly; hasiya — smiling.

TRANSLATION

After saying this, the Lord, smiling slightly, climbed on the lap of His mother and sucked her breast.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.36

eimate nana-chale aisvarya dekhaya
balya-bhava prakatiya pascata lukaya

SYNONYMS

eimate — in this way; **nana-chale** — under different excuses; **aisvarya** — opulence; **dekhaya** — exhibits; **balya-bhava** — the status of a child; **prakatiya** — manifesting; **pascata** — thereafter; **lukaya** — hides Himself.

TRANSLATION

Thus under various excuses the Lord exhibited His opulences as much as possible in His childhood, and later, after exhibiting such opulences, He hid Himself.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.37

atithi-viprera anna khaila tina-bara
pache gupte sei vipre karila nistara

SYNONYMS

atithi — guest; **viprera** — of a brahmana; **anna** — food; **khaila** — ate; **tina-bara** — thrice; **pache** — afterwards; **gupte** — in privacy; **sei** — that; **vipre** — unto the brahmana; **karila** — made; **nistara** — deliverance.

TRANSLATION

On one occasion the Lord ate the food of a brahmana guest three times, and later, in confidence, the Lord delivered that brahmana from material engagement.

PURPORT

The story of the deliverance of this brahmana is as follows. A brahmana who was touring all over the country, traveling from one place of pilgrimage to another, reached Navadvipa and became a guest in the house of Jagannatha Misra. Jagannatha Misra gave him all ingredients for cooking, and the brahmana prepared his food. When the brahmana was offering the food to Lord Visnu in meditation, child Nimai came before him and began to eat it, and because of this the brahmana thought the whole offering had been spoiled. Therefore by the request of Jagannatha Misra he cooked for a second time, but when he was meditating the child again came before him and began to eat the food, again spoiling the offering. By the request of Jagannatha Misra the brahmana cooked for a third time, but for a third time the Lord came before him and began to eat the food, although the child had been locked within a room and everyone was sleeping because it was late at night. Thus, thinking that on that day Lord Visnu was not willing to accept his food and that he was therefore ordained to fast, the brahmana became greatly agitated and cried aloud, haya haya: "What has been done! What has been done!" When Lord Caitanya Mahaprabhu saw the brahmana in that agitated state, He told him, "Formerly I was the son of mother Yasoda. At that time also you became a guest in the house of Nanda Maharaja, and I disturbed you in this way. I am very much pleased by your devotion. Therefore I am eating the food you have prepared." Understanding the favor offered to him by the Lord, the brahmana was greatly pleased, and he was overwhelmed with love of Krsna. He was thankful to the Lord, for he felt himself greatly fortunate. Then the Lord asked the brahmana not to disclose the incident to anyone else. This pastime is very elaborately explained in the Caitanya-bhagavata, Adi-khanda, Chapter Three.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.38

core laña gela prabhuke bahire paiya
tara skandhe cadi' aila tare bhulaiya

SYNONYMS

core — two thieves; **laña** — taking; **gela** — went; **prabhuke** — the Lord; **bahire** — outside; **paiya** — finding Him; **tara** — their; **skandhe** — on the shoulders; **cadi'** — rising; **aila** — came back; **tare** — them; **bhulaiya** — misleading.

TRANSLATION

In His childhood the Lord was taken away by two thieves outside His home. The Lord, however, got up on the shoulders of the thieves, and while they were thinking they were safely carrying the child to rob His ornaments, the Lord misled them, and thus instead of going to their own home the thieves came back to the home of Jagannatha Misra.

PURPORT

In His childhood the Lord was profusely decorated with gold ornaments. Once upon a time, when the Lord was playing outside His house, two thieves passing on the street saw the opportunity to rob Him. Therefore they took Him on their shoulders, pleasing Him by offering Him some sweetmeats. The thieves thought they would carry the child to the forest and then kill Him and take away the ornaments. The Lord, however, expanded His illusory energy upon the thieves, so much so that instead of carrying Him to the forest they came right back in front of His house. When they came before His house they became afraid because everyone from the house of Jagannatha Misra and all the inhabitants of that quarter were busy searching for the child. Therefore the thieves, thinking it dangerous to remain, went away and left Him. The child was brought within the house and given to mother Saci, who was in great anxiety, and she became satisfied. This incident is also very elaborately explained in the *Adi-khanda* of *Caitanya-bhagavata*, Third Chapter.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 14.39

vyadhi-chale jagadisa-hiranya-sadane
visnu-naivedya khaila ekadasi-dine

SYNONYMS

vyadhi-chale — on the plea of being diseased; **jagadisa-hiranya** — of the names Jagadisa and Hiranya; **sadane** — in the house of; **visnu-naivedya** — food offered to Lord Visnu; **khaila** — ate; **ekadasi** — of Ekadasi; **dine** — on the day.

TRANSLATION

Pretending to be sick, the Lord asked some food from the house of Hiranya and Jagadisa on the Ekadasi day.

PURPORT

The Caitanya-bhagavata, Adi-khanda, Chapter Six, fully describes the Lord's accepting visnu-prasadam on the Ekadasi day at the house of Jagadisa and Hiranya. Regular prasadam is offered to Lord Visnu on Ekadasi because although fasting is recommended for devotees on Ekadasi, it is not recommended for Lord Visnu. Once on Ekadasi in the house of Jagadisa and Hiranya Pandita there were arrangements for preparing special prasadam for Lord Visnu, and Lord Caitanya Mahāprabhu asked His father to go there to ask for the visnu-prasadam because He was feeling sick. The house of Jagadisa and Hiranya Pandita was situated about two miles from the house of Jagannatha Misra. Therefore when Jagannatha Misra, on the request of Sri Caitanya Mahāprabhu, came to ask Jagadisa and Hiranya for the prasadam, they were a little astonished. How could the boy understand that special prasadam was being prepared for Lord Visnu? They immediately concluded that Nimai must have supernatural mystic power. Otherwise how could He understand that they were preparing special prasadam? Therefore they immediately sent the food to Lord Caitanya Mahāprabhu through His father, Jagannatha Misra. Nimai was feeling sick, but immediately after eating the visnu-prasadam He was cured, and He also distributed the prasadam among His playmates.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.40

sisu saba laye pada-padasira ghare
curi kari' dravya khaya mare balakere

SYNONYMS

sisu — children; saba — all; laye — taking with Him; pada-padasira — neighboring; ghare — in the houses; curi kari' — stealing; dravya — eatables; khaya — eats; mare — fights; balakere — with other children.

TRANSLATION

As usual for small children, He learned to play, and with His playmates He went to the houses of neighboring friends, stealing their eatables and eating them. Sometimes the children fought among themselves.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.41

sisu saba saci-sthane kaila nivedana
suni' saci putre kichu dila olahana

SYNONYMS

sisu saba — all the children; **saci-sthane** — in the presence of mother Saci; **kaila** — made; **nivedana** — petition; **suni'** — hearing that; **saci** — mother Saci; **putre** — unto her son; **kichu** — some; **dila** — gave; **olahana** — chastisement or rebuke.

TRANSLATION

All the children lodged complaints with Sacimata about the Lord's fighting with them and stealing from the neighbors' houses. Therefore sometimes she used to chastise or rebuke her son.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adī 14.42

"kene curi kara, kene maraha sisure
kene para-ghare yaha, kiba nahi ghare"

SYNONYMS

kene curi kara — why do You steal; kene maraha sisure — why do You beat other children; kene — why; para-ghare — in others' houses; yaha — You go; kiba — what; nahi — is not there; ghare — in Your own house.

TRANSLATION

Sacimata said, "Why do You steal others' things? Why do You beat the other children? And why do You go inside others' houses? What do You not have in Your own house?"

PURPORT

According to the Vedānta-sūtra (janmady asya yataḥ [SB 1.1.1]), since creation, maintenance and annihilation exist in the Supreme Absolute, whatever we find within this material world is already in the spiritual world. Sri Caitanya Mahāprabhu is the Supreme Personality of Godhead, Kṛṣṇa Himself. How is He stealing, and how is He fighting? It is not as a thief or an enemy but as a friend in a loving condition. He steals as a child not because He is in want but out of a natural instinct. In this material world also, small children, without enmity or bad will, sometimes go to a neighboring house and steal, and sometimes they fight. Kṛṣṇa also, like other children, did all these things in His childhood. Without the existence of the stealing propensity and fighting propensity in the spiritual world, they cannot exist here in this material world. The difference between the material and spiritual worlds is that stealing in the spiritual world is done in friendship and love, whereas fighting and stealing within this material world are executed on the basis of enmity and envy. Therefore we should understand that in the spiritual world all these activities exist, but there is no inebriety, whereas in the material world all activities are full of miserable conditions.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.43

suni' kruddha haña prabhu ghara-bhitara yaña
ghare yata bhanda chila, phelila bhangiya

SYNONYMS

suni' — hearing; kruddha — angry; haña — becoming; prabhu — the Lord; ghara-bhitara — within the room; yaña — going; ghare — in the room; yata — all; bhanda — pots; chila — there were; phelila — He threw them; bhangiya — breaking.

TRANSLATION

Thus rebuked by His mother, he Lord would go in anger to a room and break all the pots within it.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.44

tabe saci kole kari' karaila santosa
lajjita ha-ila prabhu jani' nija-dosa

SYNONYMS

tabe — at that time; **saci** — mother Sacidevi; **kole** — on the lap; **kari'** — taking; **karaila** — made; **santosa** — pacified; **lajjita** — ashamed; **ha-ila** — became; **prabhu** — the Lord; **jani'** — knowing; **nija** — His own; **dosa** — fault.

TRANSLATION

Then Sacimata would take her son on her lap and pacify Him, and the Lord would be very much ashamed, admitting His faults.

PURPORT

There is a nice description of the faults of Sri Caitanya Mahaprabhu in His childhood in the Caitanya-bhagavata, Adi-khanda, Chapter Three, where it is said that as a child the Lord used to steal all kinds of eatables from the houses of neighboring friends. In some houses He would steal milk and drink it, and in others He would steal and eat prepared rice. Sometimes He would break cooking pots. If there were nothing to eat but there were small babies, the Lord would tease the babies and make them cry. Sometimes a neighbor would complain to Sacimata, "My child is very small, but your child puts water in his ears and makes him cry."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.45

kabhu mrdu-haste kaila matake tadana
matake murcchita dekhi' karaye krandana

SYNONYMS

kabhu — sometimes; **mrdu-haste** — by His soft hand; **kaila** — did; **matake** — His mother; **tadana** — chastise; **matake** — His mother; **murcchita** — fainted; **dekhi'** — seeing; **karaye** — was; **krandana** — crying.

TRANSLATION

Once the child, Caitanya Mahaprabhu, chastised His mother with His soft hand, and His mother pretended to faint. Seeing this, the Lord began to cry.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.46

narigana kahe, — "narikela deha ani'
tabe sustha ha-ibena tomara janani"

SYNONYMS

nari-gana — all the ladies; **kahe** — say; **narikela** — coconut; **deha** — give; **ani'** — bringing from somewhere; **tabe** — then; **sustha ha-ibena** — will be cured; **tomara** — Your; **janani** — mother.

TRANSLATION

The neighboring ladies told Him, "Dear child, please bring a coconut from somewhere, and then Your mother will be cured."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.47

bahire yaña anilena dui narikela
dekhiya apurva haila vismita sakala

SYNONYMS

bahire — outside; **yaña** — going; **anilena** — He immediately brought; **dui** — two; **narikela** — coconuts; **dekhiya** — seeing; **apurva** — this wonder; **haila** — became; **vismita** — astonished; **sakala** — all.

TRANSLATION

He then went outside the house and immediately brought two coconuts. All the ladies were astonished to see such wonderful activities.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.48

kabhu sisu-sange snana karila gangate
kanyagana aila tahan devata pujite

SYNONYMS

kabhu — sometimes; **sisu-sange** — along with other children; **snana** — bathing; **karila** — did; **gangate** — in the Ganges; **kanya-gana** — the girls; **aila** — came there; **tahan** — on the bank of the Ganges; **devata** — demigods; **pujite** — to worship.

TRANSLATION

Sometimes the Lord would go with other children to bathe in the Ganges, and the neighboring girls would also come there to worship various demigods.

PURPORT

According to the Vedic system, when small girls ten or twelve years old would go to the bank of the Ganges to take their bath, they would especially worship Lord Siva with prayers to get good husbands in the future. They especially wanted to get a husband like Lord Siva because Lord Siva is very peaceful and at the same time most powerful. Formerly, therefore, small girls in Hindu families would worship Lord Siva, especially in the month of Vaisakha (April-May). To take a bath in the Ganges is a great pleasure for everyone, not only for adults but for children also.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.49

ganga-snana kari' puja karite lagila
kanyagana-madhye prabhu asiya basila

SYNONYMS

ganga-snana — bath in the Ganges; **kari'** — having taken; **puja** — worship; **karite** — to do; **lagila** — began; **kanya-gana** — the girls; **madhye** — in the midst of; **prabhu** — the Lord; **asiya** — coming there; **basila** — sat down.

TRANSLATION

When the girls engaged in worshiping the different demigods after bathing in the Ganges, the young Lord would come there and sit down among them.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 14.50

kanyare kahe, — ama puja, ami diba vara
ganga-durga — dasi mora, mahesa — kinkara

SYNONYMS

kanyare kahe — addressing the girls, the Lord would say; **ama puja** — "Worship Me"; **ami** — I; **diba** — shall give; **vara** — nice husband; **ganga** — the Ganges; **durga** — goddess Durga; **dasi** — maidservants; **mora** — My; **mahesa** — Lord Siva; **kinkara** — servant.

TRANSLATION

Addressing the girls, the Lord would say, "Worship Me, and I shall give you good husbands or good benedictions. The Ganges and goddess Durga are My maidservants. What to speak of other demigods, even Lord Siva is My servant."

PURPORT

There is a misconception about the Hindu religion among people who profess other religions, such as Christians and Muslims, who say that in the Hindu religion there are many Gods. Actually that is not a fact. God is one, but there are many other powerful living entities who are in charge of different departments of administration. They are called demigods. All the demigods are servants who carry out the orders of the Supreme Lord, the Personality of Godhead. Lord Caitanya Mahāprabhu disclosed this fact in His childhood. Out of ignorance, sometimes people worship the demigods to receive some particular boon, but actually, one who becomes a devotee and worshiper of the Supreme Personality of Godhead does not need to go to the demigods for any benediction because he obtains everything by the grace of the Supreme Lord. The Bhagavad-gīta (7.20, 28) therefore condemns such demigod worship:

kamais tais tair hrta-jñānah prapadyante 'nya-devatah
niyamam asthaya prakṛtya niyatah svaya

"Only persons whose intelligence is lost and who are mad with lusty desires worship the demigods and follow the particular rules and regulations of worship according to their own natures."

yes tv anta- punya-karmanam
te dvandva-moha-nirmukta bhajante drdha-vratah

"But persons who are freed from all sinful activities and the duality of delusion engage themselves in the worship of the Supreme Personality of Godhead with determination." Only the less intelligent worship the demigods for their various purposes. The most intelligent worship only the Supreme Personality of Godhead, Kṛṣṇa.

Sometimes we, the members of the Kṛṣṇa consciousness movement, are accused of not approving of the worship of demigods. But how can we approve of this when it is condemned by Lord Caitanya and Lord Kṛṣṇa? How can we allow people to become foolish and hrta-jñāna, bereft of intelligence? Our propaganda is simply meant to enable intelligent people to understand the distinction between matter and spirit and understand the Supreme Personality of Godhead, who is the whole spiritual identity. That is our mission. How could we mislead people into worshiping so-called gods in material bodies within this material world?

Our position of not allowing worship of the many hundreds of demigods was confirmed by Lord Caitanya Mahaprabhu even in His childhood. Srila Narottama dasa Thakura has sung in this connection:

anya devasraya nai tomare kahinu bhai
ei bhakti parama-karana

"To become a staunch, pure devotee of the Supreme Personality of Godhead without deviation [ananya-bhak], one should not divert his attention to the worship of the demigods. Such control is a symptom of pure devotional service."



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.51

apani candana pari' parena phula-mala
naivedya kadiya kha'na — sandesa, cala, kala

SYNONYMS

apani — Himself; **candana** — pulp of sandalwood; **pari'** — smearing over the body; **parena** — takes; **phula-mala** — the flower garlands; **naivedya** — offering of food; **kadiya** — snatching; **kha'na** — begins to eat; **sandesa** — the sweetmeats; **cala** — rice; **kala** — bananas.

TRANSLATION

Without the permission of the girls, the Lord would take the sandalwood pulp and smear it on His own body, put the flower garlands on His neck, and snatch and eat all the offerings of sweetmeats, rice and bananas.

PURPORT

According to the system of worship, when something is offered to deities outside one's home, it is generally not cooked food but raw rice, bananas and sweetmeats. Out of His causeless mercy, the Lord would snatch the offerings from the girls and eat them, admonishing the girls not to worship the demigods but to worship Him. This worship of Sri Caitanya Mahaprabhu is recommended in Srimad-Bhagavatam:

krsna-varn tvisakrsn parsadam
yajñaih sankirtana-prayair yajanti hi su-medhasah
[SB 11.5.32]

"One should worship the Supreme Personality of Godhead who appears in this Age of Kali with His associates as the Pañca-tattva: the Lord Himself and His associates Nityananda Prabhu, Sri Advaita Prabhu, Sri Gadadhara Prabhu and Srivasa Thakura. In this age an intelligent person worships the Pañca-tattva by the method of chanting the Hare Krsna maha-mantra and, if possible, distributing prasadam." Our Krsna consciousness movement is introducing this bona fide method of worship in the Western world. Its members are going from village to village and town to town with Deities of Lord Caitanya Mahaprabhu, teaching people how to worship the Lord by chanting the Hare Krsna mantra, offering prasadam and distributing prasadam to people in general.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.52

krodhe kanyagana kahe — suna, he nimañi
grama-sambandhe hao tumi ama sabara bhai

SYNONYMS

krodhe — in anger; **kanya-gana** — all the girls; **kahe** — said; **suna** — hear; **he** — O; **nimañi** — Nimai; **grama** — village; **sambandhe** — in relationship; **hao** — are; **tumi** — You; **ama** — of us; **sabara** — everyone; **bhai** — the brother.

TRANSLATION

All the girls became very angry at the Lord for this behavior. "Dear Nimai," they told Him, "You are just like our brother in our village relationship."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.53

ama sabakara pakse iha karite na yuyaya
na laha devata sajja, na kara anyaya

SYNONYMS

ama sabakara — of all of us; pakse — on the behalf; iha — this; karite — to do; na — not; yuyaya — is suitable; na — don't; laha — take; devata — demigods; sajja — worshipable paraphernalia; na — don't; kara — do; anyaya — mischief.

TRANSLATION

"Therefore it does not behoove You to act like this. Don't take our paraphernalia for worship of the demigods. Don't create a disturbance in this way."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.54

prabhu kahe, — "toma sabake dila ei vara
toma sabara bharta habe parama sundara

SYNONYMS

prabhu kahe — the Lord replied; toma — you; sabake — to all; dila — I give; ei — this; vara — benediction; toma sabara — of all of you; bharta — the husbands; habe — will be; parama — very; sundara — beautiful.

TRANSLATION

The Lord replied, "My dear sisters, I give you the benediction that your husbands will be very handsome.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.55

pandita, vidagdha, yuva, dhana-dhanyavan
sata sata putra habe — cirayu, matiman"

SYNONYMS

pandita — learned; **vidagdha** — expert and humorous; **yuva** — young man; **dhana-dhanyavan** — very rich, possessing wealth and rice; **sata sata** — seven each; **putra** — sons; **habe** — you will have; **cirayu** — born with a long life; **matiman** — and intelligent.

TRANSLATION

"They will be learned, clever and young and possess abundant wealth and rice. Not only that, but you will each have seven sons, who will all live long lives and be very intelligent."

PURPORT

Generally it is the ambition of a young girl to have a very handsome husband who is learned, clever, young and rich. According to the Vedic culture, one is rich if he possesses a large stock of food grain and a very large number of animals. Dhanyena dhanavangavaya dhanavan: one is rich if he possesses food grain, cows and bulls. A girl also desires to have many children, especially sons (putra) who are very intelligent and long-lived. Now because society has deteriorated there is propaganda to have one or two children and kill the rest by contraceptive methods. But the natural ambition of a girl is to possess not only more than one child but at least half a dozen.

In exchange for the paraphernalia of worship He usurped for Himself, Caitanya Mahaprabhu wanted to bless the girls to fulfill all their ambitions and desires. One can easily become happy and obtain the material benefits of a good husband, wealth, food grain and a number of nice children by worshiping Lord Caitanya Mahaprabhu. Although Sri Caitanya Mahaprabhu accepted sannyasa at an early age, it is not necessary for His devotees to follow Him by also taking sannyasa. One can stay a householder, but one must be a devotee of Lord Caitanya Mahaprabhu. Then one will be happy, with all the material opulences of a good home, good children, good mate, good wealth and everything he desires. Therefore the sastras advise, yajñaih sankirtana-prayair yajanti hi su-medhasah [SB 11.5.32]. Every householder, therefore, who is actually intelligent should introduce the sankirtana movement home to home and live peacefully in this life and go back to Godhead in the next.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.56

vara suni' kanya-ganera antare santosa
bahire bhartsana kare kari' mithya rosa

SYNONYMS

vara suni' — hearing the benediction; **kanya-ganera** — of the girls; **antare** — within; **santosa** — very much satisfaction; **bahire** — externally; **bhartsana** — rebuking; **kare** — they do; **kari'** — making; **mithya** — false; **rosa** — anger.

TRANSLATION

Hearing this benediction from Sri Caitanya Mahaprabhu, all the girls were inwardly very happy, but externally, as is natural for girls, they rebuked the Lord under the pretense of anger.

PURPORT

This double-dealing is natural for girls. When they are satisfied within, they externally show dissatisfaction. Such feminine dealings are very palatable to boys who try to make friendships with them.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.57

kona kanya palaila naivedya la-ia
tare daki' kahe prabhu sakrodha ha-ia

SYNONYMS

kona kanya — some of the girls; **palaila** — fled; **naivedya** — the plate of worshipable things; **la-ia** — taking away; **tare** — unto them; **daki'** — calling; **kahe** — says; **prabhu** — the Lord; **sakrodha** — angry; **ha-ia** — becoming.

TRANSLATION

When some of the girls fled, the Lord called them in anger and advised them as follows:

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.58

yadi naivedya na deha ha-ya krpani
buda bharta habe, ara cari cari satini

SYNONYMS

yadi — if; naivedya — offering; na — do not; deha — give Me; ha-ya — becoming; krpani — miser; buda — old; bharta — husband; habe — will have; ara — and; cari — four; cari — four; satini — co-wives.

TRANSLATION

"If you are miserly and do not give Me the offerings, every one of you will have an old husband with at least four co-wives."

PURPORT

In India in those days and even until fifty years ago, polygamy was freely allowed. Any man, especially of the higher castes — the brahmanas, the vaisyas and particularly the ksatriyas — could marry more than one wife. In the Mahabharata, or the old history of India, we see that ksatriya kings especially used to marry many wives. According to Vedic civilization there was no restriction against this, and even a man more than fifty years old could marry. But to be married to a man who had many wives was not a very pleasing situation because the husband's love would be divided among his many wives. To punish the girls unwilling to offer Him the naivedya, Lord Sri Caitanya Mahaprabhu apparently wanted to curse them to be married to men who had at least four wives.

The social structure allowing a man to marry more than one wife can be supported in this way. Generally in every society the female population is greater in number than the male population. Therefore if it is a principle in the society that all girls should be married, unless polygamy is allowed it will not be possible. If all the girls are not married there is a good chance of adultery, and a society in which adultery is allowed cannot be very peaceful or pure. In our Krsna consciousness society we have restricted illicit sex. The practical difficulty is to find a husband for each and every girl. We are therefore in favor of polygamy, provided, of course, that the husband is able to maintain more than one wife.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.59

iha suni' ta-sabara mane ha-ila bhaya
kona kichu jane, kiba devavista haya

SYNONYMS

iha suni' — hearing this; **ta-sabara** — of all the girls; **mane** — in the minds; **ha-ila** — became; **bhaya** — fear; **kona kichu** — something uncommon; **jane** — He knows; **kiba** — what if; **deva-avista** — empowered by demigods; **haya** — He is.

TRANSLATION

Hearing this supposed curse by Lord Caitanya, the girls, considering that He might know something uncommon or be empowered by demigods, were afraid that His curse might be effective.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.60

aniya naivedya tara sammukhe dharila
khaiya naivedya tare ista-vara dila

SYNONYMS

aniya — bringing; **naivedya** — offering; **tara** — all of them; **sammukhe** — in front; **dharila** — held; **khaiya** — eating; **naivedya** — offering; **tare** — them; **ista-vara** — desired benediction; **dila** — gave.

TRANSLATION

The girls then brought the offerings before the Lord, who ate them all and blessed the girls to their satisfaction.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.61

ei mata capalya saba lokere dekhaya
duhkha karo mane nahe, sabe sukha paya

SYNONYMS

ei mata — in this way; **capalya** — cunning behavior; **saba lokere** — unto the people in general; **dekhaya** — exhibits; **duhkha** — unhappiness; **karo** — distress; **mane** — in the mind; **nahe** — there is no such thing; **sabe** — everyone; **sukha** — happiness; **paya** — enjoys.

TRANSLATION

When this cunning behavior of the Lord with the girls became known to the people in general, it did not create misunderstandings among them. Rather, they enjoyed happiness in these dealings.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.62

eka-dina vallabhacarya-kanya 'laksmi' nama
devata pujite aila kari ganga-snana

SYNONYMS

eka-dina — one day; vallabhacarya-kanya — the daughter of Vallabhacarya; laksmi — Laksmi; nama — named; devata — demigods; pujite — to worship; aila — came; kari — taking; ganga-snana — bath in the Ganges.

TRANSLATION

One day a girl of the name Laksmi, the daughter of Vallabhacarya, came to the bank of the Ganges to take a bath in the river and worship the demigods.

PURPORT

According to the Gaura-ganoddesa-dipika (45), Laksmi was formerly Janaki, the wife of Lord Ramacandra, and Rukmini, the wife of Lord Krsna in Dvaraka. The same goddess of fortune descended as Laksmi to become the wife of Lord Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.63

tanre dekhi' prabhura ha-ila sabhilasa mana
laksmi citte prita paila prabhura darsana

SYNONYMS

tanre dekhi' — seeing her; prabhura — of the Lord; ha-ila — there was; sa — her; abhilasa — attachment; mana — mind; laksmi — Laksmi also; citte — in the heart; prita — satisfaction; paila — attained; prabhura — of the Lord; darsana — meeting.

TRANSLATION

Seeing Laksmidevi, the Lord became attached to her, and Laksmi, upon seeing the Lord, felt great satisfaction within her mind.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.64

sahajika priti dunhara karila udaya
balya-bhavacchanna tabhu ha-ila niscaya

SYNONYMS

sahajika — natural; priti — affection; dunhara — both of them; karila — made; udaya — appearance; balya — childhood; bhava-acchanna — covered by emotion; tabhu — still; ha-ila — it so became; niscaya — fixed up.

TRANSLATION

Their natural love for each other awakened, and although it was covered by childhood emotions, it became apparent that they were mutually attracted.

PURPORT

Lord Caitanya Mahaprabhu and Laksmidevi are eternal husband and wife. Therefore it was quite natural for their dormant love to awaken when they saw each other. Their natural feelings were immediately awakened by their meeting.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.65

dunha dekhi' dunhara citte ha-ila ullasa
deva-puja chale kaila dunhe parakasa

SYNONYMS

dunha — both of them; **dekhi'** — seeing; **dunhara** — of both of them; **citte** — in the minds; **ha-ila** — there was; **ullasa** — pleasure; **deva-puja** — worshiping the demigods; **chale** — on the plea of; **kaila** — there was; **dunhe** — both of them; **parakasa** — manifestation.

TRANSLATION

They both enjoyed natural pleasure in seeing each other, and under the pretext of demigod worship they manifested their feelings.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.66

prabhu kahe, 'ama' puja, ami mahesvara
amare pujile pabe abhipsita vara'

SYNONYMS

prabhu kahe — the Lord said; **'ama' puja** — just worship Me; **ami** — I am; **mahesvara** — the Supreme Lord; **amare** — unto Me; **pujile** — if you worship; **pabe** — you will get; **abhipsita** — desired; **vara** — benediction.

TRANSLATION

The Lord told Laksmi, "Just worship Me, for I am the Supreme Lord. If you worship Me, certainly you will get the benediction you desire."

PURPORT

This is the same philosophy declared by Lord Krsna Himself:

sarva-dharman parityajya mam saran vraja
sarva-papebhyo moksaisyami ma sucah

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66) People do not understand this. They are accustomed to flattering or worshiping many demigods, human beings, or even cats and dogs, but when requested to worship the Supreme Lord, they refuse. This is called illusion. Factually, if one worships the Supreme Lord there is no need to worship anyone else. For example, in a village of a limited area one may use different wells for different purposes, but when one goes to a river where there is water constantly flowing in waves, that water can serve all his purposes. When there is a river, one can take drinking water, wash his clothes, bathe and so on, for that water will serve all purposes. Similarly, if one worships the Supreme Personality of Godhead, Krsna, all his goals will be achieved. Kamais tais tair hrta-jñānah prapadyante 'nya-devataḥ: only men who have lost their intelligence worship the various demigods to fulfill their desires (Bg. 7.20).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.67

laksmi tanra ange dila puspa-candana
mallikara mala diya karila vandana

SYNONYMS

laksmi — Laksmidevi; **tanra** — His; **ange** — on the body; **dila** — gave; **puspa** — flowers; **candana** — sandalwood pulp; **mallikara** — of the flower of the name mallika; **mala** — garland; **diya** — giving; **karila** — offered; **vandana** — prayers.

TRANSLATION

On hearing the order of the Supreme Lord, Sri Caitanya Mahaprabhu, Laksmi immediately worshiped Him, offering sandalwood pulp and flowers for His body, garlanding Him with mallika flowers, and offering prayers.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.68

prabhu tanra puja paña hasite lagila
sloka padi' tanra bhava angikara kaila

SYNONYMS

prabhu — the Lord; **tanra** — her; **puja** — worship; **pañā** — receiving; **hasite** — to smile; **lagila** — began; **sloka padi'** — reciting one verse; **tanra** — her; **bhava** — emotion; **angikara kaila** — accepted.

TRANSLATION

Being worshiped by Laksmi, the Lord began to smile. He recited a verse from Srimad-Bhagavatam and thus accepted the emotion she expressed.

PURPORT

The verse quoted in this connection is the twenty-fifth verse of the Twenty-second Chapter, Tenth Canto, of Srimad-Bhagavatam. The gopis worshiped goddess Durga, or Katyayani, but their inner desire was to get Lord Krsna as their husband. Krsna, as Paramatma, could realize the ardent desire of the gopis, and therefore He enjoyed the pastime of vastra-harana. When the gopis went to bathe in the river Yamuna, they left their garments on the land and dipped into the water completely naked. Taking this opportunity, Krsna stole all their garments and sat down in the top of a tree with them, desiring to see the girls naked just to become their husband. The gopis desired to have Krsna as their husband, and since it is only before her husband that a woman can be naked, to fulfill their desire Lord Krsna accepted their prayers by this pastime of stealing their garments. When the gopis received their garments back from Krsna, Krsna recited this verse.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 14.69

sankalpo viditah sadhvyo
mad-arcanam
mayanumoditah so 'sau
satyo bhavitum arhati

SYNONYMS

sankalpah — desire; **viditah** — has been understood; **sadhvyah** — O all of you chaste ladies; **bhavatinam** — of all of you; **mat-arcanam** — for worshiping Me; **maya** — by Me; **anumoditah** — accepted; **sah** — that; **asau** — that determination or desire; **satyah** — successful; **bhavitum** — to become; **arhati** — deserves.

TRANSLATION

"My dear gopis, I accept your desire to have Me as your husband and thus worship Me. I wish your desire to be fulfilled because it deserves to be so."

PURPORT

The gopis, the girlfriends of Kṛṣṇa, were almost of the same age as He. Within their minds they desired that Kṛṣṇa be their husband, but because of feminine bashfulness they could not express their desire. Therefore later on, after stealing their garments, Kṛṣṇa informed them, "I immediately understood your desire and approved of it. Because I have now stolen your garments, you have presented yourselves before Me completely naked, which means that I have accepted all of you as My wives." Sometimes foolish rascals, not knowing the purpose of the Lord or the purpose of the gopis, unnecessarily criticize from their own angle of vision, but the real purpose of *vastra-harana* is expressed by the Lord in this verse.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.70

ei-mata lila kari' dunhe gela ghare
gambhira caitanya-lila ke bujhite pare

SYNONYMS

ei-mata — in this way; lila — pastimes; kari' — executing; dunhe — both of them; gela — returned; ghare — home; gambhira — very grave; caitanya-lila — the pastimes of Lord Caitanya; ke — who; bujhite — to understand; pare — is able.

TRANSLATION

After thus expressing their feelings to each other, Lord Caitanya and Laksmi returned home. Who can understand the grave pastimes of Lord Caitanya Mahaprabhu?

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.71

caitanya-capalya dekhi' preme sarva jana
saci-jagannathe dekhi' dena olahana

SYNONYMS

caitanya — Lord Caitanya; **capalya** — naughtiness; **dekhi'** — seeing; **preme** — out of love; **sarva jana** — all people; **saci** — before Sacimata; **jagannathe** — and Jagannatha Misra; **dekhi'** — seeing them; **dena** — gave; **olahana** — a little rebuke.

TRANSLATION

When the neighboring people saw the naughty behavior of Lord Caitanya, out of love for Him they lodged complaints with Sacimata and Jagannatha Misra.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.72

ekadina saci-devi putrere bhartsiya
dharibare gela, putra gela palaiya

SYNONYMS

eka-dina — one day; **saci-devi** — mother Saci; **putrere** — unto the son; **bhartsiya** — rebuking; **dharibare** — to catch Him; **gela** — went; **putra** — the son; **gela** — went; **palaiya** — running away.

TRANSLATION

One day mother Saci went to catch her son, wanting to rebuke Him, but He fled from the spot.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 14.73

ucchista-garte tyakta-handira upara
basiyachena sukhe prabhu deva-visvambhara

SYNONYMS

ucchista-garte — in the pit where the remnants of food were thrown; **tyakta** — rejected; **handira** — pots; **upara** — upon; **basiyachena** — sat down; **sukhe** — very pleasingly; **prabhu** — the Lord; **deva** — the Supreme God; **visvambhara** — the maintainer of the universe.

TRANSLATION

Although He is the maintainer of the entire universe, once the Lord sat upon some rejected pots in the pit where the remnants of food were thrown, after the pots had been used for cooking.

PURPORT

Formerly it was the custom of brahmanas to worship Lord Viṣṇu daily at home and cook food in new pots. This system is still going on in Jagannātha Puri. The food would be cooked in earthen pots, all fresh and new, and after cooking, the pots would be thrown away. By the side of the house there was generally a big pit where such pots were thrown. Lord Caitanya Mahāprabhu sat down on the pots very pleasingly, just to give His mother a lesson.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.74

saci asi' kahe, — kene asuci chunila
ganga-snana kara yai' — apavitra ha-ila

SYNONYMS

saci asi' — mother Saci, coming there; kahe — said; kene — why; asuci — untouchable; chunila — You have touched; ganga-snana — bathing in the Ganges; kara — do; yai' — going there; apavitra ha-ila — You have become impure.

TRANSLATION

When mother Saci saw her boy sitting on the rejected pots, she protested, "Why have You touched these untouchable pots? You have now become impure. Go and bathe in the Ganges."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.75

iha suni' mataka kahila brahma-jñana
vismita ha-iya mata karaila snana

SYNONYMS

iha suni' — hearing this; mataka — unto His mother; kahila — explained; brahma-jñana — absolute knowledge; vismita — amazed; ha-iya — becoming; mata — the mother; karaila — forced; snana — bathing.

TRANSLATION

Hearing this, Lord Caitanya Mahaprabhu taught His mother about absolute knowledge. Although amazed by this, His mother forced Him to take a bath.

PURPORT

The absolute knowledge explained by the Lord to His mother is described by Srila Bhaktivinoda Thakura in his Amrta-pravaha-bhasya as follows: "The Lord said, 'Mother, that this is pure and that is impure is surely a worldly sentiment with no basis in fact. You have cooked food for Lord Visnu within these pots and offered the food to Him. How then can these pots be untouchable? Everything in relationship with Visnu is to be considered an expansion of Visnu's energy. Visnu, the Supersoul, is eternal and uncontaminated. How then may these pots be considered pure or impure?' Hearing this discourse on absolute knowledge, His mother was very much astonished and forced Him to take a bath."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.76

kabhu putra-sange saci karila sayana
dekhe, divyaloka asi' bharila bhavana

SYNONYMS

kabhu — sometimes; **putra-sange** — taking the boy; **saci** — mother Saci; **karila sayana** — took rest; **dekhe** — sees; **divya-loka** — celestial denizens; **asi'** — coming there; **bharila** — filled up; **bhavana** — the whole house.

TRANSLATION

Sometimes, taking her son with her, mother Saci would lie down on her bed, and she would see that denizens of the celestial world had come there, filling the entire house.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 14.77

saci bale, — yaha, putra, bolaha bapere
matr-ajña paiya prabhu calila bahire

SYNONYMS

saci bale — mother Saci said; yaha — go; putra — my dear son; bolaha — call; bapere — Your father; matr-ajña — the order of His mother; paiya — getting; prabhu — the Lord; calila — went; bahire — out.

TRANSLATION

Once mother Saci told the Lord, "Please go call Your father." Receiving this order from His mother, the Lord went out to call him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.78

calite carane nupura baje jhanjhan
suni' camakita haila pita-matara mana

SYNONYMS

calite — while going; **carane** — on the lotus feet; **nupura** — ankle bells; **baje** — sounded; **jhanjhan** — tinkling; **suni'** — hearing; **camakita** — struck with wonder; **haila** — became; **pita** — of His father; **matara** — and mother; **mana** — the minds.

TRANSLATION

When the child was going out, there was a tinkling of ankle bells from His lotus feet. Hearing this, His father and mother were struck with wonder.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.79

misra kahe, — ei bada adbhuta kahini
sisura sunya-pade kene nupurera dhvani

SYNONYMS

misra kahe — Jagannatha Misra said; **ei bada** — this is very; **adbhuta** — wonderful; **kahini** — incident; **sisura** — of the child; **sunya-pade** — on the naked legs; **kene** — why; **nupurera** — of the ankle bells; **dhvani** — sound.

TRANSLATION

Jagannatha Misra said, "This is a very wonderful incident. Why is there a sound of ankle bells from the bare feet of my child?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.80

saci kahe, — ara eka adbhuta dekhila
divya divya loka asi' angana bharila

SYNONYMS

saci kahe — mother Saci said; ara — another; eka — one; adbhuta — wonderful; dekhila — I saw; divya — celestial; divya — celestial; loka — people; asi' — coming there; angana — courtyard; bharila — filled up.

TRANSLATION

Mother Saci said, "I also saw another wonder. People were coming down from the celestial kingdom and crowding the entire courtyard.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.81

kiba kolahala kare, bujhite na pari
kahake va stuti kare — anumana kari

SYNONYMS

kiba — what; kolahala — rowdy sounds; kare — they make; bujhite — to understand; na — not; pari — I am able; kahake — to whom; va — or; stuti — prayer; kare — they offer; anumana — guess; kari — I do.

TRANSLATION

"They made noisy sounds I could not understand. I guess they were offering prayers to someone."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.82

misra bale, — kichu ha-uk, cinta kichu nai
visvambharera kusala ha-uk, — ei matra cai

SYNONYMS

misra bale — Jagannatha Misra replied; **kichu ha-uk** — whatever it may be; **cinta kichu nai** — don't be worried; **visvambharera** — of Visvambhara; **kusala** — auspiciousness; **ha-uk** — let there be; **ei** — this; **matra** — only; **cai** — I want.

TRANSLATION

Jagannatha Misra replied, "Never mind what it is. There is no need to worry. Let there always be good fortune for Visvambhara. This is all I want."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.83

eka-dina misra putrera capalya dekhiya
dharma-siksa dila bahu bhartsana kariya

SYNONYMS

eka-dina — one day; **misra** — Jagannatha Misra; **putrera** — of his son; **capalya** — the mischievous behavior; **dekhiya** — seeing; **dharma-siksa** — religious teaching; **dila** — gave; **bahu** — much; **bhartsana** — rebuking; **kariya** — doing.

TRANSLATION

On another occasion, Jagannatha Misra, seeing the mischievous acts of his son, gave Him lessons in morality after rebuking Him greatly.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.84

ratre svapna dekhe, — eka asi' brahmana
misrere kahaye kichu sa-rosa vacana

SYNONYMS

ratre — at night; svapna dekhe — he dreamt; eka — one; asi' — coming; brahmana — brahmana; misrere — unto Jagannatha Misra; kahaye — spoke; kichu — something; sa-rosa — with anger; vacana — words.

TRANSLATION

On that very night, Jagannatha Misra dreamt that a brahmana had come before him speaking these words in great anger:

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.85

"misra, tumi putrera tattva kichui na jana
bhartsana-tadana kara, — putra kari' mana"

SYNONYMS

misra — my dear Jagannatha Misra; **tumi** — you; **putrera** — of your son; **tattva** — truth; **kichui** — something; **na** — do not; **jana** — know; **bhartsana** — rebuking; **tadana** — chastisement; **kara** — you do; **putra** — son; **kari'** — making Him; **mana** — you regard.

TRANSLATION

"My dear Misra, you do not know anything about your son. You think Him your son, and therefore you rebuke and chastise Him."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.86

misra kahe, — deva, siddha, muni kene naya
ye se bada ha-uk matra amara tanaya

SYNONYMS

misra kahe — Jagannatha Misra replied; **deva** — demigod; **siddha** — mystic yogi; **muni** — great saintly person; **kene naya** — may be so or not; **ye se** — whatever; **bada** — great; **ha-uk** — He may be; **matra** — only; **amara** — my; **tanaya** — son.

TRANSLATION

Jagannatha Misra replied, "This boy may be a demigod, a mysticyogi or a great saintly person. It doesn't matter what He is, for I think He is only my son.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.87

putrera lalana-siksa — pitara sva-dharma
ami na sikhale kaiche janibe dharma-marma

SYNONYMS

putrera — of the son; **lalana** — maintenance; **siksa** — education; **pitara** — of the father; **sva-dharma** — duty; **ami** — if I; **na** — do not; **sikhale** — give education; **kaiche** — how; **janibe** — He will know; **dharma-marma** — religion and morality.

TRANSLATION

"It is the duty of a father to educate his son in both religion and morality. If I do not give Him this education, how will He know of it?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.88

vipra kahe, — putra yadi daiva-siddha haya
svatah-siddha-jñana, tabe siksa vyartha haya

SYNONYMS

vipra kahe — the brahmana replied; **putra** — son; **yadi** — if; **daiva** — transcendental; **siddha** — mystic; **haya** — were; **svatah-siddha-jñana** — self-illuminated perfect knowledge; **tabe** — at that time; **siksa** — education; **vyartha** — futile; **haya** — becomes.

TRANSLATION

The brahmana replied, "If your son is a transcendental mystic boy with selfeffulgent perfect knowledge, what is the use of your education?"

PURPORT

The brahmana Jagannatha Misra saw in his dream told him that his son was not an ordinary human being. If He were a transcendental person, He would have selfeffulgent knowledge, and thus there would be no need to educate Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.89

misra kahe, — "putra kene nahe narayana
tathapi pitara dharma — putrera siksana"

SYNONYMS

misra kahe — Jagannatha Misra replied; **putra** — my son; **kene** — may be; **nahe** — why not; **narayana** — the Supreme Personality of Godhead; **tathapi** — still; **pitara** — of a father; **dharma** — the duty; **putrera** — of the son; **siksana** — instruction.

TRANSLATION

Jagannatha Misra replied, "Even if my son is not a common man but Narayana, still it is the duty of a father to instruct his son."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.90

ei-mate dunhe karena dharmera vicara
visuddha-vatsalya misrera, nahi jane ara

SYNONYMS

ei-mate — in this way; **dunhe** — both of them; **karena** — do; **dharmera** — of religion; **vicara** — consideration; **visuddha** — unalloyed; **vatsalya** — parental affection; **misrera** — of Jagannatha Misra; **nahi** — there is not; **jane** — he knew; **ara** — anything else.

TRANSLATION

In this way Jagannatha Misra and the brahmana discussed the principles of religion in the dream, yet Jagannatha Misra was absorbed in unalloyed parental mellow and did not want to know anything else.

PURPORT

In Srimad-Bhagavatam (10.8.45) it is said, "Lord Krsna, the Supreme Personality of Godhead, who is worshiped with exalted hymns by all the Vedas and Upanisads and by great personalities through sankhya-yoga in the mode of goodness, was considered by mother Yasoda and Nanda to be their own little son." Similarly, Jagannatha Misra also considered Lord Caitanya Mahaprabhu his beloved little boy, although He is worshiped with all veneration by learned brahmanas and saintly persons.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 14.91

eta suni' dvija gela haña anandita
misra jagiya ha-ila parama vismita

SYNONYMS

eta suni' — after hearing so much; dvija — the brahmana; gela — returned; haña — becoming; anandita — very pleased; misra — Jagannatha Misra; jagiya — being awakened; ha-ila — became; parama — highly; vismita — astonished.

TRANSLATION

Being very pleased, the brahmana left after talking with Jagannatha Misra, and when Jagannatha Misra awakened from his dream, he was very much astonished.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.92

bandhu-bandhava-sthane svapna kahila
suniya sakala loka vismita ha-ila

SYNONYMS

bandhu-bandhava — of friends and relatives; **sthane** — in the presence; **svapna** — dream; **kahila** — explained; **suniya** — after hearing; **sakala** — all; **loka** — the people; **vismita** — astonished; **ha-ila** — became.

TRANSLATION

He related the dream to his friends and relatives, and every one of them was very much astonished to hear of it.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.93

ei mata sisu-lila kare gauracandra
dine dine pita-matara badaya ananda

SYNONYMS

ei — this; mata — like; sisu-lila — childhood pastimes; kare — does; gauracandra — Sri Gaurahari; dine dine — day after day; pita-matara — of His parents; badaya — He increases; ananda — the pleasure.

TRANSLATION

In this way Gaurahari performed His childhood pastimes and day after day increased the pleasure of His parents.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.94

kata dine misra putrera hate khadi dila
alpa dine dvadasa-phala aksara sikhila

SYNONYMS

kata dine — after some days; **misra** — Jagannatha Misra; **putrera** — of his son; **hate** — in the hand; **khadi** — chalk; **dila** — gave; **alpa** — within a very few; **dine** — days; **dvadasa-phala** — twelve combinations of letters; **aksara** — letters; **sikhila** — learned.

TRANSLATION

After some days Jagannatha Misra inaugurated the primary education of his son by performing the hate khadi ceremony. Within a very few days the Lord learned all the letters and combinations of letters.

PURPORT

The twelve phala, or combinations of letters, are called repha, murdhanya (cerebral), na, dantavya (dental), na, ma, ya, ra, la, va, r , l and l. Hate khadi is the primary educational beginning. At the age of four or five years, on an auspicious day called vidyarambha marking the beginning of primary education, there is a ceremony worshiping Lord Visnu, and after that the teacher gives the child a long chalk pencil. Then, guiding the hand of the student, he instructs him how to write the letters of the alphabet (a, a, i, etc.) by writing big letters on the floor. When the child is a little advanced in writing, he is given a slate for his primary education, which ends when he learns the two-letter combinations, which are called phala, as mentioned above.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.95

balyalila-sutra ei kaila anukrama
iha vistariyachena dasa-vrndavana

SYNONYMS

balya-lila-sutra — synopsis of the pastimes of childhood; **ei** — this; **kaila** — did; **anukrama** — in chronological order; **iha** — this; **vistariyachena** — has elaborately explained; **dasa-vrndavana** — Vrndavana dasa Thakura.

TRANSLATION

This is a synopsis of the childhood pastimes of Lord Caitanya Mahaprabhu, placed herewith in chronological order. Vrndavana dasa Thakura has already elaborately explained these pastimes in his book Caitanya-bhagavata.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.96

ataeva ei-lila sanksepe sutra kaila
punarukti-bhaye vistariya na kahila

SYNONYMS

ataeva — therefore; **ei-lila** — these pastimes; **sanksepe** — in brief; **sutra** — synopsis; **kaila** — made; **punar-ukti** — repetition; **bhaye** — being afraid of; **vistarira** — elaborate explanation; **na** — did not; **kahila** — say.

TRANSLATION

I have therefore made only a brief summary. Being afraid of repetition, I have not elaborated upon this subject matter.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 14.97

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

SYNONYMS

sri-rupa — Srila Rupa Gosvami; **raghunatha** — Srila Raghunatha dasa Gosvami; **pade** — at the lotus feet; **yara** — whose; **asa** — expectation; **caitanya-caritamrta** — the book named Caitanya-caritamrta; **kahe** — describes; **krsna-dasa** — Srila Krsnadasa Kaviraja Gosvami.

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, Adi-lila, Fourteenth Chapter, describing Lord Caitanya's childhood pastimes.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 15 Summary

A synopsis of the Fifteenth Chapter is as follows. The Lord took lessons in grammar from Gangadasa Pandita and became very expert in commenting upon grammar. He forbade His mother to take grains on the Ekadasi day. He narrated a story that Visvarupa, after accepting the sannyasa order, invited Him in a dream to accept sannyasa also, but the Lord refused and was therefore sent back home. When Jagannatha Misra passed away, the Lord married the daughter of Vallabhacarya, whose name was Laksmi. All these events are summarized in this chapter.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 15.1

ku-manah su- hi
yati yasya padabjayoh
su-mano-'rpana-matrena
caitanya- bhaje

SYNONYMS

ku-manah — a person interested in activities of material sense enjoyment; **su-manastvam** — the position of a devotee without material desires; **hi** — certainly; **yati** — gets; **yasya** — whose; **pada-abjayoh** — at the lotus feet; **su-manah** — a flower; **arpana** — offering; **matrena** — simply by doing so; **tam** — Him; **caitanya-prabhum** — Lord Caitanya Mahaprabhu; **bhaje** — I worship.

TRANSLATION

I offer my respectful obeisances unto the lotus feet of Lord Caitanya because simply by offering a flower at His lotus feet even the most ardent materialist becomes a devotee.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 15.2

jaya jaya sri-caitanya jaya nityananda
jayadvaitacandra, jaya gaura-bhakta-vrnda

SYNONYMS

jaya jaya — all glories; **sri-caitanya** — Lord Caitanya Mahaprabhu; **jaya** — all glories; **nityananda** — Lord Nityananda Prabhu; **jaya-advaitacandra** — all glories to Advaita Acarya; **jaya gaura-bhakta-vrnda** — all glories to the devotees of Lord Caitanya.

TRANSLATION

All glories to Lord Caitanya Mahaprabhu! All glories to Lord Nityananda Prabhu! All glories to Advaita Acarya! And all glories to all the devotees of Lord Caitanya!

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 15.3

pauganda-lilara sutra kariye ganana
pauganda-vayase prabhura mukhya adhyayana

SYNONYMS

pauganda — of the age from five years to ten years; **lilara** — of the pastimes; **sutra** — synopsis; **kariye** — I do; **ganana** — enumerate; **pauganda-vayase** — in that age between five and ten years; **prabhura** — of the Lord; **mukhya** — chief; **adhyayana** — studying.

TRANSLATION

Let me now enumerate the activities of the Lord between the ages of five and ten. His chief occupation during this period was to engage Himself in study.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 15.4

pauganda-lila caitanya-
krsnasyati-suvistrta
vidyarambha-mukha pani-
grahananta mano-hara

SYNONYMS

pauganda-lila — the pastimes of the pauganda age; **caitanya-krsnasya** — of Lord Caitanya, who is Krsna Himself; **ati-suvistrta** — very much expanded; **vidya-arambha** — the beginning of education; **mukha** — chief business; **pani-grahana** — marriage; **anta** — at the end; **manah-hara** — very beautiful.

TRANSLATION

The pastimes of the Lord during His pauganda age were very extensive. His education was His chief occupation, and after that His very beautiful marriage took place.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 15.5

gangadasa pandita-sthane padena vyakarana
sravana-matre kanthe kaila sutra-vrtti-gana

SYNONYMS

gangadasa — Gangadasa; **pandita-sthane** — at the place of the teacher; **padena** — studies; **vyakarana** — grammar; **sravana-matre** — simply by hearing; **kanthe** — between the neck and the heart; **kaila** — did; **sutra-vrtti-gana** — the aphorisms and their definitions.

TRANSLATION

When the Lord was studying grammar at the place of Gangadasa Pandita, He would immediately learn grammatical rules and definitions by heart simply by hearing them once.

PURPORT

Srila Bhaktivinoda Thakura says that the Lord was given lessons by a teacher named Visnu and another teacher named Sudarsana. Later on, when He was a little grown up, He was under the care of Gangadasa Pandita, who taught Him grammar of a higher standard. Anyone serious about studying the Sanskrit language should first learn grammar. It is said that simply to finish studying Sanskrit grammar takes at least twelve years, but once one learns the grammatical rules and regulations very nicely, all other scriptures or subject matters in Sanskrit are extremely easy to understand, for Sanskrit grammar is the gateway to education.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 15.6

alpa-kale haila pañji-tikate pravina
cira-kalera paduya jine ha-iya navina

SYNONYMS

alpa-kale — within a very short time; **haila** — became; **pañji-tikate** — in the commentary on grammar named Pañji-tika; **pravina** — very expert; **cira-kalera** — all older; **paduya** — students; **jine** — conquers; **ha-iya** — being; **navina** — their junior.

TRANSLATION

He soon became so expert in commenting on the Pañji-tika that He could win victory over all the other students, although He was a neophyte.

PURPORT

Srila Bhaktivinoda Thakura says there was a commentary on grammar named Pañji-tika that was later explained very lucidly by Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 15.7

adhyayana-lila prabhura dasa-vrndavana
'caitanya-mangale' kaila vistari varnana

SYNONYMS

adhyayana-lila — pastimes of studying; **prabhura** — of the Lord; **dasa-vrndavana** — Vrndavana dasa Thakura; **caitanya-mangale** — in his book Caitanya-mangala; **kaila** — has done; **vistari** — elaborately; **varnana** — explanation.

TRANSLATION

In his book Caitanya-mangala [which later became Caitanya-bhagavata], Srila Vrndavana dasa Thakura has very elaborately described the Lord's pastimes of study.

PURPORT

The Caitanya-bhagavata, Adi-khanda, chapters Four, Six, Seven, Eight, Nine and Ten, are a good reference for the studious pastimes of Lord Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 15.8

eka dina matara pade kariya pranama
prabhu kahe, — mata, more deha eka dana

SYNONYMS

eka dina — one day; matara — of the mother; pade — on the feet; kariya — doing; pranama — obeisances; prabhu — the Lord; kahe — said; mata — My dear mother; more — unto Me; deha — give; eka — one; dana — gift.

TRANSLATION

One day Sri Caitanya Mahaprabhu fell down at the feet of His mother and requested her to give Him one thing in charity.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 15.9

mata bale, — tai diba, ya tumi magibe
prabhu kahe, — ekadasite anna na khaibe

SYNONYMS

mata bale — His mother said; **tai diba** — I shall give that; **ya** — whatever; **tumi** — You; **magibe** — should ask me; **prabhu kahe** — the Lord said; **ekadasite** — on the Ekadasi day; **anna** — grains; **na** — don't; **khaibe** — eat.

TRANSLATION

His mother replied, "My dear son, I will give You whatever You ask." Then the Lord said, "My dear mother, please do not eat grains on the Ekadasi day."

PURPORT

From the very beginning of His childhood life Sri Caitanya Mahaprabhu introduced the system of observing a fast on the Ekadasi day. In the Bhakti-sandarbha, by Srila Jiva Gosvami, there is a quotation from the Skanda Purana admonishing that a person who eats grains on Ekadasi becomes a murderer of his mother, father, brother and spiritual master, and even if he is elevated to a Vaikuntha planet, he falls down. On Ekadasi, everything is cooked for Visnu, including regular grains and dhal, but it is enjoined that a Vaisnava should not even take visnu-prasadam on Ekadasi. It is said that a Vaisnava does not accept anything eatable that is not offered to Lord Visnu, but on Ekadasi a Vaisnava should not touch even maha-prasadam offered to Visnu, although such prasadam may be kept for being eaten the next day. It is strictly forbidden for one to accept any kind of grain on Ekadasi, even if it is offered to Lord Visnu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 15.10

saci kahe, — na khaiba, bhala-i kahila
sei haite ekadasi karite lagila

SYNONYMS

saci kahe — mother Saci said; na khaiba — I shall not take; bhala-i kahila — You have said very nicely; sei haite — from that day; ekadasi — Ekadasi day; karite lagila — began to observe.

TRANSLATION

Mother Saci said, "You have spoken very nicely. I shall not eat grains on Ekadasi." From that day, she began to observe fasting on Ekadasi.

PURPORT

It is a prejudice among smarta-brahmanas that a widow must observe fasting on Ekadasi but a woman who is sa-dhava — who has her husband — should not. It appears that before Lord Caitanya's request, Sacimata, being sa-dhava, was not observing Ekadasi. Sri Caitanya Mahaprabhu, however, introduced the system that a woman, even if not a widow, must observe the Ekadasi day and must not touch any kind of grains, even those offered to the Deity of Visnu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 15.11

tabe misra visvarupera dekhiya yauvana
kanya cahi' vivaha dite karilena mana

SYNONYMS

tabe — thereafter; **misra** — Jagannatha Misra; **visvarupera** — of Visvarupa, his elder son; **dekhiya** — seeing; **yauvana** — youthfulness; **kanya cahi'** — wanting to find a girl; **vivaha** — marriage; **dite** — to give; **karilena** — made up; **mana** — his mind.

TRANSLATION

Thereafter, seeing that Visvarupa was a grown-up youth, Jagannatha Misra wanted to find a girl and arrange a marriage ceremony for Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 15.12

visvarupa suni' ghara chadi palaila
sannyasa kariya tirtha karibare gela

SYNONYMS

visvarupa — Visvarupa; **sunī'** — hearing this; **ghara** — home; **chadi** — giving up; **palaila** — went away; **sannyasa** — the renounced order; **kariya** — accepting; **tirtha** — the holy places; **karibare** — for touring; **gela** — went away.

TRANSLATION

Hearing of this, Visvarupa immediately left home and went away to accept sannyasa and travel from one place of pilgrimage to another.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adī 15.13

sunī, saci-misrera duhkhi haila mana
tabe prabhu mata-pitara kaila asvasana

SYNONYMS

sunī' — hearing this; **saci** — of mother Saci; **misrera** — and of Jagannatha Misra; **duhkhi** — very unhappy; **haila** — became; **mana** — minds; **tabe** — at that time; **prabhu** — Lord Caitanya Mahāprabhu; **mata-pitara** — of the parents; **kaila** — did; **asvasana** — pacification.

TRANSLATION

When Sacimata and Jagannatha Misra heard of the departure of their elder son, Visvarupa, they were very unhappy, but Lord Caitanya tried to console them.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 15.14

bhala haila, — visvarupa sannyasa karila
pitr-kula, matr-kula, — dui uddharila

SYNONYMS

bhala haila — it is very good; **visvarupa** — Visvarupa; **sannyasa** — the renounced order of life; **karila** — has accepted; **pitr-kula** — father's family; **matr-kula** — mother's family; **dui** — both of them; **uddharila** — delivered.

TRANSLATION

"My dear mother and father," the Lord said, "it is very good that Visvarupa has accepted the sannyasa order, for thus He has delivered both His father's family and His mother's family."

PURPORT

It is sometimes said that Lord Caitanya Mahaprabhu disapproved of the acceptance of the sannyasa order in this Kali-yuga because in the sastra it is said:

pala-paitrkam
devarena kalau pañca vivarjayet
[Cc. Adi 17.164]

"In this Age of Kali, five acts are forbidden: the offering of a horse in sacrifice, the offering of a cow in sacrifice, the acceptance of the order of sannyasa, the offering of oblations of flesh to the forefathers, and a man's begetting children in his brother's wife." (Brahma-vaivarta Purana, Krsna-janma-khanda 185.180)

Nevertheless, we see that Sri Caitanya Mahaprabhu Himself accepted sannyasa and approved of the sannyasa of His elder brother, Visvarupa. It is clearly said here, bhala haila, — visvarupa sannyasa karila pitr-kula, matr-kula, — dui uddharila. Therefore, should it be thought that Sri Caitanya Mahaprabhu made statements that are contradictory? No, actually He did not. It is recommended that one accept sannyasa to dedicate his life for the service of the Lord, and everyone must take that kind of sannyasa, for by accepting such sannyasa one renders the best service to both his paternal and maternal families. But one should not accept the sannyasa order of the Mayavada school, which has practically no meaning. We find many Mayavadi sannyasis simply loitering in the street thinking themselves Brahman or Narayana and spending all day and night begging so they can fill their hungry bellies. Mayavadi sannyasis have become so degraded that there is a section of them who eat everything, just like hogs and dogs. It is such degraded sannyasa that is prohibited in this age. Actually, Srila Sankaracarya's principles for the acceptance of sannyasa were very strict, but later the so-called Mayavadi sannyasis became degraded because of their false philosophy, which propounds that by accepting sannyasa one becomes Narayana. Sri Caitanya Mahaprabhu rejected that kind of sannyasa. But the acceptance of sannyasa is one of the items of the varnasrama-dharma. How then can it be rejected?





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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 15.15

ami ta' kariba toma' dunhara sevana
suniya santusta haila pita-matara mana

SYNONYMS

ami ta' — I; kariba — shall do; toma — for you; dunhara — both; sevana — service; suniya — after hearing; santusta — pleased; haila — became; pita-matara mana — the parents' minds.

TRANSLATION

Sri Caitanya Mahaprabhu assured His parents that He would serve them, and thus the minds of His father and mother were satisfied.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 15.16

eka-dina naivedya-tambula khaiya
bhumite padila prabhu acetana haña

SYNONYMS

eka-dina — one day; **naivedya** — food offered to the Deity; **tambula** — betel nut; **khaiya** — after eating; **bhumite** — on the ground; **padila** — fell; **prabhu** — the Lord; **acetana** — unconscious; **haña** — becoming.

TRANSLATION

One day Sri Caitanya Mahāprabhu ate betel nuts offered to the Deity, but they acted as an intoxicant, and He fell down on the ground unconscious.

PURPORT

Betel nuts are an intoxicant, and therefore the regulative principles prohibit eating them. Sri Caitanya Mahāprabhu's pastime of fainting after eating betel nuts is a solid instruction to all of us that one should not touch betel nuts, even those offered to Viṣṇu, just as one should not touch grains on the Ekadasi day. Of course, Lord Caitanya Mahāprabhu's fainting had a particular purpose. As the Supreme Personality of Godhead, He can do whatever He likes and eat whatever He wants, but we should not imitate His pastimes.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 15.17

aste-vyaste pita-mata mukhe dila pani
sustha haña kahe prabhu apurva kahini

SYNONYMS

aste-vyaste — with great haste; **pita-mata** — both the parents; **mukhe** — on the mouth; **dila** — gave; **pani** — water; **sustha haña** — being revived; **kahe** — says; **prabhu** — the Lord; **apurva** — something astonishing; **kahini** — narration.

TRANSLATION

After His father and mother sprinkled water on His mouth with great haste, the Lord revived and said something wonderful they had never heard before.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adī 15.18

etha haite visvarupa more laña gela
sannyasa karaha tumi, amare kahila

SYNONYMS

etha — here; **haite** — from; **visvarupa** — Visvarupa; **more** — Me; **laña** — taking with Him; **gela** — went; **sannyasa** — the renounced order of life; **karaha** — accept; **tumi** — You also; **amare** — unto Me; **kahila** — He said.

TRANSLATION

The Lord said, "Visvarupa took Me away from here, and He requested Me to accept the sannyasa order.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 15.19

ami kahi, — amara anatha pita-mata
ami balaka, — sannyasera kiba jani katha

SYNONYMS

ami kahi — I said; amara — My; anatha — helpless; pita-mata — father and mother; ami — I am; balaka — only a child; sannyasera — of the renounced order of life; kiba — what; jani — I know; katha — words.

TRANSLATION

"I replied to Visvarupa, 'I have My helpless father and mother, and also I am but a child. What do I know about the sannyasa order of life?'"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 15.20

grhastha ha-iyā kariba pita-matara sevana
ihate-i tusta habena laksmi-narayana

SYNONYMS

grhastha — a householder; **ha-iyā** — becoming; **kariba** — I shall do; **pita-matara** — of the parents; **sevana** — service; **ihate-i** — in this; **tusta** — satisfied; **habena** — will become; **laksmi-narayana** — the goddess of fortune and Narayana.

TRANSLATION

"Later I shall become a householder and thus serve My parents, for this action will very much satisfy Lord Narayana and His wife, the goddess of fortune."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 15.21

tabe visvarupa ihan pathaila more
matake kahio koti koti namaskare

SYNONYMS

tabe — then; **visvarupa** — Visvarupa; **ihan** — here; **pathaila** — sent; **more** — Me; **matake kahio** — speak to My mother; **koti koti** — hundreds and thousands; **namaskare** — obeisances.

TRANSLATION

"Then Visvarupa returned Me home and requested, 'Offer thousands and thousands of obeisances unto My mother, Sacidevi.'"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 15.22

ei mata nana lila kare gaurahari
ki karane lila, — iha bujhite na pari

SYNONYMS

ei mata — in this way; **nana** — various; **lila** — pastimes; **kare** — does; **gaurahari** — Sri Caitanya Mahāprabhu; **ki karane** — what is the reason; **lila** — pastimes; **iha** — this; **bujhite** — to understand; **na** — not; **pari** — I am able.

TRANSLATION

In this way Lord Caitanya Mahāprabhu performed various pastimes, but why He did so I cannot understand.

PURPORT

The Supreme Personality of Godhead and His devotees who come to this world are executing a mission, and therefore sometimes they act in a way that is very difficult to understand. It is said, therefore, *vaiṣṇavera kriya-mudra vijñeha na bujhaya*: even if one is a very learned and intelligent scholar, he cannot understand the activities of a Vaiṣṇava. A Vaiṣṇava accepts anything favorable for executing his mission. But foolish persons, not knowing the purpose of such exalted Vaiṣṇavas, indulge in criticizing them. That is forbidden. Since no one can understand what a Vaiṣṇava does for the purpose of executing his mission, to criticize such a Vaiṣṇava is the offense called *sadhu-ninda*.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 15.23

kata dina rahi' misra gela para-loka
mata-putra dunhara badila hr̥di soka

SYNONYMS

kata dina — some days; **rahi'** — remaining; **misra** — Jagannatha Misra; **gela** — passed away; **para-loka** — for the transcendental world; **mata** — mother; **putra** — son; **dunhara** — of both of them; **badila** — increased; **hr̥di** — in the hearts; **soka** — lamentation.

TRANSLATION

After some days, Jagannatha Misra passed away from this world to the transcendental world, and both mother and son were very much aggrieved in their hearts.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 15.24

bandhu-bandhava asi' dunha prabodhila
pitr-kriya vidhi-mate isvara karila

SYNONYMS

bandhu — friends; **bandhava** — relatives; **asi'** — coming there; **dunha** — both of them; **prabodhila** — pacified; **pitr-kriya** — rituals performed after the death of the father; **vidhi-mate** — according to the Vedic system; **isvara** — the Supreme Personality of Godhead; **karila** — executed.

TRANSLATION

Friends and relatives came there to pacify Lord Caitanya and His mother. Then Lord Caitanya, even though He was the Supreme Personality of Godhead, executed the rituals for His dead father according to the Vedic system.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adī 15.25

kata dine prabhu citte karila cintana
grhastha ha-ilama, ebe cahi grha-dharma

SYNONYMS

kata dine — after some days; **prabhu** — the Lord; **citte** — within His mind; **karila** — made; **cintana** — consideration; **grhastha ha-ilama** — I remained in householder life; **ebe** — now; **cahi** — I want; **grha-dharma** — activities of family life.

TRANSLATION

After some days the Lord thought, "I did not take sannyasa, and since I am remaining at home it is My duty to act as a grhastha.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 15.26

grhini vina grha-dharma na haya sobhana
eta cinti' vivaha karite haila mana

SYNONYMS

grhini — wife; **vina** — without; **grha-dharma** — duties of family life; **na** — not; **haya** — become; **sobhana** — beautiful; **eta cinti'** — thinking thus; **vivaha** — marriage; **karite** — to execute; **haila** — became; **mana** — mind.

TRANSLATION

"Without a wife," Lord Caitanya considered, "there is no meaning to householder life." Thus the Lord decided to marry.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 15.27

na gr grham ity ahur
grhini grham ucyate
taya hi sahita sarvan
purusarthan samasnute

SYNONYMS

na — not; grham — the home; grham — the house; iti — thus; ahur — said; grhini — the wife; grham — home; ucyate — it is said; taya — with her; hi — certainly; sahita — together; sarvan — all; purusa-arthan — goals of human life; samasnute — perfects.

TRANSLATION

"Merely a house is not a home, for it is a wife who gives a home its meaning. If one lives at home with his wife, together they can fulfill all the interests of human life."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 15.28

daive eka dina prabhu padiya asite
vallabhacaryera kanya dekhe ganga-pathe

SYNONYMS

daive — accidentally; **eka dina** — one day; **prabhu** — the Lord; **padiya** — after studying; **asite** — while He was coming back; **vallabhacaryera** — of Vallabhacarya; **kanya** — daughter; **dekhe** — sees; **ganga-pathe** — on the way to the Ganges.

TRANSLATION

One day when the Lord was coming back from school He accidentally saw the daughter of Vallabhacarya on the way to the Ganges.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 15.29

purva-siddha bhava dunhara udaya karila
daive vanamali ghataka saci-sthane aila

SYNONYMS

purva-siddha — as it is already settled; **bhava** — ecstasy; **dunhara** — of both of them; **udaya** — awakened; **karila** — was made; **daive** — also accidentally; **vanamali** — Vanamali; **ghataka** — the marriage-maker; **saci-sthane** — at the place of Sacimata; **aila** — came.

TRANSLATION

When the Lord and Laksmidevi met, their relationship awakened, having already been settled, and coincidentally the marriage-maker Vanamali came to see Sacimata.

PURPORT

Vanamali Ghataka, a resident of Navadvipa and a brahmana by caste, arranged the marriage of the Lord to Laksmidevi. He was formerly Visvamisra, who negotiated the marriage of Lord Ramacandra, and later he was the brahmana who negotiated the marriage of Lord Krsna with Rukmini. That same brahmana acted as the marriage-maker of the Lord in caitanya-lila.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 15.30

sacira ingite sambandha karila ghatana
laksmike vivaha kaila sacira nandana

SYNONYMS

sacira ingite — by the indication of mother Saci; **sambandha** — the relationship; **karila** — made; **ghatana** — possible; **laksmike** — unto Laksmidevi; **vivaha** — marriage; **kaila** — executed; **sacira nandana** — the son of mother Saci.

TRANSLATION

Following the indications of Sacidevi, Vanamali Ghataka arranged the marriage, and thus in due course the Lord married Laksmidevi.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 15.31

vistariya varnila taha vrndavana-dasa
ei ta' pauganda-lilara sutra-prakasa

SYNONYMS

vistariya — having elaborated; **varnila** — has described; **taha** — that; **vrndavana-dasa** — Thakura Vrndavana dasa; **ei ta'** — this is; **pauganda-lilara** — of the pastimes of His early age; **sutra-prakasa** — manifestation of the synopsis.

TRANSLATION

Vrndavana dasa Thakura has elaborately described all these pastimes of the Lord's early age. What I have given is but a condensed presentation of the same pastimes.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 15.32

pauganda vayase lila bahuta prakara
vrndavana-dasa iha kariyachena vistara

SYNONYMS

pauganda vayase — in His early age; **lila** — pastimes; **bahuta prakara** — of various kinds; **vrndavana-dasa** — Vrndavana dasa Thakura; **iha** — this; **kariyachena** — has done; **vistara** — the elaborate explanation.

TRANSLATION

The Lord performed many varieties of pastimes in His early age, and Srila Vrndavana dasa Thakura has described them elaborately.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 15.33

ataeva dinmatra ihan dekhaila
'caitanya-mangale' sarva-loke khyata haila

SYNONYMS

ataeva — therefore; **din-matra** — only in the matter of indication; **ihan** — here; **dekhaila** — I have exhibited; **caitanya-mangale** — in the book of the name Caitanya-mangala; **sarva-loke** — all over the world; **khyata** — famous; **haila** — became.

TRANSLATION

I have given but a single hint of these pastimes, for Vrndavana dasa Thakura, in his book Caitanya-mangala [now Caitanya-bhagavata], has described them all vividly.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 15.34

sri-rupa-raghunatha-pade yara asa
caitanya-caritamṛta kahe kṛsnadasa

SYNONYMS

sri-rupa — Srīla Rupa Gosvami; **raghunatha** — Srīla Raghunatha dasa Gosvami; **pade** — at the lotus feet; **yara** — whose; **asa** — expectation; **caitanya-caritamṛta** — the book named Caitanya-caritamṛta; **kahe** — describes; **kṛsnadasa** — Srīla Kṛsnadasa Kaviraja Gosvami.

TRANSLATION

Praying at the lotus feet of Srī Rupa and Srī Raghunatha, always desiring their mercy, I, Kṛsnadasa, narrate Srī Caitanya-caritamṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Srī Caitanya-caritamṛta, Adi-līla, Fifteenth Chapter, describing the Lord's pauganda-līla.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16 Summary

This chapter fully describes Lord Caitanya's kaisora-lila, or the activities He performed just before attaining youth. During this time He studied deeply and was victorious over greatly learned scholars. During His kaisora-lila the Lord also sported in the water. He went to East Bengal to secure financial assistance, cultivate knowledge and introduce the sankirtana movement, and there He met Tapan Misra, whom He instructed about spiritual advancement and ordered to go to Varanasi. While Lord Caitanya Mahaprabhu was touring East Bengal, His wife, Laksmidevi, was bitten by a serpent or by the serpent of separation, and thus she left this world. When the Lord returned home, He saw that His mother was overwhelmed with grief because of Laksmidevi's death. Therefore at her request He later married His second wife, Visnupriya-devi. This chapter also describes the Lord's argument with Kesava Kasmiri, the celebrated scholar, and the Lord's criticism of his prayer glorifying mother Ganges. In this prayer the Lord found five kinds of literary ornaments and five kinds of literary faults, thus defeating the pandita. Later the Kasmiri Pandita, who was known to have been victorious all over the country, submitted himself to the goddess of learning, and by her order he met Lord Caitanya Mahaprabhu on the morning of the next day and surrendered unto Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.1

krpa-sudha-sarid yasya
visvam aplavayanty api
nica-gaiva sada bhati
caitanya- bhaje

SYNONYMS

krpa-sudha — of the nectar of the mercy; **sarit** — river; **yasya** — whose; **visvam** — the whole universe; **aplavayanti** — inundating; **api** — although; **nica-ga eva** — more inclined to the poor and fallen; **sada** — always; **bhati** — is manifest; **tam** — Him; **caitanya-prabhum** — Lord Sri Caitanya Mahaprabhu; **bhaje** — I worship.

TRANSLATION

I worship Lord Sri Caitanya Mahaprabhu, whose nectarean mercy flows like a great river, inundating the entire universe. Just as a river flows downstream, Lord Caitanya especially extends Himself to the fallen.

PURPORT

Narottama dasa Thakura has sung, sri-krsna-caitanya prabhu daya kara more. He prays for Lord Caitanya's mercy because He is the mercy incarnation, having appeared especially to reclaim the fallen souls. The more fallen one is, the greater one's claim to the favor of Lord Sri Caitanya Mahaprabhu. One must only be very sincere and serious. Despite being contaminated by all the bad qualities of this Kali-yuga, if one surrenders unto the lotus feet of Sri Caitanya Mahaprabhu, the Lord will surely and certainly deliver him. The best example is Jagai and Madhai. In this Age of Kali practically everyone is like Jagai and Madhai, but the sankirtana movement inaugurated by Lord Caitanya Mahaprabhu is still flowing like a great river, inundating the entire world, and thus the International Society for Krishna Consciousness is successfully claiming all fallen souls to free them from contamination.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.2

jaya jaya sri-caitanya jaya nityananda
jayadvaitacandra jaya gaura-bhakta-vrnda

SYNONYMS

jaya jaya sri-caitanya — all glories to Lord Sri Caitanya Mahaprabhu; **jaya** — all glories; **nityananda** — to Lord Nityananda Prabhu; **jaya advaitacandra** — all glories to Advaitacandra; **jaya** — all glories; **gaura-bhakta-vrnda** — to all the devotees of the Lord.

TRANSLATION

All glories to Lord Sri Caitanya Mahaprabhu! All glories to Lord Nityananda! All glories to Advaitacandra! And all glories to all the devotees of the Lord!

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.3

jiyat kaisora-caitanyo
murti-matya grhasramat
laksmiarcito 'tha vag-devya
jayi-jaya-cchalat

SYNONYMS

jiyat — long live; **kaisora** — situated in the kaisora age; **caitanyah** — Lord Caitanya Mahaprabhu; **murti-matya** — having accepted such a body; **grha-asramat** — from a householder's life; **laksmya** — by Laksmi; **arcitah** — being worshiped; **atha** — then; **vak-devya** — by the goddess of learning; **disam** — of all directions; **jayi** — the conqueror; **jaya-chalat** — on the plea of conquering.

TRANSLATION

Long live Lord Caitanya Mahaprabhu in His kaisora age! Both the goddess of fortune and the goddess of learning worshiped Him. The goddess of learning, Sarasvati, worshiped Him in His victory over the scholar who had conquered all the world, and the goddess of fortune, Laksmidevi, worshiped Him at home. Since He is therefore the husband or Lord of both goddesses, I offer my obeisances unto Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.4

ei ta' kaisora-lilara sutra-anubandha
sisya-gana padaite karila arambha

SYNONYMS

ei ta' — thus; kaisora — the age of kaisora (the age between the eleventh and fifteenth years); lilara — of the pastimes; sutra-anubandha — chronological synopsis; sisya-gana — students; padaite — to teach; karila — did; arambha — begin.

TRANSLATION

At the age of eleven Sri Caitanya Mahaprabhu began to teach students. This marks the beginning of His kaisora age.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.5

sata sata sisya sange sada adhyapana
vyakhya suni sarva-lokera camakita mana

SYNONYMS

sata sata — very many; **sisya** — disciples; **sange** — along with Him; **sada** — always; **adhyapana** — studying; **vyakhya** — explanation; **sunī** — hearing; **sarva-lokera** — of all people; **camakita** — astonished; **mana** — minds.

TRANSLATION

As soon as the Lord became a teacher, many, many students came to Him, every one of them astonished to hear His mode of explanation.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.6

sarva-sastre sarva pandita paya parajaya
vinaya-bhangite karo dukkha nahi haya

SYNONYMS

sarva-sastre — in all scriptures; **sarva** — all; **pandita** — learned scholars; **paya** — obtain; **parajaya** — defeat; **vinaya** — gentle; **bhangite** — by behavior; **karo** — anyone's; **dukkha** — unhappiness; **nahi** — does not; **haya** — become.

TRANSLATION

The Lord defeated all kinds of scholars in discourses about all the scriptures, yet because of His gentle behavior, none of them were unhappy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.7

vividha auddhatya kare sisya-gana-sange
jahnavite jala-keli kare nana range

SYNONYMS

vividha — various; **auddhatya** — impudences; **kare** — does; **sisya-gana** — His disciples; **sange** — with; **jahnavite** — in the water of the Ganges; **jala-keli** — sporting in the water; **kare** — does; **nana** — in various; **range** — jokes.

TRANSLATION

The Lord, as a teacher, performed various kinds of pranks in His sporting pastimes in the water of the Ganges.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.8

kata dine kaila prabhu bangete gamana
yahan yaya, tahan laoyaya nama-sankirtana

SYNONYMS

kata dine — after a few days; **kaila** — did; **prabhu** — the Lord; **bangete** — in East Bengal; **gamana** — touring; **yahan yaya** — wherever He goes; **tahan** — there; **laoyaya** — induces; **nama-sankirtana** — the sankirtana movement.

TRANSLATION

After some days the Lord went to East Bengal, and wherever He went He introduced the sankirtana movement.

PURPORT

Although Lord Sri Caitanya Mahaprabhu and His devotees in disciplic succession can defeat all kinds of learned scholars, scientists and philosophers in arguments, thus establishing the supremacy of the Personality of Godhead, their main business as preachers is to introduce sankirtana everywhere. Simply to defeat scholars and philosophers is not the occupation of a preacher. Preachers must simultaneously introduce the sankirtana movement, for that is the mission of the Caitanya cult.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.9

vidyara prabhava dekhi camatkara cite
sata sata paduya asi lagila padite

SYNONYMS

vidyara — of His learning; **prabhava** — the influence; **dekhi** — seeing; **camatkara** — wonder; **cite** — within the heart; **sata sata** — many hundreds; **paduya** — disciples or students; **asi** — coming there; **lagila** — began; **padite** — to study.

TRANSLATION

Struck with wonder by the influence of Lord Caitanya Mahaprabhu's intellectual prowess, many hundreds of students came to the Lord and began studying under His direction.

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Bhaktivedānta VedaBase: Śrī Caitanya Caritamṛta Adī 16.10

sei dese vipra, nama — misra tapana
niscaya karite nare sadhya-sadhana

SYNONYMS

sei dese — in that region of East Bengal; **vipra** — a brahmana; **nama** — named; **misra tapana** — Tapana Misra; **niscaya karite** — to ascertain; **nare** — not able; **sadhya** — objective; **sadhana** — process.

TRANSLATION

In East Bengal there was a brahmana named Tapana Misra, who could not ascertain the objective of life or how to attain it.

PURPORT

One must first ascertain the object of life and then understand how to attain it. The Kṛṣṇa consciousness movement is pointing out to everyone that the object of life is to understand Kṛṣṇa, and to attain that goal of life one must practice Kṛṣṇa consciousness, following the methods prescribed by the Gosvamis with reference to the authoritative sastras and Vedas.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 16.11

bahu-sastre bahu-vakye citte bhrama haya
sadhya-sadhana srestha na haya niscaya

SYNONYMS

bahu-sastre — by many books or scriptures; **bahu-vakye** — by many versions of many persons; **citte** — within the heart; **bhrama** — doubt; **haya** — there is; **sadhya-sadhana** — objective and means; **srestha** — about the best; **na** — not; **haya** — there is; **niscaya** — certainty.

TRANSLATION

If one becomes a bookworm, reading many books and scriptures and hearing many commentaries and the instructions of many men, this will produce doubt within his heart. One cannot in this way ascertain the real goal of life.

PURPORT

In Srimad-Bhagavatam (7.13.8) it is said, granthan naivabhyased bahun na vyakhyam upayujita: "One should not read many books, nor should one try to make a profession of reciting many books, especially if one is a devotee." One must give up the ambition to be a learned scholar and in this way earn a worldly reputation and financial facilities. If one diverts his attention to studying many books, he cannot fix his mind in devotional service, nor can he understand many scriptures, for they are full of grave statements and meanings. In this connection Srila Bhaktisiddhanta Sarasvati Thakura gives his opinion that those who are attracted to studying many kinds of literature concerning various subject matters, especially fruitive activities and philosophical speculation, are deprived of unalloyed devotional service because of their splayed attention.

Man has a general tendency toward fruitive activities, religious ritualistic ceremonies and philosophical speculation. A living entity thus bewildered since time immemorial does not understand the real goal of life, and thus his activities in life are wasted. Innocent persons misled in this way are deprived of unalloyed kṛṣṇa-bhakti, devotional service to the Lord. Tapanā Misra is a vivid example of such a person. He was a learned scholar, but he could not ascertain what the goal of life is. Therefore he was given a chance to hear Lord Caitanya Mahāprabhu instructing Sanātana Gosvāmī. Lord Caitanya's instruction to Tapanā Misra is especially significant for persons who loiter here and there collecting books and reading none of them, thus becoming bewildered regarding the aim of life.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 16.12

svapne eka vipra kahe, — sunaha tapana
nimaṇi-pandita pase karaha gamana

SYNONYMS

svapne — in a dream; eka — one; vipra — brahmana; kahe — says; sunaha — just hear; tapana — Tapana Misra; nimaṇi-pandita — Nimai Pandita; pase — unto Him; karaha gamana — go.

TRANSLATION

Tapana Misra, being thus bewildered, was directed by a brahmana in a dream to go to Nimai Pandita [Caitanya Mahāprabhu].

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.13

tenho tomara sadhya-sadhana karibe niscaya
saksat isvara tenho, — nahika

SYNONYMS

tenho — He; **tomara** — your; **sadhya** — objective of life; **sadhana** — process; **karibe** — will do; **niscaya** — ascertain; **saksat** — direct; **isvara** — the Lord; **tenho** — He is; **nahika** — there is no; — doubt.

TRANSLATION

"Because He is the Lord [isvara]," the brahmana told him, "undoubtedly He can give you proper direction."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 16.14

svapna dekhi' misra asi' prabhura carane
svapnera vṛttanta saba kaila nivedane

SYNONYMS

svapna dekhi' — by seeing the dream; **misra** — Tapanā Misra; **asi'** — coming; **prabhura** — of Lord Sri Caitanya Mahāprabhu; **carane** — at the shelter of the lotus feet; **svapnera** — of the dream; **vṛttanta** — details; **saba** — all; **kaila** — did; **nivedane** — inform Him.

TRANSLATION

After seeing the dream, Tapanā Misra came to the shelter of Lord Caitanya's lotus feet, and he described all the details of the dream to the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 16.15

prabhu tusta haña sadhya-sadhana kahila
nama-sankirtana kara, — upadesa kaila

SYNONYMS

prabhu — the Lord; **tusta** — satisfied; **haña** — becoming; **sadhya-sadhana** — the objective and the process; **kahila** — described; **nama-sankirtana** — chanting of the Hare Kṛṣṇa mantra; **kara** — practice; **upadesa kaila** — gave him the instruction.

TRANSLATION

The Lord, being satisfied, instructed him about the object of life and the process for attaining it. He instructed him that the basic principle of success is to chant the holy name of the Lord [the Hare Kṛṣṇa maha-mantra].

PURPORT

The Kṛṣṇa consciousness movement is based upon this instruction of Lord Caitanya Mahāprabhu that one must chant the Hare Kṛṣṇa maha-mantra regularly and according to the prescribed principles. We simply ask our Western students to chant at least sixteen rounds a day, but sometimes we find that they fail to chant even these sixteen rounds, and instead they bring many austere books and a worshiping method that diverts their attention in so many ways. Sri Caitanya Mahāprabhu's cult is based upon the chanting of the Hare Kṛṣṇa mantra. Lord Caitanya first advised Tapana Misra to fix his mind on this chanting. We, the members of the Kṛṣṇa consciousness movement, must strictly follow this advice of Caitanya Mahāprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 16.16

tanra iccha, — prabhu-sange navadvipe vasi
prabhu ajña dila, — tumi yao varanasi

SYNONYMS

tanra iccha — his desire; prabhu-sange — with the Lord; navadvipe — in Navadvīpa; vasi — I live there; prabhu ajña dila — but the Lord advised him; tumi — you; yao — go; varanasi — to Benares.

TRANSLATION

Tapana Misra desired to live with the Lord in Navadvīpa, but the Lord asked him to go to Varanasi [Benares].

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 16.17

tahan ama-sange tomara habe darasana
ajña paña misra kaila kasite gamana

SYNONYMS

tahan — there; ama-sange — with Me; tomara — your; habe — there will be; darasana — meeting; ajña paña — receiving this order; misra — Tapanā Misra; kaila — did; kasite — to Benares; gamana — going.

TRANSLATION

The Lord assured Tapanā Misra that they would meet again in Varanasi. Receiving this order, Tapanā Misra went there.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 16.18

prabhura atarkya-līla bujhite na pari
sva-sanga chadaña kene pathaya kasipuri

SYNONYMS

prabhura — Lord Caitanya Mahāprabhu's; **atarkya-līla** — inconceivable pastimes; **bujhite** — to understand; **na** — not; **pari** — able; **sva-sanga** — personal association; **chadaña** — avoiding; **kene** — why; **pathaya** — sends; **kasi-puri** — to Benares.

TRANSLATION

I cannot understand the inconceivable pastimes of Lord Caitanya Mahāprabhu, for although Tapana Misra wanted to live with Him in Navadvīpa, the Lord advised him to go to Varanasi.

PURPORT

When Tapana Misra met Him, Caitanya Mahāprabhu was living in household life, and there was no indication that in the future He would accept the sannyasa order. But by asking Tapana Misra to go to Varanasi, He indicated that in the future He would accept sannyasa and that when He would teach Sanātana Gosvami, Tapana Misra would take advantage of the opportunity to learn the object of life and the real process for attaining it.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 16.19

ei mata bangera lokera kaila maha hita
'nama' diya bhakta kaila, padaña pandita

SYNONYMS

ei mata — in this way; **bangera** — of East Bengal; **lokera** — of the people; **kaila** — contributed; **maha** — great; **hita** — benefit; **nama** — the holy name of the Lord; **diya** — giving them; **bhakta** — devotees; **kaila** — made them; **padaña** — by educating them; **pandita** — learned scholars.

TRANSLATION

In this way Sri Caitanya Mahāprabhu contributed the greatest benefit to the people of East Bengal by initiating them into hari-nama, the chanting of the Hare Kṛṣṇa maha-mantra, and making them learned scholars by educating them.

PURPORT

Following in the footsteps of Lord Caitanya Mahāprabhu, the Kṛṣṇa consciousness movement is distributing the Hare Kṛṣṇa maha-mantra and inducing people all over the world to chant. We are giving people an immense treasury of transcendental literature, translated into all the important languages of the world, and by the grace of Lord Sri Caitanya Mahāprabhu this literature is selling profusely and people are chanting the Hare Kṛṣṇa maha-mantra with great delight. This is the preaching process of the Caitanya cult. Since the Lord wanted this cult preached all over the world, the International Society for Krishna Consciousness is acting in a humble way so that the vision of Sri Caitanya Mahāprabhu may be fulfilled all over the world, especially in the Western countries.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 16.20

ei mata bange prabhu kare nana lila
etha navadvipe laksmi virahe dukkhi haila

SYNONYMS

ei mata — in this way; **bange** — in East Bengal; **prabhu** — Lord Sri Caitanya Mahāprabhu; **kare** — does; **nana** — various; **lila** — pastimes; **etha** — here; **navadvipe** — in Navadvīpa; **laksmi** — the wife of Nīmai Paṇḍita; **virahe** — in separation; **dukkhi** — unhappy; **haila** — became.

TRANSLATION

Because the Lord was engaged in various ways in preaching work in East Bengal, His wife, Lakṣmīdevī, was very unhappy at home in separation from her husband.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 16.21

prabhura viraha-sarpa laksmire
viraha-sarpa-vise tanra paraloka haila

SYNONYMS

prabhura — of the Lord; **viraha-sarpa** — the separation snake; **laksmire** — Laksmidevi; — bit; **viraha-sarpa** — of the separation snake; **vise** — by the poison; **tanra** — her; **para-loka** — next world; **haila** — it so happened.

TRANSLATION

The snake of separation bit Laksmidevi, and its poison caused her death. Thus she passed to the next world. She went back home, back to Godhead.

PURPORT

As stated in the Bhagavad-gīta (8.6), *vapi smaran tyajaty ante kalevaram*: one's practice in thinking throughout his entire life determines the quality of his thoughts at death, and thus at death one obtains a suitable body. According to this principle, Laksmidevi, the goddess of fortune from Vaikuntha, who was absorbed in thought of the Lord in separation from Him, certainly went back home to Vaikunthaloka after death.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.22

antare janila prabhu, yate antaryami
desere aila prabhu saci-duhkha jani'

SYNONYMS

antare — within Himself; **janila** — knew; **prabhu** — the Lord; **yate** — because; **antaryami** — He is the Supersoul; **desere** — to the country; **aila** — returned; **prabhu** — the Lord; **saci** — of mother Sacidevi; **duhkha** — the unhappiness; **jani'** — knowing.

TRANSLATION

Lord Caitanya knew about the disappearance of Laksmidevi because He is the Supersoul Himself. Thus He returned home to solace His mother, Sacidevi, who was greatly unhappy about the death of her daughter-in-law.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 16.23

ghare aila prabhu bahu laña dhana-jana
tattva-jñāne kaila sacira duhkha vimocana

SYNONYMS

ghare — home; **aila** — returned; **prabhu** — the Lord; **bahu** — much; **laña** — bringing; **dhana** — riches; **jana** — followers; **tattva-jñāne** — by transcendental knowledge; **kaila** — did; **sacira** — of Sacimata; **duhkha** — the unhappiness; **vimocana** — relieving.

TRANSLATION

When the Lord returned home, bringing with Him great wealth and many followers, He spoke to Sacidevi about transcendental knowledge to relieve her of the grief she was suffering.

PURPORT

It is stated in the Bhagavad-gīta (2.13):

dehino 'smin yatha dehe jara
tatha dehantara-praptir dhiras tatra na muhyati

"As the embodied soul continuously passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." Such verses from the Bhagavad-gīta or any other Vedic literature give valuable instructions on the occasion of someone's passing away. By discussing such instructions from the Bhagavad-gīta or Srimad-Bhagavatam, a sober man can certainly understand that the soul never dies but rather passes from one body to another. This is called transmigration of the soul. A soul comes into this material world and creates bodily relationships with a father, a mother, sisters, brothers, a wife and children, but all these relationships pertain to the body, not the soul. Therefore, as described in the Bhagavad-gīta, dhiras tatra na muhyati: one who is sober is not disturbed by such phenomenal changes within this material world. Such instructions are called tattva-katha, or real truth.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 16.24

sisya-gana laña punah vidyara vilasa
vidya-bale saba jini' auddhatya prakasa

SYNONYMS

sisya-gana — disciples; **laña** — taking; **punah** — again; **vidyara** — of education; **vilasa** — pastime; **vidya-bale** — by the strength of education; **saba** — everyone; **jini'** — conquering; **auddhatya** — of pride; **prakasa** — manifestation.

TRANSLATION

After coming back from East Bengal, Sri Caitanya Mahāprabhu again began educating others. By the strength of His education He conquered everyone, and thus He was greatly proud.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 16.25

tabe visnupriya-thakuranira parinaya
tabe ta' karila prabhu digvijayi jaya

SYNONYMS

tabe — after this; **visnupriya** — Visnupriya; **thakuranira** — of the goddess of fortune; **parinaya** — marriage; **tabe ta'** — thereafter; **karila** — did; **prabhu** — the Lord; **dig-vijayi** — the champion; **jaya** — conquer.

TRANSLATION

Then Lord Caitanya married Visnupriya, the goddess of fortune, and thereafter He conquered a champion of learning named Kesava Kasmiri.

PURPORT

As in the modern day there are many champions in sports, so in bygone days there were many learned scholars in India who were champions in learning. One such person was Kesava Kasmiri, who came from the state of Kashmir. He traveled all over India and at last came to Navadvīpa to challenge the learned scholars there. Unfortunately he could not conquer the learned scholars in Navadvīpa, for he was defeated by the boy scholar Caitanya Mahāprabhu. Later he understood that Caitanya Mahāprabhu is none other than the Supreme Personality of Godhead. Thus he surrendered unto Him and later became a pure Vaisnava in the sampradāya of Nimbarka. He wrote Kaustubha-prabha, a commentary on the Vedānta commentary of the Nimbarka-sampradāya, which is known as the Parijata-bhasya.

The Bhakti-ratnakara mentions Kesava Kasmiri and lists his predecessors in the disciplic succession of the Nimbarka-sampradāya: (1) Srinivasa Acarya, (2) Visva Acarya, (3) Purusottama, (4) Vilasa, (5) Svarupa, (6) Madhava, (7) Balabhadra, (8) Padma, (9) Syama, (10) Gopala, (11) Kṛpa, (12) Deva Acarya, (13) Sundara Bhatta, (14) Padmanabha, (15) Upendra, (16) Ramacandra, (17) Vamana, (18) Kṛṣṇa, (19) Padmakara, (20) Sravana, (21) Bhuri, (22) Madhava, (23) Syama, (24) Gopala, (25) Balabhadra, (26) Gopinatha, (27) Kesava, (28) Gokula and (29) Kesava Kasmiri. It is stated in the Bhakti-ratnakara that Kesava Kasmiri was a favorite devotee of mother Sarasvatī, the goddess of learning. By her grace he was an extremely influential scholar, and he was the greatest champion among all the scholars in the four corners of the country. Therefore he got the title dig-vijayi, which means "one who has conquered everyone in all directions." He belonged to a very respectable brahmana family of Kashmir. Later, by the order of Sri Caitanya Mahāprabhu, he gave up the profession of winning championships and became a great devotee. He joined the Nimbarka-sampradāya, one of the Vaisnava communities of the Vedic culture.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.26

vrndavana-dasa iha kariyachena vistara
sphuta nahi kare dosa-gunera vicara

SYNONYMS

vrndavana-dasa — Srila Vrndavana dasa Thakura; **iha** — this; **kariyachena** — has made; **vistara** — elaborate description ; **sphuta** — what was clear; **nahi** — not; **kare** — does; **dosa-gunera** — of both the faults and the virtues; **vicara** — analysis.

TRANSLATION

Vrndavana dasa Thakura has previously elaborately described this. That which is clear need not be scrutinized for good qualities and faults.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 16.27

sei kahi, tanre kari' namaskara
ya' suni' digvijayi kaila apana dhik-kara

SYNONYMS

sei — that; — portion; kahi — I mention; tanre — unto Sri Vrṇḍavana dasa Thakura; kari' — making; namaskara — obeisances; ya' — of which; suni — hearing; dig-vijayi — the conquering pandita; kaila — did; apana — his own; dhik-kara — condemnation.

TRANSLATION

Offering my obeisances to Srīla Vrṇḍavana dasa Thakura, I shall try to describe that portion of the Lord's analysis which, when he heard it, made the Digvijayi feel himself condemned.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.28

jyotsnavati ratri, prabhu sisya-gana sange
vasiyachena gangatire vidyara prasange

SYNONYMS

jyotsnavati — full moon; **ratri** — night; **prabhu** — Lord Caitanya Mahaprabhu; **sisya-gana** — disciples; **sange** — along with; **vasiyachena** — was sitting; **ganga-tire** — on the bank of the Ganges; **vidyara** — educational; **prasange** — in discussion.

TRANSLATION

Once on a full moon night the Lord was sitting on the bank of the Ganges with His many disciples and discussing literary topics.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.29

hena-kale digvijayi tahani aila
gangare vandana kari' prabhure milila

SYNONYMS

hena-kale — at this time; **dig-vijayi** — Kesava Kasmiri; **tahani** — there; **aila** — reached; **gangare** — to mother Ganges; **vandana** — prayers; **kari'** — offering; **prabhure** — the Lord; **milila** — met.

TRANSLATION

Coincidentally, Kesava Kasmiri Pandita came there. While offering his prayers to mother Ganges, he met Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 16.30

vasaila tare prabhu adara kariya
digvijayi kahe mane avajña kariya

SYNONYMS

vasaila — made seated; **tare** — him; **prabhu** — the Lord; **adara** — adoration; **kariya** — offering him; **dig-vijayi** — Kesava Kasmiri; **kahe** — says; **mane** — within his mind; **avajña** — disregard; **kariya** — doing.

TRANSLATION

The Lord received him with adoration, but because Kesava Kasmiri was very proud, he talked to the Lord very inconsiderately.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 16.31

vyakarana padaha, nimañi pandita tomara nama
balya-sastre loke tomara kahe guna-grama

SYNONYMS

vyakarana — grammar; **padaha** — You teach; **nimañi pandita** — Nimai Pandita; **tomara** — Your; **nama** — name; **balya-sastre** — in grammar, which is considered a study for boys; **loke** — the people in general; **tomara** — of You; **kahe** — declare; **guna-grama** — very much qualified.

TRANSLATION

"I understand that You are a teacher of grammar," he said, "and that Your name is Nimai Pandita. People speak very highly of Your teaching of beginners' grammar.

PURPORT

Formerly Sanskrit schools first taught grammar very thoroughly, and this system continues even now. A student was supposed to study grammar carefully for twelve years in the beginning of his life, because if one is expert in the grammar of the Sanskrit language, all the sastras are open to him. Sri Caitanya Mahāprabhu was famous for teaching grammar to students, and therefore Kesava Kasmiri first referred to His position as a teacher of grammar. Kesava Kasmiri was very proud of his literary career; he was far above the first lessons of grammar, and so he thought the position of Nimai Pandita not at all comparable to his own.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.32

vyakarana-madhye, jani, padaha kalapa
sunilun phankite tomara sisyerā

SYNONYMS

vyakarana-madhye — among grammars; **jani** — I understand; **padaha** — You teach; **kalapa** — the Kalapa-vyakarana; **sunilun** — I have heard; **phankite** — in deceitful word jugglery; **tomara** — Your; **sisyerā** — of the disciples; — the specific knowledge.

TRANSLATION

"I understand that You teach Kalapa-vyakarana. I have heard that Your students are very expert in the word jugglery of this grammar."

PURPORT

There are many schools of grammar in the Sanskrit language, the most famous of which are the systems of Panini and the Kalapa and Kaumudi grammars. There were different branches of grammatical knowledge, and a student of grammar was supposed to study them all in twelve years. Caitanya Mahāprabhu, who was famous as Nīmai Pandita, taught grammar to His students, who became expert in dealing with the word jugglery of complicated grammar. Almost anyone expert in studying grammar interprets the sastras in many ways by changing the root meanings of their words. A student of grammar can sometimes completely change the meaning of a sentence by juggling grammatical rules. Kesava Kasmiri indirectly taunted Lord Caitanya Mahāprabhu by implying that although He was a great teacher of grammar, such grammatical jugglery of root meanings did not require great expertise. This was a challenge to Sri Caitanya Mahāprabhu. Because it was prearranged that Kesava Kasmiri would have to discuss the sastras with Nīmai Pandita, from the very beginning he wanted to bluff the Lord. Thus the Lord replied as follows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.33

prabhu kahe, vyakarana padai — abhimana kari
sisyete na bujhe, ami bujhaite nari

SYNONYMS

prabhu kahe — the Lord replied; vyakarana padai — yes, I teach grammar; abhimana kari — I am supposed to do so; sisyyete — amongst My disciples; na — do not; bujhe — understand; ami — I also; bujhaite — to make them understand; nari — am not able.

TRANSLATION

The Lord said, "Yes, I am known as a teacher of grammar, but factually I cannot impress My students with grammatical knowledge, nor can they understand Me very well.

PURPORT

Since Kesava Kasmiri was a little puffed up, the Lord increased his artificial pride by presenting Himself as subordinate to him. Thus He flattered him as follows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.34

kahan tumi sarva-sastre kavitve pravina
kahan ami sabe sisu — paduya navina

SYNONYMS

kahan — whereas; **tumi** — your good self; **sarva-sastre** — in all scriptures; **kavitve** — in a literary career; **pravina** — very much experienced; **kahan** — whereas; **ami** — I; **sabe** — just; **sisu** — a boy; **paduya** — student; **navina** — new.

TRANSLATION

"My dear sir, whereas you are a very learned scholar in all sorts of scriptures and are very much experienced in composing poetry, I am only a boy — a new student and nothing more.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.35

tomara kavitva kichu sunite haya mana
krpa kari' kara yadi gangara varnana

SYNONYMS

tomara — your; kavitva — poetic integrity; kichu — something; sunite — to hear; haya — becomes; mana — mind; krpa — mercy; kari' — showing Me; kara — you do; yadi — if; gangara — of mother Ganges; varnana — description.

TRANSLATION

"Therefore I desire to hear your skill in composing poetry. We could hear this if you would mercifully describe the glory of mother Ganges."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.36

suniya brahmana garve varnite lagila
ghati eke sata sloka gangara varnila

SYNONYMS

suniya — hearing this; **brahmana** — the pandita, Kesava Kasmiri; **garve** — in pride; **varnite** — to describe; **lagila** — began; **ghati** — hour; **eke** — one; **sata** — hundred; **sloka** — verses; **gangara** — of the Ganges; **varnila** — described.

TRANSLATION

When the brahmana, Kesava Kasmiri, heard this, he became still more puffed up, and within one hour he composed one hundred verses describing mother Ganges.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.37

suniya karila prabhu bahuta satkara
toma sama prthivite kavi nahi ara

SYNONYMS

suniya — hearing this; **karila** — did; **prabhu** — the Lord; **bahuta** — very much; **satkara** — high praise; **toma** — you; **sama** — like; **prthivite** — in the world; **kavi** — poet; **nahi** — there is not; **ara** — anyone else.

TRANSLATION

The Lord praised him, saying, "Sir, there is no greater poet than you in the entire world.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 16.38

tomara kavita sloka bujhite kara sakti
tumi bhala jana artha sarasvati

SYNONYMS

tomara — your; kavita — poetry; sloka — verses; bujhite — to understand; kara — whose; sakti — power; tumi — you; bhala — well; jana — know; artha — meaning; — or; sarasvati — the goddess of learning.

TRANSLATION

"Your poetry is so difficult that no one can understand it but you and mother Sarasvati, the goddess of learning.

PURPORT

Replying to Kesava Kasmiri sarcastically, Lord Caitanya Mahāprabhu indirectly minimized the value of his poetry by saying, "Yes, your compositions are so nice that no one but you and your worshipable mother, the goddess of learning, can understand them." Kesava Kasmiri was a favorite devotee of mother Sarasvati, the goddess of learning, but Caitanya Mahāprabhu, as the master of the goddess of learning, has the right to speak sarcastically of her devotees. In other words, although Kesava Kasmiri was proud of being favored by the goddess of learning, he did not know that she is controlled by Caitanya Mahāprabhu Himself because He is the Supreme Personality of Godhead.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.39

eka slokera artha yadi kara nija-mukhe
suni' saba loka tabe paiba bada-sukhe

SYNONYMS

eka — one; slokera — of a verse; artha — the meaning; yadi — if; kara — you do; nija-mukhe — by your own mouth; suni' — hearing; saba — all; loka — persons; tabe — thereafter; paiba — we shall get; bada-sukhe — with great happiness.

TRANSLATION

"But if you explain the meaning of one verse, we can all hear it from your own mouth and thus be very happy."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.40

tabe digvijayi vyakhyara sloka puchila
sata slokerā eka sloka prabhu ta' padila

SYNONYMS

tabe — thereafter; **dig-vijayi** — Kesava Kasmiri; **vyakhyara** — for explanation; **sloka** — a verse; **puchila** — inquired about; **sata** — one hundred; **slokerā** — of the verses; **eka** — one; **sloka** — verse; **prabhu** — the Lord; **ta'** — then; **padila** — recited.

TRANSLATION

The Digvijayi, Kesava Kasmiri, inquired which verse He wanted explained. The Lord then recited one of the one hundred verses Kesava Kasmiri had composed.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.41

gangayah satatam idam abhati
 yad esa sri-visnos carana-kamalotpatti-subhaga
 dvitiya-sri-laksmir iva sura-narair arcya-carana
 bhavani-bhartur ya sirasi vibhavaty adbhuta-guna

SYNONYMS

mahattvam — greatness; **gangayah** — of mother Ganges; **satatam** — always; **idam** — this; **abhati** — shines; **nitaram** — without comparison; **yat** — because; **esa** — she; **sri-visnoh** — of Lord Visnu; **carana** — feet; **kamala** — lotus flower; **utpatti** — generation; **subhaga** — fortunate; **dvitiya** — second; **sri** — beautiful; **laksmih** — goddess of fortune; **iva** — like; **sura-naraih** — by demigods and human beings; **arcya** — worshipable; **carana** — feet; **bhavani** — of goddess Durga; **bhartuh** — of the husband; **ya** — she; **sirasi** — on the head; **vibhavati** — flourishes; **adbhuta** — wonderful; **guna** — qualities.

TRANSLATION

"The greatness of mother Ganges always brilliantly exists. She is the most fortunate because she emanated from the lotus feet of Sri Visnu, the Personality of Godhead. She is a second goddess of fortune, and therefore she is always worshiped both by demigods and by humanity. Endowed with all wonderful qualities, she flourishes on the head of Lord Siva."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.42

'ei slokera artha kara' — prabhu yadi baila
vismita haña digvijayi prabhure puchila

SYNONYMS

ei — this; slokera — of the verse; artha — explanation; kara — kindly do; prabhu — Lord Caitanya; yadi — when; baila — said; vismita — struck with wonder; haña — being; dig-vijayi — the champion; prabhure — unto the Lord; puchila — inquired.

TRANSLATION

When Lord Caitanya Mahaprabhu asked him to explain the meaning of this verse, the champion, very much astonished, inquired from Him as follows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 16.43

jhañjhavata-praya ami sloka padila
tara madhye sloka tumi kaiche kanthe kaila

SYNONYMS

jhañjha-vata — the strong wind of a storm; **praya** — like; **ami** — I; **sloka** — verses; **padila** — recited; **tara** — of them; **madhye** — in the midst; **sloka** — one verse; **tumi** — You; **kaiche** — how; **kanthe** — within the heart; **kaila** — have taken.

TRANSLATION

"I recited all the verses like the blowing wind. How could You completely learn by heart even one among those verses?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 16.44

prabhu kahe, devera vare tumi — 'kavi-vara'
aiche devera vare keho haya 'srutidhara'

SYNONYMS

prabhu — the Lord; **kahe** — replied; **devera** — of a superior power; **vare** — by benediction; **tumi** — you; **kavi-vara** — the most elevated poet; **aiche** — similarly; **devera** — of the Lord; **vare** — by the benediction; **keho** — someone; **haya** — becomes; **sruti-dhara** — one who can immediately remember.

TRANSLATION

The Lord replied, "By the grace of the Lord someone may become a great poet, and similarly by His grace someone else may become a great sruti-dhara who can memorize anything immediately."

PURPORT

In this connection, sruti-dhara is a very important word. Sruti means "hearing," and dhara means "one who can capture." Formerly, before the beginning of Kali-yuga, almost everyone, especially among the intelligent men, the brahmanas, was a sruti-dhara. As soon as a student heard any of the Vedic wisdom from his master, he would remember it forever. There was no need to refer to books, and therefore there were no written books in those days. The spiritual master delivered the Vedic hymns and their explanations to the student, who would then remember them forever, without consulting books.

To become a sruti-dhara, one who can remember simply by hearing, is a great achievement for a student. In the Bhagavad-gītā (10.41) the Lord says:

yad yad vibhutimat srimad urjitam eva va
tat tad evavagaccha mama tejo sambhavam

"Know that all opulent, beautiful and glorious creations spring from but a spark of My splendor."

As soon as we find anything extraordinary, we should understand that such an extraordinary manifestation is the special grace of the Supreme Personality of Godhead. Therefore Lord Caitanya Mahāprabhu replied to the champion, Kesava Kasmiri, that just as he was greatly proud of being a favorite devotee of mother Sarasvatī, so someone else, like Caitanya Mahāprabhu Himself, being favored by the Supreme Personality of Godhead, could become a sruti-dhara and thus memorize anything immediately simply by hearing it.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adī 16.45

slokera artha kaila vipra paiya santosa
prabhu kahe — kaha slokera kiba guna-dosa

SYNONYMS

slokera — of the verse; **artha** — explanation; **kaila** — made; **vipra** — the brahmana; **paiya** — obtaining; **santosa** — satisfaction; **prabhu** — the Lord; **kahe** — said; **kaha** — kindly speak; **slokera** — of the verse; **kiba** — what are; **guna** — qualities; **dosa** — faults.

TRANSLATION

Satisfied by the statement of Lord Caitanya Mahāprabhu, the brahmana [Kesava Kasmiri] explained the quoted verse. Then the Lord said, "Now kindly explain the special qualities and faults in the verse."

PURPORT

Not only did Sri Caitanya Mahāprabhu pick out this one among the one hundred verses and remember it although the brahmana had recited them like the blowing wind, but He also analyzed its qualities and faults. Not only did He hear the verse, but He immediately made a critical study of it.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.46

vipra kahe sloke nahi dosera abhasa
upamalankara guna, kichu anuprasa

SYNONYMS

vipra kahe — the brahmana replied; **sloke** — in that verse; **nahi** — there is not; **dosera** — of fault; **abhasa** — even a tinge; **upama-alankara** — simile or metaphor; **guna** — quality; **kichu** — something; **anuprasa** — alliteration.

TRANSLATION

The brahmana replied, "There is not a tinge of fault in that verse. Rather, it has the good qualities of similes and alliteration."

PURPORT

In the last line of the verse quoted by Sri Caitanya Mahaprabhu, the letter bha is repeated many times, as in the words bhavani, bhartur, vibhavati and adbhuta. Such repetition is called anuprasa, or alliteration. The words laksmir iva and visnos carana-kamalotpatti are instances of upama-alankara, for they exhibit metaphorical beauty. The Ganges is water, and Laksmi is the goddess of fortune. Since water and a person are not actually similar, the comparison is metaphorical.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.47

prabhu kahena, — kahi, yadi na karaha rosa
kaha tomara ei sloke kiba ache dosa

SYNONYMS

prabhu kahena — the Lord replied; kahi — let Me say; yadi — if; na — do not; karaha — you become; rosa — angry; kaha — please tell Me; tomara — your; ei sloke — in this verse; kiba — what; ache — there is; dosa — fault.

TRANSLATION

The Lord said, "My dear sir, I may say something to you if you will not become angry. Can you explain the faults in this verse?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.48

pratibhara kavya tomara devata santose
bhala-mate vicarile jani guna-dose

SYNONYMS

pratibhara — of ingenuity; **kavya** — poetry; **tomara** — your; **devata** — the Lord; **santose** — satisfies; **bhala-mate** — scrutinizingly; **vicarile** — on analyzing; **jani** — I know; **guna-dose** — there are faults and good qualities also.

TRANSLATION

"There is no doubt that your poetry is full of ingenuity, and certainly it has satisfied the Supreme Lord. Yet if we scrutinizingly consider it we can find both good qualities and faults."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.49

tate bhala kari' sloka karaha vicara
kavi kahe, — ye kahile sei veda-sara

SYNONYMS

tate — therefore; bhala — very carefully; kari' — doing it; sloka — the verse; karaha — do; vicara — judgment; kavi kahe — the poet said; ye kahile — what You have said; sei — that is; veda-sara — exactly right.

TRANSLATION

The Lord concluded, "Now, therefore, let us carefully scrutinize this verse."

The poet replied, "Yes, the verse You have recited is perfectly correct."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 16.50

vyakaraniya tumi nahi pada alankara
tumi ki janibe ei kavitvera sara

SYNONYMS

vyakaraniya — a student of grammar; **tumi** — You are; **nahi** — do not; **pada** — study; **alankara** — poetic ornaments; **tumi** — You; **ki** — what; **janibe** — will know; **ei** — this; **kavitvera** — of poetic quality; **sara** — review.

TRANSLATION

"You are an ordinary student of grammar. What do You know about literary embellishments? You cannot review this poetry because You do not know anything about it."

PURPORT

Kesava Kasmiri first wanted to bluff Sri Caitanya Mahāprabhu by saying that since He was not an advanced student in literary style, He could not review a verse full of metaphors and literary ornaments. This argument has some basis in fact. Unless one is a medical man he cannot criticize a medical man, and unless one is a lawyer he cannot criticize a lawyer. Therefore Kesava Kasmiri first depreciated the Lord's position. Because Sri Caitanya Mahāprabhu was to the champion a student of grammar, how could He dare criticize a great poet like him? Lord Caitanya, therefore, criticized the poet in a different way. He said that although He was certainly not advanced in a literary career, He had heard from others how to criticize such poetry, and as a śruti-dhara, possessing a complete memory, He could understand the process for such a review.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 16.51

prabhu kahena — ataeva puchiye tomare
vicariya guna-dosa bujhaha amare

SYNONYMS

prabhu kahena — the Lord said; ataeva — therefore; puchiye — I am asking; tomare — you; vicariya — completely reviewing; guna — qualities; dosa — faults; bujhaha — teach; amare — Me.

TRANSLATION

Taking a humble position, Sri Caitanya Mahāprabhu said, "Because I am not on your level, I have asked you to teach Me by explaining the faults and good qualities in your poetry.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 16.52

nahi padi alankara, kariyachi sravana
tate ei sloke dekhi bahu dosa-guna

SYNONYMS

nahi padi — I do not study; **alankara** — the art of literary embellishment; **kariyachi** — I have done; **sravana** — hearing; **tate** — by that; **ei sloke** — in this verse; **dekhi** — I see; **bahu** — many; **dosa** — faults; **guna** — good qualities.

TRANSLATION

"Certainly I have not studied the art of literary embellishments. But I have heard about it from higher circles, and thus I can review this verse and find in it many faults and many good qualities."

PURPORT

The statement kariyachi sravana ("I have heard it") is very important in the sense that hearing is more important than directly studying or perceiving. If one is expert in hearing and hears from the right source, his knowledge is immediately perfect. This process is called *srauta-pantha*, or the acquisition of knowledge by hearing from authorities. All Vedic knowledge is based on the principle that one must approach a bona fide spiritual master and hear from him the authoritative statements of the Vedas. It is not necessary for one to be a highly polished literary man to receive knowledge; to receive perfect knowledge from a perfect person, one must be expert in hearing. This is called the descending process of deductive knowledge, or *avaroha-pantha*.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 16.53

kavi kahe, — kaha dekhi, kon guna-dosa
prabhu kahena, — kahi, suna, na kariha rosa

SYNONYMS

kavi kahe — the poet said; **kaha dekhi** — you say "I see"; **kon** — what; **guna** — good qualities; **dosa** — faults; **prabhu kahena** — the Lord replied; **kahi** — let Me say; **suna** — please hear; **na** — do not; **kariha** — become; **rosa** — angry.

TRANSLATION

The poet said, "All right, let me see what good qualities and faults You have found."

The Lord replied, "Let Me speak, and please hear Me without becoming angry."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 16.54

pañca dosa ei sloke pañca alankara
krame ami kahi, suna, karaha vicara

SYNONYMS

pañca — five; dosa — faults; ei sloke — in this verse; pañca — five; alankara — literary embellishments; krame — one after another; ami — I; kahi — say; suna — kindly hear; karaha — give; vicara — judgment.

TRANSLATION

"My dear sir, in this verse there are five faults and five literary ornaments. I shall state them one after another. Kindly hear Me and then give your judgment.

PURPORT

In the verse beginning with gangayah there are five literary ornaments and five examples of faulty composition. There are two examples of the fault called avimrsta- and one example each of the faults viruddha-mati, punar-ukti and bhagna-krama.

Vimrsta means "clean," and means "predicate." It is a general rule of composition to establish a subject first and then give its predicate. For example, according to Sanskrit grammar if one says, "This man is learned," his composition is in order. But if one says, "Learned is this man," the composition is not in order. Such a flaw is called avimrsta--dosa, or the fault of unclean composition. The subject matter to be known of the verse is the glorification of the Ganges, and therefore the word idam ("this"), or what is known, should have been placed before instead of after the glorification. The subject matter already known should be placed before the unknown so that its meaning will not be misconstrued.

The second instance of avimrsta--dosa occurs in the words dvitiya-sri-laksmir iva. In this composition the word dvitiya ("second") is vidheya, or unknown. Placing the unknown first to make the compound word dvitiya-sri-laksmir is another fault. The words dvitiya-sri-laksmir iva were intended to compare the Ganges to the goddess of fortune, but because of this fault the meaning of the compound word was bewildering.

The third fault is that of viruddha-mati, or contradictory conception, in the words bhavani-bhartuh. The word bhavani refers to the wife of Bhava, Lord Siva. But since Bhavani is already known as the wife of Lord Siva, to add the word bharta, "husband," thus forming a compound meaning "the husband of the wife of Lord Siva," is contradictory, for thus it appears as if the wife of Lord Siva had another husband.

The fourth fault is punar-ukti, or redundancy, which occurs when the verb vibhavati ("flourishes"), which should have ended the composition, is further qualified by the unnecessary adjective adbhuta-guna ("endowed with wonderful qualities"). The fifth fault is bhagna-krama, which means "broken order." In the first, third and fourth lines there is anuprasa, or alliteration, created by the sounds ta, ra and bha, but in the second line there is no such anuprasa, and therefore the order is broken.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 16.55

'avimṛsta-' — dui thaṅi cihna
'viruddha-mati', 'bhagna-krama', 'punar-atta', — dosa tina

SYNONYMS

avimṛsta- — unclean composition; **dui thaṅi** — in two places; **cihna** — symptoms; **viruddha-mati** — a contradictory conception; **bhagna-krama** — broken order; **punar-atta** — redundancy (also called punar-ukti); **dosa** — faults; **tina** — three.

TRANSLATION

"In this verse the fault of avimṛsta- occurs twice, and the faults of viruddha-mati, bhagna-krama and punar-atta occur once each.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.56

'gangara mahattva' — sloke mula 'vidheya'
sabde 'anuvada' — pache avidheya

SYNONYMS

gangara mahattva — glorification of mother Ganges; **sloke** — in the verse; **mula** — chief; **vidheya** — unknown; **idam sabde** — by the word idam ("this"); **anuvada** — the known; **pache** — at the end; **avidheya** — improper.

TRANSLATION

"The glorification of the Ganges [gangayah] is the principal unknown subject matter in this verse, and the known subject matter is indicated by the word 'idam,' which has been placed after the unknown.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.57

'vidheya' age kahi' pache kahile 'anuvada'
ei lagi' slokera artha kariyache badha

SYNONYMS

vidheya — what is unknown; **age** — first; **kahi'** — after speaking; **pache** — at the end; **kahile** — if one speaks; **anuvada** — known things; **ei lagi'** — for this reason; **slokera** — of the verse; **artha** — meaning; **kariyache** — has been made; **badha** — objectionable.

TRANSLATION

"Because you have placed the known subject at the end and that which is unknown at the beginning, the composition is faulty, and the meaning of the words has become doubtful.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.58

anuvadam anuktvaiva
na vidheyam udirayet
na kiñcit
kutracit pratisthati

SYNONYMS

anuvadam — things already known; **anuktva** — without mentioning; **eva** — certainly; **na** — not; **vidheyam** — unknown subject matters; **udirayet** — one should mention; **na** — not; **hi** — certainly; **alabdha-aspadam** — without having achieved a proper place; **kiñcit** — something; **kutracit** — anywhere; **pratisthati** — has a position.

TRANSLATION

"Without first mentioning what is known, one should not introduce the unknown, for that which has no solid basis can never be established anywhere.'

PURPORT

This is a verse from the Ekadasi-tattva.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 16.59

'dvitiya sri-lakṣmi' — ihaṅ 'dvitīyatva' vidheya
samase gauna haila, sabdartha gela kṣaya

SYNONYMS

dvitiya sri-lakṣmi — the word dvitiya-sri-lakṣmi ("a second all-opulent goddess of fortune"); **ihaṅ** — this; **dvitīyatva** — the quality of being a second; **vidheya** — the unknown, which is to be explained; **samase** — in the compound word; **gauna** — secondary; **haila** — became; **sabda-artha** — the word's intended meaning; **gela** — became; **kṣaya** — lost.

TRANSLATION

"In the word 'dvitiya-sri-lakṣmi' ['a second all-opulent goddess of fortune'], the quality of being a second Lakṣmi is the unknown. In making this compound word, the meaning became secondary and the originally intended meaning was lost.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.60

'dvitiya' sabda — vidheya taha padila samase
'laksmira samata' artha karila vinase

SYNONYMS

dvitiya sabda — the word dvitiya ("second"); **vidheya** — the unknown; **taha** — that; **padila** — joined; **samase** — in the compound word; **laksmira** — with Laksmi; **samata** — equality; **artha** — meaning; **karila** — became; **vinase** — lost.

TRANSLATION

"Because the word 'dvitiya' ['second'] is the unknown, in its combination in this compound word the intended meaning of equality with Laksmi is lost.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.61

'avimrsta-' — ei dosera nama
ara eka dosa ache, suna savadhana

SYNONYMS

avimrsta- — avimrsta-; ei — this; dosera — of the fault; nama — the name; ara — another; eka — one; dosa — fault; ache — there is; suna — hear; savadhana — carefully.

TRANSLATION

"Not only is there the fault avimrsta-, but there is also another fault, which I shall point out to you. Kindly hear Me with great attention.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.62

'bhavani-bhartr'-sabda dile paiya santosa
'viruddha-mati-krt' nama ei maha dosa

SYNONYMS

bhavani-bhartr sabda — the word bhavani-bhartr ("the husband of Bhavani"); **dile** — you have placed; **paiya** — getting; **santosa** — very much satisfaction; **viruddha-mati-krt** — a statement of opposing elements; **nama** — named; **ei** — this; **maha** — great; **dosa** — fault.

TRANSLATION

"Here is another great fault. You have arranged the word bhavani-bhartr' to your great satisfaction, but this betrays the fault of contradiction.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.63

bhavani-sabde kahe mahadevera grhini
tanra bharta kahile dvitiya bharta jani

SYNONYMS

bhavani sabde — by the word bhavani; **kahe** — is mentioned; **mahadevera** — of Lord Siva; **grhini** — the wife; **tanra** — her; **bharta** — husband; **kahile** — if we say; **dvitiya** — second; **bharta** — husband; **jani** — we understand.

TRANSLATION

"The word 'bhavani' means 'the wife of Lord Siva.' But when we mention her husband, one might conclude that she has another husband.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 16.64

'siva-patnira bharta' iha sunite viruddha
'viruddha-mati-kṛt' sabda sastre nahe suddha

SYNONYMS

siva-patnira — of the wife of Lord Siva; **bharta** — husband; **iha** — this; **sunite** — to hear; **viruddha** — contradiction; **viruddha-mati-kṛt** — that which creates a contradiction; **sabda** — such a word; **sastre** — in the scriptures; **nahe** — is not; **suddha** — pure.

TRANSLATION

"It is contradictory to hear that Lord Siva's wife has another husband. The use of such words in literature creates the fault called viruddha-mati-kṛt.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 16.65

'brahmana-patnira bhartara haste deha dana'
sabda sunitei haya dvitiya-bharta jñana

SYNONYMS

brahmana-patnira — of the wife of a brahmana; **bhartara** — of the husband; **haste** — in the hand; **deha** — give; **dana** — charity; **sabda** — these words; **sunitei** — hearing; **haya** — there is; **dvitiya-bharta** — another husband; **jñana** — knowledge.

TRANSLATION

"If someone says, 'Place this charity in the hand of the husband of the wife of the brahmana,' when we hear these contradictory words we immediately understand that the brahmana's wife has another husband.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 16.66

'vibhavati' kriyaya vakya — sanga, punah visesana
'adbhuta-guna' — ei punar-atta dusana

SYNONYMS

vibhavati kriyaya — by the verb vibhavati ("flourishes"); **vakya** — statement; **sanga** — complete; **punah** — again; **visesana adbhuta-guna** — the adjective adbhuta-guna ("wonderful qualities"); **ei** — this; **punar-atta** — repetition of the same word; **dusana** — fault.

TRANSLATION

"The statement by the word 'vibhavati' ['flourishes'] is complete. Qualifying it with the adjective 'adbhuta-guna' ['wonderful qualities'] creates the fault of redundancy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.67

tina pade anuprasa dekhi anupama
eka pade nahi, ei dosa 'bhagna-krama'

SYNONYMS

tina pade — in three lines; **anuprasa** — alliteration; **dekhi** — I see; **anupama** — extraordinary; **eka pade** — in one line; **nahi** — there is not (alliteration); **ei dosa** — this fault; **bhagna-krama** — deviation.

TRANSLATION

"There is extraordinary alliteration in three lines of the verse, but in one line there is no such alliteration. This is the fault of deviation.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.68

yadyapi ei sloke ache pañca alankara
ei pañca-dose sloka kaila charakhara

SYNONYMS

yadyapi — although; **ei sloke** — in this verse; **ache** — there are; **pañca** — five; **alankara** — literary embellishments; **ei pañca-dose** — by the above-mentioned five faults; **sloka** — the verse; **kaila** — has been made; **charakhara** — spoiled.

TRANSLATION

"Although there are five literary ornaments decorating this verse, the entire verse has been spoiled by these five most faulty presentations.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 16.69

dasa alankare yadi eka sloka haya
eka dose saba alankara haya ksaya

SYNONYMS

dasa alankare — with ten instances of literary ornamentation; **yadi** — if; **eka** — one; **sloka** — verse; **haya** — there is; **eka dose** — by one fault; **saba** — all; **alankara** — ornaments; **haya ksaya** — become null and void.

TRANSLATION

"If there are ten literary ornaments in a verse but even one faulty expression, the entire verse is nullified.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 16.70

sundara sarira yaiche bhusane bhusita
eka sveta-kusthe yaiche karaye vigita

SYNONYMS

sundara — beautiful; **sarira** — body; **yaiche** — as; **bhusane** — with ornaments; **bhusita** — decorated; **eka** — one; **sveta-kusthe** — with a white spot of leprosy; **yaiche** — as; **karaye** — is made; **vigita** — abominable.

TRANSLATION

"One's beautiful body may be decorated with jewels, but one spot of white leprosy makes the entire body abominable.

PURPORT

The great sage Bharata Muni, an authority on poetic metaphor, has given his opinion in this connection as follows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.71

rasalankara-vat
dosa-yuk ced vibhusitam
syad vapuh sundaram api
svitrenaikena durbhagam

SYNONYMS

rasa — with humors; **alankara-vat** — with ornaments (metaphors, similes, etc.); **kavyam** — poetry; **dosa-yuk** — faulty; **cet** — if; **vibhusitam** — very nicely decorated; **syat** — it becomes so; **vapuh** — the body; **sundaram** — beautiful; **api** — even though; **svitrena** — by a white spot of leprosy; **ekena** — one; **durbhagam** — unfortunate.

TRANSLATION

"As one's body, although well-decorated with ornaments, is made unfortunate by even one spot of white leprosy, so an entire poem is made useless by a fault, despite alliteration, similes and metaphors."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 16.72

pañca alankarera ebe sunaha vicara
dui sabdalankara, tina artha-alankara

SYNONYMS

pañca — five; alankarera — of the literary embellishments; ebe — now; sunaha — just hear; vicara — description; dui — two; sabda-alankara — ornaments of sound or ornaments of words; tina — three; artha-alankara — ornaments of meaning.

TRANSLATION

"Now hear the description of the five literary embellishments. There are two ornaments of sound and three ornaments of meaning.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.73

sabdalankara — tina-pade ache anuprasa
'sri-laksmi' sabde 'punar-uktavad-abhasa'

SYNONYMS

sabda-alankara — ornamentation of sound; **tina-pade** — in three lines; **ache** — there is; **anuprasa** — alliteration; **sri-laksmi-sabde** — in the words sri-laksmi; **punar-ukta-vat** — of repetition of the same word; **abhasa** — there is a tinge.

TRANSLATION

"There is a sound ornament of alliteration in three lines. And in the combination of the words 'sri' and 'laksmi' there is the ornament of a tinge of redundancy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.74

prathama-carane pañca 'ta'-karera pantī
trtiya-carane haya pañca 'repha'-sthiti

SYNONYMS

prathama-carane — in the first line; **pañca** — five; **ta-karera** — of the letter ta; **panti** — very nice composition; **trtiya-carane** — in the third line; **haya** — there is; **pañca** — five; **repha** — of the letter ra; **sthiti** — composition.

TRANSLATION

"In the arrangement of the first line the letter 'ta' occurs five times, and the arrangement of the third line repeats the letter 'ra' five times.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.75

caturtha-carane cari 'bha'-kara-prakasa
ataeva sabdalankara anuprasa

SYNONYMS

caturtha-carane — in the fourth line; **cari** — four; **bha-kara** — of the letter bha; **prakasa** — manifestations; **ataeva** — therefore; **sabda-alankara** — ornamental use of different sounds; **anuprasa** — alliteration.

TRANSLATION

"In the fourth line the letter 'bha' occurs four times. This arrangement of alliteration is a pleasing ornamental use of sounds.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.76

'sri'-sabde, 'laksmi'-sabde — eka vastu ukta
punar-ukta-praya bhase, nahe punar-ukta

SYNONYMS

sri-sabde — by the word sri; **laksmi-sabde** — by the word laksmi; **eka vastu** — one thing; **ukta** — is indicated; **punar-ukta-praya** — almost repetition; **bhase** — appears; **nahe** — but actually it is not; **punar-ukta** — repetition.

TRANSLATION

"Although the words 'sri' and 'laksmi' convey the same meaning and are therefore almost redundant, they are nevertheless not redundant.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.77

'sri-yukta laksmi' arthe arthera vibheda
punar-uktavad-abhasa, sabdalankara-bheda

SYNONYMS

sri-yukta laksmi — Laksmi, possessed of opulence; **arthe** — in the sense; **arthera** — of the meaning; **vibheda** — difference; **punar-ukta-vad-abhasa** — tinge of punar-ukta-vat; **sabda-alankara** — ornamental use of words; **bheda** — different.

TRANSLATION

"Describing Laksmi as possessed of sri [opulence] offers a difference in meaning with a tinge of repetition. This is the second ornamental use of words.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 16.78

'laksmir iva' arthalankara — upama-prakasa
ara arthalankara ache, nama — 'virodhabhasa'

SYNONYMS

laksmir iva — the words laksmir iva ("like Laksmi"); **artha-alankara** — ornamental use of the meaning; **upama** — analogy; **prakasa** — manifestation; **ara** — also; **artha-alankara** — ornamental use of meaning; **ache** — there is; **nama** — which is named; **virodha-abhasa** — possibility of contradiction.

TRANSLATION

"The use of the words 'laksmir iva' ['like Laksmi'] manifests the ornament of meaning called upama [analogy]. There is also the further ornament of meaning called virodhabhasa, or a contradictory indication.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.79

'gangate kamala janme' — sabara subodha
'kamale gangara janma' — atyanta virodha

SYNONYMS

gangate — in the river Ganges; **kamala** — lotus flower; **janme** — grows; **sabara** — of everyone; **subodha** — understanding; **kamale** — in the lotus flower; **gangara** — of the Ganges; **janma** — birth; **atyanta** — very much; **virodha** — contradiction.

TRANSLATION

"Everyone knows that lotus flowers grow in the water of the Ganges. But to say that the Ganges takes birth from a lotus flower seems extremely contradictory.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 16.80

'ihaṅ viṣṇu-pada-padme gangara utpatti'
virodhalankara iha maha-camatkṛti

SYNONYMS

ihaṅ — in this connection; **viṣṇu-pada-padme** — in the lotus feet of Lord Viṣṇu; **gangara** — of mother Ganges; **utpatti** — beginning; **virodha** — contradiction; **alankara** — literary decoration; **iha** — it; **maha** — very great; **camatkṛti** — wonder.

TRANSLATION

"The existence of mother Ganges begins from the lotus feet of the Lord. Although this statement that water comes from a lotus flower is a contradiction, in connection with Lord Viṣṇu it is a great wonder.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 16.81

isvara-acintya-saktye gangara prakasa
ihate virodha nahi, virodha-abhasa

SYNONYMS

isvara-acintya-saktye — by the inconceivable potency of the Supreme Lord; **gangara** — of the Ganges; **prakasa** — emanation; **ihate** — in this; **virodha nahi** — there is no contradiction; **virodha-abhasa** — appears to be a contradiction.

TRANSLATION

"In this birth of the Ganges by the inconceivable potency of the Lord, there is no contradiction although it appears contradictory.

PURPORT

The central point of all Vaisnava philosophy is to accept the inconceivable potency of Lord Visnu. What sometimes appears contradictory from a material viewpoint is understandable in connection with the Supreme Personality of Godhead because He can perform contradictory activities by dint of His inconceivable potencies. Modern scientists are puzzled. They cannot even explain how such a large quantity of chemicals has formed the atmosphere. Scientists explain that water is a combination of hydrogen and oxygen, but when asked where such a large quantity of hydrogen and oxygen came from and how they combined to manufacture the great oceans and seas, they cannot answer because they are atheists who will not accept that everything comes from life. Their thesis is that life comes from matter.

Where do all these chemicals come from? The answer is that they are produced by the inconceivable energy of the Supreme Personality of Godhead. Living entities are part of the Supreme Godhead, and from their bodies come many chemicals. For example, the lemon tree is a living entity that produces many lemons, and within each lemon is a great deal of citric acid. Therefore, if even an insignificant living entity who is but a part of the Supreme Lord can produce so much of a chemical, how much potency there must be in the body of the Supreme Personality of Godhead.

Scientists cannot perfectly explain where the chemicals of the world are manufactured, but one can explain this perfectly by accepting the inconceivable energy of the Supreme Lord. There is no reason for denying this argument. Since there are potencies in the living entities who are samples of the Personality of Godhead, how much potency there must be in the Supreme

of all eternal and the chief living entity among all living entities." (Katha Upanisad, 2.2.13)

Unfortunately, atheistic science will not accept that matter comes from life. Scientists insist upon their most illogical and foolish theory that life comes from matter, although this is quite impossible. They cannot prove in their laboratories that matter can produce life, yet there are thousands and thousands of examples illustrating that matter comes from life. Therefore in Sri Caitanya-caritamṛta Kṛṣṇadāsa Kavirāja Gosvāmī says that as soon as one accepts the inconceivable potency of the Supreme Personality of Godhead, no great philosopher or scientist can put forward any thesis to contradict the Lord's power. This is expressed in the following Sanskrit verse.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.82

ambujam ambuni
kvacid api na jatam ambujad ambu
mura-bhidi tad-
padambhojan maha-nadi jata

SYNONYMS

ambujam — lotus flower; **ambuni** — in the water; **jatam** — is grown; **kvacit** — at any time; **api** — certainly; **na** — not; **jatam** — grown; **ambujat** — from a lotus flower; **ambu** — water; **mura-bhidi** — in Krsna, the killer of Murasura; **tat-viparitam** — just the opposite of that; **pada-ambhojat** — from the lotus flower of His feet; **maha-nadi** — the great river; **jata** — has grown.

TRANSLATION

"Everyone knows that lotus flowers grow in the water but water never grows from a lotus. All such contradictions, however, are wonderfully possible in Krsna: the great river Ganges has grown from His lotus feet.'

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 16.83

gangara mahattva — sadhya, sadhana tahara
visnu-padotpatti — 'anumana' alankara

SYNONYMS

gangara — of the Ganges; mahattva — opulences; sadhya — subject matter; sadhana — means; tahara — of that; visnu-pada-utpatti — her origin from the lotus feet of the Lord; anumana — called anumana (hypothesis); alankara — an ornament.

TRANSLATION

"The real glory of mother Ganges is that she has grown from the lotus feet of Lord Visnu. Such a hypothesis is another ornament, called anumana.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 16.84

sthula ei pañca dosa, pañca alankara
sukṣma vicariye yadi achaye apara

SYNONYMS

sthula — gross; **ei** — these; **pañca** — five; **dosa** — faults; **pañca** — five; **alankara** — literary ornaments; **sukṣma** — in detail; **vicariye** — we consider; **yadi** — if; **achaye** — there are; **apara** — unlimited.

TRANSLATION

"I have simply discussed the five gross faults and five literary embellishments of this verse, but if we consider it in fine detail we will find unlimited faults.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.85

pratibha, kavitva tomara devata-prasade
avicara kavye avasya pade dosa-badhe

SYNONYMS

pratibha — ingenuity; **kavitva** — poetic imagination; **tomara** — your; **devata** — of a demigod; **prasade** — by the grace; **avicara** — without good judgment; **kavye** — in the poetry; **avasya** — certainly; **pade** — there is; **dosa** — fault; **badhe** — obstruction.

TRANSLATION

"You have achieved poetic imagination and ingenuity by the grace of your worshipable demigod. But poetry not well reviewed is certainly subject to criticism.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.86

vicari' kavitva kaile haya sunirmala
salankara haile artha kare jhalamala

SYNONYMS

vicari' — with proper consideration; **kavitva** — poetic explanation; **kaile** — if done; **haya** — it becomes; **sunirmala** — very pure; **sa-alankara** — with metaphorical use of words; **haile** — if it is; **artha** — meaning; **kare** — does; **jhalamala** — dazzle.

TRANSLATION

"Poetic skill used with due consideration is very pure, and with metaphors and analogies it is dazzling."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.87

suniya prabhura vyakhya digvijayi vismita
mukhe na nihsare vakya, pratibha stambhita

SYNONYMS

suniya — hearing; prabhura — of the Lord; vyakhya — explanation; dig-vijayi — the champion; vismita — struck with wonder; mukhe — in the mouth; na — did not; nihsare — come out; vakya — words; pratibha — ingenuity; stambhita — choked up.

TRANSLATION

After hearing the explanation of Lord Caitanya Mahaprabhu, the champion poet was struck with wonder. His cleverness stunned, he could not say anything.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.88

kahite cahaye kichu, na aise uttara
tabe vicaraye mane ha-iyā phanphara

SYNONYMS

kahite — to speak; **cahaye** — wants; **kichu** — something; **na** — not; **aise** — comes; **uttara** — any reply; **tabe** — thereafter; **vicaraye** — considers; **mane** — within the mind; **ha-iyā** — becoming; **phanphara** — puzzled.

TRANSLATION

He wanted to say something, but no reply would come from his mouth. He then began to consider this puzzle within his mind.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 16.89

paduya balaka kaila mora buddhi lopa
jani — sarasvati more kariyachena kopa

SYNONYMS

paduya — student; **balaka** — a boy; **kaila** — made; **mora** — my; **buddhi** — intelligence; **lopa** — lost; **jani** — I can understand; **sarasvati** — mother Sarasvati; **more** — with me; **kariyachena** — must have been; **kopa** — angry.

TRANSLATION

"This mere boy has blocked my intelligence. I can therefore understand that mother Sarasvati has become angry with me.

PURPORT

In the Bhagavad-gīta it is clearly said that all intelligence comes from the Supreme Personality of Godhead, who is situated in everyone's heart as the Paramatma. The Paramatma gave the pandita the intelligence to understand that because he was proud of his learning and wanted to defeat even the Supreme Lord, by the will of the Lord and through the agency of mother Sarasvati he had been defeated. One should not, therefore, be too proud of one's position. Even if one is a greatly learned scholar, if he commits an offense to the lotus feet of the Lord he will not be able to speak properly, in spite of his learning. In every respect, we are controlled. Our only duty, therefore, is to surrender always to the lotus feet of the Lord and not be falsely proud. Mother Sarasvati created this situation to favor the champion pandita so that he might surrender unto Lord Caitanya Mahāprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 16.90

ye vyākhyā karīla, se manasyera nahe śakti
nimañi-mukhe rahi' bale apāne sarasvatī

SYNONYMS

ye vyākhyā — which explanation; **karīla** — He has made; **se** — that; **manasyera** — of any human being; **nahe** — there is not; **śakti** — power; **nimañi-mukhe** — in the mouth of this boy Nīmaī; **rahi'** — remaining; **bale** — speaks; **apāne** — personally; **sarasvatī** — mother Sarasvatī.

TRANSLATION

"The wonderful explanation the boy has given could not have been possible for a human being. Therefore mother Sarasvatī must have spoken personally through His mouth."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 16.91

eta bhavi' kahe — suna, nimaṇi pandita
tava vyakhya suni' ami ha-ilan vismita

SYNONYMS

eta bhavi — thinking like this; kahe — the pandita says; suna — hear; nimaṇi pandita — O Nimai Pandita; tava — Your; vyakhya — explanations; suni' — hearing; ami — I; ha-ilan — have become; vismita — struck with wonder.

TRANSLATION

Thinking thus, the pandita said, "My dear Nimai Pandita, please hear me. Hearing Your explanation, I am simply struck with wonder.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.92

alankara nahi pada, nahi sastrabhyasa
keman e saba artha karile prakasa

SYNONYMS

alankara — the literary use of words; **nahi pada** — You never read; **nahi** — nor is there; **sastra-abhyasa** — long practice in the discussion of the sastras; **keman e** — by which method; **e saba** — all these; **artha** — explanations; **karile** — You have made; **prakasa** — manifestation.

TRANSLATION

"I am surprised. You are not a literary student and do not have long experience in studying the sastras. How have You been able to explain all these critical points?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.93

iha suni' mahaprabhu ati bada rangi
tanhara hrdaya jani' kahe kari' bhangi

SYNONYMS

iha suni' — hearing this; mahaprabhu — Caitanya Mahaprabhu; ati — very; bada — much; rangi — funny; tanhara — his; hrdaya — heart; jani' — understanding; kahe — says; kari' — doing; bhangi — indication.

TRANSLATION

Hearing this and understanding the pandita's heart, Sri Caitanya Mahaprabhu replied in a humorous way.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 16.94

sastrera vicara bhala-manda nahi jani
sarasvati ye balaya, sei bali vani

SYNONYMS

sastrera vicara — discussion of sastra; **bhala-manda** — good or bad; **nahi jani** — do not know; **sarasvati** — mother Sarasvati; **ye balaya** — whatever she speaks; **sei** — those; **bali** — I say; **vani** — words.

TRANSLATION

"My dear sir, I do not know what is good composition and what is bad. But whatever I have spoken must be understood to have been spoken by mother Sarasvati."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.95

iha suni' digvijayi karila niscaya
sisu-dvare devi more kaila parajaya

SYNONYMS

iha suni' — hearing this; dig-vijayi — the champion; karila — admitted; niscaya — decision; sisu-dvare — through this boy; devi — mother Sarasvati; more — unto me; kaila — has done; parajaya — defeat.

TRANSLATION

When he heard this judgment from Lord Caitanya Mahaprabhu, the pandita sorrowfully wondered why mother Sarasvati wanted to defeat him through a small boy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.96

aji tanre nivediba, kari' japa-dhyana
sisu-dvare kaila more eta apamana

SYNONYMS

aji — today; **tanre** — unto her; **nivediba** — I shall offer my prayers; **kari'** — performing; **japa** — chanting; **dhyana** — meditation; **sisu-dvare** — through a boy; **kaila** — has done; **more** — unto me; **eta** — so much; **apamana** — insult.

TRANSLATION

"I shall offer prayers and meditation to the goddess of learning," the champion concluded, "and ask her why she has insulted me so greatly through this boy."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.97

vastutah sarasvati asuddha sloka karaila
vicara-samaya tanra buddhi acchadila

SYNONYMS

vastutah — in fact; **sarasvati** — mother Sarasvati; **asuddha** — impure; **sloka** — verse; **karaila** — caused him to compose; **vicara-samaya** — at the time of reviewing; **tanra** — his; **buddhi** — intelligence; **acchadila** — covered.

TRANSLATION

Sarasvati had in fact induced the champion to compose his verse in an impure way. Furthermore, when it was discussed she covered his intelligence, and thus the Lord's intelligence was triumphant.

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Bhaktivedānta VedaBase: Śrī Caitanya Caritamṛta Adī 16.98

tabe sisya-gana saba hasite lagila
ta'-saba nisedhi' prabhu kavire kahila

SYNONYMS

tabe — at that time; **sisya-gana** — the disciples; **saba** — all; **hasite** — to laugh; **lagila** — began; **ta'-saba** — all of them; **nisedhi'** — forbidding; **prabhu** — the Lord; **kavire** — unto the poet; **kahila** — addressed.

TRANSLATION

When the poetic champion was thus defeated, all the Lord's disciples sitting there began to laugh loudly. But Lord Caitanya Mahāprabhu asked them not to do so, and He addressed the poet as follows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.99

tumi bada pandita, mahakavi-siromani
yanra mukhe bahiraya aiche kavya-vani

SYNONYMS

tumi — you; bada pandita — greatly learned scholar; maha-kavi — of all great poets; siromani — the topmost; yanra — of whom; mukhe — in the mouth; bahiraya — emanates; aiche — such; kavya-vani — poetic language.

TRANSLATION

"You are the most learned scholar and the topmost of all great poets, for otherwise how could such fine poetry come from your mouth?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.100

tomara kavitva yena ganga-jala-dhara
toma-sama kavi kotha nahi dekhi ara

SYNONYMS

tomara — your; **kavitva** — poetic ingenuity; **yena** — like; **ganga-jala-dhara** — the flowing of the waters of the Ganges; **toma-sama** — like you; **kavi** — poet; **kotha** — anywhere; **nahi** — not; **dekhi** — I see; **ara** — anyone else.

TRANSLATION

"Your poetic skill is like the constant flow of the waters of the Ganges. I find no one in the world who can compete with you.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.101

bhavabhuti, jayadeva, ara kalidasa
tan-sabara kavitve ache dosera prakasa

SYNONYMS

bhavabhuti — Bhavabhuti; **jayadeva** — Jayadeva; **ara** — and; **kalidasa** — Kalidasa; **tan-sabara** — of all of them; **kavitve** — in the poetic power; **ache** — there is; **dosera** — of faults; **prakasa** — manifestation.

TRANSLATION

"Even in the poetic compositions of such great poets as Bhavabhuti, Jayadeva and Kalidasa there are many examples of faults.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.102

dosa-guna-vicara — ei alpa kari' mani
kavitva-karane sakti, tanha se vakhani

SYNONYMS

dosa-guna-vicara — therefore to criticize one's poetry as good or bad; **ei** — this; **alpa** — negligible; **kari'** — making; **mani** — I consider; **kavitva** — poetic ingenuity; **karane** — in performing; **sakti** — power; **tanha** — that; **se** — we; **vakhani** — describe.

TRANSLATION

"Such mistakes should be considered negligible. One should see only how such poets have displayed their poetic power.

PURPORT

In Srimad-Bhagavatam (1.5.11) it is said:

tad-vag-visargo janatagha-viplavo
yasmin prati-slokam abaddhavaty api
namany anantasya yaso 'nkitani yat
srnvanti gayanti grnanti sadhavah

"In explaining the glories of the Lord, inexperienced men may compose poetry with many faults, but because it contains glorification of the Lord, great personalities read it, hear it and chant it." Despite its minute literary discrepancies, one must study poetry on the merit of its subject matter. According to Vaisnava philosophy, any literature that glorifies the Lord, whether properly written or not, is first class. There need be no other considerations. The poetic compositions of Bhavabhuti, or Srikantha, include Malati-madhava, Uttara-carita, Vira-carita and many similar Sanskrit dramas. This great poet was born during the time of Bhojaraja as the son of Nilakantha, a brahmana. Kalidasa flourished during the time of Maharaja Vikramaditya, and he became the state poet. He composed some thirty or forty Sanskrit dramas, including Kumara-sambhava, Abhijñana-sakuntala and Megha-duta. His drama Raghu- is especially famous. We have already described Jayadeva in Chapter Thirteen of the Adi-lila.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 16.103

saisava-capalya kichu na labe amara
sisyera samana muṇi na han tomara

SYNONYMS

saisava — childish; **capalya** — impudence; **kichu** — anything; **na** — do not; **labe** — please take; **amara** — My; **sisyera** — of disciples; **samana** — the equal; **muṇi** — I; **na** — not; **han** — am; **tomara** — your.

TRANSLATION

"I am not even fit to be your disciple. Therefore kindly do not take seriously whatever childish impudence I have shown.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.104

aji vasa' yaha, kali miliba abara
suniba tomara mukhe sastrera vicara

SYNONYMS

aji — today; **vasa'** — resting place; **yaha** — go back; **kali** — tomorrow; **miliba** — we will meet; **abara** — again; **suniba** — I shall hear; **tomara mukhe** — from your mouth; **sastrera** — on the sastras; **vicara** — discussion.

TRANSLATION

"Please go back home, and tomorrow we may meet again so that I may hear discourses on the sastras from your mouth."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.105

ei-mate nija ghare gela dui jana
kavi ratre kaila sarasvati-aradhana

SYNONYMS

ei-mate — in this way; **nija ghare** — to their respective homes; **gela** — went back; **dui jana** — both of them; **kavi** — poet; **ratre** — at night; **kaila** — performed; **sarasvati** — of mother Sarasvati; **aradhana** — worship.

TRANSLATION

In this way both the poet and Caitanya Mahaprabhu went back to their homes, and at night the poet worshiped mother Sarasvati.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.106

sarasvati svapne tanre upadesa kaila
saksat isvara kari' prabhuke janila

SYNONYMS

sarasvati — mother Sarasvati; **svapne** — in a dream; **tanre** — unto him; **upadesa** — advice; **kaila** — gave; **saksat** — directly; **isvara** — the Supreme Person; **kari'** — accepting; **prabhuke** — the Lord; **janila** — he understood.

TRANSLATION

In a dream the goddess informed him of the Lord's position, and the poetic champion could understand that Lord Caitanya Mahaprabhu is the Supreme Personality of Godhead Himself.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.107

prate asi' prabhu-pade la-ila sarana
prabhu krpa kaila, tanra khandila bandhana

SYNONYMS

prate — in the morning; **asi'** — coming back; **prabhu-pade** — at the lotus feet of the Lord; **la-ila** — took; **sarana** — shelter; **prabhu** — the Lord; **krpa** — mercy; **kaila** — showed; **tanra** — his; **khandila** — cut off; **bandhana** — all bondage.

TRANSLATION

The next morning the poet came to Lord Caitanya and surrendered unto His lotus feet. The Lord bestowed His mercy upon him and cut off all his bondage to material attachment.

PURPORT

The same process advocated by Lord Sri Krsna in His teachings of the Bhagavad-gita as it is — "Surrender unto Me in all instances" — was advocated by Lord Caitanya Mahaprabhu. The champion surrendered unto the Lord, and the Lord favored him. One who is favored by the Lord is freed from material bondage, as stated in the Bhagavad-gita (4.9): *tyaktva punar janma naiti mam eti so 'rjuna*.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.108

bhagyavanta digvijayi saphala-jivana
vidya-bale paila mahaprabhura carana

SYNONYMS

bhagyavanta — very fortunate; **dig-vijayi** — the poetic champion; **sa-phala** — successful; **jivana** — life; **vidya-bale** — by the strength of learning; **paila** — got; **maha-prabhura** — of Lord Sri Caitanya Mahaprabhu; **carana** — lotus feet.

TRANSLATION

The poetic champion was certainly most fortunate. His life was successful by dint of his vast learning and erudite scholarship, and thus he attained the shelter of Lord Caitanya Mahaprabhu.

PURPORT

Sri Narottama dasa Thakura has sung that the best qualification for taking shelter of the lotus feet of Lord Caitanya is to be the most fallen because the Lord came specifically to deliver the fallen souls. In this age there are very few scholars. Almost everyone is a fallen meat-eater, drunkard, woman-hunter or gambler. Such persons are never considered learned scholars, even if they pose as such. Because these so-called scholars superficially see that Caitanya Mahaprabhu associates with the fallen souls, they think that He is meant for a lower class of men but that they do not need Him. Thus such scholars do not take to the Krsna consciousness movement. To be puffed up with false learning, therefore, is a disqualification for accepting the Krsna consciousness movement. But here is a special example, for although the poetic champion was a greatly learned scholar, the Lord also favored him because of his humble submission.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.109

e-saba lila varniyachena vrndavana-dasa
ye kichu visesa ihan karila prakasa

SYNONYMS

e-saba — all these; lila — pastimes; varniyachena — has described; vrndavana-dasa — Vrndavana dasa Thakura; ye kichu — whatever; visesa — specifics; ihan — in this connection; karila — I have made; prakasa — presentation.

TRANSLATION

Srila Vrndavana dasa Thakura has described all these incidents elaborately. I have only presented the specific incidents he has not described.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.110

caitanya-gosañira lila — amrtera dhara
sarvendriya trpta haya sravane yahara

SYNONYMS

caitanya-gosañira lila — the pastimes of Lord Caitanya Mahaprabhu; **amrtera dhara** — drops of nectar; **sarva-indriya** — all senses; **trpta** — satisfied; **haya** — become; **sravane** — by hearing; **yahara** — of them all.

TRANSLATION

The nectarean drops of Sri Caitanya Mahaprabhu's pastimes can satisfy the senses of everyone who hears them.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 16.111

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

SYNONYMS

sri-rupa — Srila Rupa Gosvami; **raghunatha** — Srila Raghunatha dasa Gosvami; **pade** — at the lotus feet; **yara** — whose; **asa** — expectation; **caitanya-caritamrta** — the book named Caitanya-caritamrta; **kahe** — describes; **krsnadasa** — Srila Krsnadasa Kaviraja Gosvami.

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, Adi-lila, Sixteenth Chapter, describing the pastimes of the Lord in His childhood and youth.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17 Summary

The Seventeenth Chapter, as summarized by Srila Bhaktivinoda Thakura in his Amṛta-pravaha-bhāṣya, describes Lord Caitanya Mahaprabhu's pastimes from His sixteenth year until the time He accepted the renounced order of life. Srila Vṛndavana dasa Thakura has already vividly described these pastimes in the Caitanya-bhagavata; therefore Kṛṣṇa dasa Kaviraja Gosvami describes them only briefly. Vivid descriptions of some portions of His pastimes are seen in this chapter, however, because Vṛndavana dasa Thakura has not elaborately described them.

In this chapter we shall find descriptions of the mango distribution festival and Lord Caitanya's discourses with Chand Kazi. Finally, the chapter shows that the same son of mother Yasoda, Lord Kṛṣṇa, tasted four transcendental mellows of devotional service in His form of Sacinandana, the son of mother Saci. To understand Srimati Radharani's ecstatic love for Him, Lord Sri Kṛṣṇa assumed the form of Lord Caitanya Mahaprabhu. The attitude of Srimati Radharani is considered the superexcellent devotional mentality. As Caitanya Mahaprabhu, Kṛṣṇa Himself assumed the position of Srimati Radharani to taste Her ecstatic situation. No one else could do this.

When Sri Kṛṣṇa assumed the form of the four-armed Narayana, the gopis showed their respect, but they were not very interested in Him. In the ecstatic love of the gopis, all worshipable forms but Kṛṣṇa are rejected. Among all the gopis, Srimati Radharani has the highest ecstatic love. When Kṛṣṇa in His form of Narayana saw Radharani, He could not keep His position as Narayana, and again He assumed the form of Kṛṣṇa.

The King of Vrajabhumi is Nanda Maharaja, and the same person in Navadvīpa is Jagannatha Misra, the father of Caitanya Mahaprabhu. Similarly, mother Yasoda is the Queen of Vrajabhumi, and in the pastimes of Lord Caitanya she is Sacimata. Therefore the son of Saci is the son of Yasoda. Sri Nityananda occupies an ecstatic position of parental love in servitude and fraternal attraction. Sri Advaita Prabhu exhibits the ecstasy of both fraternity and servitude. All the Lord's other associates, situated in their original love, engage in the service of Lord Caitanya Mahaprabhu.

The same Absolute Truth who enjoys as Kṛṣṇa, Syamasundara, who plays His flute and dances with the gopis, sometimes takes birth in a brahmana family and plays the part of Sri Caitanya Mahaprabhu, accepting the renounced order of life. It appears contradictory that the same Kṛṣṇa accepted the ecstasy of the gopis, and of course this is very difficult for an ordinary person to understand. But if we accept the inconceivable energy of the Supreme Personality of Godhead, we can understand that everything is possible. There is no need of mundane arguments in this connection, because mundane arguments are meaningless in regard to inconceivable potency.

At the end of the Seventeenth Chapter, Srila Kṛṣṇadasa Kaviraja Gosvami, following in the footsteps of Srila Vyāsadeva, has summarized all the adi-lila pastimes separately.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.1

vande

yat-prasadatah

yavanah sumanayante

krsna-nama-prajalpakah

SYNONYMS

vande — let me offer my obeisances; **svaira** — completely independent; **adbhuta** — and uncommon; **iham** — whose activities; **tam** — unto Him; **caitanyam** — Sri Caitanya Mahaprabhu; **yat** — of whom; **prasadatah** — by the mercy; **yavanah** — even the unclean; **sumanayante** — are transformed into gentlemen; **krsna-nama** — of the holy name of Lord Krsna; **prajalpakah** — taking to the chanting.

TRANSLATION

Let me offer my respectful obeisances to Sri Caitanya Mahaprabhu, by whose mercy even unclean yavanas become perfectly well bred gentlemen by chanting the holy name of the Lord. Such is the power of Lord Sri Caitanya Mahaprabhu.

PURPORT

There is a persistent misunderstanding between caste brahmanas and advanced Vaisnavas, or gosvamis, because caste brahmanas, or smartas, are of the opinion that one cannot become a brahmana unless he changes his body. As we have discussed several times, it is to be understood that by the supremely powerful potency of the Lord, as described by Krsnadasa Kaviraja Gosvami, everything is possible. Caitanya Mahaprabhu is as fully independent as Krsna. Therefore no one can interfere with His activities. If He wants, by His mercy He can convert even a yavana, an unclean follower of non-Vedic principles, into a perfectly well behaved gentleman. This is actually happening in our propagation of the Krsna consciousness movement. The members of the present Krsna consciousness movement were not born in India, nor do they belong to the Vedic culture, but within the short time of four or five years they have become such wonderful devotees simply by chanting the Hare Krsna mantra that even in India they are well received as perfectly well behaved Vaisnavas wherever they go.

Although less intelligent men cannot understand it, this is the special power of Lord Caitanya Mahaprabhu. Actually, the body of a Krsna conscious person changes in many ways. Even in the United States, when our devotees chant on the street, American ladies and gentlemen inquire from them whether they are actually Americans because no one could expect Americans to become such nice devotees all of a sudden. Even Christian priests are greatly surprised that all these boys from Jewish and Christian families have joined this Krsna consciousness movement; before joining, they never regarded any principles of religion seriously, but now they have become sincere devotees of the Lord. Everywhere people express this astonishment, and we take great pride in the transcendental behavior of our students. Such wonders are possible, however, only by the mercy of Sri Caitanya Mahaprabhu. They are not ordinary or mundane.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.2

jaya jaya sri-caitanya jaya nityananda
jayadvaitacandra jaya gaura-bhakta-vrnda

SYNONYMS

jaya jaya — all glories; **sri-caitanya** — to Lord Caitanya Mahaprabhu; **jaya** — all glories; **nityananda** — to Lord Nityananda Prabhu; **jaya advaita-candra** — all glories to Advaita Acarya; **jaya gaura-bhakta-vrnda** — all glories to the devotees of Lord Caitanya.

TRANSLATION

All glories to Lord Caitanya Mahaprabhu! All glories to Lord Nityananda Prabhu! All glories to Advaita Acarya! And all glories to all the devotees of Lord Caitanya!

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.3

kaisora-lilara sutra karila ganana
yauvana-lilara sutra kari anukrama

SYNONYMS

kaisora-lilara — of the activities before His youth; **sutra** — synopsis; **karila** — I have done; **ganana** — an enumeration; **yauvana-lilara** — of the pastimes of youth; **sutra** — synopsis; **kari** — I enumerate; **anukrama** — in chronological order.

TRANSLATION

I have already given a synopsis of the kaisora-lila of Sri Caitanya Mahaprabhu. Now let me enumerate His youthful pastimes in chronological order.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.4

vidya-saundarya-sad-vesa-
sambhoga-nrtya-kirtanaih
prema-nama-pradanais ca
gauro divyati yauvane

SYNONYMS

vidya — education; **saundarya** — beauty; **sat-vesa** — nice dress; **sambhoga** — enjoyment; **nrtya** — dancing; **kirtanaih** — by chanting; **prema-nama** — the holy name of the Lord, which induces one to become a devotee; **pradanaih** — by distributing; **ca** — and; **gaurah** — Lord Sri Gaurasundara; **divyati** — illuminated; **yauvane** — in His youth.

TRANSLATION

Exhibiting His scholarship, beauty and fine dress, Lord Caitanya danced and chanted as He distributed the holy name of the Lord to awaken dormant love of Krsna. Thus Lord Sri Gaurasundara shone in His youthful pastimes.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.5

yauvana-pravese angera anga vibhusana
divya vastra, divya vesa, malya-candana

SYNONYMS

yauvana-pravese — on the entrance of His youth; **angera** — of the body; **anga** — limbs; **vibhusana** — ornaments; **divya** — transcendental; **vastra** — garments; **divya** — transcendental; **vesa** — dress; **malya** — garland; **candana** — (smeared with) sandalwood pulp.

TRANSLATION

As He entered His youth, the Lord decorated Himself with ornaments, dressed Himself in fine cloth, garlanded Himself with flowers and smeared Himself with sandalwood.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.6

vidyara auddhatye kahon na kare ganana
sakala pandita jini' kare adhyapana

SYNONYMS

vidyara auddhatye — because of pride in education; **kahon** — anyone; **na** — does not; **kare** — do; **ganana** — care; **sakala** — all; **pandita** — learned scholars; **jini'** — conquering; **kare** — does; **adhyapana** — studies.

TRANSLATION

By dint of pride in His education, Sri Caitanya Mahaprabhu, not caring for anyone else, defeated all kinds of learned scholars while executing His studies.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.7

vayu-vyadhi-cchale kaila prema parakasa
bhakta-gana laña kaila vividha vilasa

SYNONYMS

vayu-vyadhi — disease caused by disturbance of the air in the body; **chale** — on the plea of; **kaila** — made; **prema** — love of Godhead; **parakasa** — manifestation; **bhakta-gana** — the devotees; **laña** — taking with Him; **kaila** — did; **vividha** — varieties of; **vilasa** — pastimes.

TRANSLATION

In His youth the Lord exhibited His ecstatic love of Krsna on the plea of disturbances of the bodily airs. Accompanied by His confidential devotees, He enjoyed various pastimes in this way.

PURPORT

According to Ayur-vedic treatment, the entire physiological system is conducted by three elements, namely vayu, pitta and kapha (air, bile and mucus). Secretions within the body transform into other secretions like blood, urine and stool, but if there are disturbances in the metabolism, the secretions turn into kapha (mucus) by the influence of the air within the body. According to the Ayur-vedic system, when the secretion of bile and formation of mucus disturb the air circulating within the body, fifty-nine varieties of diseases may occur. One such disease is craziness.

On the plea of disturbance of the bodily air and metabolism, Sri Caitanya Mahaprabhu acted as if crazy. Thus in His school He began to explain the grammar of verbs through Krsna consciousness. Explaining everything in grammar in relationship to Krsna, the Lord induced His students to refrain from worldly education, for it is better to become Krsna conscious and in this way attain the highest perfectional platform of education. On these grounds, Sri Jiva Gosvami later compiled the grammar entitled Hari-namamrta-vyakarana. People in general consider such explanations crazy. Therefore the Lord's purpose in His attitude of craziness was to explain that there is nothing within our experience but Krsna consciousness, for everything may be dovetailed with Krsna consciousness. These pastimes of Lord Caitanya Mahaprabhu have been very vividly described in the Caitanya-bhagavata, Madhya-lila, Chapter One.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.8

tabeta karila prabhu gayate gamana
isvara-purira sange tathai milana

SYNONYMS

tabeta — thereafter; **karila** — did; **prabhu** — Lord Caitanya Mahaprabhu; **gayate** — to Gaya; **gamana** — travel; **isvara-purira sange** — with Isvara Puri; **tathai** — there; **milana** — meeting.

TRANSLATION

Thereafter the Lord went to Gaya. There He met Srila Isvara Puri.

PURPORT

Sri Caitanya Mahaprabhu went to Gaya to offer respectful oblations to His forefathers. This process is called pinda-dana. In Vedic society, after the death of a relative, especially one's father or mother, one must go to Gaya and there offer oblations to the lotus feet of Lord Visnu. Therefore hundreds and thousands of men gather in Gaya daily to offer such oblations, or sraddha. Following this principle, Lord Caitanya Mahaprabhu also went there to offer pinda to His dead father. Fortunately He met Isvara Puri there.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.9

diksa-anantare haila, premera prakasa
dese agamana punah premera vilasa

SYNONYMS

diksa — initiation; **anantare** — immediately after; **haila** — became; **premera** — of love of Godhead; **prakasa** — exhibition; **dese** — in His home country; **agamana** — coming back; **punah** — again; **premera** — of love of God; **vilasa** — enjoyment.

TRANSLATION

In Gaya, Sri Caitanya Mahaprabhu was initiated by Isvara Puri, and immediately afterwards He exhibited signs of love of Godhead. He again displayed such symptoms after returning home.

PURPORT

When Sri Caitanya Mahaprabhu went to Gaya, accompanied by many of His disciples, He became sick on the way. He had such a high fever that He asked His students to bring water that had washed the feet of brahmanas, and when they brought it the Lord drank it and was cured. Therefore everyone should respect the position of a brahmana, as indicated by Sri Caitanya Mahaprabhu. Neither the Lord nor His followers displayed any disrespect to brahmanas.

The followers of the Lord must be prepared to offer brahmanas all due respect. But preachers of Lord Caitanya's cult object if someone presents himself as a brahmana without having the necessary qualifications. The followers of Lord Caitanya cannot blindly accept that everyone born in a brahmana family is a brahmana. Therefore one should not indiscriminately follow the Lord's example of showing respect to brahmanas by drinking water that has washed their feet. Gradually the brahmana families have become degraded because of the contamination of Kali-yuga. Thus they misguide people by exploiting their sentiments.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 17.10

sacike prema-dana, tabe advaita-milana
advaita paila visvarupa-darasana

SYNONYMS

sacike — unto mother Sacidevi; **prema-dana** — giving love of Godhead; **tabe** — thereafter; **advaita** — with Advaita Acarya; **milana** — meeting; **advaita** — Advaita Acarya; **paila** — received; **visva-rupa** — of the universal form of the Lord; **darasana** — vision.

TRANSLATION

Thereafter the Lord delivered love of Kṛṣṇa to His mother, Sacidevi, nullifying her offense at the feet of Advaita Acarya. Thus there was a meeting with Advaita Acarya, who later had a vision of the Lord's universal form.

PURPORT

One day Sri Caitanya Mahāprabhu was sitting on the throne of Viṣṇu in the house of Srivāsa Prabhu, and in a mood of His own He said, "My mother has offended the lotus feet of Advaita Acarya. Unless she nullifies this offense at the lotus feet of a Vaiṣṇava, it will not be possible for her to achieve love of Kṛṣṇa." Hearing this, all the devotees went to bring Advaita Acarya there. While coming to see the Lord, Advaita Acarya was glorifying the characteristics of mother Sacidevi, and thus upon arriving He fell down on the ground in ecstasy. Then, under the instruction of Lord Caitanya, Sacidevi took advantage of this situation to touch Advaita Acarya's lotus feet. Sri Caitanya Mahāprabhu was very much pleased by His mother's action, and He said, "Now My mother's offense at the lotus feet of Advaita Acarya has been rectified, and she may have love of Kṛṣṇa without difficulty." By this example Lord Caitanya taught everyone that although one may be very much advanced in Kṛṣṇa consciousness, if one offends the lotus feet of a Vaiṣṇava his advancement will not bear fruit. We should therefore be very cautious not to offend a Vaiṣṇava. Sri Caitanya-caritamṛta has described such an offense as follows:

yadi vaiṣṇava-aparadha uthe hati mata
upade va chinde, tara sukhi' yaya pata

(Cc. Madhya 19.156)

As a mad elephant may trample all the plants in a garden, so by committing one offense at the lotus feet of a Vaiṣṇava one may spoil all the devotional service he has accumulated in his life.

After this incident, one day Advaita Acarya Prabhu requested Caitanya Mahāprabhu to display the universal form He had very kindly shown Arjuna. Lord Caitanya agreed to this proposal, and Advaita Prabhu was fortunate enough to see the universal form of the Lord.





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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 17.11

prabhura abhiseka tabe karila srivasa
khate vasi' prabhu kaila aisvarya prakasa

SYNONYMS

prabhura — of the Lord; **abhiseka** — worship; **tabe** — after that; **karila** — did; **srivasa** — Srivasa; **khate** — on the cot; **vasi'** — sitting; **prabhu** — Lord Sri Caitanya Mahāprabhu; **kaila** — did; **aisvarya** — opulence; **prakasa** — manifestation.

TRANSLATION

Srivasa Thakura then worshiped Lord Caitanya Mahāprabhu by the process of abhiseka. Sitting on a cot, the Lord exhibited transcendental opulence.

PURPORT

Abhiseka is a special function for the installation of the Deity. In this ceremony the Deity is bathed with milk and water and then worshiped and given a change of dress. This abhiseka function was especially observed at the house of Srivasa. All the devotees, according to their means, worshiped the Lord with all kinds of paraphernalia, and the Lord gave benedictions to each devotee according to his desire.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 17.12

tabe nityananda-svarupera agamana
prabhuke miliya paila sad-bhuja-darsana

SYNONYMS

tabe — thereafter; **nityananda-svarupera** — of the Personality of Godhead Nityananda; **agamana** — appearance; **prabhuke** — Lord Caitanya Mahāprabhu; **miliya** — meeting; **paila** — obtained; **sat-bhuja-darsana** — a vision of the six-armed Sri Caitanya Mahāprabhu.

TRANSLATION

After this function at the house of Srivasa Thakura, Nityananda Prabhu appeared, and when He met with Lord Caitanya He got the opportunity to see Him in His six-armed form.

PURPORT

The form of Sad-bhuja, the six-armed Lord Gaurasundara, is a representation of three incarnations. The form of Sri Ramacandra is symbolized by a bow in one hand and an arrow in another, the form of Lord Sri Kṛṣṇa is symbolized by a stick and a flute like those generally held by a cowherd boy, and Lord Caitanya Mahāprabhu is symbolized by a sannyasa-danda and a kamandalu, or waterpot.

Srila Nityananda Prabhu was born in the village of Ekacakra, in the district of Birbhum, as the son of Padmavati and Hadai Pandita. In His childhood He played like Balarama. When He was growing up, a sannyasi came to the house of Hadai Pandita and begged to have the pandita's son as his brahmacari assistant. Hadai Pandita immediately agreed and delivered his son to him, although the separation was greatly shocking, so much so that Hadai lost his life after the separation. Nityananda Prabhu traveled on many pilgrimages with the sannyasi. It is said that for many days He lived at Mathura with him, and at that time He heard about Lord Caitanya Mahāprabhu's pastimes in Navadvīpa. Therefore He came down to Bengal to see the Lord. When Lord Nityananda came to Navadvīpa, He was a guest at the house of Nandana Acarya. Understanding that Nityananda Prabhu had arrived, Lord Caitanya sent His devotees to Him, and thus there was a meeting between Sri Caitanya Mahāprabhu and Nityananda Prabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.13

prathame sad-bhuja tanre dekhaila isvara
sankha-cakra-gada-padma-sarnga-venu-dhara

SYNONYMS

prathame — at first; **sat-bhuja** — six-armed; **tanre** — unto Him; **dekhaila** — showed; **isvara** — the Lord; **sankha** — conchshell; **cakra** — disc; **gada** — club; **padma** — lotus flower; **sarnga** — bow; **venu** — flute; **dhara** — carrying.

TRANSLATION

One day Lord Caitanya Mahaprabhu exhibited to Lord Nityananda Prabhu a six-armed form bearing a conchshell, disc, club, lotus flower, bow and flute.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.14

tabe catur-bhuja haila, tina anga vakra
dui haste venu bajaya, duye sankha-cakra

SYNONYMS

tabe — thereafter; **catuh-bhuja** — four-armed; **haila** — became; **tina** — three; **anga** — body; **vakra** — curved; **dui haste** — in two hands; **venu bajaya** — blowing the flute; **duye** — in two (hands); **sankha-cakra** — conchshell and disc.

TRANSLATION

Thereafter the Lord showed Him His four-armed form, standing in a three-curved posture. With two hands He played upon a flute, and in the other two He carried a conchshell and disc.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.15

tabe ta' dvi-bhuja kevala -vadana
syama-anga pita-vastra vrajendra-nandana

SYNONYMS

tabe — thereafter; **ta'** — certainly; **dvi-bhuja** — two-handed; **kevala** — only; — flute; **vadana** — on the mouth; **syama** — bluish; **anga** — body; **pita-vastra** — yellow dress; **vrajendra-nandana** — the son of Nanda Maharaja.

TRANSLATION

Finally the Lord showed Nityananda Prabhu His two-armed form of Krsna, the son of Maharaja Nanda, simply playing on His flute, His bluish body dressed in yellow garments.

PURPORT

Sri Caitanya-mangala vividly elaborates upon this description.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.16

tabe nityananda-gosañira vyasa-pujana
nityanandavese kaila musala dharana

SYNONYMS

tabe — thereafter; **nityananda** — Nityananda; **gosañira** — of the Lord; **vyasa-pujana** — worshipping Vyasadeva or the spiritual master; **nityananda-avese** — in the ecstasy of becoming Nityananda; **kaila** — did; **musala dharana** — carrying a plowlike weapon called a musala.

TRANSLATION

Nityananda Prabhu then arranged to offer Vyasa-puja, or worship of the spiritual master, to Lord Sri Gaurasundara. But Lord Caitanya carried the plowlike weapon called musala in the ecstasy of being Nityananda Prabhu.

PURPORT

By the order of Sri Caitanya Mahaprabhu, Nityananda Prabhu arranged for the Vyasa-puja of the Lord on the night of the full moon. He arranged for the Vyasa-puja, or guru-puja, through the agency of Vyasadeva. Since Vyasadeva is the original guru (spiritual master) of all who follow the Vedic principles, worship of the spiritual master is called Vyasa-puja. Nityananda Prabhu arranged for the Vyasa-puja, and sankirtana was going on, but when He tried to put a garland on the shoulder of Sri Caitanya Mahaprabhu, He saw Himself in Lord Caitanya. There is no difference between the spiritual positions of Lord Caitanya Mahaprabhu and Nityananda Prabhu, or Krsna and Balarama. All of Them are but different manifestations of the Supreme Personality of Godhead. During this special ceremony, all the devotees of Lord Caitanya Mahaprabhu could understand that there is no difference between Lord Caitanya and Nityananda Prabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 17.17

tabe saci dekhila, rama-kṛṣṇa — dui bhai
tabe nistarila prabhu jagai-madhāi

SYNONYMS

tabe — thereafter; **saci** — mother Sacidevi; **dekhila** — saw; **rama-kṛṣṇa** — Lord Kṛṣṇa and Lord Balarama; **dui bhai** — two brothers; **tabe** — thereafter; **nistarila** — delivered; **prabhu** — the Lord; **jagai-madhāi** — the two brothers Jagai and Madhāi.

TRANSLATION

Thereafter mother Sacidevi saw the brothers Kṛṣṇa and Balarama in Their manifestation of Lord Caitanya and Nityananda. Then the Lord delivered the two brothers Jagai and Madhāi.

PURPORT

One night Sacidevi dreamt that the Deities in her house, Kṛṣṇa and Balarama, had taken the forms of Caitanya and Nityananda and were fighting one another, as children do, to eat the naivedya, or offering to the Deities. The next day, by the will of Lord Caitanya, Sacidevi invited Nityananda to take prasadam at her house. Thus Visvambhara (Lord Caitanya) and Nityananda were eating together, and Sacidevi realized that They were none other than Kṛṣṇa and Balarama. Seeing this, she fainted.

Jagai and Madhāi were two brothers born in Navadvīpa in a respectable brahmana family who later became addicted to all kinds of sinful activities. By the order of Lord Caitanya, both Nityananda Prabhu and Haridāsa Thākura used to preach the cult of Kṛṣṇa consciousness door to door. In the course of such preaching they found Jagai and Madhāi, two maddened drunken brothers, who, upon seeing them, began to chase them. On the next day, Madhāi struck Nityananda Prabhu on the head with a piece of earthen pot, thus drawing blood. When Sri Caitanya Mahāprabhu heard of this, He immediately came to the spot, ready to punish both brothers, but when the all-merciful Lord Gaurāṅga saw Jagai's repentant behavior, He immediately embraced him. By seeing the Supreme Personality of Godhead face to face and embracing Him, both the sinful brothers were at once cleansed. Thus they received initiation into the chanting of the Hare Kṛṣṇa maha-mantra from the Lord and were delivered.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 17.18

tabe sapta-prahara chila prabhu bhavavese
yatha tatha bhakta-gana dekhila visese

SYNONYMS

tabe — thereafter; **sapta-prahara** — twenty-one hours; **chila** — remained; **prabhu** — the Lord; **bhava-avese** — in ecstasy; **yatha** — anywhere; **tatha** — everywhere; **bhakta-gana** — the devotees; **dekhila** — saw; **visese** — specifically.

TRANSLATION

After this incident, the Lord remained in an ecstatic position for twenty-one hours, and all the devotees saw His specific pastimes.

PURPORT

In the Deity's room there must be a bed for the Deity behind the His throne. (This system should immediately be introduced in all our centers. It does not matter whether the bed is big or small; it should be of a size the Deity room can conveniently accommodate, but there must be at least a small bed.) One day in the house of Srivasa Thakura, Lord Caitanya Mahāprabhu sat down on the bed of Visnu, and all the devotees worshiped Him with the Vedic mantras of the Purusa-sukta, beginning with sahasra-sirsa purusah sahasraksah sahasra-pat. This veda-stuti should also be introduced, if possible, for installations of Deities. While bathing the Deity, all the priests and devotees must chant this Purusa-sukta and offer the appropriate paraphernalia for worshiping the Deity, such as flowers, fruits, incense, arati paraphernalia, naivedya, vastra and ornaments. All the devotees worshiped Lord Caitanya Mahāprabhu in this way, and the Lord remained in ecstasy for seven praharas, or twenty-one hours. He took this opportunity to show the devotees that He is the original Supreme Personality of Godhead, Kṛṣṇa, who is the source of all other incarnations, as confirmed in the Bhagavad-gīta (10.8): sarvasya prabhavo mattah pravartate. All the different forms of the Supreme Personality of Godhead, or visnu-tattva, emanate from the body of Lord Kṛṣṇa. Lord Caitanya Mahāprabhu exposed all the private desires of the devotees, and thus all of them became fully confident that Lord Caitanya is the Supreme Personality of Godhead.

Some devotees call this exhibition of ecstasy by the Lord sata-prahariya bhava, or "the ecstasy of twenty-one hours," and others call it mahabhava-prakasa or maha-prakasa. There is a description of this sata-prahariya bhava in the Caitanya-bhagavata, Madhya-khanda, Chapter Nine, which mentions that Sri Caitanya Mahāprabhu blessed a maidservant named Duhkhi with the name Sukhi. He called for Kholaveca Sridhara and showed him His maha-prakasa. Then He called for Murari Gupta and showed him His feature as Lord Ramacandra. He offered His blessings to Haridasa Thakura, and at this time He also asked Advaita Prabhu to explain the Bhagavad-gīta as it is (gītara satya-patha) and showed special favor to Mukunda.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.19

varaha-avesa haila murari-bhavane
tanra skandhe cadi' prabhu nacila angane

SYNONYMS

varaha-avesa — the ecstasy of becoming Varahadeva; **haila** — became; **murari-bhavane** — in the house of Murari Gupta; **tanra skandhe** — on the shoulders of Murari Gupta; **cadi'** — riding; **prabhu** — the Lord; **nacila** — danced; **angane** — in the yard.

TRANSLATION

One day Sri Caitanya Mahaprabhu felt the ecstasy of the boar incarnation and got up on the shoulders of Murari Gupta. Thus they both danced in Murari Gupta's courtyard.

PURPORT

One day Caitanya Mahaprabhu began to cry out, "Sukara! Sukara!" Thus crying out for the boar incarnation of the Lord, He assumed His form as the boar incarnation and got up on the shoulders of Murari Gupta. He carried a small gadu, a small waterpot with a nozzle, and thus He symbolically picked up the earth from the depths of the ocean, for this is the pastime of Lord Varaha.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.20

tabe suklambarera kaila tandula-bhaksana
'harer nama' slokerā kaila artha vivarana

SYNONYMS

tabe — thereafter; **suklambarera** — of Suklambara Brahmācari; **kaila** — did; **tandula** — raw rice; **bhaksana** — eating; **harer nama slokerā** — of the verse celebrated as such; **kaila** — did; **artha** — of the meaning; **vivarana** — explanation.

TRANSLATION

After this incident the Lord ate raw rice given by Suklambara Brahmācari and explained very elaborately the import of the "harer nama" sloka mentioned in the Brhan-naradiya Purana.

PURPORT

Suklambara Brahmācari resided in Navadvīpa on the bank of the Ganges. When Sri Caitanya Mahaprabhu was dancing in ecstasy, he approached the Lord with a begging bag containing rice. The Lord was so pleased with His devotee that He immediately snatched the bag and began to eat the raw rice. No one forbade Him, and thus He finished the entire supply of rice.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.21

harer nama harer nama
harer namaiva kevalam
kalau nasty eva nasty eva
nasty eva gatir anyatha

SYNONYMS

hareh nama — the holy name of the Lord; **hareh nama** — the holy name of the Lord; **hareh nama** — the holy name of the Lord; **eva** — certainly; **kevalam** — only; **kalau** — in the Age of Kali; **na asti** — there is none; **eva** — certainly; **na asti** — there is none; **eva** — certainly; **na asti** — there is none; **eva** — certainly; **gatih** — destination; **anyatha** — otherwise.

TRANSLATION

"In this Age of Kali there is no other means, no other means, no other means for self-realization than chanting the holy name, chanting the holy name, chanting the holy name of Lord Hari."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.22

kali-kale nama-rupe krsna-avatara
nama haite haya sarva-jagat-nistara

SYNONYMS

kali-kale — in this Age of Kali; **nama-rupe** — in the form of the holy name; **krsna** — Lord Krsna; **avatara** — incarnation; **nama** — holy name; **haite** — from; **haya** — becomes; **sarva** — all; **jagat** — of the world; **nistara** — deliverance.

TRANSLATION

"In this Age of Kali, the holy name of the Lord, the Hare Krsna maha-mantra, is the incarnation of Lord Krsna. Simply by chanting the holy name, one associates with the Lord directly. Anyone who does this is certainly delivered.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adī 17.23

dardhya lagi' 'harer nama'-ukti tina-vara
jada loka bujhaite punah 'eva'-kara

SYNONYMS

dardhya lagi' — in the matter of emphasizing; **harer nama** — of the holy name of Lord Hari; **ukti** — there is utterance; **tina-vara** — three times; **jada loka** — ordinary common people; **bujhaite** — just to make them understand; **punah** — again; **eva-kara** — the word eva, or "certainly."

TRANSLATION

"This verse repeats the word 'eva' ['certainly'] three times for emphasis, and it also three times repeats 'harer nama' ['the holy name of the Lord'], just to make common people understand.

PURPORT

To emphasize something to an ordinary person, one may repeat it three times, just as one might say, "You must do this! You must do this! You must do this!" Thus the Bṛhan-naradiya Purāna repeatedly emphasizes the chanting of the holy name so that people may take it seriously and thus free themselves from the clutches of māyā. It is our practical experience in the Kṛṣṇa consciousness movement all over the world that many millions of people are factually coming to the spiritual stage of life simply by chanting the Hare Kṛṣṇa maha-mantra regularly, according to the prescribed principles. Therefore our request to all our students is that they daily chant at least sixteen rounds of this harer nama maha-mantra [Adī 17.21] offenselessly, following the regulative principles. Thus their success will be assured without a doubt.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 17.24

'kevala'-sabde punarapi niscaya-karana
jñāna-yoga-tapa-karma-adi nivarana

SYNONYMS

'kevala'-sabde — by the word kevala, or "only"; punarapi — again; niscaya-karana — final decision; jñāna — cultivation of knowledge; yoga — practice of the mystic yoga system; tapa — austerity; karma — fruitive activities; adi — and so on; nivarana — prohibition.

TRANSLATION

"The use of the word 'kevala' ['only'] prohibits all other processes, such as the cultivation of knowledge, practice of mystic yoga, or performance of austerities and fruitive activities.

PURPORT

Our Kṛṣṇa consciousness movement stresses the chanting of the Hare Kṛṣṇa mantra only, whereas those who do not know the secret of success for this Age of Kali unnecessarily indulge in the cultivation of knowledge, the practice of mystic yoga or the performance of fruitive activities or useless austerities. They are simply wasting their time and misleading their followers. When we point this out very plainly to an audience, members of opposing groups become angry at us. But according to the injunctions of the sastras, we cannot make compromises with these so-called jñānis, yogis, karmis and tapasvis. When they say they are as good as we are, we must say that only we are good and that they are not good. This is not our obstinacy; it is the injunction of the sastras. We must not deviate from the injunctions of the sastras. This is confirmed in the next verse of the Caitanya-caritamṛta.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.25

anyatha ye mane, tara nahika nistara
nahi, nahi, nahi — e tina 'eva'-kara

SYNONYMS

anyatha — otherwise; **ye** — anyone who; **mane** — accepts; **tara** — of him; **nahika** — there is no; **nistara** — deliverance; **nahi nahi nahi** — there is nothing else, nothing else, nothing else; **e** — in this; **tina** — three; **eva-kara** — bearing the meaning of emphasis.

TRANSLATION

"This verse clearly states that anyone who accepts any other path cannot be delivered. This is the reason for the triple repetition 'nothing else, nothing else, nothing else,' which emphasizes the real process of self-realization.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.26

trna haite nica haña sada labe nama
apani nirabhimani, anye dibe mana

SYNONYMS

trna — grass; haite — than; nica — lower; haña — becoming; sada — always; labe — chant; nama — the holy name; apani — personally; nirabhimani — without honor; anye — unto others; dibe — you should give; mana — all respect.

TRANSLATION

"To chant the holy name always, one should be humbler than the grass in the street and devoid of all desire for personal honor, but one should offer others all respectful obeisances.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.27

taru-sama sahisnuta vaisnava karibe
bhartsana-tadane kake kichu na balibe

SYNONYMS

taru-sama — like a tree; **sahisnuta** — forbearance; **vaisnava** — devotee; **karibe** — should practice; **bhartsana** — rebuking; **tadane** — chastising; **kake** — unto anyone; **kichu** — something; **na** — not; **balibe** — will utter.

TRANSLATION

"A devotee engaged in chanting the holy name of the Lord should practice forbearance like that of a tree. Even if rebuked or chastised, he should not say anything to others to retaliate.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 17.28

katileha taru yena kichu na bolaya
sukaiya mare, tabu jala na magaya

SYNONYMS

katileha — even being cut; taru — the tree; yena — as; kichu — something; na — not; bolaya — says; sukaiya — drying up; mare — dies; tabu — still; jala — water; na — does not; magaya — ask for.

TRANSLATION

"For even if one cuts a tree, it never protests, and even if it is drying up and dying, it does not ask anyone for water.

PURPORT

This practice of forbearance (taror iva sahisnuna) is very difficult, but when one actually engages in chanting the Hare Kṛṣṇa mantra, the quality of forbearance automatically develops. A person advanced in spiritual consciousness through the chanting of the Hare Kṛṣṇa mantra need not practice to develop it separately, for a devotee develops all good qualities simply by chanting the Hare Kṛṣṇa mantra regularly.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.29

ei-mata vaisnava kare kichu na magiba
ayacita-vrtti, saka-phala khaiba

SYNONYMS

ei-mata — in this way; **vaisnava** — a devotee; **kare** — from anyone; **kichu** — anything; **na** — not; **magiba** — shall ask for; **ayacita-vrtti** — the profession of not asking for anything; — or; **saka** — vegetables; **phala** — fruits; **khaiba** — shall eat.

TRANSLATION

"Thus a Vaisnava should not ask anything from anyone else. If someone gives him something without being asked, he should accept it, but if nothing comes, a Vaisnava should be satisfied to eat whatever vegetables and fruits are easily available.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.30

sada nama la-iba, yatha-labhete santosa
eita acara kare bhakti-dharma-posa

SYNONYMS

sada — always; **nama** — the holy name; **la-iba** — one should chant; **yatha** — inasmuch as; **labhete** — gains; **santosa** — satisfaction; **eita** — this; **acara** — behavior; **kare** — does; **bhakti-dharma** — of devotional service; **posa** — maintenance.

TRANSLATION

"One should strictly follow the principle of always chanting the holy name, and one should be satisfied with whatever he gets easily. Such devotional behavior solidly maintains one's devotional service.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 17.31

trnad api su-nicena
taror iva sahisnuna
amanina mana-dena
kirtaniyah sada harih

SYNONYMS

trnat api — than downtrodden grass; su-nicena — being lower; taroh — than a tree; iva — like; sahisnuna — with tolerance; amanina — without being puffed up by false pride; mana-dena — giving respect to all; kirtaniyah — to be chanted; sada — always; harih — the holy name of the Lord.

TRANSLATION

"One who thinks himself lower than the grass, who is more tolerant than a tree, and who does not expect personal honor yet is always prepared to give all respect to others can very easily always chant the holy name of the Lord."

PURPORT

The grass is specifically mentioned in this verse because everyone tramples upon it yet the grass never protests. This example indicates that a spiritual master or leader should not be proud of his position; being always humbler than an ordinary common man, he should go on preaching the cult of Caitanya Mahāprabhu by chanting the Hare Kṛṣṇa mantra.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.32

urdhva-bahu kari' kahon, suna, sarva-loka
nama-sutre ganthi' para kanthe ei sloka

SYNONYMS

urdhva-bahu — raising my hands; **kari'** — doing so; **kahon** — I declare; **suna** — please hear; **sarva-loka** — all persons; **nama** — of the holy name; **sutre** — on the thread; **ganthi** — stringing; **para** — get it; **kanthe** — on the neck; **ei** — this; **sloka** — verse.

TRANSLATION

Raising my hands, I declare, "Everyone please hear me! String this verse on the thread of the holy name and wear it on your neck for continuous remembrance."

PURPORT

When chanting the Hare Krsna maha-mantra, in the beginning one may commit many offenses, which are called namabhasa and nama-aparadha. In this stage there is no possibility of achieving perfect love of Krsna by chanting the Hare Krsna maha-mantra. Therefore one must chant the Hare Krsna maha-mantra according to the principles of the above verse, *trnad api su-nicena taror iva sahisnuna*. One should note in this connection that chanting involves the activities of the upper and lower lips as well as the tongue. All three must be engaged in chanting the Hare Krsna maha-mantra. The words "Hare Krsna" should be very distinctly pronounced and heard. Sometimes one mechanically produces a hissing sound instead of chanting with the proper pronunciation with the help of the lips and tongue. Chanting is very simple, but one must practice it seriously. Therefore the author of Sri Caitanya-caritamrta, Krsnadasa Kaviraja Gosvami, advises everyone to keep this verse always strung about his neck.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 17.33

prabhu-ajñaya kara ei sloka acarana
avasya paibe tabe sri-kṛṣṇa-carana

SYNONYMS

prabhu — of the Lord; **ajñaya** — on the order; **kara** — do; **ei sloka** — of this verse; **acarana** — practice; **avasya** — certainly; **paibe** — he will get; **tabe** — afterwards; **sri-kṛṣṇa-carana** — the lotus feet of Lord Kṛṣṇa.

TRANSLATION

One must strictly follow the principles given by Lord Caitanya Mahāprabhu in this verse. If one simply follows in the footsteps of Lord Caitanya and the Gosvamis, certainly he will achieve the ultimate goal of life, the lotus feet of Sri Kṛṣṇa.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 17.34

tabe prabhu srivasera grhe nirantara
ratre sankirtana kaila eka

SYNONYMS

tabe — thereafter; **prabhu** — the Lord, Sri Caitanya Mahāprabhu; **srivasera** — of Srivasa Thakura; **grhe** — in the home; **nirantara** — always; **ratre** — at night; **sankirtana** — congregational chanting of the Hare Kṛṣṇa maha-mantra; **kaila** — performed; **eka** — one full year.

TRANSLATION

Sri Caitanya Mahāprabhu regularly led congregational chanting of the Hare Kṛṣṇa maha-mantra in the house of Srivasa Thakura every night for one full year.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.35

kapata diya kirtana kare parama avese
pasandi hasite aise, na paya pravese

SYNONYMS

kapata — door; diya — closing; kirtana — chanting; kare — performed; parama — very high; avese — in an ecstatic condition; pasandi — nonbelievers; hasite — to laugh; aise — come; na — does not; paya — get; pravese — entrance.

TRANSLATION

This ecstatic chanting was performed with the doors closed so that nonbelievers who came to make fun could not gain entrance.

PURPORT

Chanting of the Hare Krsna maha-mantra is open to everyone, but sometimes nonbelievers come to disturb the ceremony of chanting. It is indicated herein that under such circumstances the temple doors should be closed. Only bona fide chanters should be admitted; others should not. But when there is large-scale congregational chanting of the Hare Krsna maha-mantra, we keep our temples open for everyone to join, and by the grace of Lord Caitanya Mahaprabhu this policy has given good results.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 17.36

kirtana suni' bahire tara jvali' pudi' mare
srivasere dukkha dite nana yukti kare

SYNONYMS

kirtana suni' — after hearing the chanting; **bahire** — outside; **tara** — the nonbelievers; **jvali'** — burned; **pudi'** — to ashes; **mare** — die; **srivasere** — unto Srivasa Thakura; **dukkha** — troubles; **dite** — to give; **nana** — various; **yukti** — plans; **kare** — do.

TRANSLATION

Thus the nonbelievers almost burned to ashes and died out of envy. To retaliate, they planned various ways to give trouble to Srivasa Thakura.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 17.38

eka-dina vipra, nama — 'gopala capala'
pasandi-pradhana sei durmukha, vacala
bhavani-pujara saba samagri laña
ratre srivasera dvare sthana lepaña

SYNONYMS

eka-dina — one day; vipra — one brahmana; nama — named; gopala capala — Gopala Capala; pasandi-pradhana — the chief of the nonbelievers; sei — he; durmukha — ferocious, using strong words; vacala — talkative; bhavani-pujara — for worshiping the goddess Bhavani; saba — all; samagri — ingredients, paraphernalia; laña — taking; ratre — at night; srivasera — of Srivasa Thakura; dvare — on the door; sthana — the place; lepaña — smearing.

TRANSLATION

One night while kirtana was going on inside Srivasa Thakura's house, a brahmana named Gopala Capala, the chief of the nonbelievers, who was talkative and very rough in his speech, placed all the paraphernalia for worshiping the goddess Durga outside Srivasa Thakura's door.

PURPORT

This brahmana, Gopala Capala, wanted to defame Srivasa Thakura by proving that he was actually a sakta, or a worshiper of Bhavani, the goddess Durga, but was externally posing as a Vaisnava. In Bengal there is perpetual competition between the devotees of goddess Kali and the devotees of Lord Kṛṣṇa. Generally Bengalis, especially those who are meat-eaters and drunkards, are very much attached to worshiping the goddesses Durga, Kali, Sitala and Candi. Such devotees, who are known as saktas, or worshipers of the sakti-tattva, are always envious of Vaisnavas. Since Srivasa Thakura was a well-known and respected Vaisnava in Navadvīpa, Gopala Capala wanted to reduce his prestige by bringing him down to the platform of the saktas. Therefore outside Srivasa Thakura's door he placed various paraphernalia for worshiping Bhavani, the wife of Lord Siva, such as a red flower, a plantain leaf, a pot of wine, and reddish sandalwood paste. In the morning, when Srivasa Thakura saw all this paraphernalia in front of his door, he called for the respectable gentlemen of the neighborhood and showed them that at night he was worshiping Bhavani. Very sorry, these gentlemen called for a sweeper to cleanse the place and purify it by sprinkling water and cow dung there. This incident concerning Gopala Capala is not mentioned in the Caitanya-bhāgavatā.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.39

kalara pata upare thUILa oda-phula
haridra, sindura ara rakta-candana, tandula

SYNONYMS

kalara pata — a banana leaf; **upare** — upon it; **thUILa** — placed; **oda-phula** — a particular type of flower; **haridra** — turmeric; **sindura** — vermilion; **ara** — and; **rakta-candana** — red sandalwood; **tandula** — rice.

TRANSLATION

On the upper portion of a plantain leaf he placed such paraphernalia for worship as oda-phula, turmeric, vermilion, red sandalwood and rice.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.40

madya-bhanda-pase dhari' nija-ghare gela
pratah-kale srivasa taha ta' dekhila

SYNONYMS

madya-bhanda — a pot of wine; **pase** — by the side of; **dhari'** — placing; **nija-ghare** — to his own home; **gela** — went; **pratah-kale** — in the morning; **srivasa** — Srivasa Thakura; **taha** — all those things; **ta'** — certainly; **dekhila** — saw.

TRANSLATION

He placed a pot of wine beside all this, and in the morning when Srivasa Thakura opened his door he saw this paraphernalia.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.41

bada bada loka saba anila bolaiya
sabare kahe srivasa hasiya hasiya

SYNONYMS

bada bada — respectable; **loka** — persons; **saba** — all; **anila** — brought them; **bolaiya** — causing to be called; **sabare** — to everyone; **kahe** — addresses; **srivasa** — Srivasa Thakura; **hasiya hasiya** — while smiling.

TRANSLATION

Srivasa Thakura called for all the respectable gentlemen of the neighborhood and smilingly addressed them as follows.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 17.42

nitya ratre kari ami bhavani-pujana
amara mahima dekha, brahmana-sajjana

SYNONYMS

nitya ratre — every night; **kari** — I do; **ami** — I; **bhavani-pujana** — worship of Bhavani, the wife of Lord Siva; **amara** — my; **mahima** — glories; **dekha** — you see; **brahmana-sat-jana** — all respectable brahmanas.

TRANSLATION

"Gentlemen, every night I worship the goddess Bhavani. Since the paraphernalia for the worship is present here, now all you respectable brahmanas and members of the higher castes can understand my position."

PURPORT

According to the Vedic system there are four castes — the brahmanas, ksatriyas, vaisyas and sudras — and below them are the pañcamas (literally, "members of the fifth group"), who are lower than the sudras. The higher castes — the brahmanas, the ksatriyas and even the vaisyas — were known as brahmana-saj-jana. The brahmanas especially were known as saj-jana, or respectable gentlemen who guided the entire society. If there were disputes in the village, people would approach these respectable brahmanas to settle them. Now it is very difficult to find such brahmanas and saj-janas, and thus every village and town is so disrupted that there is no peace and happiness anywhere. To revive a fully cultured civilization, the scientific division of society into brahmanas, ksatriyas, vaisyas and sudras must be introduced all over the world. Unless some people are trained as brahmanas, there cannot be peace in human society.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.43

tabe saba sista-loka kare hahakara
aiche karma hetha kaila kon duracara

SYNONYMS

tabe — thereafter; **saba** — all; **sista-loka** — gentlemen; **kare** — exclaimed; **haha-kara** — alas, alas; **aiche** — such; **karma** — activities; **hetha** — here; **kaila** — did; **kon** — who; **duracara** — sinful person.

TRANSLATION

Then all the assembled gentlemen exclaimed, "What is this? What is this? Who has performed such mischievous activities? Who is that sinful man?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 17.44

hadike aniya saba dura karaila
jala-gomaya diya sei sthana lepaila

SYNONYMS

hadike — a sweeper; **aniya** — calling; **saba** — all; **dura karaila** — caused to be thrown far; **jala** — water; **gomaya** — cow dung; **diya** — mixing; **sei** — that; **sthana** — place; **lepaila** — caused to be smeared over.

TRANSLATION

They called for a sweeper [hadi], who threw all the items of worship far away and cleansed the place by mopping it with a mixture of water and cow dung.

PURPORT

The men in Vedic society who engage in public sanitary activities like picking up stool and sweeping the street are called hadis. Sometimes they are untouchable, especially when engaged in their profession, yet such hadis also have the right to become devotees. This is established by Sri Bhagavad-gīta (9.32), where the Lord declares:

hi partha vyapasritya ye 'pi syuh papa-yonayah
striyo vaisyas tatha sudras te 'pi yanti gatim

"O son of Prtha, those who take shelter in Me, though they be of lower birth — women, vaisyas [merchants], and sudras [workers] — can attain the supreme destination."

There are many untouchables of the lower caste in India, but according to Vaisnava principles everyone is welcome to accept this Kṛṣṇa consciousness movement on the spiritual platform of life and thus be freed from trouble. Neither equality nor fraternity is possible on the material platform.

When Lord Caitanya declares *trnad api su-nicena taror iva sahisnuna*, He indicates that one must be above the material conception of life. When one thoroughly understands that he is not the material body but a spiritual soul, he is even humbler than a man of the lower castes, for he is spiritually elevated. Such humility, in which one thinks himself lower than the grass, is called *su-nicatva*, and being more tolerant than a tree is called *sahisnutva*, forbearance. Being situated in devotional service, not caring for the material conception of life, is called *amanitva*, indifference to material respect; yet a devotee thus situated is called *mana-da*, for he is prepared to give honor to others without hesitation.

Mahatma Gandhi started the hari-jana movement to purify the untouchables, but he was a failure because he thought that one could become a hari-jana, a personal associate of the Lord, through some kind of material adjustment. That is not possible. Unless one fully realizes that he is not the body but is a spiritual soul, there is no question of his becoming a hari-jana. Those who do not follow in the footsteps of Lord Caitanya Mahāprabhu and His disciplic succession cannot distinguish between matter and spirit, and therefore all their ideas are but a mixed-up hodgepodge of problems. They are virtually lost in the bewildering network of Mayadevi.



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Bhaktivedānta VedaBase: Śrī Caitanya Caritamṛta Adī 17.45

tina dina rahi' sei gopala-capala
sarvange ha-ila kustha, vahe rakta-dhara

SYNONYMS

tina dina — three days; rahi' — remaining in that way; sei — that; gopala-capala — Gopala Capala; sarva-ange — all over the body; ha-ila — became visible; kustha — leprosy; vahe — discharging; rakta-dhara — a flow of blood.

TRANSLATION

After three days, leprosy attacked Gopala Capala, and blood oozed from sores all over his body.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.46

sarvanga bedila kite, kate nirantara
asahya vedana, duhkhe jvalaye antara

SYNONYMS

sarva-anga — all over the body; bedila — became covered; kite — by insects; kate — biting; nirantara — always; asahya — unbearable; vedana — pain; duhkhe — in unhappiness; jvalaye — burns; antara — without cessation.

TRANSLATION

Incessantly covered with germs and insects biting him all over his body, Gopala Capala felt unbearable pain. His entire body burned in distress.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adī 17.47

gāṅgā-ghāte vrkṣa-tale rahe ta' vasiya
eka dina bale kichu prabhuke dekhiya

SYNONYMS

gāṅgā-ghāte — on the bank of the Ganges; **vrkṣa-tale** — underneath a tree; **rahe** — remains; **ta'** — certainly; **vasiya** — sitting; **eka dina** — one day; **bale** — says; **kichu** — something; **prabhuke** — the Lord; **dekhiya** — seeing.

TRANSLATION

Since leprosy is an infectious disease, Gopala Capala left the village to sit down on the bank of the Ganges underneath a tree. One day, however, he saw Caitanya Mahāprabhu passing by and spoke to Him as follows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.48

grama-sambandhe ami tomara matula
bhagina, mui kustha-vyadhite hañachi vyakula

SYNONYMS

grama-sambandhe — in a village relationship; **ami** — I (am); **tomara** — Your; **matula** — maternal uncle; **bhagina** — nephew; **mui** — I; **kustha-vyadhite** — by the disease of leprosy; **hañachi** — have become; **vyakula** — too much afflicted.

TRANSLATION

"My dear nephew, I am Your maternal uncle in our village relationship. Please see how greatly this attack of leprosy has afflicted me.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 17.49

loka saba uddharite tomara avatara
muṇi bada dukhi, more karaha uddhara

SYNONYMS

loka — people; saba — all; uddharite — to deliver; tomara — Your; avatara — incarnation; muṇi — I (am); bada — very; dukhi — unhappy; more — unto me; karaha — please do; uddhara — deliverance.

TRANSLATION

"As an incarnation of God, You are delivering so many fallen souls. I am also a greatly unhappy fallen soul. Kindly deliver me by Your mercy."

PURPORT

It appears that although Gopala Capala was sinful, talkative and insulting, he nevertheless had the qualification of simplicity. Thus he believed Caitanya Mahāprabhu to be the incarnation of the Supreme Personality of Godhead who had come to deliver all fallen souls, and he appealed for his own deliverance, seeking the mercy of the Lord. He did not know, however, that the deliverance of the fallen does not consist of curing their bodily diseases, although it is also a fact that when a man is delivered from the material clutches his material bodily diseases are automatically cured. Gopala Capala simply wanted to be delivered from the bodily sufferings of leprosy, but Sri Caitanya, although accepting his sincere appeal, wanted to inform him of the real cause of suffering.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.50

eta suni' mahaprabhura ha-ila kruddha mana
krodhavesē bale tare tarjana-vacana

SYNONYMS

eta — thus; **sunī'** — hearing; **mahaprabhura** — of Lord Sri Caitanya Mahaprabhu; **ha-ila** — there was; **kruddha** — angry; **mana** — mind; **krodha-aveśe** — out of intense anger; **bale** — says; **tare** — unto him; **tarjana** — chastising; **vacana** — words.

TRANSLATION

Hearing this, Caitanya Mahaprabhu appeared greatly angry, and in that angry mood He spoke some words chastising him.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 17.51

are papi, bhakta-dvesi, tore na uddharimu
koti-janma ei mate kidaya khaoyaimu

SYNONYMS

are — O; papi — you sinful person; bhakta-dvesi — envious of devotees; tore — you; na uddharimu — I shall not deliver; koti-janma — for ten million births; ei mate — in this way; kidaya — by the germs; khaoyaimu — I shall cause you to be bitten.

TRANSLATION

"O sinful person, envious of pure devotees, I shall not deliver you! Rather, I shall have you bitten by these germs for many millions of years.

PURPORT

We should note herein that all our sufferings in this material world, especially from disease, are due to our past sinful activities. And of all sinful activities, actions directed against a pure devotee out of sheer envy are considered extremely severe. Sri Caitanya Mahāprabhu wanted Gopala Capala to understand the cause of his suffering. Any person who disturbs a pure devotee engaged in broadcasting the holy name of the Lord is certainly punished like Gopala Capala. This is the instruction of Sri Caitanya Mahāprabhu. As we shall see, one who offends a pure devotee can never satisfy Caitanya Mahāprabhu unless and until he sincerely regrets his offense and thus rectifies it.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 17.52

srivase karaili tui bhavani-pujana
koti janma habe tora raurave patana

SYNONYMS

srivase — unto Srivasa Thakura; **karaili** — you have caused to do; **tui** — you; **bhavani-pujana** — worshipping the goddess Bhavani; **koti janma** — for ten million births; **habe** — there will be; **tora** — your; **raurave** — in hell; **patana** — fall down.

TRANSLATION

"You have made Srivasa Thakura appear to have been worshipping the goddess Bhavani. Simply for this offense, you will have to fall down into hellish life for ten million births.

PURPORT

There are many tantric followers who, wishing to eat meat and drink wine, practice the black art of worshipping the goddess Bhavani in a crematorium. Such fools also consider this bhavani-puja to be as good as worship of Lord Kṛṣṇa in devotional service. But such abominable tantric activities performed by so-called svamis and yogis are herein condemned by Lord Caitanya Mahāprabhu. He declares that such bhavani-puja for drinking wine and eating meat quickly plunges one into hellish life. The method of worship itself is already hellish, and its results must also be hellish and nothing more.

Many rascals say that whatever way one accepts, one will ultimately reach Brahman. Yet we can see from this verse how such persons reach Brahman. Brahman spreads everywhere, but appreciation of Brahman in different objects leads to different results. In the Bhagavad-gīta (4.11) the Lord says, *ye yatha prapadyante aham*: "I reward everyone according to his surrender unto Me." Mayavadis certainly realize Brahman in certain aspects, but realization of Brahman in the aspects of wine, women and meat is not the same realization of Brahman that devotees achieve by chanting, dancing and eating prasadam. Mayavadi philosophers, being educated in paltry knowledge, think all sorts of Brahman realization one and the same and do not consider varieties. But although Kṛṣṇa is everywhere, by His inconceivable potency He is simultaneously not everywhere. Thus the Brahman realization of the tantric cult is not the same Brahman realization as that of pure devotees. Unless one reaches the highest point of Brahman realization, Kṛṣṇa consciousness, he is punishable. All people except Kṛṣṇa conscious devotees are to some proportion pasandis, or demons, and thus they are punishable by the Supreme Lord, the Personality of Godhead, as stated below.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 17.53

pasandi mora ei avatara
pasandi ' bhakti karimu pracara

SYNONYMS

pasandi — demons, atheists; — to kill; **mora** — My; **ei** — this; **avatara** — incarnation; **pasandi** — atheist; ' — killing; **bhakti** — devotional service; **karimu** — I shall do; **pracara** — preaching.

TRANSLATION

"I have appeared in this incarnation to kill the demons [pasandis] and, after killing them, to preach the cult of devotional service."

PURPORT

Lord Caitanya's mission is the same as that of Lord Kṛṣṇa, which He states in the Bhagavad-gīta (4.7-8):

yada yada hi dharmasya glanir bhavati bhārata
abhyutthanam adharmasya jamy aham
paritrānaya vinasaya ca duskṛtam
dharma sambhavami yuge yuge

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion — at that time I descend Myself. In order to deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium"

As explained here, the real purpose of an incarnation of Godhead is to kill the atheists and maintain the devotees. He does not say, like so many rascal incarnations, that atheists and devotees are on the same platform. Sri Caitanya Mahāprabhu, or Lord Sri Kṛṣṇa, the real Personality of Godhead, does not advocate such an idea.

Atheists are punishable, whereas devotees are to be protected. To maintain this principle is the mission of all avatars, or incarnations. One must therefore identify an incarnation by His activities, not by popular votes or mental concoctions. Sri Caitanya Mahāprabhu gave protection to devotees and killed many demons in the course of His preaching work. He specifically mentioned that the Mayavādi philosophers are the greatest demons. Therefore He warned all others not to hear the Mayavāda philosophy: mayavādi-bhāsyā sunile haya sarva-nāsa. Simply by hearing the Mayavāda interpretation of the śāstras, one is doomed (Cc. Madhya 6.169).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.54

eta bali' gela prabhu karite ganga-snana
sei papi dukkha bhoge, na yaya parana

SYNONYMS

eta bali' — saying this; gela — went away; prabhu — the Lord; karite — to take; ganga-snana — a bath in the Ganges; sei — that; papi — sinful man; dukkha — pains; bhoge — suffers; na — not; yaya — go away; parana — the life.

TRANSLATION

After saying this, the Lord left to take His bath in the Ganges, and that sinful man did not give up his life but continued to suffer.

PURPORT

It appears that an offender to a Vaisnava continues to suffer and does not give up his life. We have actually seen that a great vaisnava-aparadhi continuously suffered so much that it was difficult for him to move, and yet he did not die.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 17.56

sannyasa kariya yabe prabhu nilacale gela
tatha haite yabe kuliya grame aila
tabe sei papi prabhura la-ila sarana
hita upadesa kaila ha-iya karuna

SYNONYMS

sannyasa kariya — after accepting the renounced order of life; **yabe** — when; **prabhu** — Lord Caitanya Mahāprabhu; **nilacale** — to Jagannatha Puri; **gela** — went; **tatha haite** — from there; **yabe** — when; **kuliya** — of the name Kuliya; **grame** — to the village; **aila** — came back; **tabe** — at that time; **sei** — that; **papi** — sinful man; **prabhura** — of the Lord; **la-ila** — took; **sarana** — shelter; **hita** — beneficial; **upadesa** — advice; **kaila** — gave; **ha-iya** — becoming; **karuna** — merciful.

TRANSLATION

When Sri Caitanya, after accepting the renounced order of life, went to Jagannatha Puri and then came back to the village of Kuliya, upon His return that sinful man took shelter at the Lord's lotus feet. The Lord, being merciful to him, gave him instructions for his benefit.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura, in his Anubhasya, has given the following note in connection with the village Kuliya. The village originally known as Kuliya has developed into what is now the city of Navadvīpa. In various authorized books like the Bhakti-ratnakara, Caitanya-carita-mahakavya, Caitanya-candrodaya-nataka and Caitanya-bhagavata it is mentioned that the village of Kuliya is on the western side of the Ganges. Even now, within the area known as Koladvīpa, there is a place known as kuliara gañja and a place called kuliara daha, both within the jurisdiction of the present municipality of Navadvīpa. In the time of Lord Caitanya Mahāprabhu, the two villages on the western side of the Ganges named Kuliya and Pahadapura both belonged to the jurisdiction of Bahiradvīpa. At that time the place on the eastern side of the Ganges now known as Antardvīpa was known as Navadvīpa. At that time the place on the eastern side of the Ganges now known as Antardvīpa was known as Navadvīpa. At Sri Mayapur that place is still known as Dvipera Matha. There is another place of the name Kuliya near Kancadapada, but it is not the same Kuliya mentioned here. It cannot be accepted as aparadha-bhañjanera pata, or the place where the offense was excused, for that occurred in the above-mentioned Kuliya on the western side of the Ganges. For business reasons many envious persons oppose excavation of the real place, and sometimes they advertise unauthorized places as the authorized one.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.57-58

srivasa panditera sthane ache aparadha
tatha yaha, tenho yadi karena prasada
tabe tora habe ei papa-vimocana
yadi punah aiche nahi kara acarana

SYNONYMS

srivasa panditera — of Srivasa Thakura; **sthane** — at the lotus feet; **ache** — there is; **aparadha** — offense; **tatha** — there; **yaha** — go; **tenho** — he; **yadi** — if; **karena** — does; **prasada** — blessings; **tabe** — then; **tora** — your; **habe** — there will be; **ei** — this; **papa-vimocana** — immunity from sinful reaction; **yadi** — if; **punah** — again; **aiche** — such; **nahi kara** — you do not commit; **acarana** — behavior.

TRANSLATION

"You have committed an offense at the lotus feet of Srivasa Thakura," the Lord said. "First you must go there and beg for his mercy, and then if he gives you his blessings and you do not commit such sins again, you will be freed from these reactions."

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 17.59

tabe vipra la-ila asi srivasa sarana
tanhara kṛpaya haila papa-vimocana

SYNONYMS

tabe — after that; **vipra** — the brahmana (Gopala Capala); **la-ila** — took shelter; **asi** — coming; **srivasa** — Srivasa Thakura; **sarana** — shelter of his lotus feet; **tanhara kṛpaya** — by his mercy; **haila** — became; **papa-vimocana** — free from all sinful reaction.

TRANSLATION

Then the brahmana, Gopala Capala, went to Srivasa Thakura and took shelter of his lotus feet, and by Srivasa Thakura's mercy he was freed from all sinful reactions.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.60

ara eka vipra aila kirtana dekhite
dvare kapata, — na paila bhitare yaite

SYNONYMS

ara — another; **eka** — one; **vipra** — brahmana; **aila** — came; **kirtana** — chanting of the Hare Krsna mantra; **dekhite** — to see; **dvare** — in the gateway; **kapata** — the door (being closed); **na paila** — did not get; **bhitare** — inside; **yaite** — to go.

TRANSLATION

Another brahmana came to see the kirtana performance, but the door was closed, and he could not enter the hall.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 17.61

phiri' gela vipra ghare mane duhkha paña
ara dina prabhuke kahe gangaya laga paña

SYNONYMS

phiri' gela — went back; vipra — the brahmana; ghare — to his home; mane — within his mind; duhkha — unhappiness; paña — getting; ara dina — the next day; prabhuke — unto the Lord; kahe — says; gangaya — on the bank of the Ganges; laga — touch; paña — getting.

TRANSLATION

He returned home with an unhappy mind, but on the next day he met Lord Caitanya on the bank of the Ganges and spoke to Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.62

sapiba tomare muñi, pañachi mano-duhkha
paita chindiya sape pracanda durmukha

SYNONYMS

sapiba — I shall curse; **tomare** — You; **muñi** — I; **pañachi** — I have; **manah-duhkha** — mentally very much aggrieved; **paita** — sacred thread; **chindiya** — breaking; **sape** — cursing; **pracanda** — fiercely; **durmukha** — one who speaks harshly.

TRANSLATION

That brahmana was expert in talking harshly and cursing others. Thus he broke his sacred thread and declared, "I shall now curse You, for Your behavior has greatly aggrieved me."

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 17.63

-sukha tomara ha-uka vinasa
sapa suni' prabhura citte ha-ila ullasa

SYNONYMS

-sukha — material happiness; tomara — Your; ha-uka — may it become; vinasa — all vanquished; sapa suni' — hearing this curse; prabhura — of the Lord; citte — within His mind; ha-ila — there was; ullasa — jubilation.

TRANSLATION

The brahmana cursed the Lord, "You shall be bereft of all material happiness!" When the Lord heard this, He felt great jubilation within Himself.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 17.64

prabhura sapa-varta yei sune sraddhavan
brahma-sapa haite tara haya paritrana

SYNONYMS

prabhura — of the Lord; **sapa-varta** — the incident of the curse; **yei** — anyone who; **sune** — hears; **sraddhavan** — with affection; **brahma-sapa** — cursing by a brahmana; **haite** — from; **tara** — his; **haya** — becomes; **paritrana** — deliverance.

TRANSLATION

Any faithful person who hears of this brahmana's cursing Lord Caitanya is delivered from all brahminical curses.

PURPORT

One should know with firm conviction that the Lord, being transcendental, is never subject to any curse or benediction. Only ordinary living entities are subjected to curses and the punishments of Yamaraja. As the Supreme Personality of Godhead, Sri Caitanya Mahāprabhu is beyond such punishments and benedictions. When one understands this fact with faith and love, he personally becomes free from all curses uttered by brahmanas or anyone else. This incident is not mentioned in the Caitanya-bhagavata.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adī 17.65

mukunda-dattere kaila danda-parasada
khandila tahara cittera saba avasada

SYNONYMS

mukunda-dattere — unto Mukunda Datta; **kaila** — did; **danda** — punishment; **parasada** — benediction; **khandila** — vanquished; **tahara** — his; **cittera** — of the mind; **saba** — all kinds of; **avasada** — depressions.

TRANSLATION

Lord Sri Caitanya Mahāprabhu blessed Mukunda Datta with punishment and in that way vanquished all his mental depression.

PURPORT

Mukunda Datta was once forbidden to enter the association of Sri Caitanya Mahāprabhu because of his mixing with the Mayavadi impersonalists. When Lord Caitanya manifested His maha-prakāsa, He called all the devotees one after another and blessed them, while Mukunda Datta stood outside the door. The devotees informed the Lord that Mukunda Datta was waiting outside, but the Lord replied, "I shall not soon be pleased with Mukunda Datta, for though he explains devotional service among devotees, he then goes to Mayavadis to hear from them the Yoga-vasistha-ramāyana, which is full of Mayavada philosophy. For this I am greatly displeased with him." Hearing the Lord speak in that way, Mukunda Datta, standing outside, was exceedingly glad that the Lord would at some time be pleased with him, although He was not pleased at that moment. But when the Lord understood that Mukunda Datta was going to give up the association of the Mayavadis for good, He was pleased, and He at once called to see Mukunda. Thus He delivered him from the association of the Mayavadis and gave him the association of pure devotees.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.66

acarya-gosañire prabhu kare guru-bhakti
tahate acarya bada haya dukha-mati

SYNONYMS

acarya-gosañire — unto Advaita Acarya; **prabhu** — the Lord; **kare** — does; **guru-bhakti** — offering respects like a spiritual master; **tahate** — in that way; **acarya** — Advaita Acarya; **bada** — very much; **haya** — becomes; **dukhha-mati** — aggrieved.

TRANSLATION

Lord Caitanya respected Advaita Acarya as His spiritual master, but Advaita Acarya Prabhu was greatly aggrieved by such behavior.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 17.67

bhaṅgi kari' jñāna-marga karila vyākhyāna
krodhāveśe prabhu tare kaila avajñāna

SYNONYMS

bhaṅgi kari' — doing it in fun; jñāna-marga — the path of philosophical speculation; karila — did; vyākhyāna — explanation; krodhā-aveśe — in the mood of anger; prabhu — the Lord; tare — to Him; kaila — did; avajñāna — disrespect.

TRANSLATION

Thus He whimsically began to explain the path of philosophical speculation, and the Lord, in His anger, seemingly disrespected Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 17.68

tabe acarya-gosañira ananda ha-ila
lajjita ha-iyā prabhu prasada karila

SYNONYMS

tabe — at that time; **acarya-gosañira** — of Advaita Acarya; **ananda** — pleasure; **ha-ila** — aroused; **lajjita** — ashamed; **ha-iyā** — becoming; **prabhu** — the Lord; **prasada** — benediction; **karila** — offered.

TRANSLATION

At that time Advaita Acarya was greatly pleased. The Lord understood this, and He was somewhat ashamed, but He offered Advaita Acarya His benediction.

PURPORT

Advaita Acarya was a disciple of Madhavendra Puri, Isvara Puri's spiritual master. Therefore Isvara Puri, the spiritual master of Sri Caitanya Mahāprabhu, was Advaita Acarya's Godbrother. In view of this, Sri Caitanya Mahāprabhu treated Advaita Acarya as His spiritual master, but Sri Advaita Acarya did not like this behavior of Lord Caitanya, for He wanted to be treated as His eternal servant. Advaita Prabhu's aspiration was to be a servant of the Lord, not His spiritual master. He therefore devised a plan to antagonize the Lord. He began to explain the path of philosophical speculation in the midst of some unfortunate Mayavadis, and when Lord Caitanya Mahāprabhu heard about this, He immediately went there and in a very angry mood began to beat Advaita Acarya. At that time, Advaita Acarya, greatly pleased, began to dance, saying, "Just see how My desire has now been fulfilled! Lord Caitanya Mahāprabhu used to treat Me honorably for so long, but now He is treating Me neglectfully. This is My reward. His affection for Me is so great that He wanted to save Me from the hands of the Mayavadis." Hearing this statement, Lord Caitanya Mahāprabhu was somewhat ashamed, but He was very pleased with Advaita Acarya.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adī 17.69

murari-gupta-mukhe suni' rama-guna-grama
lalate likhila tanra 'ramadasa' nama

SYNONYMS

murari-gupta — of Murari Gupta; **mukhe** — from the mouth; **sunī'** — hearing; **rama** — of Lord Rāmacandra; **guna-grama** — glories; **lalate** — on the forehead; **likhila** — wrote; **tanra** — of Murari Gupta; **rama-dasa** — the eternal servant of Lord Rāmacandra; **nama** — the name .

TRANSLATION

Murari Gupta was a great devotee of Lord Rāmacandra. When Lord Caitanya heard Lord Rāmacandra's glories from his mouth, He immediately wrote on his forehead "ramadasa" [the eternal servant of Lord Rāmacandra].

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adī 17.70

sridharera lauha-patre kaila jala-pana
samasta bhaktere dila ista vara-dana

SYNONYMS

sridharera — of Sridhara; **lauha-patre** — from the iron pot; **kaila** — did; **jala-pana** — drinking of water; **samasta** — all; **bhaktere** — to the devotees; **dila** — gave; **ista** — desired; **vara-dana** — benediction.

TRANSLATION

Once Lord Caitanya Mahāprabhu went to the house of Sridhara after kirtana and drank water from his damaged iron pot. Then He bestowed His benediction upon all the devotees according to their desires.

PURPORT

After the mass nagara-sankirtana in protest against the magistrate Chand Kazi, the Kazi was converted to a devotee. Then Sri Caitanya Mahāprabhu returned with His sankirtana party to the house of Sridhara, and Chand Kazi followed Him. All the devotees rested there for some time and drank water from Sridhara's damaged iron pot. The Lord accepted the water because the pot belonged to a devotee. Chand Kazi then returned home. The place where they rested is still situated on the northeastern side of Mayapur, and it is known as kirtana-visrama-sthana, "the resting place of the kirtana party."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.71

haridasa thakurere karila prasada
acarya-sthane matara khandaila aparadha

SYNONYMS

haridasa thakurere — unto Haridasa Thakura; **karila** — did; **prasada** — benediction; **acarya-sthane** — in the home of Advaita Acarya; **matara** — of Sacimata; **khandaila** — vanquished; **aparadha** — the offense.

TRANSLATION

After this incident the Lord blessed Haridasa Thakura and vanquished the offense of His mother at the home of Advaita Acarya.

PURPORT

On the maha-prakasa day, Lord Caitanya Mahaprabhu embraced Haridasa Thakura and informed him that he was none other than an incarnation of Prahlada Maharaja. When Visvarupa took sannyasa, Sacimata thought that Advaita Acarya had persuaded Him to do so. Therefore she accused Advaita Acarya of this, which was an offense at His lotus feet. Later Lord Caitanya induced His mother to take the dust of Advaita Acarya's lotus feet, and thus her vaisnava-aparadha was nullified.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 17.72

bhakta-gaṇe prabhu nama-mahima kahila
suniya paduya tahan artha-vada kaila

SYNONYMS

bhakta-gaṇe — unto the devotees; **prabhu** — the Lord; **nama-mahima** — glories of the holy name; **kahila** — explained; **suniya** — hearing; **paduya** — the students; **tahan** — there; **artha-vada** — interpretation; **kaila** — did.

TRANSLATION

Once when the Lord explained the glories of the holy name to the devotees, some ordinary students who heard Him fashioned their own interpretation.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 17.73

name stuti-vada suni' prabhura haila dukkha
sabare nisedhila, — ihara na dekhiha mukha

SYNONYMS

name — in the holy name of the Lord; **stuti-vada** — exaggeration; **sunī'** — hearing; **prabhura** — of the Lord; **haila** — became; **dukkha** — aggrieved; **sabare** — unto everyone; **nisedhila** — warned; **ihara** — of him; **na** — do not; **dekhiha** — see; **mukha** — face.

TRANSLATION

When a student interpreted the glories of the holy name as a prayer of exaggeration, Sri Caitanya Mahāprabhu, greatly unhappy, immediately warned everyone not to see the student's face henceforward.

PURPORT

Once when Sri Caitanya Mahāprabhu explained the glories of the transcendental potency of the Lord's holy name, the Hare Kṛṣṇa maha-mantra, one unfortunate student said that such glorification of the holy name was an exaggeration in the sastras to induce people to take to it. In this way the student interpreted the glories of the holy name. This is called artha-vada, and it is one of the ten offenses at the lotus feet of the holy name of the Lord. There are many kinds of offenses, but the offense known as nama-aparadhā, an offense at the lotus feet of the holy name, is extremely dangerous. The Lord therefore warned everyone not to see the face of the offender. The Lord immediately took a bath in the Ganges with all His clothes on to teach everyone to avoid such a nama-aparadhā. The holy name is identical with the Supreme Personality of Godhead. There is no difference between the person God and His holy name. This is the absolute position of the Supreme Personality of Godhead. Therefore one who distinguishes between the Lord and His name is called a pasandi, or nonbeliever, an atheistic demon. Glorification of the holy name is glorification of the Supreme Personality of Godhead. One should never attempt to distinguish between the Lord and His name or interpret the glories of the holy name as mere exaggerations.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.74

sagane sacele giya kaila ganga-snana
bhaktira mahima tahan karila vyakhyana

SYNONYMS

sa-gane — with His followers; **sa-cele** — without leaving the clothes; **giya** — going; **kaila** — did; **ganga-snana** — bathing in the Ganges; **bhaktira** — of devotional service; **mahima** — glories; **tahan** — there; **karila** — did; **vyakhyana** — explanation.

TRANSLATION

Without even removing His garments, Lord Caitanya took a bath in the Ganges with His companions. There He explained the glories of devotional service.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 17.75

jñāna-karma-yoga-dharme nahe kṛṣṇa vasa
kṛṣṇa-vasa-hetu eka — prema-bhakti-rasa

SYNONYMS

jñāna — the path of speculative knowledge; **karma** — fruitive activities; **yoga** — the process of controlling the senses; **dharme** — in the activities, in such an occupation; **nahe** — is not; **kṛṣṇa** — Lord Kṛṣṇa; **vasa** — pleased; **kṛṣṇa** — of Lord Kṛṣṇa; **vasa** — for the pleasure; **hetu** — reason; **eka** — one; **prema** — love; **bhakti** — devotional service; **rasa** — such a mellow.

TRANSLATION

"By following the paths of speculative philosophical knowledge, fruitive activity or mystic yoga to control the senses, one cannot satisfy Kṛṣṇa, the Supreme Lord. Unalloyed devotional love for Kṛṣṇa is the only cause for the Lord's satisfaction.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 17.76

na sadhayati yogo
na dharmā uddhava
na svadhyayas tapas tyago
yathā bhaktir mamorjita

SYNONYMS

na — never; sadhayati — causes to remain satisfied; mam — Me; yogah — the process of control; na — nor; sankhyam — the process of gaining philosophical knowledge about the Absolute Truth; dharmah — such an occupation; uddhava — My dear Uddhava; na — nor; svadhyayah — study of the Vedas; tapah — austerities; tyagah — renunciation, acceptance of sannyasa, or charity; yathā — as much as; bhaktih — devotional service; mama — unto Me; urjita — developed.

TRANSLATION

[The Supreme Personality of Godhead, Kṛṣṇa, said:] "My dear Uddhava, neither through astāṅga-yoga [the mystic yoga system to control the senses], nor through impersonal monism or an analytical study of the Absolute Truth, nor through study of the Vedas, nor through austerities, charity or acceptance of sannyasa can one satisfy Me as much as by developing unalloyed devotional service unto Me."

PURPORT

Karmis, jñānis, yogis, tapasvis and students of Vedic literature who do not have Kṛṣṇa consciousness simply beat around the bush and do not get any final profit because they have no clear knowledge of the Supreme Personality of Godhead. Nor do they have faith in approaching Him by discharging devotional service, although everywhere such service is repeatedly emphasized, as it is in this verse from Srimad-Bhagavatam (11.14.20). The Bhagavad-gītā (18.55) also declares, bhaktya mam abhijanati yavan yas casmi tattvataḥ: "One can understand the Supreme Personality as He is only by devotional service." If one wants to understand the Supreme Personality factually, he must take to the path of devotional service and not waste time in profitless philosophical speculation, fruitive activity, mystic yogic practice or severe austerity and penance. Elsewhere in the Bhagavad-gītā (12.5) the Lord confirms, kleśo 'dhikataras tesam avyaktasakta-cetasam: "For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome." People who are attached to the impersonal feature of the Lord are obliged to take great trouble, yet nevertheless they cannot understand the Absolute Truth. As explained in Srimad-Bhagavatam (1.2.11), brahmeti paramatmeti bhagavan iti sadyate. Unless one understands the Supreme Personality of Godhead, the original source of both Brahman and Paramatma, one is still in darkness about the Absolute Truth.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.77

murarike kahe tumi krsna vasa kaila
suniya murari sloka kahite lagila

SYNONYMS

murarike — unto Murari; **kahe** — says; **tumi** — you; **krsna** — Lord Krsna; **vasa** — satisfied; **kaila** — made; **suniya** — hearing; **murari** — Murari; **sloka** — verse; **kahite** — to speak; **lagila** — began.

TRANSLATION

Lord Caitanya then praised Murari Gupta, saying, "You have satisfied Lord Krsna." Hearing this, Murari Gupta quoted a verse from Srimad-Bhagavatam.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.78

daridrah papiyan
kva krsnah sri-niketanah
brahma-bandhur iti
parirambhitah

SYNONYMS

kva — whereas; **aham** — I (am); **daridrah** — very poor; **papiyan** — sinful; **kva** — whereas; **krsnah** — the Supreme Personality of Godhead; **sri-niketanah** — the shelter of the goddess of fortune; **brahma-bandhuh** — a caste brahmana without brahminical qualifications; **iti** — thus; **sma** — certainly; **aham** — I (am); **bahubhyam** — by the arms; **parirambhitah** — embraced.

TRANSLATION

"Since I am but a poor, sinful brahma-bandhu, not brahminically qualified although born in a brahmana family, and You, Lord Krsna, are the shelter of the goddess of fortune, it is simply wonderful, my dear Lord Krsna, that You have embraced me with Your arms."

PURPORT

This is a verse from Srimad-Bhagavatam (10.81.16) spoken by Sudama Vipra in the presence of Lord Sri Krsna. This and the previous verse quoted from Srimad-Bhagavatam clearly indicate that although Krsna is so great that it is not possible for anyone to satisfy Him, He exhibits His greatness by being personally satisfied even with one who is unqualified from so many angles of vision. Sudama Vipra was born in a family of brahmanas, and he was a learned scholar and a class friend of Krsna's, yet he considered himself unfit to be strictly called a brahmana. He called himself a brahma-bandhu, meaning "one born in a brahmana family but not brahminically qualified." Because of His great respect for brahmanas, however, Krsna embraced Sudama Vipra, although he was not a regular brahmana but a brahma-bandhu, or friend of a brahmana family. Murari Gupta could not be called even a brahma-bandhu because he was born of a vaidya family and according to the social structure was therefore considered a sudra. But Krsna bestowed special mercy upon Murari Gupta because he was a beloved devotee of the Lord, as stated by Sri Caitanya Mahaprabhu. The purport of Sri Bhaktisiddhanta Sarasvati Thakura's elaborate discussion of this subject is that no qualification in this material world can satisfy the Supreme Personality of Godhead, Krsna, yet everything becomes successful simply through development of devotional service to the Lord.

The members of the International Society for Krishna Consciousness cannot even call themselves brahma-bandhus. Therefore our only means for satisfying Krsna is to pursue the injunctions of Lord Sri Caitanya Mahaprabhu, who says:

yare dekha, tare kaha 'krsna'-upadesa
amara ajñaya guru hañña tara' ei desa

"Whomever you meet, instruct him on the teachings of Krsna. In this way, on My order, become a spiritual master and deliver the people of this country." (Cc. Madhya 7.128) Simply trying to follow the orders of Sri Caitanya Mahaprabhu, we speak to the people of the world about Bhagavad-gita As It Is. This will make us qualified to satisfy the Supreme Personality of Godhead, Krsna.



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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 17.79

eka-dina prabhu saba bhakta-gana laña
sankirtana kari' vaise srama-yukta haña

SYNONYMS

eka-dina — one day; **prabhu** — the Lord; **saba** — all; **bhakta-gana** — devotees; **laña** — taking into company; **sankirtana** — chanting the Hare Kṛṣṇa mantra; **kari'** — doing so; **vaise** — sat; **srama-yukta** — feeling fatigued; **haña** — thus being.

TRANSLATION

One day the Lord performed sankirtana with all His devotees, and when they were greatly fatigued they sat down.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.80

eka amra-bija prabhu angane ropila
tat-ksane janmila vrksa badite lagila

SYNONYMS

eka — one; amra-bija — seed of a mango; prabhu — the Lord; angane — in the yard; ropila — sowed; tat-ksane — immediately; janmila — fructified; vrksa — a tree; badite — to grow; lagila — began.

TRANSLATION

The Lord then sowed a mango seed in the yard, and immediately the seed fructified into a tree and began to grow.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.81

dekhite dekhite vrksa ha-ila phalita
pakila aneka phala, sabei vismita

SYNONYMS

dekhite dekhite — as people were seeing; **vrksa** — the tree; **ha-ila** — became; **phalita** — fully grown with fruits; **pakila** — ripened; **aneka** — many; **phala** — fruits; **sabei** — every one of them; **vismita** — struck with wonder.

TRANSLATION

As people looked on, the tree became fully grown, with fruits that fully ripened. Thus everyone was struck with wonder.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.82

sata dui phala prabhu sighra padaila
praksalana kari' krsne bhoga lagaila

SYNONYMS

sata — hundred; **dui** — two; **phala** — fruits; **prabhu** — the Lord; **sighra** — very soon; **padaila** — caused to be picked up; **praksalana** — washing; **kari'** — doing; **krsne** — to Lord Krsna; **bhoga** — offering; **lagaila** — made it so.

TRANSLATION

The Lord immediately picked about two hundred fruits, and after washing them He offered them to Krsna to eat.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.83

rakta-pita-varna, — nahi asthi-vaikala
eka janera peta bhare khaile eka phala

SYNONYMS

rakta-pita-varna — the mangoes were red and yellow in color; **nahi** — there was none; **asthi** — seed; **vaikala** — or skin; **eka** — one; **janera** — man's; **peta** — belly; **bhare** — filled up; **khaile** — if he would eat; **eka** — one; **phala** — fruit.

TRANSLATION

The fruits were all red and yellow, with no seed inside and no skin outside, and eating one fruit would immediately fill a man's belly.

PURPORT

In India a mango is considered best when it is red and yellow, its seed is very small, its skin is very thin, and it is so palatable that if a person eats one fruit he will be satisfied. The mango is considered the king of all fruits.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 17.84

dekhiya santusta haila sacira nandana
sabake khaoyala age kariya bhaksana

SYNONYMS

dekhiya — seeing this; **santusta** — satisfied; **haila** — became; **sacira** — of mother Saci; **nandana** — son; **sabake** — everyone; **khaoyala** — made to eat; **age** — in the beginning; **kariya** — doing; **bhaksana** — eating Himself.

TRANSLATION

Seeing the quality of the mangoes, the Lord was greatly satisfied, and thus after eating first, He fed all the other devotees.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 17.85

asthi-valkala nahi, — amṛta-rasamaya
eka phala khaile rase udara puraya

SYNONYMS

asthi — seed; **valkala** — skin; **nahi** — there is none; **amṛta** — nectar; **rasa-maya** — full of juice; **eka** — one; **phala** — fruit; **khaile** — if one eats; **rased** — with the juice; **udara** — belly; **puraya** — fulfilled.

TRANSLATION

The fruits had no seeds or skins. They were full of nectarean juice and were so sweet that a man would be fully satisfied by eating only one.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.86

ei-mata pratidina phale bara masa
vaisnava khayena phala, — prabhura ullasa

SYNONYMS

ei-mata — in this way; prati-dina — every day; phale — fruit grew; bara — twelve; masa — months; vaisnava — the Vaisnavas; khayena — eat; phala — the fruits; prabhura — the Lord's; ullasa — satisfaction.

TRANSLATION

In this way, fruits grew on the tree every day throughout the twelve months of the year, and the Vaisnavas used to eat them, to the Lord's great satisfaction.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 17.87

ei saba lila kare sacira nandana
anya loka nahi jane vina bhakta-gana

SYNONYMS

ei saba — all these; **lila** — pastimes; **kare** — performed; **sacira** — of mother Saci; **nandana** — son; **anya loka** — other people; **nahi** — do not; **jane** — know; **vina** — except; **bhakta-gana** — the devotees.

TRANSLATION

These are confidential pastimes of the son of Saci. Other than devotees, no one knows of this incident.

PURPORT

Nondevotees cannot believe this incident, yet the place where the tree grew still exists in Mayapur. It is called Amra-ghatta or Ama-ghata.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.88

ei mata bara-masa kirtana-avasane
amra-mahotsava prabhu kare dine dine

SYNONYMS

ei mata — in this way; **bara-masa** — for twelve months; **kirtana** — chanting of the Hare Krsna mantra; **avasane** — at the end; **amra-maha-utsava** — festival of eating mangoes; **prabhu** — the Lord; **kare** — performs; **dine dine** — every day.

TRANSLATION

In this way the Lord performed sankirtana every day, and at the end of sankirtana there was a mango-eating festival every day for twelve months.

PURPORT

On principle, Lord Caitanya Mahaprabhu would distribute prasadam at the end of kirtana performances. Similarly, the members of the Krsna consciousness movement must distribute some prasadam to the audience after performing kirtana.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 17.89

kirtana karite prabhu aila megha-gana
apana-icchaya kaila megha nivarana

SYNONYMS

kirtana — sankirtana; **karite** — performing; **prabhu** — the Lord; **aila** — there was; **megha-gana** — bunches of clouds; **apana-icchaya** — by self-will; **kaila** — made; **megha** — of the clouds; **nivarana** — stopping.

TRANSLATION

Once while Caitanya Mahāprabhu was performing kirtana, clouds assembled in the sky, and the Lord, by His own will, immediately stopped them from pouring rain.

PURPORT

In this connection Srīla Bhaktivīnoda Thākura says that once when Lord Caitanya was performing sankirtana a short way from the village, some clouds appeared overhead. By the supreme will of the Lord, the clouds were asked to disperse, and they did. Because of this incident, that place is still known as Meghera-cara. Since the course of the Ganges has now changed, the village of the name Belapukhuriya, which was formerly situated in a different place, called Taranavasa, has now become known as Meghera-cara. The Madhya-khanda of Srīla Locana dasa Thākura 's Caitanya-mangala also relates that once at the end of the day, when evening clouds assembled overhead and thundered threateningly, all the Vaiṣṇavas were very much afraid. But the Lord took His karatalas in His hands and personally began chanting the Hare Kṛṣṇa mantra, looking up toward the sky as if to direct the demigods in the higher planets. Thus all the assembled clouds dispersed, and as the sky became clear, with the moon rising, the Lord began dancing very happily with His jubilant and satisfied devotees.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 17.90

eka-dina prabhu srivasere ajña dila
'brhat sahasra-nama' pada, sunite mana haila

SYNONYMS

eka-dina — one day; prabhu — the Lord; srivasere — unto Srivasa Thakura; ajña — order; dila — gave; brhat — great; sahasra-nama — one thousand names; pada — read; sunite — to hear; mana — mind; haila — wanted.

TRANSLATION

One day the Lord ordered Srivasa Thakura to read the Brhat-sahasra-nama [the thousand names of Lord Viṣṇu], for He wanted to hear them at that time.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 17.91

padite aila stave nr nama
suniya avista haila prabhu gauradhama

SYNONYMS

padite — while reading; **aila** — came; **stave** — in the prayer; **nr** — of Lord Nṛ; **nama** — the holy name; **suniya** — hearing; **avista** — absorbed; **haila** — became; **prabhu** — Lord; **gaura-dhama** — Sri Caitanya Mahāprabhu.

TRANSLATION

As he read the thousand names of the Lord, in due course the holy name of Lord Nṛ appeared. When Caitanya Mahāprabhu heard the holy name of Lord Nṛ, He became fully absorbed in thought.

PURPORT

The Caitanya-mangala, Madhya-khanda, describes this incident as follows: Srivasa Pandita was performing the śrāddha ceremony for his father, and as is customary, he was hearing the thousand names of Lord Viṣṇu. At that time Gaurahari (Lord Caitanya) appeared on the scene, and He also began to hear the thousand names of Viṣṇu with full satisfaction. When He thus heard the holy name of Lord Nṛ, Lord Caitanya became absorbed in thought, and He became angry like Nṛ Prabhu in His angry mood. His eyes became red, His bodily hairs stood on end, all the parts of His body trembled, and He made a thundering sound. All of a sudden He took up a club, and people became greatly afraid, thinking, "We do not know what kind of offense we have now committed!" But then Sri Caitanya Mahāprabhu adjusted His thoughts and sat down on His seat.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 17.92

nr-aveṣe prabhu hate gada laṅṅa
pasandi marite yaya nagare dhaiya

SYNONYMS

nr-aveṣe — in the ecstatic mood of Lord Nr; **prabhu** — the Lord; **hate** — in His hand; **gada** — club; **laṅṅa** — taking; **pasandi** — the atheists; **marite** — to kill; **yaya** — goes; **nagare** — in the city; **dhaiya** — running.

TRANSLATION

In the mood of Lord Nr
kill all the atheists.

Caitanya ran through the city streets, club in hand, ready to

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 17.93

nr-avesa dekhi' maha-tejomaya
patha chadi' bhage loka paña bada bhaya

SYNONYMS

nr-avesa — the ecstasy of Lord Nr dekhi' — seeing; maha-tejo-maya — very fierce; patha chadi' — giving up the road; bhage — run away; loka — all people; paña — getting; bada — very much; bhaya — afraid.

TRANSLATION

Seeing Him appearing very fierce in the ecstasy of Lord Nr, people ran from the street and fled here and there, afraid of His anger.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.94

loka-bhaya dekhi' prabhura bahya ha-ila
srivasa-grhete giya gada phelaila

SYNONYMS

loka-bhaya — the fearful people; **dekhi'** — seeing this; **prabhura** — of the Lord; **bahya** — external sense; **ha-ila** — appeared; **srivasa-grhete** — in the house of Srivasa Pandita; **giya** — going there; **gada** — the club; **phelaila** — threw away.

TRANSLATION

Seeing the people so afraid, the Lord came to His external senses and thus returned to the house of Srivasa Thakura and threw away the club.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 17.95

srivase kahena prabhu kariya visada
loka bhaya paya, — mora haya aparadha

SYNONYMS

srivase — unto Srivasa Thakura; kahena — says; prabhu — the Lord; kariya — becoming; visada — morose; loka — people; bhaya paya — become afraid; mora — My; haya — there is; aparadha — offense.

TRANSLATION

The Lord became morose and said to Srivasa Thakura, "When I adopted the mood of Lord Nṛ offense."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.96

srivasa balena, — ye tomara nama laya
tara koti aparadha saba haya ksaya

SYNONYMS

srivasa balena — Srivasa Pandita said; **ye** — anyone who; **tomara** — Your; **nama** — holy name; **laya** — takes; **tara** — his; **koti** — ten million; **aparadha** — offenses; **saba** — all; **haya** — become; **ksaya** — vanquished.

TRANSLATION

Srivasa Thakura replied, "Anyone who takes Your holy name vanquishes ten million of his offenses immediately.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 17.97

aparadha nahi, kaile lokera nistara
ye toma' dekhila, tara chutila

SYNONYMS

aparadha — offense; **nahi** — did not; **kaile** — committed; **lokera** — of the people; **nistara** — liberation; **ye** — anyone who; **toma'** — You; **dekhila** — saw; **tara** — his; **chutila** — became free; — material bondage.

TRANSLATION

"There was no offense in Your appearing as Nr
was immediately liberated from the bondage of material existence."

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 17.98

eta bali' srivasa karila sevana
tusta haña prabhu aila apana-bhavana

SYNONYMS

eta bali' — saying this; srivasa — Srivasa Thakura; karila — did; sevana — worship; tusta — satisfied; haña — becoming; prabhu — the Lord; aila — came back; apana-bhavana — to His own home.

TRANSLATION

After saying this, Srivasa Thakura worshiped the Lord, who was then greatly satisfied and returned to His own home.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 17.99

ara dina siva-bhakta siva-guna gaya
prabhura angane nace, damaru bajaya

SYNONYMS

ara dina — another day; **siva-bhakta** — a devotee of Lord Siva; **siva-guna** — the qualities of Lord Siva; **gaya** — chants; **prabhura** — of Lord Caitanya; **angane** — in the courtyard; **nace** — dances; **damaru** — a kind of musical instrument; **bajaya** — plays on it.

TRANSLATION

On another day a great devotee of Lord Siva, chanting of Lord Siva's qualities, came to Lord Caitanya's house, where he began dancing in the courtyard and playing his damaru [a musical instrument].

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.100

mahesa-avesa haila sacira nandana
tara skandhe cadī nrtya kaila bahu-ksana

SYNONYMS

mahesa-avesa — in the mood of Lord Siva; **haila** — became; **sacira** — of mother Saci; **nandana** — son; **tara skandhe** — on his shoulder; **cadī** — getting on; **nrtya** — dance; **kaila** — did; **bahu-ksana** — for a long time.

TRANSLATION

Then Lord Caitanya, adopting the mood of Lord Siva, got on the man's shoulders, and thus they danced together for a long time.

PURPORT

Lord Caitanya Mahaprabhu adopted the mood of Lord Siva, for He is Siva also. According to the philosophy of acintya-bhedabheda-tattva, Lord Siva is not different from Lord Visnu, but still Lord Siva is not Lord Visnu, just as yogurt is nothing but milk and yet is not milk nevertheless. One cannot get the benefit of milk by drinking yogurt. Similarly, one cannot get salvation by worshiping Lord Siva. If one wants salvation, one must worship Lord Visnu. This is confirmed in the Bhagavad-gita (9.4): mat-sthani sarva-bhutani na v avasthitah. Everything is resting on the Lord, for everything is His energy, yet He is not everywhere. Lord Caitanya's adopting the mood of Lord Siva is not extraordinary, but one should not therefore think that by worshiping Lord Siva one is worshiping Lord Caitanya. That would be a mistake.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.101

ara dina eka bhiksuka aila magite
prabhura nrtya dekhi nrtya lagila karite

SYNONYMS

ara — another; dina — day; eka — one; bhiksuka — beggar; aila — came; magite — to beg; prabhura — of the Lord; nrtya — dancing; dekhi — seeing; nrtya — dancing; lagila — began; karite — to perform.

TRANSLATION

On another day a mendicant came to beg alms from the Lord's house, but when he saw the Lord dancing, he also began to dance.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.102

prabhu-sange nrtya kare parama ullase
prabhu tare prema dila, prema-rase bhasa

SYNONYMS

prabhu-sange — along with the Lord; **nrtya kare** — was dancing; **parama** — very much; **ullase** — in satisfaction; **prabhu** — the Lord; **tare** — him; **prema** — love of Godhead; **dila** — delivered; **prema-rase** — in the mellows of love of God; **bhasa** — began to float.

TRANSLATION

He danced with the Lord because he was favored by love of Krsna. Thus he floated in the mellows of love of Godhead.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 17.103

ara dine jyotisa sarva-jñā eka aila
tahare sammana kari' prabhu prasna kaila

SYNONYMS

ara dine — some other day; jyotisa — an astrologer; sarva-jñā — who knows everything; eka — one; aila — came there; tahare — unto him; sammana kari' — giving all honor; prabhu — the Lord; prasna — question; kaila — put.

TRANSLATION

On another day an astrologer came who was said to know everything — past, present and future. Thus Sri Caitanya Mahāprabhu received him with all honor and put this question before him.

PURPORT

Brahmanas generally used to become astrologers, Ayur-vedic physicians, teachers and priests. Although highly learned and respectable, such brahmanas went from door to door to distribute their knowledge. A brahmana would first go to a householder's home to give information about the functions to be performed on a particular tithi, or date, but if there were sickness in the family, the family members would consult the brahmana as a physician, and the brahmana would give instruction and some medicine. Often, since the brahmanas were expert in astrology, people would also be greatly inquisitive about their past, present and future.

Although the brahmana appeared at Lord Caitanya's house as a beggar, Lord Caitanya Mahāprabhu received him with great respect because he was a qualified brahmana who knew the astrological science perfectly. Although brahmanas would go door to door just like beggars, they were honored as very respectable guests. This was the system in Hindu society five hundred years ago, during the time of Caitanya Mahāprabhu. This system was current even one hundred years ago; even fifty or sixty years ago, when we were children, such brahmanas would visit householders like humble beggars, and people would derive great benefit from the mercy of such brahmanas. The greatest benefit was that a householder could save a great deal of money from being spent on doctor bills because the brahmanas, aside from explaining the past, present and future, could ordinarily cure all kinds of diseases simply by giving instructions and some medicine. Thus no one was bereft of the benefit of a first-class physician, astrologer and priest. The important members of ISKCON should give careful attention to our Dallas school, where children are being taught Sanskrit and English to become perfect brahmanas. If they are actually trained as perfect brahmanas, they can save society from rogues and ruffians; indeed, people can live happily under the protection of qualified brahmanas. Therefore the Bhagavad-gīta (4.13) gives special stress to the division of society (catur-varṇa mayā sṛṣṭa-guṇa-karma-vibhāgasah). Unfortunately some people are now claiming to be brahmanas simply by birthright, with no qualifications. Therefore the entire society is in chaos.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 17.104

ke achilun ami purva janme kaha gani'
ganite lagila sarva-jña prabhu-vakya suni'

SYNONYMS

ke achilun ami — who I was; purva janme — in My previous birth; kaha — please say; gani' — by your astrological calculation; ganite — to calculate; lagila — began; sarva-jña — a man who knows past, present and future; prabhu-vakya — the words of Lord Caitanya; suni' — hearing.

TRANSLATION

"Please tell Me who I was in My previous birth," the Lord said. "Please tell Me by your astrological computations." Hearing the words of the Lord, the astrologer immediately began to calculate.

PURPORT

Through astrology one can know past, present and future. Modern Western astrologers have no knowledge of the past or future, nor can they perfectly say anything about the present. Herein we find, however, that after hearing Sri Caitanya Mahāprabhu's order, the astrologer immediately began his calculations. This was not a facade: he actually knew how to ascertain one's past life through astrology. A still-existing treatise called the Bhr̥gu- describes a system by which anyone can immediately get information about what he was in the past and what he is going to be in the future. The brahmanas who went door to door as if beggars had perfect command of such vast knowledge. Thus the highest knowledge was easily available even to the poorest man in society. The poorest man could inquire from an astrologer about his past, present and future, with no need for business agreements or exorbitant payments. The brahmana would give him all the benefit of his knowledge without asking remuneration, and the poor man, in return, would offer a handful of rice, or anything he had in his possession, to satisfy the brahmana. In a perfect human society, perfect knowledge in any science — medical, astrological, ecclesiastical and so on — is available even to the poorest man, with no anxiety over payment. In the present day, however, no one can get justice, medical treatment, astrological help or ecclesiastical enlightenment without money, and since people are generally poor, they are bereft of the benefits of all these great sciences.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 17.105

gani' dhyane dekhe sarva-jñā, — maha-jyotirmaya
ananta vaikuntha-brahmanda — sabara asraya

SYNONYMS

gani' — by calculation; dhyane — by meditation; dekhe — sees; sarva-jñā — knower of everything; maha-jyotir-maya — highly effulgent body; ananta — unlimited; vaikuntha — spiritual world; brahmanda — planets; sabara — of all of them; asraya — shelter.

TRANSLATION

Through calculation and meditation, the all-knowing astrologer saw the greatly effulgent body of the Lord, which is the resting place of all the unlimited Vaikuntha planets.

PURPORT

Here we get some information of the Vaikuntha world, or spiritual world. Vaikuntha means "without anxiety." In the material world, everyone is full of anxiety, but another world, where there is no anxiety, is described in the Bhagavad-gīta (8.20):

paras tasmāt tu bhavo 'nyo 'vyakto 'vyaktat sanatanah
yah sa sarvesu bhutesu nasyatsu na vinyasyati

"Yet there is another unmanifest nature, which is eternal and is transcendental to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is."

As there are many planets within the material world, there are many millions of planets, called Vaikunthalokas, in the spiritual world. All these Vaikunthalokas, or superior planets, rest on the effulgence of the Supreme Personality of Godhead. As stated in the Brahma- (yasya prabha prabhavato jagad-āṇḍa-kōṭi- [Bs. 5.40]), the Brahman effulgence emanating from the body of the Supreme Lord creates innumerable planets in both the spiritual and material worlds; thus these planets are creations of the Supreme Personality of Godhead. The astrologer saw Sri Caitanya Mahāprabhu to be the very same Personality of Godhead. We can just imagine how learned he was, yet he was traveling door to door, just like an ordinary beggar, for the highest benefit of human society.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 17.106

parama-tattva, para-brahma, parama-isvara
dekhi' prabhura murti sarva-jña ha-ila phanphara

SYNONYMS

parama-tattva — the Supreme Truth; **para-brahma** — the Supreme Brahman; **parama-isvara** — the Supreme Lord; **dekhi'** — seeing; **prabhura** — of the Lord; **murti** — form; **sarva-jña** — the all-knowing astrologer; **ha-ila** — became; **phanphara** — confused.

TRANSLATION

Seeing Lord Caitanya Mahāprabhu to be the same Absolute Truth, the Supreme Brahman, the Personality of Godhead, the astrologer was confused.

PURPORT

Herein it is clearly indicated that the Absolute Truth, the Supreme Brahman, is, in the ultimate issue, the Supreme Personality of Godhead. Therefore a person is the beginning of all things. As confirmed in the Bhagavad-gīta (10.8), *mattah pravartate*: everything begins from the Supreme Personality of Godhead. The Supreme Lord is the supreme living entity. Therefore whatever exists, whether matter or spirit, is all but an emanation from the Supreme Person, or supreme life. The modern scientists' theory that life begins from matter is nonsense. Both matter and life begin from life. Unfortunately the scientists do not know this scientific fact; they are drifting in the darkness of their so-called knowledge.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.107

balite na pare kichu, mauna ha-ila
prabhu punah prasna kaila, kahite lagila

SYNONYMS

balite — to say; **na pare** — is not able; **kichu** — anything; **mauna** — silent; **ha-ila** — became; **prabhu** — the Lord; **punah** — again; **prasna** — question; **kaila** — put; **kahite** — to speak; **lagila** — began.

TRANSLATION

Struck with wonder, the astrologer remained silent, unable to speak. But when the Lord again put the question before him, he replied as follows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.108

purva janme chila tumi jagat-asraya
paripurna bhagavan — sarvaisvaryamaya

SYNONYMS

purva janme — in the previous birth; **chila** — were; **tumi** — You; **jagat** — universe; **asraya** — shelter; **paripurna** — with full potencies; **bhagavan** — the Supreme Personality of Godhead; **sarva-aisvarya-maya** — full of all opulences.

TRANSLATION

"My dear sir, in Your previous birth You were the shelter of all creation, the Supreme Personality of Godhead, full of all opulences.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.109

purve yaiche chila tumi ebeha se-rupa
durvijñeya nityananda — tomara svarupa

SYNONYMS

purve — in the past; **yaiche** — as much as; **chila** — You were; **tumi** — You; **ebeha** — now also; **se-rupa** — the same thing; **durvijñeya** — inconceivable; **nityananda** — eternal happiness; **tomara** — Your; **svarupa** — identity.

TRANSLATION

"You are now the same Personality of Godhead that You were in Your previous birth. Your identity is inconceivable eternal happiness."

PURPORT

By the power of astrological science one can even ascertain the position of the Supreme Personality of Godhead. Everything is to be identified by its symptoms. The Supreme Personality of Godhead is identified by the symptoms mentioned in the sastras. It is not that anyone and everyone can become God without proof from sastras.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.110

prabhu hasi' kaila, — tumi kichu na janila
purve ami achilan jatite goyala

SYNONYMS

prabhu — the Lord; hasi' — smiling; kaila — said; tumi — you; kichu — anything; na — not; janila — know; purve — in the past; ami — I; achilan — was; jatite — by caste; goyala — cowherd.

TRANSLATION

When the astrologer was speaking so highly of Him, Sri Caitanya Mahaprabhu stopped him and began to smile. "My dear sir," He said, "I think you do not know very clearly what I was, for I know that in My previous birth I was a cowherd boy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.111

gopa-grhe janma chila, gabhira rakhala
sei punye hailan ebe brahmana-chaoyala

SYNONYMS

gopa-grhe — in the house of a cowherd; **janma** — birth; **chila** — there was; **gabhira** — of the cows; **rakhala** — protector; **sei punye** — by those pious activities; **hailan** — became; **ebe** — now; **brahmana** — of a brahmana; **chaoyala** — son.

TRANSLATION

"In My last birth I was born in the family of cowherd men, and I gave protection to the calves and cows. Because of such pious activities, I have now become the son of a brahmana."

PURPORT

The words of Lord Caitanya Mahaprabhu, the greatest authority, herein clearly indicate that one becomes pious simply by keeping cows and protecting them. Unfortunately, people have become such rascals that they do not even care about the words of an authority. People generally consider cowherd men lowly members of society, but herein Caitanya Mahaprabhu confirms that they are so pious that in their next lives they are going to be brahmanas. The caste system has a specific purpose. If this scientific system is followed, human society will get the greatest benefit. Heeding this instruction by the Lord, people should serve cows and calves and in return get ample quantities of milk. There is no loss in serving the cows and calves, but modern human society has become so degraded that instead of giving protection to the cows and serving them, people are killing them. How can they expect peace and prosperity in human society while committing such sinful activities? It is impossible.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.112

sarva-jña kahe ami taha dhyane dekhilan
tahate aisvarya dekhi' phanphara ha-ilan

SYNONYMS

sarva-jña — the all-knowing astrologer; kahe — says; ami — I; taha — that; dhyane — in meditation; dekhilan — saw; tahate — there; aisvarya — opulence; dekhi' — by seeing; phanphara — confused; ha-ilan — became.

TRANSLATION

The astrologer said, "What I saw in meditation was full of opulence, and therefore I was confused.

PURPORT

It appears that the astrologer not only was a knower of past, present and future through astrological calculation, but was a great meditator as well. Therefore he was a great devotee and could see Lord Caitanya Mahaprabhu to be the same personality as Krsna. He was puzzled, however, about whether Krsna and Sri Caitanya Mahaprabhu were actually the same person.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.113

sei-rupe ei-rupe dekhi ekakara
kabhu bheda dekhi, ei mayaya tomara

SYNONYMS

sei-rupe — in that form; ei-rupe — in this form; dekhi — I see; eka-akara — one form; kabhu — sometimes; bheda — difference; dekhi — I see; ei — this; mayaya tomara — Your maya.

TRANSLATION

"I am certain that Your form and the form I saw in my meditation are one and the same. If I see any difference, this is an act of Your illusory energy."

PURPORT

Sri-krsna-caitanya radha-krsna nahe anya: in the vision of a perfect devotee, Lord Caitanya Mahaprabhu is a combination of Radha and Krsna. One who sees Lord Caitanya to be different from Krsna is under the illusory energy of the Lord. It appears that the astrologer was already an advanced devotee, and when he came into the presence of the Supreme Lord Sri Caitanya Mahaprabhu, he became perfectly self-realized and could see that the Supreme Personality of Godhead Krsna and Sri Caitanya Mahaprabhu are one and the same Supreme Person.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.114

ye hao, se hao tumi, tomake namaskara
prabhu tare prema diya kaila puraskara

SYNONYMS

ye hao — whatever You are; **se hao tumi** — whatever You may be; **tomake** — unto You; **namaskara** — my obeisances; **prabhu** — the Lord; **tare** — unto him; **prema** — love of Godhead; **diya** — delivered; **kaila** — did; **puraskara** — honor.

TRANSLATION

The all-knowing astrologer concluded, "Whatever You may be or whoever You may be, I offer my respectful obeisances unto You!" By His causeless mercy, the Lord then gave him love of Godhead, thus rewarding him for his service.

PURPORT

The incident of Lord Caitanya's meeting the all-knowing astrologer is not mentioned in the Caitanya-bhagavata, but we cannot therefore say that it did not take place. On the contrary, we must accept the statement of Krsnadasa Kaviraja Gosvami that whatever the Caitanya-bhagavata did not mention he has especially mentioned in the Caitanya-caritamrta.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.115

eka dina prabhu visnu-mandape vasiya
'madhu ana', 'madhu ana' balena dakiya

SYNONYMS

eka dina — one day; **prabhu** — the Lord; **visnu-mandape** — in the corridor of a Visnu temple; **vasiya** — sitting; **madhu ana** — bring honey; **madhu ana** — bring honey; **balena** — says; **dakiya** — calling loudly.

TRANSLATION

One day the Lord sat down in the corridor of a Visnu temple and began calling very loudly, "Bring some honey! Bring some honey!"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.116

nityananda-gosañi prabhura avesa janila
ganga-jala-patra ani' sammukhe dharila

SYNONYMS

nityananda-gosañi — Lord Nityananda Prabhu; **prabhura** — of the Lord; **avesa** — ecstasy; **janila** — could understand; **ganga-jala** — Ganges water; **patra** — pot; **ani'** — bringing; **sammukhe** — in front; **dharila** — placed it.

TRANSLATION

Nityananda Prabhu Gosañi, understanding the ecstatic mood of Sri Caitanya Mahaprabhu, brought a pot of Ganges water as a token and put it before Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.117

jala pana kariya nace haña vihvala
yamunakarsana-lila dekhaye sakala

SYNONYMS

jala — water; **pana kariya** — after drinking; **nace** — dances; **haña** — becoming; **vihvala** — ecstatic; **yamuna-akarsana** — attracting the river Yamuna; **lila** — pastimes; **dekhaye** — sees; **sakala** — everyone.

TRANSLATION

After drinking the water, Lord Caitanya became so ecstatic that He began to dance. Thus everyone saw the pastime of attracting the river Yamuna.

PURPORT

Yamunakarsana-lila is the pastime of attracting the Yamuna. One day, Sri Baladeva wanted the Yamuna River to come before Him, and when the river Yamuna refused, He took His plow, wanting to dig a canal so that the Yamuna would be obliged to come there. Since Sri Caitanya Mahaprabhu is the original form of Baladeva, in His ecstasy He asked everyone to bring honey. In this way, all the devotees standing there saw the yamunakarsana-lila. In this lila, Baladeva was accompanied by His girlfriends. After drinking a honey beverage called Varuni, He wanted to jump into the Yamuna and swim with the girls. It is stated in Srimad-Bhagavatam (10.65.25-30, 33) that Lord Baladeva asked the Yamuna to come near, and when the river disobeyed the order of the Lord, He became angry and thus wanted to snatch her near to Him with His plow. The Yamuna, however, very much afraid of Lord Balarama's anger, immediately came and surrendered unto Him, praying to the Lord, the Supreme Personality of Godhead, and admitting her fault. She was then excused. This is the sum and substance of the yamunakarsana-lila. The incident is also described in the prayer of Jayadeva Gosvami concerning the ten incarnations:

vahasi vapusi visade
halahati-bhiti-milita-yamunabham
kesava dhrta-haladhara-rupa jaya jagad-isa hare

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.118

mada-matta-gati baladeva-anukara
acarya sekharā tanre dekhe ramakara

SYNONYMS

mada-matta — being intoxicated by drinking Varuni; **gati** — movement; **baladeva** — Lord Baladeva; **anukara** — imitating; **acarya** — Advaita Acarya; **sekharā** — at the head; **tanre** — Him; **dekhe** — sees; **rama-akara** — in the form of Balarama.

TRANSLATION

When the Lord, in His ecstasy of Baladeva, was moving as if intoxicated by the beverage, Advaita Acarya, the chief of the acaryas [acarya sekharā], saw Him in the form of Balarama.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.119

vanamali acarya dekhe sonara langala
sabe mili' nrtya kare avese vihvala

SYNONYMS

vanamali acarya — Vanamali Acarya; **dekhe** — sees; **sonara** — made of gold; **langala** — plow; **sabe** — all; **mili'** — meeting together; **nrtya** — dance; **kare** — perform; **avesa** — in ecstasy; **vihvala** — overwhelmed.

TRANSLATION

Vanamali Acarya saw a golden plow in the hand of Balarama, and the devotees all assembled together and danced, overwhelmed by ecstasy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.120

ei-mata nrtya ha-ila cari prahara
sandhyaya ganga-snana kari' sabe gela ghara

SYNONYMS

ei-mata — in this way; **nrtya** — dancing; **ha-ila** — was performed; **cari** — four; **prahara** — a period of time lasting three hours; **sandhyaya** — in the evening; **ganga-snana** — taking bath in the Ganges; **kari'** — finishing; **sabe** — all; **gela** — returned; **ghara** — home.

TRANSLATION

In this way they danced continuously for twelve hours, and in the evening they all took a bath in the Ganges and then returned to their homes.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.121

nagariya loke prabhu yabe ajña dila
ghare ghare sankirtana karite lagila

SYNONYMS

nagariya — citizens; **loke** — all the people; **prabhu** — the Lord; **yabe** — when; **ajña** — order; **dila** — gave; **ghare ghare** — in each and every home; **sankirtana** — chanting of the Hare Krsna mantra; **karite** — to perform; **lagila** — began.

TRANSLATION

The Lord ordered all the citizens of Navadvipa to chant the Hare Krsna mantra, and in each and every home they began performing sankirtana regularly.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.122

'haraye namah, krsna yadavaya namah
gopala govinda rama sri-madhusudana'

SYNONYMS

haraye namah — I offer my respectful obeisances to Lord Hari; **krsna** — O Krsna; **yadavaya** — unto the descendant of the Yadu dynasty; **namah** — all obeisances; **gopala** — Gopala; **govinda** — Govinda; **rama** — Rama; **sri-madhusudana** — Sri Madhusudana.

TRANSLATION

[All the devotees sang this popular song along with the Hare Krsna maha-mantra.] "Haraye namah, krsna yadavaya namah/ gopala govinda rama sri-madhusudana."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.123

mrdanga-karatala sankirtana-mahadhvani
'hari' 'hari' — dhvani vina anya nahi suni

SYNONYMS

mrdanga — drum; **karatala** — hand bells; **sankirtana** — chanting of the holy name of the Lord; **maha-dhvani** — great vibration; **hari** — the Lord; **hari** — the Lord; **dhvani** — sound; **vina** — except; **anya** — another; **nahi** — not; **sunī** — one can hear.

TRANSLATION

When the sankirtana movement thus started, no one in Navadvipa could hear any sound other than the words "Hari! Hari!" and the beating of the mrdanga and clashing of hand bells.

PURPORT

The International Society for Krishna Consciousness now has its world center in Navadvipa, Mayapur. The managers of this center should see that twenty-four hours a day there is chanting of the holy names of the Hare Krsna maha-mantra, with the addition of haraye namah, krsna yadavaya namah, for this song was a favorite of Sri Caitanya Mahaprabhu's. But all such sankirtana must be preceded by the chanting of the holy names of the five tattvas — sri-krsna-caitanya prabhu-nityananda sri-advaita gadadhara srivasadi-gaura-bhakta-vrnda. We are already accustomed to chant these two mantras — sri-krsna-caitanya prabhu-nityananda sri-advaita gadadhara srivasadi-gaura-bhakta-vrnda and Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. Now, after these, the other two lines — namely haraye namah, krsna yadavaya namah/ gopala govinda rama sri-madhusudana — should be added, especially in Mayapur. Chanting of these six lines should go on so perfectly well that no one there hears any vibration other than the chanting of the holy names of the Lord. That will make the center spiritually all-perfect.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.124

suniya ye kruddha haila sakala yavana
kaji-pase asi' sabe kaila nivedana

SYNONYMS

suniya — by hearing; **ye** — that; **kruddha** — angry; **haila** — became; **sakala** — all; **yavana** — Muslims; **kaji-pase** — in the court of the Kazi, or magistrate; **asi'** — coming; **sabe** — all; **kaila** — made; **nivedana** — petition.

TRANSLATION

Hearing the resounding vibration of the Hare Krsna mantra, the local Muslims, greatly angry, submitted a complaint to the Kazi.

PURPORT

The phaujadara, or city magistrate, was called the kaji (Kazi). The jamidas (zamindars), or landholders (mandaleras), levied taxes on the land, but keeping law and order and punishing criminals was the duty entrusted to the Kazi. Both the Kazi and the landholders were under the control of the governor of Bengal, which at that time was known as Suba-bangala. The districts of Nadia, Islampura and Bagoyana were all under the zamindar named Hari Hoda or his descendant known as Hoda Krsnadasa. It is said that Chand Kazi was the spiritual master of Nawab Hussain Shah. According to one opinion his name was Maulana Sirajuddina, and according to another his name was Habibara Rahamana. Descendants of Chand Kazi are still living in the vicinity of Mayapur. People still go to see the tomb of Chand Kazi, which is underneath a campaka tree and is known as Chand Kazi's samadhi.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.125

krodhe sandhya-kale kaji eka ghare aila
mrdanga bhangiya loke kahite lagila

SYNONYMS

krodhe — in anger; **sandhya-kale** — in the evening; **kaji** — the Chand Kazi; **eka ghare** — in one home; **aila** — came; **mrdanga** — drum; **bhangiya** — breaking; **loke** — unto the people; **kahite** — to speak; **lagila** — began.

TRANSLATION

Chand Kazi angrily came to one home in the evening, and when he saw kirtana going on, he broke a mrdanga and spoke as follows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.126

eta-kala keha nahi kaila hinduyani
ebe ye udyama calao kara bala jani'

SYNONYMS

eta-kala — so long; keha — anyone; nahi — not; kaila — performed; hinduyani — regulative principles of the Hindus; ebe — now; ye — that; udyama — endeavor; calao — you propagate; kara — whose; bala — strength; jani' — I want to know.

TRANSLATION

"For so long you did not follow the regulative principles of the Hindu religion, but now you are following them with great enthusiasm. May I know by whose strength you are doing so?"

PURPORT

It appears that from the aggression of Bakhtiyar Khiliji in Bengal until the time of Chand Kazi, Hindus, or the followers of the Vedic principles, were greatly suppressed. Like the Hindus in present-day Pakistan, practically no one could execute the Hindu religious principles freely. Chand Kazi referred to this condition of Hindu society. Formerly the Hindus had not been straightforward in executing their Hindu principles, but now they were freely chanting the Hare Krsna maha-mantra. Therefore it must have been by the strength of someone else that they were so daring.

Actually, that was the fact. Although the members of the so-called Hindu society had followed the social customs and formulas, they had practically forgotten to execute their religious principles strictly. But with the presence of Sri Caitanya Mahaprabhu they actually began following the regulative principles according to His order. That order is still existing, and anywhere and everywhere, in all parts of the world, one can execute it. That order is to become a spiritual master under the direction of Sri Caitanya Mahaprabhu by following the regulative principles, chanting daily at least sixteen rounds of the Hare Krsna maha-mantra, and preaching the cult of Krsna consciousness all over the world. If we adhere to the order of Sri Caitanya Mahaprabhu, we shall get spiritual strength without a doubt, and we shall be free to preach this cult of the Hare Krsna movement and not be hampered by anyone.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.127

keha kirtana na kariha sakala nagare
aji ami ksama kari' yaitechon ghare

SYNONYMS

keha — anyone; **kirtana** — chanting of the Hare Krsna maha-mantra; **na** — do not; **kariha** — perform; **sakala nagare** — in the whole town; **aji** — today; **ami** — I; **ksama kari'** — excusing; **yaitechon** — am returning; **ghare** — home.

TRANSLATION

"No one should perform sankirtana on the streets of the city. Today I am excusing the offense and returning home.

PURPORT

Such orders stopping sankirtana in the streets of the world's great cities have been imposed upon members of the Hare Krsna movement. We have hundreds of centers all over the world, and we have been specifically persecuted in Australia. In most cities of the Western world we have been arrested many times by the police, but we are nevertheless executing the order of Sri Caitanya Mahaprabhu by chanting on the streets of all the important cities, such as New York, London, Chicago, Sydney, Melbourne, Paris and Hamburg. We must remember that such incidents took place in the past, five hundred years ago, and the fact that they are still going on indicates that our sankirtana movement is really authorized, for if sankirtana were an insignificant material affair, demons would not object to it. The demons of the time tried to obstruct the sankirtana movement started by Sri Caitanya Mahaprabhu. Similar demons are trying to obstruct the sankirtana movement we are executing all over the world, and this proves that our sankirtana movement is still pure and genuine, following in the footsteps of Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.128

ara yadi kirtana karite laga paimu
sarvasva dandiya tara jati ye la-imu

SYNONYMS

ara — again; yadi — if; kirtana — chanting of the Hare Krsna maha-mantra; karite — to do; laga — contact; paimu — I shall take; sarva-sva — all possessions; dandiya — chastising; tara — his; jati — caste; ye — that; la-imu — I shall take.

TRANSLATION

"The next time I see someone performing such sankirtana, I shall certainly chastise him by not only confiscating all his property but also converting him into a Muslim."

PURPORT

To convert a Hindu into a Muslim was an easy affair in those days. If a Muslim simply sprinkled water on the body of a Hindu, it was supposed that the Hindu had already become a Muslim. During the transition of the British in Bangladesh during the last Hindu-Muslim riots, many Hindus were converted into Muslims by having cows' flesh forcibly pushed into their mouths. Hindu society was so rigid at the time of Lord Caitanya that if a Hindu were converted into a Muslim, there was no chance of his being reformed. In this way the Muslim population in India increased. None of the Muslims came from outside; social customs somehow or other forced Hindus to become Muslims, with no chance of returning to Hindu society. Emperor Aurangzeb also inaugurated a tax that Hindus had to pay because of their being Hindus. Thus all the poor Hindus of the lower class voluntarily became Muslims to avoid the tax. In this way the Muslim population in India increased. Chand Kazi threatened to convert the people into Muslims by the simple process of sprinkling water on their bodies.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.129

eta bali' kaji gela, — nagariya loka
prabhu-sthane nivedila paña bada soka

SYNONYMS

eta bali' — thus saying; kaji — the magistrate; gela — returned; nagariya loka — the citizens in general; prabhu-sthane — before the Lord; nivedila — submitted; paña — getting; bada — very much; soka — shock.

TRANSLATION

After saying this, the Kazi returned home, and the devotees, greatly shocked that they were forbidden to chant Hare Krsna, submitted their grief to Lord Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 17.130

prabhu ajña dila — yaha karaha kirtana
muñi aji sakala yavana

SYNONYMS

prabhu — the Lord; ajña dila — ordered; yaha — go; karaha — and perform; kirtana — sankirtana, chanting of the Hare Kṛṣṇa maha-mantra; muñi — I; — shall kill; aji — today; sakala — all; yavana — the Muslims.

TRANSLATION

Lord Caitanya ordered, "Go perform sankirtana! Today I shall kill all the Muslims!"

PURPORT

Gandhi is known for having started the movement of nonviolent civil disobedience in India, but about five hundred years before him, Sri Caitanya Mahāprabhu started His movement of nonviolent civil disobedience to the order of Chand Kazi. It is not necessary to commit violence to stop the opposition from hindering a movement, for one can kill their demoniac behavior with reason and argument. Following in the footsteps of Lord Caitanya Mahāprabhu, whenever there are obstacles the Hare Kṛṣṇa movement should kill the opposition with reason and argument and thus stop their demoniac behavior. If we became violent in every case, it would be difficult for us to manage our affairs. We should therefore follow in the footsteps of Lord Caitanya Mahāprabhu, who disobeyed the order of Chand Kazi but subdued him with reason and argument.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.131

ghare giya saba loka karaye kirtana
kajira bhaye svacchanda nahe, camakita mana

SYNONYMS

ghare giya — returning home; saba — all; loka — citizens; karaye — performed; kirtana — sankirtana; kajira — of the Kazi; bhaye — from fear; svacchanda — carefree; nahe — not; camakita — always full of anxieties; mana — the mind.

TRANSLATION

Returning home, all the citizens began performing sankirtana, but because of the order of the Kazi, they were not carefree but always full of anxiety.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.132

ta-sabhara antare bhaya prabhu mane jani
kahite lagila loke sighra daki' ani'

SYNONYMS

ta-sabhara — of all of them; **antare** — in the mind; **bhaya** — fear; **prabhu** — the Lord; **mane** — in the mind; **jani** — understanding; **kahite** — to speak; **lagila** — began; **loke** — to the people; **sighra** — very soon; **daki'** — calling; **ani'** — bringing them.

TRANSLATION

Understanding the anxiety within the people's minds, the Lord called them together and spoke to them as follows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.133

nagare nagare aji karimu kirtana
sandhya-kale kara sabhe nagara-mandana

SYNONYMS

nagare — from town; **nagare** — to town; **aji** — today; **karimu** — I shall perform; **kirtana** — chanting of the Hare Krsna maha-mantra; **sandhya-kale** — in the evening; **kara** — do; **sabhe** — all; **nagara** — of the city; **mandana** — decoration.

TRANSLATION

"In the evening I shall perform sankirtana in each and every town. Therefore you should all decorate the city in the evening.

PURPORT

At that time, Navadvipa was composed of nine small cities, so the words nagare nagare are significant. Sri Caitanya Mahaprabhu wanted to perform kirtana in each of these neighboring towns. He ordered the city decorated for the function.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.134

sandhyate deuti sabe jvala ghare ghare
dekha, kona kaji asi' more mana kare

SYNONYMS

sandhyate — in the evening; **deuti** — lamps; **sabe** — everyone; **jvala** — light up; **ghare ghare** — in each and every home; **dekha** — just wait and see; **kona** — which kind; **kaji** — magistrate; **asi'** — coming; **more** — unto Me; **mana kare** — orders Me to stop.

TRANSLATION

"In the evening, burn torchlights in every home. I shall give protection to everyone. Let us see what kind of Kazi comes to stop our kirtana."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.135

eta kahi' sandhya-kale cale gauraraya
kirtanera kaila prabhu tina sampradaya

SYNONYMS

eta kahi' — saying this; sandhya-kale — in the evening; cale — went out; gaura-raya — Gaurasundara; kirtanera — of performing sankirtana; kaila — made; prabhu — the Lord; tina — three; sampradaya — parties.

TRANSLATION

In the evening Lord Gaurasundara went out and formed three parties to perform kirtana.

PURPORT

This is a scheme for performing kirtana in a procession. During Sri Caitanya Mahaprabhu's time, one party was composed of twenty-one men: four people playing mrdangas, one leading the chanting, and sixteen others striking karatalas, responding to the leading chanter. If many men join the sankirtana movement, they may follow in the footsteps of Sri Caitanya Mahaprabhu and form different parties according to the time and the number of men available.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.136

age sampradaye nrtya kare haridasa
madhye nace acarya-gosañi parama ullasa

SYNONYMS

age — in front; sampradaye — in the party; nrtya — dancing; kare — does; haridasa — Thakura Haridasa; madhye — in the middle; nace — dances; acarya-gosañi — Sri Advaita Acarya; parama — very; ullasa — happy.

TRANSLATION

In the front party danced Thakura Haridasa, and in the middle party danced Advaita Acarya with great jubilation.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.137

pache sampradaye nrtya kare gauracandra
tanra sange naci' bule prabhu nityananda

SYNONYMS

pache — at the rear; **sampradaye** — in the party; **nrtya** — dancing; **kare** — does; **gauracandra** — Lord Gauranga; **tanra** — His; **sange** — along with; **naci'** — dancing; **bule** — moves; **prabhu** — Lord; **nityananda** — Nityananda.

TRANSLATION

Lord Gaurasundara Himself danced in the rear party, and Sri Nityananda Prabhu moved with Lord Caitanya's dancing.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.138

vrndavana-dasa iha 'caitanya-mangale'
vistari' varniyachena, prabhu-krpa-bale

SYNONYMS

vrndavana-dasa — Vrndavana dasa Thakura; **iha** — this; **caitanya-mangale** — in his book named Caitanya-mangala; **vistari'** — elaborately; **varniyachena** — has described; **prabhu** — of the Lord; **krpa-bale** — by the strength of mercy.

TRANSLATION

By the grace of the Lord, Srila Vrndavana dasa Thakura has elaborately described this incident in his Caitanya-mangala [now Caitanya-bhagavata].

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.139

ei mata kirtana kari' nagare bhramila
bhramite bhramite sabhe kaji-dvare gela

SYNONYMS

ei mata — in this way; **kirtana** — congregational chanting; **kari'** — executing; **nagare** — in the city; **bhramila** — circumambulated; **bhramite bhramite** — while thus moving; **sabhe** — all of them; **kaji-dvare** — at the door of the Kazi; **gela** — reached.

TRANSLATION

Performing kirtana in this way, circumambulating through every nook and corner of the city, they finally reached the door of the Kazi.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.140

tarja-garja kare loka, kare kolahala
gauracandra-bale loka prasraya-pagala

SYNONYMS

tarja-garja — murmuring in anger; **kare** — do; **loka** — the people; **kare** — do; **kolahala** — roaring; **gauracandra** — of Lord Sri Caitanya Mahaprabhu; **bale** — by the power; **loka** — people; **prasraya-pagala** — became mad by such indulgence.

TRANSLATION

Murmuring in anger and making a roaring sound, the people, under the protection of Lord Caitanya, became mad through such indulgence.

PURPORT

The Kazi had issued an order not to perform kirtana, congregational chanting of the holy name of the Lord. But when this was brought up to Lord Caitanya Mahaprabhu, He ordered civil disobedience to the Kazi's order. Lord Caitanya and all His devotees, naturally enthusiastic although agitated, must have made a great noise with their loud cries.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.141

kirtanera dhvanite kaji lukaila ghare
tarjana garjana suni' na haya bahire

SYNONYMS

kirtanera — of the sankirtana movement; **dhvanite** — by the sound; **kaji** — the Chand Kazi; **lukaila** — hid himself; **ghare** — in the room; **tarjana** — murmuring; **garjana** — protesting; **sunī'** — hearing; **na** — does not; **haya** — come out; **bahire** — outside.

TRANSLATION

The loud sound of the chanting of the Hare Krsna mantra certainly made the Kazi very much afraid, and he hid himself within his room. Hearing the people thus protesting, murmuring in great anger, the Kazi would not come out of his home.

PURPORT

The Kazi's order not to perform sankirtana could stand only as long as there was no civil disobedience. Under the leadership of the Supreme Lord, Sri Caitanya Mahaprabhu, the chanters, increasing in number, disobeyed the order of the Kazi. Thousands assembled together and formed parties, chanting the Hare Krsna maha-mantra and making a tumultuous sound of protest. Thus the Kazi was very much afraid, as naturally one should be under such circumstances.

In the present day also, people all over the world may join together in the Krsna consciousness movement and protest against the present degraded governments of the world's godless societies, which are based on all kinds of sinful activities. Srimad-Bhagavatam states that in the Age of Kali, thieves, rogues and fourth-class people who have neither education nor culture capture the seats of governments to exploit the citizens. This is a symptom of Kali-yuga that has already appeared. People cannot feel secure about their lives and property, yet the so-called governments continue, and government ministers get fat salaries, although they are unable to do anything good for society. The only remedy for such conditions is to enhance the sankirtana movement under the banner of Krsna consciousness and protest against the sinful activities of all the world's governments.

The Krsna consciousness movement is not a sentimental religious movement; it is a movement for the reformation of all the anomalies of human society. If people take to it seriously, discharging this duty scientifically, as ordered by Sri Caitanya Mahaprabhu, the world will see peace and prosperity instead of being confused and hopeless under useless governments. There are always rogues and thieves in human society, and as soon as a weak government is unable to execute its duties, these rogues and thieves come out to do their business. Thus the entire society becomes a hell unfit for gentlemen to live in. There is an immediate need for a good government — a government by the people, with Krsna consciousness. Unless the masses of people become Krsna conscious, they cannot be good men. The Krsna consciousness movement that Sri Caitanya Mahaprabhu started by chanting the Hare Krsna maha-mantra still has its potency. Therefore people should understand it seriously and scientifically and spread it all over the world.

The sankirtana movement started by Sri Caitanya Mahaprabhu is described in the Caitanya-bhagavata, Madhya-khanda, Twenty-third Chapter, beginning with verse 241, which

states, "My dear Lord, let my mind be fixed at Your lotus feet." Following Lord Caitanya's chanting, all the devotees reproduced the same sound He chanted. In this way the Lord proceeded, leading the entire party on the strand roads by the bank of the Ganges. When the Lord came to His own ghata, or bathing place, He danced more and more. Then He proceeded to Madhai's ghata. In this way Sri Caitanya Mahaprabhu, the Supreme Lord, who was known as Visvambhara, danced all over the banks of the Ganges. Then He proceeded to Barakona-ghata, then Nagariya-ghata, and, traveling through Ganganagara, reached Simuliya, a quarter at one end of the town. All these places surround Sri Mayapur. After reaching Simuliya, the Lord proceeded toward the Kazi's house, and in this way He reached the door of Chand Kazi.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.142

uddhata loka bhange kajira ghara-puspavana
vistari' varnila iha dasa-vrndavana

SYNONYMS

uddhata — agitated; loka — persons; bhange — break; kajira — of the Kazi; ghara — house; pusa-vana — flower garden; vistari' — elaborately; varnila — described; iha — this; dasa-vrndavana — Srila Vrndavana dasa Thakura.

TRANSLATION

Naturally some of the people who were very much agitated began to retaliate the Kazi's actions by wrecking his house and flower garden. Srila Vrndavana dasa Thakura has elaborately described this incident.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.143

tabe mahaprabhu tara dvarete vasila
bhavya-loka pathaiya kajire bolaila

SYNONYMS

tabe — thereafter; **mahaprabhu** — Sri Caitanya Mahaprabhu; **tara dvarete** — at the Kazi's door; **vasila** — sat down; **bhavya-loka** — respectable persons; **pathaiya** — sending; **kajire** — unto the Kazi; **bolaila** — had them call.

TRANSLATION

Thereafter, when Sri Caitanya Mahaprabhu reached the Kazi's house, He sat down by the doorway and sent some respectable persons to call for the Kazi.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.144

dura ha-ite aila kaji matha noyaiya
kajire vasaila prabhu sammana kariya

SYNONYMS

dura ha-ite — from a distant place; **aila** — came; **kaji** — the Kazi; **matha** — head; **noyaiya** — bowed down; **kajire** — unto the Kazi; **vasaila** — gave a seat; **prabhu** — the Lord; **sammana** — respect; **kariya** — offering.

TRANSLATION

When the Kazi came, his head bowed down, the Lord gave him proper respect and a seat.

PURPORT

Some of the men in Sri Caitanya Mahaprabhu's civil disobedience movement were agitated because they could not control their minds. But the Lord was thoroughly peaceful, sober and unagitated. Therefore when the Kazi came down to see Him, the Lord offered him proper respect and a seat because he was a respectable government officer. Thus the Lord taught us by His personal behavior. In pushing on our sankirtana movement of Kṛṣṇa consciousness, we might have to face difficult days, but we should always follow in the footsteps of Sri Caitanya Mahaprabhu and do the needful according to the time and circumstances.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.145

prabhu balena, — ami tomara ailama abhyagata
ami dekhi' lukaila, — e-dharma kemata

SYNONYMS

prabhu balena — the Lord said; ami — I; tomara — your; ailama — have come; abhyagata — guest; ami — Me; dekhi' — seeing; lukaila — you disappeared; e-dharma kemata — what kind of etiquette is this.

TRANSLATION

In a friendly way, the Lord said, "Sir, I have come to your house as your guest, but upon seeing Me you hid yourself in your room. What kind of etiquette is this?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.146

kaji kahe — tumi aisa kruddha ha-iyā
toma santa karaite rahinu lukaiya

SYNONYMS

kaji kahe — the Kazi replied; **tumi** — You; **aisa** — have come; **kruddha** — angry; **ha-iyā** — being; **toma** — You; **santa** — pacified; **karaite** — to make; **rahinu** — I remained; **lukaiya** — hiding out of sight.

TRANSLATION

The Kazi replied, "You have come to my house in a very angry mood. To pacify You, I did not come before You immediately but kept myself hidden.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.147

ebe tumi santa haile, asi, mililan
bhagya mora, — toma hena atithi pailan

SYNONYMS

ebe — now; tumi — You; santa — pacified; haile — have become; asi' — coming; mililan — I have met (You); bhagya mora — it is my great fortune; toma — You; hena — like; atithi — guest; pailan — I have received.

TRANSLATION

"Now that You have become pacified, I have come to You. It is my good fortune to receive a guest like Your Honor.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.148

grama-sambandhe 'cakravarti' haya mora caca
deha-sambandhe haite haya grama-sambandha sanca

SYNONYMS

grama-sambandhe — in our neighborhood relationship; **cakravarti** — Your grandfather Nilambara Cakravarti; **haya** — becomes; **mora** — my; **caca** — uncle; **deha-sambandhe** — in a bodily relationship; **haite** — than; **haya** — becomes; **grama-sambandha** — neighborhood relationship; **sanca** — more powerful.

TRANSLATION

"In our village relationship, Nilambara Cakravarti Thakura was my uncle. Such a relationship is stronger than a bodily relationship.

PURPORT

In India, even in the interior villages, all the Hindu and Muslim communities used to live very peacefully by establishing a relationship between them. The young men called the elderly members of the village by the name caca or kaka, "uncle," and men of the same age called each other dada, "brother." The relationship was very friendly. There were even invitations from Muslim houses to Hindu houses and from Hindu houses to Muslim houses. Both the Hindus and the Muslims accepted the invitations to go to one another's houses to attend ceremonial functions. Even until fifty or sixty years ago, the relationship between Hindus and Muslims was very friendly, and there were no disturbances. We do not find any Hindu-Muslim riots in the history of India, even during the days of the Muslims' rule over the country. Conflict between Hindus and Muslims was created by polluted politicians, especially foreign rulers, and thus the situation gradually became so degraded that India was divided into Hindustan and Pakistan. Fortunately, the remedy to unite not only the Hindus and Muslims but all communities and all nations can still be implemented by the Hare Krsna movement on the strong basic platform of love of Godhead.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.149

nilambara cakravarti haya tomara nana
se-sambandhe hao tumi amara bhagina

SYNONYMS

nilambara cakravarti — Nilambara Cakravarti; **haya** — becomes; **tomara** — Your; **nana** — maternal grandfather; **se-sambandhe** — by such a relationship; **hao** — become; **tumi** — You; **amara** — my; **bhagina** — nephew (the son of my sister).

TRANSLATION

"Nilambara Cakravarti is Your maternal grandfather, and by this relationship You are thus my nephew.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.150

bhaginara krodha mama avasya sahaya
matulera aparadha bhagina na laya

SYNONYMS

bhaginara — of the nephew; **krodha** — anger; **mama** — maternal uncle; **avasya** — certainly; **sahaya** — tolerates; **matulera** — of the maternal uncle; **aparadha** — offense; **bhagina** — the nephew; **na** — does not; **laya** — accept.

TRANSLATION

"When a nephew is very angry, his maternal uncle is tolerant, and when the maternal uncle commits an offense, the nephew does not take it very seriously."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.151

ei mata dunhara katha haya thare-thore
bhitara artha keha bujhite na pare

SYNONYMS

ei mata — in this way; **dunhara** — of both of them; **katha** — conversation; **haya** — took place; **thare-thore** — with different indications; **bhitara** — inner; **artha** — meaning; **keha** — anyone; **bujhite** — to understand; **na pare** — is not able.

TRANSLATION

In this way the Kazi and the Lord talked with each other with various indications, but no outsider could understand the inner meaning of their conversation.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.152

prabhu kahe, — prasna lagi' ailama tomara sthane
kaji kahe, — ajña kara, ye tomara mane

SYNONYMS

prabhu kahe — the Lord said; prasna lagi' — just to inquire from you; ailama — I have come; tomara sthane — at your place; kaji kahe — the Kazi replied; ajña kara — just order me; ye — whatever; tomara mane — (is) in Your mind.

TRANSLATION

The Lord said, "My dear uncle, I have come to your home just to ask you some questions."

"Yes," the Kazi replied, "You are welcome. Just tell me what is in Your mind."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.153

prabhu kahe, — go-dugdha khao, gabhi tomara mata
vrsa anna upajaya, tate tenho pita

SYNONYMS

prabhu kahe — the Lord said; go-dugdha khao — you drink cows' milk; gabhi — the cow (is); tomara — your; mata — mother; vrsa — the bull; anna — grains; upajaya — produces; tate — therefore; tenho — he; pita — (is) your father.

TRANSLATION

The Lord said, "You drink cows' milk; therefore the cow is your mother. And the bull produces grains for your maintenance; therefore he is your father.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.154

pita-mata mari' khao — eba kon dharma
kon bale kara tumi e-mata vikarma

SYNONYMS

pita-mata — father and mother; **mari'** — killing; **khao** — you eat; **eba** — this; **kon** — what kind of; **dharma** — religion; **kon bale** — on what strength; **kara** — do; **tumi** — you; **e-mata** — such; **vikarma** — sinful activities.

TRANSLATION

"Since the bull and cow are your father and mother, how can you kill and eat them? What kind of religious principle is this? On what strength are you so daring that you commit such sinful activities?"

PURPORT

Everyone can understand that we drink the milk of cows and take the help of bulls in producing agricultural products. Therefore, since our real father gives us food grains and our mother gives us milk with which to live, the cow and bull are considered our father and mother. According to Vedic civilization, there are seven mothers, of which the cow is one. Therefore Sri Caitanya Mahaprabhu challenged the Muslim Kazi, "What kind of religious principle do you follow by killing your father and mother to eat them?" In any civilized human society, no one would dare kill his father and mother for the purpose of eating them. Therefore Sri Caitanya Mahaprabhu challenged the system of Muslim religion as patricide and matricide. In the Christian religion also, a principal commandment is "Thou shalt not kill." Nevertheless, Christians violate this rule; they are very expert in killing and in opening slaughterhouses. In our Krsna consciousness movement, our first provision is that no one should be allowed to eat any kind of flesh. It does not matter whether it is cows' flesh or goats' flesh, but we especially stress the prohibition against cows' flesh because according to sastra the cow is our mother. Thus the Muslims' cow-killing was challenged by Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.155

kaji kahe, — tomara yaiche veda-purana
taiche amara sastra — ketava 'korana'

SYNONYMS

kaji kahe — the Kazi replied; **tomara** — Your; **yaiche** — as much as; **veda-purana** — the Vedas and Puranas; **taiche** — similarly; **amara** — our; **sastra** — scripture; **ketava** — the holy book; **korana** — the Koran.

TRANSLATION

The Kazi replied, "As You have Your scriptures called the Vedas and Puranas, we have our scripture, known as the holy Koran.

PURPORT

Chand Kazi agreed to talk with Sri Caitanya Mahaprabhu on the strength of the scriptures. According to the Vedic scripture, if one can support his position by quoting from the Vedas, his argument is perfect. Similarly, when the Muslims support their position with quotations from the Koran, their arguments are also authorized. When Lord Sri Caitanya Mahaprabhu raised the question of the Muslims' cow-killing and bull-killing, Chand Kazi came to the standard of understanding from his scriptures.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.156

sei sastre kahe, — pravrtti-nivrtti-marga-bheda
nivr̥tti-marge jiva-matra-vadhera nisedha

SYNONYMS

sei sastre — in the scripture (the Koran); **kahe** — it is ordered; **pravrtti** — of attachment; **nivrtti** — of detachment; **marga** — ways; **bheda** — difference; **nivr̥tti** — of detachment; **marge** — on the path; **jiva-matra** — of any living entity; **vadhera** — of killing; **nisedha** — prohibition.

TRANSLATION

"According to the Koran, there are two ways of advancement — through increasing the propensity to enjoy, and through decreasing the propensity to enjoy. On the path of decreasing attachment [nivr̥tti-marga], the killing of animals is prohibited.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.157

pravrtti-marge go-vadha karite vidhi haya
sastra-ajñaya vadha kaile nahi papa-bhaya

SYNONYMS

pravrtti-marge — on the path of attachment; **go-vadha** — the killing of cows; **karite** — to execute; **vidhi** — regulative principles; **haya** — there are; **sastra-ajñaya** — on the order of the scripture; **vadha** — killing; **kaile** — if one commits; **nahi** — there is no; **papa-bhaya** — fear of sinful activities.

TRANSLATION

"On the path of material activities, there is regulation for killing cows. If such killing is done under the guidance of scripture, there is no sin."

PURPORT

The word sastra is derived from the dhatu, or verbal root, sas. Sas-dhatu pertains to controlling or ruling. A government's ruling through force or weapons is called sastra. Thus whenever there is ruling, either by weapons or by injunctions, the sas-dhatu is the basic principle. Between sastra (ruling through weapons) and sastra (ruling through the injunctions of the scriptures), the better is sastra. Our Vedic scriptures are not ordinary lawbooks of human common sense; they are the statements of factually liberated persons unaffected by the imperfectness of the senses.

Sastra must be correct always, not sometimes correct and sometimes incorrect. In the Vedic scriptures, the cow is described as a mother. Therefore she is a mother for all time; it is not, as some rascals say, that in the Vedic age she was a mother but she is not in this age. If sastra is an authority, the cow is a mother always; she was a mother in the Vedic age, and she is a mother in this age also.

If one acts according to the injunctions of sastra, he is freed from the reactions of sinful activity. For example, the propensities for eating flesh, drinking wine and enjoying sex are all natural to the conditioned soul. The path of such enjoyment is called pravrtti-marga. The sastra says, pravrttir es nivrttis tu maha-phala: one should not be carried away by the propensities of defective conditioned life; one should be guided by the principles of the sastras. A child's propensity is to play all day long, but it is the injunction of the sastras that the parents should take care to educate him. The sastras are there just to guide the activities of human society. But because people do not refer to the instructions of sastras, which are free from defects and imperfections, they are therefore misguided by so-called educated teachers and leaders who are full of the deficiencies of conditioned life.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.158

tomara vedete ache go-vadhera vani
ataeva go-vadha kare bada bada muni

SYNONYMS

tomara vedete — in Your Vedic literatures; **ache** — there is; **go-vadhera** — for cow-killing; **vani** — injunction; **ataeva** — therefore; **go-vadha** — cow-killing; **kare** — does; **bada bada** — very, very great; **muni** — sages.

TRANSLATION

As a learned scholar, the Kazi challenged Caitanya Mahaprabhu, "In Your Vedic scriptures there is an injunction for killing a cow. On the strength of this injunction, great sages performed sacrifices involving cow-killing."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.159

prabhu kahe, — vede kahe go-vadha nisedha
ataeva hindu-matra na kare go-vadha

SYNONYMS

prabhu kahe — the Lord replied; **vede** — in the Vedas; **kahe** — is enjoined; **go-vadha** — cow-killing; **nisedha** — prohibition; **ataeva** — therefore; **hindu** — Hindu; **matra** — any; **na** — does not; **kare** — execute; **go-vadha** — cow-killing.

TRANSLATION

Refuting the Kazi's statement, the Lord immediately replied, "The Vedas clearly enjoin that cows should not be killed. Therefore every Hindu, whoever he may be, avoids indulging in cow-killing.

PURPORT

In the Vedic scriptures there are concessions for meat-eaters. It is said that if one wants to eat meat, he should kill a goat before the goddess Kali and then eat its meat. Meat-eaters are not allowed to purchase meat or flesh from a market or slaughterhouse. There are no sanctions for maintaining regular slaughterhouses to satisfy the tongues of meat-eaters. As far as cow-killing is concerned, it is completely forbidden. Since the cow is considered a mother, how could the Vedas allow cow-killing? Sri Caitanya Mahaprabhu pointed out that the Kazi's statement was faulty. In the Bhagavad-gita (18.44) there is a clear injunction that cows should be protected: *krsi-goraksya-van vaisya-karma svabhava-jam*. "The duty of vaisyas is to produce agricultural products, trade and give protection to cows." Therefore it is a false statement that the Vedic scriptures contain injunctions permitting cow-killing.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.160

jīyaite pare yadi, tabe mare prani
veda-purane ache hena ajñā-vani

SYNONYMS

jīyaite — to rejuvenate; **pare** — one is able; **yadi** — if; **tabe** — then; **mare** — can kill; **prani** — living being; **veda-purane** — in the Vedas and Puranas; **ache** — there are; **hena** — such; **ajñā-vani** — orders and injunctions.

TRANSLATION

"In the Vedas and Puranas there are injunctions declaring that if one can revive a living being, one can kill it for experimental purposes.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.161

ataeva jarad-gava mare muni-gana
veda-mantre siddha kare tahara jivana

SYNONYMS

ataeva — therefore; **jarad-gava** — old cows; **mare** — killed; **muni-gana** — sages; **veda-mantre** — by the power of Vedic hymns; **siddha** — rejuvenated; **kare** — makes; **tahara** — his; **jivana** — life.

TRANSLATION

"Therefore the great sages sometimes killed old cows, and by chanting Vedic hymns they brought them back to life for perfection.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.162

jarad-gava haña yuva haya ara-vara
tate tara vadha nahe, haya upakara

SYNONYMS

jarad-gava — old, invalid cows; **haña** — becoming; **yuva** — young; **haya** — become; **ara-vara** — again; **tate** — in that action; **tara** — his; **vadha** — killing; **nahe** — is not; **haya** — there is; **upakara** — benefit.

TRANSLATION

"The killing and rejuvenation of such old and invalid cows was not truly killing but an act of great benefit.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.163

kali-kale taiche sakti nahika brahmane
ataeva go-vadha keha na kare ekhane

SYNONYMS

kali-kale — in the Age of Kali; **taiche** — such; **sakti** — power; **nahika** — there is none; **brahmane** — in the brahmanas; **ataeva** — therefore; **go-vadha** — killing of cows; **keha** — anyone; **na** — does not; **kare** — execute; **ekhane** — at the present.

TRANSLATION

"Formerly there were powerful brahmanas who could make such experiments using Vedic hymns, but now, because of the Kali-yuga, brahmanas are not so powerful. Therefore the killing of cows and bulls for rejuvenation is forbidden.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 17.164

pala-paitrkam
devarena
kalau pañca vivarjayet

SYNONYMS

asva-medham — a sacrifice offering a horse; **gava-alambham** — a sacrifice of cows; **sannyasam** — the renounced order of life; **pala-paitrkam** — an offering of oblations of flesh to the forefathers; **devarena** — by a husband's brother; **suta-utpattim** — begetting children; **kalau** — in the Age of Kali; **pañca** — five; **vivarjayet** — one must give up.

TRANSLATION

"In this Age of Kali, five acts are forbidden: the offering of a horse in sacrifice, the offering of a cow in sacrifice, the acceptance of the order of sannyasa, the offering of oblations of flesh to the forefathers, and a man's begetting children in his brother's wife."

PURPORT

This is a quotation from the Brahma-vaivarta Purana (Kṛṣṇa-janma-khaṇḍa 185.180).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.165

tomara jyaite nara, — vadha-matra sara
naraka ha-ite tomara nahika nistara

SYNONYMS

tomara — you Muslims; **jyaite** — bring to life; **nara** — cannot; **vadha-matra** — killing only; **sara** — the essence; **naraka ha-ite** — from hell; **tomara** — your; **nahika** — there is not; **nistara** — deliverance.

TRANSLATION

"Since you Muslims cannot bring killed cows back to life, you are responsible for killing them. Therefore you are going to hell; there is no way for your deliverance.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.166

go-ange yata loma, tata sahasra vatsara
go-vadhi raurava-madhye pace nirantara

SYNONYMS

go-ange — on the body of the cow; **yata** — as many; **loma** — hairs; **tata** — so many; **sahasra** — a thousand; **vatsara** — years; **go-vadhi** — the killer of a cow; **raurava-madhye** — in a hellish condition of life; **pace** — decomposes; **nirantara** — always.

TRANSLATION

"Cow-killers are condemned to rot in hellish life for as many thousands of years as there are hairs on the body of the cow.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.167

toma-sabara sastra-karta — seha bhranta haila
na jani' sastrera marma aiche ajña dila

SYNONYMS

toma-sabara — of all of you; sastra-karta — compilers of scripture; seha — they also; bhranta — mistaken; haila — became; na jani' — without knowing; sastrera marma — the essence of scriptures; aiche — such; ajña — order; dila — gave.

TRANSLATION

"There are many mistakes and illusions in your scriptures. Their compilers, not knowing the essence of knowledge, gave orders that were against reason and argument."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.168

sunī' stabdha haila kaji, nahi sphure vani
vicariya kahe kaji parabhava mani'

SYNONYMS

sunī' — by hearing; stabdha — stunned; haila — became; kaji — the Kazi; nahi — does not; sphure — utter; vani — words; vicariya — after due consideration; kahe — said; kaji — the Kazi; parabhava — defeat; mani' — accepting.

TRANSLATION

After hearing these statements by Sri Caitanya Mahaprabhu, the Kazi, his arguments stunned, could not put forward any more words. Thus, after due consideration, the Kazi accepted defeat and spoke as follows.

PURPORT

In our practical preaching work we meet many Christians who talk about statements of the Bible. When we question whether God is limited or unlimited, Christian priests say that God is unlimited. But when we question why the unlimited God should have only one son and not unlimited sons, they are unable to answer. Similarly, from a scientific point of view, the answers of the Old Testament, New Testament and Koran to many questions have changed. But a sastra cannot change at a person's whim. All sastras must be free from the four defects of human nature. The statements of sastras must be correct for all time.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.169

tumi ye kahile, pandita, sei satya haya
adhunika amara sastra, vicara-saha naya

SYNONYMS

tumi — You; ye — whatever; kahile — have said; pandita — O Nimai Pandita; sei — that; satya — truth; haya — is certainly; adhunika — of modern days; amara — our; sastra — scripture; vicara — logic; saha — with; naya — they are not.

TRANSLATION

"My dear Nimai Pandita, what You have said is all true. Our scriptures have developed only recently, and they are certainly not logical and philosophical.

PURPORT

The sastras of the yavanas, or meat-eaters, are not eternal scriptures. They have been fashioned recently, and sometimes they contradict one another. The scriptures of the yavanas are three: the Old Testament, the New Testament and the Koran. Their compilation has a history; they are not eternal like the Vedic knowledge. Therefore although they have their arguments and reasonings, they are not very sound and transcendental. As such, modern people advanced in science and philosophy deem these scriptures unacceptable.

Sometimes Christian priests come to us inquiring, "Why are our followers neglecting our scriptures and accepting yours?" But when we ask them, "Your Bible says, 'Do not kill.' Why then are you killing so many animals daily?" they cannot answer. Some of them imperfectly answer that the animals have no souls. But then we ask them, "How do you know that animals have no souls? Animals and children are of the same nature. Does this mean that the children of human society also have no souls?" According to the Vedic scriptures, within the body is the owner of the body, the soul. In the Bhagavad-gita (2.13) it is said:

dehino 'smin yatha dehe jara
tatha dehantara-praptir dhiras tatra na muhyati

"As the embodied soul continuously passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change."

Because the soul is within the body, the body changes through so many forms. There is a soul within the body of every living creature, whether animal, tree, bird or human being, and the soul is transmigrating from one type of body to another. When the scriptures of the yavanas — namely the Old Testament, New Testament and Koran — cannot properly answer inquisitive followers, naturally those advanced in scientific knowledge and philosophy lose faith in such scriptures. The Kazi admitted this while talking with Sri Caitanya Mahaprabhu. The Kazi was a very intelligent person. He had full knowledge of his position, as stated in the following verse.





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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.170

kalpita amara sastra, — ami saba jani
jati-anurodhe tabu sei sastra mani

SYNONYMS

kalpita — imagined; amara — our; sastra — scripture; ami — I; saba — everything; jani — know; jati — by community; anurodhe — being obliged; tabu — still; sei — that; sastra — scripture; mani — I accept.

TRANSLATION

"I know that our scriptures are full of imagination and mistaken ideas, yet because I am a Muslim I accept them for the sake of my community, despite their insufficient support.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.171

sahaje yavana-sastre adrdha vicara
hasi' tahe mahaprabhu puchena ara-vara

SYNONYMS

sahaje — naturally; **yavana-sastre** — in the scriptures of the meat-eaters; **adrdha** — unsound; **vicara** — judgment; **hasi'** — smiling; **tahe** — from him; **mahaprabhu** — Caitanya Mahaprabhu; **puchena** — inquired; **ara-vara** — again.

TRANSLATION

"The reasoning and arguments in the scriptures of the meat-eaters are not very sound," the Kazi concluded. Upon hearing this statement, Sri Caitanya Mahaprabhu smiled and inquired from him as follows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.172

ara eka prasna kari, suna, tumi mama
yathartha kahibe, chale na vañchibe ama'

SYNONYMS

ara eka — one more; prasna — inquiry; kari — am putting; suna — hear; tumi — you; mama — maternal uncle; yatha-artha — as it is true; kahibe — you should speak; chale — by tricks; na vañchibe — you should not cheat; ama' — Me.

TRANSLATION

"My dear maternal uncle, I wish to ask you another question. Please tell Me the truth. Do not try to cheat Me with tricks.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.173

tomara nagare haya sada sankirtana
vadya-gita-kolahala, sangita, nartana

SYNONYMS

tomara nagare — in your city; **haya** — there is; **sada** — always; **sankirtana** — chanting of the holy name of the Lord; **vadya** — musical sounds; **gita** — song; **kolahala** — tumultuous roaring; **sangita** — singing; **nartana** — dancing.

TRANSLATION

"In your city there is always congregational chanting of the holy name. A tumultuous uproar of music, singing and dancing is always going on.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.174

tumi kaji — hindu-dharma-virodhe adhikari
ebe ye na kara mana bujhite na pari

SYNONYMS

tumi — you; kaji — the magistrate; hindu-dharma — the religious principles of the Hindus; virodhe — in opposing; adhikari — have the right; ebe — now; ye — that; na kara mana — you do not forbid; bujhite — to understand; na pari — I am not able.

TRANSLATION

"As a Muslim magistrate, you have the right to oppose the performance of Hindu ceremonies, but now you do not forbid them. I cannot understand the reason why."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.175

kaji bale — sabhe tomaya bale 'gaurahari'
sei name ami tomaya sambodhana kari

SYNONYMS

kaji bale — the Kazi said; sabhe — all; tomaya — You; bale — address; gaurahari — by the name Gaurahari; sei name — by that name; ami — I; tomaya — You; sambodhana — address; kari — do.

TRANSLATION

The Kazi said, "Everyone calls You Gaurahari. Please let me address You by that name.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.176

sunā, gaurahari, ei prasnera karana
nibhrta hao yadi, tabe kari nivedana

SYNONYMS

sunā — kindly hear; gaurahari — O Gaurahari; ei prasnera — of this question; karana — reason; nibhrta — solitary; hao — You become; yadi — if; tabe — then; kari — I shall make; nivedana — submission.

TRANSLATION

"Kindly listen, O Gaurahari! If You come to a private place, I shall then explain the reason."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.177

prabhu bale, — e loka amara antaranga haya
sphuta kari' kaha tumi, na kariha bhaya

SYNONYMS

prabhu bale — the Lord said; **e loka** — all these men; **amara** — My; **antaranga** — confidential associates; **haya** — are; **sphuta kari'** — making it clear; **kaha** — speak; **tumi** — you; **na** — do not; **kariha bhaya** — be afraid.

TRANSLATION

The Lord replied, "All these men are My confidential associates. You may speak frankly. There is no reason to be afraid of them."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.178-179

kaji kahe, — yabe ami hindura ghare giya
kirtana karilun mana mrdanga bhangiya
sei ratre eka maha-bhayankara
nara-deha, -mukha, garjaye vistara

SYNONYMS

kaji kahe — the Kazi replied; **yabe** — when; **ami** — I; **hindura** — of a Hindu; **ghare** — in the house; **giya** — going there; **kirtana** — chanting of the holy name; **karilun** — made; **mana** — prohibition; **mrdanga** — the drum; **bhangiya** — breaking; **sei ratre** — on that night; **eka** — one; — lion; **maha-bhayan-kara** — very fearful; **nara-deha** — having a body like a human being's; **-mukha** — having a face like a lion's; **garjaye** — was roaring; **vistara** — very loudly.

TRANSLATION

The Kazi said, "When I went to the Hindu's house, broke the drum and forbade the performance of congregational chanting, in my dreams that very night I saw a greatly fearful lion, roaring very loudly, His body like a human being's and His face like a lion's.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.180

sayane amara upara lapha diya cadi'
atta atta hase, kare danta-kadamadi

SYNONYMS

sayane — in a sleeping condition; **amara** — me; **upara** — upon; **lapha diya** — jumping; **cadi'** — mounting; **atta atta** — rough and hard; **hase** — laughs; **kare** — does; **danta** — teeth; **kadamadi** — gnashing.

TRANSLATION

"While I was asleep, the lion jumped on my chest, laughing fiercely and gnashing His teeth.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.181

mora buke nakha diya ghora-svare bale
phadimu tomara buka mrdanga badale

SYNONYMS

mora — my; **buke** — on the chest; **nakha** — nails; **diya** — placing; **ghora** — roaring; **svare** — in a voice; **bale** — says; **phadimu** — I shall bifurcate; **tomara** — your; **buka** — chest; **mrdanga** — for the drum; **badale** — in exchange.

TRANSLATION

"Placing its nails on my chest, the lion said in a grave voice, 'I shall immediately bifurcate your chest as you broke the mrdanga drum!'"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.182

mora kirtana mana karis, karimu tora ksaya
ankhi mudi' kanpi ami paña bada bhaya

SYNONYMS

mora — My; **kirtana** — congregational chanting; **mana karis** — you are forbidding; **karimu** — I shall do; **tora** — your; **ksaya** — destruction; **ankhi** — eyes; **mudi'** — closing; **kanpi** — I was trembling; **ami** — I; **pañā** — getting; **bada** — very great; **bhaya** — fear.

TRANSLATION

"You have forbidden the performance of My congregational chanting. Therefore I must destroy you!' Being very much afraid of Him, I closed my eyes and trembled.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.183

bhita dekhi' bale ha-iyā sadaya
tore siksa dite kailu tora parajaya

SYNONYMS

bhita dekhi' — seeing me so afraid; — the lion; **bale** — says; **ha-iyā** — becoming; **sa-daya** — merciful; **tore** — unto you; **siksa** — lesson; **dite** — to give; **kailu** — I have done; **tora** — your; **parajaya** — defeat.

TRANSLATION

"Seeing me so afraid, the lion said, 'I have defeated you just to teach you a lesson, but I must be merciful to you.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.184

se dina bahuta nahi kaili utpata
teñi ksama kari' na karinu pranaghata

SYNONYMS

se dina — on that day; bahuta — very much; nahi — not; kaili — you did; utpata — disturbance; teñi — therefore; ksama kari' — forgiving; na karinu — I did not execute; prana-aghata — the taking of your life.

TRANSLATION

"On that day you did not create a very great disturbance. Therefore I have excused you and not taken your life.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.185

aiche yadi punah kara, tabe na sahimu
tomare mari yavana nasimu

SYNONYMS

aiche — similarly; **yadi** — if; **punah** — again; **kara** — you do; **tabe** — then; **na sahimu** — I shall not tolerate; **sa-** — along with your family; **tomare** — you; **mari** — killing; **yavana** — the meat-eaters; **nasimu** — I shall vanquish.

TRANSLATION

"But if you perform such activities again, I shall not be tolerant. At that time I shall kill you, your entire family and all the meat-eaters."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.186

eta kahi' gela, amara haila bhaya
ei dekha, nakha-cihna amora hrdaya

SYNONYMS

eta — thus; kahi' — saying; — the lion; gela — returned; amara — my; haila — there was; bhaya — fear; ei dekha — just see this; nakha-cihna — the nail marks; amora hrdaya — on my heart.

TRANSLATION

"After saying this, the lion left, but I was very much afraid of Him. Just see the marks of His nails on my heart!"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.187

eta bali' kaji nija-buka dekhaila
suni' dekhi' sarva-loka ascarya manila

SYNONYMS

eta bali' — saying this; kaji — the Kazi; nija-buka — his chest; dekhaila — showed; suni' — hearing; dekhi' — seeing; sarva-loka — everyone; ascarya — wonderful incident; manila — accepted.

TRANSLATION

After this description, the Kazi showed his chest. Having heard him and seen the marks, all the people there accepted the wonderful incident.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.188

kaji kahe, — iha ami kare na kahila
sei dina amara eka piyada aila

SYNONYMS

kaji kahe — the Kazi said; iha — this; ami — I; kare — to others; na kahila — did not tell; sei dina — on that day; amara — my; eka — one; piyada — orderly; aila — came to see me.

TRANSLATION

The Kazi continued, "I did not speak to anyone about this incident, but on that very day one of my orderlies came to see me.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.189

asi' kahe, — gelun muñi kirtana nisedhite
agni ulka mora mukhe lage acambite

SYNONYMS

asi' — coming to me; kahe — he said; gelun — went; muñi — I; kirtana — congregational chanting; nisedhite — to stop; agni ulka — flames of fire; mora — my; mukhe — in the face; lage — come in contact; acambite — all of a sudden.

TRANSLATION

"After coming to me, the orderly said, 'When I went to stop the congregational chanting, suddenly flames struck my face.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.190

pudila sakala dadi, mukhe haila vrana
yei peyada yaya, tara ei vivarana

SYNONYMS

pudila — burned; **sakala** — all; **dadi** — beard; **mukhe** — on the face; **haila** — there was; **vrana** — blisters; **yei** — any; **peyada** — orderly; **yaya** — goes; **tara** — his; **ei** — this; **vivarana** — description.

TRANSLATION

"My beard was burned, and there were blisters on my cheeks.' Every orderly who went gave the same description.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 17.191

taha dekhi' rahinu muṇi maha-bhaya paṇa
kirtana na varjiha, ghare rahon ta' vasiya

SYNONYMS

taha dekhi' — seeing that; rahinu — remained; muṇi — I; maha-bhaya — great fear; paṇa — getting; kirtana — the congregational chanting; na — not; varjiha — stop; ghare — at home; rahon — remain; ta' — certainly; vasiya — sitting.

TRANSLATION

"After seeing this, I was very much afraid. I asked them not to stop the congregational chanting but to go sit down at home.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.192

tabe ta' nagare ha-ibe svacchande kirtana
suni' saba mleccha asi' kaila nivedana

SYNONYMS

tabe ta' — thereafter; **nagare** — in the city; **ha-ibe** — there would be; **svacchande** — without disturbance or anxiety; **kirtana** — congregational chanting; **suni'** — hearing this; **saba** — all; **mleccha** — meat-eaters; **asi'** — coming; **kaila** — submitted; **nivedana** — petition.

TRANSLATION

"Then all the meat-eaters, hearing that there would be unrestricted congregational chanting in the city, came to submit a petition.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.193

nagare hindura dharma badila अपरा
'hari' 'hari' dhvani ba-i nahi suni ara

SYNONYMS

nagare — in the city; **hindura** — of the Hindus; **dharma** — religion; **badila** — has increased; **apara** — unlimitedly; **hari hari** — of the Lord's name, Hari, Hari; **dhvani** — the vibration; **ba-i** — except; **nahi** — do not; **sunī** — we hear; **ara** — anything else.

TRANSLATION

"The religion of the Hindus has increased unlimitedly. There are always vibrations of "Hari! Hari!" We do not hear anything but this.'

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.194

ara mleccha kahe, — hindu 'krsna krsna' bali'
hase, kande, nace, gaya, gadi yaya dhuli

SYNONYMS

ara — another; mleccha — meat-eater; kahe — said; hindu — Hindus; krsna krsna bali' — saying "Krsna, Krsna"; hase — laugh; kande — cry; nace — dance; gaya — chant; gadi yaya dhuli — roll in the dust.

TRANSLATION

"One meat-eater said, 'The Hindus say, "Krsna, Krsna," and they laugh, cry, dance, chant and fall on the ground, smearing their bodies with dirt.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.195

'hari' 'hari' kari' hindu kare kolahala
patasaha sunile tomara karibeka phala

SYNONYMS

hari hari kari' — saying "Hari, Hari"; **hindu** — the Hindus; **kare** — make; **kolahala** — tumultuous sound; **patasaha** — the king; **sunile** — if hearing; **tomara** — your; **karibeka** — will do; **phala** — punishment.

TRANSLATION

"Vibrating "Hari, Hari," the Hindus make a tumultuous sound. If the king [patasaha] hears it, certainly he will punish you.'

PURPORT

Patasaha refers to the king. Nawab Hussain Shah, whose full name was Ala Uddin Saiyad Husen Sa, was at that time (A.D. 1498-1521) the independent King of Bengal. Formerly he was the servant of the cruel Nawab of the Habsi dynasty named Mujahphara Khan, but somehow or other he assassinated his master and became the King. After gaining the throne of Bengal (technically called Masnada), he declared himself Saiyad Husen Ala Uddin Seriph Mukka. There is a book called Riyaja Us-salatina, whose author, Golam Husen, says that Nawab Hussain Shah belonged to the family of Mukka Seriph. To keep his family's glory, he took the name Seriph Mukka. Generally, however, he is known as Nawab Hussain Shah. After his death, his eldest son, Nasaratsa, became King of Bengal (A.D. 1521-1533). This King also was very cruel. He committed many atrocities against the Vaisnavas. As a result of his sinful activities, one of his servants from the Khoja group killed him while he was praying in the mosque.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.196

tabe sei yavanere ami ta' puchila
hindu 'hari' bale, tara svabhava janila

SYNONYMS

tabe — then; **sei** — that; **yavanere** — from the meat-eaters; **ami** — I; **ta'** — certainly; **puchila** — inquired; **hindu** — the Hindu; **hari bale** — says Hari; **tara** — his; **svabhava** — nature; **janila** — I know.

TRANSLATION

"I then inquired from these yavanas, 'I know that these Hindus by nature chant "Hari, Hari."'

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.197

tumita yavana haña kene anuksana
hindura devatara nama laha ki karana

SYNONYMS

tumita — but you; yavana — meat-eaters; haña — being; kene — why; anuksana — always; hindura — of the Hindus; devatara — of the God; nama — the name; laha — you take; ki — what; karana — the reason.

TRANSLATION

"The Hindus chant the name Hari because that is the name of their God. But you are Muslim meat-eaters. Why do you chant the name of the Hindus' God?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.198

mleccha kahe, — hindure ami kari parihasa
keha keha — krsnadasa, keha — ramadasa

SYNONYMS

mleccha — the meat-eater; kahe — says; hindure — unto a Hindu; ami — I; kari — do; parihasa — joking; keha keha — some of them; krsnadasa — Krsnadasa; keha — some of them; ramadasa — Ramadasa.

TRANSLATION

"The meat-eater replied, 'Sometimes I joke with the Hindus. Some of them are called Krsnadasa, and some are called Ramadasa.'

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.199

keha — haridasa, sada bale 'hari' 'hari'
jani kara ghare dhana karibeka curi

SYNONYMS

keha — some of them; haridasa — Haridasa; sada — always; bale — says; hari hari — the name of the Lord, "Hari, Hari"; jani — I understand; kara — someone's; ghare — at home; dhana — wealth; karibeka — will do; curi — theft.

TRANSLATION

"Some of them are called Haridasa. They always chant "Hari, Hari," and thus I thought they would steal the riches from someone's house.

PURPORT

Another meaning of "Hari, Hari" is "I am stealing. I am stealing."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.200

sei haite jihva mora bale 'hari' 'hari'
iccha nahi, tabu bale, — ki upaya kari

SYNONYMS

sei haite — from that time; jihva — tongue; mora — my; bale — says; hari hari — the vibration "Hari, Hari"; iccha — desire; nahi — there is none; tabu — still; bale — says; ki — what; upaya — means; kari — I may do.

TRANSLATION

"Since that time, my tongue also always vibrates the sound "Hari, Hari." I have no desire to say it, but still my tongue says it. I do not know what to do.'

PURPORT

Sometimes demoniac nonbelievers, not understanding the potency of the holy name, make fun of the Vaisnavas when the Vaisnavas chant the Hare Krsna maha-mantra. This joking is also beneficial for such persons. Srimad-Bhagavatam, Sixth Canto, Second Chapter, verse 14, indicates that the chanting of the Hare Krsna maha-mantra, even in joking, in the course of ordinary discussion, in indicating something extraneous, or in negligence, is called namabhasa, which is chanting that is almost on the transcendental stage. This namabhasa stage is better than namaparadha. Namabhasa awakens the supreme remembrance of Lord Visnu. When one remembers Lord Visnu, he becomes free from material enjoyment. Thus he gradually comes forward toward the transcendental service of the Lord and becomes eligible to chant the holy name of the Lord in the transcendental position.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.201-202

ara mleccha kahe, suna — ami ta' ei-mate
hinduke parihasa kainu se dina ha-ite
jihva krsna-nama kare, na mane varjana
na jani, ki mantrausadhi jane hindu-gana

SYNONYMS

ara — another; **mleccha** — meat-eater; **kahe** — said; **suna** — please hear; **ami** — I; **ta'** — certainly; **ei-mate** — in this way; **hinduke** — to a Hindu; **parihasa** — joking; **kainu** — did; **se** — that; **dina** — day; **ha-ite** — from; **jihva** — the tongue; **krsna-nama** — the holy name of Lord Krsna; **kare** — chants; **na** — does not; **mane** — accept; **varjana** — renunciation; **na** — not; **jani** — I know; **ki** — what; **mantra-usadhi** — hymns and herbs; **jane** — know; **hindu-gana** — the Hindus.

TRANSLATION

"Another meat-eater said, 'Sir, please hear me. Since the day I joked with some Hindus in this way, my tongue chants the Hare Krsna hymn and cannot give it up. I do not know what mystic hymns and herbal potions these Hindus know.'

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.203

eta suni' ta'-sabhare ghare pathaila
hena-kale pasandi hindu panca-sata aila

SYNONYMS

eta suni' — after hearing all this; ta'-sabhare — all of them; ghare — back home; pathaila — sent; hena-kale — at that time; pasandi — nonbeliever; hindu — Hindus; panca-sata — five or seven; aila — came.

TRANSLATION

"After hearing all this, I sent all the mlecchas back to their homes. Five or seven nonbelieving Hindus then approached me.

PURPORT

The word pasandi refers to nonbelievers engaged in fruitive activities and to idolatrous worshipers of many demigods. Pasandis do not believe in one God, the Supreme Personality, Lord Visnu; they think that all the demigods have the same potency as He. The definition of a pasandi is given in the tantra-sastra:

yas tu narayan brahma-rudradi-daivataih
samatvenaiva vikseta sa pasandi bhaved dhruvam

"A pasandi is one who considers the great demigods such as Lord Brahma and Lord Siva equal to the Supreme Personality of Godhead, Narayana." (Hari-bhakti-vilasa, 1.17)

The Supreme Personality of Godhead is asamaurdhva; in other words, no one can be equal to or greater than Him. But pasandis do not believe this. They worship any kind of demigod, thinking it all right to accept whomever they please as the Supreme Lord. The pasandis were against the Hare Krsna movement of Lord Sri Krsna Caitanya Mahaprabhu, and now we see practically that they also do not like our humble attempts to spread Krsna consciousness all over the world. On the contrary, these pasandis say that we are spoiling the Hindu religion because people all over the world are accepting Lord Krsna as the Supreme Personality of Godhead according to the version of Bhagavad-gita As It Is. The pasandis condemn this movement, and sometimes they accuse Vaisnavas from foreign countries of being not bona fide. Even so-called Vaisnavas — pseudo followers of the Vaisnava cult — do not agree with our activities in making Vaisnavas in the Western countries. Such pasandis existed even during the time of Lord Sri Caitanya Mahaprabhu, and they continue to exist. Despite all the activities of these pasandis, however, the prediction of Lord Caitanya Mahaprabhu will triumph: prthivite ache yata nagaradi grama/ sarvatra pracara haibe mora nama. "In every town and village, the chanting of My name will be heard." No one can check the spread of the Krsna consciousness movement because upon this movement is the benediction of the Supreme Personality of Godhead, Lord Caitanya Mahaprabhu.





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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.204

asi' kahe, — hindura dharma bhangila nimai
ye kirtana pravartaila, kabhu suni nai

SYNONYMS

asi' — coming there; kahe — they said; hindura — of the Hindus; dharma — religious principles; bhangila — has broken; nimai — Nimai Pandita; ye — that; kirtana — congregational chanting; pravartaila — has introduced; kabhu — at any time; suni — we heard; nai — never.

TRANSLATION

"Coming to me, the Hindus complained, 'Nimai Pandita has broken the Hindu religious principles. He has introduced the sankirtana system, which we never heard from any scripture.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.205

mangalacandi visahari kari' jagarana
ta'te vadya, nrtya, gita, — yogya acarana

SYNONYMS

mangala-candi — of the religious performance for worship of Mangalacandi; **visahari** — of the religious performance for worship of Visahari; **kari'** — observing; **jagarana** — night vigil; **ta'te** — in that ceremony; **vadya** — musical performance; **nrtya** — dancing; **gita** — chanting; **yogya** — suitable; **acarana** — custom.

TRANSLATION

"When we keep a night-long vigil to observe religious performances for the worship of Mangalacandi and Visahari, playing on musical instruments, dancing and chanting are certainly fitting customs.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.206

purve bhala chila ei nimai pandita
gaya haite asiya calaya viparita

SYNONYMS

purve — before this; **bhala** — very good; **chila** — was; **ei** — this; **nimai pandita** — Nimai Pandita; **gaya** — Gaya (a place of pilgrimage); **haite** — from; **asiya** — coming; **calaya** — conducts; **viparita** — just the opposite.

TRANSLATION

"Nimai Pandita was previously a very good boy, but since He has returned from Gaya He conducts Himself differently.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.207

ucca kari' gaya gita, deya karatali
mrdanga-karatala-sabde karne lage tali

SYNONYMS

ucca — loud; kari' — making; gaya — sings; gita — songs; deya — practices; karatali — clapping; mrdanga — mrdanga drum; karatala — hand cymbals; sabde — by sounds; karne — in the ear; lage — there is; tali — blocking.

TRANSLATION

"Now He loudly sings all kinds of songs, claps, and plays drums and hand cymbals, making a tumultuous sound that deafens our ears.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.208

na jani, — ki khaña matta haña nace, gaya
hase, kande, pade, uthe, gadagadi yaya

SYNONYMS

na jani — we do not know; ki — what; khaña — eating; matta — mad; haña — becoming; nace — He dances; gaya — chants; hase — laughs; kande — cries; pade — falls down; uthe — gets up; gadagadi yaya — goes rolling on the ground.

TRANSLATION

"We do not know what He eats that makes Him become mad, dancing, singing, sometimes laughing, crying, falling down, jumping up and rolling on the ground.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.209

nagariyake pagala kaila sada sankirtana
ratre nidra nahi yai, kari jagarana

SYNONYMS

nagariyake — all the citizens; **pagala** — mad; **kaila** — He has made; **sada** — always; **sankirtana** — congregational chanting; **ratre** — at night; **nidra** — sleep; **nahi yai** — we do not get; **kari** — observe; **jagarana** — wakefulness.

TRANSLATION

"He has made all the people practically mad by always performing congregational chanting. At night we cannot get any sleep; we are always kept awake.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.210

'nimañi' nama chadi' ebe bolaya 'gaurahari'
hindura dharma nasta kaila pasanda sañcari'

SYNONYMS

nimañi — Nimai; **nama** — the name; **chadi'** — giving up; **ebe** — now; **bolaya** — calls; **gaurahari** — Gaurahari; **hindura** — of the Hindus; **dharma** — the religious principles; **nasta kaila** — spoiled; **pasanda** — irreligion; **sañcari'** — introducing.

TRANSLATION

"Now He has given up His own name Nimai and introduced Himself by the name Gaurahari. He has spoiled the Hindu religious principles and introduced the irreligion of nonbelievers.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.211

krsnera kirtana kare nica bada bada
ei pape navadvipa ha-ibe ujada

SYNONYMS

krsnera — of Lord Krsna; **kirtana** — chanting; **kare** — does; **nica** — lower class; **bada bada** — again and again; **ei pape** — by this sin; **navadvipa** — the whole city of Navadvipa; **ha-ibe** — will become; **ujada** — deserted.

TRANSLATION

"Now the lower classes are chanting the Hare Krsna maha-mantra again and again. For this sinful activity, the entire city of Navadvipa will become deserted.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.212

hindu-sastre 'isvara' nama — maha-mantra jani
sarva-loka sunile mantrera virya haya hani

SYNONYMS

hindu-sastre — in the scriptures of the Hindus; isvara — God; nama — the holy name; maha-mantra — topmost hymn; jani — we know; sarva-loka — everyone; sunile — if they hear; mantrera — of the mantra; virya — potency; haya — becomes; hani — finished.

TRANSLATION

"According to Hindu scripture, God's name is the most powerful hymn. If everyone hears the chanting of the name, the potency of the hymn will be lost.

PURPORT

In the list of offenses in the chanting of the holy name of the Lord, it is said, dharma-vrata-tyaga-hutadi-sarva-subha-kriya-samyam api pramadah: to consider the chanting of the holy name of the Lord equal to the execution of some auspicious religious ceremony is an offense. According to the materialistic point of view, observing a religious ceremony invokes an auspicious atmosphere for the material benefit of the entire world. Materialists therefore manufacture religious principles to live comfortably and without disturbance in executing their material activities. Since they do not believe in the existence of God, they have manufactured the idea that God is impersonal and that to have some conception of God one may imagine any form. Thus they respect the many forms of the demigods as different representations or manifestations of the Lord. They are called bahv-isvara-vadis, or followers of thousands and thousands of gods. They consider the chanting of the names of the demigods an auspicious activity. Great so-called svamis have written books saying that one may chant any name — Durga, Kali, Siva, Krsna, Rama, and so on — because any name is all right for invoking an auspicious atmosphere in society. Thus they are called pasandis — unbelievers or faithless demons.

Such pasandis do not know the actual value of the chanting of the holy name of Lord Krsna. Foolishly proud of their material birth as brahmanas and their consequently higher position in the social order, they think of the other classes — namely the ksatriyas, vaisyas and sudras — as lower classes. According to them, no one but the brahmanas can chant the holy name of Krsna, for if others chanted the holy name, its potency would be reduced. They are unaware of the potency of Lord Krsna's name. The Brhan-naradiya Purana recommends:

harer nama harer nama harer namaiva kevalam
kalau nasty eva nasty eva nasty eva gatih anyatha
[Adi 17.21]

"For spiritual progress in this Age of Kali, there is no alternative, no alternative, no alternative to the holy name, the holy name, the holy name of the Lord." The pasandis do not accept that the potency of the holy name of Krsna is so great that one can be delivered simply by chanting the holy name, although this is confirmed in Srimad-Bhagavatam (12.3.51): kirtanad eva krsnasya mukta-sangah vrajet. Any man from any part of the world who practices chanting of the holy name of Krsna can be liberated and after death go back home, back to Godhead. The rascal pasandis think that if anyone but a brahmana chants the holy name, the

potency of the holy name is vanquished. According to their judgment, instead of delivering the fallen souls, the potency of the holy name is reduced. Believing in the existence of many gods and considering the chanting of the holy name of Krsna no better than other hymns, these pasandis do not believe in the words of the sastra (harer nama harer nama harer namaiva kevalam). But Sri Caitanya Mahaprabhu confirms in His Siksastaka, kirtaniyah sada harih: [Cc. adi 17.31] one must chant the holy name of the Lord always, twenty-four hours a day. The pasandis, however, are so fallen and falsely proud of having taken birth in brahmana families that they think that instead of delivering all the fallen souls, the holy name becomes impotent when constantly chanted by lower-class men.

Significant in verse 211 are the words krsnera kirtana kare nica bada bada, indicating that anyone can join in the sankirtana movement. This is confirmed in Srimad-Bhagavatam (2.4.18): kirata-hunandhra-pulinda-pulkasa abhira-sumbha yavanah khasadayah. This is a list of the names of candalas. The pasandis say that when these lower-class men are allowed to chant, their influence is enhanced. They do not like the idea that others should also develop spiritual qualities, because this would curb their false pride in having taken birth in families of the elevated brahmana caste, with a monopoly on spiritual activities. But despite all protests from so-called Hindus and members of the brahmana caste, we are propagating the Krsna consciousness movement all over the world, according to the injunctions of the sastras and the order of Sri Caitanya Mahaprabhu. Thus we are sure that we are delivering many fallen souls, making them bona fide candidates for going back home, back to Godhead.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 17.213

gramera thakura tumi, saba tomara jana
nimai bolaiya tare karaha varjana

SYNONYMS

gramera — of this town; **thakura** — the ruler; **tumi** — you; **saba** — all; **tomara** — your; **jana** — people; **nimai** — Nimai Pandita; **bolaiya** — calling; **tare** — unto Him; **karaha** — do; **varjana** — the punishment of making Him leave the town.

TRANSLATION

"Sir, you are the ruler of this town. Whether Hindu or Muslim, everyone is under your protection. Therefore please call Nimai Pandita and make Him leave the town."

PURPORT

The word thakura has two meanings. One meaning is "God" or "a godly person," and another meaning is ksatriya. Here the pasandi brahmanas address the Kazi as thakura, considering him the ruler of the town. There are different names by which to address the members of different castes. The brahmanas are addressed as maharaja, the ksatriyas as thakura, the vaisyas as setha or mahajana, and the sudras as caudhuri. This etiquette is still followed in northern India, where the ksatriyas are addressed as Thakura Sahab. The pasandis went so far as to request the magistrate, or Kazi, to have Sri Caitanya Mahāprabhu expelled from the town because of His introducing hari-nama-sankirtana. Fortunately our Hare Kṛṣṇa movement all over the world, especially in the civilized world of Europe and America, has become very popular. Generally no one complains against us to have us removed from a city. Although such an attempt was indeed made in Melbourne, Australia, the attempt failed. Thus we are now introducing this Hare Kṛṣṇa movement in great cities of the world like New York, London, Paris, Tokyo, Sydney, Melbourne and Auckland, and by the grace of Lord Caitanya Mahāprabhu everything is going on nicely. People are happy to accept the principle of chanting the Hare Kṛṣṇa mantra, and the result is most satisfactory.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.214

tabe ami priti-vakya kahila sabare
sabe ghare yaha, ami nisedhiba tare

SYNONYMS

tabe — thereafter; ami — I; priti-vakya — sweet words; kahila — said; sabare — unto all of them; sabe — all of you; ghare — back home; yaha — go; ami — I; nisedhiba — shall prohibit; tare — Him (Nimai Pandita).

TRANSLATION

"After hearing their complaints, in sweet words I told them, 'Please go back home. I shall certainly prohibit Nimai Pandita from continuing His Hare Krsna movement.'

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 17.215

hindura isvara bada yei narayana
sei tumi hao, — hena laya mora mana

SYNONYMS

hindura — of the Hindus; **isvara** — God; **bada** — the topmost; **yei** — who; **narayana** — Lord Narayana; **sei** — He; **tumi** — You; **hao** — are; **hena** — such; **laya** — takes; **mora** — my; **mana** — mind.

TRANSLATION

"I know that Narayana is the Supreme God of the Hindus, and I think that You are the same Narayana. This I feel within my mind."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.216

eta suni' mahaprabhu hasiya hasiya
kahite lagila kichu kajire chuniya

SYNONYMS

eta — this; suni' — hearing; mahaprabhu — Sri Caitanya Mahaprabhu; hasiya hasiya — smiling; kahite — to speak; lagila — began; kichu — something; kajire — unto the Kazi; chuniya — touching.

TRANSLATION

After hearing the Kazi speak so nicely, Sri Caitanya Mahaprabhu touched him and smilingly spoke as follows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.217

tomara mukhe krsna-nama, — e bada vicitra
papa-ksaya gela, haila parama pavitra

SYNONYMS

tomara mukhe — in your mouth; **krsna-nama** — chanting of the holy name of Krsna; **e** — this; **bada** — very; **vicitra** — wonderful; **papa-ksaya** — nullifying of sinful activities; **gela** — has become a fact; **haila** — have become; **parama** — topmost; **pavitra** — purified.

TRANSLATION

"The chanting of the holy name of Krsna from your mouth has performed a wonder — it has nullified the reactions of all your sinful activities. Now you have become supremely pure.

PURPORT

Confirming the potency of the sankirtana movement, these words from the very mouth of Lord Caitanya Mahaprabhu express how people can be purified simply by chanting the holy name of Lord Krsna. The Kazi was a Muslim mleccha, or meat-eater, but because he several times uttered the holy name of Lord Krsna, automatically the reactions of his sinful life were vanquished and he was fully purified of all material contamination. We do not know why the pasandis of the present day protest that we are deteriorating the Hindu religion by spreading Krsna consciousness all over the world and claiming all classes of men to the highest standard of Vaisnavism. But these rascals disagree with us so vehemently that some of them do not allow European and American Vaisnavas to enter the temples of Visnu. Thinking religion to be meant for material benefit, these so-called Hindus have actually become vicious by worshiping the numerous forms of the demigods. In the next verse Sri Caitanya Mahaprabhu confirms the Kazi's purification.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.218

'hari' 'krsna' 'narayana' — laile tina nama
bada bhagyavan tumi, bada punyavan

SYNONYMS

hari krsna narayana — the holy names of Lord Hari, Lord Krsna and Lord Narayana; laile — you have taken; tina — three; nama — holy names; bada — very; bhagyavan — fortunate; tumi — you are; bada — very; punyavan — pious.

TRANSLATION

"Because you have chanted three holy names of the Lord — Hari, Krsna and Narayana — you are undoubtedly the most fortunate and pious."

PURPORT

Here the Supreme Lord, Sri Caitanya Mahaprabhu, confirms that anyone who chants the holy names Hari, Krsna and Narayana without offense is certainly extremely fortunate, and whether Indian or non-Indian, Hindu or non-Hindu, he immediately comes to the level of the most pious personality. We therefore do not care about the statements of pasandis who protest against our movement's making the members of other cities or countries into Vaisnavas. We have to follow in the footsteps of Lord Caitanya Mahaprabhu, executing our mission peacefully, or, if necessary, kicking the heads of such protesters.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.219

eta suni' kajira dui cakse pade pani
prabhura carana chuni' bale priya-vani

SYNONYMS

eta — this; suni' — hearing; kajira — of the Kazi; dui — two; cakse — in the eyes; pade — flow down; pani — tears; prabhura — of the Lord; carana — lotus feet; chuni' — touching; bale — says; priya-vani — pleasing words.

TRANSLATION

After the Kazi heard this, tears flowed down from his eyes. He immediately touched the lotus feet of the Lord and spoke the following sweet words.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.220

tomara prasade mora ghucila kumati
ei krpa kara, — yena tomate rahu bhakti

SYNONYMS

tomara prasade — by Your mercy; mora — my; ghucila — have gone away; kumati — bad intentions; ei — this; krpa — mercy; kara — please do unto me; yena — so that; tomate — in You; rahu — may stay; bhakti — devotion.

TRANSLATION

"Only by Your mercy have my bad intentions vanished. Kindly favor me so that my devotion may always be fixed upon You."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.221

prabhu kahe, — eka dana magiye tomaya
sankirtana vada yaiche nahe nadiyaya

SYNONYMS

prabhu kahe — the Lord said; eka — one; dana — charity; magiye — I beg; tomaya — from you; sankirtana — chanting of the Hare Krsna mantra; vada — opposition; yaiche — as it may be; nahe — not be; nadiyaya — in the district of Nadia.

TRANSLATION

The Lord said, "I wish to beg you for one favor in charity. You must pledge that this sankirtana movement will not be checked, at least in the district of Nadia."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.222

kaji kahe, — mora yata upajibe
tahake 'talaka' diba, — kirtana na badhibe

SYNONYMS

kaji kahe — the Kazi said; **mora** — my; — in the dynasty; **yata** — all (descendants); **upajibe** — who will take birth; **tahake** — unto them; **talaka** — grave admonition; **diba** — I shall give; **kirtana** — the sankirtana movement; **na** — never; **badhibe** — they will oppose.

TRANSLATION

The Kazi said, "To as many descendants as take birth in my dynasty in the future, I give this grave admonition: No one should check the sankirtana movement."

PURPORT

As a result of this grave injunction by the Kazi, even at present the descendants of the Kazi's family do not oppose the sankirtana movement under any circumstances. Even during the great Hindu-Muslim riots in neighboring places, the descendants of the Kazi honestly preserved the assurance given by their forefather.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.223

sunī' prabhu 'hari' bali' uthila apani
uthila vaisnava saba kari' hari-dhvani

SYNONYMS

sunī' — hearing; prabhu — the Lord; hari — the holy name of the Lord; bali' — chanting; uthila — got up; apani — personally; uthila — got up; vaisnava — other devotees; saba — all; kari' — making; hari-dhvani — vibration of the holy name, "Hari Hari."

TRANSLATION

Hearing this, the Lord got up, chanting "Hari! Hari!" Following Him, all the other Vaisnavas also got up, chanting the vibration of the holy name.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.224

kirtana karite prabhu karila gamana
sange cali' aise kaji ullasita mana

SYNONYMS

kirtana — chanting; **karite** — to perform; **prabhu** — the Lord; **karila** — made; **gamana** — departure; **sange** — accompanying Him; **cali'** — walking; **aise** — comes; **kaji** — the Kazi; **ullasita** — jubilant; **mana** — mind.

TRANSLATION

Sri Caitanya Mahaprabhu went back to perform kirtana, and the Kazi, his mind jubilant, went with Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.225

kajire vidaya dila sacira nandana
nacite nacite aila apana bhavana

SYNONYMS

kajire — unto the Kazi; **vidaya** — farewell; **dila** — gave; **sacira** — of mother Saci; **nandana** — the son; **nacite nacite** — dancing and dancing; **aila** — came back; **apana** — own; **bhavana** — house.

TRANSLATION

The Lord asked the Kazi to go back home. Then the son of mother Saci came back to His own home, dancing and dancing.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.226

ei mate kajire prabhu karila prasada
iha yei sune tara khande aparadha

SYNONYMS

ei mate — in this way; **kajire** — unto the Kazi; **prabhu** — the Lord; **karila** — did; **prasada** — mercy; **iha** — this; **yei** — anyone who; **sune** — hears; **tara** — his; **khande** — vanquishes; **aparadha** — offenses.

TRANSLATION

This is the incident concerning the Kazi and the Lord's mercy upon him. Anyone who hears this is also freed from all offenses.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.227

eka dina srivasera mandire gosañi
nityananda-sange nrtya kare dui bhai

SYNONYMS

eka dina — one day; **srivasera** — of Srivasa Thakura; **mandire** — in the house; **gosañi** — Lord Caitanya Mahaprabhu; **nityananda** — Lord Nityananda; **sange** — accompanied by; **nrtya** — dancing; **kare** — performed; **dui** — two; **bhai** — brothers.

TRANSLATION

One day the two brothers Lord Nityananda Prabhu and Sri Caitanya Mahaprabhu were dancing in the holy house of Srivasa Thakura.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.228

srivasa-putrera tahan haila paraloka
tabu srivasera citte na janmila soka

SYNONYMS

srivasa — of Srivasa Thakura; **putrera** — of the son; **tahan** — there; **haila** — took place; **paraloka** — death; **tabu** — still; **srivasera** — of Srivasa Thakura; **citte** — in the mind; **na** — not; **janmila** — there was; **soka** — lamentation.

TRANSLATION

At that time a calamity took place — Srivasa Thakura's son died. Yet Srivasa Thakura was not at all sorry.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 17.229

mrta-putra-mukhe kaila jñanera kathana
apane dui bhai haila srivasa-nandana

SYNONYMS

mrta-putra — of the dead son; **mukhe** — in the mouth; **kaila** — did; **jñanera** — of knowledge; **kathana** — conversation; **apane** — personally; **dui** — the two; **bhai** — brothers; **haila** — became; **srivasa-nandana** — sons of Srivasa Thakura.

TRANSLATION

Sri Caitanya Mahāprabhu caused the dead son to speak about knowledge, and then the two brothers personally became the sons of Srivasa Thakura.

PURPORT

This incident is described as follows by Srīla Bhaktivīnoda Thakura in his Amṛta-pravaha-bhāṣya. One night while Sri Caitanya Mahāprabhu was dancing with His devotees at the house of Srivasa Thakura, one of Srivasa Thakura's sons, who was suffering from some disease, died. Srivasa Thakura was so patient, however, that he did not allow anyone to express sorrow by crying, for he did not want the kīrtana going on at his house to be disturbed. Thus kīrtana continued without a sound of lamentation. But when the kīrtana was over, Caitanya Mahāprabhu, who could understand the incident, declared, "There must have been some calamity in this house." When He was then informed about the death of Srivasa Thakura's son, He expressed His regret, saying, "Why was this news not given to Me before?" He went to the place where the son was lying dead and asked him, "My dear boy, why are you leaving the house of Srivasa Thakura?" The dead son immediately replied, "I was living in this house as long as I was destined to live here. Now that the time is over, I am going elsewhere, according to Your direction. I am Your eternal servant, a dependent living being. I must act only according to Your desire. Beyond Your desire, I cannot do anything. I have no such power." Hearing these words of the dead son, all the members of Srivasa Thakura's family received transcendental knowledge. Thus there was no cause for lamentation. This transcendental knowledge is described in the Bhagavad-gīta (2.13): *tatha dehantara-praptir dhīras tatra na muhyati*. When someone dies, he accepts another body; therefore sober persons do not lament. After the discourse between the dead boy and Sri Caitanya Mahāprabhu, funeral ceremonies were performed, and Lord Caitanya assured Srivasa Thakura, "You have lost one son, but Nityānanda Prabhu and I are your eternal sons. We shall never be able to give up your company." This is an instance of a transcendental relationship with Kṛṣṇa. We have eternal transcendental relationships with Kṛṣṇa as His servants, friends, fathers, sons or conjugal lovers. When the same relationships are pervertedly reflected in this material world, we have relationships as the sons, fathers, friends, lovers, masters or servants of others, but all these relationships are subject to termination within a definite period. If we revive our relationship with Kṛṣṇa, however, by the grace of Sri Caitanya Mahāprabhu our eternal relationship will never break to cause our lamentation.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.230

tabe ta' karila saba bhakte vara dana
ucchista diya narayanira karila sammana

SYNONYMS

tabe — thereafter; **ta'** — certainly; **karila** — did; **saba bhakte** — unto all devotees; **vara** — benediction; **dana** — charity; **ucchista** — food remnants; **diya** — giving; **narayanira** — of Narayani; **karila** — did; **sammana** — respect.

TRANSLATION

Thereafter the Lord charitably bestowed His benediction upon all His devotees. He gave the remnants of His food to Narayani, showing her special respect.

PURPORT

Narayani was a niece of Srivasa Thakura, and later she became the mother of Srila Vrndavana dasa Thakura. In this connection the sahajiyas cite a malicious story that after eating the remnants of Lord Caitanya's food Narayani became pregnant and gave birth to Vrndavana dasa Thakura. The rascal sahajiyas may manufacture such false statements, but no one should believe them because they are motivated by enmity against the Vaisnavas.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.231

srivasera vastra sinye daraji yavana
prabhu tare nija-rupa karaila darsana

SYNONYMS

srivasera — of Srivasa Thakura; **vastra** — cloth; **sinye** — sewing; **daraji** — tailor; **yavana** — meat-eater; **prabhu** — the Lord; **tare** — unto him; **nija-rupa** — His own form; **karaila** — caused; **darsana** — vision.

TRANSLATION

There was a tailor who was a meat-eater but was sewing garments for Srivasa Thakura. The Lord, being merciful to him, showed him His own form.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.232

'dekhinu' 'dekhinu' bali' ha-ila pagala
preme nrtya kare, haila vaisnava agala

SYNONYMS

dekhinu — I have seen; **dekhinu** — I have seen; **bali'** — saying; **ha-ila** — became; **pagala** — mad; **preme** — in the ecstasy of love; **nrtya** — dancing; **kare** — does; **haila** — became; **vaisnava** — devotee; **agala** — first class.

TRANSLATION

Saying "I have seen! I have seen!" and dancing in ecstatic love as though mad, he became a first-class Vaisnava.

PURPORT

There was a Muslim tailor near the house of Srivasa Thakura who used to sew the garments of the family. One day he was very pleased with the dancing of Sri Caitanya Mahaprabhu; indeed, he was enchanted. The Lord, understanding his attitude, showed him His original form as Krsna. The tailor then began to dance, saying, "I have seen! I have seen!" He became absorbed in ecstatic love and began to dance with Lord Caitanya. Thus he became one of the foremost Vaisnava adherents of Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.233

avesete srivase prabhu ta' magila
srivasa kahe, — tomara gopi hari' nila

SYNONYMS

avesete — in ecstasy; **srivase** — unto Srivasa; **prabhu** — the Lord; — a flute; **ta'** — certainly; **magila** — asked; **srivasa** — Srivasa Thakura; **kahe** — replied; — flute; **tomara** — Your; **gopi** — the gopis; **hari** — stealing; **nila** — took away.

TRANSLATION

In ecstasy the Lord asked Srivasa Thakura to deliver His flute, but Srivasa Thakura replied, "Your flute has been stolen away by the gopis."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.234

sunī' prabhu 'bala' 'bala' balena aveśe
śrīvāsa varṇena vṛndāvana-līla-rāśe

SYNONYMS

sunī' — hearing; prabhu — the Lord; bala bala — go on speaking, go on speaking; balena — He says; aveśe — in ecstasy; śrīvāsa — Śrīvāsa Thākura; varṇena — describes; vṛndāvana — of Vṛndāvana; līla-rāśe — the transcendental mellows of the pastimes.

TRANSLATION

Hearing this reply, the Lord said in ecstasy, "Go on talking! Go on talking!" Thus Śrīvāsa described the transcendental mellows of the pastimes of Śrī Vṛndāvana.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.235

prathamete vrndavana-madhurya varnila
suniya prabhura citte ananda badila

SYNONYMS

prathamete — in the beginning; **vrndavana-madhurya** — sweet pastimes of Vrndavana; **varnila** — described; **suniya** — hearing; **prabhura** — of the Lord; **citte** — in the heart; **ananda** — jubilation; **badila** — increased.

TRANSLATION

In the beginning Srivasa Thakura described the transcendental sweetness of Vrndavana's pastimes. Hearing this, the Lord felt great and increasing jubilation in His heart.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.236

tabe 'bala' 'bala' prabhu bale vara-vara
punah punah kahe srivasa kariya vistara

SYNONYMS

tabe — thereafter; **bala bala** — go on speaking, go on speaking; **prabhu** — the Lord; **bale** — says; **vara-vara** — again, again; **punah punah** — again, again; **kahe** — speaks; **srivasa** — Srivasa Thakura; **kariya** — making; **vistara** — expansion.

TRANSLATION

Thereafter the Lord again and again asked him, "Speak on! Speak on!" Thus Srivasa again and again described the pastimes of Vrndavana, vividly expanding them.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.237

-vadye gopi-ganera vane akarsana
tan-sabara sange yaiche vana-viharana

SYNONYMS

-vadye — on hearing the sound of the flute; gopi-ganera — of all the gopis; vane — in the forest; akarsana — the attraction; tan-sabara — of all of them; sange — in the company; yaiche — in what way; vana — in the forest; viharana — wandering.

TRANSLATION

Srivasa Thakura extensively explained how the gopis were attracted to the forests of Vrndavana by the vibration of Krsna's flute and how they wandered together in the forest.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.238

tahi madhye chaya-rtu lilara varnana
madhu-pana, rasotsava, jala-keli kathana

SYNONYMS

tahi madhye — during that; chaya-rtu — the six seasons; lilara — of the pastimes; varnana — description; madhu-pana — drinking of the honey; rasa-utsava — dancing the rasa-lila; jala-keli — swimming in the Yamuna; kathana — narrations.

TRANSLATION

Srivasa Pandita narrated all the pastimes enacted during the six changing seasons. He described the drinking of honey, the celebration of the rasa dance, the swimming in the Yamuna and other such incidents.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.239

'bala' 'bala' bale prabhu sunite ullasa
srivasa kahena tabe rasa rasera vilasa

SYNONYMS

bala bala — go on speaking, go on speaking; **bale** — says; **prabhu** — the Lord; **sunite** — hearing; **ullasa** — very jubilantly; **srivasa** — Srivasa Thakura; **kahena** — says; **tabe** — then; **rasa** — rasa dance; **rasera** — filled with transcendental humors; **vilasa** — pastimes.

TRANSLATION

When the Lord, hearing with great pleasure, said, "Go on speaking! Go on speaking!" Srivasa Thakura described the rasa-lila dance, which is filled with transcendental mellows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.240

kahite, sunite aiche pratah-kala haila
prabhu srivasere tosi' alingana kaila

SYNONYMS

kahite — speaking; **sunite** — hearing; **aiche** — in that way; **pratah-kala** — morning; **haila** — appeared; **prabhu** — Lord Sri Caitanya Mahaprabhu; **srivasere** — unto Srivasa Thakura; **tosi'** — satisfying; **alingana** — embracing; **kaila** — did.

TRANSLATION

As the Lord thus requested and Srivasa Thakura spoke, the morning appeared, and the Lord embraced Srivasa Thakura and satisfied him.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 17.241

tabe acaryera ghare kaila kṛṣṇa-līla
rukmini-svaruṇā prabhu apāne ha-ila

SYNONYMS

tabe — thereafter; **acaryera** — of Sri Candrasekhara Acārya; **ghare** — in the house; **kaila** — performed; **kṛṣṇa-līla** — pastimes of Lord Kṛṣṇa; **rukmini** — of Rukmini; **svaruṇā** — form; **prabhu** — the Lord; **apāne** — personally; **ha-ila** — became.

TRANSLATION

Thereafter a dramatization of Kṛṣṇa's pastimes was performed in the house of Sri Candrasekhara Acārya. The Lord personally took the part of Rukmini, the foremost of Kṛṣṇa's queens.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.242

kabhu durga, laksmi haya, kabhu va cic-chakti
khate vasi' bhakta-gane dila prema-bhakti

SYNONYMS

kabhu — sometimes; **durga** — the part of Goddess Durga; **laksmi** — the goddess of fortune; **haya** — is; **kabhu** — sometimes; **va** — or; **cit-sakti** — the spiritual potency; **khate** — on a cot; **vasi'** — sitting; **bhakta-gane** — unto the devotees; **dila** — gave; **prema-bhakti** — love of Godhead.

TRANSLATION

The Lord sometimes took the part of Goddess Durga, Laksmi [the goddess of fortune] or the chief potency, Yogamaya. Sitting on a cot, He delivered love of Godhead to all the devotees present.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.243

eka-dina mahaprabhura nrtya-avasane
eka brahmani asi' dharila carane

SYNONYMS

eka-dina — one day; **mahaprabhura** — of Lord Sri Caitanya Mahaprabhu; **nrtya-avasane** — at the end of the dancing; **eka** — one; **brahmani** — wife of a brahmana; **asi'** — coming; **dharila** — caught hold; **carane** — of His lotus feet.

TRANSLATION

One day when Sri Caitanya Mahaprabhu had finished His dancing, a woman, the wife of a brahmana, came there and caught hold of His lotus feet.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.244

caranera dhuli sei laya vara vara
dekhiya prabhura duhkha ha-ila apara

SYNONYMS

caranera — of His lotus feet; **dhuli** — the dust; **sei** — that woman; **laya** — takes; **vara vara** — again and again; **dekhiya** — seeing this; **prabhura** — of the Lord; **duhkha** — unhappiness; **ha-ila** — there was; **apara** — unlimited.

TRANSLATION

As she took the dust of His lotus feet again and again, the Lord became unlimitedly unhappy.

PURPORT

This holding of a great personality's lotus feet is certainly very good for the person who takes the dust, but this example of Sri Caitanya Mahaprabhu's unhappiness indicates that a Vaisnava should not allow anyone to take dust from his feet.

One who takes the dust of a great personality's lotus feet transfers his sinful activities to that great personality. Unless the person whose dust is taken is very strong, he must suffer the sinful activities of the person who takes the dust. Therefore ordinarily it should not be allowed. Sometimes in big meetings people come to take the same advantage by touching our feet. On account of this, sometimes we have to suffer from some disease. As far as possible, no outsider should be allowed to touch one's feet to take dust from them. Sri Caitanya Mahaprabhu personally showed this by His example, as explained in the next verse.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.245

sei-ksane dhaña prabhu gangate padila
nityananda-haridasa dhari' uthaila

SYNONYMS

sei-ksane — immediately; dhaña — running; prabhu — the Lord; gangate — in the water of the Ganges; padila — plunged; nityananda — Lord Nityananda; haridasa — Haridasa Thakura; dhari' — catching Him; uthaila — raised Him.

TRANSLATION

Immediately He ran to the river Ganges and jumped in to counteract the sinful activities of that woman. Lord Nityananda and Haridasa Thakura caught Him and raised Him from the river.

PURPORT

Sri Caitanya Mahaprabhu is God Himself, but He was playing the part of a preacher. Every preacher should know that being allowed to touch a Vaisnava's feet and take dust may be good for the person who takes it, but it is not good for the person who allows it to be taken. As far as possible, this practice should ordinarily be avoided. Only initiated disciples should be allowed to take this advantage, not others. Those who are full of sinful activities should generally be avoided.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.246

vijaya acaryera ghare se ratre rahila
pratah-kale bhakta sabe ghare laña gela

SYNONYMS

vijaya — named Vijaya; **acaryera** — of the teacher; **ghare** — at the home; **se** — that; **ratre** — on the night; **rahila** — remained; **pratah-kale** — in the morning; **bhakta** — the devotees; **sabe** — all; **ghare** — home; **laña** — taking them; **gela** — went.

TRANSLATION

That night the Lord stayed at the house of Vijaya Acarya. In the morning the Lord took all His devotees and returned home.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.247

eka-dina gopi-bhave grhete vasiya
'gopi' 'gopi' nama laya visanna haña

SYNONYMS

eka-dina — one day; **gopi-bhave** — in the ecstasy of the gopis; **grhete** — at home; **vasiya** — sitting; **gopi gopi** — gopi gopi; **nama** — the name; **laya** — chants; **visanna** — morose; **haña** — becoming.

TRANSLATION

One day the Lord, in the ecstasy of the gopis, was sitting in His house. Very morose in separation, He was calling, "Gopi! Gopi!"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.248

eka paduya aila prabhuke dekhite
'gopi' 'gopi' nama suni' lagila balite

SYNONYMS

eka paduya — one student; aila — came there; prabhuke — the Lord; dekhite — to see; gopi gopi — gopi gopi; nama — the name; suni' — hearing; lagila — began; balite — to say.

TRANSLATION

A student who came to see the Lord was astonished that the Lord was chanting "Gopi! Gopi!" Thus he spoke as follows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 17.249

kṛṣṇa-nama na lao kene, kṛṣṇa-nama — dhanya
'gopi' 'gopi' balile va kiba haya punya

SYNONYMS

kṛṣṇa-nama — the holy name of Lord Kṛṣṇa; **na** — not; **lao** — You take; **kene** — why; **kṛṣṇa-nama** — the holy name of Lord Kṛṣṇa; **dhanya** — glorious; **gopi gopi** — the names gopi gopi; **balile** — on saying; **va** — or; **kiba** — what; **haya** — there is; **punya** — piety.

TRANSLATION

"Why are You chanting the names 'gopi gopi' instead of the holy name of Lord Kṛṣṇa, which is so glorious? What pious result will You achieve by such chanting?"

PURPORT

It is said, *vaiṣṇavera kriya-mudra vijñeha na bujhaya*: no one can understand the activities of a pure devotee. A student or neophyte devotee could not possibly understand why Sri Caitanya Mahāprabhu was chanting the name of the gopis, nor should the student have asked the Lord about the potency of chanting gopi gopi. The neophyte student was certainly convinced of the piety in the chanting of Kṛṣṇa's holy name, but this sort of attitude is also offensive. *Dharma-vrata-tyaga-hutadi-sarva-subha-kriya-samyam api pramadah*: to chant the holy name of Kṛṣṇa in exchange for the achievement of piety is an offense. This, of course, was unknown to the student. Thus he innocently asked, "What piety is there in the chanting of the name gopi?" He did not know that there is no question of piety or impiety. The chanting of the holy name of Kṛṣṇa or the holy name gopi is on the transcendental platform of loving affairs. Since he was not expert in understanding such transcendental activities, his question was merely impudent. Thus Sri Caitanya Mahāprabhu, apparently greatly angry at him, reacted as follows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.250

sunī' prabhu krodhe kaila krsne dosodgara
thenga laña uthila prabhu paduya maribara

SYNONYMS

sunī' — hearing; prabhu — the Lord; krodhe — in anger; kaila — did; krsne — unto Lord Krsna; dosa-udgara — many accusations; thenga — stick; laña — taking; uthila — got up; prabhu — the Lord; paduya — the student; maribara — to strike.

TRANSLATION

Hearing the foolish student, the Lord became greatly angry and rebuked Lord Krsna in various ways. Taking up a stick, He rose to strike the student.

PURPORT

It is mentioned in Srimad-Bhagavatam that when Uddhava came from Lord Krsna with a message for the gopis, all the gopis, especially Srimati Radharani, denounced Krsna in various ways. Such denunciations, however, reflect an exuberant loving attitude that an ordinary man cannot understand. When the foolish student questioned Lord Sri Caitanya Mahaprabhu, Lord Caitanya similarly rebuked Lord Krsna in loving exuberance. When Sri Caitanya Mahaprabhu was in the mood of the gopis and the student advocated the cause of Sri Krsna, Lord Caitanya was greatly angry. Seeing His anger, the foolish student, who was an ordinary atheistic smarta-brahmana, foolishly misjudged Him. Thus he and a party of students were ready to strike the Lord in retaliation. After this incident, Sri Caitanya Mahaprabhu decided to take sannyasa so that people would not commit offenses against Him, considering Him an ordinary householder, for in India even now a sannyasi is naturally offered respect.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.251

bhaye palaya paduya, prabhu pache pache dhaya
aste vyaste bhakta-gana prabhure rahaya

SYNONYMS

bhaye — out of fear; **palaya** — runs away; **paduya** — the student; **prabhu** — the Lord; **pache pache** — after him; **dhaya** — runs; **aste vyaste** — somehow or other; **bhakta-gana** — all the devotees; **prabhure** — the Lord; **rahaya** — checked.

TRANSLATION

The student ran away in fear, and the Lord followed him. But somehow or other the devotees checked the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.252

prabhure santa kari' anila nija ghare
paduya palaya gela paduya-sabhare

SYNONYMS

prabhure — the Lord; **santa kari'** — pacifying; **anila** — brought; **nija** — His own; **ghare** — to the house; **paduya** — the student; **palaya** — running away; **gela** — went; **paduya** — of students; **sabhare** — to the assembly.

TRANSLATION

The devotees pacified the Lord and brought Him home, and the student ran away to an assembly of other students.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 17.253

paduya sahasra yahan pade eka-thaṇi
prabhura vṛttanta dvija kahe tahan yai

SYNONYMS

paduya — students; **sahasra** — a thousand; **yahan** — where; **pade** — they study; **eka-thaṇi** — in one place; **prabhura** — of the Lord; **vṛttanta** — incident; **dvija** — the brahmana; **kahe** — says; **tahan** — there; **yai** — he goes.

TRANSLATION

The brahmana student ran to a place where a thousand students were studying together. There he described the incident to them.

PURPORT

In this verse we find the word *dvija*, indicating that the student was a brahmana. Actually, in those days, only members of the brahmana class became students of Vedic literature. Schooling is meant especially for brahmanas; previously there was no question of schooling for ksatriyas, vaisyas or sudras. Ksatriyas used to learn the technology of warfare, and vaisyas learned business from their fathers or other businessmen; they were not meant to study the Vedas. At present, however, everyone goes to school, and everyone is given the same type of education, although no one knows what the result will be. The result, however, is most unsatisfactory, as we have seen in the Western countries especially. The United States has vast educational institutions where everyone is allowed to receive an education, but the result is that most students become like hippies.

Higher education is not meant for everyone. Only selected individuals trained in brahminical culture should be allowed to pursue a higher education. Educational institutions should not aim to teach technology, for a technologist cannot properly be called educated. A technologist is a sudra; only one who studies the Vedas may properly be called a learned man (*pandita*). The duty of a brahmana is to become learned in the Vedic literature and teach the Vedic knowledge to other brahmanas. In our Kṛṣṇa consciousness movement we are simply teaching our students to become fit brahmanas and Vaisnavas. In our school at Dallas, the students are learning English and Sanskrit, and through these two languages they are studying all our books, such as *Srimad-Bhagavatam*, *Bhagavad-gita As It Is* and *The Nectar of Devotion*. It is a mistake to educate every student as a technologist. There must be a group of students who become brahmanas. Without brahmanas who study the Vedic literature, human society will be entirely chaotic.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.254

sunī' krodha kaila saba paduyara gana
sabe meli' kare tabe prabhura nindana

SYNONYMS

sunī' — hearing; krodha — angry; kaila — became; saba — all; paduyara — of students; gana — the groups; sabe — all; meli' — joining together; kare — do; tabe — then; prabhura — of the Lord; nindana — accusation.

TRANSLATION

Hearing of the incident, all the students became greatly angry and joined together in criticizing the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.255

saba desa bhrasta kaila ekala nimañi
brahmana marite cahe, dharma-bhaya nai

SYNONYMS

saba — all; desa — countries; bhrasta — spoiled; kaila — has; ekala — alone; nimañi — Nimai Pandita; brahmana — a caste brahmana; marite — to strike; cahe — He wants; dharma — of religious principles; bhaya — fear; nai — there is not.

TRANSLATION

"Nimai Pandita alone has spoiled the entire country," they accused. "He wants to strike a caste brahmana. He has no fear of religious principles.

PURPORT

In those days also, the caste brahmanas were very proud. They were not prepared to accept chastisement even from a teacher or spiritual master.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.256

punah yadi aiche kare mariba tahare
kon va manusa haya, ki karite pare

SYNONYMS

punah — again; **yadi** — if; **aiche** — like that; **kare** — He does; **mariba** — we shall strike; **tahare** — Him; **kon** — who; **va** — or; **manusa** — the man; **haya** — is; **ki** — what; **karite** — to do; **pare** — He is able.

TRANSLATION

"If He again performs such an atrocious act, certainly we shall retaliate and strike Him in turn. What kind of important person is He, that He can check us in this way?"

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 17.257

prabhura nindaya sabara buddhi haila nasa
supathita vidya karao na haya prakasa

SYNONYMS

prabhura — of the Lord; **nindaya** — in accusation; **sabara** — of everyone; **buddhi** — the intelligence; **haila** — became; **nasa** — spoiled; **su-pathita** — well-studied; **vidya** — knowledge; **karao** — everyone's; **na** — does not; **haya** — become; **prakasa** — manifest.

TRANSLATION

When all the students thus resolved, criticizing Sri Caitanya Mahāprabhu, their intelligence was spoiled. Thus although they were learned scholars, because of this offense the essence of knowledge was not manifested in them.

PURPORT

In the Bhagavad-gīta it is said, mayayapahrta-jñāna bhavam asritah: when one becomes inimical to the Supreme Personality of Godhead, adopting an atheistic attitude (bhavam), even if one is a learned scholar the essence of knowledge does not become manifested in him; in other words, the essence of his knowledge is stolen by the illusory energy of the Lord. In this connection Sri Bhaktisiddhanta Sarasvatī Thākura quotes a mantra from the Svetasvatara Upaniṣad (6.23):

yasya deve para bhaktir yatha deve tatha gurau
tasyaite kathita hy arthah prakasante mahatmanah
[SU 6.23]

The purport of this verse is that one who is unflinchingly devoted to the Supreme Personality of Godhead, Viṣṇu, and similarly devoted to the spiritual master, with no ulterior motive, becomes a master of all knowledge. In the heart of such a devotee, the real essence of the Vedic knowledge becomes manifested. This essence is nothing but surrender unto the Supreme Personality of Godhead (vedais ca sarvair aham eva vedyah [Bg. 15.15]). Only unto one who fully surrenders to the spiritual master and the Supreme Lord does the essence of Vedic knowledge become manifested, not to anyone else. This same principle is emphasized by Sri Prahlaḍa Mahārāja in Śrīmad-Bhāgavatam (7.5.24):

iti visnau bhaktis cen nava-laksana
kriyate bhagavatya addha tan manye 'dhitam uttamam

"A person who directly applies these nine principles [hearing, chanting, remembering, etc.] in the service of the Lord is to be understood as a greatly learned man who has assimilated the Vedic literatures very well, for the goal of studying the Vedic literature is to understand the supremacy of Lord Śrī Kṛṣṇa." Sridhara Svāmī confirms in his commentary that first one must surrender to the spiritual master; then the process of devotional service will develop. It is not a fact that only one who diligently pursues an academic career can become a devotee. Even with no academic career, if one has full faith in the spiritual master and the Supreme Personality of Godhead, he develops in spiritual life and real knowledge of the Vedas. The example of Mahārāja Khatvāṅga confirms this. One who surrenders is understood to have learned the subject matter of the Vedas very nicely. One who adopts this Vedic process of surrender learns

devotional service and is certainly successful. One who is very proud, however, is unable to surrender either to the spiritual master or to the Supreme Personality of Godhead. Thus he cannot understand the essence of any Vedic literature. Srimad-Bhagavatam (Bhag. 11.11.18) declares:

sabda-brahmani nisnato na nisnayat pare yadi
sramas tasya srama-phalo hy adhenum iva raksatah

"If one is learned in the Vedic literature but is not a devotee of Lord Visnu, his work is a useless waste of labor, just like the keeping of a cow that does not give milk."

Anyone who does not follow the surrendering process but is simply interested in an academic career cannot make any advancement. His profit is only his labor for nothing. If one is expert in the study of the Vedas but does not surrender to a spiritual master or Visnu, all his cultivation of knowledge is but a waste of time and labor.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.258

tathapi dambhika paduya namra nahi haya
yahan tahan prabhura ninda hasi' se karaya

SYNONYMS

tathapi — still; dambhika — proud; paduya — students; namra — submissive; nahi — not; haya — become; yahan — any where; tahan — everywhere; prabhura — of the Lord; ninda — accusation; hasi' — laughing; se — they; karaya — do.

TRANSLATION

But the proud student community did not become submissive. On the contrary, the students spoke of the incident anywhere and everywhere. In a laughing manner they criticized the Lord.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 17.259

sarva-jñā gosañi jani' sabara durgati
ghare vasi' cinte ta'-sabara avyahati

SYNONYMS

sarva-jñā — all-knowing; gosañi — Lord Caitanya Mahāprabhu; jani' — knowing; sabara — of all of them; durgati — degradation; ghare — at home; vasi' — sitting; cinte — contemplates; ta' — of them; sabara — of all; avyahati — the rescue.

TRANSLATION

Lord Sri Caitanya Mahāprabhu, being omniscient, could understand the degradation of these students. Thus He sat at home, contemplating how to rescue them.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.260

yata adhyapaka, ara tanra sisya-gana
dharmi, karmi, tapo-nistha, nindaka, durjana

SYNONYMS

yata — all; adhyapaka — professors; ara — and; tanra — their; sisya-gana — students; dharmi — followers of religious ritualistic ceremonies; karmi — performers of fruitive activities; tapah-nistha — performers of austerities; nindaka — blasphemers; durjana — rogues.

TRANSLATION

"All the so-called professors and scientists and their students generally follow the regulative principles of religion, fruitive activities and austerities," the Lord thought, "yet at the same time they are blasphemers and rogues.

PURPORT

Here is a depiction of materialists who have no knowledge of devotional service. They may be very religious and may work very systematically or perform austerities and penances, but if they blaspheme the Supreme Personality of Godhead they are nothing but rogues. This is confirmed in the Hari-bhakti-sudhodaya (3.11):

bhagavad-bhakti-hinasya jatih japas tapah
apranasyaiva dehasya mand loka-rañjanam

If they are without knowledge of devotional service to the Lord, then great nationalism, fruitive, political or social work, science or philosophy are all simply like costly garments decorating a dead body. The only offense of persons adhering to these principles is that they are not devotees; they are always blasphemous toward the Supreme Personality of Godhead and His devotees.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.261

ei saba mora ninda-aparadha haite
ami na laoyaile bhakti, na pare la-ite

SYNONYMS

ei saba — all of them; mora — of Me; ninda — blasphemy; aparadha — offense; haite — from; ami — I; na — not; laoyaile — if causing them to take; bhakti — devotional service; na — not; pare — able; la-ite — to take.

TRANSLATION

"If I do not induce them to take to devotional service, because of committing the offense of blasphemy none of these people will be able to take to it.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.262

nistarite ailama ami, haila viparita
e-saba durjanera kaiche ha-ibeka hita

SYNONYMS

nistarite — to deliver; **ailama** — have come; **ami** — I; **haila** — it has become; **viparita** — just the opposite; **e-saba** — all these; **durjanera** — of the rogues; **kaiche** — how; **ha-ibeka** — it will be; **hita** — the benefit.

TRANSLATION

"I have come to deliver all the fallen souls, but now just the opposite has happened. How can these rogues be delivered? How may they be benefited?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.263

amake pranati kare, haya papa-ksaya
tabe se ihare bhakti laoyaile laya

SYNONYMS

amake — unto Me; **pranati** — obeisances; **kare** — they offer; **haya** — becomes; **papa-ksaya** — destruction of sinful reactions; **tabe** — then; **se** — they; **ihare** — unto them; **bhakti** — devotional service; **laoyaile** — if causing to take; **laya** — will take.

TRANSLATION

"If these rogues offer Me obeisances, the reactions of their sinful activities will be nullified. Then, if I induce them, they will take to devotional service.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.264

more ninda kare ye, na kare namaskara
e-saba jivere avasya kariba uddhara

SYNONYMS

more — Me; ninda kare — blasphemes; ye — anyone who; na — does not; kare — offer; namaskara — obeisances; e-saba — all these; jivere — living entities; avasya — certainly; kariba — I shall do; uddhara — deliverance.

TRANSLATION

"I must certainly deliver all these fallen souls who blaspheme Me and do not offer Me obeisances.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.265

ataeva avasya ami sannyasa kariba
sannyasi-buddhye more pranata ha-iba

SYNONYMS

ataeva — therefore; **avasya** — certainly; **ami** — I; **sannyasa** — the renounced order of life; **kariba** — shall accept; **sannyasi-buddhye** — by thinking of Me as a sannyasi; **more** — unto Me; **pranata** — bow down; **ha-iba** — they shall do.

TRANSLATION

"I shall accept the sannyasa order of life, for thus people will offer Me their obeisances, thinking of Me as a member of the renounced order.

PURPORT

Among the members of the varnasrama institution's social orders (brahmana, ksatriya, vaisya and sudra), the brahmana is considered the foremost, for he is the teacher and spiritual master of all the other varnas. Similarly, among the spiritual orders (brahmacarya, grhastha, vanaprastha and sannyasa), the sannyasa order is the most elevated. Therefore a sannyasi is the spiritual master of all the varnas and asramas, and a brahmana is also expected to offer obeisances to a sannyasi. Unfortunately, however, caste brahmanas do not offer obeisances to a Vaisnava sannyasi. They are so proud that they do not offer obeisances even to Indian sannyasis, what to speak of European and American sannyasis. Sri Caitanya Mahaprabhu, however, expected that even the caste brahmanas would offer respectful obeisances to a sannyasi because five hundred years ago the social custom was to offer obeisances immediately to any sannyasi, known or unknown.

The sannyasis of the Krsna consciousness movement are bona fide. All the students of the Krsna consciousness movement have undergone the regular process of initiation. As enjoined in the Hari-bhakti-vilasa by Sanatana Gosvami, *tatha diksa-vidhanena jayate nrnam*: by the regular process of initiation, any man can become a brahmana. Thus in the beginning the students of our Krsna consciousness movement agree to live with devotees, and gradually, having given up four prohibited activities — illicit sex, gambling, meat-eating and intoxication — they become advanced in the activities of spiritual life. When one is found to be regularly following these principles, he is given the first initiation (*hari-nama*), and he regularly chants at least sixteen rounds a day. Then, after six months or a year, he is initiated for the second time and given the sacred thread with the regular sacrifice and rituals. After some time, when he advances still further and is willing to give up this material world, he is given the sannyasa order. At that time he receives the title *svami* or *gosvami*, both of which mean "master of the senses." Unfortunately, debauched so-called brahmanas in India neither offer them respect nor accept them as bona fide sannyasis. Sri Caitanya Mahaprabhu expected the so-called brahmanas to offer respect to such Vaisnava sannyasis. Nevertheless, it does not matter whether they offer respect, nor whether they accept these sannyasis as bona fide, for the sastra describes punishment for such disobedient so-called brahmanas. The sastric injunction declares:

*devata- drstva caiva tridandinam
na kuryad yah prayascittiyate narah*

"One who does not offer respect to the Supreme Personality of Godhead, to His Deity in

the temple or to a tridandi sannyasi must undergo prayascitta [atonement]." If one does not offer obeisances to such a sannyasi, the prescribed prayascitta is to fast for one day.



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pranatite ha'be ihara aparadha ksaya
nirmala hrdaye bhakti karaiba udaya

SYNONYMS

pranatite — by offering obeisances; **ha'be** — there will be; **ihara** — of such offenders; **aparadha** — the offenses; **ksaya** — destruction; **nirmala** — pure; **hrdaye** — in the heart; **bhakti** — devotional service; **karaiba** — I shall cause; **udaya** — the rising.

TRANSLATION

"Offering obeisances will relieve them of all the reactions to their offenses. Then, by My grace, devotional service [bhakti] will awaken in their pure hearts.

PURPORT

According to the Vedic injunctions, only a brahmana may be offered sannyasa. The Sankara-sampradaya (ekadanda-sannyasa-sampradaya) awards the sannyasa order only to caste brahmanas, or born brahmanas, but in the Vaisnava system even one not born in a brahmana family may be made a brahmana according to the direction of the Hari-bhakti-vilasa (tatha diksa-vidhanena jayate nram). Any person from any part of the world may be made a brahmana by the regular process of initiation, and when he follows brahminical behavior, observing the principle of abstaining from intoxication, illicit sex, meat-eating and gambling, he may be offered sannyasa. All the sannyasis in the Krsna consciousness movement, who are preaching all over the world, are regular brahmana-sannyasis. Thus the so-called caste brahmanas should not object to offering them respectful obeisances. By offering such obeisances, as recommended by Sri Caitanya Mahaprabhu, they will diminish their offenses and automatically awaken to their natural position of devotional service. As it is said, nitya-siddha krsna-prema sadhya kabhu naya: [Cc. madhya 22.107] krsna-prema can be awakened in a purified heart. The more we offer obeisances to sannyasis, especially Vaisnava sannyasis, the more we diminish our offenses and purify our hearts. Only in a purified heart can krsna-prema awaken. This is the process of Sri Caitanya Mahaprabhu's cult, the Krsna consciousness movement.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.267

e-saba pasandira tabe ha-ibe nistara
ara kona upaya nahi, ei yukti sara

SYNONYMS

e-saba — all these; pasandira — of the demons; tabe — then; ha-ibe — there will be; nistara — deliverance; ara — alternative; kona — some; upaya — means; nahi — there is not; ei — this; yukti — of the argument; sara — essence.

TRANSLATION

"All the unfaithful rogues of this world can be delivered by this process. There is no alternative. This is the essence of the argument."

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ei drdha yukti kari' prabhu ache ghare
kesava bharati aila nadiya-nagare

SYNONYMS

ei — this; drdha — firm; yukti — consideration; kari' — making; prabhu — the Lord; ache — was; ghare — in His home; kesava bharati — Kesava Bharati; aila — came; nadiya-nagare — to the town of Nadia.

TRANSLATION

After coming to this firm conclusion, the Lord continued to stay at home. In the meantime Kesava Bharati came to the town of Nadia.

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prabhu tanre namaskari' kaila nimantrana
bhiksa karaiya tanre kaila nivedana

SYNONYMS

prabhu — the Lord; **tanre** — to him; **namaskari'** — offering obeisances; **kaila** — did; **nimantrana** — invitation; **bhiksa** — alms; **karaiya** — giving; **tanre** — to him; **kaila** — submitted; **nivedana** — His prayer.

TRANSLATION

The Lord offered him respectful obeisances and invited him to His house. After feeding him sumptuously, He submitted to him His petition.

PURPORT

According to the system of Vedic society, whenever an unknown sannyasi comes to a village or town, someone must invite him to take prasadam in his home. Sannyasis generally take prasadam in the house of a brahmana because the brahmana worships the Lord Narayana sila, or salagrama-sila, and therefore there is prasadam that the sannyasi may take. Kesava Bharati accepted the invitation of Sri Caitanya Mahaprabhu. Thus the Lord had a good opportunity to explain His desire to take sannyasa from him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.270

tumi ta' isvara bata, — saksat narayana
krpa kari' kara mora mocana

SYNONYMS

tumi — you; ta' — certainly; isvara — the Lord; bata — are; saksat — directly; narayana — the Supreme Lord, Narayana; krpa kari' — showing mercy; kara — please do; mora — My; — material life; mocana — deliverance.

TRANSLATION

"Sir, you are directly Narayana. Therefore please be merciful unto Me. Deliver Me from this material bondage."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.271

bharati kahena, — tumi isvara, antaryami
ye karaha, se kariba, — svatantra nahi ami

SYNONYMS

bharati kahena — Kesava Bharati replied; **tumi** — You; **isvara** — the Supreme Personality of Godhead; **antaryami** — You know everything from within; **ye** — whatever; **karaha** — You cause to do; **se** — that; **kariba** — I must do; **svatantra** — independent; **nahi** — not; **ami** — I.

TRANSLATION

Kesava Bharati replied to the Lord, "You are the Supreme Personality of Godhead, the Supersoul. I must do whatever You cause me to do. I am not independent of You."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 17.272

eta bali' bharati gosāṇi katoyate gela
mahāprabhu taha yai' sannyasa karila

SYNONYMS

eta bali' — saying this; bharati — Kesava Bharati; gosāṇi — the spiritual master; katoyate — to Katwa; gela — went; mahāprabhu — Lord Caitanya Mahāprabhu; taha — there; yai' — going; sannyasa — the renounced order of life; karila — accepted.

TRANSLATION

After saying this, Kesava Bharati, the spiritual master, went back to his village, Katwa. Lord Caitanya Mahāprabhu went there and accepted the renounced order of life [sannyasa].

PURPORT

At the end of His twenty-fourth year, at the end of the fortnight of the waxing moon, Sri Caitanya Mahāprabhu left Navadvīpa and crossed the river Ganges at a place known as Nīdayāra-ghata. Then He reached Kantaka-nagara, or Katoya (Katwa), where He accepted ekadānda-sannyasa according to the Sankarite system. Since Kesava Bharati belonged to the Sankarite sect, he could not initiate Caitanya Mahāprabhu into the Vaiṣṇava sannyasa order, whose members carry the tridānda.

Candrasekhara Acārya assisted in the routine ceremonial work of the Lord's acceptance of sannyasa. By the order of Sri Caitanya Mahāprabhu, kīrtana was performed for the entire day, and at the end of the day the Lord shaved off His hair. On the next day He became a regular sannyasi, with one rod (ekadānda). From that day on, His name was Sri Kṛṣṇa Caitanya. Before that, He was known as Nīmai Paṇḍita. Sri Caitanya Mahāprabhu, in the sannyasa order, traveled all over Rādhadeśa, the region where the Ganges River cannot be seen. Kesava Bharati accompanied Him for some distance.

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sange nityananda, candrasekhara acarya
mukunda-datta, — ei tina kaila sarva karya

SYNONYMS

sange — in His company; nityananda — Nityananda Prabhu; candrasekhara acarya — Candrasekhara Acarya; mukunda-datta — Mukunda Datta; ei tina — these three; kaila — performed; sarva — all; karya — necessary activities.

TRANSLATION

When Sri Caitanya Mahaprabhu accepted sannyasa, three personalities were with Him to perform all the necessary activities. They were Nityananda Prabhu, Candrasekhara Acarya and Mukunda Datta.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.274

ei adi-lilara kaila sutra ganana
vistari varnila iha dasa vrndavana

SYNONYMS

ei — this; adi-lilara — of the adi-lila (the first portion of Lord Caitanya's pastimes); kaila — made; sutra — synopsis; ganana — enumeration; vistari — elaborately; varnila — described; iha — this; dasa vrndavana — Vrndavana dasa Thakura.

TRANSLATION

Thus I have summarized the incidents of the adi-lila. Srila Vrndavana dasa Thakura has described them elaborately [in his Caitanya-bhagavata].

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.275

yasoda-nandana haila sacira nandana
catur-vidha bhakta-bhava kare asvadana

SYNONYMS

yasoda-nandana — the son of mother Yasoda; **haila** — became; **sacira** — of mother Saci; **nandana** — the son; **catur-vidha** — four kinds of; **bhakta-bhava** — devotional humors; **kare** — does; **asvadana** — tasting.

TRANSLATION

The same Supreme Personality of Godhead who appeared as the son of mother Yasoda has now appeared as the son of mother Saci, relishing four kinds of devotional activities.

PURPORT

Servitude, friendship, parental affection and conjugal love for the Supreme Personality of Godhead are the basis of the four kinds of devotional activities. In *santa*, the marginal stage of devotional service, there is no activity. But above the *santa* humor are servitude, friendship, parental affection and conjugal love, which represent the gradual growth of devotional service to higher and higher platforms.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.276

sva-madhurya radha-prema-rasa asvadite
radha-bhava angi kariyache bhala-mate

SYNONYMS

sva-madhurya — His own conjugal love; **radha-prema-rasa** — the mellow of the loving affairs between Radharani and Krsna; **asvadite** — to taste; **radha-bhava** — the mood of Srimati Radharani; **angi kariyache** — He accepted; **bhala-mate** — very well.

TRANSLATION

To taste the mellows of Srimati Radharani's loving affairs in Her relationship with Krsna, and to understand the reservoir of pleasure in Krsna, Krsna Himself, as Sri Caitanya Mahaprabhu, accepted the mood of Radharani.

PURPORT

In this connection Srila Bhaktisiddhanta Sarasvati Thakura writes in his Anubhasya, "Sri Gaurasundara is Krsna Himself with the attitude of Srimati Radharani. Sri Caitanya Mahaprabhu never gave up the attitude of the gopis. He remained everlastingly predominated by Krsna and never accepted the part of the predominator by imitating conjugal love with an ordinary woman, as sahajiyas generally do. He never placed Himself in the position of a debauchee. Lusty materialists like the members of the sahajiya-sampradaya hanker after women, even others' wives. But when they try to ascribe the responsibility for their lusty activities to Sri Caitanya Mahaprabhu, they become offenders to Svarupa Damodara and Srila Vrndavana dasa Thakura. In Sri Caitanya-bhagavata, Adi-khanda, Chapter Fifteen, it is said:

sabe para-strira prati nahi parihasa
stri dekhi' dure prabhu hayena eka-pasa

'Sri Caitanya Mahaprabhu never even joked with others' wives. As soon as He saw a woman coming, He would immediately give her ample room to pass without talking.' He was extremely strict regarding the association of women. The sahajiyas, however, pose as followers of Sri Caitanya Mahaprabhu although they indulge in lusty affairs with women. In His youth Lord Caitanya was very humorous with everyone, but He never joked with any woman, nor in this incarnation did He talk about women. The gauranga-nagari party is not approved by Sri Caitanya Mahaprabhu or Vrndavana dasa Thakura. Even though one may offer all kinds of prayers to Caitanya Mahaprabhu, one should strictly avoid worshiping Him as the Gauranga Nagara. The personal behavior of Sri Caitanya Mahaprabhu and the verses written by Sri Vrndavana dasa Thakura have completely repudiated the lusty desires of the gauranga-nagaris."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.277

gopi-bhava yate prabhu dhariyache ekanta
vrajendra-nandane mane apanara kanta

SYNONYMS

gopi-bhava — the mood of the gopis; **yate** — in which; **prabhu** — the Lord; **dhariyache** — accepted; **ekanta** — positively; **vrajendra-nandane** — Lord Krsna; **mane** — they accept; **apanara** — own; **kanta** — lover.

TRANSLATION

Lord Caitanya Mahaprabhu accepted the mood of the gopis, who accept Vrajendranandana, Sri Krsna, as their lover.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.278

gopika-bhavera ei sudrdha niscaya
vrajendra-nandana vina anyatra na haya

SYNONYMS

gopika-bhavera — of the ecstasy of the gopis; **ei** — this; **sudrdha** — firm; **niscaya** — confirmation; **vrajendra-nandana** — Lord Sri Krsna; **vina** — without; **anyatra** — anyone else; **na** — not; **haya** — is possible.

TRANSLATION

It is firmly concluded that the ecstatic mood of the gopis is possible only before Krsna, and no one else.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Adi 17.279

syamasundara, sikhpiccha-guṅja-vibhusana
gopa-vesa, tri-bhangima, murali-vadana

SYNONYMS

syama-sundara — Lord Kṛṣṇa, who has a bluish color; **sikhi-piccha** — with a peacock feather on the head; **guṅja** — a garland of guṅja (small berries or conchshells); **vibhusana** — decorations; **gopa-vesa** — with the dress of a cowherd boy; **tri-bhangima** — curved in three places; **murali-vadana** — holding a flute to His mouth.

TRANSLATION

He has a bluish complexion, a peacock feather on His head, a guṅja garland and the decorations of a cowherd boy. His body is curved in three places, and He holds a flute to His mouth.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.280

iha chadi' krsna yadi haya anyakara
gopikara bhava nahi yaya nikata tahara

SYNONYMS

iha — this; **chadi'** — giving up; **krsna** — Krsna; **yadi** — if; **haya** — takes; **anya-akara** — another form; **gopikara** — of the gopis; **bhava** — the ecstasy; **nahi** — does not; **yaya** — arise; **nikata** — near; **tahara** — that (form).

TRANSLATION

If Lord Krsna gives up this original form and assumes another Visnu form, nearness to Him cannot invoke the ecstatic mood of the gopis.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.281

pasupendra-nandana-juso bhavasya kas krti
ksamate duruha-padavi-sañcarinah prakriyam
aviskurvati vaisnavim api tasmin bhujair jisnubhir
hanta caturbhir adbhuta- ragodayah kuñcati

SYNONYMS

gopinam — of the gopis; **pasupa-indra-nandana-jusah** — of the service of the son of Vraja's King, Maharaja Nanda; **bhavasya** — ecstatic; **kah** — what; **tam** — that; **krti** — learned man; **vijñatum** — to understand; **ksamate** — is able; **duruha** — very difficult to understand; **padavi** — the position; **sañcarinah** — which provokes; **prakriyam** — activity; **aviskurvati** — He manifests; **vaisnavim** — of Visnu; **api** — certainly; **tanum** — the body; **tasmin** — in that; **bhujaih** — with arms; **jisnubhih** — very beautiful; **yasam** — of whom (the gopis); **hanta** — alas; **caturbhih** — four; **adbhuta** — wonderfully; **rucim** — beautiful; **raga-udayah** — the evoking of ecstatic feelings; **kuñcati** — cripples.

TRANSLATION

"Once Lord Sri Krsna playfully manifested Himself as Narayana, with four victorious hands and a very beautiful form. When the gopis saw this exalted form, however, their ecstatic feelings were crippled. Even a learned scholar, therefore, cannot understand the gopis' ecstatic feelings, which are firmly fixed upon the original form of Lord Krsna as the son of Nanda Maharaja. The wonderful feelings of the gopis in ecstatic parama-rasa with Krsna constitute the greatest mystery in spiritual life."

PURPORT

This is a quotation from the Lalita-madhava (6.54), by Srila Rupa Gosvami.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.282

vasanta-kale rasa-lila kare govardhane
antardhana kaila sanketa kari' radha-sane

SYNONYMS

vasanta-kale — during the season of spring; **rasa-lila** — the rasa dance; **kare** — does; **govardhane** — near the Govardhana Hill; **antardhana** — disappearance; **kaila** — did; **sanketa** — indication; **kari'** — making; **radha-sane** — with Radharani.

TRANSLATION

During the season of springtime, when the rasa dance was going on, suddenly Krsna disappeared from the scene, indicating that He wanted to be alone with Srimati Radharani.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.283

nibhrta-nikuñje vasi' dekhe radhara bata
anvesite aila tahan gopikara thata

SYNONYMS

nibhrta — solitary; **nikuñje** — in a bush; **vasi'** — sitting; **dekhe** — waiting to see; **radhara** — of Srimati Radharani; **bata** — the passing; **anvesite** — while searching; **aila** — came; **tahan** — there; **gopikara** — of the gopis; **thata** — the phalanx.

TRANSLATION

Krsna was sitting in a solitary bush, waiting for Srimati Radharani to pass by. But while He was searching, the gopis arrived there, like a phalanx of soldiers.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.284

dura haite krsne dekhi' bale gopi-gana
"ei dekha kuñjera bhitara vrajendra-nandana"

SYNONYMS

dura haite — from a distance; **krsne** — unto Krsna; **dekhi'** — seeing; **bale** — said; **gopi-gana** — all the gopis; **ei dekha** — just see here; **kuñjera** — the bush; **bhitara** — within; **vrajendra-nandana** — the son of Nanda Maharaja.

TRANSLATION

"Just see!" the gopis said, seeing Krsna from a distant place. "Here within a bush is Krsna, the son of Nanda Maharaja."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.285

gopi-gana dekhi' krsnera ha-ila sadhvasa
lukaite narila, bhaye haila vibasa

SYNONYMS

gopi-gana — all the gopis combined together; **dekhi'** — seeing; **krsnera** — of Krsna; **ha-ila** — there were; **sadhvasa** — some emotional feelings; **lukaite** — to hide; **narila** — was unable; **bhaye** — out of fear; **haila** — became; **vibasa** — motionless.

TRANSLATION

As soon as Krsna saw all the gopis, He was struck with emotion. Thus He could not hide Himself, and out of fear He became motionless.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.286

catur-bhuja murti dhari' achena vasiya
krsna dekhi' gopi kahe nikate asiya

SYNONYMS

catur-bhuja — four-armed; **murti** — form; **dhari'** — accepting; **achena** — was; **vasiya** — sitting; **krsna** — Lord Krsna; **dekhi'** — seeing; **gopi** — the gopis; **kahe** — say; **nikate** — nearby; **asiya** — coming there.

TRANSLATION

Krsna assumed His four-armed Narayana form and sat there. When all the gopis came, they looked at Him and spoke as follows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.287

'ihon krsna nahe, ihon narayana murti'
eta bali' tanre sabhe kare nati-stuti

SYNONYMS

ihon — this; **krsna** — Lord Krsna; **nahe** — is not; **ihon** — this is; **narayana** — the Supreme Personality of Godhead; **murti** — the form; **eta bali'** — saying this; **tanre** — unto Him; **sabhe** — all the gopis; **kare** — make; **nati-stuti** — obeisances and prayers.

TRANSLATION

"He is not Krsna! He is the Supreme Personality of Godhead, Narayana." After saying this, they offered obeisances and the following respectful prayers.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.288

"namo narayana, deva karaha prasada
krsna-sanga deha' mora ghucaha visada"

SYNONYMS

namah narayana — all respects to Narayana; **deva** — the Supreme Personality of Godhead; **karaha** — kindly give; **prasada** — Your mercy; **krsna-sanga** — association with Krsna; **deha'** — giving; **mora** — our; **ghucaha** — please diminish; **visada** — lamentation.

TRANSLATION

"O Lord Narayana, we offer our respectful obeisances unto You. Kindly be merciful to us. Give us the association of Krsna and thus vanquish our lamentation."

PURPORT

The gopis were not made happy even by seeing the four-armed form of Narayana. Yet they offered their respects to the Supreme Personality of Godhead and begged from Him the benediction of achieving the association of Krsna. Such is the ecstatic feeling of the gopis.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.289

eta bali namaskari' gela gopi-gana
hena-kale radha asi' dila darasana

SYNONYMS

eta bali — saying this; **namaskari'** — offering obeisances; **gela** — went away; **gopi-gana** — all the gopis; **hena-kale** — at this time; **radha** — Srimati Radharani; **asi'** — coming there; **dila** — gave; **darasana** — audience.

TRANSLATION

After saying this and offering obeisances, all the gopis dispersed. Then Srimati Radharani came and appeared before Lord Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.290

radha dekhi' krsna tanre hasya karite
sei catur-bhuja murti cahena rakhite

SYNONYMS

radha — Srimati Radharani; dekhi' — seeing; krsna — Lord Krsna; tanre — unto Her; hasya — joking; karite — to do; sei — that; catur-bhuja — four-armed; murti — form; cahena — wanted; rakhite — to keep.

TRANSLATION

When Lord Krsna saw Radharani, He wanted to maintain the four-armed form to joke with Her.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.291

lukaila dui bhuja radhara agrete
bahu yatna kaila krsna, narila rakhite

SYNONYMS

lukaila — He hid; dui — two; bhuja — arms; radhara — of Srimati Radharani; agrete — in front; bahu — much; yatna — endeavor; kaila — did; krsna — Lord Krsna; narila — was unable; rakhite — to keep.

TRANSLATION

In front of Srimati Radharani, Sri Krsna had to hide the two extra arms. He tried His best to keep four arms before Her, but He was completely unable to do so.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.292

radhara visuddha-bhavera acintya prabhava
ye krsnere karaila dvi-bhuja-svabhava

SYNONYMS

radhara — of Srimati Radharani; **visuddha** — purified; **bhavera** — of the ecstasy; **acintya** — inconceivable; **prabhava** — influence; **ye** — which; **krsnere** — unto Lord Krsna; **karaila** — forced; **dvi-bhuja** — two-armed; **svabhava** — original form.

TRANSLATION

The influence of Radharani's pure ecstasy is so inconceivably great that it forced Krsna to come to His original two-armed form.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.293

rasarambha-vidhau niliya vasata kuñje mrgaksi-ganair
 drst svam uddhura-dhiya ya susthu sandarsita
 radhayah pranayasya hanta mahima yasya sriya raks
 sa sakya prabhavisnunapi harina nasic catur-bahuta

SYNONYMS

rasa-arambha-vidhau — in the matter of beginning the rasa dance; **niliya** — having hidden; **vasata** — sitting; **kuñje** — in a grove; **mrga-aksi-ganaih** — by the gopis, who had eyes resembling those of deer; **drstam** — being seen; **gopayitum** — to hide; **svam** — Himself; **uddhura-dhiya** — by first-class intelligence; **ya** — which; **susthu** — perfectly; **sandarsita** — exhibited; **radhayah** — of Srimati Radharani; **pranayasya** — of the love; **hanta** — just see; **mahima** — the glory; **yasya** — of which; **sriya** — the opulence; **raksitum** — to protect that; **sa** — that; **sakya** — able; **prabhavisnuna** — by Krsna; **api** — even; **harina** — by the Supreme Personality of Godhead; **na** — not; **asit** — was; **catuh-bahuta** — four-armed form.

TRANSLATION

"Prior to the rasa dance, Lord Krsna hid Himself in a grove just to have fun. When the gopis came, their eyes resembling those of deer, by His sharp intelligence He exhibited His beautiful four-armed form to hide Himself. But when Srimati Radharani came there, Krsna could not maintain His four arms in Her presence. This is the wonderful glory of Her love."

PURPORT

This is a quotation from the Ujjvala-nilamani, by Srila Rupa Gosvami.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.294

sei vrajesvara — ihan jagannatha pita
sei vrajesvari — ihan sacidevi mata

SYNONYMS

sei — that; **vrajesvara** — the King of Vraja; **ihan** — now; **jagannatha** — Jagannatha Misra; **pita** — the father of Lord Caitanya Mahaprabhu; **sei** — that; **vrajesvari** — Queen of Vraja; **ihan** — now; **sacidevi** — Sacidevi; **mata** — the mother of Sri Caitanya Mahaprabhu.

TRANSLATION

Father Nanda, the King of Vrajabhumi, is now Jagannatha Misra, the father of Caitanya Mahaprabhu. And mother Yasoda, the Queen of Vrajabhumi, is now Sacidevi, Lord Caitanya's mother.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.295

sei nanda-suta — ihan caitanya-gosañi
sei baladeva — ihan nityananda bhai

SYNONYMS

sei nanda-suta — the same son of Nanda Maharaja; **ihan** — now; **caitanya-gosañi** — Caitanya Mahaprabhu; **sei baladeva** — the selfsame Baladeva; **ihan** — now; **nityananda bhai** — Nityananda Prabhu, the brother of Sri Caitanya Mahaprabhu.

TRANSLATION

The former son of Nanda Maharaja is now Sri Caitanya Mahaprabhu, and the former Baladeva, Krsna's brother, is now Nityananda Prabhu, the brother of Lord Caitanya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.296

vatsalya, dasya, sakhya — tina bhavamaya
sei nityananda — krsna-caitanya-sahaya

SYNONYMS

vatsalya — paternity; **dasya** — servitude; **sakhya** — fraternity; **tina** — three; **bhava-maya** — emotional ecstasies; **sei** — that; **nityananda** — Nityananda Prabhu; **krsna-caitanya** — of Lord Caitanya Mahaprabhu; **sahaya** — the assistant.

TRANSLATION

Sri Nityananda Prabhu always feels the ecstatic emotions of paternity, servitude and friendship. He always assists Sri Caitanya Mahaprabhu in that way.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.297

prema-bhakti diya tenho bhasa'la jagate
tanra caritra loke na pare bujhite

SYNONYMS

prema-bhakti — devotional service; **diya** — giving; **tenho** — Lord Nityananda Prabhu; **bhasa'la** — overflowed; **jagate** — in the world; **tanra** — His; **caritra** — character; **loke** — people; **na** — not; **pare** — able; **bujhite** — to understand.

TRANSLATION

Sri Nityananda Prabhu overflowed the entire world by distributing transcendental loving service. No one can understand His character and activities.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.298

advaita-acarya-gosañi bhakta-avatara
krsna avatariya kaila bhaktira pracara

SYNONYMS

advaita-acarya — Sri Advaita Prabhu; **gosañi** — spiritual master; **bhakta-avatara** — the incarnation of a devotee; **krsna** — the Supreme Personality of Godhead; **avatariya** — descending; **kaila** — did; **bhaktira** — of devotional service; **pracara** — propagation.

TRANSLATION

Srila Advaita Acarya Prabhu appeared as an incarnation of a devotee. He is in the category of Krsna, but He descended to this earth to propagate devotional service.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.299

sakhya, dasya, — dui bhava sahaja tanhara
kabhu prabhu karena tanre guru-vyavahara

SYNONYMS

sakhya — fraternity; dasya — servitude; dui — two; bhava — ecstasies; sahaja — natural; tanhara — His; kabhu — sometimes; prabhu — Lord Caitanya; karena — does; tanre — to Him; guru — of spiritual master; vyavahara — treatment.

TRANSLATION

His natural emotions were always on the platform of fraternity and servitude, but the Lord sometimes treated Him as His spiritual master.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.300

srivasadi yata mahaprabhura bhakta-gana
nija nija bhava karena caitanya-sevana

SYNONYMS

srivasa-adi — headed by Srivasa Thakura; **yata** — all; **mahaprabhura** — of Caitanya Mahaprabhu; **bhakta-gana** — devotees; **nija nija** — in their own respective; **bhave** — emotions; **karena** — do; **caitanya-sevana** — service to Lord Caitanya Mahaprabhu.

TRANSLATION

All the devotees of Sri Caitanya Mahaprabhu, headed by Srivasa Thakura, have their own emotional humors in which they render service unto Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.301

pandita-gosañi adi yanra yei rasa
sei sei rase prabhu hana tanra vasa

SYNONYMS

pandita-gosañi — Gadadhara Pandita; **adi** — headed by; **yanra** — whose; **yei** — whatever; **rasa** — transcendental mellow; **sei sei** — that respective; **rased** — by the mellow; **prabhu** — the Lord; **hana** — is; **tanra** — his; **vasa** — under control.

TRANSLATION

Personal associates like Gadadhara, Svarupa Damodara, Ramananda Raya, and the six Gosvamis (headed by Rupa Gosvami) are all situated in their respective transcendental humors. Thus the Lord submits to various positions in various transcendental mellows.

PURPORT

In verses 296 through 301 the emotional devoted service of Sri Nityananda, Sri Advaita Prabhu and others has been fully described. Describing such individual service, the Gauraganoddesa-dipika (11-16) declares that although Lord Caitanya Mahaprabhu appeared as a devotee, He is none other than the son of Nanda Maharaja. Similarly, although Sri Nityananda Prabhu appeared as Lord Caitanya's assistant, He is none other than Baladeva, the carrier of the plow. Advaita Acarya is the incarnation of Sadasiva from the spiritual world. All the devotees headed by Srivasa Thakura are His marginal energy, whereas the devotees headed by Gadadhara Pandita are manifestations of His internal potency.

Sri Caitanya Mahaprabhu, Advaita Prabhu and Nityananda Prabhu all belong to the visnu-tattva category. Because Lord Caitanya is an ocean of mercy, He is addressed as mahaprabhu, whereas Nityananda and Advaita, being two great personalities who assist Lord Caitanya, are addressed as prabhu. Thus there are two prabhus and one mahaprabhu. Gadadhara Gosvami is a representative of a perfect brahmana spiritual master. Srivasa Thakura represents a perfect brahmana devotee. These five are known as the Pañca-tattva.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.302

tihan syama, — -mukha, gopa-vilasi
ihan gaura — kabhu dvija, kabhu ta' sannyasi

SYNONYMS

tihan — in krsna-lila; **syama** — blackish color; **-mukha** — a flute in the mouth; **gopa-vilasi** — an enjoyer as a cowherd boy; **ihan** — now; **gaura** — fair complexion; **kabhu** — sometimes; **dvija** — brahmana; **kabhu** — sometimes; **ta'** — certainly; **sannyasi** — in the renounced order of life.

TRANSLATION

In krsna-lila the Lord's complexion is blackish. Holding a flute to His mouth, He enjoys as a cowherd boy. Now the selfsame person has appeared with a fair complexion, sometimes acting as a brahmana and sometimes accepting the renounced order of life.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.303

ataeva apane prabhu gopi-bhava dhari'
vrajendra-nandane kahe 'prana-natha' kari'

SYNONYMS

ataeva — therefore; **apane** — personally; **prabhu** — the Lord; **gopi-bhava** — the ecstasy of the gopis; **dhari'** — accepting; **vrajendra-nandane** — the son of Nanda Maharaja; **kahe** — addresses; **prana-natha** — O Lord of My life (husband); **kari'** — accepting.

TRANSLATION

Therefore the Lord Himself, accepting the emotional ecstasy of the gopis, now addresses the son of Nanda Maharaja, "O master of My life! O My dear husband!"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.304

sei krsna, sei gopi, — parama virodha
acintya caritra prabhura ati sudurbodha

SYNONYMS

sei krsna — that Krsna; **sei gopi** — that gopi; **parama virodha** — very contradictory; **acintya** — inconceivable; **caritra** — character; **prabhura** — of the Lord; **ati** — very; **sudurbodha** — difficult to understand.

TRANSLATION

He is Krsna, yet He has accepted the mood of the gopis. How is it so? It is the inconceivable character of the Lord, which is very difficult to understand.

PURPORT

Krsna's accepting the part of the gopis is certainly contradictory according to any mundane calculations, but the Lord, by His inconceivable character, may act like the gopis and feel separation from Krsna, although He is Krsna Himself. Such a contradiction can be reconciled only in the Supreme Personality of Godhead because He has energy that is inconceivable (acintya), which can make possible that which is impossible to do (aghata-ghatana-patiyasi). Such contradictions are very difficult to understand unless a devotee strictly follows the Vaisnava philosophy under the direction of the Gosvamis. Therefore Krsnadasa Kaviraja Gosvami ends every chapter with this verse:

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

"Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps."

In a song by Narottama dasa Thakura it is stated:

rupa-raghunatha-pade ha-ibe akuti
kabe hama bujhaba se yugala-piriti

The conjugal love between Radha and Krsna, which is called yugala-piriti, is not understandable by mundane scholars, artists or poets. It is simply to be understood by devotees who strictly follow in the footsteps of the six Gosvamis. Sometimes so-called artists and poets try to understand the love affairs of Radha and Krsna, and they publish cheap books of poetry and pictures on the subject. Unfortunately, however, they do not understand the transcendental affairs of Radha and Krsna even to the smallest degree. They are simply meddling in a matter in which they are not fit even to enter.





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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.305

ithe tarka kari' keha na kara
krsnera acintya-sakti ei mata haya

SYNONYMS

ithe — in this matter; **tarka kari'** — making arguments; **keha** — someone; **na** — do not; **kara** — make; — doubts; **krsnera** — of Lord Krsna; **acintya-sakti** — inconceivable potency; **ei** — this; **mata** — the verdict; **haya** — is.

TRANSLATION

One cannot understand the contradictions in Lord Caitanya's character by putting forward mundane logic and arguments. Consequently one should not maintain doubts in this connection. One should simply try to understand the inconceivable energy of Krsna; otherwise one cannot understand how such contradictions are possible.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.306

acintya, adbhuta krsna-caitanya-vihara
citra bhava, citra guna, citra vyavahara

SYNONYMS

acintya — inconceivable; **adbhuta** — wonderful; **krsna-caitanya** — of Lord Sri Krsna Caitanya Mahaprabhu; **vihara** — pastimes; **citra** — wonderful; **bhava** — ecstasy; **citra** — wonderful; **guna** — qualities; **citra** — wonderful; **vyavahara** — behavior.

TRANSLATION

The pastimes of Sri Krsna Caitanya Mahaprabhu are inconceivable and wonderful. His ecstasy is wonderful, His qualities are wonderful, and His behavior is wonderful.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.307

tarke iha nahi mane yei duracara
kumbhipake pace, tara nahika nistara

SYNONYMS

tarke — by arguments; **iha** — this; **nahi** — not; **mane** — accepts; **yei** — anyone who; **duracara** — debauchee; **kumbhi-pake** — in the boiling oil of hell; **pace** — boils; **tara** — his; **nahika** — there is not; **nistara** — deliverance.

TRANSLATION

If one simply adheres to mundane arguments and therefore does not accept this, he will boil in the hell of Kumbhipaka. For him there is no deliverance.

PURPORT

Kumbhipaka, a type of hellish condition, is described in Srimad-Bhagavatam (5.26.13), wherein it is said that a person who cooks living birds and beasts to satisfy his tongue is brought before Yamaraja after death and punished in the Kumbhipaka hell. There he is put into boiling oil called kumbhi-paka, from which there is no deliverance. Kumbhipaka is meant for persons who are unnecessarily envious. Those who are envious of the activities of Sri Caitanya Mahaprabhu are punished in that hellish condition.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.308

acintyah khalu ye bhava
na tarkena yojayet
praktibhyah yac ca
tad acintyasya laksanam

SYNONYMS

acintyah — inconceivable; **khalu** — certainly; **ye** — those; **bhavah** — subject matters; **na** — not; **tan** — them; **tarkena** — by argument; **yojayet** — one may understand; **praktibhyah** — to material nature; **param** — transcendental; **yat** — that which; **ca** — and; **tat** — that; **acintyasya** — of the inconceivable; **laksanam** — a symptom.

TRANSLATION

"Anything transcendental to material nature is called inconceivable, whereas arguments are all mundane. Since mundane arguments cannot touch transcendental subject matters, one should not try to understand transcendental subjects through mundane arguments."

PURPORT

This verse from the Mahabharata (Bhisma-parva 5.22) is also quoted in the Bhakti-rasamrta-sindhu (2.5.93), by Srila Rupa Gosvami.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.309

adbhuta caitanya-lilaya yahara visvasa
sei jana yaya caitanyera pada pasa

SYNONYMS

adbhuta — wonderful; **caitanya-lilaya** — in the pastimes of Lord Caitanya Mahaprabhu; **yahara** — anyone whose; **visvasa** — faith; **sei** — that; **jana** — person; **yaya** — makes progress; **caitanyera** — of Sri Caitanya Mahaprabhu; **pada** — the lotus feet; **pasa** — near.

TRANSLATION

Only a person who has firm faith in the wonderful pastimes of Lord Caitanya Mahaprabhu can approach His lotus feet.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.310

prasange kahila ei siddhantera sara
iha yei sune, suddha-bhakti haya tara

SYNONYMS

prasange — in the course of discussion; **kahila** — it was said; **ei** — this; **siddhantera** — of the conclusion; **sara** — the essence; **iha** — this; **yei** — anyone who; **sune** — hears; **suddha-bhakti** — unalloyed devotional service; **haya** — becomes; **tara** — his.

TRANSLATION

In this discourse I have explained the essence of the devotional conclusion. Anyone who hears this develops unalloyed devotional service to the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.311

likhita granthera yadi kari anuvada
tabe se granthera artha paiye asvada

SYNONYMS

likhita — written; **granthera** — of the scripture; **yadi** — if; **kari** — I do; **anuvada** — repetition; **tabe** — then; **se granthera** — of that scripture; **artha** — the meaning; **paiye** — I can get; **asvada** — taste.

TRANSLATION

If I repeat what is already written, I may thus relish the purpose of this scripture.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.312

dekhi granthe bhagavate vyasera acara
katha kahi' anuvada kare vara vara

SYNONYMS

dekhi — I see; **granthe** — in the scripture; **bhagavate** — in Srimad-Bhagavatam; **vyasera** — of Srila Vyasadeva; **acara** — behavior; **katha** — narration; **kahi'** — describing; **anuvada** — repetition; **kare** — he does; **vara vara** — again and again.

TRANSLATION

We can see in the scripture Srimad-Bhagavatam the conduct of its author, Sri Vyasadeva. After speaking the narration, he repeats it again and again.

PURPORT

At the end of Srimad-Bhagavatam, in the Twelfth Canto, the Twelfth Chapter contains forty-three verses in which Sri Krsna-dvaipayana Vedavyasa recapitulates Srimad-Bhagavatam's entire subject matter. Sri Krsnadasa Kaviraja Gosvami wants to follow in the footsteps of Sri Vyasadeva by recapitulating the seventeen chapters of Sri Caitanya-caritamrta's Adi-lila.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.313

tate adi-lilara kari pariccheda ganana
prathama paricchede kailun 'mangalacarana'

SYNONYMS

tate — therefore; adi-lilara — of the First Canto, known as Adi-lila; kari — I do; pariccheda — chapter; ganana — enumeration; prathama paricchede — in the First Chapter; kailun — I have done; mangala-acarana — invocation of auspiciousness.

TRANSLATION

Therefore I shall enumerate the chapters of the Adi-lila. In the First Chapter I offer obeisances to the spiritual master, for this is the beginning of auspicious writing.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.314

dvitiya paricchede 'caitanya-tattva-nirupana'
bhagavan yei vrajendra-nandana

SYNONYMS

dvitiya paricchede — in the Second Chapter; **caitanya-tattva-nirupana** — description of the truth of Sri Caitanya Mahaprabhu; **svayam** — personally; **bhagavan** — the Supreme Personality of Godhead; **yei** — who; **vrajendra-nandana** — the son of Nanda Maharaja.

TRANSLATION

The Second Chapter explains the truth of Sri Caitanya Mahaprabhu. He is the Supreme Personality of Godhead, Lord Krsna, the son of Maharaja Nanda.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.315

tenho ta' caitanya-krsna — sacira nandana
trtiya paricchede janmera 'samanya' karana

SYNONYMS

tenho — He; ta' — certainly; caitanya-krsna — Krsna with the name of Sri Caitanya; sacira nandana — the son of Sacimata; trtiya paricchede — in the Third Chapter; janmera — of His birth; samanya — general; karana — reason.

TRANSLATION

Sri Krsna Caitanya Mahaprabhu, who is Krsna Himself, has now appeared as the son of mother Saci. The Third Chapter describes the general cause of His appearance.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.316

tahin madhye prema-dana — 'visesa' karana
yuga-dharma — krsna-nama-prema-pracarana

SYNONYMS

tahin madhye — in that chapter; prema-dana — distribution of love of Godhead; visesa — specific; karana — reason; yuga-dharma — the religion of the millennium; krsna-nama — the holy name of Lord Krsna; prema — love of Godhead; pracarana — propagating.

TRANSLATION

The Third Chapter specifically describes the distribution of love of Godhead. It also describes the religion of the age, which is simply to distribute the holy name of Lord Krsna and propagate the process of loving Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.317

caturthe kahilun janmera 'mula' prayojana
sva-madhurya-premananda-rasa-asvadana

SYNONYMS

caturthe — in the Fourth Chapter; **kahilun** — I have described; **janmera** — of His birth; **mula** — the real; **prayojana** — necessity; **sva-madhurya** — His own transcendental sweetness; **prema-ananda** — of ecstatic joy from love; **rasa** — the mellows; **asvadana** — tasting.

TRANSLATION

The Fourth Chapter describes the main reason for His appearance, which is to taste the mellows of His own transcendental loving service and His own sweetness.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.318

pañcame 'sri-nityananda'-tattva nirupana
nityananda haila rama rohini-nandana

SYNONYMS

pañcame — in the Fifth Chapter; **sri-nityananda** — of Lord Nityananda Prabhu; **tattva** — the truth; **nirupana** — description; **nityananda** — Lord Nityananda Prabhu; **haila** — was; **rama** — Balarama; **rohini-nandana** — the son of Rohini.

TRANSLATION

The Fifth Chapter describes the truth of Lord Nityananda Prabhu, who is none other than Balarama, the son of Rohini.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.319

sastha paricchede 'advaita-tattve'ra vicara
advaita-acarya — maha-visnu-avatara

SYNONYMS

sastha paricchede — in the Sixth Chapter; **advaita** — of Advaita Acarya; **tattvera** — of the truth; **vicara** — consideration; **advaita-acarya** — Advaita Prabhu; **maha-visnu-avatara** — incarnation of Maha-Visnu.

TRANSLATION

The Sixth Chapter considers the truth of Advaita Acarya. He is an incarnation of Maha-Visnu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 17.320

saptama paricchede 'pañca-tattve'ra akhyana
pañca-tattva mili' yaiche kaila prema-dana

SYNONYMS

saptama paricchede — in the Seventh Chapter; **pañca-tattvera** — of the five tattvas (truths); **akhyana** — the elaboration; **pañca-tattva** — the five tattvas; **mili'** — combining together; **yaiche** — in what way; **kaila** — did; **prema-dana** — distribution of love of Godhead.

TRANSLATION

The Seventh Chapter describes the Pañca-tattva — Sri Caitanya, Prabhu Nityananda, Sri Advaita, Gadadhara and Srivasa. They all combined together to distribute love of Godhead everywhere.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.321

astame 'caitanya-lila-varnana'-karana
eka krsna-namera maha-mahima-kathana

SYNONYMS

astame — in the Eighth Chapter; **caitanya-lila-varnana-karana** — the reason for describing Caitanya Mahaprabhu's pastimes; **eka** — one; **krsna-namera** — of the holy name of Lord Krsna; **maha-mahima-kathana** — description of great glories.

TRANSLATION

The Eighth Chapter gives the reason for describing Lord Caitanya's pastimes. It also describes the greatness of Lord Krsna's holy name.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.322

navamete 'bhakti-kalpa-vrksera varnana'
sri-caitanya-mali kaila vrksa aropana

SYNONYMS

navamete — in the Ninth Chapter; **bhakti-kalpa-vrksera** — of the desire tree of devotional service; **varnana** — the description; **sri-caitanya-mali** — Sri Caitanya Mahaprabhu as the gardener; **kaila** — did; **vrksa** — the tree; **aropana** — implantation.

TRANSLATION

The Ninth Chapter describes the desire tree of devotional service. Sri Caitanya Mahaprabhu Himself is the gardener who planted it.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.323

dasamete mula-skandhera 'sakhadi-ganana'
sarva-sakha-ganera yaiche phala-vitarana

SYNONYMS

dasamete — in the Tenth Chapter; **mula-skandhera** — of the main trunk; **sakha-adi** — of the branches, etc.; **ganana** — enumeration; **sarva-sakha-ganera** — of all branches; **yaiche** — in what way; **phala-vitarana** — distribution of the fruits.

TRANSLATION

The Tenth Chapter describes the branches and subbranches of the main trunk and the distribution of their fruits.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.324

ekadase 'nityananda-sakha-vivarana'
dvadase 'advaita-skandha sakhara varnana'

SYNONYMS

ekadase — in the Eleventh Chapter; **nityananda-sakha** — of the branches of Sri Nityananda Prabhu; **vivarana** — description; **dvadase** — in the Twelfth Chapter; **advaita-skandha** — the trunk known as Advaita Prabhu; **sakhara** — of the branch; **varnana** — description.

TRANSLATION

The Eleventh Chapter describes the branch called Sri Nityananda Prabhu. The Twelfth Chapter describes the branch called Sri Advaita Prabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.325

trayodase mahaprabhura 'janma-vivarana'
krsna-nama-saha yaiche prabhura janama

SYNONYMS

trayodase — in the Thirteenth Chapter; **mahaprabhura** — of Lord Sri Caitanya Mahaprabhu; **janma** — of the birth; **vivarana** — the description; **krsna-nama-saha** — along with the holy name of Lord Krsna; **yaiche** — in what way; **prabhura** — of the Lord; **janama** — the birth.

TRANSLATION

The Thirteenth Chapter describes the birth of Sri Caitanya Mahaprabhu, which took place with the chanting of the holy name of Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.326

caturdase 'balya-lila'ra kichu vivarana
pañcadase 'pauganda-lila'ra sanksepe kathana

SYNONYMS

caturdase — in the Fourteenth Chapter; **balya-lila'ra** — of the Lord's childhood pastimes; **kichu** — some; **vivarana** — description; **pañcadase** — in the Fifteenth Chapter; **pauganda-lilara** — of the pastimes of the pauganda (boyhood) age; **sanksepe** — in brief; **kathana** — the telling.

TRANSLATION

The Fourteenth Chapter gives some description of the Lord's childhood pastimes. The Fifteenth briefly describes the Lord's boyhood pastimes.

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sodasa paricchede 'kaisora-lila' ra uddesa
saptadase 'yauvana-lila' kahilun visesa

SYNONYMS

sodasa — sixteenth; **paricchede** — in the chapter; **kaisora-lilara** — of pastimes prior to youth; **uddesa** — indication; **saptadase** — in the Seventeenth Chapter; **yauvana-lila** — the pastimes of youth; **kahilun** — I have stated; **visesa** — specifically.

TRANSLATION

In the Sixteenth Chapter I have indicated the pastimes of the kaisora age [the age prior to youth]. In the Seventeenth Chapter I have specifically described His youthful pastimes.

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ei saptadasa prakara adi-lilara prabandha
dvadasa prabandha tate grantha-mukhabandha

SYNONYMS

ei saptadasa — these seventeen; prakara — varieties; adi-lilara — of the Adi-lila (first canto); prabandha — subject matter; dvadasa — twelve; prabandha — subject matters; tate — among those; grantha — of the book; mukha-bandha — prefaces.

TRANSLATION

Thus there are seventeen varieties of subjects in the first canto, which is known as the Adi-lila. Twelve of these constitute the preface of this scripture.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Adi 17.329

pañca-prabandhe pañca-rasera carita
sanksepe kahilun ati, — na kailun vistrta

SYNONYMS

pañca-prabandhe — in five chapters; **pañca-rasera** — of five transcendental mellows; **carita** — the character; **sanksepe** — in brief; **kahilun** — I stated; **ati** — greatly; **na kailun** — I did not make; **vistrta** — expanded.

TRANSLATION

After the chapters of the preface, I have described five transcendental mellows in five chapters. I have described them very briefly rather than expansively.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.330

vrndavana-dasa iha 'caitanya-mangale'
vistari' varnila nityananda-ajña-bale

SYNONYMS

vrndavana-dasa — Thakura Vrndavana dasa; **iha** — this; **caitanya-mangale** — in his book Caitanya-mangala; **vistari'** — expanding; **varnila** — described; **nityananda** — of Sri Nityananda Prabhu; **ajña** — of the order; **bale** — on the strength.

TRANSLATION

By the order and strength of Sri Nityananda Prabhu, Srila Vrndavana dasa Thakura has elaborately described in his Caitanya-mangala all that I have not.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.331

sri-krsna-caitanya-lila — adbhuta, ananta
brahma-siva-sesa yanra nahi paya anta

SYNONYMS

sri-krsna-caitanya-lila — the pastimes of Lord Sri Caitanya Mahaprabhu; adbhuta — wonderful; ananta — unlimited; brahma — Lord Brahma; siva — Lord Siva; sesa — Lord Sesa Naga; yanra — of which; nahi — not; paya — get; anta — end.

TRANSLATION

The pastimes of Lord Sri Caitanya Mahaprabhu are wonderful and unlimited. Even personalities like Lord Brahma, Lord Siva and Sesa Naga cannot find their end.

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ye yei kahe, sune sei dhanya
acire milibe tare sri-krsna-caitanya

SYNONYMS

ye yei — any part of this; **kahe** — anyone who describes; **sune** — anyone who hears; **sei** — that person; **dhanya** — glorious; **acire** — very soon; **milibe** — will meet; **tare** — Him; **sri-krsna-caitanya** — Sri Caitanya Mahaprabhu.

TRANSLATION

Anyone who describes or hears any part of this elaborate subject will very soon receive the causeless mercy of Sri Krsna Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.333

sri-krsna-caitanya, advaita, nityananda
srivasa-gadadharadi yata bhakta-vrnda

SYNONYMS

sri-krsna-caitanya — Lord Sri Caitanya Mahaprabhu; **advaita** — Advaita Acarya Prabhu; **nityananda** — Nityananda Prabhu; **srivasa** — Srivasa Thakura; **gadadhara-adi** — and others like Gadadhara; **yata** — all; **bhakta-vrnda** — all devotees.

TRANSLATION

[Herein the author again describes the Pañca-tattva.] Sri Krsna Caitanya, Prabhu Nityananda, Sri Advaita, Gadadhara, Srivasa and all the devotees of Lord Caitanya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.334

yata yata bhakta-gana vaise vrndavane
namra haña sire dharon sabara carane

SYNONYMS

yata yata — each and every one; **bhakta-gana** — devotees; **vaise** — reside; **vrndavane** — at Vrndavana; **namra haña** — becoming humble; **sire** — on my head; **dharon** — I place; **sabara** — of all; **carane** — the lotus feet.

TRANSLATION

I offer my respectful obeisances to all the residents of Vrndavana. I wish to place their lotus feet on my head in great humbleness.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Adi 17.336

sri-svarupa-sri-rupa-sri-sanatana
sri-raghunatha-dasa, ara sri-jiva-carana
sire dhari vandon, nitya karon tanra asa
caitanya-caritamrta kahe krsnadasa

SYNONYMS

sri-svarupa — Sri Svarupa Damodara; **sri-rupa** — Sri Rupa Gosvami; **sri-sanatana** — Sri Sanatana Gosvami; **sri-raghunatha-dasa** — Sri Raghunatha dasa Gosvami; **ara** — and; **sri-jiva-carana** — the lotus feet of Sri Jiva Gosvami; **sire** — on the head; **dhari** — placing; **vandon** — I worship; **nitya** — always; **karon** — I do; **tanra** — their; **asa** — hope to serve; **caitanya-caritamrta** — the book named Sri Caitanya-caritamrta; **kahe** — describes; **krsnadasa** — Srila Krsnadasa Kaviraja Gosvami.

TRANSLATION

I wish to place the lotus feet of the Gosvamis on my head. Their names are Sri Svarupa Damodara, Sri Rupa Gosvami, Sri Sanatana Gosvami, Sri Raghunatha dasa Gosvami and Sri Jiva Gosvami. Placing their lotus feet on my head, always hoping to serve them, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, Adi-lila, Seventeenth Chapter, describing the pastimes of Lord Caitanya Mahaprabhu in His youth.

END OF THE ADI-LILA

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1 Summary

In this chapter there is a summary description of all the pastimes performed by Sri Caitanya Mahaprabhu during the middle period of His activities as well as the six years at the end of His activities. All of these are described in brief. There is also a description of Sri Caitanya Mahaprabhu's ecstasy that occurred when He recited the verse beginning yah kaumara-harah, as well as a description of how that ecstasy was explained in the verse beginning priyah so ' krsnah, by Srila Rupa Gosvami. Because he wrote that verse, Srila Rupa Gosvami was specifically blessed by the Lord. There is also a description of the many books written by Srila Rupa Gosvami, Srila Sanatana Gosvami and Srila Jiva Gosvami. There is also a description of the meeting between Sri Caitanya Mahaprabhu, Srila Rupa Gosvami and Srila Sanatana Gosvami in the village known as Ramakeli.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.1

yasya prasadaḥ ajño 'pi
sadyah sarva- vrajet
sa sri-caitanya-devo me
bhagavan samprasidatu

SYNONYMS

yasya — of whom; **prasadaḥ** — by the mercy; **ajñāḥ api** — even a person who has no knowledge; **sadyah** — immediately; **sarva-jñātam** — all knowledge; **vrajet** — can achieve; **sah** — that; **sri-caitanya-devah** — Lord Sri Caitanya Mahaprabhu; **me** — on me; **bhagavan** — the Supreme Personality of Godhead; **samprasidatu** — may He bestow His causeless mercy.

TRANSLATION

Even a person with no knowledge can immediately acquire all knowledge simply by the benediction of Sri Caitanya Mahaprabhu. Therefore I am praying to the Lord for His causeless mercy upon me.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.2

vande sri-krsna-caitanya-
nityanandau sahoditau
gaudodaye puspavantau
citrau san-dau tamo-nudau

SYNONYMS

vande — I offer respectful obeisances; **sri-krsna-caitanya** — to Lord Sri Krsna Caitanya; **nityanandau** — and to Lord Nityananda; **saha-uditau** — simultaneously arisen; **gauda-udaye** — on the eastern horizon of Gauda; **puspavantau** — the sun and moon together; **citrau** — wonderful; **sam-dau** — bestowing benediction; **tamah-nudau** — dissipating darkness.

TRANSLATION

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

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.3

suratau pangor
mama manda-mater gati
mat-sarvasva-padambhojau
radha-madana-mohanau

SYNONYMS

jayatam — all glory to; **su-ratau** — most merciful, or attached in conjugal love; **pangoh** — of one who is lame; **mama** — of me; **manda-mateh** — foolish; **gati** — refuge; **mat** — my; **sarva-sva** — everything; **pada-ambhojau** — whose lotus feet; **radha-madana-mohanau** — Radharani and Madana-mohana.

TRANSLATION

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

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.4

divyad-vrndaranya-kalpa-drumadhah-
srimad-ratnagara--sthau
srimad-radha-srila-govinda-devau
presthlibhiih sevyamanau smarami

SYNONYMS

divyat — shining; **vrnda-aranya** — in the forest of Vrndavana; **kalpa-druma** — desire tree; **adhah** — beneath; **srimat** — most beautiful; **ratna-agara** — in a temple of jewels; **-asana-sthau** — sitting on a throne; **srimat** — very beautiful; **radha** — Srimati Radharani; **srila-govinda-devau** — and Sri Govindadeva; **presth-alibhiih** — by most confidential associates; **sevyamanau** — being served; **smarami** — I remember.

TRANSLATION

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

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.5

sriman rasa-rasarambhi
-vata-tata-sthitah
karsan venu-svanair gopir
gopinathah sriye 'stu nah

SYNONYMS

sriman — the most beautiful form; **rasa** — of the rasa dance; **rasa-arambhi** — the initiator of the mellow; **-vata** a; **tata** — on the bank of Yamuna; **sthitah** — being situated; **karsan** — attracting; **venu-svanaih** — by the sounds of the flute; **gopih** — all the gopis; **gopi-nathah** — the master of all the gopis; **sriye** — the opulence of love and affection; **astu** — let there be; **nah** — upon us.

TRANSLATION

May Gopinathaji, who attracts all the gopis with the song of His flute and who has begun the most melodious rasa dace on the bank of the Yamuna a, be merciful upon us.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.6

jaya jaya gauracandra jaya krpa-sindhu
jaya jaya saci-suta jaya dina-bandhu

SYNONYMS

jaya jaya — all glories; **gauracandra** — to Sri Caitanya Mahaprabhu; **jaya** — all glories; **krpa-sindhu** — to the ocean of mercy; **jaya jaya** — all glories unto You; **saci-suta** — the son of Saci; **jaya** — all glories unto You; **dina-bandhu** — the friend of the fallen.

TRANSLATION

All glories unto Sri Gaurahari, who is an ocean of mercy! All glories unto You, the son of Sacidevi, for You are the only friend of all fallen souls!

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.7

jaya jaya nityananda jayadvaita-candra
jaya srivasadi jaya gaura-bhakta-vrnda

SYNONYMS

jaya jaya — all glories; **nityananda** — to Lord Nityananda; **jaya advaita-candra** — all glories to Advaita Prabhu; **jaya** — all glories; **srivasa-adi** — to all the devotees, headed by Srivasa Thakura; **jaya gaura-bhakta-vrnda** — all glories unto the devotees of Lord Gaurasundara.

TRANSLATION

All glories unto Lord Nityananda and Advaita Prabhu, and all glories unto all the devotees of Lord Caitanya, headed by Srivasa Thakura!

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.8

purve kahilun adi-lilara sutra-gana
yaha vistariyachena dasa-vrndavana

SYNONYMS

purve — previously; **kahilun** — I have described; **adi-lilara** — of the adi-lila; **sutra-gana** — the synopsis; **yaha** — which; **vistariyachena** — has elaborately explained; **dasa-vrndavana** — Vrndavana dasa Thakura.

TRANSLATION

I have previously described in synopsis the adi-lila [initial pastimes], which have already been fully described by Vrndavana dasa Thakura.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.9

ataeva tara ami sutra-matra kailun
ye kichu visesa, sutra-madhyei kahilun

SYNONYMS

ataeva — therefore; tara — of that; ami — I; sutra-matra — only the synopsis; kailun — did; ye kichu — whatever; visesa — specifics; sutra-madhyei kahilun — I have already stated within the synopsis.

TRANSLATION

I have therefore given only a synopsis of those incidents, and whatever specifics were to be related have already been given in that synopsis.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.10

ebe kahi sesa-lilara mukhya sutra-gana
prabhura asesa lila na yaya varnana

SYNONYMS

ebe — now; kahi — I describe; sesa-lilara — of the pastimes at the end; mukhya — chief; sutra-gana — synopsis; prabhura — of Lord Caitanya Mahaprabhu; asesa — unlimited; lila — pastimes; na yaya varnana — it is not possible to describe.

TRANSLATION

To describe the unlimited pastimes of Sri Caitanya Mahaprabhu is not possible, but I now wish to relate the chief incidents and give a synopsis of those pastimes occurring at the end.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.11-12

tara madhye yei bhaga dasa-vrndavana
'caitanya-mangale' vistari' karila varnana
sei bhagera ihan sutra-matra likhiba
tahan ye visesa kichu, ihan vistariba

SYNONYMS

tara madhye — amongst them; **yei** — which; **bhaga** — portion; **dasa-vrndavana** — Srila Vrndavana dasa Thakura; **caitanya-mangale** — in his book Caitanya-mangala; **vistari'** — elaborating; **karila varnana** — has described; **sei bhagera** — of that portion; **ihan** — here in this book; **sutra-matra** — the synopsis only; **likhiba** — I shall write; **tahan** — there; **ye** — whatever; **visesa** — special details; **kichu** — something; **ihan vistariba** — I shall describe elaborately.

TRANSLATION

I shall describe only in synopsis that portion which Vrndavana dasa Thakura has described very elaborately in his book Caitanya-mangala. Whatever incidents are outstanding, however, I shall later elaborate.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.13

caitanya-lilara vyasa — dasa vrndavana
tanra ajñaya karon tanra ucchista carvana

SYNONYMS

caitanya-lilara vyasa — the Vyasadeva, or compiler of the pastimes, of Lord Caitanya Mahaprabhu; **dasa vrndavana** — Vrndavana dasa Thakura; **tanra** — of him; **ajñaya** — upon the order; **karon** — I do; **tanra** — his; **ucchista** — of the remnants of food; **carvana** — chewing.

TRANSLATION

Actually the authorized compiler of the pastimes of Sri Caitanya Mahaprabhu is Srila Vrndavana dasa, the incarnation of Vyasadeva. Only upon his orders am I trying to chew the remnants of food that he has left.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.14

bhakti kari' sire dhari tanhara carana
sesa-lilara sutra-gana kariye varnana

SYNONYMS

bhakti kari' — with great devotion; **sire** — on my head; **dhari** — I hold; **tanhara** — his; **carana** — lotus feet; **sesa-lilara** — of the pastimes at the end; **sutra-gana** — the synopsis; **kariye** — I do; **varnana** — describe.

TRANSLATION

Placing his lotus feet upon my head in great devotion, I shall now describe in summary the Lord's final pastimes.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.15

cabbisa vatsara prabhura grhe avasthana
tahan ye karila lila — 'adi-lila' nama

SYNONYMS

cabbisa vatsara — for twenty-four years; **prabhura** — of the Lord; **grhe** — at home; **avasthana** — residing; **tahan** — there; **ye** — whatever; **karila** — He performed; **lila** — pastimes; **adi-lila nama** — are called adi-lila.

TRANSLATION

For twenty-four years, Lord Sri Caitanya Mahaprabhu remained at home, and whatever pastimes He performed during that time are called the adi-lila.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.16

cabbisa vatsara sese yei magha-masa
tara sukla-pakse prabhu karila sannyasa

SYNONYMS

cabbisa vatsara — of those twenty-four years; **sese** — at the end; **yei** — which; **magha-masa** — the month of Magha (January-February); **tara** — of that month; **sukla-pakse** — during the fortnight of the waxing moon; **prabhu** — the Lord; **karila** — accepted; **sannyasa** — the renounced order of life.

TRANSLATION

At the end of His twenty-fourth year, in the month of Magha, during the fortnight of the waxing moon, the Lord accepted the renounced order of life, sannyasa.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.17

sannyasa kariya cabbisa vatsara avasthana
tahan yei lila, tara 'sesa-lila' nama

SYNONYMS

sannyasa kariya — after accepting the order of sannyasa; **cabbisa vatsara** — the twenty-four years; **avasthana** — remaining in this material world; **tahan** — in that portion; **yei lila** — whatever pastimes (were performed); **tara** — of those pastimes; **sesa-lila** — the pastimes at the end; **nama** — named.

TRANSLATION

After accepting sannyasa, Lord Caitanya remained within this material world for another twenty-four years. Within this period, whatever pastimes He enacted are called the sesa-lila, or pastimes occurring at the end.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.18

sesa-lilara 'madhya' 'antya', — dui nama haya
lila-bhede vaisnava saba nama-bheda kaya

SYNONYMS

sesa-lilara — of the sesa-lila, or pastimes at the end; **madhya** — the middle; **antya** — the final; **dui** — two; **nama** — names; **haya** — are; **lila-bhede** — by the difference of pastimes; **vaisnava** — the devotees of the Supreme Lord; **saba** — all; **nama-bheda** — different names; **kaya** — say.

TRANSLATION

The final pastimes of the Lord, occurring in His last twenty-four years, are called madhya [middle] and antya [final]. All the devotees of the Lord refer to His pastimes according to these divisions.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.19

tara madhye chaya vatsara — gamanagamana
nilacala-gauda-setubandha-vrndavana

SYNONYMS

tara madhye — within that period; **chaya vatsara** — for six years; **gamana-agamana** — going and coming; **nilacala** — from Jagannatha Puri; **gauda** — to Bengal; **setubandha** — and from Cape Comorin; **vrndavana** — to Vrndavana-dhama.

TRANSLATION

For six years of the last twenty-four, Sri Caitanya Mahaprabhu traveled all over India, from Jagannatha Puri to Bengal and from Cape Comorin to Vrndavana.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.20

tahan yei lila, tara 'madhya-lila' nama
tara pache lila — 'antya-lila' abhidhana

SYNONYMS

tahan — in those places; yei lila — all the pastimes; tara — of those; madhya-lila — the middle pastimes; nama — named; tara pache lila — all the pastimes after that period; antya-lila — last pastimes; abhidhana — the nomenclature.

TRANSLATION

All the pastimes performed by the Lord in those places are known as the madhya-lila, and whatever pastimes were performed after that are called the antya-lila.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.21

'adi-lila', 'madhya-lila', 'antya-lila' ara
ebe 'madhya-lilara' kichu kariye vistara

SYNONYMS

adi-lila madhya-lila antya-lila ara — therefore there are three periods, namely the adi-lila, madhya-lila and antya-lila; ebe — now; madhya-lilara — of the madhya-lila; kichu — something; kariye — I shall do; vistara — elaboration.

TRANSLATION

The pastimes of the Lord are therefore divided into three periods — the adi-lila, madhya-lila and antya-lila. Now I shall very elaborately describe the madhya-lila.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.22

astadasa-varsa kevala nilacale sthiti
apani acari' jive sikhaila bhakti

SYNONYMS

astadasa-varsa — for eighteen years; **kevala** — only; **nilacale** — in Jagannatha Puri; **sthiti** — staying; **apani** — personally; **acari'** — behaving; **jive** — unto the living entities; **sikhaila** — instructed; **bhakti** — devotional service.

TRANSLATION

For eighteen continuous years, Lord Sri Caitanya Mahaprabhu remained at Jagannatha Puri and, through His personal behavior, instructed all living entities in the mode of devotional service.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.23

tara madhye chaya vatsara bhakta-gana-sange
prema-bhakti pravartaila nrtya-gita-range

SYNONYMS

tara madhye — within that period; **chaya vatsara** — for six years; **bhakta-gana-sange** — with all the devotees; **prema-bhakti** — the loving service of the Lord; **pravartaila** — introduced; **nrtya-gita-range** — in the matter of chanting and dancing.

TRANSLATION

Of these eighteen years at Jagannatha Puri, Sri Caitanya Mahaprabhu spent six years with His many devotees. By chanting and dancing, He introduced the loving service of the Lord.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 1.24

nityānanda-gosañire pathaila gauda-dese
tenho gauda-desa bhasaila prema-rase

SYNONYMS

nityānanda-gosañire — Nityānanda Gosvami; pathaila — sent; gauda-dese — to Bengal; tenho — He; gauda-desa — the tract of land known as Gauda-desa, or Bengal; bhasaila — overflowed; prema-rase — with ecstatic love of Kṛṣṇa.

TRANSLATION

Lord Sri Caitanya Mahāprabhu sent Nityānanda Prabhu from Jagannātha Puri to Bengal, which is known as Gauda-desa, and Lord Nityānanda Prabhu overflowed that country with the transcendental loving service of the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.25

sahajei nityananda — krsna-premoddama
prabhu-ajñaya kaila yahan tahan prema-dana

SYNONYMS

sahajei — by nature; **nityananda** — Lord Nityananda Prabhu; **krsna-prema-uddama** — very much inspired in transcendental loving service to Lord Krsna; **prabhu-ajñaya** — by the order of the Lord; **kaila** — did; **yahan tahan** — anywhere and everywhere; **prema-dana** — distribution of that love.

TRANSLATION

Sri Nityananda Prabhu is by nature very much inspired in rendering transcendental loving service to Lord Krsna. Now, being ordered by Sri Caitanya Mahaprabhu, He distributed this loving service anywhere and everywhere.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.26

tanhara carane mora koti namaskara
caitanyera bhakti yenho laoyaila

SYNONYMS

tanhara carane — unto His lotus feet; **mora** — my; **koti** — unlimited; **namaskara** — obeisances; **caitanyera** — of Lord Sri Caitanya Mahaprabhu; **bhakti** — the devotional service; **yenho** — one who; **laoyaila** — caused to take; — the whole world.

TRANSLATION

I offer innumerable obeisances unto the lotus feet of Sri Nityananda Prabhu, who is so kind that He spread the service of Sri Caitanya Mahaprabhu all over the world.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.27

caitanya-gosañi yanre bale 'bada bhai'
tenho kahe, mora prabhu — caitanya-gosañi

SYNONYMS

caitanya-gosañi — Lord Sri Caitanya Mahaprabhu; **yanre** — unto whom; **bale** — says; **bada bhai** — elder brother; **tenho** — He; **kahe** — says; **mora prabhu** — My Lord; **caitanya-gosañi** — the supreme master, Lord Caitanya Mahaprabhu.

TRANSLATION

Caitanya Mahaprabhu used to address Nityananda Prabhu as His elder brother, whereas Nityananda Prabhu addressed Sri Caitanya Mahaprabhu as His Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.28

yadyapi apani haye prabhu balarama
tathapi caitanyera kare dasa-abhimana

SYNONYMS

yadyapi — although; **apani** — personally; **haye** — is; **prabhu** — Lord; **balarama** — Balarama; **tathapi** — still; **caitanyera** — of Lord Sri Caitanya Mahaprabhu; **kare** — accepts; **dasa-abhimana** — conception as the eternal servant.

TRANSLATION

Although Nityananda Prabhu is none other than Balarama Himself, He nonetheless always thinks of Himself as the eternal servant of Lord Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.29

'caitanya' seva, 'caitanya' gao, lao 'caitanya'-nama
'caitanya' ye bhakti kare, sei mora prana

SYNONYMS

caitanya seva — serve Sri Caitanya Mahaprabhu; **caitanya gao** — chant about Sri Caitanya Mahaprabhu; **lao** — always take; **caitanya-nama** — the name of Lord Caitanya Mahaprabhu; **caitanya** — unto Lord Sri Caitanya Mahaprabhu; **ye** — anyone who; **bhakti** — devotional service; **kare** — renders; **sei** — that person; **mora** — My; **prana** — life and soul.

TRANSLATION

Nityananda Prabhu requested everyone to serve Sri Caitanya Mahaprabhu, chant His glories and utter His name. Nityananda Prabhu claimed that person to be His life and soul who rendered devotional service unto Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.30

ei mata loke caitanya-bhakti laoyaila
dina-hina, nindaka, sabare nistarila

SYNONYMS

ei mata — in this way; **loke** — the people in general; **caitanya** — of Lord Caitanya Mahaprabhu; **bhakti** — the devotional service; **laoyaila** — He caused to accept; **dina-hina** — poor fallen souls; **nindaka** — blasphemers; **sabare** — everyone; **nistarila** — He delivered.

TRANSLATION

In this way, Srila Nityananda Prabhu introduced the cult of Sri Caitanya Mahaprabhu to everyone without discrimination. Even though the people were fallen souls and blasphemers, they were delivered by this process.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.31

tabe prabhu vraje pathaila rupa-sanatana
prabhu-ajñaya dui bhai aila vrndavana

SYNONYMS

tabe — after this; **prabhu** — Lord Sri Caitanya Mahaprabhu; **vraje** — to Vrndavana-dhama; **pathaila** — sent; **rupa-sanatana** — the two brothers Rupa Gosvami and Sanatana Gosvami; **prabhu-ajñaya** — upon the order of Sri Caitanya Mahaprabhu; **dui bhai** — the two brothers; **aila** — came; **vrndavana** — to Vrndavana-dhama.

TRANSLATION

Lord Sri Caitanya Mahaprabhu then sent the two brothers Srila Rupa Gosvami and Srila Sanatana Gosvami to Vraja. By His order, they went to Sri Vrndavana-dhama.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.32

bhakti pracariya sarva-tirtha prakasila
madana-gopala-govindera seva pracarila

SYNONYMS

bhakti pracariya — broadcasting devotional service; **sarva-tirtha** — all the places of pilgrimage; **prakasila** — discovered; **madana-gopala** — of Sri Radha-Madana-mohana; **govindera** — of Sri Radha-Govindaji; **seva** — the service; **pracarila** — introduced.

TRANSLATION

After going to Vrndavana, the brothers preached devotional service and discovered many places of pilgrimage. They specifically initiated the service of Madana-mohana and Govindaji.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.33

nana sastra ani' kaila bhakti-grantha sara
mudha adhama-janere tenho karila nistara

SYNONYMS

nana sastra — different types of scriptures; **ani'** — collecting; **kaila** — compiled; **bhakti-grantha** — of books on devotional service; **sara** — the essence; **mudha** — rascals; **adhama-janere** — and fallen souls; **tenho** — they; **karila nistara** — delivered.

TRANSLATION

Both Rupa Gosvami and Sanatana Gosvami brought various scriptures to Vrndavana and collected the essence of these by compiling many scriptures on devotional service. In this way they delivered all rascals and fallen souls.

PURPORT

Srila Srinivasa Acarya has sung:

nana-sastra-vicaranaika-nipunau sad-dharma
hita-karinau tri-bhuvane manyau saranyakarau
radha-krsna-padaravinda-bhajanandena mattalikau
vande rupa-sanatanau raghu-yugau sri-jiva-gopalakau

The six Gosvamis, under the direction of Srila Rupa Gosvami and Srila Sanatana Gosvami, studied various Vedic literatures and picked up the essence of them, the devotional service of the Lord. This means that all the Gosvamis wrote many scriptures on devotional service with the support of the Vedic literature. Devotional service is not a sentimental activity. The essence of Vedic knowledge is devotional service, as confirmed in the Bhagavad-gita (15.15): *vedais ca sarvair aham eva vedyah*. All the Vedic literature aims at understanding Krsna, and how to understand Krsna through devotional service has been explained by Srila Rupa and Sanatana Gosvamis, with evidence from all Vedic literatures. They have put it so nicely that even a rascal or first-class fool can be delivered by devotional service under the guidance of the Gosvamis.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.34

prabhu ajñaya kaila saba sastrera vicara
vrajera nigudha bhakti karila pracara

SYNONYMS

prabhu ajñaya — upon the order of Lord Sri Caitanya Mahaprabhu; kaila — they did; saba sastrera — of all scriptures; vicara — analytical study; vrajera — of Sri Vrndavana-dhama; nigudha — most confidential; bhakti — devotional service; karila — did; pracara — preaching.

TRANSLATION

The Gosvamis carried out the preaching work of devotional service on the basis of an analytical study of all confidential Vedic literatures. This was in compliance with the order of Sri Caitanya Mahaprabhu. Thus one can understand the most confidential devotional service of Vrndavana.

PURPORT

This proves that bona fide devotional service is based on the conclusions of the Vedic literature. It is not based on the type of sentiment exhibited by the prakṛta-sahajiyas. The prakṛta-sahajiyas do not consult the Vedic literatures, and they are debauchees, woman-hunters and smokers of gañja. Sometimes they give a theatrical performance and cry for the Lord with tears in their eyes. Of course, all scriptural conclusions are washed off by these tears. The prakṛta-sahajiyas do not realize that they are violating the orders of Sri Caitanya Mahaprabhu, who specifically said that to understand Vrndavana and the pastimes of Vrndavana one must have sufficient knowledge of the sastras (Vedic literatures). As stated in Srimad-Bhagavatam (1.2.12), bhaktya sruta-grhitaya. This means that devotional service is acquired from Vedic knowledge. Tac chraddadhanah munayah. Devotees who are actually serious attain bhakti, scientific devotional service, by hearing Vedic literatures (bhaktya sruta-grhitaya). It is not that one should create something out of sentimentality, become a sahajiya and advocate such concocted devotional service. However, Srila Bhaktisiddhanta Sarasvati Thakura considered such sahajiyas to be more favorable than the impersonalists, who are hopelessly atheistic. The impersonalists have no idea of the Supreme Personality of Godhead. The position of the sahajiyas is far better than that of the Mayavadi sannyasis. Although the sahajiyas do not think much of Vedic knowledge, they nonetheless have accepted Lord Kṛṣṇa as the Supreme Lord. Unfortunately, they mislead others from authentic devotional service.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.35

hari-bhakti-vilasa, ara bhagavatamrta
dasama-tippani, ara dasama-carita

SYNONYMS

hari-bhakti-vilasa — the scripture named Hari-bhakti-vilasa; **ara** — and; **bhagavatamrta** — the scripture named Brhad-bhagavatamrta; **dasama-tippani** — comments on the Tenth Canto of Srimad-Bhagavatam; **ara** — and; **dasama-carita** — poetry about the Tenth Canto of Srimad-Bhagavatam.

TRANSLATION

Some of the books compiled by Srila Sanatana Gosvami were the Hari-bhakti-vilasa, Brhad-bhagavatamrta, Dasama-tippani and Dasama-carita.

PURPORT

In the First Wave of the book known as the Bhakti-ratnakara, it is said that Sanatana Gosvami understood Srimad-Bhagavatam by thorough study and explained it in his commentary known as Vaisnava-tosani. All the knowledge that Sri Sanatana Gosvami and Rupa Gosvami directly acquired from Sri Caitanya Mahaprabhu was broadcast all over the world by their expert service. Sanatana Gosvami gave his Vaisnava-tosani commentary to Srila Jiva Gosvami for editing, and Srila Jiva Gosvami edited this under the name of Laghu-tosani. Whatever he immediately put down in writing was finished in the year 1476 Saka (A.D. 1554). Srila Jiva Gosvami completed the Laghu-tosani in the year Sakabda 1504 (A.D. 1582).

The subject matter of the Hari-bhakti-vilasa, by Sri Sanatana Gosvami, was collected by Srila Gopala Bhatta Gosvami and is known as a vaisnava-smṛti. This vaisnava-smṛti-grantha was finished in twenty chapters, known as vilasas. In the first vilasa there is a description of how a relationship is established between the spiritual master and the disciple, and mantras are explained. In the second vilasa, the process of initiation is described. In the third vilasa, the methods of Vaisnava behavior are given, with emphasis on cleanliness, constant remembrance of the Supreme Personality of Godhead, and the chanting of the mantras given by the initiating spiritual master. In the fourth vilasa are descriptions of , the reformatory method; tilaka, the application of twelve tilakas on twelve places of the body; mudra, marks on the body; mala, chanting with beads; and guru-puja, worship of the spiritual master. In the fifth vilasa, one is instructed on how to make a place to sit for meditation, and there are descriptions of breathing exercises, meditation and worship of the salagrama-sila representation of Lord Visnu. In the sixth vilasa, the required practices for inviting the transcendental form of the Lord and bathing Him are given. In the seventh vilasa, one is instructed on how to collect flowers used for the worship of Lord Visnu. In the eighth vilasa, there is a description of the Deity and instructions on how to set up incense, light lamps, make offerings, dance, play music, beat drums, garland the Deity, offer prayers and obeisances and counteract offenses. In the ninth vilasa, there are descriptions about collecting tulasi leaves, offering oblations to forefathers according to Vaisnava rituals, and offering food. In the tenth vilasa there are descriptions of the devotees of the Lord (Vaisnavas, or saintly persons). In the eleventh vilasa, there are elaborate descriptions of Deity worship and the glories of the holy name of the Lord. One is instructed on how to chant the holy name of the Deity, and there are discussions about offenses committed while chanting the holy name, along with methods for getting relief from such offenses. There are

also descriptions of the glories of devotional service and the surrendering process. In the twelfth vilasa, Ekadasi is described. In the thirteenth vilasa, fasting is discussed, as well as observance of the Maha-dvadasi ceremony. In the fourteenth vilasa, different duties for different months are outlined. In the fifteenth vilasa, there are instructions on how to observe Ekadasi fasting without even drinking water. There are also descriptions of branding the body with the symbols of Visnu, discussions of Caturmasya observations during the rainy season, and discussions of Janmastami, Parsvaikadasi, Sravana-dvadasi, Rama-navami and Vijaya-dasami. The sixteenth vilasa discusses duties to be observed in the month of Karttika (October-November), or the Damodara month, or Urja, when lamps are offered in the Deity room or above the temple. There are also descriptions of the Govardhana-puja and Ratha-yatra. The seventeenth vilasa discusses preparations for Deity worship, maha-mantra chanting and the process of japa. In the eighteenth vilasa the different forms of Sri Visnu are described. The nineteenth vilasa discusses the establishment of the Deity and the rituals observed in bathing the Deity before installation. The twentieth vilasa discusses the construction of temples, referring to those constructed by the great devotees. The details of the Hari-bhakti-vilasa-grantha are given by Sri Kaviraja Gosvami in the Madhya-lila (24.329-345). The descriptions given in those verses by Krsnadasa Kaviraja Gosvami are actually a description of those portions compiled by Gopala Bhatta Gosvami. According to Srila Bhaktisiddhanta Sarasvati Thakura, the regulative principles of devotional service compiled by Gopala Bhatta Gosvami do not strictly follow our Vaisnava principles. Actually, Gopala Bhatta Gosvami collected only a summary of the elaborate descriptions of Vaisnava regulative principles from the Hari-bhakti-vilasa. It is Srila Bhaktisiddhanta Sarasvati Gosvami's opinion, however, that to follow the Hari-bhakti-vilasa strictly is to actually follow the Vaisnava rituals in perfect order. He claims that the smarta-samaja, which is strictly followed by caste brahmanas, has influenced portions that Gopala Bhatta Gosvami collected from the original Hari-bhakti-vilasa. It is therefore very difficult to find out Vaisnava directions from the book of Gopala Bhatta Gosvami. It is better to consult the commentary made by Sanatana Gosvami himself for the Hari-bhakti-vilasa under the name of Dig-darsini-tika. Some say that the same commentary was compiled by Gopinatha-puja Adhikari, who was engaged in the service of Sri Radha-ramanaji and who happened to be one of the disciples of Gopala Bhatta Gosvami.

Regarding the Brhad-bhagavatamrta, there are two parts, both of which deal with the discharge of devotional service. The first part is an analytical study of devotional service, in which there is also a description of different planets, including the earth, the heavenly planets, Brahma-loka and Vaikuntha-loka. There are also descriptions of the devotees, including intimate devotees, most intimate devotees and complete devotees. The second part describes the glories of the spiritual world, known as Goloka-mahatmya-nirupana, as well as the process of renunciation of the material world. It also describes real knowledge, devotional service, the spiritual world, love of Godhead, attainment of life's destination, and the bliss of the world. In this way there are seven chapters in each part, fourteen chapters in all.

The Dasama-tippani is a commentary on the Tenth Canto of Srimad-Bhagavatam. Another name for this commentary is Brhad-vaisnava-tosani-tika. In the Bhakti-ratnakara, it is said that the Dasama-tippani was finished in 1476 Sakabda (A.D. 1554).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.36

ei saba grantha kaila gosañi sanatana
rupa-gosañi kaila yata, ke karu ganana

SYNONYMS

ei saba — all these; grantha — scriptures; kaila — compiled; gosañi sanatana — Sanatana Gosvami; rupa-gosañi — Rupa Gosvami; kaila — did; yata — all; ke — who; karu ganana — can count.

TRANSLATION

We have already given the names of four books compiled by Sanatana Gosvami. Similarly, Srila Rupa Gosvami has also compiled many books, which no one can even count.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.37

pradhana pradhana kichu kariye ganana
laksa granthe kaila vraja-vilasa varnana

SYNONYMS

pradhana pradhana — the most important ones; **kichu** — some; **kariye** — I do; **ganana** — enumeration; **laksa** — 100,000; **granthe** — in verses; **kaila** — did; **vraja-vilasa** — of the pastimes of the Lord in Vrndavana; **varnana** — description.

TRANSLATION

I shall therefore enumerate the chief books compiled by Srila Rupa Gosvami. He has described the pastimes of Vrndavana in 100,000 verses.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.38

rasamrta-sindhu, ara vidagdha-madhava
ujjvala-nilamani, ara lalita-madhava

SYNONYMS

rasamrta-sindhu — the Bhakti-rasamrta-sindhu; **ara** — and; **vidagdha-madhava** — the Vidagdha-madhava; **ujjvala-nilamani** — the Ujjvala-nilamani; **ara** — and; **lalita-madhava** — the Lalita-madhava.

TRANSLATION

The books compiled by Sri Rupa Gosvami include the Bhakti-rasamrta-sindhu, Vidagdha-madhava, Ujjvala-nilamani and Lalita-madhava.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.40

dana-keli-kaumudi, ara bahu stavavali
astadasa lila-cchanda, ara padyavali
govinda-virudavali, tahara laksana
mathura-mahatmya, ara nataka-varnana

SYNONYMS

dana-keli-kaumudi — the Dana-keli-kaumudi; **ara** — and; **bahu stavavali** — many prayers; **astadasa** — eighteen; **lila-cchanda** — chronological pastimes; **ara** — and; **padyavali** — the Padyavali; **govinda-virudavali** — the Govinda-virudavali; **tahara laksana** — the symptoms of the book; **mathura-mahatmya** — the glories of Mathura; **ara nataka-varnana** — and descriptions of drama (Nataka-candrika).

TRANSLATION

Srila Rupa Gosvami also compiled the Dana-keli-kaumudi, Stavavali, Lila-cchanda, Padyavali, Govinda-virudavali, Mathura-mahatmya and Nataka-varnana.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.41

laghu-bhagavatamrtadi ke karu ganana
sarvatra karila vraja-vilasa varnana

SYNONYMS

laghu-bhagavatamrta-adi — another list, containing Laghu-bhagavatamrta; ke — who; karu ganana — can count; sarvatra — everywhere; karila — did; vraja-vilasa — of the pastimes of Vrndavana; varnana — description.

TRANSLATION

Who can count the rest of the books (headed by the Laghu-bhagavatamrta) written by Srila Rupa Gosvami? He has described the pastimes of Vrndavana in all of them.

PURPORT

Srila Bhaktisiddhanta Sarasvati has given a description of these books. The Bhakti-rasamrta-sindhu is a great book of instruction on how to develop devotional service to Lord Krsna and follow the transcendental process. It was finished in the year 1463 Sakabda (A.D. 1541). This book is divided into four parts: purva-vibhaga (eastern division), daksina-vibhaga (southern division), pascima-vibhaga (western division) and utara-vibhaga (northern division). In the purva-vibhaga, there is a description of the permanent development of devotional service. The general principles of devotional service, the execution of devotional service, ecstasy in devotional service and ultimately the attainment of love of Godhead are described. In this way there are four laharis (waves) in this division of the ocean of the nectar of devotion.

In the daksina-vibhaga (southern division) there is a general description of the mellow (relationship) called bhakti-rasa, which is derived from devotional service. There are also descriptions of the stages known as vibhava, anubhava, sattvika, vyabhicari and sthayi-bhava, all on this high platform of devotional service. Thus there are five waves in the daksina-vibhaga division. In the western division (pascima-vibhaga) there is a description of the chief transcendental humors derived from devotional service. These are known as mukhya-bhakti-rasa-nirupana, or attainment of the chief humors or feelings in the execution of devotional service. In that part there is a description of devotional service in neutrality, further development in love and affection (called servitude), further development in fraternity, further development in parenthood, or parental love, and finally conjugal love between Krsna and His devotees. Thus there are five waves in the western division.

In the northern division (uttara-vibhaga) there is a description of the indirect mellows of devotional service — namely, devotional service in laughter, devotional service in wonder, and devotional service in chivalry, pity, anger, dread and ghastliness. There are also mixing of mellows and the transgression of different humors. Thus there are nine waves in this part. This is but a brief outline of the Bhakti-rasamrta-sindhu.

The Vidagdha-madhava is a drama of Lord Krsna's pastimes in Vrndavana. Srila Rupa Gosvami finished this book in the year 1454 Sakabda (A.D. 1532). The first part of this drama is called venu-nada-vilasa, the second part manmatha-lekha, the third part radha-sanga, the

fourth part venu-harana, the fifth part radha-prasadana, the sixth part sarad-vihara, and the seventh and last part gauri-vihara.

There is also a book called Ujjvala-nilamāni, a transcendental account of loving affairs that includes metaphor, analogy and higher bhakti sentiments. Devotional service in conjugal love is described briefly in the Bhakti-rasamṛta-sindhu, but it is very elaborately discussed in the Ujjvala-nilamāni. This book describes different types of lovers, their assistants, and those who are very dear to Kṛṣṇa. There is also a description of Srimatī Radharānī and other female lovers, as well as various group leaders. Messengers and the constant associates, as well as others who are very dear to Kṛṣṇa, are all described. The book also relates how love of Kṛṣṇa is awakened and describes the ecstatic situation, the devotional situation, permanent ecstasy, disturbed ecstasy, steady ecstasy, different positions of different dresses, feelings of separation, prior attraction, anger in attraction, varieties of loving affairs, separation from the beloved, meeting with the beloved, and both direct and indirect enjoyment between the lover and the beloved. All this has been very elaborately described.

Similarly, the Lalita-madhava is a description of Kṛṣṇa's pastimes in Dvārakā. These pastimes were made into a drama, and the work was finished in the year 1459 Sakābda. The first part deals with festivities in the evening, the second with the killing of the Sankhacuda, the third with maddened Srimatī Radharānī, the fourth with Radharānī's proceeding toward Kṛṣṇa, the fifth with the achievement of Candravālī, the sixth with the achievement of Lalitā, the seventh with the meeting in Nava-vṛndāvana, the eighth with the enjoyment in Nava-vṛndāvana, the ninth with looking over pictures, and the tenth with complete satisfaction of the mind. Thus the entire drama is divided into ten parts.

The Laghu-bhagavatamṛta is divided into two parts. The first is called "The Nectar of Kṛṣṇa" and the second "The Nectar of Devotional Service." The importance of Vedic evidence is stressed in the first part, and this is followed by a description of the original form of the Supreme Personality of Godhead as Sri Kṛṣṇa and descriptions of His pastimes and expansions in ^{avesa} and tad-ekatma. The first incarnation is divided into three puruṣāvatāras — namely, Mahā-Viṣṇu, Garbhodakasāyī Viṣṇu and Kṣīrodakasāyī Viṣṇu. Then there are the three incarnations of the modes of nature — namely, Brahmā, Viṣṇu and Mahēśvara (Siva). All the paraphernalia used in the service of the Lord is transcendental, beyond the three qualities of this material world. There is also a description of twenty-five līla-āvatāras, namely Catuḥsana (the Kumāras), Nārada, Varāha, Matsya, Yajña, Nara-narayana Rṣi, Kapila, Dattatṛeya, Hayagrīva, , Prsnigarbha, Rśabha, Pṛthu, Nṛ, Kurma, Dhanvantarī, Mohinī, Vamāna, Parasurama, Dasarathī, Kṛṣṇa-dvaipayana, Balarama, Vasudeva, Buddha and Kalkī. There are also fourteen incarnations of Manu: Yajña, Vibhu, Satyasena, Hari, Vaikuntha, Ajita, Vamāna, Sarvabhauma, Rśabha, Viśvakṣena, Dharmasetu, Sudhama, Yogesvara and Brhadbhānu. There are also four incarnations for the four yugas, and their colors are described as white, red, blackish and black (sometimes yellow, as in the case of Lord Caitanya Mahāprabhu). There are different types of millenniums and incarnations for those millenniums. The categories called ^{avesa}, prabhava, vaibhava and para constitute different situations for the different incarnations. According to specific pastimes, the names are spiritually empowered. There are also descriptions of the difference between the powerful and the power, and the inconceivable activities of the Supreme Lord.

Sri Kṛṣṇa is the original Supreme Personality of Godhead, and no one is greater than Him. He is the source of all incarnations. In the Laghu-bhagavatamṛta there are descriptions of His partial incarnations, a description of the impersonal Brahman effulgence (actually the bodily effulgence of Sri Kṛṣṇa), the superexcellence of Sri Kṛṣṇa's pastimes as an ordinary human being with two hands and so forth. There is nothing to compare with the two-armed form of the Lord. In the spiritual world (vaikuntha-jagat) there is no distinction between the owner of the body and the body itself. In the material world the owner of the body is called the soul, and the body is called a material manifestation. In the Vaikuntha world, however, there is no such distinction. Lord Sri Kṛṣṇa is unborn, and His appearance as an incarnation is perpetual. Kṛṣṇa's pastimes are divided into two parts — manifest and unmanifest. For example, when Kṛṣṇa takes His birth within this material world, His pastimes are considered to be manifest. However, when

He disappears, one should not think that He is finished, for His pastimes are going on in an unmanifest form. Varieties of humors, however, are enjoyed by the devotees and Lord Krsna during His manifest pastimes. After all, His pastimes in Mathura, Vrndavana and Dvaraka are eternal and are going on perpetually somewhere in some part of the universe.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.42

tanra bhratus-putra nama — sri-jiva-gosañi
yata bhakti-grantha kaila, tara anta nai

SYNONYMS

tanra — his; bhratuh-putra — nephew; nama — of the name; sri-jiva-gosañi — Srila Jiva Gosvami Prabhupada; yata — all; bhakti-grantha — books on devotional service; kaila — compiled; tara — that; anta — end; nai — there is not.

TRANSLATION

Sri Rupa Gosvami's nephew, Srila Jiva Gosvami, has compiled so many books on devotional service that there is no counting them.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.43

sri-bhagavata-sandarbha-nama grantha-vistara
bhakti-siddhantera tate dekhaiyachena para

SYNONYMS

sri-bhagavata-sandarbha-nama — the Bhagavata-sandarbha; grantha — the book; vistara — very elaborate; bhakti-siddhantera — of the conclusions of devotional service; tate — in that book; dekhaiyachena — he has shown; para — the limit.

TRANSLATION

In Sri Bhagavata-sandarbha, Srila Jiva Gosvami has written conclusively about the ultimate end of devotional service.

PURPORT

The Bhagavata-sandarbha is also known as the Sat-sandarbha. In the first part, called Tattva-sandarbha, it is proved that Srimad-Bhagavatam is the most authoritative evidence directly pointing to the Absolute Truth. The second Sandarbha, called Bhagavat-sandarbha, draws a distinction between impersonal Brahman and localized Paramatma and describes the spiritual world and the domination of the mode of goodness devoid of contamination by the other two material modes. In other words, there is a vivid description of the transcendental position known as suddha-sattva. Material goodness is apt to be contaminated by the other two material qualities — ignorance and passion — but when one is situated in the suddha-sattva position, there is no chance for such contamination. It is a spiritual platform of pure goodness. The potency of the Supreme Lord and the living entity is also described, and there is a description of the inconceivable energies and varieties of energies of the Lord. The potencies are divided into categories — internal, external, personal, marginal and so forth. There are also discussions of the eternality of Deity worship, the omnipotence of the Deity, His all pervasiveness, His giving shelter to everyone, His subtle and gross potencies, His personal manifestations, His expressions of form, quality and pastimes, His transcendental position and His complete form. It is also stated that everything pertaining to the Absolute has the same potency and that the spiritual world, the associates in the spiritual world and the threefold energies of the Lord in the spiritual world are all transcendental. There are further discussions concerning the difference between the impersonal Brahman and the Personality of Godhead, the fullness of the Personality of Godhead, the objective of all Vedic knowledge, the personal potencies of the Lord, and the Personality of Godhead as the original author of Vedic knowledge.

The third Sandarbha is called Paramatma-sandarbha, and in this book there is a description of Paramatma (the Supersoul) and an explanation of how the Supersoul exists in millions and millions of living entities. There are discussions of the differences between the qualitative incarnations, and discourses concerning the living entities, maya, the material world, the theory of transformation, the illusory energy, the sameness of this world and the Supersoul, and the truth about this material world. In this connection, the opinions of Sridhara Svami are given. It is stated that the Supreme Personality of Godhead, although devoid of material qualities, superintends all material activities. There is also a discussion of how the lila-avatara incarnations respond to the desires of the devotees and how the Supreme Personality of Godhead is characterized by six opulences.

The fourth Sandarbha is called Krsna-sandarbha, and in this book Krsna is proved to be the Supreme Personality of Godhead. There are discussions of Krsna's pastimes and qualities, His superintendence of the purusa-avatars, and so forth. The opinions of Sridhara Svami are corroborated. In each and every scripture, the supremacy of Krsna is stressed. Baladeva, Sankarsana and other expansions of Krsna are emanations of Maha-Sankarsana. All the incarnations and expansions exist simultaneously in the body of Krsna, who is described as two-handed. There are also descriptions of the Goloka planet, Vrndavana (the eternal place of Krsna), the identity of Goloka and Vrndavana, the Yadavas and the cowherd boys (both eternal associates of Krsna), the equality of the manifest and unmanifest pastimes, Sri Krsna's manifestation in Gokula, the queens of Dvaraka as expansions of the internal potency, and, superior to them, the superexcellent gopis. There is also a list of the gopis' names and a discussion of the topmost position of Srimati Radharani.

The fifth Sandarbha is called Bhakti-sandarbha, and in this book there is a discussion of how devotional service can be directly executed, and how such service can be adjusted, either directly or indirectly. There is a discussion of the knowledge of all kinds of scripture, the establishment of the Vedic institution of varnasrama, bhakti as superior to fruitive activity, and so forth. It is also stated that without devotional service even a brahmana is condemned. There are discussions of the process of karma-tyaga (the giving of the results of karma to the Supreme Personality of Godhead), and the practices of mystic yoga and philosophical speculation, which are deprecated as simply hard labor. Worship of the demigods is discouraged, and worship of a Vaisnava is considered exalted. No respect is given to the nondevotees. There are discussions of how one can be liberated even in this life (jivan-mukta), Lord Siva as a devotee, and how a bhakta and his devotional service are eternally existing. It is stated that through bhakti one can attain all success because bhakti is transcendental to the material qualities. There is a discussion of how the self is manifest through bhakti. There is also a discussion of the self's bliss, as well as how bhakti, even imperfectly executed, enables one to attain the lotus feet of the Supreme Personality of Godhead. Unmotivated devotional service is highly praised, and an explanation is given of how each devotee can achieve the platform of unmotivated service by association with other devotees. There is a discussion of the differences between the maha-bhagavata and the ordinary devotee, the symptoms of philosophical speculation, the symptoms of self-worship, or ahangrahopasana, the symptoms of devotional service, the symptoms of imaginary perfection, the acceptance of regulative principles, service to the spiritual master, the maha-bhagavata (liberated devotee) and service to him, service to Vaisnavas in general, the principles of hearing, chanting, remembering and serving the lotus feet of the Lord, offenses in worship, offensive effects, prayers, engaging oneself as an eternal servant of the Lord, making friendships with the Lord and surrendering everything for His pleasure. There is also a discussion of raganuga-bhakti (spontaneous love of Godhead), of the specific purpose of becoming a devotee of Lord Krsna, and a comparative study of other perfectional stages.

The sixth Sandarbha is called Priti-sandarbha, a thesis on love of Godhead. Here it is stated that through love of Godhead, one becomes perfectly liberated and attains the highest goal of life. A distinction is made between the liberated condition of a personalist and that of an impersonalist, and there is a discussion of liberation during one's lifetime as distinguished from liberation from material bondage. Of all kinds of liberation, liberation in loving service to the Lord is described as the most exalted, and meeting the Supreme Personality of Godhead face to face is shown to be the highest perfection of life. Immediate liberation is contrasted with liberation by a gradual process. Both realization of Brahman and meeting with the Supreme Personality of Godhead are described as liberation within one's lifetime, but meeting with the Supreme Personality of Godhead, both internally and externally, is shown to be superexcellent, above the transcendental realization of the Brahman effulgence. There is a comparative study of liberation as salokya, samipyta and sarupyta. Samipyta is better than salokya. Devotional service is considered to be liberation with greater facilities, and there is a discussion of how to obtain it. There are also discussions of the transcendental state one achieves after attaining the devotional platform, which is the exact position of love of Godhead; the marginal symptoms of transcendental love, and how it is awakened; the distinction between so-called love and transcendental love on the platform of love of Godhead; and different types of humors and mellows enjoyed in relishing the lusty affairs of the gopis, which are different from mundane affairs, which in turn are symbolical representations of pure love for Krsna. There are also

discussions of bhakti mixed with philosophical speculation, the superexcellence of the love of the gopis, the difference between opulent devotional service and loving devotional service, the exalted position of the residents of Gokula, the progressively exalted position of the friends of Krsna, the gopas and the gopis in parental love with Krsna, and finally the superexcellence of the love of the gopis and that of Srimati Radharani. There is also a discussion of how spiritual feelings can be present when one simply imitates them and of how such mellows are far superior to the ordinary mellows of mundane love, and there are descriptions of different ecstasies, the awakening of ecstasy, transcendental qualities, the distinction of dhirodatta, the utmost attractiveness of conjugal love, the ecstatic features, the permanent ecstatic features, the mellows divided in five transcendental features of direct loving service, and indirect loving service, considered in seven divisions. Finally there is a discussion of overlapping of different rasas, and there are discussions of santa (neutrality), servitorship, taking shelter, parental love, conjugal love, direct transcendental enjoyment and enjoyment in separation, previous attraction and the glories of Srimati Radharani.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.44

gopala-campu-name grantha-mahasura
nitya-lila sthapana yahe vraja-rasa-pura

SYNONYMS

gopala-campu — the Gopala-campu; **name** — by the name; **grantha** — the transcendental literature; **maha-sura** — most formidable; **nitya-lila** — of eternal pastimes; **sthapana** — establishment; **yahe** — in which; **vraja-rasa** — the transcendental mellows enjoyed in Vrndavana; **pura** — complete.

TRANSLATION

The most famous and formidable transcendental literature is the book named Gopala-campu. In this book the eternal pastimes of the Lord are established, and the transcendental mellows enjoyed in Vrndavana are completely described.

PURPORT

In his Anubhasya, Srila Bhaktisiddhanta Sarasvati Thakura gives the following information about the Gopala-campu. The Gopala-campu is divided into two parts. The first part is called the eastern wave, and the second part is called the northern wave. In the first part there are thirty-three supplications and in the second part thirty-seven supplications. In the first part, completed in 1510 Sakabda (A.D. 1588), the following subject matters are discussed: (1) Vrndavana and Goloka; (2) the killing of the Putana demon, the gopis' returning home under the instructions of mother Yasoda, the bathing of Lord Krsna and Balarama, snigdha-kantha and madhu-kantha; (3) the dream of mother Yasoda; (4) the Janmastami ceremony; (5) the meeting between Nanda Maharaja and Vasudeva, and the killing of the Putana demon; (6) the pastimes of awakening from bed, the deliverance of the demon Sakata, and the name-giving ceremony; (7) the killing of the Trnavarta demon, Lord Krsna's eating dirt, Lord Krsna's childish naughtiness, and Lord Krsna as a thief; (8) churning of the yogurt, Krsna's drinking from the breast of mother Yasoda, the breaking of the yogurt pot, Krsna bound with ropes, the deliverance of the two brothers (Yamarajuna) and the lamentation of mother Yasoda; (9) entering Sri Vrndavana; (10) the killing of Vatsasura, Bakasura and Vyomasura; (11) the killing of Aghasura and the bewilderment of Lord Brahma; (12) the tending of the cows in the forest; (13) taking care of the cows and chastising the Kaliya serpent; (14) the killing of Gardabhasura (the ass demon), and the praise of Krsna; (15) the previous attraction of the gopis; (16) the killing of Pralambasura and the eating of the forest fire; (17) the gopis' attempt to approach Krsna; (18) the lifting of Govardhana Hill; (19) bathing Krsna with milk; (20) the return of Nanda Maharaja from the custody of Varuna and the vision of Goloka Vrndavana by the gopis; (21) the performance of the rituals in Katyayani-vrata and the worship of the goddess Durga; (22) the begging of food from the wives of the brahmanas performing sacrifices; (23) the meeting of Krsna and the gopis; (24) Krsna's enjoying the company of the gopis, the disappearance of Radha and Krsna from the scene, and the search for Them by the gopis; (25) the reappearance of Krsna; (26) the determination of the gopis; (27) pastimes in the waters of the Yamuna; (28) the deliverance of Nanda Maharaja from the clutches of the serpent; (29) various pastimes in solitary places; (30) the killing of Sankhacuda and the Hori; (31) the killing of Aristasura; (32) the killing of the Kesi demon; (33) the appearance of Sri Narada Muni and a description of the year in which the book was completed.

In the second part, known as Uttara-campu, the following subject matters are discussed: (1) attraction for Vrajabhumi; (2) the cruel activities of Akrura; (3) Krsna's departure for Mathura; (4) a description of the city of Mathura; (5) the killing of ; (6) Nanda Maharaja's separation from Krsna and Balarama; (7) Nanda Maharaja's entrance into Vrndavana without Krsna and Balarama; (8) the studies of Krsna and Balarama; (9) how the son of the teacher of Krsna and Balarama was returned; (10) Uddhava's visit to Vrndavana; (11) Radharani's talking with the messenger bumblebee; (12) the return of Uddhava from Vrndavana; (13) the binding of Jarasandha; (14) the killing of the yavana Jarasandha; (15) the marriage of Balarama; (16) the marriage of Rukmini; (17) seven marriages; (18) the killing of Narakasura, the taking of the parijata flower from heaven and Krsna's marriage to 16,000 princesses; (19) victory over Banasura; (20) a description of Balarama's return to Vraja; (21) the killing of Paundraka (the imitation Visnu); (22) the killing of Dvidida and thoughts of Hastinapura; (23) departure for Kuruksetra; (24) how the residents of Vrndavana and Dvaraka met at Kuruksetra; (25) Krsna's consultation with Uddhava; (26) the deliverance of the king; (27) the performance of the Rajasuya sacrifice; (28) the killing of Salva; (29) Krsna's considering returning to Vrndavana; (30) Krsna's revisiting Vrndavana; (31) the adjustment of obstructions by Srimati Radharani and others; (32) everything completed; (33) the residence of Radha and Madhava; (34) decorating Srimati Radharani and Krsna; (35) the marriage ceremony of Srimati Radharani and Krsna; (36) the meeting of Srimati Radharani and Krsna; and (37) entering Goloka.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.45

ei mata nana grantha kariya prakasa
gosthi sahite kaila vrndavane vasa

SYNONYMS

ei mata — in this way; nana — various; grantha — books; kariya — making; prakasa — publication; gosthi — family members; sahite — with; kaila — did; vrndavane — at Vrndavana; vasa — residence.

TRANSLATION

Thus Srila Rupa Gosvami, Sanatana Gosvami and their nephew Srila Jiva Gosvami, as well as practically all of their family members, lived in Vrndavana and published important books on devotional service.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.46

prathama vatsare advaitadi bhakta-gana
prabhure dekhite kaila, niladri gamana

SYNONYMS

prathama — the first; **vatsare** — in the year; **advaita-adi** — headed by Advaita Acarya; **bhakta-gana** — all the devotees; **prabhure** — the Lord; **dekhite** — to see; **kaila** — did; **niladri** — to Jagannatha Puri; **gamana** — going.

TRANSLATION

The first year after Sri Caitanya Mahaprabhu accepted the renounced order of life, all the devotees, headed by Sri Advaita Prabhu, went to see the Lord at Jagannatha Puri.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.47

ratha-yatra dekhi' tahan rahila cari-masa
prabhu-sange nrtya-gita parama ullasa

SYNONYMS

ratha-yatra — the car festival; **dekhi'** — seeing; **tahan** — there; **rahila** — remained; **cari-masa** — four months; **prabhu-sange** — with the Lord; **nrtya-gita** — chanting and dancing; **parama** — greatest; **ullasa** — pleasure.

TRANSLATION

After attending the Ratha-yatra ceremony at Jagannatha Puri, all the devotees remained there for four months, greatly enjoying the company of Sri Caitanya Mahaprabhu by performing kirtana [chanting and dancing].

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.48

vidaya samaya prabhu kahila sabare
pratyabda asibe sabe gundica dekhibare

SYNONYMS

vidaya — departing; **samaya** — at the time; **prabhu** — the Lord; **kahila** — said; **sabare** — unto everyone; **pratyabda** — every year; **asibe** — you should come; **sabe** — all; **gundica** — Gundica; **dekhigare** — to see.

TRANSLATION

At the time of departure, the Lord requested all the devotees, "Please come here every year to see the Ratha-yatra festival of Lord Jagannatha's journey to the Gundica temple."

PURPORT

There is a temple named Gundica at Sundaracala. Lord Jagannatha, Baladeva and Subhadra are pushed in their three cars from the temple in Puri to the Gundica temple in Sundaracala. In Orissa, this Ratha-yatra festival is known as Jagannatha's journey to Gundica. Whereas others speak of it as the Ratha-yatra festival, the residents of Orissa refer to it as Gundica-yatra.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.49

prabhu-ajñaya bhakta-gana pratyabda asiya
gundica dekhiya ya'na prabhure miliya

SYNONYMS

prabhu-ajñaya — upon the order of Lord Sri Caitanya Mahaprabhu; bhakta-gana — all the devotees; pratyabda — every year; asiya — coming there; gundica — the festival of Gundica-yatra; dekhiya — seeing; ya'na — return; prabhure — the Lord; miliya — meeting.

TRANSLATION

Following the order of Sri Caitanya Mahaprabhu, all the devotees used to visit Lord Caitanya Mahaprabhu every year. They would see the Gundica festival at Jagannatha Puri and then return home after four months.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.50

vatsara aiche kaila gatagati
anyonye dunhara dunha vina nahi sthiti

SYNONYMS

— twenty; **vatsara** — years; **aiche** — thus; **kaila** — did; **gata-agati** — going and coming; **anyonye** — mutually; **dunhara** — of Lord Caitanya and the devotees; **dunha** — the two; **vina** — without; **nahi** — there is not; **sthiti** — peace.

TRANSLATION

For twenty consecutive years this meeting took place, and the situation became so intense that the Lord and the devotees could not be happy without meeting one another.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.51

sesa ara yei rahe dvadasa vatsara
krsnera viraha-lila prabhura antara

SYNONYMS

sesa — at the end; **ara** — the balance; **yei** — whatever; **rahe** — remains; **dvadasa vatsara** — twelve years; **krsnera** — of Lord Krsna; **viraha-lila** — the pastimes of separation; **prabhura** — the Lord; **antara** — within.

TRANSLATION

The last twelve years were simply devoted to relishing the pastimes of Krsna in separation within the heart of the Lord.

PURPORT

Sri Krsna Caitanya Mahaprabhu enjoyed the position of the gopis in separation from Krsna. When Krsna left the gopis and went to Mathura, the gopis cried for Him the rest of their lives, feeling intense separation from Him. This ecstatic feeling of separation was specifically advocated by Lord Caitanya Mahaprabhu through His actual demonstrations.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.52

nirantara ratri-dina viraha unmade
hase, kande, nace, gaya parama visade

SYNONYMS

nirantara — without cessation; **ratri-dina** — night and day; **viraha** — of separation; **unmade** — in madness; **hase** — laughs; **kande** — cries; **nace** — dances; **gaya** — chants; **parama** — great; **visade** — in moroseness.

TRANSLATION

In the attitude of separation, Lord Caitanya Mahaprabhu appeared mad both day and night. Sometimes He laughed, and sometimes He cried; sometimes He danced, and sometimes He chanted in great sorrow.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.53

ye kale karena jagannatha darasana
mane bhave, kuruksetre pañachi milana

SYNONYMS

ye kale — at those times; **karena** — does; **jagannatha** — Lord Jagannatha; **darasana** — visiting; **mane** — within the mind; **bhave** — thinks; **kuru-ksetre** — on the field of Kuruksetra; **pañachi** — I have gotten; **milana** — meeting.

TRANSLATION

At those times, Sri Caitanya Mahaprabhu would visit Lord Jagannatha. Then His feelings exactly corresponded to those of the gopis when they saw Krsna at Kuruksetra after long separation. Krsna had come to Kuruksetra with His brother and sister to visit.

PURPORT

When Krsna was performing yajña (sacrifice) at Kuruksetra, He invited all the inhabitants of Vrndavana to come see Him. Lord Caitanya's heart was always filled with separation from Krsna, but as soon as He had the opportunity to visit the Jagannatha temple, He became fully absorbed in the thoughts of the gopis who came to see Krsna at Kuruksetra.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.54

ratha-yatraya age yabe karena nartana
tahan ei pada matra karaye gayana

SYNONYMS

ratha-yatraya — in the car festival; age — in front; yabe — when; karena — does; nartana — dancing; tahan — there; ei — this; pada — stanza; matra — only; karaye — does; gayana — singing.

TRANSLATION

When Caitanya Mahaprabhu used to dance before the car during the festival, He always sang the following two lines.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.55

seita parana-natha painu
yaha lagi' madana-dahane jhuri genu

SYNONYMS

seita — that; **parana-natha** — Lord of My life; **painu** — I have gotten; **yaha** — whom; **lagi'** — for; **madana-dahane** — in the fire of lusty desire; **jhuri** — burning; **genu** — I have become.

TRANSLATION

"I have gotten that Lord of My life, for whom I was burning in the fire of lusty desires."

PURPORT

In Srimad-Bhagavatam (10.29.15) it is stated:

sneham saurdam eva ca
harau vidadhato yanti tan- hi te

The word kama means lusty desire, bhaya means fear, and krodha means anger. If one somehow or other approaches Krsna, his life becomes successful. The gopis approached Krsna with lusty desire. Krsna was a very beautiful boy, and they wanted to meet and enjoy His company. But this lusty desire is different from that of the material world. It appears like mundane lust, but in actuality it is the highest form of attraction to Krsna. Caitanya Mahaprabhu was a sannyasi; He left home and everything else. He could certainly not be induced by any mundane lusty desires. So when He used the word madana-dahane ("in the fire of lusty desire"), He meant that out of pure love for Krsna He was burning in the fire of separation from Krsna. Whenever He met Jagannatha, either in the temple or during the Ratha-yatra, Caitanya Mahaprabhu used to think, "Now I have gotten the Lord of My life and soul."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.56

ei dhuya-gane nacena dvitiya prahara
krsna laña vraje yai — e-bhava antara

SYNONYMS

ei dhuya-gane — in the repetition of this song; nacena — He dances; dvitiya prahara — the second period of the day; krsna laña — taking Krsna; vraje yai — let Me go back to Vrndavana; e-bhava — this ecstasy; antara — within.

TRANSLATION

Lord Caitanya Mahaprabhu used to sing this song [seita parana-natha] especially during the latter part of the day, and He would think, "Let Me take Krsna and go back to Vrndavana." This ecstasy was always filling His heart.

PURPORT

Being always absorbed in the ecstasy of Srimati Radharani, Sri Caitanya Mahaprabhu felt the same separation from Krsna that Srimati Radharani felt when Krsna left Vrndavana and went to Mathura. This ecstatic feeling is very helpful in attaining love of God in separation. Sri Caitanya Mahaprabhu has taught everyone that one should not be overly anxious to see the Lord, but should rather feel separation from Him in ecstasy. It is actually better to feel separation from Him than to desire to see Him face to face. When the gopis of Vrndavana, the residents of Gokula, met Krsna at Kuruksetra during the solar eclipse, they wanted to take Krsna back to Vrndavana. Sri Krsna Caitanya Mahaprabhu also felt the same ecstasy as soon as He saw Jagannatha in the temple or on the Ratha-yatra car. The gopis of Vrndavana did not like the opulence of Dvaraka. They wanted to take Krsna to the village of Vrndavana and enjoy His company in the groves. This desire was also felt by Sri Caitanya Mahaprabhu, and He danced in ecstasy before the Ratha-yatra festival when Lord Jagannatha went to Gundica.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.57

ei bhava nrtya-madhye pade eka sloka
sei slokera artha keha nahi bujhe loka

SYNONYMS

ei bhava — in this ecstasy; nrtya-madhye — during the dancing; pade — recites; eka — one; sloka — verse; sei slokera — of that verse; artha — the meaning; keha — anyone; nahi — not; bujhe — understands; loka — person.

TRANSLATION

In that ecstasy, Sri Caitanya Mahaprabhu recited a verse when dancing in front of Lord Jagannatha. Almost no one could understand the meaning of that verse.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.58

yah kaumara-harah sa eva hi varas ta eva caitra-ksapas
te conmilita-malati-surabhayah praudhah kadambanilah
sa caivasmi tathapi tatra surata-vyapara-lila-vidhau
reva-rodhasi vetasi-taru-tale cetah samutkanthate

SYNONYMS

yah — that same person who; **kaumara-harah** — the thief of my heart during youth; **sah** — he; **eva hi** — certainly; **varah** — lover; **tah** — these; **eva** — certainly; **caitra-ksapah** — moonlit nights of the month of Caitra; **te** — those; **ca** — and; **unmilita** — fructified; **malati** — of malati flowers; **surabhayah** — fragrances; **praudhah** — full; **kadamba** — with the fragrance of the kadamba flower; **anilah** — the breezes; **sa** — that one; **ca** — also; **eva** — certainly; **asmi** — I am; **tatha api** — still; **tatra** — there; **surata-vyapara** — in intimate transactions; **lila** — of pastimes; **vidhau** — in the manner; **reva** — of the river named Reva; **rodhasi** — on the bank; **vetasi** — of the name Vetasi; **taru-tale** — underneath the tree; **cetah** — my mind; **samutkanthate** — is very eager to go.

TRANSLATION

"That very personality who stole away my heart during my youth is now again my master. These are the same moonlit nights of the month of Caitra. The same fragrance of malati flowers is there, and the same sweet breezes are blowing from the kadamba forest. In our intimate relationship, I am also the same lover, yet still my mind is not happy here. I am eager to go back to that place on the bank of the Reva under the Vetasi tree. That is my desire."

PURPORT

This verse appears in the Padyavali (386), an anthology of verses compiled by Srila Rupa Gosvami.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.59

ei slokera artha jane ekale svarupa
daive se vatsara tahan giyachena rupa

SYNONYMS

ei — this; slokera — of the verse; artha — the meaning; jane — knows; ekale — alone; svarupa — Svarupa Damodara; daive — by chance; se vatsara — that year; tahan — there; giyachena — went; rupa — Srila Rupa Gosvami.

TRANSLATION

This verse appears to be the hankering between some ordinary boy and girl, but its actual deep meaning was known only to Svarupa Damodara. By chance, one year Rupa Gosvami was also present there.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.60

prabhu-mukhe loka suni' sri-rupa-gosañi
sei slokera artha-sloka karila tathai

SYNONYMS

prabhu-mukhe — in the mouth of Lord Sri Caitanya Mahaprabhu; **sloka** — the verse; **sunī'** — hearing; **sri-rupa-gosañi** — Srila Rupa Gosvami; **sei** — that; **slokerā** — of the first verse; **artha** — giving the meaning; **sloka** — another verse; **karila** — composed; **tathai** — immediately.

TRANSLATION

Although the meaning of the verse was known only to Svarupa Damodara, Rupa Gosvami, after hearing it from Sri Caitanya Mahaprabhu, immediately composed another verse that described the meaning of the original verse.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.61

sloka kari' eka tala-patrete likhiya
apana vasara cale rakhila guñjiya

SYNONYMS

sloka kari' — composing the verse; eka — one; tala-patrete — on a palm leaf; likhiya — writing; apana — his own; vasara — of the residence; cale — on the roof; rakhila — kept; guñjiya — pushing.

TRANSLATION

After composing this verse, Rupa Gosvami wrote it on a palm leaf and put it on the roof of the thatched house in which he was living.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.62

sloka rakhi' gela samudra-snana karite
hena-kale aila prabhu tanhare milite

SYNONYMS

sloka rakhi' — keeping the verse in that way; gela — went; samudra-snana — a bath in the sea; karite — to take; hena-kale — in the meantime; aila — came; prabhu — Lord Sri Caitanya Mahaprabhu; tanhare — him; milite — to meet.

TRANSLATION

After composing this verse and putting it on the roof of his house, Srila Rupa Gosvami went to bathe in the sea. In the meantime, Lord Caitanya Mahaprabhu went to his hut to meet him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.63

haridasa thakura ara rupa-sanatana
jagannatha-mandire na ya'na tina jana

SYNONYMS

haridasa thakura — Srila Haridasa Thakura; ara — and; rupa-sanatana — Srila Rupa Gosvami and Srila Sanatana Gosvami; jagannatha-mandire — in the temple of Lord Jagannatha; na — not; ya'na — go; tina jana — three persons.

TRANSLATION

To avoid turmoil, three great personalities — Haridasa Thakura, Srila Rupa Gosvami and Srila Sanatana Gosvami — did not enter the temple of Jagannatha.

PURPORT

It is still the practice at the Jagannatha temple not to allow those to enter who do not strictly follow the Vedic culture known as Hinduism. Srila Haridasa Thakura, Srila Rupa Gosvami and Srila Sanatana Gosvami had had previous intimate connections with Muslims. Haridasa Thakura had been born in a Muslim family, and Srila Rupa Gosvami and Srila Sanatana Gosvami, having given up their social status in Hindu society, had been appointed ministers in the Muslim government. They had even changed their names to Dabira Khasa and Sakara Mallika. Thus they had supposedly been expelled from brahmana society. Consequently, out of humility they did not enter the temple of Jagannatha, although the personality of Godhead, Jagannatha, in His form of Caitanya Mahaprabhu, personally came to see them every day. Similarly, the members of this Krsna consciousness society are sometimes refused entrance into some of the temples in India. We should not feel sorry about this as long as we engage in chanting the Hare Krsna mantra. Krsna Himself associates with devotees who are chanting His holy name, and there is no need to be unhappy over not being able to enter a certain temple. Such dogmatic prohibitions were not approved by Lord Caitanya Mahaprabhu. Those who were thought unfit to enter the Jagannatha temple were daily visited by Caitanya Mahaprabhu, and this indicates that Caitanya Mahaprabhu did not approve of the prohibitions. To avoid unnecessary turmoil, however, these great personalities would not enter the Jagannatha temple.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.64

mahaprabhu jagannathera upala-bhoga dekhiya
nija-grhe ya'na ei tinere miliya

SYNONYMS

maha-prabhu — Sri Caitanya Mahaprabhu; **jagannathera** — of Lord Jagannatha; **upala-bhoga** — offering of food on the stone; **dekhiya** — after seeing; **nija-grhe** — to His own residence; **ya'na** — goes; **ei** — these; **tinere** — three; **miliya** — meeting.

TRANSLATION

Every day Sri Caitanya Mahaprabhu used to see the upala-bhoga ceremony at the temple of Jagannatha, and after seeing this He used to go visit these three great personalities on His way to His own residence.

PURPORT

Upala-bhoga is a particular type of offering performed just behind the Garuda-stambha on a stone slab. That stone slab is called the upala. All food is offered within the temple room just below the altar of Jagannatha. This bhoga, however, was offered on the stone slab within the vision of the public; therefore it is called upala-bhoga.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.65

ei tina madhye yabe thake yei jana
tanre asi' apane mile, — prabhura niyama

SYNONYMS

ei tina madhye — of these three; yabe — when; thake — remains; yei jana — that person who; tanre — to him; asi' — coming; apane mile — personally meets; prabhura — of Sri Caitanya Mahaprabhu; niyama — regular practice.

TRANSLATION

If one of these three was not present, He would meet the others. That was His regular practice.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.66

daive asi' prabhu yabe urdhvete cahila
cale gonja tala-patre sei sloka paila

SYNONYMS

daive — accidentally; asi' — coming there; prabhu — the Lord; yabe — when; urdhvete — on the roof; cahila — He looked; cale — in the roof; gonja — pushed; tala-patre — the palm leaf; sei — that; sloka — verse; paila — got.

TRANSLATION

When Sri Caitanya Mahaprabhu went to the residence of Srila Rupa Gosvami, He accidentally saw the palm leaf on the roof, and thus He read the verse composed by him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.67

sloka padi' ache prabhu avista ha-iyā
rupa-gosañi asi' pade dandavat haña

SYNONYMS

sloka padi' — reading the verse; **ache** — remained; **prabhu** — the Lord; **avista** — in an ecstatic mood; **ha-iyā** — being; **rupa-gosañi** — Srila Rupa Gosvami; **asi'** — coming; **pade** — fell down; **dandavat** — like a rod; **haña** — becoming.

TRANSLATION

After reading the verse, Sri Caitanya Mahaprabhu went into an ecstatic mood. While He was in that state, Srila Rupa Gosvami came and immediately fell down on the floor like a rod.

PURPORT

The word danda means rod or pole. A rod or pole falls straight; similarly, when one offers obeisances to his superior with all eight angas (parts) of the body, he performs what is called dandavat. Sometimes we only speak of dandavats but actually do not fall down. In any case, dandavat means falling down like a rod before one's superior.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.68

uthi' mahaprabhu tanre capada mariya
kahite lagila kichu kolete kariya

SYNONYMS

uthi' — standing up; mahaprabhu — Sri Caitanya Mahaprabhu; tanre — unto Rupa Gosvami; capada mariya — slapping; kahite — to say; lagila — began; kichu — something; kolete — on the lap; kariya — taking.

TRANSLATION

When Rupa Gosvami fell down like a rod, Sri Caitanya Mahaprabhu got up and gave him a slap. Then, taking him on His lap, He began to speak to him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.69

mora slokera abhipraya na jane kona jane
mora manera katha tumi janile kemane?

SYNONYMS

mora — My; **slokera** — of the verse; **abhipraya** — purport; **na** — does not; **jane** — know; **kona** — any; **jane** — person; **mora** — My; **manera** — of mind; **katha** — the intention; **tumi** — you; **janile** — understood; **kemane** — how.

TRANSLATION

"No one knows the purport of My verse," Caitanya Mahaprabhu said. "How could you understand My intention?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.70

eta bali' tanre bahu prasada kariya
svarupa-gosañire sloka dekhaila laña

SYNONYMS

eta bali' — saying this; tanre — unto Rupa Gosvami; bahu — much; prasada — mercy; kariya — showing; svarupa-gosañire — unto Svarupa Gosvami; sloka — the verse; dekhaila — showed; laña — taking.

TRANSLATION

Saying this, Lord Caitanya Mahaprabhu bestowed various benedictions upon Rupa Gosvami, and taking the verse, He later showed it to Svarupa Gosvami.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.71

svarupe puchena prabhu ha-iyā vismite
mora manera katha rupa janila kemate

SYNONYMS

svarupe — unto Svarupa Gosvami; **puchena** — inquired; **prabhu** — the Lord; **ha-iyā** — becoming; **vismite** — struck with wonder; **mora** — My; **manera** — of the mind; **katha** — intention; **rupa** — Rupa Gosvami; **janila** — understand; **kemate** — how.

TRANSLATION

Having shown the verse to Svarupa Damodara with great wonder, Caitanya Mahaprabhu asked him how Rupa Gosvami could understand the intentions of His mind.

PURPORT

We had the opportunity to receive a similar blessing from Srila Bhaktisiddhanta Sarasvati Gosvami when we presented an essay at his birthday ceremony. He was so pleased with that essay that he used to call some of his confidential devotees and show it to them. How could we have understood the intentions of Srila Prabhupada?

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.72

svarupa kahe, — yate janila tomara mana
tate jani, — haya tomara krpara bhajana

SYNONYMS

svarupa kahe — Svarupa Damodara replied; yate — since; janila — he knew; tomara — Your; mana — intention; tate — therefore; jani — I can understand; haya — he is; tomara — Your; krpara — of the mercy; bhajana — recipient.

TRANSLATION

Srila Svarupa Damodara Gosvami replied to Lord Caitanya Mahaprabhu, "If Rupa Gosvami can understand Your mind and intentions, he must have Your Lordship's special benediction."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.73

prabhu kahe, — tare ami santusta haña
alingana kailu sarva-sakti sañcariya

SYNONYMS

prabhu kahe — the Lord said; tare — him; ami — I; santusta haña — being very much satisfied; alingana kailu — embraced; sarva-sakti — all potencies; sañcariya — bestowing.

TRANSLATION

The Lord said, "I was so pleased with Rupa Gosvami that I embraced him and bestowed upon him all necessary potencies for preaching the bhakti cult.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.74

yogya patra haya gudha-rasa-vivecane
tumio kahio tare gudha-rasakhyane

SYNONYMS

yogya — suitable; patra — recipient; haya — is; gudha — confidential; rasa — the mellows; vivecane — in analyzing; tumio — you also; kahio — instruct; tare — him; gudha — confidential; rasa — the mellows; akhyane — in describing.

TRANSLATION

"I accept Srila Rupa Gosvami as quite fit to understand the confidential mellows of devotional service, and I recommend that you explain devotional service to him further."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.75

e-saba kahiba age vistara kariña
sanksepe uddesa kaila prastava paiña

SYNONYMS

e-saba — all these; **kahiba** — I shall narrate; **age** — later; **vistara** — elaboration; **kariña** — making; **sanksepe** — in brief; **uddesa** — reference; **kaila** — did; **prastava** — opportunity; **paiña** — getting.

TRANSLATION

I shall describe all these incidents elaborately later on. Now I have given only a brief reference.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.76

priyah so ' krsnah saha-cari kuru-ksetra-militas
sa radha tad idam ubhayoh sangama-sukham
tathapy antah-khelan-madhura-murali-pañcama-juse
mano me kalindi-pulina-vipinaya sprhayati

SYNONYMS

priyah — very dear; **sah** — He; **ayam** — this; **krsnah** — Lord Krsna; **saha-cari** — O My dear friend; **kuru-ksetra-militah** — who is met on the field of Kuruksetra; **tatha** — also; **aham** — I; **sa** — that; **radha** — Radharani; **tat** — that; **idam** — this; **ubhayoh** — of both of Us; **sangama-sukham** — the happiness of meeting; **tatha api** — still; **antah** — within; **khelan** — playing; **madhura** — sweet; **murali** — of the flute; **pañcama** — the fifth note; **juse** — which delights in; **manah** — the mind; **me** — My; **kalindi** — of the river Yamuna; **pulina** — on the bank; **vipinaya** — the trees; **sprhayati** — desires.

TRANSLATION

[This is a verse spoken by Srimati Radharani.] "My dear friend, now I have met My very old and dear friend Krsna on this field of Kuruksetra. I am the same Radharani, and now We are meeting together. It is very pleasant, but still I would like to go to the bank of the Yamuna beneath the trees of the forest there. I wish to hear the vibration of His sweet flute playing the fifth note within that forest of Vrndavana."

PURPORT

This verse also appears in the Padyavali (387), an anthology of verses compiled by Srila Rupa Gosvami.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.77

ei slokera sanksepartha suna, bhakta-gana
jagannatha dekhi' yaiche prabhura bhavana

SYNONYMS

ei — this; slokera — of the verse; sanksepa-*artha* — a brief explanation; suna — hear; bhakta-gana — O devotees; jagannatha — Lord Jagannatha; dekhi' — after seeing; yaiche — just as; prabhura — of Lord Caitanya; bhavana — the thinking.

TRANSLATION

Now, O devotees, please hear a brief explanation of this verse. Lord Caitanya Mahaprabhu was thinking in this way after having seen the Jagannatha Deity.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.78

sri-radhika kuruksetre krsnera darasana
yadyapi payena, tabu bhavena aichana

SYNONYMS

sri-radhika — Srimati Radharani; **kuru-ksetre** — on the field of Kuruksetra; **krsnera** — of Lord Krsna; **darasana** — meeting; **yadyapi** — although; **payena** — She gets; **tabu** — still; **bhavena** — thinks; **aichana** — in this way.

TRANSLATION

The subject of His thoughts was Srimati Radharani, who met Krsna on the field of Kuruksetra. Although She met Krsna there, She was nonetheless thinking of Him in the following way.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.79

raja-vesa, hati, ghoda, manusya gahana
kahan gopa-vesa, kahan nirjana vrndavana

SYNONYMS

raja-vesa — royal dress; **hati** — elephants; **ghoda** — horses; **manusya** — men; **gahana** — crowds; **kahan** — where; **gopa-vesa** — the dress of a cowherd boy; **kahan** — where; **nirjana** — solitary; **vrndavana** — Vrndavana.

TRANSLATION

She thought of Him in the calm and quiet atmosphere of Vrndavana, dressed as a cowherd boy. But at Kuruksetra He was in a royal dress and was accompanied by elephants, horses and crowds of men. Thus the atmosphere was not congenial for Their meeting.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.80

sei bhava, sei krsna, sei vrndavana
yabe pai, tabe haya vañchita purana

SYNONYMS

sei bhava — that circumstance; **sei krsna** — that Krsna; **sei vrndavana** — that Vrndavana; **yabe pai** — if I get; **tabe** — then; **haya** — is; **vañchita** — desired object; **purana** — fulfilled.

TRANSLATION

Thus meeting with Krsna and thinking of the Vrndavana atmosphere, Radharani longed for Krsna to take Her to Vrndavana again to fulfill Her desire in that calm atmosphere.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.81

ahus ca te nalina-nabha
yogesvarair hrđi vicinityam agadha-bodhaih
-kupa-patitottaran
jusam api manasy udiyāt sada nah

SYNONYMS

ahuh — the gopis said; **ca** — and; **te** — Your; **nalina-nabha** — O Lord, whose navel is just like a lotus flower; **pada-aravindam** — lotus feet; **yoga-isvaraih** — by the great mystic yogis; **hrđi** — within the heart; **vicintyam** — to be meditated upon; **agadha-bodhaih** — who were highly learned philosophers; **-kupa** — the dark well of material existence; **patita** — of those fallen; **uttarana** — of deliverers; **avalambam** — the only shelter; **geham** — family affairs; **jusam** — of those engaged; **api** — although; **manasi** — in the minds; **udiyāt** — let be awakened; **sada** — always; **nah** — our.

TRANSLATION

The gopis spoke thus: "Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshiped and meditated upon by great mystic yogis and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs."

PURPORT

This is a verse from Srimad-Bhagavatam (10.82.48).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.82

tomara carana mora vraja-pura-ghare
udaya karaye yadi, tabe vañcha pure

SYNONYMS

tomara — Your; **carana** — lotus feet; **mora** — my; **vraja-pura-ghare** — at the home in Vrndavana; **udaya** — awaken; **karaye** — I do; **yadi** — if; **tabe** — then; **vañcha** — desires; **pure** — are fulfilled.

TRANSLATION

The gopis thought, "Dear Lord, if Your lotus feet again come to our home in Vrndavana, our desires will be fulfilled."

PURPORT

In his Anubhasya, Srila Bhaktisiddhanta Sarasvati Thakura comments, "The gopis are purely engaged in the service of the Lord without motive. They are not captivated by the opulence of Krsna, nor by the understanding that He is the Supreme Personality of Godhead." Naturally the gopis were inclined to love Krsna, for He was an attractive young boy of Vrndavana village. Being village girls, they were not very much attracted to the field of Kuruksetra, where Krsna was present with elephants, horses and royal dress. Indeed, they did not very much appreciate Krsna in that atmosphere. Krsna was not attracted by the opulence or personal beauty of the gopis but by their pure devotional service. Similarly, the gopis were attracted to Krsna as a cowherd boy, not in sophisticated guise. Lord Krsna is inconceivably powerful. To understand Him, great yogis and saintly persons give up all material engagements and meditate upon Him. Similarly, those who are overly attracted to material enjoyment, to enhancement of material opulence, to family maintenance or to liberation from the entanglements of this material world take shelter of the Supreme Personality of Godhead. But such activities and motivations are unknown to the gopis; they are not at all expert in executing such auspicious activities. Already transcendently enlightened, they simply engage their purified senses in the service of the Lord in the remote village of Vrndavana. The gopis are not interested in dry speculation, in the arts, in music, or other conditions of material life. They are bereft of all understanding of material enjoyment and renunciation. Their only desire is to see Krsna return and enjoy spiritual, transcendental pastimes with them. The gopis want Him simply to stay in Vrndavana so that they can render service unto Him, for His pleasure. There is not even a tinge of personal sense gratification.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 1.83

bhagavatera sloka-gudhartha visada kariṇa
rupa-gosaṇi sloka kaila loka bujhaiṇa

SYNONYMS

bhagavatera — of Srimad-Bhagavatam; **sloka** — the verse; **gudha-ārtha** — confidential meaning; **visada** — elaborate description; **kariṇa** — doing; **rupa-gosaṇi** — Srīla Rupa Gosvami; **sloka** — the verse; **kaila** — compiled; **loka** — the people in general; **bujhaiṇa** — making understand.

TRANSLATION

In one verse, Srīla Rupa Gosvami has explained the confidential meaning of the verse of Srimad-Bhagavatam for the understanding of the general populace.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.84

ya te lila-rasa-parimalodgari-vanyaparita
dhanya ksauni vilasati vrta mathuri madhuribhih
tatrasmabhis catula-pasupi-bhava-mugdhantarabhih
kalaya vadanollasi-venur viharam

SYNONYMS

ya — that; **te** — Your; **lila-rasa** — of the mellows tasted in the pastimes; **parimala** — the fragrance; **udgari** — spreading; **vanya-aparita** — filled with forests; **dhanya** — glorious; **ksauni** — the land; **vilasati** — enjoys; **vrta** — surrounded; **mathuri** — the Mathura district; **madhuribhih** — by the beauties; **tatra** — there; **asmabhih** — by us; **catula** — flickering; **pasupi-bhava** — with ecstatic enjoyment as gopis; **mugdha-antarabhih** — by those whose hearts are enchanted; — surrounded; **tvam** — You; **kalaya** — kindly perform; **vadana** — on the mouth; **ullasi** — playing; **venuh** — with the flute; **viharam** — playful pastimes.

TRANSLATION

The gopis continued, "Dear Krsna, the fragrance of the mellows of Your pastimes is spread throughout the forests of the glorious land of Vrndavana, which is surrounded by the sweetness of the district of Mathura. In the congenial atmosphere of that wonderful land, You may enjoy Your pastimes, with Your flute dancing on Your lips, and surrounded by us, the gopis, whose hearts are always enchanted by unpredictable ecstatic emotions."

PURPORT

This is a verse from the Lalita-madhava (10.38), by Srila Rupa Gosvami.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.85

ei-mata mahaprabhu dekhi' jagannathe
subhadra-sahita dekhe, nahi hate

SYNONYMS

ei-mata — in this way; mahaprabhu — Sri Caitanya Mahaprabhu; dekhi' — after seeing; jagannathe — Lord Jagannatha; subhadra — Subhadra; sahita — with; dekhe — He sees; — the flute; nahi — not; hate — in the hand.

TRANSLATION

In this way, when Sri Caitanya Mahaprabhu saw Jagannatha, He saw that the Lord was with His sister Subhadra and was not holding a flute in His hand.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.86

tri-bhanga-sundara vraje vrajendra-nandana
kahan paba, ei vañcha bade anuksana

SYNONYMS

tri-bhanga — bent in three places; **sundara** — beautiful; **vraje** — in Vrndavana; **vrajendra-nandana** — the son of Nanda Maharaja; **kahan** — where; **paba** — shall I get; **ei** — this; **vañcha** — desire; **bade** — increases; **anuksana** — incessantly.

TRANSLATION

Absorbed in the ecstasy of the gopis, Lord Caitanya Mahaprabhu wished to see Lord Jagannatha in His original form as Krsna, the son of Nanda Maharaja, standing in Vrndavana and appearing very beautiful, His body curved in three places. His desire to see that form was always increasing.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.87

radhika-unmada yaiche uddhava-darsane
udghurna-pralapa taiche prabhura ratri-dine

SYNONYMS

radhika-unmada — the madness of Srimati Radharani; **yaiche** — just like; **uddhava-darsane** — in seeing Uddhava; **udghurna-pralapa** — talking inconsistently in madness; **taiche** — similarly; **prabhura** — of Lord Caitanya; **ratri-dine** — night and day.

TRANSLATION

Just as Srimati Radharani talked inconsistently with a bumblebee in the presence of Uddhava, Sri Caitanya Mahaprabhu in His ecstasy talked crazily and inconsistently day and night.

PURPORT

This unmada (madness) is not ordinary madness. When Sri Caitanya Mahaprabhu talked inconsistently, almost like a crazy fellow, He was in the transcendental ecstasy of love. In the highest transcendental ecstasy there is a feeling of being enchanted in the presence of the enchanter. When the enchanter and the enchanted become separated, mohana, or bewilderment, occurs. When so bewildered due to separation, one becomes stunned, and at that time all the bodily symptoms of transcendental ecstasy are manifested. When they are manifest, one appears inconceivably crazy. This is called transcendental madness. In this state, there is imaginative discourse, and one experiences emotions like those of a madman. The madness of Srimati Radharani was explained to Krsna by Uddhava, who said, "My dear Krsna, because of extreme feelings of separation from You, Srimati Radharani is sometimes making Her bed in the groves of the forest, sometimes rebuking a bluish cloud, and sometimes wandering about in the dense darkness of the forest. Thus She has become like a crazy woman."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.88

dvadasa vatsara sesa aiche gonaila
ei mata sesa-lila tri-vidhane kaila

SYNONYMS

dvadasa — twelve; **vatsara** — years; **sesa** — final; **aiche** — in that way; **gonaila** — passed away; **ei mata** — in this way; **sesa-lila** — the last pastimes; **tri-vidhane** — in three ways; **kaila** — executed.

TRANSLATION

The last twelve years of Sri Caitanya Mahaprabhu were passed in this transcendental craziness. Thus He executed His last pastimes in three ways.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.89

sannyasa kari' cabbisa vatsara kaila ye ye karma
ananta, apara — tara ke janibe marma

SYNONYMS

sannyasa kari' — after accepting the renounced order; cabbisa vatsara — twenty-four years; kaila — did; ye ye — whatever; karma — activities; ananta — unlimited; apara — insurmountable; tara — of that; ke — who; janibe — will know; marma — the purport.

TRANSLATION

For the twenty-four years after Sri Caitanya Mahaprabhu accepted the renounced order, whatever pastimes He executed were unlimited and unfathomable. Who can understand the purport of such pastimes ?

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.90

uddesa karite kari dig-darasana
mukhya mukhya lilara kari sutra ganana

SYNONYMS

uddesa — indication; **karite** — to make; **kari** — I do; **dig-darasana** — a general survey; **mukhya mukhya** — the chief; **lilara** — of the pastimes; **kari** — I do; **sutra** — synopsis; **ganana** — enumeration.

TRANSLATION

Just to indicate those pastimes, I am presenting a general survey of the chief pastimes in the form of a synopsis.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.91

prathama sutra prabhura sannyasa-karana
sannyasa kari' calila prabhu sri-vrndavana

SYNONYMS

prathama — first; **sutra** — synopsis; **prabhura** — of the Lord; **sannyasa-karana** — accepting the sannyasa order; **sannyasa kari'** — after accepting the renounced order; **calila** — went; **prabhu** — the Lord; **sri-vrndavana** — toward Vrndavana.

TRANSLATION

This is the first synopsis: After accepting the sannyasa order, Caitanya Mahaprabhu proceeded toward Vrndavana.

PURPORT

Clearly these statements are a real account of Sri Caitanya Mahaprabhu's acceptance of the renounced order of life. His acceptance of this renounced order is not at all comparable to the acceptance of sannyasa by Mayavadis. After accepting sannyasa, Caitanya Mahaprabhu wanted to reach Vrndavana. He was unlike the Mayavadi sannyasis, who desire to merge into the existence of the Absolute. For a Vaisnava, acceptance of sannyasa means getting relief from all material activities and completely devoting oneself to the transcendental loving service of the Lord. This is confirmed by Srila Rupa Gosvami (B.r.s. 1.2.255): *anasaktasya visayan yatharham upayuñjatah/ nirbandhah krsna-sambandhe vairagyam ucyate*. For a Vaisnava, the renounced order means completely giving up attachment for material things and engaging nonstop in the transcendental loving service of the Lord. The Mayavadi sannyasis, however, do not know how to engage everything in the service of the Lord. Because they have no devotional training, they think material objects to be untouchable. *Brahma jagan mithya*: The Mayavadis think that the world is false, but the Vaisnava sannyasis do not think like this. Vaisnavas say, "Why should the world be false? It is reality, and it is meant for the service of the Supreme Personality of Godhead." For a Vaisnava sannyasi, renunciation means not accepting anything for personal sense enjoyment. Devotional service means engaging everything for the satisfaction of the Supreme Personality of Godhead.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.92

premete vihvala bahya nahika smarana
radha-dese tina dina karila bhramana

SYNONYMS

premete — in ecstatic love of Krsna; **vihvala** — overwhelmed; **bahya** — external; **nahika** — there is not; **smarana** — remembrance; **radha-dese** — in the Radha countries; **tina dina** — three days; **karila** — did; **bhramana** — traveling.

TRANSLATION

When proceeding toward Vrndavana, Sri Caitanya Mahaprabhu was overwhelmed with ecstatic love for Krsna, and He lost all remembrance of the external world. In this way He traveled continuously for three days in Radha-desa, the country where the Ganges River does not flow.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.93

nityananda prabhu mahaprabhu bhulaiya
ganga-tire laña aila 'yamuna' baliya

SYNONYMS

nityananda prabhu — Lord Nityananda Prabhu; **mahaprabhu** — Sri Caitanya Mahaprabhu; **bhulaiya** — bewildering; **ganga-tire** — on the bank of the Ganges; **laña** — taking; **aila** — brought; **yamuna** — the river Yamuna; **baliya** — informing.

TRANSLATION

First of all, Lord Nityananda bewildered Sri Caitanya Mahaprabhu by bringing Him along the banks of the Ganges, saying that it was the river Yamuna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.94

santipure acaryera grhe agamana
prathama bhiksa kaila tahan, ratre sankirtana

SYNONYMS

santipure — in the city of Santipura; **acaryera** — of Advaita Acarya; **grhe** — to the home; **agamana** — coming; **prathama** — first; **bhiksa** — accepting alms; **kaila** — did; **tahan** — there; **ratre** — at night; **sankirtana** — performance of congregational chanting.

TRANSLATION

After three days, Lord Caitanya Mahaprabhu came to the house of Advaita Acarya at Santipura and accepted alms there. This was His first acceptance of alms. At night He performed congregational chanting there.

PURPORT

It appears that in His transcendental ecstasy, Sri Caitanya Mahaprabhu forgot to eat for three continuous days. He was then misled by Nityananda Prabhu, who said that the river Ganges was the Yamuna. Because the Lord was in the ecstasy of going to Vrndavana, He was engaddened to see the Yamuna, although in actuality the river was the Ganges. In this way the Lord was brought to the house of Advaita Prabhu at Santipura after three days, and He accepted food there. As long as the Lord remained there, He saw His mother, Sacidevi, and every night executed congregational chanting with all the devotees.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.95

mata bhakta-ganera tahan karila milana
sarva samadhana kari' kaila niladri-gamana

SYNONYMS

mata — the mother; **bhakta-ganera** — of the devotees; **tahan** — in that place; **karila** — did; **milana** — meeting; **sarva** — all; **samadhana** — adjustments; **kari'** — executing; **kaila** — did; **niladri-gamana** — going to Jagannatha Puri.

TRANSLATION

At the house of Advaita Prabhu, He met His mother as well as all the devotees from Mayapura. He adjusted everything and then went to Jagannatha Puri.

PURPORT

Sri Caitanya Mahaprabhu knew very well that His acceptance of sannyasa was a thunderbolt for His mother. He therefore called for His mother and the devotees from Mayapura, and by the arrangement of Sri Advaita Acarya, He met them for the last time after His acceptance of sannyasa. His mother was overwhelmed with grief when she saw that He was clean-shaven. There was no longer any beautiful hair on His head. Mother Saci was pacified by all the devotees, and Lord Caitanya Mahaprabhu asked her to cook for Him because He was very hungry, not having taken anything for three days. His mother immediately agreed, and forgetting everything else, she cooked for Sri Caitanya Mahaprabhu during all the days she was at the house of Sri Advaita Prabhu. Then, after a few days, Sri Caitanya Mahaprabhu requested His mother's permission to go to Jagannatha Puri. At His mother's request, He made Jagannatha Puri His headquarters after His acceptance of sannyasa. Thus everything was adjusted, and with His mother's permission Sri Caitanya Mahaprabhu proceeded toward Jagannatha Puri.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.96

pathe nana lila-rasa, deva-darasana
madhava-purira katha, gopala-sthapana

SYNONYMS

pathe — on the way; **nana** — various; **lila-rasa** — transcendental pastimes; **deva-darasana** — visiting the temples; **madhava-purira** — of Madhavendra Puri; **katha** — incidents; **gopala** — of Gopala; **sthapana** — the installation.

TRANSLATION

On the way toward Jagannatha Puri, Caitanya Mahaprabhu performed many other pastimes. He visited various temples and heard the story about Madhavendra Puri and the installation of Gopala.

PURPORT

This Madhava Puri is Madhavendra Puri. Another Madhava Puri is Madhvacarya, who was the spiritual master of a devotee in the line of Gadadhara Pandita and who wrote a book known as Sri Mangala-bhasya. Madhvacarya, however, is different from Madhavendra Puri, who is mentioned in this verse.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.97

ksira-curi-katha, saksi-gopala-vivarana
nityananda kaila prabhura danda-bhañjana

SYNONYMS

ksira-curi-katha — the narration of the stealing of the condensed milk; **saksi-gopala-vivarana** — the description of witness Gopala; **nityananda** — Nityananda Prabhu; **kaila** — did; **prabhura** — of the Lord; **danda-bhañjana** — breaking the sannyasa rod.

TRANSLATION

From Nityananda Prabhu, Lord Caitanya Mahaprabhu heard the story of Ksira-curi Gopinatha and of the witness Gopala. Then Nityananda Prabhu broke the sannyasa rod belonging to Lord Caitanya Mahaprabhu.

PURPORT

This Ksira-curi Gopinatha is situated in Remuna, about four miles away from the Balesvara (Balasore) station on the Northeastern Railway, formerly known as the Bengal Mayapura Railway. This station is situated a few miles away from the famous Kargapura junction station. Some time ago the charge of the temple was given to Syamasundara Adhikari from Gopivallabhapura, which lies on the border of the district of Medinipura. Syamasundara Adhikari was a descendant of Rasikananda Murari, the chief disciple of Syamananda Gosvami.

A few miles before the Jagannatha Puri station is a small station called Saksi-gopala. Near this station is a village named Satyavadi, where the temple of Saksi-gopala is situated.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.98

kruddha haña eka gela jagannatha dekhite
dekhiya murcchita haña padila bhumite

SYNONYMS

kruddha — angry; **haña** — becoming; **eka** — alone; **gela** — went; **jagannatha** — Lord Jagannatha; **dekhite** — to see; **dekhiya** — after seeing Jagannatha; **murcchita** — senseless; **haña** — becoming; **padila** — fell down; **bhumite** — on the ground.

TRANSLATION

After His sannyasa rod was broken by Nityananda Prabhu, Caitanya Mahaprabhu apparently became very angry and left His company to travel alone to the Jagannatha temple. When Caitanya Mahaprabhu entered the Jagannatha temple and saw Lord Jagannatha, He immediately lost His senses and fell down on the ground.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.99

sarvabhauma laña gela apana-bhavana
trtiya prahare prabhura ha-ila cetana

SYNONYMS

sarvabhauma — Sarvabhauma Bhattacharya; **laña** — taking; **gela** — went; **apana-bhavana** — to his own house; **trtiya prahare** — in the afternoon; **prabhura** — of Lord Caitanya Mahaprabhu; **ha-ila** — there was; **cetana** — consciousness.

TRANSLATION

After Lord Caitanya Mahaprabhu saw Lord Jagannatha in the temple and fell down unconscious, Sarvabhauma Bhattacharya took Him to his home. The Lord remained unconscious until the afternoon, when He finally regained His consciousness.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.100

nityananda, jagadananda, damodara, mukunda
pache asi' mili' sabe paila ananda

SYNONYMS

nityananda — Nityananda; **jagadananda** — Jagadananda; **damodara** — Damodara; **mukunda** — Mukunda; **pache asi'** — coming; **mili'** — meeting; **sabe** — all; **paila** — got; **ananda** — pleasure.

TRANSLATION

The Lord had left Nityananda's company and had gone alone to the Jagannatha temple, but later Nityananda, Jagadananda, Damodara and Mukunda came to see Him, and after seeing Him they were very pleased.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.101

tabe sarvabhaume prabhu prasada karila
apana-isvara-murti tanre dekhaila

SYNONYMS

tabe — at that time; **sarvabhaume** — unto Sarvabhauma Bhattacharya; **prabhu** — Lord Sri Caitanya Mahaprabhu; **prasada karila** — bestowed mercy; **apana** — His own; **isvara-murti** — original form as the Lord; **tanre** — unto him; **dekhaila** — showed.

TRANSLATION

After this incident, Lord Caitanya Mahaprabhu bestowed His mercy upon Sarvabhauma Bhattacharya by showing him His original form as the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.102

tabe ta' karila prabhu daksina gamana
kurma-ksetre kaila vasudeva vimocana

SYNONYMS

tabe ta' — thereafter; karila — did; prabhu — Lord Caitanya Mahaprabhu; daksina — to southern India; gamana — traveling; kurma-ksetre — at the pilgrimage site known as Kurma-ksetra; kaila — did; vasudeva — Vasudeva; vimocana — deliverance.

TRANSLATION

After bestowing mercy upon Sarvabhauma Bhattacharya, the Lord started for southern India. When He came to Kurma-ksetra, He delivered a person named Vasudeva.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.103

jiyada-nr kaila nr-stavana
pathe-pathe grame-grame nama-pravartana

SYNONYMS

jiyada-nr — the place of pilgrimage known as Jiyada-nr; **kaila** — did; **nr** — to Nr; **stavana** — praying; **pathe-pathe** — on the way; **grame-grame** — every village; **nama-pravartana** — introduction of the holy name of the Lord.

TRANSLATION

After visiting Kurma-ksetra, the Lord visited the South Indian temple of Jiyada-nr and offered His prayers to Lord Nr Hare Krsna maha-mantra in every village.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.104

godavari-tira-vane vrndavana-bhrama
ramananda raya saha tahañi milana

SYNONYMS

godavari-tira — on the bank of the river Godavari; **vane** — in the forest; **vrndavana-bhrama** — mistook as Vrndavana; **ramananda raya** — Ramananda Raya; **saha** — with; **tahañi** — there; **milana** — meeting.

TRANSLATION

Once the Lord mistook the forest on the bank of the river Godavari to be Vrndavana. In that place He happened to meet Ramananda Raya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.105

trimalla-tripadi-sthana kaila darasana
sarvatra karila krsna-nama pracarana

SYNONYMS

trimalla — a place named Trimalla, or Tirumala; **tripadi** — and Tripadi, or Tirupati; **sthana** — the places; **kaila** — did; **darasana** — visit; **sarvatra** — everywhere; **karila** — did; **krsna-nama** — the holy name of Lord Krsna; **pracarana** — preaching.

TRANSLATION

He visited the places known as Tirumala and Tirupati, where He extensively preached the chanting of the Lord's holy name.

PURPORT

This holy place is situated in the district of Tanjore (Chittoor), South India. The temple of Tirupati is situated in the valley of Vyenkatala and contains a Deity of Lord Ramacandra. On top of Vyenkatala is the famous temple of Balaji.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.106

tabe ta' pasandi-gane karila dalana
ahovala-nr kaila darasana

SYNONYMS

tabe ta' — thereafter; pasandi-gane — unto the atheists; karila — did; dalana — subduing;
ahovala-nr-adi — Nr Ahovala or at Ahovala; kaila — did; darasana — visit.

TRANSLATION

After visiting the temples of Tirumala and Tirupati, Sri Caitanya Mahaprabhu had to subdue some atheists. He then visited the temple of Ahovala-nr.

PURPORT

The Ahovala temple is situated in Dakshinatyā, in the district of Karnula, within the subdivision of Sarbela. Throughout the whole district this very famous temple is much appreciated by the people. There are eight other temples also, and all of them together are called the Nava-nr temples. There is much wonderful architecture and artistic engraving work in these temples. However, as stated in the local gazette, the Karnula Manual, the work is not complete.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.107

sri-ranga-ksetra aila kaverira tira
sri-ranga dekhiya preme ha-ila asthira

SYNONYMS

sri-ranga-ksetra — to the place where the temple of Ranganatha is situated; **aila** — came; **kaverira** — of the river Kaveri; **tira** — the bank; **sri-ranga dekhiya** — after seeing this temple; **preme** — in love of Godhead; **ha-ila** — became; **asthira** — agitated.

TRANSLATION

When Sri Caitanya Mahaprabhu came to the land of Sri Ranga-ksetra, on the bank of the Kaveri, He visited the temple of Sri Ranganatha and was there overwhelmed in the ecstasy of love of Godhead.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.108

trimalla bhattera ghare kaila prabhu vasa
tahañi rahila prabhu varsa cari masa

SYNONYMS

trimalla bhattera — of Trimalla Bhatta; **ghare** — at the house; **kaila** — did; **prabhu** — the Lord; **vasa** — residence; **tahañi** — there; **rahila** — lived; **prabhu** — the Lord; **varsa** — the rainy season; **cari** — four; **masa** — months.

TRANSLATION

Sri Caitanya Mahaprabhu lived at the house of Trimalla Bhatta for the four months of the rainy season.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.109

sri-vaisnava trimalla-bhatta — parama pandita
gosañira panditya-preme ha-ila vismita

SYNONYMS

sri-vaisnava trimalla-bhatta — Trimalla Bhatta was a Sri Vaisnava; **parama** — highly; **pandita** — learned scholar; **gosañira** — of Lord Caitanya Mahaprabhu; **panditya** — scholarship; **preme** — as well as in the love of Godhead; **ha-ila** — was; **vismita** — astonished.

TRANSLATION

Sri Trimalla Bhatta was both a member of the Sri Vaisnava community and a learned scholar; therefore when he saw Caitanya Mahaprabhu, who was both a great scholar and a great devotee of the Lord, he was very much astonished.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.110

caturmasya tanha prabhu sri-vaisnavera sane
gonaila nrtya-gita-krsna-sankirtane

SYNONYMS

caturmasya — observance of the four months of the rainy season; **tanha** — there; **prabhu** — the Lord; **sri-vaisnavera sane** — with the Sri Vaisnavas; **gonaila** — passed; **nrtya** — dancing; **gita** — singing; **krsna-sankirtane** — in chanting the holy name of Lord Krsna.

TRANSLATION

Lord Sri Caitanya Mahaprabhu passed the Caturmasya months with the Sri Vaisnavas, singing, chanting the holy name and dancing.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.111

caturmasya-ante punah daksina gamana
paramananda-puri saha tahañi milana

SYNONYMS

caturmasya-ante — at the end of Caturmasya; **punah** — again; **daksina gamana** — traveling in South India; **paramananda-puri** — Paramananda Puri; **saha** — with; **tahañi** — there; **milana** — meeting.

TRANSLATION

After the end of Caturmasya, Lord Caitanya Mahaprabhu continued traveling throughout South India. At that time He met Paramananda Puri.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.112

tabe bhattathari haite krsna-dasera uddhara
rama-japi vipra-mukhe krsna-nama pracara

SYNONYMS

tabe — after this; **bhatta-thari** — a Bhattathari; **haite** — from; **krsna-dasera** — of Krsnadasa; **uddhara** — the deliverance; **rama-japi** — chanters of the name of Lord Rama; **vipra-mukhe** — unto brahmanas; **krsna-nama** — the name of Lord Krsna; **pracara** — preaching.

TRANSLATION

After this, Krsnadasa, the servant of Lord Caitanya Mahaprabhu, was delivered from the clutches of a Bhattathari. Caitanya Mahaprabhu then preached that Lord Krsna's name should also be chanted by brahmanas who were accustomed to chanting Lord Rama's name.

PURPORT

In the Malabar district, a section of the brahmanas are known as Nambudari brahmanas, and the Bhattatharis are their priests. Bhattatharis know many tantric black arts, such as the art of killing a person, of bringing him under submission, and of destroying or devastating him. They are very expert in these black arts, and one such Bhattathari bewildered the personal servant of Sri Caitanya Mahaprabhu while the servant accompanied the Lord in His travels through South India. Somehow or other Sri Caitanya Mahaprabhu delivered this Krsnadasa from the clutches of the Bhattathari. Sri Caitanya Mahaprabhu is well known as Patita-pavana, the savior of all fallen souls, and He proved this in His behavior toward His personal servant, Krsnadasa, whom He saved. Sometimes the word Bhattathari is misspelled in Bengal as Bhattamari.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.113

sri-ranga-puri saha tahañi milana
rama-dasa viprera kaila duhkha-vimocana

SYNONYMS

sri-ranga-puri — Sri Ranga Puri; **saha** — with; **tahañi** — there; **milana** — meeting; **rama-dasa** — of the name Ramadasa; **viprera** — of the brahmana; **kaila** — did; **duhkha-vimocana** — deliverance from all sufferings.

TRANSLATION

Sri Caitanya Mahaprabhu then met Sri Ranga Puri and mitigated all the sufferings of a brahmana named Ramadasa.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.114

tattva-vadi saha kaila tattvera vicara
apanake hina-buddhi haila tan-sabara

SYNONYMS

tattva-vadi — a section of the Madhvacarya-sampradaya; **saha** — with; **kaila** — did; **tattvera** — of the Absolute Truth; **vicara** — discussion; **apanake** — themselves; **hina-buddhi** — consideration as inferior in quality; **haila** — was; **tan-sabara** — of all the opposing parties.

TRANSLATION

Caitanya Mahaprabhu also had a discussion with the Tattvavadi community, and the Tattvavadis felt themselves to be inferior Vaisnavas.

PURPORT

The Tattvavadi sect belongs to Madhvacarya's Vaisnava community, but its behavior differs from the strict Madhvacarya Vaisnava principles. There is one monastery named Uttaradi, and one of its commanders was named Raghuvarya Tirtha Madhvacarya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.115

ananta, purusottama, sri-janardana
padmanabha, vasudeva kaila darasana

SYNONYMS

ananta — Anantadeva; **purusottama** — Purusottama; **sri-janardana** — Sri Janardana; **padma-nabha** — Padmanabha; **vasudeva** — Vasudeva; **kaila** — did; **darasana** — visit.

TRANSLATION

Sri Caitanya Mahaprabhu then visited the Visnu temples of Anantadeva, Purusottama, Sri Janardana, Padmanabha and Vasudeva.

PURPORT

A temple of Ananta Padmanabha Visnu is situated in the Trivandrum district (Thiruvananthapuram). This temple is very famous in those quarters. Another Visnu temple, named Sri Janardana, is situated about twenty-six miles north of the Trivandrum district, near the railway station called Varkala.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.116

tabe prabhu kaila sapta-tala vimocana
setu-bandhe snana, ramesvara darasana

SYNONYMS

tabe — thereafter; **prabhu** — the Lord; **kaila** — did; **sapta-tala-vimocana** — deliverance of the Sapta-tala trees; **setu-bandhe** — at Cape Comorin; **snana** — bathing; **ramesvara** — temple of Ramesvara; **darasana** — visit.

TRANSLATION

After that, Lord Caitanya Mahaprabhu delivered the celebrated Sapta-tala trees, took His bath at Setubandha Ramesvara and visited the temple of Lord Siva known as Ramesvara.

PURPORT

It is said that the Sapta-tala trees were very old, massive palm trees. There was once a fight between Vali and his brother Sugriva, and Lord Ramacandra took the side of Sugriva and killed Vali, keeping Himself behind one of those celebrated trees. When Lord Caitanya Mahaprabhu toured south India, He embraced the trees, which were delivered and directly promoted to Vaikuntha.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.117

tahañi karila kurma-purana sravana
maya-sita nileka ravana, tahate likhana

SYNONYMS

tahañi — there; karila — did; kurma-purana — of the Kurma Purana; sravana — hearing; maya-sita — a false Sita; nileka — kidnapped; ravana — by Ravana; tahate — in that book; likhana — it is stated.

TRANSLATION

At Ramesvara, Sri Caitanya Mahaprabhu had a chance to read the Kurma Purana, in which He discovered that the form of Sita kidnapped by Ravana was not that of the real Sita but a mere shadow representation.

PURPORT

The Kurma Purana states that this shadowy Sita was placed into a fire as a test of chastity. It was Maya-sita who entered the fire and the real Sita who came out of the fire.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.118

suniya prabhura anandita haila mana
rama-dasa viprera katha ha-ila smarana

SYNONYMS

suniya — hearing this; **prabhura** — of Lord Caitanya Mahaprabhu; **anandita** — very happy; **haila** — became; **mana** — the mind; **rama-dasa** — of the name Ramadasa; **viprera** — with the brahmana; **katha** — of the conversation; **ha-ila** — was; **smarana** — remembrance.

TRANSLATION

Sri Caitanya Mahaprabhu was very glad to read about the false Sita, and He remembered His meeting with Ramadasa Vipra, who was very sorry that mother Sita had been kidnapped by Ravana.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.119

sei puratana patra agraha kari' nila
ramadase dekhaiya duhkha khandaila

SYNONYMS

sei — that; puratana — old; patra — page; agraha — with great enthusiasm; kari' — doing; nila — took; rama-dase — to the brahmana Ramadasa; dekhaiya — showing; duhkha — unhappiness; khandaila — mitigated.

TRANSLATION

Indeed, Lord Caitanya Mahaprabhu eagerly tore this page from the Kurma Purana, although the book was very old, and He later showed it to Ramadasa Vipra, whose unhappiness was mitigated.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 1.120

brahma-, karnamṛta, dui punthi pañā
dui pustaka lañā aila uttama janiñā

SYNONYMS

brahma- — the book named Brahma-; **karnamṛta** — the book named Kṛṣṇa-karnamṛta; **dui** — two; **punthi** — scriptures; **pañā** — obtaining; **dui** — two; **pustaka** — books; **lañā** — carrying; **aila** — came back; **uttama** — very good; **janiñā** — knowing.

TRANSLATION

Sri Caitanya Mahāprabhu also found two other books — namely, the Brahma- and Kṛṣṇa-karnamṛta. Knowing these books to be excellent, He took them to present to His devotees.

PURPORT

In the olden days there were no presses, and all the important scriptures were handwritten and kept in large temples. Caitanya Mahāprabhu found the Brahma- and Kṛṣṇa-karnamṛta in handwritten texts, and knowing them to be very authoritative, He took them with Him to present to His devotees. Of course, He obtained the permission of the temple commander. Now both the Brahma- and Kṛṣṇa-karnamṛta are available in print with commentaries by Śrīla Bhaktisiddhanta Sarasvatī Thākura.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.121

punarapi nilacale gamana karila
bhakta-gane meliya snana-yatra dekhila

SYNONYMS

punarapi — again; **nilacale** — to Jagannatha Puri; **gamana** — going back; **karila** — did; **bhakta-gane** — all the devotees; **meliya** — meeting; **snana-yatra** — the bathing ceremony of Lord Jagannatha; **dekhila** — saw.

TRANSLATION

After collecting these books, Sri Caitanya Mahaprabhu returned to Jagannatha Puri. At that time, the bathing ceremony of Jagannatha was taking place, and He saw it.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.122

anavasare jagannathera na paña darasana
virahe alalanatha karila gamana

SYNONYMS

anavasare — during the absence; **jagannathera** — of Lord Jagannatha; **na** — not; **pañā** — getting; **darasana** — visit; **virahe** — in separation; **alalanatha** — of the place named Alalanatha; **karila** — did; **gamana** — going.

TRANSLATION

When Jagannatha was absent from the temple, Caitanya Mahaprabhu, who could not see Him, felt separation and left Jagannatha Puri to go to a place known as Alalanatha.

PURPORT

Alalanatha is also known as Brahmagiri. This place is about fourteen miles from Jagannatha Puri and is also on the beach. There is a temple of Jagannatha there. At the present moment a police station and post office are situated there because so many people come to see the temple.

The word anavasara is used when Sri Jagannathaji cannot be seen in the temple. After the bathing ceremony (snana-yatra), Lord Jagannatha apparently becomes sick. He is therefore removed to His private apartment, where no one can see Him. Actually, during this period renovations are made on the body of the Jagannatha Deity. This is called nava-yauvana. During the Ratha-yatra ceremony, Lord Jagannatha once again comes before the public. Thus for fifteen days after the bathing ceremony, Lord Jagannatha is not visible to any visitors.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.123

bhakta-sane dina kata tahañi rahila
gaudera bhakta aise, samacara paila

SYNONYMS

bhakta-sane — with the devotees; **dina kata** — some days; **tahañi** — there at Alalanatha; **rahila** — remained; **gaudera** — of Bengal; **bhakta** — devotees; **aise** — come; **samacara** — news; **paila** — He got.

TRANSLATION

Sri Caitanya Mahaprabhu remained for some days at Alalanatha. In the meantime, He received news that all the devotees from Bengal were coming to Jagannatha Puri.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.124

nityananda-sarvabhauma agraha kariṇa
nilacale aila mahaprabhuke la-iṇa

SYNONYMS

nityananda — Lord Nityananda Prabhu; **sarvabhauma** — Sarvabhauma Bhattacharya; **agraha kariṇa** — showing great eagerness; **nilacale** — to Jagannatha Puri; **aila** — returned; **mahaprabhuke** — Sri Caitanya Mahaprabhu; **la-iṇa** — taking.

TRANSLATION

When the devotees from Bengal arrived at Jagannatha Puri, both Nityananda Prabhu and Sarvabhauma Bhattacharya greatly endeavored to take Sri Caitanya Mahaprabhu back to Jagannatha Puri.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.125

virahe vihvala prabhu na jane ratri-dine
hena-kale aila gaudera bhakta-gane

SYNONYMS

virahe — in separation; **vihvala** — overwhelmed; **prabhu** — Lord Sri Caitanya Mahaprabhu; **na** — not; **jane** — knows; **ratri-dine** — day and night; **hena-kale** — at this time; **aila** — arrived; **gaudera** — of Bengal; **bhakta-gane** — all the devotees.

TRANSLATION

When Lord Caitanya Mahaprabhu finally left Alalanatha to return to Jagannatha Puri, He was overwhelmed both day and night due to separation from Jagannatha. His lamentation knew no bounds. During this time, all the devotees from different parts of Bengal, and especially from Navadvipa, arrived in Jagannatha Puri.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.126

sabe mili' yukti kari' kirtana arambhila
kirtana-avese prabhura mana sthira haila

SYNONYMS

sabe mili' — meeting all together; **yukti kari'** — after due consideration; **kirtana** — congregational chanting of the holy name; **arambhila** — began; **kirtana-avese** — in the ecstasy of kirtana; **prabhura** — of Lord Caitanya Mahaprabhu; **mana** — the mind; **sthira** — pacified; **haila** — became.

TRANSLATION

After due consideration, all the devotees began chanting the holy name congregationally. Lord Caitanya's mind was thus pacified by the ecstasy of the chanting.

PURPORT

Being absolute in all circumstances, Lord Jagannatha's person, form, picture and kirtana are all identical. Therefore when Caitanya Mahaprabhu heard the chanting of the holy name of the Lord, He was pacified. Previously, He had been feeling very morose due to separation from Jagannatha. The conclusion is that whenever a kirtana of pure devotees takes place, the Lord is immediately present. By chanting the holy names of the Lord, we associate with the Lord personally.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 1.127

purve yabe prabhu ramanandere milila
nilacale asibare tanre ajña dila

SYNONYMS

purve — before this; **yabe** — while; **prabhu** — Lord Sri Caitanya Mahāprabhu; **ramanandere** — Sri Ramananda Raya; **milila** — met; **nilacale** — to Jagannatha Puri; **asibare** — to come; **tanre** — him; **ajña dila** — ordered.

TRANSLATION

Previously, when Sri Caitanya Mahāprabhu had been touring South India, He had met Ramananda Raya on the banks of the Godavari. At that time it had been decided that Ramananda Raya would resign from his post as governor and return to Jagannatha Puri to live with Sri Caitanya Mahāprabhu.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 1.128

raja-ajña laña tenho aila kata dine
ratri-dine kṛṣṇa-katha ramananda-sane

SYNONYMS

raja-ajña — the permission of the King, Prataparudra; **laña** — getting; **tenho** — Ramananda Raya; **aila** — returned; **kata dine** — in some days; **ratri-dine** — day and night; **kṛṣṇa-katha** — talks of Lord Kṛṣṇa and His pastimes; **ramananda-sane** — in the company of Ramananda Raya.

TRANSLATION

Upon the order of Sri Caitanya Mahāprabhu, Sri Ramananda Raya took leave of the King and returned to Jagannatha Puri. After he arrived, Sri Caitanya Mahāprabhu very much enjoyed talking with him both day and night about Lord Kṛṣṇa and His pastimes.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.129

kasi-misre krpa, pradyumna misradi-milana
paramananda-puri-govinda-kasisvaragamana

SYNONYMS

kasi-misre krpa — His mercy to Kasi Misra; **pradyumna misra-adi-milana** — meeting with Pradyumna Misra and others; **paramananda-puri** — Paramananda Puri; **govinda** — Govinda; **kasisvara** — Kasisvara; **agamana** — coming.

TRANSLATION

After Ramananda Raya's arrival, Sri Caitanya Mahaprabhu bestowed His mercy upon Kasi Misra and met Pradyumna Misra and other devotees. At that time three personalities — Paramananda Puri, Govinda and Kasisvara — came to see Lord Caitanya at Jagannatha Puri.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.130

damodara-svarupa-milane parama ananda
sikhi-mahiti-milana, raya bhavananda

SYNONYMS

damodara-svarupa — Svarupa Damodara; **milane** — in meeting; **parama** — great; **ananda** — pleasure; **sikhi-mahiti** — Sikhi Mahiti; **milana** — meeting; **raya bhavananda** — Bhavananda, the father of Ramananda Raya.

TRANSLATION

Eventually there was a meeting with Svarupa Damodara Gosvami, and the Lord became very greatly pleased. Then there was a meeting with Sikhi Mahiti and with Bhavananda Raya, the father of Ramananda Raya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.131

gauda ha-ite sarva vaisnavera agamana
kulina-grama-vasi-sange prathama milana

SYNONYMS

gauda ha-ite — from Bengal; sarva — all; vaisnavera — of the Vaisnavas; agamana — appearance; kulina-grama-vasi — the residents of Kulina-grama; sange — with them; prathama — first; milana — meeting.

TRANSLATION

All the devotees from Bengal gradually began arriving at Jagannatha Puri. At this time, the residents of Kulina-grama also came to see Sri Caitanya Mahaprabhu for the first time.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.132

narahari dasa adi yata khanda-vasi
sivananda-sena-sange milila sabe asi'

SYNONYMS

narahari dasa — Narahari dasa; **adi** — heading the list; **yata** — all; **khanda-vasi** — devotees of the place known as Khanda; **sivananda-sena** — Sivananda Sena; **sange** — with; **milila** — He met; **sabe** — all; **asi'** — coming there.

TRANSLATION

Eventually Narahari dasa and other inhabitants of Khanda, along with Sivananda Sena, all arrived, and Sri Caitanya Mahaprabhu met them.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.133

snana-yatra dekhi' prabhu sange bhakta-gana
saba laña kaila prabhu gundica marjana

SYNONYMS

snana-yatra — the bathing ceremony; **dekhi'** — seeing; **prabhu** — Lord Caitanya Mahaprabhu; **sange** — with Him; **bhakta-gana** — the devotees; **saba** — all; **laña** — taking; **kaila** — did; **prabhu** — Lord Caitanya Mahaprabhu; **gundica marjana** — washing and cleaning the Gundica temple.

TRANSLATION

After seeing the bathing ceremony of Lord Jagannatha, Sri Caitanya Mahaprabhu washed and cleaned Sri Gundica temple with the assistance of many devotees.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.134

saba-sange ratha-yatra kaila darasana
ratha-agre nrtya kari' udyane gamana

SYNONYMS

saba-sange — with all of them; ratha-yatra — the car festival; kaila — did; darasana — seeing; ratha-agre — in front of the car; nrtya — dancing; kari' — doing; udyane — in the garden; gamana — going.

TRANSLATION

After this, Lord Caitanya Mahaprabhu and all the devotees saw the Ratha-yatra, the car festival ceremony. Caitanya Mahaprabhu Himself danced in front of the car, and after dancing He entered a garden.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 1.135

prataparudrere kṛpa kaila sei sthane
gaudīya-bhakte ajña dila vidayera dine

SYNONYMS

prataparudrere — unto King Prataparudra; **kṛpa** — mercy; **kaila** — did; **sei sthane** — in that garden; **gaudīya-bhakte** — to all the devotees of Bengal; **ajña** — the order; **dila** — gave; **vidayera** — of departure; **dine** — on the day.

TRANSLATION

In that garden, Lord Caitanya Mahāprabhu bestowed His mercy upon King Prataparudra. Afterwards, when the Bengali devotees were about to return home, the Lord gave separate orders to almost every one of them.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.136

pratyabda asibe ratha-yatra-darasane
ei chale cahe bhakta-ganera milane

SYNONYMS

prati-abda — every year; **asibe** — you should all come; **ratha-yatra** — the car festival; **darasane** — to see; **ei chale** — under this plea; **cahe** — desires; **bhakta-ganera** — of all the devotees; **milane** — the meeting.

TRANSLATION

Sri Caitanya Mahaprabhu desired to meet all the devotees of Bengal every year. Therefore He ordered them to come to see the Ratha-yatra festival every year.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.137

sarvabhauma-ghare prabhura bhiksa-paripati
sathira mata kahe, yate randi ha-uk sathi

SYNONYMS

sarvabhauma-ghare — at the house of Sarvabhauma Bhattacharya; **prabhura** — of the Lord; **bhiksa** — eating; **paripati** — sumptuously; **sathira mata** — the mother of Sathi, who was the daughter of Sarvabhauma Bhattacharya; **kahe** — says; **yate** — by which; **randi** — widow; **hauk** — let her become; **sathi** — Sathi, the daughter.

TRANSLATION

Sri Caitanya Mahaprabhu was invited to dine at the house of Sarvabhauma Bhattacharya. While He was eating sumptuously, the son-in-law of Sarvabhauma Bhattacharya [the husband of his daughter Sathi] criticized Him. Because of this, Sathi's mother cursed him by praying that Sathi would become a widow. In other words, she cursed her son-in-law to die.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.138

varsantare advaitadi bhaktera agamana
prabhure dekhite sabe karila gamana

SYNONYMS

varsa-antare — at the end of the year; **advaita-adi** — headed by Advaita Acarya; **bhaktera** — of all the devotees; **agamana** — coming to Jagannatha Puri; **prabhure** — the Lord; **dekhite** — to see; **sabe** — all of them; **karila** — did; **gamana** — going to Jagannatha Puri.

TRANSLATION

At the end of the year, all the devotees from Bengal, headed by Advaita Acarya, again came to see the Lord. Indeed, there was a great rush of devotees to Jagannatha Puri.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.139

anande sabare niya dena vasa-sthana
sivananda sena kare sabara palana

SYNONYMS

anande — in great pleasure; **sabare** — all the devotees; **niya** — taking; **dena** — gives; **vasa-sthana** — residential quarters; **sivananda sena** — Sivananda Sena; **kare** — does; **sabara** — of all; **palana** — maintenance.

TRANSLATION

When all the devotees from Bengal arrived, Sri Caitanya Mahaprabhu allotted them residential quarters, and Sivananda Sena was put in charge of their maintenance.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.140

sivanandera sange aila kukkura bhagyavan
prabhura carana dekhi' kaila antardhana

SYNONYMS

sivanandera sange — with Sivananda Sena; aila — came; kukkura — a dog; bhagyavan — fortunate; prabhura — of the Lord; carana — the lotus feet; dekhi' — seeing; kaila — did; antardhana — disappearing.

TRANSLATION

A dog accompanied Sivananda Sena and the devotees, and that dog was so fortunate that after seeing the lotus feet of Lord Caitanya Mahaprabhu, it was liberated and went back home, back to Godhead.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.141

pathe sarvabhauma saha sabara milana
sarvabhauma bhattacharyera kasite gamana

SYNONYMS

pathe — on the way; **sarvabhauma** — Sarvabhauma Bhattacharya; **saha** — with; **sabara** — of everyone; **milana** — meeting; **sarvabhauma bhattacharyera** — of the devotee named Sarvabhauma Bhattacharya; **kasite** — to Varanasi; **gamana** — going.

TRANSLATION

Everyone met Sarvabhauma Bhattacharya on his way to Varanasi.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.142

prabhure milila sarva vaisnava asiya
jala-krida kaila prabhu sabare la-iyā

SYNONYMS

prabhure — Lord Caitanya Mahaprabhu; **milila** — met; **sarva** — all; **vaisnava** — devotees; **asiya** — arriving at Jagannatha Puri; **jala-krida** — sporting in the water; **kaila** — performed; **prabhu** — the Lord; **sabare** — all the devotees; **la-iyā** — taking.

TRANSLATION

After arriving at Jagannatha Puri, all the Vaisnavas met with Sri Caitanya Mahaprabhu. Later, Sri Caitanya Mahaprabhu sported in the water, taking all the devotees with Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.143

saba laña kaila gundica-grha-sammarjana
ratha-yatra-darasane prabhura nartana

SYNONYMS

saba laña — taking all of them; kaila — performed; gundica-grha-sammarjana — washing of the Gundica temple; ratha-yatra — the car festival; darasane — in seeing; prabhura — of the Lord; nartana — dancing.

TRANSLATION

First the Lord washed the temple of Gundica very thoroughly. Then everyone saw the Ratha-yatra festival and the Lord's dancing before the car.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.144

upavane kaila prabhu vividha vilasa
prabhura abhiseka kaila vipra krsnadasa

SYNONYMS

upavane — in the garden by the road; **kaila** — performed; **prabhu** — Lord Caitanya Mahaprabhu; **vividha** — varieties of; **vilasa** — pastimes; **prabhura** — of Lord Caitanya Mahaprabhu; **abhiseka** — bathing; **kaila** — did; **vipra** — the brahmana; **krsna-dasa** — of the name Krsnadasa.

TRANSLATION

In the garden along the road from the Jagannatha temple to Gundica, Lord Caitanya Mahaprabhu performed various pastimes. A brahmana named Krsnadasa performed the bathing ceremony of Lord Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.145

gundicate nrtya-ante kaila jala-keli
hera-pañcamite dekhila laksmi-devira keli

SYNONYMS

gundicate — in the neighborhood of the Gundica temple; **nrtya-ante** — after dancing; **kaila** — performed; **jala-keli** — sporting in the water; **hera-pañcamite** — on the day of Hera-pañcami; **dekhila** — saw; **laksmi-devira** — of the goddess of fortune; **keli** — activities.

TRANSLATION

After dancing in the Gundica temple, the Lord sported in the water with His devotees, and on Hera-pañcami day they all saw the activities of the goddess of fortune, Laksmidevi.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.146

krsna-janma-yatrate prabhu gopa-vesa haila
dadhi-bhara vahi' tabe laguda phiraila

SYNONYMS

krsna-janma-yatrate — on the birthday ceremony of Lord Krsna; **prabhu** — Lord Caitanya Mahaprabhu; **gopa-vesa** — dressed like a cowherd boy; **haila** — was; **dadhi-bhara** — a balance for pots of yogurt; **vahi'** — carrying; **tabe** — at that time; **laguda** — a rod; **phiraila** — wheeled about.

TRANSLATION

On Janmastami, Lord Krsna's birthday, Sri Caitanya Mahaprabhu dressed Himself as a cowherd boy. At that time He carried a balance with pots of yogurt and wheeled a rod about.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.147

gaudera bhakta-gane tabe karila vidaya
sangera bhakta laña kare kirtana sadaya

SYNONYMS

gaudera — of Gauda-desa (Bengal); **bhakta-gane** — to the devotees; **tabe** — then; **karila** — gave; **vidaya** — farewell; **sangera** — of constant companionship; **bhakta** — devotees; **laña** — taking; **kare** — performs; **kirtana** — congregational chanting; **sadaya** — always.

TRANSLATION

After this, Sri Caitanya Mahaprabhu bade farewell to all the devotees from Gauda-desa [Bengal] and continued chanting with His intimate devotees who constantly remained with Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.148

vrndavana yaite kaila gaudere gamana
prataparudra kaila pathe vividha sevana

SYNONYMS

vrndavana yaite — to go to Vrndavana; kaila — did; gaudere — to Bengal; gamana — going; prataparudra — King Prataparudra; kaila — performed; pathe — on the road; vividha — various; sevana — services.

TRANSLATION

To visit Vrndavana, the Lord went to Gauda-desa [Bengal]. On the way, King Prataparudra performed a variety of services to please the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.149

puri-gosañi-sange vastra-pradana-prasanga
ramananda raya aila bhadra paryanta

SYNONYMS

puri-gosañi-sange — with Puri Gosvami; **vastra-pradana-prasanga** — incidents of exchanging cloth; **ramananda raya** — Ramananda Raya; **aila** — came; **bhadra** — a place of the name Bhadraka; **paryanta** — as far as.

TRANSLATION

On the way to Vrndavana via Bengal, there was an incident wherein some cloth was exchanged with Puri Gosañi. Sri Ramananda Raya accompanied the Lord as far as the city of Bhadraka.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.150

asi' vidya-vacaspatira grhete rahila
prabhure dekhite loka-sanghatta ha-ila

SYNONYMS

asi' — coming to Bengal; vidya-vacaspatira — of Vidya-vacaspati; grhete — at the home; rahila — remained; prabhure — unto Lord Caitanya Mahaprabhu; dekhite — to see; loka-sanghatta — crowds of men; ha-ila — there were.

TRANSLATION

When Sri Caitanya Mahaprabhu reached Vidyanagara, Bengal, on the way to Vrndavana, He stopped at the house of Vidya-vacaspati, who was the brother of Sarvabhauma Bhattacharya. When Lord Caitanya Mahaprabhu suddenly arrived at his house, great crowds of people gathered.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 1.151

pañca-dina dekhe loka nahika visrama
loka-bhaye ratre prabhu aila kuliya-grama

SYNONYMS

pañca-dina — continuously for five days; dekhe — see; loka — people; nahika — there is not; visrama — rest; loka-bhaye — on account of fearing the crowds of men; ratre — at night; prabhu — the Lord; aila — went; kuliya-grama — to the place known as Kuliya.

TRANSLATION

For five consecutive days all the people gathered to see the Lord, and still there was no rest. Out of fear of the crowd, Lord Caitanya Mahāprabhu left at night and went to the town of Kuliya [present-day Navadvīpa].

PURPORT

If one considers the statements of the Caitanya-bhāgavata along with the description by Locana dasa Thakura, it is clear that present-day Navadvīpa was formerly known as Kuliya-grama. While at Kuliya-grama, Sri Caitanya Mahāprabhu bestowed His favor upon Devananda Pandita and delivered Gopala Capala and many others who had previously committed offenses at His lotus feet. At that time, to go from Vidyanagara to Kuliya-grama one had to cross a branch of the Ganges. All of those old places still exist. Cinadanga was formerly situated in Kuliya-grama, which is now known as Kolera Gañja.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.152

kuliya-gramete prabhura suniya agamana
koti koti loka asi' kaila darasana

SYNONYMS

kuliya-gramete — in that place known as Kuliya-grama; **prabhura** — of the Lord; **suniya** — hearing; **agamana** — about the arrival; **koti koti** — hundreds of thousands; **loka** — of people; **asi'** — coming; **kaila** — took; **darasana** — audience.

TRANSLATION

Hearing of the Lord's arrival in Kuliya-grama, many hundreds of thousands of people came to see Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.153

kuliya-grame kaila devanandere prasada
gopala-viprere ksamaila srivasaparadha

SYNONYMS

kuliya-grame — in that village known as Kuliya-grama; **kaila** — showed; **devanandere prasada** — mercy to Devananda Pandita; **gopala-viprere** — and to the brahmana known as Gopala Capala; **ksamaila** — excused; **srivasa-aparadha** — the offense to the lotus feet of Srivasa Thakura.

TRANSLATION

The specific acts performed by Sri Caitanya Mahaprabhu at this time were His showing favor to Devananda Pandita and excusing the brahmana known as Gopala Capala from the offense he had committed at the lotus feet of Srivasa Thakura.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.154

pasandi nindaka asi' padila carane
aparadha ksami' tare dila krsna-preme

SYNONYMS

pasandi — atheists; **nindaka** — blasphemers; **asi'** — coming there; **padila** — fell down; **carane** — at the lotus feet of the Lord; **aparadha ksami'** — excusing them of their offenses; **tare** — unto them; **dila** — gave; **krsna-preme** — love of Krsna.

TRANSLATION

Many atheists and blasphemers came and fell at the lotus feet of the Lord, and the Lord in return excused them and gave them love of Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.155

vrndavana yabena prabhu suni' nr
patha sajaila mane paiya ananda

SYNONYMS

vrndavana — to Vrndavana; yabena — will go; prabhu — the Lord; suni' — hearing; nr — Nr; patha — the way; sajaila — decorated; mane — within the mind; paiya — getting; ananda — pleasure.

TRANSLATION

When Sri Nr Brahmachari heard that Lord Caitanya Mahaprabhu would go to Vrndavana, he became very pleased and mentally began decorating the way there.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.156

kuliya nagara haite patha ratne bandhaila
nivrnta puspa-sayya upare patila

SYNONYMS

kuliya nagara — the city of Kuliya; **haite** — from; **patha** — way; **ratne** — with jewels; **bandhaila** — constructed; **nivrnta** — stemless; **puspa-sayya** — flower bed; **upare** — on top; **patila** — laid down.

TRANSLATION

First Nr Brahmacari contemplated a broad road starting from the city of Kuliya. He bedecked the road with jewels, upon which he then laid a bed of stemless flowers.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.157

pathe dui dike puspa-bakulera sreni
madhye madhye dui-pase divya puskarini

SYNONYMS

pathe — on the road; dui dike — on both sides; puspa-bakulera — of bakula flower trees; sreni — rows; madhye madhye — in the middle; dui-pase — on both sides; divya — transcendental; puskarini — lakes.

TRANSLATION

He mentally decorated both sides of the road with bakula flower trees, and at intervals on both sides he placed lakes of a transcendental nature.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.158

ratna-bandha ghata, tahe praphulla kamala
nana paksi-kolahala, sudha-sama jala

SYNONYMS

ratna-bandha — constructed with jewels; **ghata** — bathing places; **tahe** — there; **praphulla** — fully blossoming; **kamala** — lotus flowers; **nana** — various; **paksi** — of birds; **kolahala** — vibrations; **sudha** — nectar; **sama** — like; **jala** — water.

TRANSLATION

These lakes had bathing places constructed with jewels, and they were filled with blossoming lotus flowers. There were various birds chirping, and the water was exactly like nectar.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.159

sitala samira vahe nana gandha laña
'kanaira natasala' paryanta la-ila bandhiña

SYNONYMS

sitala — very cool; **samira** — breezes; **vahe** — blowing; **nana** — various; **gandha** — fragrances; **laña** — carrying; **kanaira nata-sala** — the place named Kanai Natasala; **paryanta** — as far as; **la-ila** — carried; **bandhiña** — constructing.

TRANSLATION

The entire road was surcharged with many cool breezes, which carried the fragrances from various flowers. He carried the construction of this road as far as Kanai Natasala.

PURPORT

Kanai Natasala is about two hundred miles from Calcutta on the Loop line of the Eastern Railway. The railway station is named Talajhadi, and after one gets off at that station, he has to go about two miles to find Kanai Natasala.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.160

age mana nahi cale, na pare bandhite
patha-bandha na yaya, nr haila vismite

SYNONYMS

age — beyond this; mana — the mind; nahi — does not; cale — go; na — is not; pare — able; bandhite — to construct the road; patha-bandha — construction of the road; na yaya — is not possible; nr — Nr Brahmachari; haila — became; vismite — astonished.

TRANSLATION

Within the mind of Nr Brahmachari, the road could not be constructed beyond Kanai Natasala. He could not understand why the road's construction could not be completed, and thus he was astonished.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.161

niscaya kariya kahi, suna, bhakta-gana
ebara na yabena prabhu sri-vrndavana

SYNONYMS

niscaya — assurance; **kariya** — making; **kahi** — I say; **suna** — please hear; **bhakta-gana** — my dear devotees; **ebara** — this time; **na** — not; **yabena** — will go; **prabhu** — Lord Caitanya Mahaprabhu; **sri-vrndavana** — to Vrndavana.

TRANSLATION

With great assurance he then told the devotees that Lord Caitanya would not go to Vrndavana at that time.

PURPORT

Srila Nr Brahmachari was a great devotee of Lord Caitanya Mahaprabhu; therefore when he heard that from Kuliya Sri Caitanya Mahaprabhu was going to Vrndavana, although he had no material wealth he began to construct within his mind a very attractive path or road for Caitanya Mahaprabhu to traverse. Some of the description of this path is given above. But even mentally he could not construct the road beyond Kanai Natasala. Therefore he concluded that Caitanya Mahaprabhu would not go to Vrndavana at that time.

For a pure devotee, it is the same whether he materially constructs a path or constructs one within his mind. This is because the Supreme Personality of Godhead, Janardana, is bhava-grahi, or appreciative of the sentiment. For Him a path made with actual jewels and a path made of mental jewels are the same. Though subtle, mind is also matter, so any path — indeed, anything for the service of the Lord, whether in gross matter or in subtle matter — is accepted equally by the Supreme Personality of Godhead. The Lord accepts the attitude of His devotee and sees how much he is prepared to serve Him. The devotee is at liberty to serve the Lord either in gross matter or in subtle matter. The important point is that the service be in relation with the Supreme Personality of Godhead. This is confirmed in the Bhagavad-gita (9.26):

pus yo me bhaktya prayacchati
tad bhakty-upahrtam asnami prayatatmanah

"If one offers Me with love and devotion a leaf, a flower, a fruit or water, I will accept it." The real ingredient is bhakti (devotion). Pure devotion is uncontaminated by the modes of material nature. Ahaituky apratihata: unconditional devotional service cannot be checked by any material condition. This means that one does not have to be very rich to serve the Supreme Personality of Godhead. Even the poorest man can equally serve the Supreme Personality of Godhead if he has pure devotion. If there is no ulterior motive, devotional service cannot be checked by any material condition.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.162

'kanañira natasala' haite asiba phiriña
janibe pascāt, kahilu niscaya kariña

SYNONYMS

kanañira nata-sala — the place of the name Kanai Natasala; **haite** — from; **asiba** — will come; **phiriña** — returning; **janibe** — you will know; **pascāt** — later; **kahilu** — I say; **niscaya** — assurance; **kariña** — making.

TRANSLATION

Nr Brahmācari said, "The Lord will go to Kanai Natasala and then will return. All of you will come to know of this later, but I now say this with great assurance."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.163

gosañi kuliya haite calila vrndavana
sange sahasreka loka yata bhakta-gana

SYNONYMS

gosañi — Lord Caitanya Mahaprabhu; **kuliya haite** — from Kuliya; **calila** — proceeded; **vrndavana** — toward Vrndavana; **sange** — with Him; **sahasreka** — thousands; **loka** — of people; **yata** — all; **bhakta-gana** — the devotees.

TRANSLATION

When Lord Caitanya Mahaprabhu began to proceed from Kuliya toward Vrndavana, thousands of men were with Him, and all of them were devotees.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.164

yahan yaya prabhu, tahan koti-sankhya loka
dekhite aise, dekhi' khande dukkha-soka

SYNONYMS

yahan — wherever; yaya — goes; prabhu — the Lord; tahan — everywhere; koti-sankhya loka — an unlimited number of people; dekhite aise — come to see Him; dekhi' — after seeing; khande — removes; dukkha — unhappiness; soka — lamentation.

TRANSLATION

Wherever the Lord visited, crowds of innumerable people came to see Him. When they saw Him, all their unhappiness and lamentation disappeared.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.165

yahan yahan prabhura carana padaye calite
se mrttika laya loka, garta haya pathe

SYNONYMS

yahan yahan — wherever; prabhura — of the Lord; carana — lotus feet; padaye — touch; calite — while walking; se — that; mrttika — dirt; laya — take; loka — the people; garta — a hole; haya — there becomes; pathe — on the road.

TRANSLATION

Wherever the Lord touched the ground with His lotus feet, people immediately came and gathered the dirt. Indeed, they gathered so much that many holes were created in the road.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.166

aiche cali, aila prabhu 'ramakeli' grama
gaudera nikata grama ati anupama

SYNONYMS

aiche — in that way; **cali** — walking; **aila** — came; **prabhu** — Lord Sri Caitanya Mahaprabhu; **rama-keli grama** — to the village of the name Ramakeli; **gaudera** — Bengal; **nikata** — near; **grama** — the village; **ati** — very; **anupama** — exquisite.

TRANSLATION

Lord Caitanya Mahaprabhu eventually arrived at a village named Ramakeli. This village is situated on the border of Bengal and is very exquisite.

PURPORT

Ramakeli-grama is situated on the banks of the Ganges on the border of Bengal. Srila Rupa and Sanatana Gosvamis had their residences in this village.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.167

tahan nrtya kare prabhu preme acetana
koti koti loka aise dekhite carana

SYNONYMS

tahan — there; nrtya — dancing; kare — performed; prabhu — Lord Caitanya Mahaprabhu; preme — in love of Godhead; acetana — unconscious; koti koti — innumerable; loka — people; aise — came; dekhite — to see; carana — His lotus feet.

TRANSLATION

While performing sankirtana in Ramakeli-grama, the Lord danced and sometimes lost consciousness due to love of God. While at Ramakeli-grama, an unlimited number of people came to see His lotus feet.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.168

gaudesvara yavana-raja prabhava suniña
kahite lagila kichu vismita haña

SYNONYMS

gauda-isvara — king of Bengal; **yavana-raja** — Muslim king; **prabhava** — influence; **sunīña** — hearing; **kahite** — to say; **lagila** — began; **kichu** — something; **vismita** — astonished; **haña** — becoming.

TRANSLATION

When the Muslim king of Bengal heard of Caitanya Mahaprabhu's influence in attracting innumerable people, he became very much astonished and began to speak as follows.

PURPORT

At that time the Muslim king of Bengal was Nawab Hussain Shah Badasaha.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.169

vina dane eta loka yanra pache haya
sei ta' gosaña, iha janiha niscaya

SYNONYMS

vina — without; **dane** — charity; **eta** — so many; **loka** — persons; **yanra** — whom; **pache** — after; **haya** — become; **sei ta'** — He certainly; **gosaña** — a prophet; **iha** — this; **janiha** — know; **niscaya** — surely.

TRANSLATION

"Such a person, who is followed by so many people without giving them charity, must be a prophet. I can surely understand this fact."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.170

kaji, yavana ihara na kariha
apana-icchaya buluna, yahan unhara mana

SYNONYMS

kaji — magistrate; **yavana** — Muslim; **ihara** — of Him; **na** — do not; **kariha** — make; — jealousy; **apana-icchaya** — at His own will; **buluna** — let Him go; **yahan** — wherever; **unhara** — of Him; **mana** — mind.

TRANSLATION

The Muslim King ordered the magistrate, "Do not disturb this Hindu prophet out of jealousy. Let Him do His own will wherever He likes."

PURPORT

Even a Muslim king could understand Sri Caitanya Mahaprabhu's transcendental position as a prophet; therefore he ordered the local magistrate not to disturb Him but to let Him do whatever He liked.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.171

kesava-chatrire raja varta puchila
prabhura mahima chatri udaiya dila

SYNONYMS

kesava-chatrire — from the person named Kesava Chatri; **raja** — the King; **varta** — news; **puchila** — inquired; **prabhura** — of the Lord; **mahima** — glories; **chatri** — Kesava Chatri; **udaiya** — attaching no importance; **dila** — gave.

TRANSLATION

When the Muslim King asked his assistant, Kesava Chatri, for news of the influence of Sri Caitanya Mahaprabhu, Kesava Chatri, although knowing everything about Caitanya Mahaprabhu, tried to avoid the conversation by not giving any importance to Caitanya Mahaprabhu's activities.

PURPORT

Kesava Chatri became a diplomat when questioned about Sri Caitanya Mahaprabhu. Although he knew everything about Him, he was afraid that the Muslim King might become His enemy. He gave no importance to the Lord's activities so that the Muslim King would take Him to be an ordinary man and would not give Him any trouble.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.172

bhikhari sannyasi kare tirtha paryatana
tanre dekhigare aise dui cari jana

SYNONYMS

bhikhari — beggar; **sannyasi** — mendicant; **kare** — does; **tirtha** — of holy places; **paryatana** — touring; **tanre** — Him; **dekhigare** — to see; **aise** — come; **dui cari jana** — only a few people.

TRANSLATION

Kesava Chatri informed the Muslim King that Caitanya Mahaprabhu was a mendicant touring different places of pilgrimage and that, as such, only a few people came to see Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.173

yavane tomara thañi karaye lagani
tanra labha nahi, haya ara hani

SYNONYMS

yavane — your Muslim servant; **tomara** — your; **thañi** — place; **karaye** — does; **lagani** — instigation; **tanra** — of Him; — to become jealous; **labha nahi** — there is no profit; **haya** — there is; **ara** — rather; **hani** — loss.

TRANSLATION

Kesava Chatri said, "Out of jealousy your Muslim servant plots against Him. I think that you should not be very interested in Him, for there is no profit in it. Rather, there is simply loss."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.174

rajare prabodhi' kesava brahmana pathaṅa
calibara tare prabhure pathaila kahiṅa

SYNONYMS

rajare — unto the King; **prabodhi'** — pacifying; **kesava** — of the name Kesava Chatri; **brahmana** — a brahmana; **pathaṅa** — sending there; **calibara tare** — for the sake of leaving; **prabhura** — unto the Lord; **pathaila** — sent; **kahiṅa** — telling.

TRANSLATION

After pacifying the King in this way, Kesava Chatri sent a brahmana messenger to Lord Caitanya Mahaprabhu, requesting Him to leave without delay.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.175

dabira khasere raja puchila nibhrte
gosañira mahima tenho lagila kahite

SYNONYMS

dabira khasere — Dabira Khasa (then the name of Srila Rupa Gosvami); **raja** — the King; **puchila** — inquired; **nibhrte** — in privacy; **gosañira** — of Lord Caitanya Mahaprabhu; **mahima** — glories; **tenho** — he; **lagila** — began; **kahite** — to speak.

TRANSLATION

In private, the King inquired from Dabira Khasa [Srila Rupa Gosvami], who began to speak about the glories of the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.176

ye tomare rajya dila, ye tomara gosaña
tomara dese tomara bhagye janmila asiña

SYNONYMS

ye — that one who; **tomare** — unto you; **rajya** — kingdom; **dila** — gave; **ye** — the one who; **tomara** — your; **gosaña** — prophet; **tomara dese** — in your country; **tomara bhagye** — on account of your good fortune; **janmila** — took birth; **asiña** — coming.

TRANSLATION

Srila Rupa Gosvami said, "The Supreme Personality of Godhead, who gave you this kingdom and whom you accept as a prophet, has taken birth in your country due to your good fortune.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.177

tomara mangala vañche, karya-siddhi haya
ihara asirvade tomara sarvatra-i jaya

SYNONYMS

tomara — your; mangala — good fortune; vañche — He desires; karya — of business; siddhi — the perfection; haya — is; ihara — of Him; asirvade — by the blessings; tomara — your; sarvatra-i — everywhere; jaya — victory.

TRANSLATION

"This prophet always desires your good fortune. By His grace, all your business is successful. By His blessings, you will attain victory everywhere.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.178

more kena pucha, tumi pucha apana-mana
tumi naradhipa hao visnu- sama

SYNONYMS

more — unto me; kena — why; pucha — you inquire; tumi — you; pucha — inquire; apana-mana — your own mind; tumi — you; nara-adhipa — King of the people; hao — you are; visnu- sama — representative of the Supreme Personality of Godhead.

TRANSLATION

"Why are you questioning me? Better that you question your own mind. Because you are the King of the people, you are the representative of the Supreme Personality of Godhead. Therefore you can understand this better than I."

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 1.179

tomara citte caitanyere kaiche haya jñana
tomara citte yei laya, sei ta' pramana

SYNONYMS

tomara citte — in your mind; caitanyere — of Lord Caitanya Mahāprabhu; kaiche — how; haya — there is; jñana — knowledge; tomara — your; citte — mind; yei — whatever; laya — takes; sei ta' pramana — that is evidence.

TRANSLATION

Thus Śrīla Rūpa Gosvāmī informed the King about his mind as a way of knowing Śrī Caitanya Mahāprabhu. He assured the King that whatever occurred in his mind could be considered evidence.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.180

raja kahe, suna, mora mane yei laya
saksat isvara ihan nahika

SYNONYMS

raja kahe — the King replied; **suna** — hear; **mora** — my; **mane** — mind; **yei** — what; **laya** — takes; **saksat** — personally; **isvara** — the Supreme Personality; **ihan** — He; **nahika** — there is not; — doubt.

TRANSLATION

The King replied, "I consider Sri Caitanya Mahaprabhu to be the Supreme Personality of Godhead. There is no doubt about it."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.181

eta kahi' raja gela nija abhyantare
tabe dabira khasa aila apanara ghare

SYNONYMS

eta kahi' — saying this; raja — the King; gela — went; nija — own; abhyantare — to the private house; tabe — at that time; dabira khasa — Srila Rupa Gosvami; aila — returned; apanara — his own; ghare — to the residence.

TRANSLATION

After having this conversation with Rupa Gosvami, the King entered his private house. Rupa Gosvami, then known as Dabira Khasa, also returned to his residence.

PURPORT

A monarch is certainly a representative of the Supreme Personality of Godhead. As stated in the Bhagavad-gita, sarva-loka-mahesvaram: the Supreme Personality of Godhead is the proprietor of all planetary systems. In each and every planet there must be some king, governmental head or executive. Such a person is supposed to be the representative of Lord Visnu. On behalf of the Supreme Personality of Godhead, he must see to the interests of all the people. Therefore Lord Visnu, as Paramatma, gives the king all intelligence to execute governmental affairs. Srila Rupa Gosvami therefore asked the King what was in his mind concerning Sri Caitanya Mahaprabhu and indicated that whatever the King thought about Him was correct.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.182

ghare asi' dui bhai yukati kariña
prabhu dekhigare cale vesa lukaña

SYNONYMS

ghare asi' — after returning home; dui bhai — two brothers; yukati — arguments; kariña — making; prabhu — Lord Caitanya Mahaprabhu; dekhigare — to see; cale — go; vesa — dress; lukaña — hiding.

TRANSLATION

After returning to his residence, Dabira Khasa and his brother decided after much consideration to go see the Lord incognito.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.183

ardha-ratre dui bhai aila prabhu-sthane
prathame milila nityananda-haridasa sane

SYNONYMS

ardha-ratre — in the dead of night; **dui bhai** — the two brothers; **aila** — came; **prabhu-sthane** — to the place of Lord Caitanya; **prathame** — first; **milila** — met; **nityananda-haridasa** — Lord Nityananda and Haridasa Thakura; **sane** — with.

TRANSLATION

Thus in the dead of night the two brothers, Dabira Khasa and Sakara Mallika, went to see Sri Caitanya Mahaprabhu incognito. First they met Nityananda Prabhu and Haridasa Thakura.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.184

tanra dui-jana janaila prabhura gocare
rupa, sakara-mallika aila toma' dekhibare

SYNONYMS

tanra — they; **dui-jana** — two persons; **janaila** — informed; **prabhura** — of Lord Caitanya Mahaprabhu; **gocare** — in the presence; **rupa** — Rupa Gosvami; **sakara-mallika** — and Sanatana Gosvami; **aila** — have come; **toma'** — You; **dekhibare** — to see.

TRANSLATION

Sri Nityananda Prabhu and Haridasa Thakura told Lord Caitanya Mahaprabhu that two personalities — Sri Rupa and Sanatana — had come to see Him.

PURPORT

Sakara Mallika was the name of Sanatana Gosvami, and Dabira Khasa was the name of Rupa Gosvami. They were recognized by these names in the service of the Muslim King; therefore these are Muslim names. As officials, the brothers adopted all kinds of Muslim customs.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.185

dui guccha trna dunhe dasane dhariña
gale vastra bandhi' pade dandavat haña

SYNONYMS

dui — two; guccha — bunches; trna — of straw; dunhe — both of them; dasane — in the teeth; dhariña — catching; gale — on the neck; vastra — cloth; bandhi' — binding; pade — fall; dandavat — like rods; haña — becoming.

TRANSLATION

In great humility, both brothers took bunches of straw between their teeth and, each binding a cloth around his neck, fell down like rods before the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.186

dainya rodana kare, anande vihvala
prabhu kahe, — utha, utha, ha-ila mangala

SYNONYMS

dainya — humility; **rodana** — crying; **kare** — perform; **anande** — in ecstasy; **vihvala** — overwhelmed; **prabhu kahe** — the Lord said; **utha utha** — stand up, stand up; **ha-ila mangala** — all auspiciousness unto you.

TRANSLATION

Upon seeing Lord Caitanya Mahaprabhu, the two brothers were overwhelmed with joy, and out of humility they began to cry. Lord Caitanya Mahaprabhu asked them to get up and assured them of all good fortune.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.187

uthi' dui bhai tabe dante trna dhari'
dainya kari' stuti kare karayoda kari

SYNONYMS

uthi' — standing up; dui — two; bhai — brothers; tabe — then; dante — in the teeth; trna — straw; dhari' — holding; dainya kari' — in all humbleness; stuti kare — offer prayers; kara-yoda — folded hands; kari' — making.

TRANSLATION

The two brothers got up, and again taking straw between their teeth, they humbly offered their prayers with folded hands.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.188

jaya jaya sri-krsna-caitanya daya-maya
patita-pavana jaya, jaya mahasaya

SYNONYMS

jaya jaya — all glories; **sri-krsna-caitanya** — unto Lord Sri Caitanya Mahaprabhu; **daya-maya** — the most merciful; **patita-pavana** — the savior of the fallen souls; **jaya** — glories; **jaya** — glories; **mahasaya** — to the great personality.

TRANSLATION

"All glories to Sri Krsna Caitanya Mahaprabhu, the most merciful savior of the fallen souls!
All glories to the Supreme Personality!

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.189

nica-jati, nica-sangi, kari nica kaja
tomara agrete prabhu kahite vasi laja

SYNONYMS

nica-jati — classified among the fallen; **nica-sangi** — associated with fallen souls; **kari** — we perform; **nica** — abominable; **kaja** — work; **tomara** — of You; **agrete** — in front; **prabhu** — O Lord; **kahite** — to say; **vasi** — we feel; **laja** — ashamed.

TRANSLATION

"Sir, we belong to the lowest class of men, and our associates and employment are also of the lowest type. Therefore we cannot introduce ourselves to You. We feel very much ashamed, standing here before You.

PURPORT

Although the two brothers, Rupa and Sanatana (at that time Dabira Khasa and Sakara Mallika), presented themselves as being born in a low family, they nonetheless belonged to a most respectable brahmana family that was originally from Karnata. Thus they actually belonged to the brahmana caste. Unfortunately, because of being associated with the Muslim governmental service, their customs and behavior resembled those of the Muslims. Therefore they presented themselves as nica-jati. The word jati means birth. According to sastra, there are three kinds of birth. The first birth is from the womb of the mother, the second birth is the acceptance of the reformatory method, and the third birth is acceptance by the spiritual master (initiation). One becomes abominable by adopting an abominable profession or by associating with people who are naturally abominable. Rupa and Sanatana, as Dabira Khasa and Sakara Mallika, associated with Muslims, who were naturally opposed to brahminical culture and cow protection. In Srimad-Bhagavatam (Seventh Canto) it is stated that every person belongs to a certain classification. A person is identifiable by the special symptoms mentioned in the sastras. By one's symptoms, one is known to belong to a certain caste. Both Dabira Khasa and Sakara Mallika belonged to the brahmana caste, but because they were employed by Muslims, their original habits degenerated into those of the Muslim community. Since the symptoms of brahminical culture were almost nil, they identified themselves with the lowest caste. In the Bhakti-ratnakara it is clearly stated that because Sakara Mallika and Dabira Khasa associated with lower-class men, they introduced themselves as belonging to the lower classes. Actually, however, they had been born in respectable brahmana families.

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mat-tulyo nasti papatma
naparadhi ca kascana
parihare 'pi lajja me
bruve purusottama

SYNONYMS

mat — me; **tulyah** — like; **na asti** — there is not; **papa-atma** — sinful man; **na aparadhi** — nor an offender; **ca** — also; **kascana** — anyone; **parihare** — in begging pardon; **api** — even; **lajja** — ashamed; **me** — of me; **kim** — what; **bruve** — I shall say; **purusa-uttama** — O Supreme Personality of Godhead.

TRANSLATION

"Dear Lord, let us inform you that no one is more sinful than us, nor is there any offender like us. Even if we wanted to mention our sinful activities, we would immediately become ashamed. And what to speak of giving them up!"

PURPORT

This verse is from the Bhakti-rasamrta-sindhu (1.2.154), by Srila Rupa Gosvami.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.191

patita-pavana-hetu tomara avatara
ama-ba-i jagate, patita nahi ara

SYNONYMS

patita-pavana — deliverance of the fallen; **hetu** — for the matter of; **tomara** — Your; **avatara** — incarnation; **ama-ba-i** — than us; **jagate** — in this world; **patita** — fallen; **nahi** — there is not; **ara** — more.

TRANSLATION

The two brothers submitted, "Dear Lord, You have incarnated to deliver the fallen souls. You should consider that in this world there is none so fallen as us.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.192

jagai-madhai dui karile uddhara
tahan uddharite srama nahila tomara

SYNONYMS

jagai-madhai — the two brothers Jagai and Madhai; **dui** — two; **karile** — You did; **uddhara** — deliverance; **tahan** — there; **uddharite** — to deliver; **srama** — exertion; **nahila** — there was not; **tomara** — of You.

TRANSLATION

"You have delivered the two brothers Jagai and Madhai, but to deliver them You did not have to exert Yourself very much.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.193

brahmana-jati tara, navadvipe ghara
nica-seva nahi kare, nahe nicera kurpara

SYNONYMS

brahmana-jati — born in a brahmana family; **tara** — they; **navadvipe** — the holy place of Navadvipa-dhama; **ghara** — their house; **nica-seva** — service to degraded persons; **nahi** — not; **kare** — do; **nahe** — not; **nicera** — of low persons; **kurpara** — an instrument.

TRANSLATION

"The brothers Jagai and Madhai belonged to the brahmana caste, and their residence was in the holy place of Navadvipa. They never served low-class persons, nor were they instruments to abominable activities.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.194

sabe eka dosa tara, haya papacara
papa-rasi dahe namabhasei tomara

SYNONYMS

sabe — in all; **eka** — one only; **dosa** — fault; **tara** — of them; **haya** — they are; **papa-acara** — attached to sinful activities; **papa-rasi** — volumes of sinful activities; **dahe** — become burned; **nama-abhasei** — simply by the dim reflection of chanting the holy name; **tomara** — of Your Lordship.

TRANSLATION

"Jagai and Madhai had but one fault — they were addicted to sinful activity. However, volumes of sinful activity can be burned to ashes simply by a dim reflection of the chanting of Your holy name.

PURPORT

Srila Rupa Gosvami and Sanatana Gosvami presented themselves as being lower than the two brothers Jagai and Madhai, who were delivered by Sri Caitanya Mahaprabhu. When Rupa and Sanatana compared themselves to Jagai and Madhai, they found themselves inferior because the Lord had no trouble in delivering two drunken brothers. This was so because, despite the fact that they were addicted to sinful activity, in other ways their life was brilliant. They belonged to the brahmana caste of Navadvipa, and such brahmanas were pious by nature. Although they had been addicted to some sinful activities due to bad association, those unwanted things could vanish simply because of the chanting of the holy name of the Lord. Another point for Jagai and Madhai was that, as members of a brahmana family, they did not accept service under anyone. The sastras strictly forbid a brahmana to accept service under anyone. The idea is that by accepting a master, one accepts the occupation of a dog. In other words, a dog cannot thrive without having a master, and for the sake of pleasing the master, dogs offend many people. They bark at innocent people just to please the master. Similarly, when one is a servant, he has to perform abominable activities according to the orders of the master. Therefore, when Dabira Khasa and Sakara Mallika compared their position to that of Jagai and Madhai, they found Jagai's and Madhai's position far better. Jagai and Madhai never accepted the position of serving a low-class person, nor were they forced to execute abominable activities under the order of a low-class master. Jagai and Madhai chanted the name of Sri Caitanya Mahaprabhu by way of blasphemy, but because they simply chanted His name, they immediately became free from the reactions of sinful activities. Thus later they were saved.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.195

tomara nama laña tomara karila nindana
sei nama ha-ila tara muktira karana

SYNONYMS

tomara — Your; nama — holy name; laña — taking; tomara — of You; karila — did; nindana — blaspheming; sei — that; nama — holy name; ha-ila — became; tara — of them; muktira — of deliverance; karana — the cause.

TRANSLATION

"Jagai and Madhai uttered Your holy name by way of blaspheming You. Fortunately, that holy name became the cause of their deliverance.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.196

jagai-madhai haite koti koti guna
adhama patita papi ami dui jana

SYNONYMS

jagai-madhai — Jagai and Madhai; **haite** — than; **koti koti** — millions and millions; **guna** — of times; **adhama** — degraded; **patita** — fallen; **papi** — sinful; **ami** — we; **dui** — two; **jana** — persons.

TRANSLATION

"We two are millions and millions of times inferior to Jagai and Madhai. We are more degraded, fallen and sinful than they.

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mleccha-jati, mleccha-sevi, kari mleccha-karma
go-brahmana-drohi-sange amara sangama

SYNONYMS

mleccha-jati — belonging to the meat-eater caste; **mleccha-sevi** — servants of the meat-eaters; **kari** — we execute; **mleccha-karma** — the work of meat-eaters; **go** — cows; **brahmana** — brahmanas; **drohi** — those inimical to; **sange** — with; **amara** — our; **sangama** — association.

TRANSLATION

"Actually we belong to the caste of meat-eaters because we are servants of meat-eaters. Indeed, our activities are exactly like those of the meat-eaters. Because we always associate with such people, we are inimical toward the cows and brahmanas."

PURPORT

There are two kinds of meat-eaters — one who is born in a family of meat-eaters and one who has learned to associate with meat-eaters. From Srila Rupa and Sanatana Gosvamis (formerly Dabira Khasa and Sakara Mallika) we can learn how one attains the character of a meat-eater simply by associating with meat-eaters. At the present moment in India the presidential offices are occupied by many so-called brahmanas, but the state maintains slaughterhouses for killing cows and makes propaganda against Vedic civilization. The first principle of Vedic civilization is the avoidance of meat-eating and intoxication. Presently in India, intoxication and meat-eating are encouraged, and the so-called learned brahmanas presiding over this state of affairs have certainly become degraded according to the standard given herein by Srila Rupa Gosvami and Sanatana Gosvami. These so-called brahmanas give sanction to slaughterhouses for the sake of a fat salary, and they do not protest these abominable activities. By deprecating the principles of Vedic civilization and supporting cow-killing, they are immediately degraded to the platform of mlecchas and yavanas. A mleccha is a meat-eater, and a yavana is one who has deviated from Vedic culture. Unfortunately, such mlecchas and yavanas are in executive power. How, then, can there be peace and prosperity in the state? The king or the president must be the representative of the Supreme Personality of Godhead. When Maharaja Yudhisthira accepted the rule of Bharata-varsa (formerly this entire planet, including all the seas and land), he took sanction from authorities like Bhismadeva and Lord Krsna. He thus ruled the entire world according to religious principles. At the present moment, however, heads of state do not care for religious principles. If irreligious people vote on an issue, even though it be against the principles of the sastras, the bills will be passed. The president and heads of state become sinful by agreeing to such abominable activities. Sanatana and Rupa Gosvamis pleaded guilty to such activities; they therefore classified themselves among the mlecchas, although they had been born in a brahmana family.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.198

mora karma, mora hate-galaya bandhiya
ku-visaya-vistha-garte diyache phelaiya

SYNONYMS

mora — our; **karma** — activities; **mora** — our; **hate** — on the hand; **galaya** — on the neck; **bandhiya** — binding; **ku-visaya** — of abominable objects of sense gratification; **vistha** — of the stool; **garte** — in the ditch; **diyache phelaiya** — have been thrown.

TRANSLATION

The two brothers, Sakara Mallika and Dabira Khasa, very humbly submitted that due to their abominable activities they were now bound by the neck and hands and had been thrown into a ditch filled with abominable, stoollike objects of material sense enjoyment.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura has explained ku-visaya garta as follows: "Because of the activities of the senses, we become subjected to many sense gratificatory processes and are thus entangled by the laws of material nature. This entanglement is called visaya. When the sense gratificatory processes are executed by pious activity, they are called su-visaya. The word su means 'good,' and visaya means 'sense objects.' When the sense gratificatory activities are performed under sinful conditions, they are called ku-visaya, bad sense enjoyment. In either case, either ku-visaya or su-visaya, these are material activities. As such, they are compared to stool. In other words, such things are to be avoided. To become free from su-visaya and ku-visaya, one must engage himself in the transcendental loving service of Krsna, the Supreme Personality of Godhead. The activities of devotional service are free from the contamination of material qualities. Therefore, to be free from the reactions of su-visaya and ku-visaya, one must take to Krsna consciousness. In that way, one will save himself from contamination." In this connection, Srila Narottama dasa Thakura has sung:

karma-kanda, jñana-kanda, kevala visera bhanda
amrta baliya yeba khaya
nana yoni sada phire, kadarya bhaksana kare
tara janma adhah-pate yaya

Su-visaya and ku-visaya both fall under the category of karma-kanda. There is another kanda (platform of activity), called jñana-kanda, or philosophical speculation about the effects of ku-visaya and su-visaya with the intention to find out the means of deliverance from material entanglement. On the platform of jñana-kanda, one may give up the objects of ku-visaya and su-visaya. But that is not the perfection of life. Perfection is transcendental to both jñana-kanda and karma-kanda; it is on the platform of devotional service. If we do not take to devotional service in Krsna consciousness, we have to remain within this material world and endure the repetition of birth and death due to the effects of jñana-kanda and karma-kanda. Therefore Narottama dasa Thakura says:

nana yoni sada phire, kadarya bhaksana kare
tara janma adhah-pate yaya

"One travels throughout various species of life and eats all kinds of nonsense. Thus he spoils his existence." A man in material existence and attached to ku-visaya or su-visaya is in the same position as that of a worm in stool. After all, whether it be moist or dry, stool is stool. Similarly, material activities may be either pious or impious, but because they are all material, they are compared to stool. Worms cannot get out of stool by their own endeavor; similarly, those who are overly attached to material existence cannot get out of materialism and suddenly become Krsna conscious. Attachment is there. As explained by Prahlada Maharaja in Srimad-Bhagavatam (7.5.30):

matir na krsne paratah svato va
mitho 'bhipadyeta grha-vratanam
adanta-gobhir
punah-punas-carvita-carvananam

"Those who have made up their minds to remain in this material world and enjoy sense gratification cannot become Krsna conscious. Because of their attachment to material activity, they cannot attain liberation, either by the instructions of superior persons or by their own endeavor or by passing resolutions in big conferences. Because their senses are uncontrolled, they gradually descend to the darkest regions of material existence to repeat the same process of birth and death in desirable or undesirable species of life."

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ama uddharite bali nahi tri-bhuvane
patita-pavana tumi — sabe toma vine

SYNONYMS

ama — us; **uddharite** — to deliver; **bali** — powerful; **nahi** — there is not; **tri-bhuvane** — within the three worlds; **patita-pavana** — deliverer of the fallen; **tumi** — You; **sabe** — only; **toma** — You; **vine** — except.

TRANSLATION

"No one within the three worlds is sufficiently powerful to deliver us. You are the only savior of the fallen souls; therefore there is no one but You.

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ama uddhariya yadi dekhao nija-bala
'patita-pavana' nama tabe se saphala

SYNONYMS

ama — us; uddhariya — by delivering; yadi — if; dekhao — You show; nija-bala — Your own strength; patita-pavana — savior of the fallen; nama — this name; tabe — then; se — that; sa-phala — successful.

TRANSLATION

"If You simply deliver us by Your transcendental strength, then certainly Your name will be known as Patita-pavana, the savior of the fallen souls.

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satya eka bata kahon, suna, daya-maya
mo-vinu dayara patra jagate na haya

SYNONYMS

satya — truthful; **eka** — one; **bata** — word; **kahon** — we say; **suna** — please hear; **daya-maya** — O all-merciful Lord; **mo-vinu** — except for us; **dayara** — of mercy; **patra** — objects; **jagate** — in the world; **na** — not; **haya** — there is.

TRANSLATION

"Let us speak one word that is very true. Plainly hear us, O merciful one. There is no other object of mercy within the three worlds but us.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.202

more daya kari' kara sva-daya saphala
akhila brahmada dekhuka tomara daya-bala

SYNONYMS

more — to us; daya — mercy; kari' — showing; kara — make; sva-daya — Your own mercy; sa-phala — successful; akhila — throughout; brahmada — the universe; dekhuka — let it be seen; tomara — Your; daya-bala — power of mercy.

TRANSLATION

"We are the most fallen; therefore by showing us Your mercy, Your mercy is most successful. Let the power of Your mercy be exhibited throughout the entire universe!

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.203

na mrsa paramartham eva me
srnu vijñapanam ekam agratah
yadi me na dayisyase tada
dayaniyas tava natha durlabhah

SYNONYMS

na — not; mrsa — untruth; parama-artham — full of meaning; eva — certainly; me — my; srnu — kindly hear; vijñapanam — submission; ekam — one; agratah — first; yadi — if; me — unto me; na dayisyase — You will not show mercy; tada — then; dayaniyah — candidate for mercy; tava — Your; natha — O Lord; durlabhah — difficult to find.

TRANSLATION

"Let us submit one piece of information before You, dear Lord. It is not at all false but is full of meaning. It is this: If You are not merciful upon us, then it will be very, very difficult to find more suitable candidates for Your mercy."

PURPORT

This verse is from the Stotra-ratna (47), by Sri Yamunacarya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.204

apane ayogya dekhi' mane pan ksobha
tathapi tomara gune upajaya lobha

SYNONYMS

apane — ourselves; ayogya — most unfit; dekhi' — seeing; mane — within the mind; pan — get; ksobha — lamentation; tathapi — still; tomara — Your; gune — in transcendental qualities; upajaya — there is; lobha — attraction.

TRANSLATION

"We are very depressed at being unfit candidates for Your mercy. Yet since we have heard of Your transcendental qualities, we are very much attracted to You.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.205

vamana yaiche canda dharite cahe kare
taiche ei vañcha mora uthaye antare

SYNONYMS

vamana — a dwarf; **yaiche** — as; **canda** — the moon; **dharite** — to capture; **cahe** — wants; **kare** — does; **taiche** — similarly; **ei** — this; **vañcha** — desire; **mora** — our; **uthaye** — awakens; **antare** — within the mind.

TRANSLATION

"Indeed, we are like a dwarf who wants to capture the moon. Although we are completely unfit, a desire to receive Your mercy is awakening within our minds.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.206

bhavantam evanucaran nirantarah
prasanta-nihsesa-mano-rathantarah
kadaham aikantika-nitya-kinkarah
praharsayisyami sanatha-jivitam

SYNONYMS

bhavantam — You; **eva** — certainly; **anucaran** — serving; **nirantarah** — always; **prasanta** — pacified; **nihsesa** — all; **manah-ratha** — desires; **antarah** — other; **kada** — when; **aham** — I; **aikantika** — exclusive; **nitya** — eternal; **kinkarah** — servant; **praharsayisyami** — I shall become joyful; **sa-natha** — with a fitting master; **jivitam** — living.

TRANSLATION

"By serving You constantly, one is freed from all material desires and is completely pacified. When shall I engage as Your permanent eternal servant and always feel joyful to have such a fitting master?"

PURPORT

In His teachings to Sanatana Gosvami, Sri Caitanya Mahaprabhu has declared every living entity to be an eternal servitor of the Supreme Personality of Godhead. This is the constitutional position of all living entities. Just as a dog or servant is very much satisfied to get a competent, perfect master, or as a child is completely satisfied to possess a competent father, so the living entity is satisfied by completely engaging in the service of the Supreme Lord. He thereby knows that he has a competent master to save him from all kinds of danger. Unless the living entity comes to the guaranteed protection of the Supreme Lord, He is full of anxiety. This life of anxiety is called material existence. To be completely satisfied and devoid of anxiety, one must come to the position of eternally rendering service to the Supreme Lord. This verse is also from the Stotra-ratna (43), by Sri Yamunacarya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.207

suni' mahaprabhu kahe, — suna, dabira-khasa
tumi dui bhai — mora puratana dasa

SYNONYMS

suni' — hearing this; mahaprabhu — Lord Caitanya Mahaprabhu; kahe — says; suna — please hear; dabira khasa — Dabira Khasa; tumi — you; dui bhai — two brothers; mora — My; puratana — old; dasa — servants.

TRANSLATION

After hearing the prayer of Dabira Khasa and Sakara Mallika, Sri Caitanya Mahaprabhu said, "My dear Dabira Khasa, you two brothers are My old servants.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.208

aji haite dunhara nama 'rupa' 'sanatana'
dainya chada, tomara dainye phate mora mana

SYNONYMS

aji haite — from this day; dunhara — of both of you; nama — these names; rupa — Sri Rupa; sanatana — Sri Sanatana; dainya chada — give up your humility; tomara — your; dainye — humility; phate — breaks; mora — My; mana — heart.

TRANSLATION

"My dear Sakara Mallika, from this day your names will be changed to Srila Rupa and Srila Sanatana. Now please abandon your humility, for My heart is breaking to see you so humble.

PURPORT

Actually this is Sri Caitanya Mahaprabhu's initiation of Dabira Khasa and Sakara Mallika. They approached the Lord with all humility, and the Lord accepted them as old servants, as eternal servants, and He changed their names. It is to be understood from this that it is essential for a disciple to change his name after initiation.

sankha-cakrady-urdhva-pundra-
dharanady-atma-laksanam
tan nama-karan caiva
vaisnavatvam ihocyate

"After initiation, the disciple's name must be changed to indicate that he is a servant of Lord Visnu. The disciple should also immediately begin marking his body with tilaka (urdhva-pundra), especially his forehead. These are spiritual marks, symptoms of a perfect Vaisnava." This is a verse from the Padma Purana, Uttara-khanda. A member of the sahajiya-sampradaya does not change his name; therefore he cannot be accepted as a Gaudiya Vaisnava. If a person does not change his name after initiation, it is to be understood that he will continue in his bodily conception of life.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.209

dainya-patri likhi' more pathale bara bara
sei patri-dvara jani tomara vyavahara

SYNONYMS

dainya-patri — humble letters; **likhi'** — writing; **more** — unto Me; **pathale** — you sent; **bara bara** — again and again; **sei** — those; **patri-dvara** — by the letters; **jani** — I can understand; **tomara** — your; **vyavahara** — behavior.

TRANSLATION

"You have written several letters showing your humility. I can understand your behavior from those letters.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.210

tomara hrdaya ami jani patri-dvare
toma sikhaite sloka pathaila tomare

SYNONYMS

tomara — your; hrdaya — hearts; ami — I; jani — understand; patri-dvare — by those letters; toma — you; sikhaite — to instruct; sloka — a verse; pathaila — I sent; tomare — to you.

TRANSLATION

"By your letters, I could understand your heart. Therefore, in order to teach you, I sent you one verse, which reads as follows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.211

para-vyasanini nari
vyagrapi grha-karmasu
tad evasvadayatya antar
nava-sanga-rasayanam

SYNONYMS

para-vyasanini — attached to another man; **nari** — a woman; **vyagra api** — although zealous; **grha-karmasu** — in household affairs; **tad eva** — that only; **asvadayati** — tastes; **antah** — within herself; **nava-sanga** — of new association; **rasa-ayanam** — mellow.

TRANSLATION

"If a woman is attached to a man other than her husband, she will appear very busy in carrying out her household affairs, but within her heart she is always relishing feelings of association with her paramour."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.212

gauda-nikata asite nahi mora prayojana
toma-dunha dekhite mora ihan agamana

SYNONYMS

gauda-nikata — to Bengal; **asite** — to come; **nahi** — there was none; **mora** — My; **prayojana** — necessity; **toma** — you; **dunha** — two; **dekhite** — to see; **mora** — My; **ihan** — here; **agamana** — coming.

TRANSLATION

"I really had no business in coming to Bengal, but I have come just to see you two brothers.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.213

ei mora manera katha keha nahi jane
sabe bale, kene aila ramakeli-grame

SYNONYMS

ei — this; mora — My; manera — of the mind; katha — intentions; keha — anyone; nahi — not; jane — knows; sabe — everyone; bale — says; kene — why; aila — You came; ramakeli-grame — to this village named Ramakeli.

TRANSLATION

"Everyone is asking why I have come to this village of Ramakeli. No one knows My intentions.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.214

bhala haila, dui bhai aila mora sthane
ghare yaha, bhaya kichu na kariha mane

SYNONYMS

bhala haila — it was very good; **dui bhai** — you two brothers; **aila** — came; **mora** — My; **sthane** — to the place; **ghare** — home; **yaha** — go; **bhaya** — fear; **kichu** — any; **na** — do not; **kariha** — have; **mane** — within the mind.

TRANSLATION

"It is very good that you two brothers have come to see Me. Now you can go home. Do not fear anything.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.215

janme janme tumi dui — kinkara amara
acirate krsna tomaya karibe uddhara

SYNONYMS

janme janme — birth after birth; tumi — you; dui — two; kinkara — servants; amara — My; acirate — very soon; krsna — Lord Krsna; tomaya — of both of you; karibe — will do; uddhara — deliverance.

TRANSLATION

"Birth after birth you have been My eternal servants. I am sure that Krsna will deliver you very soon."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.216

eta bali dunhara sire dharila dui hate
dui bhai prabhu-pada nila nija mathe

SYNONYMS

eta bali — saying this; **dunhara sire** — on the heads of both of them; **dharila** — placed; **dui** — two; **hate** — hands; **dui bhai** — the two brothers; **prabhu-pada** — the lotus feet of the Lord; **nila** — took; **nija mathe** — on their own heads.

TRANSLATION

The Lord then placed His two hands on the heads of both of them, and in return they immediately placed the lotus feet of the Lord on their heads.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.217

donha alingiya prabhu balila bhakta-gane
sabe krpa kari' uddharaha dui jane

SYNONYMS

donha — both of them; **alingiya** — embracing; **prabhu** — the Lord; **balila** — said; **bhakta-gane** — unto the devotees; **sabe** — all of you; **krpa** — mercy; **kari'** — showing; **uddharaha** — deliver; **dui** — the two; **jane** — persons.

TRANSLATION

After this, the Lord embraced both of them and requested all of the devotees present to be merciful upon them and deliver them.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.218

dui jane prabhura krpa dekhi' bhakta-gane
'hari' 'hari' bale sabe anandita-mane

SYNONYMS

dui jane — unto the two persons; prabhura — of the Lord; krpa — the mercy; dekhi' — seeing; bhakta-gane — all the devotees; hari hari — the holy name of the Lord; bale — chant; sabe — all; anandita — cheerful; mane — in the mind.

TRANSLATION

When all of the devotees saw the mercy of the Lord upon the two brothers, they were very much gladdened, and they began to chant the holy name of the Lord, "Hari! Hari!"

PURPORT

Srila Narottama dasa Thakura says, chadiya vaisnava seva nistara peyeche keba: unless one serves a Vaisnava, he cannot be delivered. The spiritual master initiates the disciple to deliver him, and if the disciple executes the order of the spiritual master and does not offend other Vaisnavas, his path is clear. Consequently Sri Caitanya Mahaprabhu requested all the Vaisnavas present to show mercy toward the two brothers, Rupa and Sanatana, who had just been initiated by the Lord. When a Vaisnava sees that another Vaisnava is a recipient of the Lord's mercy, he becomes very happy. Vaisnavas are not envious. If a Vaisnava, by the mercy of the Lord, is empowered by Him to distribute the Lord's holy name all over the world, other Vaisnavas become very joyful — that is, if they are truly Vaisnavas. One who is envious of the success of a Vaisnava is certainly not a Vaisnava himself but is an ordinary, mundane man. Envy and jealousy are manifested by mundane people, not by Vaisnavas. Why should a Vaisnava be envious of another Vaisnava who is successful in spreading the holy name of the Lord? An actual Vaisnava is very pleased to accept another Vaisnava who is bestowing the Lord's mercy. A mundane person in the dress of a Vaisnava should not be respected but rejected. This is enjoined in the sastra (upeksa). The word upeksa means neglect. One should neglect an envious person. A preacher's duty is to love the Supreme Personality of Godhead, make friendships with Vaisnavas, show mercy to the innocent and reject or neglect those who are envious or jealous. There are many jealous people in the dress of Vaisnavas in this Krsna consciousness movement, and they should be completely neglected. There is no need to serve a jealous person who is in the dress of a Vaisnava. When Narottama dasa Thakura says chadiya vaisnava seva nistara peyeche keba, he is indicating an actual Vaisnava, not an envious or jealous person in the dress of a Vaisnava.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.219

nityananda, haridasa, srivasa, gadadhara
mukunda, jagadananda, murari, vakresvara

SYNONYMS

nityananda — Lord Nityananda; **haridasa** — Haridasa Thakura; **srivasa** — Srivasa Thakura; **gadadhara** — Gadadhara Pandita; **mukunda** — Mukunda; **jagadananda** — Jagadananda; **murari** — Murari; **vakresvara** — Vakresvara.

TRANSLATION

All the Vaisnava associates of the Lord were present, including Nityananda Prabhu, Haridasa Thakura, Srivasa Thakura, Gadadhara Pandita, Mukunda, Jagadananda, Murari and Vakresvara.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.220

sabara carane dhari, pade dui bhai
sabe bale, — dhanya tumi, paile gosāṇi

SYNONYMS

sabara — of all of them; **carane** — the lotus feet; **dhari** — touching; **pade** — fall down; **dui bhai** — the two brothers; **sabe bale** — all the Vaisnavas say; **dhanya tumi** — you are so fortunate; **paile gosāṇi** — you have gotten the shelter of the lotus feet of Lord Caitanya Mahaprabhu.

TRANSLATION

In accordance with the instructions of Sri Caitanya Mahaprabhu, the two brothers, Rupa and Sanatana, immediately touched the lotus feet of these Vaisnavas, who all became very happy and congratulated the two brothers for having received the mercy of the Lord.

PURPORT

This behavior is indicative of real Vaisnavas. When they saw that Rupa and Sanatana were fortunate enough to receive the mercy of the Lord, they were so pleased that they all congratulated the two brothers. A jealous person in the dress of a Vaisnava is not at all happy to see the success of another Vaisnava in receiving the Lord's mercy. Unfortunately, in this Age of Kali there are many mundane persons in the dress of Vaisnavas, and Srila Bhaktivinoda Thakura has described them as disciples of Kali. He says, *kali-cela*. He indicates that there is another Vaisnava, a pseudo Vaisnava with tilaka on his nose and kanthi beads around his neck. Such a pseudo Vaisnava associates with money and women and is jealous of successful Vaisnavas. Although passing for a Vaisnava, his only business is earning money in the dress of a Vaisnava. Bhaktivinoda Thakura therefore says that such a pseudo Vaisnava is not a Vaisnava at all but a disciple of Kali-yuga. A disciple of Kali cannot become an acarya by the decision of some high court. Mundane votes have no jurisdiction to elect a Vaisnava acarya. A Vaisnava acarya is self-effulgent, and there is no need for any court judgment. A false acarya may try to override a Vaisnava by a high-court decision, but Bhaktivinoda Thakura says that he is nothing but a disciple of Kali-yuga.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.221

saba-pasa ajña magi' calana-samaya
prabhu-pade kahe kichu kariya vinaya

SYNONYMS

saba — all of them; pasa — from; ajña — order; magi' — taking; calana-samaya — at the time of departure; prabhu-pade — at the lotus feet of the Lord; kahe — say; kichu — something; kariya — doing; vinaya — submission.

TRANSLATION

After begging the permission of all the Vaisnavas present, the two brothers, at the time of their departure, humbly submitted something at the lotus feet of the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.222

ihan haite cala, prabhu, ihan nahi kaya
yadyapi tomare bhakti kare gauda-raja

SYNONYMS

ihan haite — from this place; **cala** — please depart; **prabhu** — dear Lord; **ihan** — in this place; **nahi kaya** — there is no other business; **yadyapi** — although; **tomare** — unto You; **bhakti** — respect; **kare** — shows; **gauda-raja** — the King of Bengal.

TRANSLATION

They said, "Dear Lord, although the King of Bengal, Nawab Hussain Shah, is very respectful toward You, You have no other business here. Kindly depart from this place.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.223

tathapi yavana jati, na kari pratiti
tirtha-yatraya eta sanghatta bhala nahe riti

SYNONYMS

tathapi — still; yavana jati — by caste a Muslim; na — does not; kari — do; pratiti — confidence; tirtha-yatraya — in going for a pilgrimage; eta — so; sanghatta — crowd; bhala — good; nahe — not; riti — etiquette.

TRANSLATION

"Although the King is respectful toward You, he still belongs to the yavana class and should not be believed. We think that there is no need for such a great crowd to accompany You on Your pilgrimage to Vrndavana.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.224

yara sange cale ei loka laksa-koti
vrndavana-yatrara e nahe paripati

SYNONYMS

yara — of whom; sange — in the company; cale — follow; ei — these; loka — people; laksa-koti — hundreds and thousands; vrndavana-yatrara — of going to Vrndavana; e — this; nahe — not; paripati — method.

TRANSLATION

"Dear Lord, You are going to Vrndavana with hundreds and thousands of people following You, and this is not a fitting way to go on a pilgrimage."

PURPORT

Sometimes, for business purposes, large crowds of men are taken to different places of pilgrimage, and money is collected from them. That is a very lucrative business, but Rupa and Sanatana Gosvamis, expressing their opinion in the presence of Lord Caitanya Mahaprabhu, disapproved of such crowded pilgrimages. Actually when Lord Caitanya visited Vrndavana, He visited it alone and accepted a servant only at His devotees' request. He never visited Vrndavana with crowds of people for a commercial purpose.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.225

yadyapi vastutah prabhura kichu nahi bhaya
tathapi laukika-lila, loka-cesta-maya

SYNONYMS

yadyapi — although; **vastutah** — in fact; **prabhura** — of the Lord; **kichu** — any; **nahi** — there is not; **bhaya** — fear; **tathapi** — still; **laukika-lila** — general pastimes; **loka-cesta-maya** — consisting of popular behavior.

TRANSLATION

Although Sri Caitanya Mahaprabhu was Sri Krsna Himself, the Supreme Lord, and was therefore not at all fearful, He still acted like a human being to teach neophytes how to act.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.226

eta bali' carana vandi' gela dui-jana
prabhura sei grama haite calite haila mana

SYNONYMS

eta bali' — saying this; carana vandi' — offering prayers to the lotus feet of Lord Caitanya; gela — went back; dui-jana — the two brothers; prabhura — of Sri Caitanya Mahaprabhu; sei — that; grama — village; haite — from; calite — to go; haila — there was; mana — the mind.

TRANSLATION

Having spoken thus, the two brothers offered prayers to the lotus feet of the Lord and returned to their homes. Lord Caitanya Mahaprabhu then desired to leave that village.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.227

prate cali' aila prabhu 'kanaira natasala'
dekhila sakala tahan krsna-caritra-lila

SYNONYMS

prate — in the morning; **cali'** — departing; **aila** — came; **prabhu** — the Lord; **kanaira natasala** — to the place of the name Kanai Natasala; **dekhila** — saw; **sakala** — all; **tahan** — there; **krsna-caritra-lila** — the pastimes of Krsna.

TRANSLATION

In the morning, the Lord left and went to a place known as Kanai Natasala. While there, He saw many pastimes of Lord Krsna.

PURPORT

In those days in Bengal there were many places known as Kanai Natasala, where pictures of the pastimes of Lord Krsna were kept. People used to go there to see them. This is called krsna-caritra-lila. In Bengal there are still many places called hari-sabha, which indicates a place where local people gather to chant the Hare Krsna maha-mantra and discuss the pastimes of Lord Krsna. The word kanai means "Lord Krsna's," and natasala indicates a place where pastimes are demonstrated. So those places which at the present moment are called hari-sabha may previously have been known as Kanai Natasala.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.228

sei ratre prabhu tahan cinte mane mana
sange sanghatta bhala nahe, kaila sanatana

SYNONYMS

sei ratre — that night; prabhu — the Lord; tahan — there; cinte — thinks; mane — within His mind; mana — the mind; sange — with Him; sanghatta — crowds of men; bhala nahe — is not good; kaila sanatana — Sanatana has so spoken.

TRANSLATION

That night the Lord considered Sanatana Gosvami's proposal that He should not go to Vrndavana followed by so many people.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.229

mathura yaiba ami eta loka sange
kichu sukha na paiba, habe rasa-bhange

SYNONYMS

mathura — the holy place of the name Mathura; **yaiba** — shall go; **ami** — I; **eta** — so many; **loka** — people; **sange** — with; **kichu** — any; **sukha** — happiness; **na** — not; **paiba** — I shall get; **habe** — there will be; **rasa-bhange** — a disturbance in the atmosphere.

TRANSLATION

The Lord thought, "If I go to Mathura with such crowds behind Me, it would not be a very happy situation, for the atmosphere would be disturbed."

PURPORT

Sri Caitanya Mahaprabhu confirms that visiting a holy place like Vrndavana with so many people is simply disturbing. He would not find the happiness He desired by visiting such holy places in that way.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.230

ekaki yaiba, kimva sange eka jana
tabe se sobhaye vrndavanere gamana

SYNONYMS

ekaki — alone; yaiba — I shall go; kimva — or; sange — with; eka — one; jana — person; tabe — then only; se — that; sobhaye — becomes beautiful; vrndavanere — to Vrndavana; gamana — going.

TRANSLATION

The Lord concluded that He would go alone to Vrndavana or, at most, would take only one person as His companion. In that way, going to Vrndavana would be very pleasant.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.231

eta cinti pratah-kale ganga-snana kari'
'nilacale yaba' bali' calila gaurahari

SYNONYMS

eta cinti — thus thinking; **pratah-kale** — in the morning; **ganga-snana** — bathing in the Ganges; **kari'** — performing; **nilacale yaba** — I shall go to Nilacala (Jagannatha Puri); **bali'** — saying; **calila** — started; **gaurahari** — Sri Caitanya Mahaprabhu.

TRANSLATION

Thinking like this, the Lord took His morning bath in the Ganges and started for Nilacala, saying "I shall go there."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.232

ei mata cali' cali' aila santipure
dina panca-sata rahila acaryera ghare

SYNONYMS

ei mata — in this way; cali' cali' — walking; aila — came; santipure — to Santipura; dina panca-sata — five or seven days; rahila — remained; acaryera ghare — at the house of Advaita Acarya.

TRANSLATION

Walking and walking, Sri Caitanya Mahaprabhu arrived at Santipura and remained at the house of Advaita Acarya for five to seven days.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 1.233

saci-devi ani' tanre kaila namaskara
sata dina tanra thaṅi bhikṣa-vyavahara

SYNONYMS

saci-devi — mother Sacidevi; ani' — calling her; tanre — unto Lord Caitanya Mahāprabhu; kaila — did; namaskara — obeisances; sata dina — seven days; tanra thaṅi — from Sacidevi; bhikṣa-vyavahara — accepting meals.

TRANSLATION

Taking this opportunity, Sri Advaita Acarya Prabhu sent for mother Sacidevi, and she remained at His house for seven days to prepare the meals for Sri Caitanya Mahāprabhu.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 1.234

tanra ajña laña punah karila gamane
vinaya kariya vidaya dila bhakta-gane

SYNONYMS

tanra ajña laña — taking the permission of mother Sacidevi; punah — again; karila — did; gamane — starting; vinaya kariya — by submitting pleasing words; vidaya — farewell; dila — gave; bhakta-gane — to all the devotees.

TRANSLATION

Taking permission from His mother, Lord Caitanya Mahāprabhu then started for Jagannatha Puri. When the devotees followed Him, He humbly begged them to remain and bade them all farewell.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.235

jana dui sange ami yaba nilacale
amare miliba asi' ratha-yatra-kale

SYNONYMS

jana — persons; **dui** — two; **sange** — with; **ami** — I; **yaba** — shall go; **nilacale** — to Jagannatha Puri; **amare** — Me; **miliba** — will meet; **asi'** — coming there; **ratha-yatra-kale** — during the time of the car festival.

TRANSLATION

Sri Caitanya Mahaprabhu, although requesting all the devotees to go back, allowed two people to follow Him. He requested all the devotees to come to Jagannatha Puri and meet Him during the car festival.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.236

balabhadra bhattacharya, ara pandita damodara
dui-jana-sange prabhu aila nilacala

SYNONYMS

balabhadra bhattacharya — Balabhadra Bhattacharya; **ara** — and; **pandita damodara** — Damodara Pandita; **dui-jana** — two persons; **sange** — with; **prabhu** — the Lord; **aila** — went back; **nilacala** — to Jagannatha Puri.

TRANSLATION

The two persons who accompanied Sri Caitanya Mahaprabhu to Jagannatha Puri [Nilacala] were Balabhadra Bhattacharya and Damodara Pandita.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 1.237

dina kata tahan rahi' calila vrndavana
lukaña calila ratre, na jane kona jana

SYNONYMS

dina kata — a few days; **tahan** — at Jagannatha Puri; **rahi'** — remaining; **calila** — started; **vrndavana** — for Vrndavana; **lukaña** — keeping secret; **calila** — started; **ratre** — at night; **na jane** — did not know; **kona** — some; **jana** — person.

TRANSLATION

After remaining at Jagannatha Puri for a few days, the Lord secretly started for Vrndavana at night. He did this without anyone's knowledge.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.238

balabhadra bhattacharya rahe matra sange
jharikhanda-pathe kasi aila maha-range

SYNONYMS

balabhadra bhattacharya — Balabhadra Bhattacharya; **rahe** — remains; **matra** — only; **sange** — with Him; **jhari-khanda-pathe** — on the way through Jharikhanda (Madhya Pradesh); **kasi** — in Benares (Varanasi); **aila** — arrived; **maha-range** — with great delight.

TRANSLATION

When Sri Caitanya Mahaprabhu left Jagannatha Puri for Vrndavana, only Balabhadra Bhattacharya was with Him. Thus He traveled on the path through Jharikhanda and arrived in Benares [Varanasi] with great delight.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.239

dina cara kasite rahi' gela vrndavana
mathura dekhiya dekhe dvadasa kanana

SYNONYMS

dina cara — only four days; **kasite** — at Benares; **rahi'** — remaining; **gela** — started for; **vrndavana** — the holy place Vrndavana; **mathura** — the holy place Mathura; **dekhiya** — after seeing; **dekhe** — visits; **dvadasa** — twelve; **kanana** — forests.

TRANSLATION

Sri Caitanya Mahaprabhu stayed at Benares only four days and then left for Vrndavana. After seeing the town of Mathura, He visited the twelve forests.

PURPORT

Those who visit the Vrndavana area today also generally visit twelve places, known as the twelve forests. They start at Mathura, where there is Kamyavana. From there they go to Talavana, Tamalavana, Madhavana, Kusumavana, Bhandiravana, Bilvavana, Bhadravana, Khadiravana, Lohavana, Kumudavana and Gokulamahavana.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.240

lila-sthala dekhi' preme ha-ila asthira
balabhadra kaila tanre mathurara bahira

SYNONYMS

lila-sthala — all the holy places of Lord Krsna's pastimes; **dekhi'** — visiting; **preme** — in great ecstasy; **ha-ila** — became; **asthira** — agitated; **balabhadra** — Balabhadra; **kaila** — assisted; **tanre** — Lord Caitanya Mahaprabhu; **mathurara** — of the town of Mathura; **bahira** — outside.

TRANSLATION

When Sri Caitanya Mahaprabhu visited all twelve places of Sri Krsna's pastimes, He became very much agitated because of ecstasy. Balabhadra Bhattacharya somehow or other got Him out of Mathura.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.241

ganga-tira-pathe laña prayage aila
sri-rupa asi' prabhuke tathai milila

SYNONYMS

ganga-tira-pathe — the path on the bank of the Ganges; **laña** — taking; **prayage** — in Allahabad; **aila** — arrived; **sri-rupa** — Sri Rupa; **asi'** — coming there; **prabhuke** — Lord Sri Caitanya Mahaprabhu; **tathai** — there; **milila** — met.

TRANSLATION

After leaving Mathura, the Lord began to walk along the path on the bank of the Ganges, and finally He reached the holy place named Prayaga [Allahabad]. It was there that Srila Rupa Gosvami came and met the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.242

dandavat kari' rupa bhumite padila
parama anande prabhu alingana dila

SYNONYMS

dandavat kari' — offering obeisances; rupa — Srila Rupa Gosvami; bhumite — on the ground; padila — fell; parama — great; anande — in delight; prabhu — the Lord; alingana — embracing; dila — gave.

TRANSLATION

At Prayaga, Rupa Gosvami fell down on the ground to offer obeisances to the Lord, and the Lord embraced him with great delight.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.243

sri-rupe siksa karai' pathaila vrndavana
apane karila varanasi agamana

SYNONYMS

sri-rupe siksa karai' — teaching Srila Rupa Gosvami; pathaila — sent; vrndavana — toward Vrndavana; apane — Himself; karila — did; varanasi — to Benares; agamana — coming.

TRANSLATION

After instructing Srila Rupa Gosvami at Prayaga, at the Dasasvamedha-ghata, Caitanya Mahaprabhu ordered him to go to Vrndavana. The Lord then returned to Varanasi.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.244

kasite prabhuke asi' milila sanatana
dui masa rahi' tanre karaila siksana

SYNONYMS

kasite — at Varanasi; **prabhuke** — the Lord; **asi'** — arriving; **milila** — met; **sanatana** — Sanatana Gosvami; **dui** — two; **masa** — months; **rahi'** — remaining; **tanre** — unto him; **karaila** — did; **siksana** — instruction.

TRANSLATION

When Lord Caitanya Mahaprabhu arrived at Varanasi, Sanatana Gosvami met Him there. The Lord remained there for two months and instructed Sanatana Gosvami perfectly.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.245

mathura pathaila tanre diya bhakti-bala
sannyasire krpa kari' gela nilacala

SYNONYMS

mathura — to Mathura; **pathaila** — sent; **tanre** — him; **diya** — giving; **bhakti-bala** — the strength of devotion; **sannyasire** — unto the Mayavadi sannyasis; **krpa** — mercy; **kari'** — giving; **gela** — went back; **nilacala** — to Jagannatha Puri.

TRANSLATION

After fully instructing Sanatana Gosvami, Sri Caitanya Mahaprabhu sent him to Mathura with empowered devotional service. In Benares He also bestowed His mercy upon the Mayavadi sannyasis. He then returned to Nilacala [Jagannatha Puri].

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.246

chaya vatsara aiche prabhu karila vilasa
kabhu iti-uti, kabhu ksetra-vasa

SYNONYMS

chaya vatsara — six years; **aiche** — in that way; **prabhu** — the Lord; **karila** — did; **vilasa** — pastimes; **kabhu** — sometimes; **iti-uti** — here and there; **kabhu** — sometimes; **ksetra-vasa** — residing at Jagannatha Puri.

TRANSLATION

The Lord traveled all over India for six years. He was sometimes here and sometimes there, performing His transcendental pastimes, and sometimes He remained at Jagannatha Puri.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.247

anande bhakta-sange sada kirtana-vilasa
jagannatha-darasana, premera vilasa

SYNONYMS

anande — in great delight; **bhakta-sange** — with devotees; **sada** — always; **kirtana** — of chanting; **vilasa** — enjoyment; **jagannatha** — Lord Jagannatha; **darasana** — visiting; **premera** — of ecstasy; **vilasa** — pastimes.

TRANSLATION

While at Jagannatha Puri, the Lord passed His time in great joy by performing sankirtana and visiting the temple of Jagannatha in great ecstasy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.248

madhya-lilara kailun ei sutra-vivarana
antya-lilara sutra ebe suna, bhakta-gana

SYNONYMS

madhya-lilara — of the madhya-lila, the middle portion of His pastimes; **kailun** — I have made; **ei** — this; **sutra** — synopsis; **vivarana** — description; **antya-lilara** — of the pastimes at the end, known as antya-lila; **sutra** — synopsis; **ebe** — now; **suna** — hear; **bhakta-gana** — all devotees.

TRANSLATION

Thus I have given a synopsis of the madhya-lila, the middle pastimes of the Lord. Now, O devotees, kindly hear the synopsis of the final pastimes of the Lord, known as the antya-lila.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.249

vrndavana haite yadi nilacale aila
athara varsa tahan vasa, kahan nahi gela

SYNONYMS

vrndavana haite — from Vrndavana; yadi — though; nilacale — to Jagannatha Puri; aila — came back; athara — eighteen; varsa — years; tahan — at Jagannatha Puri; vasa — residence; kahan — anywhere; nahi — not; gela — went.

TRANSLATION

When the Lord returned to Jagannatha Puri from Vrndavana, He remained there and did not go anywhere else for eighteen years.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.250

prativarsa aisena tahan gaudera bhakta-gana
cari masa rahe prabhura sange sammilana

SYNONYMS

prativarsa — each year; **aisena** — visit; **tahan** — there; **gaudera** — of Bengal; **bhakta-gana** — all the devotees; **cari** — four; **masa** — months; **rahe** — remain; **prabhura** — Lord Caitanya Mahaprabhu; **sange** — with; **sammilana** — meeting.

TRANSLATION

During those eighteen years, all the devotees of Bengal used to visit Him at Jagannatha Puri every year. They would remain there for four continuous months and enjoy the company of the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.251

nirantara nrtya-gita kirtana-vilasa
acandale prema-bhakti karila prakasa

SYNONYMS

nirantara — without stopping; **nrtya-gita** — chanting and dancing; **kirtana** — of sankirtana; **vilasa** — enjoyment; **a-candale** — to everyone, even to the lowest person; **prema-bhakti** — love of Godhead; **karila** — did; **prakasa** — manifestation.

TRANSLATION

At Jagannatha Puri, Sri Caitanya Mahaprabhu performed chanting and dancing unceasingly. Thus He enjoyed the pastime of sankirtana. He manifested His causeless mercy, pure love of God, to everyone, including the lowest man.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.252

pandita-gosañi kaila nilacale vasa
vakresvara, damodara, sankara, haridasa

SYNONYMS

pandita-gosañi — Gadadhara Pandita; **kaila** — did; **nilacale** — at Jagannatha Puri; **vasa** — living; **vakresvara** — Vakresvara; **damodara** — Damodara Pandita; **sankara** — Sankara; **haridasa** — Haridasa Thakura.

TRANSLATION

Residing with the Lord at Jagannatha Puri were Pandita Gosañi and other devotees, such as Vakresvara, Damodara, Sankara and Haridasa Thakura.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.253

jagadananda, bhagavan, govinda, kasisvara
paramananda-puri, ara svarupa-damodara

SYNONYMS

jagadananda — Jagadananda; **bhagavan** — Bhagavan; **govinda** — Govinda; **kasisvara** — Kasisvara; **paramananda-puri** — Paramananda Puri; **ara svarupa-damodara** — and Svarupa Damodara, His secretary.

TRANSLATION

Jagadananda, Bhagavan, Govinda, Kasisvara, Paramananda Puri and Svarupa Damodara were other devotees who also lived with the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.254

ksetra-vasi ramananda raya prabhrti
prabhu-sange ei saba kaila nitya-sthiti

SYNONYMS

ksetra-vasi — residents of Jagannatha Puri; **ramananda raya** — Ramananda Raya; **prabhrti** — and others; **prabhu-sange** — with the Lord; **ei saba** — all of them; **kaila** — did; **nitya-sthiti** — permanently living.

TRANSLATION

Srila Ramananda Raya and other devotees who were residents of Jagannatha Puri also remained permanently with the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.255-256

advaita, nityananda, mukunda, srivasa
vidyanidhi, vasudeva, murari, — yata dasa
prativarse aise sange rahe cari-masa
tan-saba laña prabhura vividha vilasa

SYNONYMS

advaita — Advaita; **nityananda** — Nityananda; **mukunda** — Mukunda; **srivasa** — Srivasa; **vidyanidhi** — Vidyanidhi; **vasudeva** — Vasudeva; **murari** — Murari; **yata dasa** — all servitors of the Lord; **prativarse** — each year; **aise** — go there; **sange** — in association; **rahe** — remain; **cari-masa** — four months; **tan-saba** — all of them; **laña** — taking; **prabhura** — of the Lord; **vividha** — various; **vilasa** — pastimes.

TRANSLATION

Other devotees of the Lord — headed by Advaita Acarya, Nityananda Prabhu, Mukunda, Srivasa, Vidyanidhi, Vasudeva and Murari — used to visit Jagannatha Puri and remain with the Lord for four continuous months. The Lord enjoyed various pastimes in their company.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.257

haridasera siddhi-prapti, — adbhuta se saba
apani mahaprabhu yanra kaila mahotsava

SYNONYMS

haridasera — of Thakura Haridasa; siddhi-prapti — passing away; adbhuta — wonderful; se — those; saba — all incidents; apani — personally; mahaprabhu — Sri Caitanya Mahaprabhu; yanra — whose; kaila — performed; maha-utsava — festival.

TRANSLATION

At Jagannatha Puri, Haridasa Thakura passed away. The incident was very wonderful because the Lord Himself performed the festival of Thakura Haridasa's departure.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.258

tabe rupa-gosañira punar-agamana
tanhara hrdaye kaila prabhu sakti-sañcarana

SYNONYMS

tabe — thereafter; **rupa-gosañira** — of Srila Rupa Gosvami; **punah-agamana** — again coming there; **tanhara** — of him; **hrdaye** — in the heart; **kaila** — did; **prabhu** — the Lord; **sakti-sañcarana** — invoking of transcendental power.

TRANSLATION

At Jagannatha Puri Srila Rupa Gosvami met the Lord again, and the Lord invested his heart with all transcendental power.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.259

tabe chota haridase prabhu kaila danda
damodara-pandita kaila prabhuke vakya-danda

SYNONYMS

tabe — thereafter; **chota haridase** — unto Junior Haridasa; **prabhu** — the Lord; **kaila** — did; **danda** — punishment; **damodara-pandita** — Damodara Pandita; **kaila** — did; **prabhuke** — unto the Lord; **vakya-danda** — chastisement as a warning.

TRANSLATION

After this, the Lord punished Junior Haridasa, and Damodara Pandita gave some warning to the Lord.

PURPORT

Actually Damodara Pandita was the eternal servant of the Lord. He could not punish the Lord at any time, nor had he any desire to, but He did give some warning to the Lord so that others would not blaspheme Him. Of course, He should have known that the Lord is the Supreme Personality of Godhead and is free to act in any way. There is no need to warn Him, and such an action is not very much appreciated by advanced devotees.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.260

tabe sanatana-gosañira punar-agamana
jyaistha-mase prabhu tanre kaila pariksana

SYNONYMS

tabe — thereafter; **sanatana-gosañira** — of Sanatana Gosvami; **punah-agamana** — again coming; **jyaistha-mase** — in the month of Jyaistha (May-June); **prabhu** — the Lord; **tanre** — him; **kaila** — did; **pariksana** — examination.

TRANSLATION

Thereafter Sanatana Gosvami met the Lord again, and the Lord tested him in scorching heat during the month of Jyaistha.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.261

tusta haña prabhu tanre pathaila vrndavana
advaitera haste prabhura adbhuta bhojana

SYNONYMS

tusta haña — being very pleased; **prabhu** — the Lord; **tanre** — him; **pathaila** — sent back; **vrndavana** — to Vrndavana; **advaitera** — of Advaita Acarya; **haste** — in the hands; **prabhura** — of the Lord; **adbhuta** — wonderful; **bhojana** — feasting.

TRANSLATION

Being pleased, the Lord sent Sanatana Gosvami back to Vrndavana. After that, He was fed wonderfully by the hands of Sri Advaita Acarya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.262

nityananda-sange yukti kariya nibhrte
tanre pathaila gaude prema pracarite

SYNONYMS

nityananda-sange — with Nityananda Prabhu; **yukti** — discussion; **kariya** — making; **nibhrte** — in privacy; **tanre** — Him; **pathaila** — sent; **gaude** — to Bengal; **prema** — love of Godhead; **pracarite** — to preach.

TRANSLATION

After sending Sanatana Gosvami back to Vrndavana, the Lord privately consulted with Sri Nityananda Prabhu. He then sent Him to Bengal to preach love of Godhead.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.263

tabe ta' vallabha bhatta prabhure milila
krsna-namera artha prabhu tanhare kahila

SYNONYMS

tabe ta' — thereafter; vallabha bhatta — Vallabha Bhatta; prabhure — Lord Sri Caitanya Mahaprabhu; milila — met; krsna-namera — of the holy name of Krsna; artha — import; prabhu — the Lord; tanhare — unto him; kahila — explained.

TRANSLATION

Soon afterward, Vallabha Bhatta met the Lord at Jagannatha Puri, and the Lord explained to him the import of the holy name of Krsna.

PURPORT

Vallabha Bhatta is the head of the Vaisnava sampradaya known as the Vallabhacarya-sampradaya in western India. There is a long story about Vallabha Acarya narrated in the Caitanya-caritamrta, specifically in the Seventh Chapter of the Antya-lila and the Nineteenth Chapter of the Madhya-lila. Lord Caitanya Mahaprabhu visited the house of Vallabha Acarya on the other side of Prayaga, in a place known as Adaila-grama. Later, Vallabha Bhatta saw Caitanya Mahaprabhu at Jagannatha Puri to explain his commentary on Srimad-Bhagavatam. He was very proud of his writings, but Sri Caitanya Mahaprabhu corrected him, telling him that a Vaisnava should be humble and follow in the footsteps of his predecessors. The Lord told him that his pride in being superior to Sridhara Svami was not at all befitting a Vaisnava.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.264

pradyumna misrere prabhu ramananda-sthane
krsna-katha sunaila kahi' tanra gune

SYNONYMS

pradyumna misrere — Pradyumna Misra; **prabhu** — Lord Caitanya Mahaprabhu; **ramananda-sthane** — at the place of Ramananda Raya; **krsna-katha** — topics of Lord Sri Krsna; **sunaila** — caused to hear; **kahi'** — explaining; **tanra** — of Ramananda Raya; **gune** — the transcendental qualities.

TRANSLATION

After explaining the transcendental qualities of Ramananda Raya, the Lord sent Pradyumna Misra to his residence, and Pradyumna Misra learned krsna-katha from him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.265

gopinatha pattanayaka — ramananda-bhrata
raja maritechila, prabhu haila trata

SYNONYMS

gopinatha pattanayaka — Gopinatha Pattanayaka; **ramananda-bhrata** — the brother of Sri Ramananda Raya; **raja** — the King; **maritechila** — condemned to death; **prabhu** — Lord Caitanya Mahaprabhu; **haila** — became; **trata** — the deliverer.

TRANSLATION

After this, Lord Caitanya Mahaprabhu saved Gopinatha Pattanayaka, the younger brother of Ramananda Raya, from being condemned to death by the King.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.266

ramacandra-puri-bhaye bhiksa ghataila
vaisnavera dukha dekhi' ardheka rakhila

SYNONYMS

ramacandra-puri-bhaye — due to fear of Ramacandra Puri; **bhiksa** — the proportion of eating; **ghataila** — decreased; **vaisnavera** — of all the Vaisnavas; **dukhha** — unhappiness; **dekhi'** — understanding; **ardheka** — half of the portion; **rakhila** — kept.

TRANSLATION

Ramacandra Puri criticized Lord Caitanya Mahaprabhu's eating; therefore the Lord reduced His eating to a minimum. However, when all the Vaisnavas became very sorry, the Lord increased His portion to half as much as usual.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.267

brahmanda-bhitare haya caudda bhuvana
caudda-bhuvane vaise yata jiva-gana

SYNONYMS

brahmanda-bhitare — within the universe; **haya** — there are; **caudda bhuvana** — fourteen planetary systems; **caudda-bhuvane** — in those fourteen planetary systems; **vaise** — reside; **yata** — as many as there are; **jiva-gana** — living entities.

TRANSLATION

There are fourteen planetary systems within the universe, and all living entities reside in those planetary systems.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.268

manusyera vesa dhari' yatrikera chale
prabhura darsana kare asi' nilacale

SYNONYMS

manusyera — of human beings; **vesa dhari'** — dressing themselves; **yatrikera chale** — as if pilgrims; **prabhura** — of Lord Caitanya Mahaprabhu; **darsana kare** — visit; **asi'** — coming; **nilacale** — to Jagannatha Puri.

TRANSLATION

Dressing like human beings on pilgrimage, they all used to come to Jagannatha Puri to visit Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.269

eka-dina srivasadi yata bhakta-gana
mahaprabhura guna gaña karena kirtana

SYNONYMS

eka-dina — one day; **srivasa-adi** — Srivasa Thakura and others; **yata** — all; **bhakta-gana** — devotees; **mahaprabhura** — of Lord Caitanya Mahaprabhu; **guna** — qualities; **gaña** — describing; **karena** — perform; **kirtana** — chanting.

TRANSLATION

One day all the devotees, headed by Srivasa Thakura, were chanting the transcendental qualities of Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.270

suni' bhakta-gane kahe sa-krodha vacane
krsna-nama-guna chadi, ki kara kirtane

SYNONYMS

suni' — hearing this; bhakta-gane — to all the devotees; kahe — the Lord says; sa-krodha vacane — talking in an angry mood; krsna-nama-guna chadi — leaving aside the transcendental qualities and the name of the Lord; ki kara kirtane — what kind of chanting are you performing.

TRANSLATION

Not liking the chanting of His transcendental qualities, Sri Caitanya Mahaprabhu chastised them as if He were angry. "What kind of chanting is this?" He asked. "Are you leaving aside the chanting of the holy name of the Lord?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.271

auddhatya karite haila sabakara mana
svatantra ha-iyā sabe nasa'be bhuvana

SYNONYMS

auddhatya — impudence; **karite** — to do; **haila** — was; **sabakara** — of all of you; **mana** — the mind; **svatantra** — independent; **ha-iyā** — becoming; **sabe** — all of you; **nasa'be** — will spoil; **bhuvana** — the whole world.

TRANSLATION

Thus Sri Caitanya Mahaprabhu chastised all the devotees, telling them not to show impudence and spoil the entire world by becoming independent.

PURPORT

Sri Caitanya Mahaprabhu warned all His followers not to become independent or impudent. Unfortunately, after the disappearance of Lord Caitanya Mahaprabhu, many *apa-sampradayas* (so-called followers) invented many ways not approved by the acaryas. Bhaktivinoda Thakura has described them as the *aula*, *baula*, *kartabhaja*, *neda*, *daravesa*, *sani sahajiya*, *sakhibheki*, *smarta*, *jata-gosañi*, *ativadi*, *cuadhari* and *gauranga-nagari*.

The *aula-sampradaya*, *baula-sampradaya* and others invented their own ways of understanding Lord Caitanya's philosophy, without following in the footsteps of the acaryas. Sri Caitanya Mahaprabhu Himself indicates herein that all such attempts would simply spoil the spirit of His cult.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.272

dasa-dike koti koti loka hena kale
jaya krsna-caitanya' bali' kare kolahale

SYNONYMS

dasa-dike — in the ten directions; **koti koti** — many thousands of men; **loka** — people; **hena kale** — at this time; **jaya krsna-caitanya** — all glories to Lord Caitanya Mahaprabhu; **bali'** — loudly crying; **kare** — make; **kolahale** — a tumultuous sound.

TRANSLATION

When Sri Caitanya Mahaprabhu was apparently in an angry mood and chastising His devotees, many thousands of people outside loudly cried in a tumultuous voice, "All glories to Sri Caitanya Mahaprabhu!"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.273

jaya jaya mahaprabhu — vrajendra-kumara
jagat tarite prabhu, tomara avatara

SYNONYMS

jaya jaya mahaprabhu — all glories to Lord Caitanya Mahaprabhu; **vrajendra-kumara** — originally Lord Krsna, the son of Maharaja Nanda; **jagat** — the whole world; **tarite** — to deliver; **prabhu** — the Lord; **tomara** — Your; **avatara** — incarnation.

TRANSLATION

All the people began to call very loudly, "All glories to Sri Caitanya Mahaprabhu, who is the son of Maharaja Nanda! Now You have appeared in order to deliver the whole world!"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.274

bahu-dura haite ainu haña bada arta
darasana diya prabhu karaha krtartha

SYNONYMS

bahu-dura — a long distance; **haite** — from; **ainu** — we have come; **haña** — becoming; **bada** — very much; **arta** — aggrieved; **darasana** — audience; **diya** — giving; **prabhu** — O Lord; **karaha** — kindly show; **kṛta-ārtha** — favor.

TRANSLATION

"O Lord, we are very unhappy. We have come a long distance to see You. Please be merciful and show us Your favor."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.275

suniya lokera dainya dravila hrdaya
bahire asi' darasana dila daya-maya

SYNONYMS

suniya — hearing; lokera — of the people; dainya — humility; dravila — became softened; hrdaya — the heart; bahire — outside; asi' — coming; darasana — audience; dila — gave; daya-maya — the merciful.

TRANSLATION

When the Lord heard the humble petition made by the people, His heart softened. Being very merciful, He immediately came out and gave audience to all of them.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.276

bahu tuli' bale prabhu bala' 'hari' 'hari'
uthila — sri-hari-dhvani catur-dik bhari'

SYNONYMS

bahu tuli' — raising the arms; bale — says; prabhu — the Lord; bala' — speak; hari hari — the holy name of the Lord, Hari; uthila — arose; sri-hari-dhvani — vibration of the sound Hari; catur-dik — the four directions; bhari' — filling.

TRANSLATION

Raising His arms, the Lord asked everyone to chant loudly the vibration of the holy name of Lord Hari. There immediately arose a great stir, and the vibration of "Hari!" filled all directions.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.277

prabhu dekhi' preme loka anandita mana
prabhuke isvara bali' karaye stavana

SYNONYMS

prabhu dekhi' — seeing the Lord; preme — in ecstasy; loka — all people; anandita — joyous; mana — the mind; prabhuke — the Lord; isvara — as the Supreme Lord; bali' — accepting; karaye — did; stavana — prayer.

TRANSLATION

Seeing the Lord, everyone became joyful out of love. Everyone accepted the Lord as the Supreme, and thus they offered their prayers.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.278

stava suni' prabhuke kahena srinivasa
ghare gupta hao, kene bahire prakasa

SYNONYMS

stava — prayers; suni' — hearing; prabhuke — unto the Lord; kahena — says; srinivasa — Srivasa Thakura; ghare — at home; gupta — covered; hao — You are; kene — why; bahire — outside; prakasa — manifested.

TRANSLATION

While the people were offering their prayers unto the Lord, Srivasa Thakura sarcastically said to the Lord, "At home, You wanted to be covered. Why have You exposed Yourself outside?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.279

ke sikhala ei loke, kahe kon bata
iha-sabara mukha dhaka diya nija hata

SYNONYMS

ke — who; sikhala — taught; ei — these; loke — people; kahe — they say; kon — what; bata — topics; iha — of them; sabara — of all; mukha — the mouths; dhaka — just cover; diya — with; nija — Your own; hata — hand.

TRANSLATION

Srivasa Thakura continued, "Who has taught these people? What are they saying? Now You can cover their mouths with Your own hand.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.280

surya yaiche udaya kari' cahe lukaite
bujhite na pari taiche tomara carite

SYNONYMS

surya — the sun; yaiche — just like; udaya — appearance; kari' — making; cahe — wants; lukaite — to hide; bujhite — to understand; na — not; pari — able; taiche — similarly; tomara — Your; carite — in the character.

TRANSLATION

"It is as if the sun, after rising, wanted to hide itself. We cannot understand such characteristics in Your behavior."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.281

prabhu kahena, — srinivasa, chada vidambana
sabe meli' kara mora kateka lañcana

SYNONYMS

prabhu — the Lord; kahena — says; srinivasa — My dear Srinivasa (Srivasa Thakura); chada — give up; vidambana — all these jokes; sabe — all of you; meli' — together; kara — do; mora — of Me; kateka — so much; lañcana — humiliation.

TRANSLATION

The Lord replied, "My dear Srinivasa, please stop joking. You have all combined together to humiliate Me in this way."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.282

eta bali' loke kari' subha-drsti dana
abhyantare gela, lokera purna haila kama

SYNONYMS

eta bali' — thus saying; loke — unto the people; kari' — doing; subha-drsti — auspicious glance; dana — charity; abhyantare — within the room; gela — went; lokera — of all the people; purna — fulfilled; haila — was; kama — the desire.

TRANSLATION

Thus speaking, the Lord entered His room after glancing auspiciously upon the people out of charity. In this way the desires of the people were completely fulfilled.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.283

raghunatha-dasa nityananda-pase gela
cida-dadhi-mahotsava tahani karila

SYNONYMS

raghunatha-dasa — Raghunatha dasa; nityananda — Lord Nityananda; pase — near; gela — went; cida — chipped rice; dadhi — curd; mahotsava — festival; tahani — there; karila — performed.

TRANSLATION

At this time, Raghunatha dasa approached Sri Nityananda Prabhu and, according to His order, prepared a feast and distributed prasadam composed of chipped rice and curd.

PURPORT

There is a special preparation in Bengal wherein chipped rice is mixed with curd and sometimes with sandesa and mango. It is a very palatable food offered to the Deity and then distributed to the public. Raghunatha dasa Gosvami, who was a householder at this time, met Nityananda Prabhu. According to His advice, he executed this festival of dadhi-cida-prasada.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 1.284

tanra ajña laña gela prabhura carane
prabhu tanre samarpila svarupera sthane

SYNONYMS

tanra — His; ajña — order; laña — taking; gela — approached; prabhura — of Caitanya Mahāprabhu; carane — the lotus feet; prabhu — the Lord; tanre — him; samarpila — handed over; svarupera — of Svarupa Damodara; sthane — to the place.

TRANSLATION

Later, Srīla Raghunātha dasa Gosvāmī left home and took shelter of Srī Caitanya Mahāprabhu at Jagannātha Puri. At that time, the Lord received him and placed him under the care of Svarupa Damodara for spiritual enlightenment.

PURPORT

In this regard, Srīla Raghunātha dasa Gosvāmī writes in Vilāpa-kusumāñjali (5):

yo dustara-geha-nirjala-maha-kupad apara-klamat
sadyah sandra-dayambudhih praktitah svairikrpa-rajjubhih
uddhṛtyatma-saroja-nindi-carana
sri-damodara-sac-cakara tam caitanya- bhaje

"Let me offer my respectful obeisances unto the lotus feet of Srī Caitanya Mahāprabhu, who, by His unreserved mercy, kindly saved me from household life, which is exactly like a blind well without water, and placed me in the ocean of transcendental joy under the care of Svarupa Damodara Gosvāmī."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.285

brahmananda-bharatira ghucaila carmambara
ei mata lila kaila chaya vatsara

SYNONYMS

brahmananda-bharatira — of Brahmananda Bharati; **ghucaila** — vanquished; **carma-ambara** — dress of skin; **ei mata** — in this way; **lila** — pastimes; **kaila** — performed; **chaya vatsara** — six years.

TRANSLATION

Later, Sri Caitanya Mahaprabhu stopped Brahmananda Bharati's habit of wearing deerskin. The Lord thus enjoyed His pastimes continuously for six years, experiencing varieties of transcendental bliss.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.286

ei ta' kahila madhya-lilara sutra-gana
sesa dvadasa vatsarera suna vivarana

SYNONYMS

ei ta' — thus; kahila — explained; madhya-lilara — of the middle pastimes; sutra-gana — a synopsis; sesa — last; dvadasa — twelve; vatsarera — of the years; suna — hear; vivarana — the description.

TRANSLATION

I have thus given a synopsis of the madhya-lila. Now please hear the pastimes the Lord performed during the last twelve years.

PURPORT

Thus Srila Kaviraja Gosvami, strictly following in the footsteps of Sri Vyasadeva, gives a synopsis of the lilas of Sri Caitanya-caritamrta. He has given such a description at the end of each canto. In the Adi-lila he outlined the pastimes of the Lord in the five stages of boyhood, leaving the details of the description to Srila Vrndavana dasa Thakura. Now in this chapter the pastimes that took place at the end of the Lord's life are summarized. These are described in the Madhya-lila and Antya-lila. The rest of the pastimes have been described in a synopsis in the Second Chapter of the Madhya-lila. In this way the author has gradually described both the madhya-lila and the antya-lila.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 1.287

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

SYNONYMS

sri-rupa — Srila Rupa Gosvami; **raghunatha** — Srila Raghunatha dasa Gosvami; **pade** — at the lotus feet; **yara** — whose; **asa** — expectation; **caitanya-caritamrta** — the book named Caitanya-caritamrta; **kahe** — describes; **krsnadasa** — Srila Krsnadasa Kaviraja Gosvami.

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, Madhya-lila, First Chapter, summarizing the later pastimes of Lord Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2 Summary

In the Second Chapter of the Madhya-lila, the author describes the pastimes the Lord performed during the last twelve years of His life. Thus he has also described some of the pastimes of the antya-lila. Why he has done so is very difficult for an ordinary person to understand. The author expects that reading the pastimes of the Lord will gradually help a person awaken his dormant love of Krsna. Actually this Caitanya-caritamrta was compiled by the author during very old age. Fearing he might not be able to finish the book, he has included a synopsis of the antya-lila here in the Second Chapter. Srila Kaviraja Gosvami has confirmed that the opinion of Svarupa Damodara is authoritative in the matter of devotional service. Over and above this are the notes of Svarupa Damodara, memorized by Raghunatha dasa Gosvami, who also helped in the compilation of the Caitanya-caritamrta. After the disappearance of Svarupa Damodara Gosvami, Raghunatha dasa Gosvami went to Vrndavana. At that time the author, Srila Kaviraja Gosvami, met Raghunatha dasa Gosvami, by whose mercy he also could memorize all the notes. In this way the author was able to complete this transcendental literature, Sri Caitanya-caritamrta.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.1

vicchede 'smin prabhor antya-
lila-sutranuvarnane
gaurasya krsna-viccheda-
pralapady anuvarnyate

SYNONYMS

vicchede — in the chapter; **asmin** — this; **prabhoh** — of the Lord; **antya-lila** — of the last division of His pastimes; **sutra** — of a synopsis; **anuvarnane** — in the matter of description; **gaurasya** — of Lord Sri Caitanya Mahaprabhu; **krsna-viccheda** — of separation from Krsna; **pralapa** — craziness; **adi** — other subject matters; **anuvarnyate** — is being described.

TRANSLATION

While relating in synopsis form the last division of the pastimes of Lord Caitanya Mahaprabhu, in this chapter I shall describe the Lord's transcendental ecstasy, which appears like madness due to His separation from Krsna.

PURPORT

In this Second Chapter, the activities of Lord Caitanya that took place after the Lord accepted sannyasa are generally described. Sri Caitanya Mahaprabhu is specifically mentioned here as being gaura, or of fair complexion. Krsna is generally known to be blackish, but when He is absorbed in the thought of the gopis, who are all of fair complexion, Krsna Himself also becomes fair. Sri Caitanya Mahaprabhu in particular felt separation from Krsna very deeply, exactly like a lover who is dejected in separation from the beloved. Such feelings, which were expressed by Sri Caitanya Mahaprabhu for nearly twelve years at the end of His pastimes, are described in brief in this Second Chapter of Madhya-lila.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.2

jaya jaya sri-caitanya jaya nityananda
jayadvaitacandra jaya gaura-bhakta-vrnda

SYNONYMS

jaya jaya sri-caitanya — all glories to Sri Caitanya Mahaprabhu; **jaya nityananda** — all glories to Lord Nityananda; **jaya advaitacandra** — all glories to Advaita Prabhu; **jaya gaura-bhakta-vrnda** — all glories to the devotees of the Lord.

TRANSLATION

All glories to Sri Caitanya Mahaprabhu! All glories to Lord Nityananda! All glories to Advaitacandra! And all glories to all the devotees of the Lord!

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.3

sesa ye rahila prabhura dvadasa vatsara
krsnera viyoga-sphurti haya nirantara

SYNONYMS

sesa — at the end; **ye** — those; **rahila** — remained; **prabhura** — of Lord Sri Caitanya Mahaprabhu; **dvadasa vatsara** — twelve years; **krsnera** — of Lord Krsna; **viyoga** — of separation; **sphurti** — manifestation; **haya** — is; **nirantara** — always.

TRANSLATION

During His last twelve years, Sri Caitanya Mahaprabhu always manifested all the symptoms of ecstasy in separation from Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.4

sri-radhikara cesta yena uddhava-darsane
ei-mata dasa prabhura haya ratri-dine

SYNONYMS

sri-radhikara — of Srimati Radharani; **cesta** — the activities; **yena** — just like; **uddhava-darsane** — in seeing Uddhava at Vrndavana; **ei-mata** — in this way; **dasa** — the condition; **prabhura** — of the Lord; **haya** — is; **ratri-dine** — day and night.

TRANSLATION

Sri Caitanya Mahaprabhu's state of mind, day and night, was practically identical to Radharani's state of mind when Uddhava came to Vrndavana to see the gopis.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.5

nirantara haya prabhura viraha-unmada
bhrama-maya cesta sada, pralapa-maya vada

SYNONYMS

nirantara — constantly; haya — is; prabhura — of the Lord; viraha — of separation; unmada — the madness; bhrama-maya — forgetful; cesta — activities; sada — always; pralapa-maya — full of delirium; vada — talking.

TRANSLATION

The Lord constantly exhibited a state of mind reflecting the madness of separation. All His activities were based on forgetfulness, and His talks were always based on madness.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.6

roma-kupe raktodgama, danta saba hale
ksane anga ksina haya, ksane anga phule

SYNONYMS

roma-kupe — the pores of the body; rakta-udgama — exuding blood; danta — teeth; saba — all; hale — loosen; ksane — in one moment; anga — the whole body; ksina — slender; haya — becomes; ksane — in another moment; anga — the body; phule — fattens.

TRANSLATION

Blood flowed from all the pores of His body, and all His teeth were loosened. At one moment His whole body became slender, and at another moment His whole body became fat.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.7

gambhira-bhitare ratre nahi nidra-lava
bhitte mukha-sira ghase, ksata haya saba

SYNONYMS

gambhira-bhitare — inside the inner room; **ratre** — at night; **nahi** — there is not; **nidra-lava** — a fraction of sleep; **bhitte** — on the wall; **mukha** — mouth; **sira** — head; **ghase** — grind; **ksata** — injuries; **haya** — there are; **saba** — all.

TRANSLATION

The small room beyond the corridor is called the Gambhira. Sri Caitanya Mahaprabhu used to stay in that room, but He did not sleep for a moment. All night He used to grind His mouth and head on the wall, and His face sustained injuries all over.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.8

tina dvare kapata, prabhu yayena bahire
kabhu -dvare pade, kabhu sindhu-nire

SYNONYMS

tina dvare — the three doors; kapata — completely closed; prabhu — the Lord; yayena — goes; bahire — outside; kabhu — sometimes; -dvare — at the gate of the temple of Jagannatha, known as -dvara; pade — falls flat; kabhu — sometimes; sindhu-nire — in the water of the sea.

TRANSLATION

Although the three doors of the house were always closed, the Lord would nonetheless go out and sometimes would be found at the Jagannatha Temple, before the gate known as -dvara. And sometimes the Lord would fall flat into the sea.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.9

cataka parvata dekhi' 'govardhana' bhrame
dhaña cale arta-nada kariya krandane

SYNONYMS

cataka parvata — the sand dunes; **dekhi'** — seeing; **govardhana** — Govardhana Hill in Vrndavana; **bhrame** — mistakes; **dhaña** — running; **cale** — goes; **arta-nada** — wail; **kariya** — making; **krandane** — cries.

TRANSLATION

Sri Caitanya Mahaprabhu would also run very fast across the sand dunes, mistaking them for Govardhana. As He ran, He would wail and cry loudly.

PURPORT

Because of the winds of the sea, sometimes the sand would form dunes. Such sand dunes are called cataka parvata. Instead of seeing these sand dunes simply as hills of sand, the Lord would take them to be Govardhana Hill. Sometimes He would run toward these dunes at high speed, crying very loudly, expressing the state of mind exhibited by Radharani. Thus Caitanya Mahaprabhu was absorbed in thoughts of Krsna and His pastimes. His state of mind brought Him the atmosphere of Vrndavana and Govardhana Hill, and thus He enjoyed the transcendental bliss of separation and meeting.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.10

upavanodyana dekhi' vrndavana-jñana
tahan yai' nace, gaya, ksane murccha ya'na

SYNONYMS

upavana-udyana — small parks; dekhi' — seeing; vrndavana-jñana — took them to be the forests of Vrndavana; tahan — there; yai' — going; nace — dances; gaya — sings; ksane — in a moment; murccha — unconsciousness; ya'na — goes.

TRANSLATION

Sometimes Caitanya Mahaprabhu mistook the small parks of the city for Vrndavana. Sometimes He would go there, dance and chant and sometimes fall unconscious in spiritual ecstasy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.11

kahan nahi suni yei bhavera vikara
sei bhava haya prabhura sarire pracara

SYNONYMS

kahan — anywhere; **nahi** — not; **suni** — we hear; **yei** — that; **bhavera** — of ecstasy; **vikara** — transformation; **sei** — that; **bhava** — ecstasy; **haya** — is; **prabhura** — of the Lord; **sarire** — in the body; **pracara** — manifest.

TRANSLATION

The extraordinary transformations of the body due to transcendental feelings would never have been possible for anyone but the Lord, in whose body all transformations were manifest.

PURPORT

The ecstatic transformations of the body described in such exalted literatures as the Bhakti-rasamrta-sindhu are practically not seen in this material world. However, these symptoms were perfectly present in the body of Sri Caitanya Mahaprabhu. These symptoms are indicative of mahabhava, or the highest ecstasy. Sometimes sahajiyas artificially imitate these symptoms, but experienced devotees reject such imitations immediately. The author admits herein that these symptoms are not to be found anywhere but in the body of Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.12

hasta-padera sandhi saba vitasti-pramane
sandhi chadi' bhinna haye, carma rahe sthane

SYNONYMS

hasta-padera — of the hands and legs; sandhi — joints; saba — all; vitasti — about eight inches; pramane — in length; sandhi — joints; chadi' — dislocated; bhinna — separated; haye — become; carma — skin; rahe — remains; sthane — in the place.

TRANSLATION

The joints of His hands and legs would sometimes become separated by eight inches, and they remained connected only by the skin.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.13

hasta, pada, sira saba sarira-bhitare
pravista haya — kurma-rupa dekhiye prabhure

SYNONYMS

hasta — the hands; pada — the legs; sira — head; saba — all; sarira — the body; bhitare — within; pravista — entered; haya — is; kurma-rupa — like a tortoise; dekhiye — one sees; prabhure — the Lord.

TRANSLATION

Sometimes Sri Caitanya Mahaprabhu's hands, legs and head would all enter within His body, just like the withdrawn limbs of a tortoise.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.14

ei mata adbhuta-bhava sarire prakasa
manete sunyata, vakye ha-ha-hutasa

SYNONYMS

ei mata — in this way; **adbhuta** — wonderful; **bhava** — ecstasy; **sarire** — in the body; **prakasa** — manifestation; **manete** — in the mind; **sunyata** — vacancy; **vakye** — in speaking; **ha-ha** — despondency; **hutasa** — disappointment.

TRANSLATION

In this way Sri Caitanya Mahaprabhu used to manifest wonderful ecstatic symptoms. His mind appeared vacant, and there were only hopelessness and disappointment in His words.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.15

kahan mora prana-natha murali-vadana
kahan karon kahan pan vrajendra-nandana

SYNONYMS

kahan — where; **mora** — My; **prana-natha** — Lord of the life; **murali-vadana** — playing the flute; **kahan** — what; **karon** — shall I do; **kahan** — where; **pan** — I shall get; **vrajendra-nandana** — the son of Maharaja Nanda.

TRANSLATION

Sri Caitanya Mahaprabhu used to express His mind in this way: "Where is the Lord of My life, who is playing His flute? What shall I do now? Where should I go to find the son of Maharaja Nanda?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.16

kahare kahiba, keba jane mora dukkha
vrajendra-nandana vinu phate mora buka

SYNONYMS

kahare — unto whom; kahiba — I shall speak; keba — who; jane — knows; mora — My; dukkha — disappointment; vrajendra-nandana — Krsna, the son of Nanda Maharaja; vinu — without; phate — breaks; mora — My; buka — heart.

TRANSLATION

"To whom should I speak? Who can understand My disappointment? Without the son of Nanda Maharaja, My heart is broken."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.17

ei-mata vilapa kare vihvala antara
rayera nataka-sloka pade nirantara

SYNONYMS

ei-mata — in this way; vilapa — lamentation; kare — does; vihvala — bewildered; antara — within; rayera — of Sri Ramananda Raya; nataka — drama; sloka — verses; pade — recites; nirantara — constantly.

TRANSLATION

In this way Sri Caitanya Mahaprabhu always expressed bewilderment and lamented in separation from Krsna. At such times He used to recite the slokas from Ramananda Raya's drama, known as Jagannatha-vallabha-nataka.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.18

prema-ccheda-rujo 'vagacchati harir na ca prema va
sthanasthanam avaiti napi madano janati no durbalah
anyo veda na canya-duhkham no
dvi-trany eva dinani yauvanam ha-ha vidhe ka gatih

SYNONYMS

prema-ccheda-rujah — the sufferings of a broken loving relationship; **avagacchati** — knows; **harih** — the Supreme Lord; **na** — not; **ayam** — this; **na ca** — nor; **prema** — love; **va** — nor; **sthana** — the proper place; **asthanam** — an unsuitable place; **avaiti** — knows; **na** — not; **api** — also; **madanah** — Cupid; **janati** — knows; **nah** — Us; **durbalah** — very weak; **anyah** — another; **veda** — knows; **na** — not; **ca** — also; **anya-duhkham** — the difficulties of others; **akhilam** — all; **nah** — Our; **jivanam** — life; **va** — or; **asravam** — simply full of miseries; **dvi** — two; **trani** — three; **eva** — certainly; **dinani** — days; **yauvanam** — youth; **idam** — this; **ha-ha** — alas; **vidhe** — O creator; **ka** — what; **gatih** — Our destination.

TRANSLATION

[Srimati Radharani used to lament:] "Our Krsna does not realize what We have suffered from injuries inflicted in the course of loving affairs. We are actually misused by love because love does not know where to strike and where not to strike. Even Cupid does not know of Our very much weakened condition. What should I tell anyone? No one can understand another's difficulties. Our life is actually not under Our control, for youth will remain for two or three days and soon be finished. In this condition, O creator, what will be Our destination?"

PURPORT

This verse is from the Jagannatha-vallabha-nataka (3.9) of Ramananda Raya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.19

upajila premankura, bhangila ye dukkha-pura,
krsna taha nahi kare pana
bahire nagara-raja, bhitare sathera kaja,
para-nari vadhe savadhana

SYNONYMS

upajila — grew up; **prema-ankura** — fructification of love of God; **bhangila** — was broken; **ye** — that; **dukkha-pura** — full of miseries; **krsna** — Lord Krsna; **taha** — that; **nahi** — not; **kare** — does; **pana** — drinking; **bahire** — externally; **nagara-raja** — the most attractive person; **bhitare** — within; **sathera** — of a cheater; **kaja** — activities; **para-nari** — others' wives; **vadhe** — kills; **savadhana** — very careful.

TRANSLATION

[Srimati Radharani spoke thus, in distress due to separation from Krsna:] "Oh, what shall I say of My distress? After I met Krsna My loving propensities sprouted, but upon separating from Him I sustained a great shock, which is now continuing like the sufferings of a disease. The only physician for this disease is Krsna Himself, but He is not taking care of this sprouting plant of devotional service. What can I say about the behavior of Krsna? Outwardly He is a very attractive young lover, but at heart He is a great cheat, very expert in killing others' wives."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.20

sakhi he, na bujhiye vidhira vidhana
sukha lagi' kailun prita, haila dukkha viparita,
ebe yaya, na rahe parana

SYNONYMS

sakhi he — (My dear) friend; na bujhiye — I do not understand; vidhira — of the Creator; vidhana — the regulation; sukha lagi' — for happiness; kailun — I did; prita — love; haila — it became; dukkha — unhappiness; viparita — the opposite; ebe — now; yaya — going; na — does not; rahe — remain; parana — life.

TRANSLATION

[Srimati Radharani continued lamenting about the consequences of loving Krsna:] "My dear friend, I do not understand the regulative principles given by the Creator. I loved Krsna for happiness, but the result was just the opposite. I am now in an ocean of distress. It must be that now I am going to die, for My vital force no longer remains. This is My state of mind.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.21

kutila prema ageyana, nahi jane sthanasthana,
bhala-manda nare vicarite
krura sathera guna-dore, hate-gale bandhi' more,
rakhiyache, nari' ukasite

SYNONYMS

kutila — crooked; **prema** — love of Krsna; **ageyana** — ignorant; **nahi** — does not; **jane** — know; **sthana-asthana** — a suitable place or unsuitable place; **bhala-manda** — what is good or what is bad; **nare** — not able; **vicarite** — to consider; **krura** — very cruel; **sathera** — of the cheater; **guna-dore** — by the ropes of the good qualities; **hate** — on the hands; **gale** — on the neck; **bandhi'** — binding; **more** — Me; **rakhiyache** — has kept; **nari'** — being unable; **ukasite** — to get relief.

TRANSLATION

"By nature loving affairs are very crooked. They are not entered with sufficient knowledge, nor do they consider whether a place is suitable or not, nor do they look forward to the results. By the ropes of His good qualities, Krsna, who is so unkind, has bound My neck and hands, and I am unable to get relief.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.22

ye madana tanu-hina, para-drohe paravina,
panca bana sandhe anuksana
abalara sarire, vindhi' kaila jarajare,
duhkha deya, na laya jivana

SYNONYMS

ye madana — that Cupid; tanu-hina — without a body; para-drohe — in putting others in difficulty; paravina — very expert; panca — five; bana — arrows; sandhe — fixes; anuksana — constantly; abalara — of an innocent woman; sarire — in the body; vindhi' — piercing; kaila — made; jarajare — almost invalid; duhkha deya — gives tribulation; na — does not; laya — take; jivana — the life.

TRANSLATION

"In My loving affairs there is a person named Madana. His qualities are thus: Personally He possesses no gross body, yet He is very expert in giving pains to others. He has five arrows, and fixing them on His bow, He shoots them into the bodies of innocent women. Thus these women become invalids. It would be better if He took My life without hesitation, but He does not do so. He simply gives Me pain.

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anyera ye dukkha mane, anye taha nahi jane,
satya ei sastrera vicare
anya jana kahan likhi, na janaye prana-sakhi,
yate kahe dhairya dharibare

SYNONYMS

anyera — of others; **ye** — that; **dukkha** — unhappiness; **mane** — in the minds; **anye** — others; **taha** — that; **nahi** — do not; **jane** — know; **satya** — truth; **ei** — this; **sastrera** — of scripture; **vicare** — in the judgment; **anya jana** — other persons; **kahan** — what; **likhi** — I shall write; **na janaye** — do not know; **prana-sakhi** — My dear friends; **yate** — by which; **kahe** — speak; **dhairya dharibare** — to take patience.

TRANSLATION

"In the scriptures it is said that one person can never know the unhappiness in the mind of another. Therefore what can I say of My dear friends, Lalita and the others? Nor can they understand the unhappiness within Me. They simply try to console Me repeatedly, saying, 'Dear friend, be patient.'

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.24

'krsna — krpa-paravara, kabhu karibena angikara'
saksi, tora e vyartha vacana
jivera jivana cañcala, yena padma-patrera jala,
tata dina jive kon jana

SYNONYMS

krsna — Lord Krsna; **krpa-paravara** — an ocean of mercy; **kabhu** — sometimes; **karibena** — will make; **angikara** — acceptance; **saksi** — My dear friend; **tora** — your; **e** — these; **vyartha** — untruthful; **vacana** — complimentary words; **jivera** — of the living entity; **jivana** — life; **cañcala** — flickering; **yena** — like; **padma-patrera** — of the leaf of the lotus flower; **jala** — the water; **tata** — so many; **dina** — days; **jive** — lives; **kon** — what; **jana** — person.

TRANSLATION

"I say, 'My dear friends, you are asking Me to be patient, saying that Krsna is an ocean of mercy and that some time in the future He will accept Me. However, I must say that this will not console Me. A living entity's life is very flickering. It is like water on the leaf of a lotus flower. Who will live long enough to expect Krsna's mercy?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.25

sata vatsara paryanta, jivera jivana anta,
ei vakya kaha na vicari'
narira yauvana-dhana, yare krsna kare mana,
se yauvana-dina dui-cari

SYNONYMS

sata vatsara paryanta — up to one hundred years; **jivera** — of the living entity; **jivana** — of the life; **anta** — the end; **ei vakya** — this word; **kaha** — you speak; **na** — without; **vicari'** — making consideration; **narira** — of a woman; **yauvana-dhana** — the wealth of youthfulness; **yare** — in which; **krsna** — Lord Krsna; **kare** — does; **mana** — intention; **se yauvana** — that youthfulness; **dina** — days; **dui-cari** — two or four.

TRANSLATION

"A human being does not live more than a hundred years. You should also consider that the youthfulness of a woman, which is the only attraction for Krsna, remains for only a few days.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.26

agni yaiche nija-dhama, dekhaiya abhirama,
patangire akarsiya mare
krsna aiche nija-guna, dekhaiya hare mana,
pache dukkha-samudrete dare

SYNONYMS

agni — fire; **yaiche** — like; **nija-dhama** — his own place; **dekhaiya** — showing; **abhirama** — attractive; **patangire** — the moths; **akarsiya** — attracting; **mare** — kills; **krsna** — Lord Krsna; **aiche** — in that way; **nija-guna** — His transcendental qualities; **dekhaiya** — showing; **hare mana** — attracts Our mind; **pache** — in the end; **dukkha-samudrete** — in an ocean of unhappiness; **dare** — drowns.

TRANSLATION

"If you say that Krsna is an ocean of transcendental qualities and therefore must be merciful some day, I can only say that He is like fire, which attracts moths by its dazzling brightness and kills them. Such are the qualities of Krsna. By showing Us His transcendental qualities, He attracts Our minds, and then later, by separating from Us, He drowns Us in an ocean of unhappiness."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.27

eteka vilapa kari', visade sri-gaurahari,
ughadiya dukkhera kapata
bhavera taranga-bale, nana-rupe mana cale,
ara eka sloka kaila patha

SYNONYMS

eteka — in this way; vilapa — lamentation; kari' — doing; visade — in moroseness; sri-gaurahari — Lord Sri Caitanya Mahaprabhu; ughadiya — opening; dukkhera — of unhappiness; kapata — doors; bhavera — of ecstasy; taranga-bale — by the force of the waves; nana-rupe — in various ways; mana — His mind; cale — wanders; ara eka — another one; sloka — verse; kaila — did; patha — recite.

TRANSLATION

In this way, Lord Sri Caitanya Mahaprabhu lamented in a great ocean of sadness, and thus He opened the doors of His unhappiness. Forced by the waves of ecstasy, His mind wandered over transcendental mellows, and He recited another verse [as follows].

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.28

sri-krsna-rupadi-nisevan vina
vyarthani me 'hany akhilendriyany alam
pasana-suskendhana-bharakany aho
bibharmi va tani hata-trapah

SYNONYMS

sri-krsna-rupa-adi — of the transcendental form and pastimes of Lord Sri Krsna; **nisevanam** — the service; **vina** — without; **vyarthani** — meaningless; **me** — My; **ahani** — days; **akhila** — all; **indriyani** — senses; **alam** — entirely; **pasana** — dead stones; **suska** — dry; **indhana** — wood; **bharakani** — burdens; **aho** — alas; **bibharmi** — I bear; **va** — or; **tani** — all of them; **katham** — how; **hata-trapah** — without shame.

TRANSLATION

"My dear friends, unless I serve the transcendental form, qualities and pastimes of Sri Krsna, all My days and all My senses will become entirely useless. Now I am uselessly bearing the burden of My senses, which are like stone blocks and dried wood. I do not know how long I will be able to continue without shame.'

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.29

-ganamrta-dhama, lavanyamrta-janma-sthana,
ye na dekhe se canda vadana
se nayane kiba kaja, paduka tara munde vaja,
se nayana rahe ki karana

SYNONYMS

-**gana-amrta-dhama** — the abode of the nectar derived from the songs of the flute; **lavanya-amrta-janma-sthana** — the birthplace of the nectar of beauty; **ye** — anyone who; **na** — not; **dekhe** — sees; **se** — that; **canda** — moonlike; **vadana** — face; **se** — those; **nayane** — eyes; **kiba kaja** — what is the use; **paduka** — let there be; **tara** — his; **munde** — on the head; **vaja** — thunderbolt; **se** — those; **nayana** — eyes; **rahe** — keeps; **ki** — what; **karana** — reason.

TRANSLATION

"Of what use are the eyes of one who does not see the face of Krsna, which resembles the moon and is the birthplace of all beauty and the reservoir of the nectarean songs of His flute? Oh, let a thunderbolt strike his head! Why does he keep such eyes?"

PURPORT

The moonlike face of Krsna is the reservoir of nectarean songs and the abode of His flute. It is also the root of all bodily beauty. The gopis think that if their eyes are not engaged in seeing the beautiful face of Krsna, it would be better for them to be struck by a thunderbolt. For the gopis, to see anything but Krsna is uninteresting and, indeed, detestable. The gopis are never pleased to see anything but Krsna. The only solace for their eyes is the beautiful moonlike face of Krsna, the worshipful object of all senses. When they cannot see the beautiful face of Krsna, they actually see everything as vacant, and they desire to be struck by a thunderbolt. They do not find any reason to maintain their eyes when they are bereft of the beauty of Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.30

sakhi he, suna, mora hata vidhi-bala
mora vapu-citta-mana, sakala indriya-gana,
krsna vinu sakala viphala

SYNONYMS

sakhi he — O My dear friend; suna — please hear; mora — My; hata — lost; vidhi-bala — the strength of providence; mora — My; vapu — body; citta — consciousness; mana — mind; sakala — all; indriya-gana — senses; krsna — Lord Krsna; vinu — without; sakala — everything; viphala — futile.

TRANSLATION

"My dear friends, please hear Me. I have lost all providential strength. Without Krsna, My body, consciousness and mind, as well as all My senses, are useless.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.31

krsnera madhura vani, amrtera tarangini,
tara pravesa nahi ye sravane
kanakadi-chidra sama, janiha se sravana,
tara janma haila akarane

SYNONYMS

krsnera — of Lord Krsna; **madhura** — sweet; **vani** — words; **amrtera** — of nectar; **tarangini** — waves; **tara** — of those; **pravesa** — entrance; **nahi** — there is not; **ye** — which; **sravane** — in the ear; **kanakadi** — of a damaged conchshell; **chidra** — the hole; **sama** — like; **janiha** — please know; **se** — that; **sravana** — ear; **tara** — his; **janma** — birth; **haila** — was; **akarane** — without purpose.

TRANSLATION

"Topics about Krsna are like waves of nectar. If such nectar does not enter one's ear, the ear is no better than the hole of a damaged conchshell. Such an ear is created for no purpose.

PURPORT

In this connection, Srila Bhaktisiddhanta Sarasvati Thakura quotes the following verses from Srimad-Bhagavatam (2.3.17-24):

ayur harati vai udyann ca yann asau
tasyarte yat-ksano nita uttama-sloka-vartaya
taravah na jivanti bhastrah na svasanty uta
na khadanti na mehanti grame pasavo 'pare
sva-vid-varahostra-kharaih purusah pasuh
na yat-karna-pathopeto jatu nama gadagrajah
bile batorukrama-vikraman ye
na srnvatah karna-pute narasya
jihvasati dardurikeva suta
na copagayaty urugaya-gathah
bharah patta-kirita-justam
na namen mukundam
savau karau no kurute
harer lasat-kañcana-kankanau va
barhayite te nayane naran
lingani visnor na niriksato ye
padau nrn tau druma-janma-bhajau
ksetrani nanuvrajato harer yau
jivañ-chavo bhagavatanghri-ren
na jatu martyo 'bhilabheta yas tu
sri-visnu-padya manujas tulasyah
svasañ-chavo yas tu na veda gandham
tad asma- hr
yad grhyamanair hari-namadheyaih
na vikriyetatha yada vikaro
netre gatra-ruhesu harsah

"Both by rising and setting, the sun decreases the duration of life of everyone except one who utilizes the time by discussing topics of the all-good Personality of Godhead. Do the trees not live? Do the bellows of the blacksmith not breathe? All around us, do the beasts not eat and discharge semen? Men who are like dogs, hogs, camels and asses praise those men who never listen to the transcendental pastimes of Lord Sri Krsna, the deliverer from evils. One who has not listened to the messages about the prowess and marvelous acts of the Personality of Godhead and has not sung or chanted loudly the worthy songs about the Lord should be considered to possess ears like the holes of snakes and a tongue like that of a frog. The upper portion of the body, though crowned with a silk turban, is only a heavy burden if not bowed down before the Personality of Godhead, who can award mukti [freedom]. And the hands, though decorated with glittering bangles, are like those of a dead man if not engaged in the service of the Personality of Godhead Hari. The eyes which do not look at the symbolic representations of the Personality of Godhead Visnu [His forms, names, qualities, etc.] are like those printed on the plumes of a peacock, and the legs which do not move to the holy places [where the Lord is remembered] are considered to be like tree trunks. The person who has not at any time received upon his head the dust from the feet of a pure devotee of the Lord is certainly a dead body. And the person who has never experienced the flavor of the tulasi leaves from the lotus feet of the Lord is also a dead body, although breathing. Certainly that heart is steel-framed which, in spite of one's chanting the holy name of the Lord with concentration, does not change and feel ecstasy, at which time tears fill the eyes and the hairs stand on end."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.32

krsnera adharamrta, krsna-guna-carita,
sudha-sara-svada-vinindana
tara svada ye na jane, janmiya na maila kene,
se rasana bheka jihva sama

SYNONYMS

krsnera — of Lord Krsna; **adhara-amrta** — the nectar of the lips; **krsna** — of Lord Krsna; **guna** — the qualities; **carita** — the activities; **sudha-sara** — of the essence of all nectar; **svada** — the taste; **vinindana** — surpassing; **tara** — of that; **svada** — the taste; **ye** — anyone who; **na jane** — does not know; **janmiya** — taking birth; **na maila** — did not die; **kene** — why; **se** — that; **rasana** — tongue; **bheka** — of the frog; **jihva** — the tongue; **sama** — like.

TRANSLATION

"The nectar from the lips of Lord Krsna and His transcendental qualities and characteristics surpass the taste of the essence of all nectar, and there is no fault in tasting such nectar. If one does not taste it, he should die immediately after birth, and his tongue is to be considered no better than the tongue of a frog.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.33

mrga-mada nilotpala, milane ye parimala,
yei hare tara garva-mana
hena krsna-anga-gandha, yara nahi se sambandha,
sei nasa bhastrara samana

SYNONYMS

mrga-mada — the fragrance of musk; **nila-utpala** — and the bluish lotus flower; **milane** — in mixing; **ye** — that; **parimala** — fragrance; **yei** — which; **hare** — vanquishes; **tara** — of them; **garva** — pride; **mana** — and prestige; **hena** — such; **krsna** — of Lord Krsna; **anga** — of the body; **gandha** — the aroma; **yara** — whose; **nahi** — not; **se** — that; **sambandha** — relationship; **sei** — such; **nasa** — nose; **bhastrara** — to the bellows; **samana** — equal.

TRANSLATION

"One's nostrils are no better than the bellows of a blacksmith if one has not smelled the fragrance of Krsna's body, which is like the aroma of musk combined with that of the bluish lotus flower. Indeed, such combinations are actually defeated by the aroma of Krsna's body.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.34

krsna-kara-pada-tala, koti-candra-susitala,
tara sparsa yena sparsa-mani
tara sparsa nahi yara, se yauk charakhara,
sei vapu lauha-sama jani

SYNONYMS

krsna — of Lord Krsna; **kara** — the palms; **pada-tala** — the soles of His feet; **koti-candra** — like the light of millions of moons; **su-sitala** — cool and pleasing; **tara** — of them; **sparsa** — the touch; **yena** — like; **sparsa-mani** — touchstone; **tara** — his; **sparsa** — touch; **nahi** — not; **yara** — of whom; **se** — that person; **yauk** — let him go; **charakhara** — to ruin; **sei vapu** — that body; **lauha-sama** — like iron; **jani** — I know.

TRANSLATION

"The palms of Krsna's hands and the soles of His feet are so cool and pleasant that they can be compared only to the light of millions of moons. One who has touched such hands and feet has indeed tasted the effects of touchstone. If one has not touched them, his life is spoiled, and his body is like iron."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.35

kari' eta vilapana, prabhu saci-nandana,
ughadiya hrdayera soka
dainya-nirveda-visade, hrdayera avasade,
punarapi pade eka sloka

SYNONYMS

kari' — doing; eta — such; vilapana — lamenting; prabhu — the Lord; saci-nandana — the son of mother Saci; ughadiya — opening; hrdayera — of the heart; soka — the lamentation; dainya — humility; nirveda — disappointment; visade — in moroseness; hrdayera — of the heart; avasade — in despondency; punarapi — again and again; pade — recites; eka — one; sloka — verse.

TRANSLATION

Lamenting in this way, Sri Caitanya Mahaprabhu opened the doors of grief within His heart. Morose, humble and disappointed, He recited a verse again and again with a despondent heart.

PURPORT

In the Bhakti-rasamrta-sindhu, the word dainya (humility) is explained as follows: "When unhappiness, fearfulness and the sense of having offended combine, one feels condemned. This sense of condemnation is described as dinata, humility. When one is subjected to such humility, he feels physically inactive, he apologizes, and his consciousness is disturbed. His mind is also restless, and many other symptoms are visible." The word nirveda is also explained in the Bhakti-rasamrta-sindhu: "One may feel unhappiness and separation, as well as jealousy and lamentation, due to not discharging one's duties. The despondency that results is called nirveda. When one is captured by this despondency, thoughts, tears, loss of bodily luster, humility and heavy breathing result." Visada is also explained in the Bhakti-rasamrta-sindhu: "When one fails to achieve his desired goal of life and repents for all his offenses, there is a state of regret called visada." The symptoms of avasada are also explained: "One hankers to revive his original condition and inquires how to do so. There are also deep thought, heavy breathing, crying and lamentation, as well as a changing of the bodily color and drying up of the tongue."

In the Bhakti-rasamrta-sindhu thirty-three such destructive symptoms are mentioned. They are expressed in words, in the eyebrows and in the eyes. These symptoms are called vyabhicari bhava, destructive ecstasy. If they continue, they are sometimes called sañcari, or continued ecstasy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.36

yada yato daivan madhu-ripur asau locana-
madana-hatakenahrtam abhut
punar yasminn esa ksanam api drsor eti
vidhasyamas tasminn akhila-ghatika ratna-khacitah

SYNONYMS

yada — when; **yatah** — entered upon; **daivat** — by chance; **madhu-ripuh** — the enemy of the demon Madhu; **asau** — He; **locana-patham** — the path of the eyes; **tada** — at that time; **asmakam** — our; **cetah** — consciousness; **madana-hatakena** — by wretched Cupid; **ahrtam** — stolen; **abhut** — has become; **punah** — again; **yasmin** — when; **esah** — Krsna; **ksanam api** — even for a moment; **drsoh** — of the two eyes; **eti** — goes to; **padavim** — the path; **vidhasyamah** — we shall make; **tasmin** — at that time; **akhila** — all; **ghatikah** — indications of time; **ratna-khacitah** — bedecked with jewels

TRANSLATION

"If by chance the transcendental form of Krsna comes before My path of vision, My heart, injured from being beaten, will be stolen away by Cupid, happiness personified. Because I could not see the beautiful form of Krsna to My heart's content, when I again see His form I shall decorate the phases of time with many jewels."

PURPORT

This verse is spoken by Srimati Radharani in the Jagannatha-vallabha-nataka (3.11) of Ramananda Raya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.37

ye kale va svapane, dekhinu -vadane,
sei kale aila dui vairi
'ananda' ara 'madana', hari' nila mora mana,
dekhite na painu netra bhari'

SYNONYMS

ye kale — at the time; **va svapane** — or in dreams; **dekhinu** — I saw; **-vadane** — Lord Krsna's face with His flute; **sei kale** — at that time; **aila** — appeared; **dui** — two; **vairi** — enemies; **ananda** — pleasure; **ara** — and; **madana** — Cupid; **hari'** — stealing; **nila** — took; **mora** — My; **mana** — mind; **dekhite** — to see; **na** — not; **painu** — I was able; **netra** — eyes; **bhari'** — fulfilling.

TRANSLATION

"Whenever I had the chance to see Lord Krsna's face and His flute, even in a dream, two enemies would appear before Me. They were pleasure and Cupid, and since they took away My mind, I was not able to see the face of Krsna to the full satisfaction of My eyes.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.38

punah yadi kona ksana, karaya krsna darasana
tabe sei ghati-ksana-pala
diya malya-candana, nana ratna-abharana,
alankrta karimu sakala

SYNONYMS

punah — again; **yadi** — if; **kona** — some; **ksana** — moment; **karaya** — helps; **krsna** — Lord Krsna; **darasana** — seeing; **tabe** — then; **sei** — that; **ghati-ksana-pala** — seconds, moments and hours; **diya** — offering; **malya-candana** — garlands and sandalwood pulp; **nana** — various; **ratna** — jewels; **abharana** — ornaments; **alankrta** — decorated; **karimu** — I shall make; **sakala** — all.

TRANSLATION

"If by chance such a moment comes when I can once again see Krsna, then I shall worship those seconds, moments and hours with flower garlands and pulp of sandalwood and decorate them with all kinds of jewels and ornaments."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.39

ksane bahya haila mana, age dekhe dui jana,
tanre puচে, — ami na caitanya?
svapna-praya ki dekhinu, kiba ami pralapinu,
tomara kichu suniyacha dainya?

SYNONYMS

ksane — in an instant; **bahya** — outside; **haila** — became; **mana** — the mind; **age** — in front; **dekhe** — sees; **dui jana** — two persons; **tanre** — unto them; **puচে** — inquires; **ami** — I; **na** — not; **caitanya** — conscious; **svapna-praya** — almost dreaming; **ki** — what; **dekhinu** — I have seen; **kiba** — what; **ami** — I; **pralapinu** — spoke in craziness; **tomara** — you; **kichu** — something; **suniyacha** — have heard; **dainya** — humility.

TRANSLATION

In an instant, Sri Caitanya Mahaprabhu regained external consciousness and saw two persons before Him. Questioning them, He asked, "Am I conscious? What dreams have I been seeing? What craziness have I spoken? Have you heard some expressions of humility?"

PURPORT

When Sri Caitanya Mahaprabhu thus spoke in ecstasy, He saw two persons before Him. One was His secretary, Svarupa Damodara, and the other was Raya Ramananda. Coming to His external consciousness, He saw them both present, and although He was still talking in the ecstasy of Srimati Radharani, He immediately began to question whether He was the same Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.40

sunā mora pranera bandhava
nahi kṛṣṇa-prema-dhana, daridra mora jivana,
dehendriya vrtha mora saba

SYNONYMS

sunā — kindly hear; mora — My; pranera — of life; bandhava — friends; nahi — there is none; kṛṣṇa-prema-dhana — wealth of love of Kṛṣṇa; daridra — poverty-stricken; mora — My; jivana — life; deha-indriya — all the limbs and senses of My body; vrtha — fruitless; mora — My; saba — all.

TRANSLATION

Sri Caitanya Mahaprabhu continued, "My dear friends, you are all My life and soul; therefore I tell you that I possess no wealth of love for Kṛṣṇa. Consequently My life is poverty-stricken. My limbs and senses are useless."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.41

punah kahe, — haya haya, suna, svarupa-ramaraya,
ei mora hrdaya-niscaya
suni karaha vicara, haya, naya — kaha sara,
eta bali' sloka uccaraya

SYNONYMS

punah — again; **kahe** — says; **haya haya** — alas; **suna** — kindly hear; **svarupa-rama-rama** — My dear Svarupa Damodara and Ramananda Raya; **ei** — this; **mora** — My; **hrdaya-niscaya** — the certainty in My heart; **suni** — hearing; **karaha** — just make; **vicara** — judgment; **haya, naya** — correct or not; **kaha sara** — tell Me the essence; **eta bali'** — saying this; **sloka** — another verse; **uccaraya** — recites.

TRANSLATION

Again He addressed Svarupa Damodara and Raya Ramananda, speaking despondently: "Alas! My friends, you can now know the certainty within My heart, and after knowing My heart you should judge whether I am correct or not. You can speak of this properly." Sri Caitanya Mahaprabhu then began to chant another verse.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.42

ka-i-avarahi na hi hoi manuse loe
ja-i hoi kassa virahe hontammi ko jia-i

SYNONYMS

ka-i-avarahi-am — without any cheating propensity, without any motive concerning the four principles of material existence (namely, religiosity, economic development, sense gratification and liberation); **pemmam** — love of Godhead; **na** — never; **hi** — certainly; **hoi** — becomes; **manuse** — in human society; **loe** — in this world; **ja-i** — if; **hoi** — there is; **kassa** — whose; **virahe** — in separation; **hontammi** — is; **ko** — who; **jia-i** — lives.

TRANSLATION

"Love of Godhead, devoid of cheating propensities, is not possible within this material world. If there is such a love, there cannot be separation, for if there is separation, how can one live?"

PURPORT

This is a verse in a common language called prakṛta, and the exact Sanskrit transformation is kaitava- prema na hi bhavati manuse loke/ yadi bhavati kasya viraho virahe saty api ko jivati.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.43

akaitava krsna-prema, yena jambunada-hema,
sei prema nr-loke na haya
yadi haya tara yoga, na haya tabe viyoga,
viyoga haile keha na jiyaya

SYNONYMS

akaitava krsna-prema — unalloyed love of Krsna; **yena** — like; **jambu-nada-hema** — gold from the Jambu River; **sei prema** — that love of Godhead; **nr-loke** — in the material world; **na haya** — is not possible; **yadi** — if; **haya** — there is; **tara** — with it; **yoga** — connection; **na** — not; **haya** — is; **tabe** — then; **viyoga** — separation; **viyoga** — separation; **haile** — if there is; **keha** — someone; **na jiyaya** — cannot live.

TRANSLATION

"Pure love for Krsna, just like gold from the Jambu River, does not exist in human society. If it existed, there could not be separation. If separation were there, one could not live."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.44

eta kahi' saci-suta, sloka pade adbhuta,
sune dunhe eka-mana haña
apana-hrdaya-kaja, kahite vasiye laja,
tabu kahi laja-bija khaña

SYNONYMS

eta kahi' — thus saying; saci-suta — the son of Srimati Sacimata; sloka — verse; pade — recites; adbhuta — wonderful; sune — hear; dunhe — the two persons; eka-mana haña — with rapt attention; apana-hrdaya-kaja — the activities of one's own heart; kahite — to speak; vasiye — I feel; laja — shameful; tabu — still; kahi — I speak; laja-bija — the seed of bashfulness; khaña — finishing.

TRANSLATION

Thus speaking, the son of Srimati Sacimata recited another wonderful verse, and Ramananda Raya and Svarupa Damodara heard this verse with rapt attention. Sri Caitanya Mahaprabhu said, "I feel shameful to disclose the activities of My heart. Nonetheless, I shall be done with all formalities and speak from the heart. Please hear."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.45

na prema-gandho 'sti darapi me harau
krandami saubhagya- prakasitum
-vilasy-anana- vina
bibharmi yat prana-patangakan vrtha

SYNONYMS

na — never; prema-gandhah — a scent of love of Godhead; asti — there is; dara api — even in a slight proportion; me — My; harau — in the Supreme Personality of Godhead; krandami — I cry; saubhagya-bharam — the volume of My fortune; prakasitum — to exhibit; -vilasi — of the great flute-player; anana — at the face; lokanam — looking; vina — without; bibharmi — I carry; yat — because; prana-patangakan — My insectlike life; vrtha — with no purpose.

TRANSLATION

Sri Caitanya Mahaprabhu continued, "My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Krsna playing His flute, I continue to live My life like an insect, without purpose."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.46

dure suddha-prema-gandha, kapata premera bandha,
seha mora nahi krsna-paya
tabe ye kari krandaṇa, sva-saubhagya prakhyapana,
kari, iha janiha niscaya

SYNONYMS

dure — far away; **suddha-prema-gandha** — a scent of pure devotional love; **kapata** — false; **premera** — of love of Godhead; **bandha** — binding; **seha** — that; **mora** — My; **nahi** — there is not; **krsna-paya** — at the lotus feet of Kṛṣṇa; **tabe** — but; **ye** — that; **kari** — I do; **krandaṇa** — crying; **sva-saubhagya** — My own fortune; **prakhyapana** — demonstration; **kari** — I do; **iha** — this; **janiha** — know; **niscaya** — certainly.

TRANSLATION

"Actually, My love for Kṛṣṇa is far, far away. Whatever I do is actually an exhibition of pseudo love of Godhead. When you see Me cry, I am simply falsely demonstrating My great fortune. Please try to understand this beyond a doubt.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.47

yate -dhvani-sukha, na dekhi' se canda mukha,
yadyapi nahika 'alambana'
nija-dehe kari priti, kevala kamera riti,
prana-kitera kariye dharana

SYNONYMS

yate — in which; **-dhvani-sukha** — the happiness of hearing the playing of the flute; **na dekhi'** — not seeing; **se** — that; **canda mukha** — moonlike face; **yadyapi** — although; **nahika** — there is not; **alambana** — the meeting of the lover and beloved; **nija** — own; **dehe** — in the body; **kari** — I do; **priti** — affection; **kevala** — only; **kamera** — of lust; **riti** — the way; **prana** — of life; **kitera** — of the fly; **kariye** — I do; **dharana** — continuing.

TRANSLATION

"Even though I do not see the moonlike face of Krsna as He plays on His flute, and although there is no possibility of My meeting Him, still I take care of My own body. That is the way of lust. In this way, I maintain My flylike life.

PURPORT

In this connection, Srila Bhaktisiddhanta Sarasvati Thakura says that the lovable Supreme Lord is the supreme shelter. The Lord is the supreme subject, and the devotees are the object. The coming together of a subject and object is called alambana. The object hears, and the subject plays the flute. That the object cannot see the moonlike face of Krsna and has no eagerness to see Him is the sign of being without alambana. Externally imagining such a thing simply satisfies one's lusty desires, and thus one lives without purpose.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.48

krsna-prema sunirmala, yena suddha-ganga-jala,
sei prema — amrtera sindhu
nirmala se anurage, na lukaya anya dage,
sukla-vastre yaiche masi-bindu

SYNONYMS

krsna-prema — love of Krsna; **su-nirmala** — without material contamination; **yena** — exactly like; **suddha-ganga-jala** — the pure water of the Ganges; **sei prema** — that love; **amrtera sindhu** — the ocean of nectar; **nirmala** — pure; **se** — that; **anurage** — attraction; **na lukaya** — does not conceal; **anya** — other; **dage** — spot; **sukla-vastre** — on white cloth; **yaiche** — as; **masi-bindu** — a spot of ink.

TRANSLATION

"Love for Lord Krsna is very pure, just like the waters of the Ganges. That love is an ocean of nectar. That pure attachment to Krsna does not conceal any spot, which would appear just like a spot of ink on a white cloth.

PURPORT

Unalloyed love of Krsna is just like a big sheet of white cloth. Absence of attachment is compared to a black spot on that white cloth. Just as the black spot is prominent, so the absence of love of Godhead is prominent on the platform of pure love of Godhead.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.49

suddha-prema-sukha-sindhu, pai tara eka bindu,
sei bindu jagat dubaya
kahibara yogya naya, tathapi baule kaya,
kahile va keba patiyaya

SYNONYMS

suddha-prema — unalloyed love; **sukha-sindhu** — an ocean of happiness; **pai** — if I get; **tara** — of that; **eka** — one; **bindu** — drop; **sei bindu** — that drop; **jagat** — the whole world; **dubaya** — drowns; **kahibara** — to speak; **yogya naya** — is not fit; **tathapi** — still; **baule** — a madman; **kaya** — speaks; **kahile** — if spoken; **va** — or; **keba patiyaya** — who believes.

TRANSLATION

"Unalloyed love of Krsna is like an ocean of happiness. If someone gets one drop of it, the whole world can drown in that drop. It is not befitting to express such love of Godhead, yet a madman must speak. But even though he speaks, no one believes him."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.50

ei mata dine dine, svarupa-ramananda-sane,
nija-bhava karena vidita
bahye visa-jvala haya, bhitare ananda-maya,
krsna-premara adbhuta carita

SYNONYMS

ei mata — in this way; **dine dine** — day after day; **svarupa** — Svarupa Damodara; **ramananda** — Ramananda Raya; **sane** — with; **nija** — own; **bhava** — ecstasy; **karena** — makes; **vidita** — known; **bahye** — externally; **visa-jvala haya** — there is suffering from poisonous effects; **bhitare** — within; **ananda-maya** — transcendental ecstasy; **krsna-premara** — of love of Krsna; **adbhuta** — wonderful; **carita** — characteristic.

TRANSLATION

In this way, Lord Caitanya used to revel in ecstasy day after day and exhibit these ecstasies before Svarupa and Ramananda Raya. Externally there appeared severe tribulation, as if He were suffering from poisonous effects, but internally He was experiencing bliss. This is characteristic of transcendental love of Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.51

ei prema-asvadana, tapta-iksu-carvana,
mukha jvale, na yaya tyajana
sei prema yanra mane, tara vikrama sei jane,
visamrte ekatra milana

SYNONYMS

ei — this; prema — love of Krsna; asvadana — tasting; tapta — hot; iksu-carvana — chewing sugarcane; mukha jvale — the mouth burns; na yaya tyajana — still not possible to give up; sei — that; prema — love of Godhead; yanra mane — in someone's mind; tara — of that; vikrama — the power; sei jane — he knows; visa-amrte — poison and nectar; ekatra — in oneness; milana — meeting.

TRANSLATION

If one tastes such love of Godhead, he can compare it to hot sugarcane. When one chews hot sugarcane, his mouth burns, yet he cannot give it up. Similarly, if one has but a little love of Godhead, he can perceive its powerful effects. It can only be compared to poison and nectar mixed together.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.52

pidabhir nava-kala-kuta-katuta-garvasya nirvasano
nisyandena sudha-madhurimahankara-sankocanah
prema sundari nanda-nandana-paro jagarti yasyantare
jñayante sphutam asya vakra-madhuras tenaiva vikrantayah

SYNONYMS

pidabhih — by the sufferings; **nava** — fresh; **kala-kuta** — of poison; **katuta** — of the severity; **garvasya** — of pride; **nirvasanah** — banishment; **nisyandena** — by pouring down; **mudam** — happiness; **sudha** — of nectar; **madhurima** — of the sweetness; **ahankara** — the pride; **sankocanah** — minimizing; **prema** — love; **sundari** — beautiful friend; **nanda-nandana-parah** — fixed upon the son of Maharaja Nanda; **jagarti** — develops; **yasya** — of whom; **antare** — in the heart; **jñayante** — are perceived; **sphutam** — explicitly; **asya** — of that; **vakra** — crooked; **madhurah** — and sweet; **tena** — by him; **eva** — alone; **vikrantayah** — the influences.

TRANSLATION

Lord Caitanya Mahaprabhu spoke, "My dear beautiful friend, if one develops love of Godhead, love of Krsna, the son of Nanda Maharaja, all the bitter and sweet influences of this love will manifest in one's heart. Such love of Godhead acts in two ways. The poisonous effects of love of Godhead defeat the severe and fresh poison of the serpent. Yet there is simultaneously transcendental bliss, which pours down and defeats the pride of nectar and diminishes its value. In other words, love of Krsna is so powerful that it simultaneously defeats the poisonous effects of a snake, as well as the happiness derived from pouring nectar on one's head. It is perceived as doubly effective, simultaneously poisonous and nectarean."

PURPORT

This verse is spoken by Purnamasi to Nandimukhi in the Vidagdha-madhava (2.18) of Srila Rupa Gosvami.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.53

ye kale dekhe jagannatha- srirama-subhadra-satha,
tabe jane — ailama kuruksetra
saphala haila jivana, dekhilun padma-locana,
judaila tanu-mana-netra

SYNONYMS

ye kale — at that time when; **dekhe** — He sees; **jagannatha** — Lord Jagannatha; **sri-rama** — Balarama; **subhadra** — Subhadra; **satha** — with; **tabe** — at that time; **jane** — knows; **ailama** — I have come; **kuruksetra** — to the pilgrimage site known as Kuruksetra; **sa-phala** — successful; **haila** — has become; **jivana** — life; **dekhilun** — I have seen; **padma-locana** — the lotus eyes; **judaila** — pacified; **tanu** — body; **mana** — mind; **netra** — eyes.

TRANSLATION

When Sri Caitanya Mahaprabhu would see Jagannatha along with Balarama and Subhadra, He would immediately think that He had reached Kuruksetra, where all of them had come. He would think that His life was successful because He had seen the lotus-eyed one, whom, if seen, pacifies the body, mind and eyes.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.54

garudera sannidhane, rahi' kare darasane,
se anandera ki kahiba ba'le
garuda-stambhera tale, ache eka nimna khale,
se khala bharila asru-jale

SYNONYMS

garudera — Garuda; **sannidhane** — near; **rahi'** — staying; **kare** — does; **darasane** — seeing; **se anandera** — of that bliss; **ki** — what; **kahiba** — I shall say; **ba'le** — on the strength; **garuda** — of the statue of Garuda; **stambhera** — of the column; **tale** — underneath; **ache** — there is; **eka** — one; **nimna** — low; **khale** — ditch; **se khala** — that ditch; **bharila** — became filled; **asru-jale** — with the water of tears.

TRANSLATION

Staying near the Garuda-stambha, the Lord would look upon Lord Jagannatha. What can be said about the strength of that love? On the ground beneath the column of the Garuda-stambha was a deep ditch, and that ditch was filled with the water of His tears.

PURPORT

In front of the temple of Jagannatha is a column on which the statue of Garuda is situated. It is called the Garuda-stambha. At the base of that column is a ditch, and that ditch was filled with the tears of the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.55

tahan haite ghare asi', matira upare vasi',
nakhe kare prthivi likhana
ha-ha kahan vrndavana, kahan gopendra-nandana,
kahan sei -vadana

SYNONYMS

tahan haite — from there; ghare asi' — coming back home; matira — the ground; upare — upon; vasi' — sitting; nakhe — by the nails; kare — does; prthivi — on the surface of the earth; likhana — marking; ha-ha — alas; kahan — where is; vrndavana — Vrndavana; kahan — where; gopa-indra-nandana — the son of the King of the cowherd men; kahan — where; sei — that; -vadana — the person with the flute.

TRANSLATION

When coming from the Jagannatha temple to return to His house, Sri Caitanya Mahaprabhu used to sit on the ground and mark it with His nails. At such times He would be greatly morose and would cry, "Alas, where is Vrndavana? Where is Krsna, the son of the King of the cowherd men? Where is that person who plays the flute?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.56

kahan se tri-bhanga-thama, kahan sei venu-gana,
kahan sei yamuna-pulina
kahan se rasa-vilasa, kahan nrtya-gita-hasa,
kahan prabhu madana-mohana

SYNONYMS

kahan — where; **se** — that; **tri-bhanga-thama** — figure curved in three places; **kahan** — where; **sei** — that; **venu-gana** — sweet song of the flute; **kahan** — where; **sei** — that; **yamuna-pulina** — bank of the Yamuna River; **kahan** — where; **se** — that; **rasa-vilasa** — the rasa dance; **kahan** — where; **nrtya-gita-hasa** — dancing, music and laughing; **kahan** — where; **prabhu** — My Lord; **madana-mohana** — the enchanter of Madana (Cupid).

TRANSLATION

Sri Caitanya Mahaprabhu used to lament by saying, "Where is Sri Krsna, whose form is curved in three places? Where is the sweet song of His flute, and where is the bank of the Yamuna? Where is the rasa dance? Where is that dancing, singing, and laughing? Where is My Lord, Madana-mohana, the enchanter of Cupid?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.57

uthila nana bhavavega, mane haila udvega,
ksana-matra nare gonaite
prabala virahanale, dhairya haila talamale,
nana sloka lagila padite

SYNONYMS

uthila — arose; **nana** — various; **bhava-avega** — forces of emotion; **mane** — in the mind; **haila** — there was; **udvega** — anxiety; **ksana-matra** — even for a moment; **nare** — not able; **gonaite** — to pass; **prabala** — powerful; **viraha-anale** — in the fire of separation; **dhairya** — patience; **haila** — became; **talamale** — tottering; **nana** — various; **sloka** — verses; **lagila** — began; **padite** — to recite.

TRANSLATION

In this way various ecstatic emotions evolved, and the mind of Caitanya Mahaprabhu filled with anxiety. He could not escape even for a moment. In this way, because of fierce feelings of separation, His patience began to totter, and He began to recite various verses.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.58

amuny adhanyani dinantarani
hare tvad-alokanam antarena
anatha-bandho karunaika-sindho
ha hanta ha hanta nayami

SYNONYMS

amuni — all those; **adhanyani** — inauspicious; **dina-antarani** — other days; **hare** — O My Lord; **tvat** — of You; **alokanam** — seeing; **antarena** — without; **anatha-bandho** — O friend of the helpless; **karuna-eka-sindho** — O only ocean of mercy; **ha hanta** — alas; **ha hanta** — alas; **katham** — how; **nayami** — shall I pass.

TRANSLATION

"O My Lord, O Supreme Personality of Godhead, O friend of the helpless! You are the only ocean of mercy! Because I have not met You, My inauspicious days and nights have become unbearable. I do not know how I shall pass the time.'

PURPORT

This is a verse from the Krsna-karnamrta (41), by Bilvamangala Thakura.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.59

tomara darsana-vine, adhanya e ratri-dine,
ei kala na yaya katana
tumi anathera bandhu, apara karuna-sindhu,
krpa kari' deha darasana

SYNONYMS

tomara — Your; darsana — audience; vine — without; adhanya — inauspicious; e — this; ratri-dine — night and day; ei kala — this time; na yaya — does not go; katana — passing; tumi — You; anathera bandhu — friend of the helpless; apara — unlimited; karuna-sindhu — ocean of mercy; krpa kari' — showing mercy; deha — kindly give; darasana — audience.

TRANSLATION

"All these inauspicious days and nights are not passing, for I have not met You. It is difficult to know how to pass all this time. But You are the friend of the helpless and an ocean of mercy. Kindly give Me Your audience, for I am in a precarious position."

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 2.60

uthila bhava-capala, mana ha-ila cañcala,
bhavera gati bujhana na yaya
adarsane pode mana, kemane paba darasana,
krsna-thañi puchena upaya

SYNONYMS

uthila — arose; **bhava-capala** — restlessness of ecstatic emotion; **mana** — mind; **ha-ila** — became; **cañcala** — agitated; **bhavera** — of ecstatic emotion; **gati** — the course; **bujhana** — understanding; **na yaya** — not possible; **adarsane** — without seeing; **pode** — burns; **mana** — the mind; **kemane** — how; **paba** — I shall get; **darasana** — audience; **krsna-thañi** — from Kṛṣṇa; **puchena** — inquires; **upaya** — the means.

TRANSLATION

In this way, the Lord's restlessness was awakened by ecstatic feelings, and His mind became agitated. No one could understand what course such ecstasy would take. Because Lord Caitanya could not meet the Supreme Personality of Godhead, Kṛṣṇa, His mind burned. He began to ask Kṛṣṇa about the means by which He could reach Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.61

tri-bhuvanadbhutam ity avehi
mac- ca tava va mama vadhigamyam
tat karomi murali-vilasi
mukhambujam udiksitum iksanabhyam

SYNONYMS

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

TRANSLATION

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

PURPORT

This is another quote from the Krsna-karnamrta (32) of Bilvamangala Thakura.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.62

tomara madhuri-bala, tate mora capala,
ei dui, tumi ami jani
kahan karon kahan yan, kahan gele toma pan,
taha more kaha ta' apani

SYNONYMS

tomara — Your; **madhuri-bala** — strength of sweetness; **tate** — in that; **mora** — My; **capala** — impotence; **ei** — these; **dui** — two; **tumi** — You; **ami** — I; **jani** — know; **kahan** — where; **karon** — I do; **kahan** — where; **yan** — I go; **kahan** — where; **gele** — by going; **toma** — You; **pan** — I can get; **taha** — that; **more** — unto Me; **kaha** — please speak; **ta' apani** — You.

TRANSLATION

"My dear Krsna, only You and I know the strength of Your beautiful features and, because of them, My unsteadiness. Now, this is My position; I do not know what to do or where to go. Where can I find You? I am asking You to give directions."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.63

nana-bhavera prabalya, haila sandhi-sabalya,
bhava-bhave haila maha-rana
autsukya, capalya, dainya, rosamarsa adi sainya,
premonmada — sabara karana

SYNONYMS

nana — various; **bhavera** — of ecstasies; **prabalya** — the force; **haila** — there was; **sandhi** — meeting; **sabalya** — contradiction; **bhave-bhave** — between ecstasies; **haila** — there was; **maha-rana** — a great fight; **autsukya** — eagerness; **capalya** — impotence; **dainya** — humility; **rosa-amarsa** — anger and impatience; **adi** — all these; **sainya** — soldiers; **prema-unmada** — madness in love; **sabara** — of all; **karana** — the cause.

TRANSLATION

Because of the various kinds of ecstasy, contradictory states of mind occurred, and this resulted in a great fight between different types of ecstasy. Anxiety, impotence, humility, anger and impatience were all like soldiers fighting, and the madness of love of Godhead was the cause.

PURPORT

In the Bhakti-rasamrta-sindhu it is stated that when similar ecstasies from separate causes meet, they are called svarupa-sandhi. When opposing elements meet, whether they arise from a common cause or different causes, their conjunction is called bhinna-rupa-sandhi, the meeting of contradictory ecstasies. The simultaneous joining of different ecstasies — fear and happiness, regret and happiness — is called meeting (sandhi). The word sabalya refers to different types of ecstatic symptoms combined together, like pride, despondency, humility, remembrance, doubt, impatience caused by insult, fear, disappointment, patience and eagerness. The friction that occurs when these combine is called sabalya. Similarly, when the desire to see the object is very prominent, or when one is unable to tolerate any delay in seeing the desired object, the incapability is called autsukya, or eagerness. If such eagerness is present, one's mouth dries up and one becomes restless. One also becomes full of anxiety, and hard breathing and patience are observed. Similarly, the lightness of heart caused by strong attachment and strong agitation of the mind is called impotence (capalya). Failure of judgment, misuse of words, and obstinate activities devoid of anxiety are observed. Similarly, when one becomes too angry at the other party, offensive and abominable speech occurs, and this anger is called rosa. When one becomes impatient due to being scolded or insulted, the resultant state of mind is called amarsa. In this state of mind, one perspires, acquires a headache, fades in bodily color and experiences anxiety and an urge to search out the remedy. The bearing of a grudge, aversion and chastisement are all visible symptoms.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.64

matta-gaja bhava-gana, prabhura deha — iksu-vana,
gaja-yuddhe vanera dalana
prabhura haila divyonmada, tanu-manera avasada,
bhavavese kare sambodhana

SYNONYMS

matta-gaja — mad elephant; **bhava-gana** — symptoms of ecstasy; **prabhura** — of the Lord; **deha** — body; **iksu-vana** — sugarcane forest; **gaja-yuddhe** — in the fight of the elephants; **vanera** — of the forest; **dalana** — trampling; **prabhura** — of the Lord; **haila** — was; **divya-unmada** — transcendental madness; **tanu-manera** — of the mind and body; **avasada** — despondency; **bhava-avese** — on account of absorption in ecstasy; **kare** — does; **sambodhana** — addressing.

TRANSLATION

The body of the Lord was just like a field of sugarcane into which the mad elephants of ecstasy entered. There was a fight amongst the elephants, and in the process the entire field of sugarcane was destroyed. Thus transcendental madness was awakened in the body of the Lord, and He experienced despondency in mind and body. In this ecstatic condition, He began to speak as follows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.65

he deva he dayita he bhuvanaika-bandho
he krsna he capala he karunaika-sindho
he natha he ramana he nayanabhirama
ha ha kada nu bhavitasi drsor me

SYNONYMS

he deva — O Lord; he dayita — O most dear; he bhuvana-eka-bandho — O only friend of the universe; he krsna — O Lord Krsna; he capala — O restless one; he karuna-eka-sindho — O only ocean of mercy; he natha — O My Lord; he ramana — O My enjoyer; he nayana-abhirama — O most beautiful to My eyes; ha ha — alas; kada — when; nu — certainly; bhavita asi — will You be; padam — the dwelling place; drsoh me — of My vision.

TRANSLATION

"O My Lord! O dearest one! O only friend of the universe! O Krsna, O restless one, O only ocean of mercy! O My Lord, O My enjoyer, O beloved to My eyes! Alas, when will You again be visible to Me?"

PURPORT

This is text 40 of the Krsna-karnamrta.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.66

unmadera laksana, karaya krsna-sphurana,
bhavavese uthe pranaya mana
solluntha-vacana-riti, mana, garva, vyaja-stuti,
kabhu ninda, kabhu va sammana

SYNONYMS

unmadera laksana — the symptoms of madness; karaya — causes; krsna — Lord Krsna; sphurana — impetus; bhava-avese — in an ecstatic condition; uthe — awakens; pranaya — love; mana — disdain; solluntha-vacana — of disrespect by sweet words; riti — the way; mana — honor; garva — pride; vyaja-stuti — indirect prayer; kabhu — sometimes; ninda — blasphemy; kabhu — sometimes; va — or; sammana — honor.

TRANSLATION

The symptoms of madness served as an impetus for remembering Krsna. The mood of ecstasy awoke love, disdain, defamation by words, pride, honor and indirect prayer. Thus Sri Krsna was sometimes blasphemed and sometimes honored.

PURPORT

The word unmada is explained in the Bhakti-rasamrta-sindhu as extreme joy, misfortune and bewilderment in the heart due to separation. Symptoms of unmada are laughing like a madman, dancing, singing, performing ineffectual activities, talking nonsense, running, shouting and sometimes working in contradictory ways. The word pranaya is explained thus: When there is a possibility of receiving direct honor but it is avoided, that love is called pranaya. Srila Rupa Gosvami, in his Ujjvala-nilamani, explains the word mana thus: When the lover feels novel sweetness by exchanging hearty loving words but wishes to hide his feelings by crooked means, mana is experienced.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.67

tumi deva — krida-rata, bhuvanera nari yata,
tahe kara abhista kridana
tumi mora dayita, mote vaise tomara cita,
mora bhagye kaile agamana

SYNONYMS

tumi — You; deva — the Supreme Lord; krida-rata — engaged in Your pastimes; bhuvanera — of all the universes; nari — women; yata — all; tahe — in those pastimes; kara — You do; abhista — desired; kridana — acting; tumi — You; mora — My; dayita — merciful; mote — to Me; vaise — rest; tomara — Your; cita — mind; mora — My; bhagye — by fortune; kaile — You have made; agamana — appearance.

TRANSLATION

[In the attitude of Radharani, Sri Caitanya Mahaprabhu addressed Krsna:] "My dear Lord, You are engaged in Your pastimes, and You utilize all the women in the universe according to Your desire. You are so kind to Me. Please divert Your attention to Me, for by fortune You have appeared before Me.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.68

bhuvanera nari-gana, saba' kara akarsana,
tahan kara saba samadhana
tumi krsna — citta-hara, aiche kona pamara,
tomare va keba kare mana

SYNONYMS

bhuvanera — of all the universe; **nari-gana** — women; **saba'** — all; **kara** — You do; **akarsana** — attraction; **tahan** — there; **kara** — You made; **saba** — all; **samadhana** — adjustment; **tumi** — You; **krsna** — Lord Krsna; **citta-hara** — the enchanter of the mind; **aiche** — in that way; **kona** — some; **pamara** — debauchee; **tomare** — You; **va** — or; **keba** — who; **kare** — does; **mana** — honor.

TRANSLATION

"My dear Lord, You attract all the women of the universe, and You make adjustments for all of them when they appear. You are Lord Krsna, and You can enchant everyone, but on the whole, You are nothing but a debauchee. Who can honor You?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.69

tomara capala-mati, ekaṭra na haya sthiti,
ta'te tomara nahi kichu dosa
tumi ta' karuna-sindhu, amara parana-bandhu,
tomaya nahi mora kabhu rosa

SYNONYMS

tomara — Your; capala-mati — restless mind; ekaṭra — in one place; na — never; haya — is; sthiti — established; ta'te — in that; tomara — Your; nahi — there is not; kichu — any; dosa — fault; tumi — You are; ta' — certainly; karuna-sindhu — the ocean of mercy; amara — My; parana-bandhu — friend of the heart; tomaya — toward You; nahi — there is not; mora — My; kabhu — any time; rosa — anger.

TRANSLATION

"My dear Kṛṣṇa, Your mind is always restless. You cannot remain in one place, but You are not at fault for this. You are actually the ocean of mercy, the friend of My heart. Therefore I have no reason to be angry with You.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.70

tumi natha — vraja-prana, vrajera kara paritrana,
bahu karye nahi avakasa
tumi amara ramana, sukha dite agamana,
e tomara vaidagdhya-vilasa

SYNONYMS

tumi — You; natha — the master; vraja-prana — the life of Vrajabhumi (Vrndavana); vrajera — of Vraja; kara — do; paritrana — deliverance; bahu — many; karye — in activities; nahi — there is not; avakasa — rest; tumi — You; amara — My; ramana — enjoyer; sukha — happiness; dite — to give; agamana — appearing; e — this; tomara — Your; vaidagdhya-vilasa — activities of expert transactions.

TRANSLATION

"My dear Lord, You are the master and the life and soul of Vrndavana. Kindly arrange for the deliverance of Vrndavana. We have no leisure hours away from our many activities. Actually, You are My enjoyer. You have appeared just to give Me happiness, and this is one of Your expert activities.

PURPORT

The word vaidagdhya means that one is very expert, learned, humorous, cunning, beautiful and skilled in manifesting caricatures.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.71

mora vakya ninda mani, krsna chadi' gela jani,
 suna, mora e stuti-vacana
 nayanera abhirama, tumi mora dhana-prana,
 ha-ha punah deha darasana

SYNONYMS

mora — My; **vakya** — words; **ninda** — blasphemy; **mani** — accepting; **krsna** — Lord Krsna; **chadi'** — giving up; **gela** — went away; **jani** — I know; **suna** — hear; **mora** — My; **e** — this; **stuti-vacana** — words of praise; **nayanera** — of the eyes; **abhirama** — the satisfaction; **tumi** — You are; **mora** — My; **dhana-prana** — wealth and life; **ha-ha** — alas; **punah** — again; **deha** — give Me; **darasana** — audience.

TRANSLATION

"Taking My words as defamation, Lord Krsna has left Me. I know that He is gone, but kindly hear My prayers in praise: 'You are the satisfaction of My eyes. You are My wealth and My life. Alas, please give Me your audience once again.'"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.72

stambha, kampa, prasveda, vaivarnya, asru, svara-bheda,
deha haila pulake vyapita
hase, kande, nace, gaya, uthi' iti uti dhaya,
ksane bhume padiya murcchita

SYNONYMS

stambha — being stunned; **kampa** — trembling; **prasveda** — perspiration; **vaivarnya** — fading away of the color; **asru** — tears; **svara-bheda** — choking of the voice; **deha** — body; **haila** — was; **pulake** — in joy; **vyapita** — pervaded; **hase** — laughs; **kande** — cries; **nace** — dances; **gaya** — sings; **uthi'** — getting up; **iti uti** — here and there; **dhaya** — runs; **ksane** — sometimes; **bhume** — on the ground; **padiya** — falling down; **murcchita** — unconscious.

TRANSLATION

There were different transformations of the body of Lord Caitanya Mahaprabhu: being stunned, trembling, perspiring, fading away of color, weeping, and choking of the voice. In this way His whole body was pervaded by transcendental joy. As a result, sometimes Caitanya Mahaprabhu would laugh, sometimes cry, sometimes dance and sometimes sing. Sometimes He would get up and run here and there, and sometimes fall on the ground and lose consciousness.

PURPORT

In the Bhakti-rasamrta-sindhu, eight kinds of transcendental changes taking place in the body are described. Stambha, being stunned, refers to the mind's becoming transcendently absorbed. In that state, the peaceful mind is placed on the life air, and different bodily transformations are manifest. These symptoms are visible in the body of an advanced devotee. When life becomes almost inactive, it is called "stunned." The emotions resulting from this condition are joy, fear, astonishment, moroseness and anger. In this condition, the power of speech is lost and there is no movement in the hands and legs. Otherwise, being stunned is a mental condition. Many other symptoms are visible on the entire body in the beginning. These are very subtle, but gradually they become very apparent. When one cannot speak, naturally one's active senses are arrested, and the knowledge-acquiring senses are rendered inoperative. Kampa, trembling of the body, is mentioned in the Bhakti-rasamrta-sindhu as a result of a special kind of fear, anger and joy. This is called vepathu, or kampa. When the body begins to perspire because of joy, fear and anger combined, this is called sveda. Vaivarnya is described as a change in the bodily color. It is caused by a combination of moroseness, anger and fear. When these emotions are experienced, the complexion turns pale and the body becomes lean and thin. Asru is explained in the Bhakti-rasamrta-sindhu as a combination of joy, anger and moroseness that causes water to flow from the eyes without effort. When there is joy and there are tears in the eyes, the temperature of the tears is cold, but when there is anger, the tears are hot. In both cases, the eyes are restless, the eyeballs are red and there is itching. These are all symptoms of asru. When there is a combination of moroseness, astonishment, anger, joy and fear, there is a choking in the voice. This choking is called gadgada. Sri Caitanya Mahaprabhu refers to gadgada-ruddhaya gira, or "a faltering voice." In the Bhakti-rasamrta-sindhu, pulaka is described as joy, encouragement and fear. When these combine, the hairs on the body stand on end, and this bodily state is called pulaka.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.73

murcchaya haila saksatkara, uthi' kare huhunkara,
kahe — ei aila mahasaya
krsnera madhuri-gune, nana bhrama haya mane,
sloka padi' karaye niscaya

SYNONYMS

murcchaya — in the swoon; **haila** — there was; **saksatkara** — direct meeting; **uthi'** — getting up; **kare** — does; **hu-hun-kara** — tumultuous sound; **kahe** — says; **ei** — thus; **aila** — He has come; **maha-asaya** — the great personality; **krsnera** — of Lord Krsna; **madhuri** — sweetness; **gune** — by qualities; **nana** — various; **bhrama** — mistakes; **haya** — are; **mane** — in the mind; **sloka** — the verse; **padi'** — reciting; **karaye** — does; **niscaya** — ascertainment.

TRANSLATION

When Sri Caitanya Mahaprabhu was thus unconscious, He happened to meet the Supreme Personality of Godhead. Consequently He got up and immediately made a tumultuous sound, very loudly declaring, "Now Krsna, the great personality, is present." In this way, because of Krsna's sweet qualities, Caitanya Mahaprabhu made different types of mistakes in His mind. Thus by reciting the following verse, He ascertained the presence of Lord Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.74

marah nu madhura-dyuti-mand nu
madhuryam eva nu mano-nayanamr nu
veni-mrjo nu mama jivita-vallabho nu
krsno 'yam abhyudayate mama locanaya

SYNONYMS

marah — Cupid; **svayam** — personally; **nu** — whether; **madhura** — sweet; **dyuti** — of effulgence; **mandalam** — encirclement; **nu** — whether; **madhuryam** — sweetness; **eva** — even; **nu** — certainly; **manah-nayana-amrtam** — nectar for the mind and eyes; **nu** — whether; **veni-mrjah** — loosening of the hair; **nu** — whether; **mama** — My; **jivita-vallabhah** — the pleasure of the life and soul; **nu** — whether; **krsnah** — Lord Krsna; **ayam** — this; **abhyudayate** — manifests; **mama** — My; **locanaya** — for the eyes.

TRANSLATION

In the attitude of Radharani, Sri Caitanya Mahaprabhu addressed the gopis: "My dear friends, where is that Krsna, Cupid personified, who has the effulgence of a kadamba flower, who is sweetness itself, the nectar of My eyes and mind, He who loosens the hair of the gopis, who is the supreme source of transcendental bliss and My life and soul? Has He come before My eyes again?"

PURPORT

This is another verse from the Krsna-karnamrta (68).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.75

kiba ei saksat kama, dyuti-bimba murtiman,
ki madhurya murtimanta
kiba mano-netrotsava, kiba prana-vallabha,
satya krsna aila netrananda

SYNONYMS

kiba — whether; **ei** — this; **saksat** — directly; **kama** — Cupid; **dyuti-bimba** — reflection of the effulgence; **murtiman** — personified; **ki** — whether; **madhurya** — sweetness; **svayam** — personally; **murtimanta** — personified; **kiba** — whether; **manah-netra-utsava** — festival of the mind and eyes; **kiba** — whether; **prana-vallabha** — My life and soul; **satya** — truly; **krsna** — Lord Krsna; **aila** — has come; **netra-ananda** — the pleasure of My eyes.

TRANSLATION

Sri Caitanya Mahaprabhu then began to talk like this: "Is Cupid personified present with the effulgence and reflection of the kadamba tree? Is He the same person, personified sweetness, who is the pleasure of My eyes and mind, who is My life and soul? Has Krsna actually come before My eyes?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.76

guru — nana bhava-gana, sisya — prabhura tanu-mana,
nana rite satata nacaya
nirveda, visada, dainya, capalya, harsa, dhairya, manyu,
ei nrtye prabhura kala yaya

SYNONYMS

guru — the teacher; nana — various; bhava-gana — ecstasies; sisya — disciples; prabhura — of Lord Caitanya; tanu-mana — body and mind; nana — various; rite — in ways; satata — always; nacaya — causes to dance; nirveda — despondency; visada — moroseness; dainya — humility; capalya — restlessness; harsa — joy; dhairya — endurance; manyu — anger; ei — this; nrtye — in dancing; prabhura — of the Lord; kala — time; yaya — passes.

TRANSLATION

As the spiritual master chastises the disciple and teaches him the art of devotional service, so all the ecstatic symptoms of Lord Caitanya Mahaprabhu — including despondency, moroseness, humility, restlessness, joy, endurance and anger — instructed His body and mind. In this way, Sri Caitanya Mahaprabhu passed His time.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.77

candidasa, vidyapati, rayera nataka-giti,
karnamrta, sri-gita-govinda
svarupa-ramananda-sane, mahaprabhu ratri-dine,
gaya, sune — parama ananda

SYNONYMS

candidasa — the poet Candidasa; **vidyapati** — the poet Vidyapati; **rayera** — of the poet Raya Ramananda; **nataka** — the Jagannatha-vallabha-nataka; **giti** — songs; **karnamrta** — the Krsna-karnamrta of Bilvamangala Thakura; **sri-gita-govinda** — the Gita-govinda of Jayadeva Gosvami; **svarupa** — Svarupa Damodara; **ramananda-sane** — with Raya Ramananda; **mahaprabhu** — Lord Caitanya Mahaprabhu; **ratri-dine** — day and night; **gaya** — sings; **sune** — hears; **parama ananda** — with great pleasure.

TRANSLATION

He also passed His time reading the books and singing the songs of Candidasa and Vidyapati, and listening to quotations from the Jagannatha-vallabha-nataka, Krsna-karnamrta and Gita-govinda. Thus in the association of Svarupa Damodara and Raya Ramananda, Sri Caitanya Mahaprabhu passed His days and nights chanting and hearing with great pleasure.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.78

purira vatsalya mukhya, ramanandera suddha-sakhya,
govindadyera suddha-dasya-rasa
gadadhara, jagadananda, svarupera mukhya rasananda,
ei cari bhava prabhu vasa

SYNONYMS

purira — of Paramananda Puri; **vatsalya** — paternal affection; **mukhya** — chiefly; **ramanandera** — of Raya Ramananda; **suddha-sakhya** — pure fraternity; **govinda-adyera** — of Govinda and others; **suddha-dasya-rasa** — the pure and unalloyed mellow of service; **gadadhara** — Gadadhara Pandita; **jagadananda** — Jagadananda Pandita; **svarupera** — of Svarupa Damodara; **mukhya** — chiefly; **rasa-ananda** — tasting the pleasure of conjugal love; **ei** — these; **cari** — in four; **bhava** — ecstatic conditions; **prabhu** — the Lord; **vasa** — became obliged.

TRANSLATION

Among His associates, Lord Caitanya Mahaprabhu enjoyed paternal loving affection from Paramananda Puri, friendly affection with Ramananda Raya, unalloyed service from Govinda and others, and humors of conjugal love with Gadadhara, Jagadananda and Svarupa Damodara. Sri Caitanya Mahaprabhu enjoyed all these four mellows, and thus He remained obliged to His devotees.

PURPORT

Paramananda Puri is said to have been Uddhava in Vrndavana. His affections with Sri Caitanya Mahaprabhu were on the platform of paternal love. This was because Paramananda Puri happened to be the Godbrother of the spiritual master of Sri Caitanya Mahaprabhu. Similarly, Ramananda Raya, who is considered an incarnation of Arjuna and by some an incarnation of Visakhadevi, enjoyed unalloyed fraternal love with the Lord. Unalloyed personal service was enjoyed by Govinda and others. In the presence of His most confidential devotees like Gadadhara Pandita, Jagadananda and Svarupa Damodara, Caitanya Mahaprabhu enjoyed the ecstatic conditions of Srimati Radharani in Her conjugal relationship with Krsna. Absorbed in these four transcendental mellows, Sri Caitanya Mahaprabhu resided in Jagannatha Puri, feeling very much obliged to His devotees.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.79

lilasuka — martya-jana, tanra haya bhavodgama,
isvare se — ki iha vismaya
tahe mukhya-rasasraya, ha-iyachena mahasaya,
tate haya sarva-bhavodaya

SYNONYMS

lila-suka — Bilvamangala Thakura; **martya-jana** — a person of this world; **tanra** — of him; **haya** — there is; **bhava-udgama** — manifestation of different ecstasies; **isvare** — in the Supreme Lord; **se** — that; **ki** — what; **iha** — here; **vismaya** — astonishing; **tahe** — in that; **mukhya** — chief; **rasa-asraya** — mellows; **ha-iyachena** — has become; **maha-asaya** — the great personality Sri Caitanya Mahaprabhu; **tate** — therefore; **haya** — there is; **sarva-bhava-udaya** — a manifestation of all ecstasies.

TRANSLATION

Lilasuka [Bilvamangala Thakura] was an ordinary human being, yet he developed many ecstatic symptoms in his body. What, then, is so astonishing about these symptoms' being manifest in the body of the Supreme Personality of Godhead? In the ecstatic mood of conjugal love, Sri Caitanya Mahaprabhu was on the highest platform; therefore, all the exuberant ecstasies were naturally visible in His body.

PURPORT

Lilasuka is Bilvamangala Thakura Gosvami. He was a South Indian, a brahmana, and his former name was Silhana Misra. When he was a householder, he became attracted to a prostitute named Cintamani, but eventually he took her advice and became renounced. Thus he wrote a book named Santi-sataka, and later, by the mercy of Lord Krsna and the Vaisnavas, he became a great devotee. Thus he became famous as Bilvamangala Thakura Gosvami. On that elevated platform he wrote a book named Krsna-karnamrta, which is very famous amongst Vaisnavas. Since he exhibited so many ecstatic symptoms, people used to call him Lilasuka.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.80

purve vraja-vilase, yei tina abhilase,
yatneha asvada na haila
sri-radhara bhava-sara, apane kari' angikara,
sei tina vastu asvadila

SYNONYMS

purve — formerly; **vraja-vilase** — in the pastimes of Vrndavana; **yei tina** — those three; **abhilase** — in desires; **yatneha** — by great endeavor; **asvada** — taste; **na haila** — there was not; **sri-radhara** — of Srimati Radharani; **bhava-sara** — the essence of the ecstasy; **apane** — personally; **kari'** — making; **angikara** — acceptance; **sei** — those; **tina vastu** — three subjects; **asvadila** — tasted.

TRANSLATION

During His previous pastimes in Vrndavana, Lord Krsna desired to enjoy the three different types of ecstasy, but despite great endeavor, He could not taste them. Such ecstasies are the monopoly of Srimati Radharani. Therefore, in order to taste them, Sri Krsna accepted the position of Srimati Radharani in the form of Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.81

apane kari' asvadane, sikhaila bhakta-gane,
prema-cintamanira prabhu dhani
nahi jane sthanasthana, yare tare kaila dana,
mahaprabhu — data-siromani

SYNONYMS

apane — personally; **kari'** — doing; **asvadane** — tasting; **sikhaila** — He taught; **bhakta-gane** — to His direct disciples; **prema-cintamanira** — of the touchstone of love of Godhead; **prabhu** — the Lord; **dhani** — capitalist; **nahi** — does not; **jane** — know; **sthana-asthana** — the proper place or improper place; **yare** — to whomever; **tare** — to him; **kaila** — made; **dana** — charity; **mahaprabhu** — Sri Caitanya Mahaprabhu; **data-siromani** — the most munificent personality.

TRANSLATION

By personally tasting the mellows of love of Godhead, Caitanya Mahaprabhu taught His direct disciples the process. Sri Caitanya Mahaprabhu is a wealthy capitalist possessing the touchstone of love of God. Not considering whether one is a proper or improper recipient, He gives His treasure to anyone and everyone. Thus He is the most munificent.

PURPORT

Sri Caitanya Mahaprabhu's capital is the touchstone of love of Godhead, and consequently He is a great owner of that transcendental treasure. After making unlimited amounts of gold, the touchstone remains the same. Similarly, Sri Caitanya Mahaprabhu, although distributing love of Godhead unlimitedly, still remained the supreme owner of this transcendental opulence. His devotees, who learned it from Him, also had to distribute it munificently all over the world. This Krsna consciousness movement, following in the footsteps of Sri Caitanya Mahaprabhu and His confidential devotees, is also trying to distribute love of Godhead all over the world through the chanting of the holy names of the Lord — Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.82

ei gupta bhava-sindhu, brahma na paya eka bindu,
hena dhana vilaila
aiche dayalu avatara, aiche data nahi ara,
guna keha nare varnibare

SYNONYMS

ei — this; gupta — confidential; bhava-sindhu — ocean of ecstasies; brahma — Lord Brahma; na — does not; paya — get; eka — one; bindu — drop; hena — such; dhana — wealth; vilaila — distributed; — all over the world; aiche — such; dayalu — merciful; avatara — incarnation; aiche — such; data — charitable donor; nahi — there is not; ara — anyone else; guna — this quality; keha — anyone; nare — not able; varnibare — to describe.

TRANSLATION

No one, not even Lord Brahma, can ascertain or even taste a drop of this confidential ocean of ecstasy, but Sri Caitanya Mahaprabhu, out of His causeless mercy, has distributed this love of Godhead all over the world. Thus there cannot be any incarnation more munificent than Sri Caitanya Mahaprabhu. There is no greater donor. Who can describe His transcendental qualities?

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.83

kahibara katha nahe, kahile keha na bujhaye,
aiche citra caitanyera ranga
sei se bujhite pare, caitanyera krpa yanre,
haya tanra dasanudasa-sanga

SYNONYMS

kahibara katha nahe — not a subject matter to describe freely; **kahile** — if spoken; **keha** — someone; **na bujhaye** — not understands; **aiche** — in that way; **citra** — wonderful; **caitanyera** — of Sri Caitanya Mahaprabhu; **ranga** — pastimes; **sei se** — whoever; **bujhite** — to understand; **pare** — is able; **caitanyera** — of Lord Sri Caitanya Mahaprabhu; **krpa** — the mercy; **yanre** — unto whom; **haya** — becomes; **tanra** — His; **dasa-anudasa-sanga** — association with the servant of the servant.

TRANSLATION

Such topics are not to be discussed freely because if they are, no one will understand them. Such are the wonderful pastimes of Sri Caitanya Mahaprabhu. Unto one who is able to understand, Sri Caitanya Mahaprabhu has shown mercy by giving him the association of the servant of His own servant.

PURPORT

An ordinary person cannot understand the transcendental ecstasies in the mode of Srimati Radharani. Unfit persons who utilize them are perverted into the sahajiya, baula and other sampradayas. Thus the teachings are perverted. Even learned scholars in the academic field cannot understand the transcendental bliss and ecstasy exhibited by Sri Caitanya Mahaprabhu and His pure devotees. One must be fit to understand the purport of Sri Caitanya Mahaprabhu's activities.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.84

caitanya-lila-ratna-sara, svarupera bhandara,
tenho thuila raghunathera kanthe
tahan kichu ye sunilun, taha ihan vistarilun,
bhakta-gane dilun ei bhete

SYNONYMS

caitanya-lila — the pastimes of Lord Caitanya; **ratna-sara** — the topmost jewel; **svarupera** — of Svarupa Damodara; **bhandara** — of the storehouse; **tenho** — he; **thuila** — kept; **raghunathera kanthe** — in the throat of Raghunatha dasa Gosvami; **tahan** — there; **kichu ye** — whatever little; **sunilun** — I have heard; **taha** — that only; **ihan** — in this book; **vistarilun** — I have described; **bhakta-gane** — to the pure devotees; **dilun** — I gave; **ei** — this; **bhete** — presentation.

TRANSLATION

The pastimes of Sri Caitanya Mahaprabhu are the topmost of jewels. They have been kept in the storehouse of Svarupa Damodara Gosvami, who has explained them to Raghunatha dasa Gosvami, who has repeated them to me. Whatever little I have heard from Raghunatha dasa Gosvami I have described in this book, which is presented to all devotees.

PURPORT

All the activities of Sri Caitanya Mahaprabhu were noted by His personal secretary Svarupa Damodara and repeated to Raghunatha dasa Gosvami, who memorized them. Whatever Krsnadasa Kaviraja Gosvami heard is recorded in Sri Caitanya-caritamrta. This is called the parampara system, from Sri Caitanya Mahaprabhu to Svarupa Damodara to Raghunatha dasa Gosvami to Kaviraja Gosvami. Krsnadasa Kaviraja Gosvami has distributed this information in his book Caitanya-caritamrta. In other words, Sri Caitanya-caritamrta is the essence of the instruction given through the parampara system of the disciplic succession stemming from Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.85

yadi keha hena kaya, grantha kaila sloka-maya,
itara jane naribe bujhite
prabhura yei acarana, sei kari varnana,
sarva-citta nari aradhite

SYNONYMS

yadi — if; keha — someone; hena — thus; kaya — says; grantha — this book; kaila — is made; sloka-maya — with various Sanskrit verses; itara — ordinary; jane — persons; naribe bujhite — will not be able to understand; prabhura — of Lord Sri Caitanya Mahaprabhu; yei — whatever; acarana — activities; sei — that; kari — I do; varnana — description; sarva-citta — all hearts; nari — I am unable; aradhite — to please.

TRANSLATION

If one says that Sri Caitanya-caritamrta is full of Sanskrit verses and therefore not understandable by a common man, I reply that what I have described are the pastimes of Sri Caitanya Mahaprabhu and that for me to satisfy everyone is not possible.

PURPORT

Srila Kaviraja Gosvami and one who follows in his footsteps do not have to cater to the public. Their business is simply to satisfy the previous acaryas and describe the pastimes of the Lord. One who is able to understand can relish this exalted transcendental literature, which is actually not meant for ordinary persons like scholars and literary men. Generally, Sri Caitanya Mahaprabhu's pastimes recorded in the Caitanya-caritamrta are studied in universities and scholastic circles from a literary and historical point of view, but actually Sri Caitanya-caritamrta is not a subject matter for research workers or literary scholars. It is simply meant for those devotees who have dedicated their lives to the service of Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.86

nahi kahan savirodha, nahi kahan anurodha,
sahaja vastu kari vivarana
yadi haya ragoddesa, tahan haye avesha,
sahaja vastu na yaya likhana

SYNONYMS

nahi — there is not; **kahan** — anywhere; **sa-virodha** — opposing element; **nahi** — there is not; **kahan** — anywhere; **anurodha** — acceptance of someone's opinion; **sahaja** — simple; **vastu** — substance; **kari** — I do; **vivarana** — description; **yadi** — if; **haya** — there is; **raga-uddesa** — someone's attraction or obstruction; **tahan** — there; **haye** — becoming; **avesha** — involved; **sahaja** — simple; **vastu** — substance; **na yaya** — is not possible; **likhana** — the writing.

TRANSLATION

In this Caitanya-caritamrta there is no contradictory conclusion, nor is anyone else's opinion accepted. I have written this book to describe the simple substance as I have heard it from superiors. If I become involved in someone's likes and dislikes, I cannot possibly write the simple truth.

PURPORT

The simplest thing for human beings is to follow their predecessors. Judgment according to mundane senses is not a very easy process. Whatever is awakened by attachment to one's predecessor is the way of devotional service as indicated by Sri Caitanya Mahaprabhu. The author says, however, that he cannot consider the opinions of those who become attracted or repelled by such things, because one cannot write impartially in that way. In other words, the author is stating that he did not inject personal opinion in the Caitanya-caritamrta. He has simply described his spontaneous understanding from superiors. If he had been carried away by someone's likes and dislikes, he could not have written of such a sublime subject matter in such an easy way. The actual facts are understandable to real devotees. When these facts are recorded, they are very congenial to the devotees, but one who is not a devotee cannot understand. Such is the subject matter for realization. Mundane scholarship and its concomitant attachments and detachments cannot arouse spontaneous love of Godhead. Such love cannot be described by a mundane scholar.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.87

yeba nahi bujhe keha, sunite sunite seha,
ki adbhuta caitanya-carita
krsne upajibe priti, janibe rasera riti,
sunilei bada haya hita

SYNONYMS

yeba — whoever; **nahi** — does not; **bujhe** — understand; **keha** — someone; **sunite sunite** — hearing and hearing; **seha** — he; **ki** — what; **adbhuta** — wonderful; **caitanya-carita** — pastimes of Lord Sri Caitanya Mahaprabhu; **krsne** — unto Krsna; **upajibe** — will develop; **priti** — love; **janibe** — he will understand; **rasera** — of transcendental mellows; **riti** — the ways; **sunilei** — simply by hearing; **bada** — great; **haya** — there is; **hita** — benefit.

TRANSLATION

If one does not understand in the beginning but continues to hear again and again, the wonderful effects of Lord Caitanya's pastimes will bring love for Krsna. Gradually one will come to understand the loving affairs between Krsna and the gopis and other associates of Vrndavana. Everyone is advised to continue to hear over and over again in order to greatly benefit.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.88

bhagavata — sloka-maya, tika tara ta haya,
tabu kaiche bujhe tri-bhuvana
ihan sloka dui cari, tara vyakhya bhasa kari,
kene na bujhibe sarva-jana

SYNONYMS

bhagavata — Srimad-Bhagavatam; **sloka-maya** — full of Sanskrit verses; **tika** — commentaries; **tara** — of that; **ta** — Sanskrit language; **haya** — there are; **tabu** — still; **kaiche** — how; **bujhe** — understands; **tri-bhuvana** — the whole world; **ihan** — in this; **sloka** — verses; **dui cari** — a few; **tara** — of them; **vyakhya** — explanation; **bhasa** — in simple language; **kari** — I do; **kene** — why; **na** — not; **bujhibe** — will understand; **sarva-jana** — all people.

TRANSLATION

In reply to those critics who say that Sri Caitanya-caritamrta is full of Sanskrit verses, it can be said that Srimad-Bhagavatam is also full of Sanskrit verses, as are the commentaries on Srimad-Bhagavatam. Nonetheless, Srimad-Bhagavatam can be understood by everyone, as well as by advanced devotees who study the Sanskrit commentaries. Why, then, will people not understand the Caitanya-caritamrta? There are only a few Sanskrit verses, and these have been explained in the Bengali vernacular. What is the difficulty in understanding?

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.89

sesa-lilara sutra-gana, kailun kichu vivarana,
ihan vistarite citta haya
thake yadi ayuh-sesa, vistariba lila-sesa,
yadi mahaprabhura krpa haya

SYNONYMS

sesa-lilara — of the pastimes at the end; **sutra-gana** — the synopsis; **kailun** — I have done; **kichu** — some; **vivarana** — description; **ihan** — here; **vistarite** — to expand more and more; **citta haya** — there is a desire; **thake** — remains; **yadi** — if; **ayuh-sesa** — the end of life; **vistariba** — I shall describe; **lila** — pastimes; **sesa** — at the end; **yadi** — if; **mahaprabhura** — of Sri Caitanya Mahaprabhu; **krpa** — mercy; **haya** — there is.

TRANSLATION

I have already given a synopsis of all the facts and figures of Lord Sri Caitanya Mahaprabhu's last pastimes, and I have a desire to describe them elaborately. If I remain longer and am fortunate enough to receive the mercy of Lord Sri Caitanya Mahaprabhu, I shall try to describe them again more elaborately.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.90

ami vrddha jaratura, likhite kanpaye kara,
mane kichu smarana na haya
na dekhiye nayane, na suniye sravane,
tabu likhi' — e bada vismaya

SYNONYMS

ami — I; **vrddha** — old man; **jara-atura** — disturbed by invalidity; **likhite** — to write; **kanpaye** — trembles; **kara** — the hand; **mane** — in the mind; **kichu** — any; **smarana** — remembrance; **na haya** — there is not; **na dekhiye** — I cannot see; **nayane** — by the eyes; **na suniye** — I cannot hear; **sravane** — with the ears; **tabu** — still; **likhi'** — writing; **e** — this; **bada vismaya** — a great wonder.

TRANSLATION

I have now become too old and disturbed by invalidity. While I write, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a great wonder.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.91

ei antya-lila-sara, sutra-madhye vistara,
kari' kichu karilun varnana
iha-madhye mari yabe, varnite na pari tabe,
ei lila bhakta-gana-dhana

SYNONYMS

ei antya-lila-sara — the essence of the antya-lila (Lord Caitanya's pastimes at the end); **sutra-madhye** — in the form of a synopsis; **vistara** — expansion; **kari'** — doing; **kichu** — something; **karilun varnana** — have described; **iha-madhye** — in the meantime; **mari** — I die; **yabe** — when; **varnite** — to describe; **na pari** — not able; **tabe** — then; **ei lila** — these pastimes; **bhakta-gana-dhana** — the treasure of the devotees.

TRANSLATION

In this chapter I have to some extent described the essence of the pastimes of Lord Caitanya at the end. If I die in the meantime and cannot describe them in detail, at least the devotees will have this transcendental treasure.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.92

sanksepe ei sutra kaila, yei ihan na likhila,
age taha kariba vistara
yadi tata dina jiye, mahaprabhura krpa haye,
iccha bhari' kariba vicara

SYNONYMS

sanksepe — in brief; **ei sutra** — these notes; **kaila** — I have made; **yei** — whatever; **ihan** — in this; **na likhila** — I could not write; **age** — in the future; **taha** — that; **kariba** — I shall make; **vistara** — expansion; **yadi** — if; **tata** — so many; **dina** — days; **jiye** — I live; **mahaprabhura** — of Sri Caitanya Mahaprabhu; **krpa** — the mercy; **haye** — there is; **iccha bhari'** — satisfying the desire; **kariba** — I shall do; **vicara** — consideration.

TRANSLATION

In this chapter I have briefly described the antya-lila. Whatever I have not described I shall describe extensively in the future. If by Sri Caitanya Mahaprabhu's mercy I live for so many days that I can fulfill my desires, I will give full consideration to these pastimes.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.93

chota bada bhakta-gana, vandon sabara sri-carana,
sabe more karaha santosa
svarupa-gosañira mata, rupa-raghunatha jane yata,
tai likhi' nahi mora dosa

SYNONYMS

chota — small; **bada** — great; **bhakta-gana** — devotees; **vandon** — I worship; **sabara** — all of them; **sri-carana** — the lotus feet; **sabe** — all of you; **more** — unto me; **karaha** — please do; **santosa** — satisfaction; **svarupa-gosañira mata** — the view of Svarupa Damodara Gosvami; **rupa-raghunatha** — Rupa and Raghunatha; **jane** — know; **yata** — all; **tai** — that; **likhi'** — writing; **nahi** — there is not; **mora** — my; **dosa** — fault.

TRANSLATION

I worship herewith the lotus feet of all kinds of devotees, both advanced and neophyte. I request all of them to be satisfied with me. I am faultless because I have written herein whatever I have understood from Svarupa Damodara Gosvami and Rupa and Raghunatha dasa Gosvamis. I have neither added to nor subtracted from their version.

PURPORT

According to Srila Bhaktisiddhanta Sarasvati Thakura, there are three kinds of devotees, known as bhajana-vijña (experts in devotional service), bhajana-sila (devotees engaged in devotional service), and krsna-name diksita krsna-nama-kari (initiated devotees engaged in chanting). The author of Sri Caitanya-caritamrta begs the mercy of all these devotees and asks them to be pleased with him. He says, "Let the neophyte devotees — the devotees who are very expert in arguing though they have no sense of advanced devotional service, who think themselves very advanced because they imitate somesmartas — let such devotees not be displeased with me, thinking that I have committed errors in this regard. I beg their pardon with great humility, but I am submitting that I personally have no desire to add or subtract anything. I have only written what I have heard in the disciplic succession because I am dedicated to the lotus feet of previous acaryas like Svarupa Damodara, Raghunatha dasa Gosvami and Rupa Gosvami. I have only written what I have learned from them."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.94

sri-caitanya, nityananda, advaitadi bhakta-vrnda,
sire dhari sabara carana
svarupa, rupa, sanatana, raghunathera sri-carana,
dhuli karon mastake bhusana

SYNONYMS

sri-caitanya — Sri Caitanya Mahaprabhu; **nityananda** — Lord Nityananda Prabhu; **advaita-adi bhakta-vrnda** — as well as personalities like Advaita Acarya and all the devotees; **sire** — on my head; **dhari** — taking; **sabara** — of all; **carana** — the lotus feet; **svarupa** — Srila Svarupa Damodara Gosvami; **rupa** — Srila Rupa Gosvami; **sanatana** — Srila Sanatana Gosvami; **raghunathera** — of Srila Raghunatha Gosvami; **sri-carana** — the lotus feet; **dhuli** — dust; **karon** — I do; **mastake** — on my head; **bhusana** — decoration.

TRANSLATION

According to the parampara system, I wish to take the dust from the lotus feet of Sri Caitanya Mahaprabhu, Nityananda Prabhu, Advaita Prabhu, and all the associates of Sri Caitanya Mahaprabhu like Svarupa Damodara, Rupa Gosvami, Sanatana Gosvami and Raghunatha dasa Gosvami. I wish to take the dust of their lotus feet upon my head. In this way I wish to be blessed with their mercy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 2.95

pañā yanra ajña-dhana, vrajera vaisnava-gana,
vandon tanra mukhya haridasa
caitanya-vilasa-sindhu- kallolera eka bindu,
tara kana kahe krsnadasa

SYNONYMS

pañā — getting; **yanra** — whose; **ajña-dhana** — order; **vrajera** — of Vrndavana; **vaisnava-gana** — all the Vaisnavas; **vandon** — I worship; **tanra** — of them; **mukhya** — the chief; **haridasa** — Haridasa; **caitanya-vilasa-sindhu** — of the ocean of the pastimes of Lord Caitanya; **kallolera eka bindu** — one drop of one wave; **tara** — of it; **kana** — a particle only; **kahe** — describes; **krsnadasa** — Krsnadasa Kaviraja Gosvami.

TRANSLATION

Receiving orders from the above authorities and the Vaisnavas of Vrndavana, especially from Haridasa, the priest of Govindaji, I, Krsnadasa Kaviraja Gosvami, have tried to describe one small particle of one drop of one wave of the ocean of the pastimes of Sri Caitanya Mahaprabhu.

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, Madhya-lila, Second Chapter, describing the ecstatic manifestations of Lord Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3 Summary

In his Amrta-pravaha-bhasya, Srila Bhaktivinoda Thakura gives the following summary of the Third Chapter. After accepting the sannyasa order at Katwa, Sri Caitanya Mahaprabhu traveled continuously for three days in Radha-desa and, by the trick of Nityananda Prabhu, eventually came to the western side of Santipura. Sri Caitanya Mahaprabhu was induced to believe that the river Ganges was the Yamuna. When He was worshiping the sacred river, Advaita Prabhu arrived in a boat. Advaita Prabhu asked Him to take His bath in the Ganges and took Him to His (Advaita's) house. There all the Navadvipa devotees, along with mother Sacidevi, came to see Sri Caitanya Mahaprabhu. This house was located at Santipura. Mother Sacidevi cooked for Sri Caitanya Mahaprabhu and Nityananda Prabhu, and at that time there were many joking exchanges between Advaita Prabhu and Nityananda Prabhu. In the evening there was a mass sankirtana at the house of Advaita Prabhu, and mother Sacidevi gave Sri Caitanya Mahaprabhu permission to leave. She requested Him to make Jagannatha Puri, Nilacala, His headquarters. Sri Caitanya Mahaprabhu granted His mother's request and, followed by Nityananda, Mukunda, Jagadananda and Damodara, left Santipura. Bidding farewell to mother Sacidevi, they all proceeded toward Jagannatha Puri, following the path of Chatrabhoga.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.1

vidhayotpranayo 'tha gauro
vr gantu-mana bhramad yah
radhe bhraman santi-purim ayitva
lalasa bhaktair iha nato 'smi

SYNONYMS

nyasam — the regular ritualistic ceremonies of the sannyasa order; **vidhaya** — after accepting; **utpranayah** — arousal of intense love for Krsna; **atha** — thus; **gaurah** — Sri Caitanya Mahaprabhu; **vrndavanam** — to Vrndavana; **gantu-manah** — thinking of going; **bhramat** — apparently by mistake; **yah** — who; **radhe** — in the tract of land known as Radha; **bhraman** — wandering; **santi-purim** — to Santipura; **ayitva** — going; **lalasa** — enjoyed; **bhaktaih** — with the devotees; **iha** — here; **tam** — unto Him; **natah asmi** — I offer my respectful obeisances.

TRANSLATION

After accepting the sannyasa order of life, Lord Caitanya Mahaprabhu, out of intense love for Krsna, wanted to go to Vrndavana, but apparently by mistake He wandered in the Radha-desa. Later He arrived at Santipura and enjoyed Himself there with His devotees. I offer my respectful obeisances to Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.2

jaya jaya sri-caitanya jaya nityananda
jayadvaitacandra jaya gaura-bhakta-vrnda

SYNONYMS

jaya jaya — all glories; **sri-caitanya** — to Lord Sri Caitanya Mahaprabhu; **jaya** — all glories; **nityananda** — to Lord Nityananda Prabhu; **jaya** — all glories; **advaita-candra** — to Sri Advaita Gosañi; **jaya** — all glories; **gaura-bhakta-vrnda** — to the devotees of Lord Caitanya.

TRANSLATION

All glories to Sri Caitanya Mahaprabhu! All glories to Nityananda! All glories to Advaita Prabhu! And all glories to all the devotees of Lord Caitanya, headed by Srivasa!

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.3

cabbisa vatsara-sesa yei magha-masa
tara sukla-pakse prabhu karila sannyasa

SYNONYMS

cabbisa — twenty-fourth; **vatsara** — of the year; **sesa** — at the end; **yei** — that; **magha-masa** — the month of Magha (January-February); **tara** — of that; **sukla-pakse** — in the waxing period of the moon; **prabhu** — the Lord; **karila** — accepted; **sannyasa** — the sannyasa order of life.

TRANSLATION

At the end of His twenty-fourth year, in the month of Magha, Sri Caitanya Mahaprabhu accepted the sannyasa order during the waxing period of the moon.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.4

sannyasa kari' premavese calila vrndavana
radha-dese tina dina karila bhramana

SYNONYMS

sannyasa kari' — after accepting the sannyasa order; **prema-avese** — in intense love for Krsna; **calila** — proceeded; **vrndavana** — toward Vrndavana-dhama; **radha-dese** — in the tract of land known as Radha; **tina dina** — continuously for three days; **karila** — did; **bhramana** — wandering.

TRANSLATION

After accepting the sannyasa order, Caitanya Mahaprabhu, out of intense love for Krsna, started for Vrndavana. However, He mistakenly wandered about in a trance continuously for three days in the tract of land known as Radha-desa.

PURPORT

The word Radha-desa comes from the word rastra, or "state." From rastra the corrupted word radha has come. The part of Bengal on the western side of the Ganges is known as Radha-desa. Another name is Paundra-desa or Pendo-desa. The word pendo is a corrupted form of the word paundra. It appears that the capital of Rastra-desa was situated in that part of Bengal.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.5

ei sloka padi' prabhu bhavera avese
bhramite pavitra kaila saba radha-dese

SYNONYMS

ei sloka — this verse; padi' — reciting; prabhu — the Lord; bhavera — of ecstasy; avese — in a condition; bhramite — wandering; pavitra — purified; kaila — did; saba radha-dese — all of the tract of land known as Radha-desa.

TRANSLATION

Passing through the tract of land known as Radha-desa, Sri Caitanya Mahaprabhu recited the following verse in ecstasy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.6

sa asthaya paratma-nistham
purvatamair mahadbhih
tarisyami duranta-
tamo mukundanghri-nisevayaiva

SYNONYMS

etam — this; **sah** — such; **asthaya** — being completely fixed in; **para-atma-nistham** — devotion to the Supreme Person, Krsna; **adhyasitam** — worshiped; **purva-tamaih** — by previous; **mahadbhih** — acaryas; **aham** — I; **tarisyami** — shall cross over; **duranta-param** — the insurmountable; **tamah** — the ocean of nescience; **mukunda-anghri** — of the lotus feet of Mukunda; **nisevaya** — by worship; **eva** — certainly.

TRANSLATION

"[As a brahmana from Avanti-desa said:] 'I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Krsna. This was approved by the previous acaryas, who were fixed in firm devotion to the Lord, Paramatma, the Supreme Personality of Godhead.'"

PURPORT

In connection with this verse, which is a quotation from Srimad-Bhagavatam (11.23.57), Srila Bhaktisiddhanta Sarasvati Thakura says that of the sixty-four items required for rendering devotional service, acceptance of the symbolic marks of sannyasa is a regulative principle. If one accepts the sannyasa order, his main business is to devote his life completely to the service of Mukunda, Krsna. If one does not completely devote his mind and body to the service of the Lord, he does not actually become a sannyasi. It is not simply a matter of changing dress. In Bhagavad-gita (6.1) it is also stated, *anasritah karma- karma karoti yah/ sa sannyasi ca yogi ca*: one who works devotedly for the satisfaction of Krsna is a sannyasi. The dress is not sannyasa, but the attitude of service to Krsna is.

The word paratma-nistha means being a devotee of Lord Krsna. Paratma, the Supreme Person, is Krsna. *Isvarah paramah krsnah sac-cid-ananda-vigraha* [Bs. 5.1]. Those who are completely dedicated to the lotus feet of Krsna in service are actually sannyasis. As a matter of formality, the devotee accepts the sannyasa dress as previous acaryas did. He also accepts the three dandas. Later Visnu Svami considered that accepting the dress of a tri-dandi was paratma-nistha. Therefore sincere devotees add another danda, the jiva-danda, to the three existing dandas. The Vaisnava sannyasi is known as a tridandi-sannyasi. The Mayavadi sannyasi accepts only one danda, not understanding the purpose of tri-danda. Later, many persons in the community of Siva Svami gave up the atma-nistha (devotional service) of the Lord and followed the path of Sankaracarya. Instead of accepting 108 names, those in the Siva Svami sampradaya follow the path of Sankaracarya and accept the ten names of sannyasa. Although Sri Caitanya Mahaprabhu accepted the then-existing order of sannyasa (namely eka-danda), He still recited a verse from Srimad-Bhagavatam about the tridanda-sannyasa accepted by the brahmana of Avantipura. Indirectly He declared that within that eka-danda, one danda, four dandas existed as one. Accepting ekadanda-sannyasa without paratma-nistha (devotional service to Lord Krsna) is not acceptable to Sri Caitanya Mahaprabhu. In addition, according to the exact regulative principles, one should add the jiva-danda to the tri-danda. These four dandas, bound

together as one, are symbolic of unalloyed devotional service to the Lord. Because the ekadandi-sannyasis of the Mayavada school are not devoted to the service of Krsna, they try to merge into the Brahman effulgence, which is a marginal position between material and spiritual existence. They accept this impersonal position as liberation. Mayavadi sannyasis, not knowing that Sri Caitanya Mahaprabhu was a tridandi, think of Caitanya Mahaprabhu as an ekadandi-sannyasi. This is due to their vivarta, bewilderment. In Srimad-Bhagavatam there is no such thing as an ekadandi-sannyasi; indeed, the tridandi-sannyasi is accepted as the symbolic representation of the sannyasa order. By citing this verse from Srimad-Bhagavatam, Sri Caitanya Mahaprabhu accepted the sannyasa order recommended in Srimad-Bhagavatam. The Mayavadi sannyasis, who are enamored of the external energy of the Lord, cannot understand the mind of Sri Caitanya Mahaprabhu.

To date, all the devotees of Sri Caitanya Mahaprabhu, following in His footsteps, accept the sannyasa order and keep the sacred thread and tuft of unshaved hair. The ekadandi-sannyasis of the Mayavadi school give up the sacred thread and do not keep any tuft of hair. Therefore they are unable to understand the purport of tridanda-sannyasa, and as such they are not inclined to dedicate their lives to the service of Mukunda. They simply think of merging into the existence of Brahman because of their disgust with material existence. The acaryas who advocate the daiva-varnasrama (the social order of catur-varnyam mentioned in the Bhagavad-gita) do not accept the proposition of asura-varnasrama, which maintains that the social order of varna is indicated by birth.

The most intimate devotee of Sri Caitanya Mahaprabhu, namely Gadadhara Pandita, accepted tridanda-sannyasa and also accepted Madhava Upadhyaya as his tridandi-sannyasi disciple. It is said that from this Madhavacarya the sampradaya known in western India as the Vallabhacarya sampradaya has begun. Srila Gopala Bhatta Gosvami, who is known as a smṛty-acarya in the Gaudiya-Vaisnava-sampradaya, later accepted the tridanda-sannyasa order from Tridandipada Prabodhananda Sarasvati. Although acceptance of tridanda-sannyasa is not distinctly mentioned in the Gaudiya Vaisnava literature, the first verse of Srila Rupa Gosvami's Upadesamṛta advocates that one should accept the tridanda-sannyasa order by controlling the six forces:

vaco manasah krodha-
jihva-vegam udaropastha-vegam
etan vegan yo visaheta dhirah
sarvam pr sa sisyat

"One who can control the forces of speech, mind, anger, belly, tongue and genitals is known as a gosvami and is competent to accept disciples all over the world." The followers of Sri Caitanya Mahaprabhu never accepted the Mayavada order of sannyasa, and for this they cannot be blamed. Sri Caitanya Mahaprabhu accepted Sridhara Svami, who was a tridandi-sannyasi, but the Mayavadi sannyasis, not understanding Sridhara Svami, sometimes think that Sridhara Svami belonged to the Mayavada ekadanda-sannyasa community. Actually this was not the case.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.7

prabhu kahe — sadhu ei bhiksura vacana
mukunda sevana-vrata kaila nirdharana

SYNONYMS

prabhu kahe — the Lord said; sadhu — very much purified; ei — this; bhiksura — of the mendicant; vacana — words; mukunda — Lord Krsna; sevana-vrata — decision to serve; kaila — made; nirdharana — indication.

TRANSLATION

Sri Caitanya Mahaprabhu approved the purport of this verse on account of the determination of the mendicant devotee to engage in the service of Lord Mukunda. He gave His approval of this verse, indicating that it was very good.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.8

paratma-nistha-matra vesa-dharana
mukunda-sevaya haya -tarana

SYNONYMS

para-atma-nistha-matra — only for the determination to serve Krsna; **vesa-dharana** — changing the dress; **mukunda-sevaya** — by serving Mukunda; **haya** — there is; **-tarana** — liberation from this material bondage.

TRANSLATION

The real purpose of accepting sannyasa is to dedicate oneself to the service of Mukunda. By serving Mukunda, one can actually be liberated from the bondage of material existence.

PURPORT

In this connection, Srila Bhaktivinoda Thakura says that Sri Caitanya Mahaprabhu accepted the sannyasa order and recommended the determination of the Avantipura bhiksu to engage in the service of Mukunda. He accepted the brahmana's version due to his determination to serve Mukunda. The sannyasi dress is actually an attraction for material formality. Sri Caitanya Mahaprabhu did not like such formality, but He wanted the essence of it — service to Mukunda. Such determination in any condition is paratma-nistha. That is required. The conclusion is that the sannyasa order depends not on the dress but the determination to serve Mukunda.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.9

sei vesa kaila, ebe vrndavana giya
krsna-nisevana kari nibhrte vasiya

SYNONYMS

sei — that; vesa — dress; kaila — accepted; ebe — now; vrndavana — to Vrndavana-dhama; giya — going; krsna-nisevana — service to the Lord; kari — I shall execute; nibhrte — in a solitary place; vasiya — sitting.

TRANSLATION

After accepting the sannyasa order, Sri Caitanya Mahaprabhu decided to go to Vrndavana and engage Himself wholly and solely in the service of Mukunda in a solitary place.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 3.10

eta bali' cale prabhu, premonmadera cihna
dik-vidik-jñāna nahi, kiba ratri-dina

SYNONYMS

eta bali' — saying this; cale prabhu — the Lord began to proceed; prema-unmadera cihna — the symptoms of ecstatic love; dik-vidik-jñāna — knowledge of the right direction or wrong direction; nahi — there is not; kiba — whether; ratri-dina — night or day.

TRANSLATION

As Sri Caitanya Mahāprabhu was en route to Vrndavana, all the ecstatic symptoms became manifest, and He did not know in which direction He was going, nor did He know whether it was day or night.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.11

nityananda, acaryaratna, mukunda, tina jana
prabhu-pache-pache tine karena gamana

SYNONYMS

nityananda — Nityananda Prabhu; **acaryaratna** — Candrasekhara; **mukunda** — and Mukunda; **tina jana** — three persons; **prabhu-pache-pache** — following the Lord; **tine** — all three of them; **karena gamana** — go.

TRANSLATION

When Sri Caitanya Mahaprabhu went toward Vrndavana, Nityananda Prabhu, Candrasekhara and Prabhu Mukunda followed Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.12

yei yei prabhu dekhe, sei sei loka
prema-avese 'hari' bale, khande dukkha-soka

SYNONYMS

yei yei — whoever; prabhu — the Lord; dekhe — sees; sei sei loka — those persons; prema-avese — in the ecstasy of love; hari bale — exclaim "Hari"; khande — pass over; dukkha-soka — all kinds of material unhappiness and lamentation.

TRANSLATION

When Sri Caitanya Mahaprabhu passed through Radha-desa, whoever saw Him in ecstasy exclaimed, "Hari! Hari!" As they chanted this with the Lord, all the unhappiness of material existence diminished.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.13

gopa-balaka saba prabhuke dekhiya
'hari' 'hari' bali' dake ucca kariya

SYNONYMS

gopa-balaka saba — all the cowherd boys; **prabhuke dekhiya** — seeing the Lord; **hari hari bali'** — vibrating the sounds "Hari Hari"; **dake** — shout; **ucca kariya** — loudly.

TRANSLATION

All the cowherd boys who saw Sri Caitanya Mahaprabhu passing joined with Him and began to shout loudly, "Hari! Hari!"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.14

sunī' ta-sabara nikata gela gaurahari
'bala' 'bala' bale sabara sire hasta dhari'

SYNONYMS

sunī' — hearing; ta-sabara — of all of them; nikata — near; gela — went; gaurahari — Sri Caitanya Mahaprabhu; bala bala — go on speaking, go on speaking; bale — He said; sabara — of all of them; sire hasta dhari' — keeping His hand on their heads.

TRANSLATION

When He heard all the cowherd boys also chanting "Hari! Hari!" Sri Caitanya Mahaprabhu was very pleased. He approached them, put His hand on their heads and said, "Go on chanting like that."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.15

ta'-sabara stuti kare, — tomara bhagyavan
krtartha karile more sunaṅa hari-nama

SYNONYMS

ta'-sabara — of all of them; stuti kare — Lord Caitanya Mahaprabhu praised the behavior; tomara — you; bhagyavan — fortunate; krtartha — successful; karile — you have made; more — to Me; sunaṅa — by chanting; hari-nama — the holy name of Lord Hari.

TRANSLATION

Sri Caitanya Mahaprabhu thus blessed them all, saying that they were all fortunate. In this way He praised them, and He felt very successful because they chanted the holy name of Lord Hari.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.16

gupte ta-sabake ani' thakura nityananda
sikhaila sabakare kariya prabandha

SYNONYMS

gupte — in confidence; **ta-sabake** — unto all the cowherd boys; **ani'** — taking them; **thakura nityananda** — Nityananda Thakura; **sikhaila** — instructed; **sabakare** — all of them; **kariya prabandha** — by making a reasonable story.

TRANSLATION

Calling all the boys in confidence and telling a reasonable story, Nityananda Prabhu instructed them as follows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.17

vrndavana-patha prabhu puchena tomare
ganga-tira-patha tabe dekhaiha tanre

SYNONYMS

vrndavana-patha — the path to Vrndavana; prabhu — the Lord; puchena — inquires; tomare — from you; ganga-tira-patha — the path on the bank of the Ganges; tabe — at that time; dekhaiha — please show; tanre — Him.

TRANSLATION

"If Sri Caitanya Mahaprabhu asks you about the path to Vrndavana, please show Him the path on the bank of the Ganges instead."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.18-19

tabe prabhu puchilena, — 'suna, sisu-gana
kaha dekhi, kon pathe yaba vrndavana'
sisu saba ganga-tira-patha dekhaila
sei pathe avese prabhu gamana karila

SYNONYMS

tabe — thereafter; **prabhu** — the Lord; **puchilena** — inquired; **suna** — hear; **sisu-gana** — O boys; **kaha dekhi** — please tell Me; **kon pathe** — in which way; **yaba** — I shall go; **vrndavana** — to Vrndavana; **sisu** — the boys; **saba** — all; **ganga-tira-patha** — the path on the bank of the Ganges; **dekhaila** — showed; **sei** — that; **pathe** — on the path; **avese** — in ecstasy; **prabhu** — the Lord; **gamana karila** — went.

TRANSLATION

When the cowherd boys were questioned by Lord Caitanya Mahaprabhu about the path to Vrndavana, the boys showed Him the path on the bank of the Ganges, and the Lord went that way in ecstasy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.20

acaryaratnere kahe nityananda-gosañi
sighra yaha tumi advaita-acaryera thañi

SYNONYMS

acaryaratnere — to Candrasekhara Acarya; **kahe** — said; **nityananda-gosañi** — Lord Nityananda Prabhu; **sighra** — immediately; **yaha** — go; **tumi** — you; **advaita-acaryera thañi** — to the place of Advaita Acarya.

TRANSLATION

As the Lord proceeded along the bank of the Ganges, Sri Nityananda Prabhu requested Acaryaratna [Candrasekhara Acarya] to go immediately to the house of Advaita Acarya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.21

prabhu laye yaba ami tanhara mandire
savadhane rahena yena nauka laña tire

SYNONYMS

prabhu laye — taking the Lord; yaba — shall go; ami — I; tanhara — of Him; mandire — to the house; savadhane — very carefully; rahena — let Him stay; yena — there; nauka — boat; laña — taking; tire — on the bank.

TRANSLATION

Sri Nityananda Gosvami told him, "I shall take Sri Caitanya Mahaprabhu to the bank of the Ganges at Santipura, and Advaita Acarya should carefully stay there on shore with a boat.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 3.22

tabe navadvipe tumi kariha gamana
saci-saha laña aisa saba bhakta-gana

SYNONYMS

tabe — thereafter; **navadvipe** — to Navadvīpa; **tumi** — you; **kariha** — should do; **gamana** — going; **saci-saha** — mother Saci; **laña** — taking along; **aisa** — come back; **saba bhakta-gana** — all the devotees.

TRANSLATION

"After that," Nityānanda Prabhu continued, "I shall go to Advaita Ācārya's house, and you should go to Navadvīpa and return with mother Saci and all the other devotees."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.23

tanre pathaiya nityananda mahasaya
mahaprabhura age asi' dila paricaya

SYNONYMS

tanre — him; pathaiya — sending; nityananda — Lord Nityananda; maha-asaya — the great personality; mahaprabhura — of Sri Caitanya Mahaprabhu; age — in front; asi' — coming; dila — gave; paricaya — introduction.

TRANSLATION

After sending Acaryaratna to the house of Advaita Acarya, Sri Nityananda Prabhu went before Lord Caitanya Mahaprabhu and gave notice of His coming.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.24

prabhu kahe, — sripada, tomara kothake gamana
sripada kahe, tomara sange yaba vrndavana

SYNONYMS

prabhu kahe — the Lord inquired; sripada — sir; tomara — of You; kothake — where; gamana — going; sripada kahe — Nityananda Prabhu replied; tomara — You; sange — with; yaba — I shall go; vrndavana — toward Vrndavana.

TRANSLATION

Sri Caitanya Mahaprabhu was in ecstasy, and He asked where Nityananda Prabhu was going. Nityananda replied that He was going with Him toward Vrndavana.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.25

prabhu kahe, — kata dure ache vrndavana
tenho kahena, — kara ei yamuna darasana

SYNONYMS

prabhu kahe — the Lord replied; kata dure — how far; ache — there is; vrndavana — Vrndavana-dhama; tenho kahena — He replied; kara — just do; ei — this; yamuna — Yamuna River; darasana — seeing.

TRANSLATION

When the Lord asked Nityananda Prabhu how far it was to Vrndavana, Nityananda replied, "Just see! Here is the river Yamuna."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.26

eta bali' anila tanre ganga-sannidhane
avese prabhura haila gangare yamuna-jñane

SYNONYMS

eta bali' — saying this; anila — He brought; tanre — Him; ganga-sannidhane — near the Ganges; avese — in ecstasy; prabhura — of the Lord; haila — there was; gangare — of the river Ganges; yamuna-jñane — acceptance as the river Yamuna.

TRANSLATION

Saying this, Nityananda Prabhu took Caitanya Mahaprabhu near the Ganges, and the Lord, in His ecstasy, accepted the river Ganges as the river Yamuna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.27

aho bhagya, yamunare pailun darasana
eta bali' yamunara karena stavana

SYNONYMS

aho bhagya — oh, My great fortune; **yamunare** — of the river Yamuna; **pailun** — I have gotten; **darasana** — vision; **eta bali'** — after saying this; **yamunara** — of the river Yamuna; **karena** — does; **stavana** — praising.

TRANSLATION

The Lord said, "Oh, what good fortune! Now I have seen the river Yamuna." Thus thinking the Ganges to be the river Yamuna, Caitanya Mahaprabhu began to offer prayers to it.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.28

cid-ananda-bhanoh sada nanda-sunoh
para-prema-patri drava-brahma-gatri
lavitri jagat-ksema-dhatri
pavitri-kriyan no vapur mitra-putri

SYNONYMS

cid-ananda-bhanoh — of the direct manifestation of spiritual energy and bliss; **sada** — always; **nanda-sunoh** — of the son of Maharaja Nanda; **para-prema-patri** — the giver of the highest love; **drava-brahma-gatri** — composed of the water of the spiritual world; **aghanam** — of all sins and offenses; **lavitri** — the destroyer; **jagat-ksema-dhatri** — the performer of everything auspicious for the world; **pavitri-kriyat** — kindly purify; **nah** — our; **vapuh** — existence; **mitra-putri** — the daughter of the sun-god.

TRANSLATION

"O river Yamuna, you are the blissful spiritual water that gives love to the son of Nanda Maharaja. You are the same as the water of the spiritual world, for you can vanquish all our offenses and the sinful reactions incurred in life. You are the creator of all auspicious things for the world. O daughter of the sun-god, kindly purify us by your pious activities."

PURPORT

This verse is recorded in the Caitanya-candrodaya-nataka (5.13), by Kavi-karnapura.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.29

eta bali' namaskari' kaila ganga-snana
eka kaupina, nahi dvitiya paridhana

SYNONYMS

eta bali' — saying this; namaskari' — offering obeisances; kaila — did; ganga-snana — bathing in the Ganges; eka kaupina — only one piece of underwear; nahi — there was not; dvitiya — second; paridhana — garment.

TRANSLATION

After reciting this mantra, Sri Caitanya Mahaprabhu offered obeisances and took His bath in the Ganges. At that time He had on only one piece of underwear, for there was no second garment.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.30

hena kale acarya-gosañi naukate cadiña
aila nutana kaupina-bahirvasa laña

SYNONYMS

hena kale — at that time; **acarya-gosañi** — Advaita Acarya Prabhu; **naukate cadiña** — on board a boat; **aila** — reached there; **nutana** — new; **kaupina** — underwear; **bahih-vasa** — outer garments; **laña** — bringing.

TRANSLATION

While Sri Caitanya Mahaprabhu was standing there without a second garment, Sri Advaita Acarya arrived in a boat, bringing with Him new underwear and external garments.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.31

age acarya asi' rahila namaskara kari'
acarya dekhi' bale prabhu mane kari'

SYNONYMS

age — in front; acarya — Advaita Acarya; asi' — coming; rahila — stood; namaskara kari' — making obeisances; acarya dekhi' — seeing Advaita Acarya; bale — says; prabhu — the Lord; mane — within His mind; kari' — doubting.

TRANSLATION

When Advaita Acarya arrived, He stood before the Lord and offered His obeisances. After seeing Him, the Lord began to wonder about the entire situation.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 3.32

tumi ta' ācārya-gosañi, etha kene āila
ami vrndavane, tumi ke-mate jānila

SYNONYMS

tumi — You are; ta' — certainly; ācārya-gosañi — Advaita Ācārya; etha — here; kene — why; āila — You have come; ami — I; vrndavane — in Vrndavana; tumi — You; ke-mate — how; jānila — knew.

TRANSLATION

Still in His ecstasy, the Lord asked Advaita Ācārya, "Why did You come here? How did You know that I was in Vrndavana?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.33

acarya kahe — tumi yahan, sei vrndavana
mora bhagye ganga-tire tomara agamana

SYNONYMS

acarya kahe — Acarya replied; tumi yahan — wherever You are; sei — that; vrndavana — Vrndavana; mora bhagye — by My great fortune; ganga-tire — on the bank of the Ganges; tomara agamana — Your appearance.

TRANSLATION

Advaita Acarya disclosed the whole situation, telling Sri Caitanya Mahaprabhu, "Wherever You are, that is Vrndavana. Now it is My great fortune that You have come to the bank of the Ganges."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.34

prabhu kahe, — nityananda amare vañcila
gangake aniya more yamuna kahila

SYNONYMS

prabhu kahe — the Lord replied; **nityananda** — Lord Nityananda; **amare** — Me; **vañcila** — has cheated; **gangake** — to the bank of the Ganges; **aniya** — bringing; **more** — Me; **yamuna** — the river Yamuna; **kahila** — informed.

TRANSLATION

Sri Caitanya Mahaprabhu then said, "Nityananda has cheated Me. He has brought Me to the bank of the Ganges and told Me that it was the Yamuna."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.35

acarya kahe, mithya nahe sripada-vacana
yamunate snana tumi karila ekhana

SYNONYMS

acarya kahe — Advaita Acarya replied; **mithya nahe** — this is not untrue; **sripada-vacana** — the words of Sri Nityananda Prabhu; **yamunate** — in the river Yamuna; **snana** — bathing; **tumi** — You; **karila** — did; **ekhana** — just now.

TRANSLATION

When Sri Caitanya Mahaprabhu accused Nityananda of cheating Him, Srila Advaita Acarya said, "Whatever Nityananda Prabhu has told You is not false. You have indeed just now taken Your bath in the river Yamuna."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.36

gangaya yamuna vahe haña eka-dhara
pascime yamuna vahe, purve ganga-dhara

SYNONYMS

gangaya — with the river Ganges; **yamuna** — the river Yamuna; **vahe** — flows; **haña** — becoming; **eka-dhara** — one stream; **pascime** — on the western side; **yamuna** — the river Yamuna; **vahe** — flows; **purve** — on the eastern side; **ganga-dhara** — the flow of the Ganges.

TRANSLATION

Advaita Acarya then explained that at that spot the Ganges and Yamuna flow together. On the western side was the Yamuna, and on the eastern side was the Ganges.

PURPORT

The Ganges and Yamuna mix at the confluence at Allahabad (Prayaga). The Yamuna flows from the western side and the Ganges from the eastern, and they merge. Since Caitanya Mahaprabhu bathed on the western side, He actually took His bath in the river Yamuna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.37

pascima-dhare yamuna vahe, tahan kaile snana
ardra kaupina chadi' suska kara paridhana

SYNONYMS

pascima-dhare — in the western flow; **yamuna** — the river Yamuna; **vahe** — flows; **tahan** — there; **kaile** — You did; **snana** — bathing; **ardra** — wet; **kaupina** — underwear; **chadi'** — giving up; **suska** — dry; **kara** — do; **paridhana** — putting on.

TRANSLATION

Advaita Acarya then suggested that since Caitanya Mahaprabhu had taken His bath in the river Yamuna and His underwear was now wet, the Lord should change His underwear for dry garments.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.38

premavese tina dina acha upavasa
aji mora ghare bhiksa, cala mora vasa

SYNONYMS

prema-avese — in the ecstasy of love; tina dina — three days; acha — You are; upavasa — fasting; aji — today; mora — My; ghare — at the house; bhiksa — alms; cala — kindly come; mora vasa — to My residence.

TRANSLATION

Advaita Acarya said, "You have been fasting continuously for three days in Your ecstasy of love for Krsna. I therefore invite You to My home, where You may kindly take Your alms. Come with Me to My residence."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.39

eka-musti anna muñi kariyachon paka
sukharukha vyañjana kailun, supa ara saka

SYNONYMS

eka-musti — one palmful; anna — rice; muñi — I; kariyachon — have done; paka — cooking; sukha-rukha — not very luxurious; vyañjana — vegetables; kailun — I have done; supa — liquid vegetables; ara — and; saka — spinach.

TRANSLATION

Advaita Prabhu continued, "At My home I have just cooked one palmful of rice. The vegetables are always very simple. There is no luxurious cooking — simply a little liquid vegetable and spinach."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.40

eta bali' naukaya cadaña nila nija-ghara
pada-praksalana kaila ananda-antara

SYNONYMS

eta bali' — saying this; naukaya cadaña — making Him board the small boat; nila — took; nija-ghara — to His own residence; pada-praksalana — washing the feet; kaila — did; ananda-antara — very happy within Himself.

TRANSLATION

Saying this, Sri Advaita Acarya took the Lord into the boat and brought the Lord to His residence. There Advaita Acarya washed the feet of the Lord and was consequently very happy within.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.41

prathame paka kariyachena acaryani
visnu-samarpana kaila acarya apani

SYNONYMS

prathame — first; **paka** — cooking; **kariyachena** — performed; **acaryani** — the wife of Advaita Acarya; **visnu-samarpana** — offering to Lord Visnu; **kaila** — did; **acarya** — Advaita Acarya; **apani** — Himself.

TRANSLATION

All the eatables were first cooked by the wife of Advaita Acarya. Then Srila Advaita Acarya personally offered everything to Lord Visnu.

PURPORT

This is the ideal householder's life. The husband and wife live together, and the husband works very hard to secure paraphernalia for worshiping Lord Visnu. The wife at home cooks a variety of foods for Lord Visnu, and the husband offers it to the Deity. After that, arati is performed, and the prasadam is distributed amongst family members and guests. According to the Vedic principles, there must always be a guest in a householder's house. In my childhood I have actually seen my father receive not less than four guests every day, and in those days my father's income was not very great. Nonetheless, there was no difficulty in offering prasadam to at least four guests every day. According to Vedic principles, a householder, before taking lunch, should go outside and shout very loudly to see if there is anyone without food. In this way he invites people to take prasadam. If someone comes, the householder offers him prasadam, and if there is not much left, he should offer his own portion to the guest. If no one responds to his call, the householder can accept his own lunch. Thus the householder's life is also a kind of austerity. Because of this, the householder's life is called the grhastha-asrama. Although a person may live with his wife and children happily in Krsna consciousness, he also observes the regulative principles followed in any temple. If there is no Krsna consciousness, the householder's abode is called a grha-medhi's house. Householders in Krsna consciousness are actually grhasthas — that is, those living in the asrama with their families and children. Sri Advaita Prabhu was an ideal grhastha, and His house was the ideal grhastha-asrama.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.42

tina thañi bhoga badaila sama kari'
krsnera bhoga badaila dhatu-patropari

SYNONYMS

tina thañi — in three places; bhoga — cooked food; badaila — distributed; sama — equal; kari' — making; krsnera bhoga — the food offered to Krsna; badaila — was arranged; dhatu-patra upari — on a metal plate.

TRANSLATION

All the prepared food was divided into three equal parts. One part was arranged on a metal plate for offering to Lord Krsna.

PURPORT

The word badaila, meaning "increased," is very significant in this verse. It is a sophisticated word used by the grhasthas in Bengal. Whenever food is prepared and we take away a portion, the food is actually decreased. But here it is the system to say badaila, or "increased." If food is prepared for Krsna and offered to Him and the Vaisnavas, the stock is increased, never decreased.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.43

battisa-athiya-kalara angatiya pate
dui thañi bhoga badaila bhala mate

SYNONYMS

battisa-athiya — producing thirty-two bunches; **kalara** — of a banana tree; **angatiya** — undivided; **pate** — on leaves; **dui thañi** — in two places; **bhoga** — the eatables; **badaila** — arranged; **bhala mate** — very nicely.

TRANSLATION

Of the three divisions, one was arranged on a metal plate, and the other two were arranged on plantain leaves. These leaves were not bifurcated, and they were taken from a banana tree that held at least thirty-two bunches of bananas. The two plates were filled very nicely with the kinds of food described below.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.44

madhye pita-ghrta-sikta saly-annera stupa
cari-dike vyañjana-donga, ara mudga-supā

SYNONYMS

madhye — in the middle; **pita** — yellow; **ghrta-sikta** — wet with clarified butter; **sali-annera** — of very fine cooked rice; **stupa** — a mound; **cari-dike** — surrounding the mound of rice; **vyañjana-donga** — vegetable pots; **ara** — and; **mudga-supā** — dhal made of split mung.

TRANSLATION

The cooked rice was a stack of very fine grains nicely cooked, and in the middle was yellow clarified butter from the milk of cows. Surrounding the stack of rice were pots made of the skins of banana trees, and in these pots were varieties of vegetables and mung dhal.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.45

sardraka, vastuka-saka vividha prakara
patola, kusmanda-badi, manakacu ara

SYNONYMS

sardraka — pots with ginger dishes; **vastuka-saka** — spinach; **vividha** — various; **prakara** — kinds; **patola** — a kind of vegetable; **kusmanda** — squash; **badi** — with split dhal; **manakacu** — the root of a vegetable tree called kacu; **ara** — and.

TRANSLATION

Among the cooked vegetables were patolas, squash, manakacu and a salad made with pieces of ginger and various types of spinach.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.46

ca-i-marica-sukhta diya saba phala-mule
amrta-nindaka pañca-vidha tikta-jhale

SYNONYMS

ca-i-marica — with black pepper and ca-i (a kind of spice); **sukhta** — vegetables made bitter; **diya** — giving; **saba** — all; **phala-mule** — various kinds of fruits and roots; **amrta-nindaka** — defying nectar; **pañca-vidha** — five kinds of; **tikta** — bitter; **jhale** — and pungent.

TRANSLATION

There was sukhta, bitter melon mixed with all kinds of vegetables, defying the taste of nectar. There were five types of bitter and pungent sukhtas.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.47

komala nimba-patra saha bhaja vartaki
patola-phula-badi-bhaja, kusmanda-manacaki

SYNONYMS

komala — newly grown; **nimba-patra** — nimba leaves; **saha** — with; **bhaja** — fried; **vartaki** — eggplant; **patola** — with patola fruit; **phula-badi** — a preparation of dhal; **bhaja** — fried; **kusmanda** — squashes; **manacaki** — the food called manacaki.

TRANSLATION

Amongst the various vegetables were newly grown leaves of nimba trees fried with eggplant. The fruit known as patola was fried with phulabadi, a kind of dhal preparation first mashed and then dried in the sun. There was also a preparation known as kusmanda-manacaki.

PURPORT

We request our editors of cookbooks to add all these nice preparations described by the experienced author Srila Kaviraja Gosvami.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.48

narikela-sasya, chana, sarkara madhura
moca-ghanta, dugdha-kusmanda, sakala pracura

SYNONYMS

narikela-sasya — the pulp of coconut; **chana** — curd; **sarkara** — fruit sugar; **madhura** — very sweet; **moca-ghanta** — a semisolid preparation made with banana flowers; **dugdha-kusmanda** — newly grown squash cut into pieces and boiled in milk; **sakala** — all; **pracura** — plentiful.

TRANSLATION

The preparation made with coconut pulp mixed with curd and rock candy was very sweet. There was a curry made of banana flowers and squash boiled in milk, all in great quantity.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.49

madhuramla-bada, amladi panca-chaya
sakala vyañjana kaila loke yata haya

SYNONYMS

madhura-amla-bada — sweet and sour cakes; **amla-adi** — sour preparations; **panca-chaya** — five or six; **sakala vyañjana** — all vegetables; **kaila** — made; **loke** — for the people; **yata haya** — as many as there were.

TRANSLATION

There were small cakes in sweet and sour sauce and five or six kinds of sour preparations. All the vegetables were so made that everyone present could take prasadam.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.50

mudga-bada, kala-bada, masa-bada, mista
ksira-puli, narikela, yata pitha ista

SYNONYMS

mudga-bada — soft cake made with mung; **kala-bada** — soft cake made with fried banana; **masa-bada** — soft cake made with urad dhal; **mista** — various kinds of sweets; **ksira-puli** — condensed milk mixed with rice cakes; **narikela** — a preparation of coconut; **yata** — all kinds of; **pitha** — cakes; **ista** — desirable.

TRANSLATION

There were soft cakes made with mung dhal, soft cakes made with ripe bananas, and soft cakes made with urad dhal. There were various kinds of sweetmeats, condensed milk mixed with rice cakes, a coconut preparation and every kind of cake desirable.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.51

battisa-athiya kalara donga bada bada
cale hale nahi, — donga ati bada dada

SYNONYMS

battisa-athiya — producing thirty-two bunches of bananas; **kalara** — of the banana tree; **donga** — pots made of leaves; **bada bada** — big; **cale hale nahi** — they did not tilt or totter; **donga** — pots; **ati** — very; **bada** — big; **dada** — strong.

TRANSLATION

All the vegetables were served in pots made of banana leaves taken from trees producing at least thirty-two bunches of bananas. These pots were very strong and big and did not tilt or totter.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.52

pañcasa pañcasa donga vyañjane puriña
tina bhogera ase pase rakhila dhariña

SYNONYMS

pañcasa pañcasa — fifty and fifty; donga — pots; vyañjane — with vegetables; puriña — filling; tina — three; bhogera — of eating places; ase pase — all around; rakhila — kept; dhariña — fixing.

TRANSLATION

All around the three eating places were a hundred pots filled with various kinds of vegetables.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.53

saghrta-payasa nava-mrt-kundika bhariṇa
tina patre ghanavarta-dugdha rakheta dhariṇa

SYNONYMS

sa-ghrta-payasa — sweet rice mixed with ghee; **nava-mrt-kundika** — new earthen pots; **bhariṇa** — filling; **tina patre** — in three pots; **ghana-avarta-dugdha** — finely condensed milk; **rakheta** — were kept; **dhariṇa** — fixing.

TRANSLATION

Along with the various vegetables was sweet rice mixed with ghee. This was kept in new earthen pots. Earthen pots filled with highly condensed milk were placed in three places.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.54

dugdha-cida-kala ara dugdha-laklaki
yateka karila' taha kahite na saki

SYNONYMS

dugdha-cida — chipped rice made with milk; **kala** — mixed with bananas; **ara** — and; **dugdha-laklaki** — a kind of squash known as lau, boiled with milk; **yateka** — all that; **karila'** — was prepared; **taha** — that; **kahite** — to describe; **na** — not; **saki** — I am able.

TRANSLATION

Besides the other preparations, there were chipped rice made with milk and mixed with bananas, and also white squash boiled in milk. Indeed, it is not possible to describe all the preparations that were made.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.55

dui pase dharila saba mrt-kundika bhari'
canpakala-dadhi-sandesha kahite na pari

SYNONYMS

dui pase — on two sides; dharila — kept; saba — all; mrt-kundika — earthen pots; bhari' — filling; canpa-kala — a kind of banana known as canpa-kala; dadhi-sandesha — mixed with yogurt and sandesha; kahite — to say; na — not; pari — I am able.

TRANSLATION

In two places there were earthen pots filled with another preparation made with yogurt, sandesha [a sweetmeat made with curd] and banana. I am unable to describe it all.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 3.56

anna-vyañjana-upari dila tulasi-mañjari
tina jala-patre suvasita jala bhari'

SYNONYMS

anna-vyañjana-upari — on top of the boiled rice and vegetables; **dila** — placed; **tulasi-mañjari** — flowers of tulasi; **tina** — three; **jala-patre** — waterpots; **su-vasita** — scented; **jala** — water; **bhari'** — filling.

TRANSLATION

Upon the stack of boiled rice and all the vegetables were flowers of the tulasi trees. There were also pots filled with scented rosewater.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.57

tina subhra-pitha, tara upari vasana
ei-rupe saksat krsne karaila bhojana

SYNONYMS

tina — three; subhra-pitha — white sitting places; tara — of them; upari — on top; vasana — soft cloth; ei-rupe — in this way; saksat — directly; krsne — unto Krsna; karaila — made to do; bhojana — eating.

TRANSLATION

There were three sitting places where soft cloths were placed. Thus Lord Krsna was offered all the food, and the Lord took it very pleasantly.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.58

aratira kale dui prabhu bolaila
prabhu-sange sabe asi' arati dekhila

SYNONYMS

aratira kale — during the time of arati; **dui prabhu** — Lord Nityananda and Sri Caitanya Mahaprabhu; **bolaila** — He called; **prabhu-sange** — with the Lords; **sabe** — all other people; **asi'** — coming there; **arati** — the arati ceremony; **dekhila** — observed.

TRANSLATION

It is the system, after offering food, to perform bhoga-arati. Advaita Prabhu asked the two brothers, Lord Caitanya Mahaprabhu and Nityananda Prabhu, to come see the arati. The two Lords and all others present went to see the arati ceremony.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.59

arati kariya krsne kara'la sayana
acarya asi' prabhure tabe kaila nivedana

SYNONYMS

arati kariya — after finishing the arati; **krsne** — Lord Krsna; **kara'la** — made to do; **sayana** — lying down to rest; **acarya** — Advaita Acarya; **asi'** — coming; **prabhure** — unto Lord Caitanya Mahaprabhu; **tabe** — then; **kaila** — made; **nivedana** — submission.

TRANSLATION

After arati was performed for the Deities in the temple, Lord Krsna was made to lie down to rest. Advaita Acarya then came out to submit something to Lord Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.60

grhera bhitare prabhu karuna gamana
dui bhai aila tabe karite bhojana

SYNONYMS

grhera bhitare — within the room; **prabhu** — Caitanya Mahaprabhu; **karuna** — kindly do; **gamana** — entering; **dui bhai** — the two brothers, Caitanya Mahaprabhu and Nityananda Prabhu; **aila** — came; **tabe** — then; **karite bhojana** — to partake of the prasadam.

TRANSLATION

Sri Advaita Prabhu said, "My dear Lords, kindly enter this room." The two brothers, Caitanya Mahaprabhu and Nityananda Prabhu, then came forward to take the prasadam.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.61

mukunda, haridasa, — dui prabhu bolaila
yoda-hate dui-jana kahite lagila

SYNONYMS

mukunda — Mukunda; **haridasa** — Haridasa; **dui prabhu** — the two Lords; **bolaila** — called for; **yoda-hate** — with folded hands; **dui-jana** — two persons; **kahite lagila** — began to say.

TRANSLATION

When Lord Sri Caitanya Mahaprabhu and Nityananda Prabhu went to accept the prasadam, They both called Mukunda and Haridasa to come with Them. However, Mukunda and Haridasa, both with folded hands, spoke as follows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.62

mukunda kahe — mora kichu krtya nahi sare
pache muñi prasada pamu, tumi yaha ghare

SYNONYMS

mukunda kahe — Mukunda said; mora — of me; kichu — something; krtya — to perform; nahi sare — not yet finished; pache — later; muñi — I; prasada — prasadam; pamu — shall accept; tumi yaha ghare — You both kindly enter the room.

TRANSLATION

When Mukunda was called for, he submitted, "My dear sir, I have something to do that is not yet finished. Later I shall accept the prasadam, so You two Prabhus should now please enter the room."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.63

haridasa kahe — muñi papistha adhama
bahire eka musti pache karimu bhojana

SYNONYMS

haridasa kahe — Haridasa said; muñi — I; papistha — sinful; adhama — the lowest of men; bahire — outside; eka — one; musti — palmful; pache — later; karimu — I shall do; bhojana — eating.

TRANSLATION

Haridasa Thakura said, "I am the most sinful and lowest among men. Later I shall eat one palmful of prasadam while waiting outside."

PURPORT

Although the Hindus and Muslims lived together in a very friendly manner, still there were distinctions between them. The Muslims were considered yavanas, or low-born, and whenever a Muslim was invited, he would be fed outside of the house. Although personally called by Sri Caitanya Mahaprabhu and Nityananda Prabhu to take prasadam with Them, still, out of great humility, Haridasa Thakura submitted, "I shall take the prasadam outside of the house." Although Haridasa Thakura was an exalted Vaisnava accepted by Advaita Acarya, Nityananda Prabhu and Sri Caitanya Mahaprabhu, nonetheless, in order not to disturb social tranquillity, he humbly kept himself in the position of a Muslim, outside the jurisdiction of the Hindu community. Therefore he proposed to take prasadam outside the house. Although he was in an exalted position and equal to other great Vaisnavas, he considered himself a papistha, a most sinful man, and adhama, the lowest among men. Although a Vaisnava may be very advanced spiritually, he keeps himself externally humble and submissive.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.64

dui prabhu laña acarya gela bhitara ghare
prasada dekhiya prabhura ananda antare

SYNONYMS

dui prabhu — the two prabhus (Caitanya Mahaprabhu and Nityananda Prabhu); **laña** — with; **acarya** — Advaita Acarya; **gela** — went; **bhitara** — within; **ghare** — the room; **prasada** — the prasadam; **dekhiya** — seeing; **prabhura** — of Caitanya Mahaprabhu; **ananda antare** — was very pleased within Himself.

TRANSLATION

Advaita Acarya took Lord Nityananda Prabhu and Lord Caitanya Mahaprabhu within the room, and the two Lords saw the arrangement of the prasadam. Sri Caitanya Mahaprabhu was especially very pleased.

PURPORT

Sri Caitanya Mahaprabhu was pleased because He saw how nicely so many varieties of food were prepared for Krsna. Actually all kinds of prasadam are prepared for Krsna, not for the people, but the devotees partake of prasadam with great pleasure.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.65

aiche anna ye krsnake karaya bhojana
janme janme sire dharon tanhara carana

SYNONYMS

aiche — in this way; **anna** — the eatables; **ye** — anyone who; **krsnake** — unto Krsna; **karaya** — made to do; **bhojana** — eating; **janme janme** — birth after birth; **sire** — on My head; **dharon** — I keep; **tanhara** — his; **carana** — lotus feet.

TRANSLATION

Sri Caitanya Mahaprabhu approved of all the methods employed in cooking and offering food to Krsna. Indeed, He was so pleased that He said, "Frankly, I will personally take the lotus feet of anyone who can offer Krsna such nice food and place those lotus feet on My head birth after birth."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.66

prabhu jane tina bhoga — krsnera naivedya
acaryera manah-katha nahe prabhura vedya

SYNONYMS

prabhu jane — the Lord knows; tina bhoga — three divisions of bhoga; krsnera naivedya — offerings to Lord Krsna; acaryera — of Advaita Acarya; manah-katha — the intentions; nahe — not; prabhura — to the Lord; vedya — understandable.

TRANSLATION

When Sri Caitanya Mahaprabhu entered the room, He saw three divisions of food, and He knew that all of these were meant for Krsna. However, He did not understand the intentions of Advaita Acarya.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura states that one of these servings was offered in a metal dish and was meant for Krsna, whereas the other two were placed on big banana leaves. The offering on the metal plate was personally offered by Advaita Acarya to Krsna. The other two servings, on banana leaves, were to be accepted by Sri Caitanya Mahaprabhu and Lord Nityananda. That was Advaita Acarya's intention, but He did not disclose this to Sri Caitanya Mahaprabhu. Thus when Sri Caitanya Mahaprabhu saw the food offered in three places, He thought that all of it was meant for Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.67

prabhu bale — vaisa tine kariye bhojana
acarya kahe — ami kariba parivesana

SYNONYMS

prabhu bale — Lord Caitanya Mahaprabhu said; vaisa — sit down; tine — in the three places; kariye — do; bhojana — eating; acarya kahe — Advaita Acarya replied; ami kariba parivesana — I shall distribute.

TRANSLATION

Sri Caitanya Mahaprabhu said, "Let Us sit down in these three places, and We shall take prasadam."

However, Advaita Acarya said, "I shall distribute the prasadam."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.68

kon sthane vasiba, ara ana dui pata
alpa kari' ani' tahe deha vyañjana bhata

SYNONYMS

kon sthane vasiba — where shall We sit down; ara — other; ana — bring; dui pata — two leaves; alpa kari' — making a small quantity; ani' — bringing; tahe — on that; deha — give; vyañjana — vegetables; bhata — and boiled rice.

TRANSLATION

Sri Caitanya Mahaprabhu thought that all three servings were meant for distribution; therefore He asked for another two banana leaves, saying, "Let Us have a very little quantity of vegetable and rice."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.69

acarya kahe — vaisa donhe pindira upare
eta bali' hate dhari' vasaila dunhare

SYNONYMS

acarya kahe — Advaita Acarya said; vaisa — sit down; donhe — You two; pindira upare — on the planks of wood; eta bali' — saying this; hate dhari' — catching Their hands; vasaila dunhare — sat the two Lords down.

TRANSLATION

Advaita Acarya said, "Just sit down here on these seats." Catching Their hands, He sat Them both down.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.70

prabhu kahe — sannyasira bhaksya nahe upakarana
iha khaile kaiche haya indriya varana

SYNONYMS

prabhu kahe — the Lord said; sannyasira — by a sannyasi; bhaksya — to be eaten; nahe — this is not; upakarana — varieties of food; iha — this; khaile — if eating; kaiche — how; haya — there is; indriya — senses; varana — controlling.

TRANSLATION

Sri Caitanya Mahaprabhu said, "It is not proper for a sannyasi to eat such a variety of foods. If he does, how can he control his senses?"

PURPORT

The word upakarana indicates a variety of foods, such as dhal, vegetables and other varieties of possible dishes that one can eat very nicely with rice. It is not proper, however, for a sannyasi to eat such palatable dishes. If he did so, he would not be able to control his senses. Sri Caitanya Mahaprabhu did not encourage sannyasis to eat very palatable dishes, for the whole Vaisnava cult is vairagya-vidya, as renounced as possible. Caitanya Mahaprabhu also advised Raghunatha dasa Gosvami not to eat very palatable dishes, wear very nice garments or talk on mundane subjects. These things are all prohibited for those in the renounced order. A devotee does not accept anything to eat that is not first offered to Krsna. All the rich foods offered to Krsna are given to the grhasthas, the householders. There are many nice things offered to Krsna — garlands, bedsteads, nice ornaments, nice food and even nicely prepared pan, betel nuts — but a humble Vaisnava, thinking his body material and nasty, does not accept such preparations for himself. He thinks that by accepting such things he will offend the lotus feet of the Lord. Those who are sahajiyas cannot understand what Sri Caitanya Mahaprabhu meant when He asked Advaita Acarya to bring two separate leaves and give a small quantity of the prasadam to Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.71

acarya kahe — chada tumi apanara curi
ami saba jani tomara sannyasera bhari-bhuri

SYNONYMS

acarya kahe — Advaita Acarya replied; chada — give up; tumi — You; apanara — of Yourself; curi — the concealment; ami — I; saba — all; jani — know; tomara — of You; sannyasera — of the acceptance of the renounced order; bhari-bhuri — the confidential meaning.

TRANSLATION

When Sri Caitanya Mahaprabhu did not accept the food that had already been served, Advaita Acarya said, "Please give up Your concealment. I know what You are, and I know the confidential meaning of Your accepting the sannyasa order."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.72

bhojana karaha, chada vacana-caturi
prabhu kahe — eta anna khaite na pari

SYNONYMS

bhojana karaha — kindly accept this prasadam; **chada** — give up; **vacana-caturi** — jugglery of words; **prabhu kahe** — the Lord said; **eta** — so much; **anna** — food; **khaite** — to eat; **na pari** — I am not able.

TRANSLATION

Advaita Acarya thus requested Sri Caitanya Mahaprabhu to eat and give up juggling words. The Lord replied, "I certainly cannot eat so much food."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.73

acarya bale — akapate karaha ahara
yadi khaite na para pate rahibeka ara

SYNONYMS

acarya bale — Advaita Acarya says; akapate — without pretense; karaha — kindly do; ahara — eating; yadi — if; khaite — to eat; na para — You are not able; pate — on the leaf; rahibeka ara — let the balance remain.

TRANSLATION

Advaita Acarya then requested the Lord to simply accept the prasadam without pretense. If He could not eat it all, the balance could be left on the plate.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.74

prabhu bale — eta anna nariba khaite
sannyasira dharma nahe ucchista rakhite

SYNONYMS

prabhu bale — the Lord said; eta — so much; anna — eatables; nariba — I will not be able; khaite — to eat; sannyasira — of a sannyasi; dharma nahe — it is not the duty; ucchista — remnants of food; rakhite — to keep.

TRANSLATION

Sri Caitanya Mahaprabhu said, "I will not be able to eat so much food, and it is not the duty of a sannyasi to leave remnants."

PURPORT

According to Srimad-Bhagavatam (11.18.19):

bahir gatva tatopasprasya vag-yatah
vibhajya ses bhuñjitasam ahrtam

"Whatever edibles a sannyasi gets from a householder's house he should take outside near some lake or river, and after offering the food to Visnu, Brahma and the sun (three divisions), he should eat the entire offering and not leave anything for others to eat."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.75

acarya bale — nilacale khao cauyanna-bara
eka-bare anna khao sata sata bhara

SYNONYMS

acarya bale — Advaita Acarya replies; nilacale — at Jagannatha Puri; khao — You eat; cauyanna-bara — fifty-four times; eka-bare — at one time; anna — eatables; khao — You eat; sata sata bhara — hundreds of pots.

TRANSLATION

In this connection Advaita Acarya referred to Caitanya Mahaprabhu's eating at Jagannatha Puri. Lord Jagannatha and Sri Caitanya Mahaprabhu are identical. Advaita Acarya pointed out that at Jagannatha Puri Caitanya Mahaprabhu ate fifty-four times a day, and each time He ate many hundreds of pots of food.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 3.76

tina janāra bhakṣya-pinda — tomāra eka grāsa
tara lekḥaya ei anna nahe pañca-grāsa

SYNONYMS

tina janāra — of three persons; bhakṣya-pinda — the stack of eatables; tomāra — of You; eka grāsa — one morsel; tara — to that; lekḥaya — in proportion; ei anna — this food; nahe — is not; pañca-grāsa — five morsels.

TRANSLATION

Sri Advaita Acārya said, "The amount of food that three people can eat does not constitute even a morsel for You. In proportion to that, these edibles are not even five morsels of food for You."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.77

mora bhagye, mora ghare, tomara agamana
chadaha caturi, prabhu, karaha bhojana

SYNONYMS

mora bhagye — by My fortune; **mora ghare** — at My home; **tomara** — Your; **agamana** — appearance; **chadaha** — please give up; **caturi** — all this jugglery; **prabhu** — My Lord; **karaha** — just do; **bhojana** — eating.

TRANSLATION

Advaita Acarya continued, "By My great fortune You have just come to My home. Please do not juggle words. Just begin eating and do not talk."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.78

eta bali' jala dila dui gosañira hate
hasiya lagila dunhe bhojana karite

SYNONYMS

eta bali' — saying this; jala dila — supplied water; dui gosañira — of Lord Caitanya Mahaprabhu and Lord Nityananda; hate — on the hands; hasiya — smiling; lagila — began; dunhe — both of Them; bhojana karite — to eat.

TRANSLATION

Upon saying this, Advaita Acarya supplied water to the two Lords so that They could wash Their hands. The two Lords then sat down and, smiling, began to eat the prasadam.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.79

nityananda kahe — kailun tina upavasa
aji parana karite chila bada asa

SYNONYMS

nityananda kahe — Lord Nityananda said; **kailun** — I have undergone; **tina** — three; **upavasa** — fasting days; **aji** — today; **parana** — breaking the fast; **karite** — to do; **chila** — there was; **bada** — great; **asa** — hope.

TRANSLATION

Nityananda Prabhu said, "I have undergone fasting for three days continuously. Today I had hoped to break My fast."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.80

aji upavasa haila acarya-nimantrane
ardha-peta na bharibe ei graseka anne

SYNONYMS

aji — today also; upavasa — fasting; haila — there was; acarya-nimantrane — by the invitation of Advaita Acarya; ardha-peta — half My belly; na — not; bharibe — will fill; ei — this; graseka anne — one morsel of food.

TRANSLATION

Although Sri Caitanya Mahaprabhu was thinking that the quantity of food was enormous, Nityananda Prabhu, on the contrary, thought it not even a morsel. He had been fasting for three days and had greatly hoped to break fast on that day. Indeed, He said, "Although I am invited to eat by Advaita Acarya, today also is a fast. So small a quantity of food will not fill even half My belly."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.81

acarya kahe — tumi hao tairthika sannyasi
kabhu phala-mula khao, kabhu upavasi

SYNONYMS

acarya kahe — Advaita Acarya replied to Nityananda Prabhu; tumi — You; hao — are; tairthika sannyasi — a mendicant wandering on pilgrimages; kabhu — sometimes; phala-mula — fruits and roots; khao — You eat; kabhu upavasi — sometimes fasting.

TRANSLATION

Advaita Acarya replied, "Sir, You are a mendicant traveling on pilgrimage. Sometimes You eat fruits and roots, and sometimes You simply go on fasting.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.82

daridra-brahmana-ghare ye paila musty-eka anna
ihate santusta hao, chada lobha-mana

SYNONYMS

daridra-brahmana — of a poor brahmana; **ghare** — at the home; **ye** — whatever; **paila** — You have gotten; **musti-eka** — one handful; **anna** — food; **ihate** — in this; **santusta hao** — please be satisfied; **chada** — give up; **lobha-mana** — Your greedy mentality.

TRANSLATION

"I am a poor brahmana, and You have come to My home. Please be satisfied with whatever little food You have received and give up Your greedy mentality."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.83

nityananda bale — yabe kaile nimantrana
tata dite caha, yata kariye bhojana

SYNONYMS

nityananda bale — Lord Nityananda said; yabe — when; kaile — You have done; nimantrana — invitation; tata — so much; dite caha — You must supply; yata — as much as; kariye bhojana — I can eat.

TRANSLATION

Lord Nityananda Prabhu replied, "Whatever I may be, You have invited Me. Therefore You must supply as much as I want to eat."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.84

sunī' nityanandera katha thakura advaita
kahena tanhare kichu paiya pirita

SYNONYMS

sunī' — hearing; nityanandera — of Lord Nityananda Prabhu; katha — words; thakura — His Divine Grace; advaita — Advaita Acarya; kahena — spoke; tanhare — unto Nityananda Prabhu; kichu — something; paiya — taking the opportunity; pirita — pleasing words.

TRANSLATION

His Divine Grace Advaita Acarya, after hearing the statement of Nityananda Prabhu, took the opportunity presented by the joking words and spoke to Him as follows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.85

bhrasta avadhuta tumi, udara bharite
sannyasa la-iyacha, bujhi, brahmana dandite

SYNONYMS

bhrasta avadhuta — reject ; **tumi** — You; **udara bharite** — to fill Your belly; **sannyasa la-iyacha** — You have accepted the renounced order of life; **bujhi** — I understand; **brahmana dandite** — to give trouble to a brahmana.

TRANSLATION

Advaita Acarya said, "You are a reject , and You have accepted the renounced order of life just to fill up Your belly. I can understand that Your business is to give trouble to brahmanas."

PURPORT

There is always a difference of opinion between a smarta-brahmana and a Vaisnava gosvami. There are even smarta opinions and Vaisnava gosvami opinions available in astrological and astronomical calculations. By calling Nityananda Prabhu a bhrasta avadhuta (a rejected), Advaita Acarya Prabhu in a sense accepted Nityananda Prabhu as a . In other words, Nityananda Prabhu had nothing to do with the rules governing smarta-brahmanas. Thus under pretense of condemning Him, Advaita Acarya was actually praising Him. In the avadhuta stage, the stage, which is the supermost stage, one may appear to be visayi, on the platform of sense gratification, but in actuality he has nothing to do with sense gratification. At that stage, a person sometimes accepts the symptoms and dress of a sannyasi and sometimes does not. Sometimes he dresses like a householder. We should know, however, that these are all joking words between Advaita Acarya and Nityananda Prabhu. They are not to be taken as insults.

In Khadadaha, sometimes people misunderstood Nityananda Prabhu to belong to the sakta-sampradaya, whose philosophy is antah saktah bahih saivah vaisnavo matah. According to the sakta-sampradaya, a person called kaulavadhuta thinks materially while externally appearing to be a great devotee of Lord Siva. When such a person is in an assembly of Vaisnavas, he appears like a Vaisnava. Actually Nityananda Prabhu did not belong to such a community. Nityananda Prabhu was always a brahmacari of a sannyasi of the vaidika order. Actually He was a . Sometimes He is accepted to be a disciple of Laksmipati Tirtha. If He is so accepted, Nityananda Prabhu belonged to the Madhva-sampradaya. He did not belong to the tantrika-sampradaya of Bengal.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.86

tumi khete para dasa-visa manera anna
ami taha kanha paba daridra brahmana

SYNONYMS

tumi — You; khete — to eat; para — able; dasa-visa — ten or twenty; manera — of the measurement of a mana; anna — rice; ami — I; taha — that; kanha — where; paba — shall get; daridra — poverty-stricken; brahmana — brahmana.

TRANSLATION

Advaita Acarya accused Nityananda Prabhu, saying, "You can eat ten to twenty manas of rice. I am a poor brahmana. How shall I get so much rice?"

PURPORT

A mana is a measurement containing about four kilos.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.87

ye pañacha musty-eka anna, taha khaña utha
pagalami na kariha, na chadaio jhutha

SYNONYMS

ye pañacha — whatever You have; musti-eka — one handful; anna — rice; taha — that; khaña — eating; utha — please get up; pagalami — madness; na — do not; kariha — do; na — do not; chadaio — strew; jhutha — remnants of food.

TRANSLATION

"Whatever You have, though it be a palmful of rice, please eat it and get up. Don't show Your madness and strew the remnants of food here and there."

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 3.88

ei mata hasya-rase kareṇa bhōjana
ardha-ardha khaṇā prabhu chadēna vyañjana

SYNONYMS

ei mata — in this way; hasya-rase — jokingly; kareṇa — does; bhōjana — eating; ardha-ardha — half and half; khaṇā — after eating; prabhu — the Lord; chadēna — gives up; vyañjana — all the vegetables.

TRANSLATION

In this way, Nityānanda Prabhu and Lord Caitanya Mahāprabhu ate and talked with Advaita Ācārya jokingly. After eating half of each vegetable preparation given to Him, Sri Caitanya Mahāprabhu abandoned it and went on to the next.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.89

sei vyañjana acarya punah karena purana
ei mata punah punah parivese vyañjana

SYNONYMS

sei vyañjana — that half-finished vegetable; **acarya** — Advaita Acarya; **punah** — again; **karena** — does; **purana** — filling; **ei mata** — in this way; **punah punah** — again and again; **parivese** — distributes; **vyañjana** — vegetables.

TRANSLATION

As soon as half of the vegetable in the pot was finished, Advaita Acarya filled it up again. In this way, as the Lord finished half of a preparation, Advaita Acarya again and again filled it up.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.90

dona vyañjane bhari' karena prarthana
prabhu balena — ara kata kariba bhojana

SYNONYMS

dona — the pot; **vyañjane** — with vegetables; **bhari'** — filling; **karena** — makes; **prarthana** — request; **prabhu balena** — Lord Caitanya Mahaprabhu says; **ara** — more; **kata** — how much; **kariba** — can I do; **bhojana** — eating.

TRANSLATION

After filling a pot with vegetables, Advaita Acarya requested Them to eat more, and Caitanya Mahaprabhu said, "How much more can I go on eating?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.91

acarya kahe — ye diyachi, taha na chadiba
ekhana ye diye, tara ardheka khaiba

SYNONYMS

acarya kahe — Advaita Acarya said; ye diyachi — whatever I have given; taha na chadiba — please do not give it up; ekhana — now; ye — whatever; diye — I am giving; tara ardheka — half of it; khaiba — You will eat.

TRANSLATION

Advaita Acarya said, "Please do not give up whatever I have already given You. Now, whatever I am giving, You may eat half and leave half."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.92

nana yatna-dainye prabhure karaila bhojana
acaryera iccha prabhu karila purana

SYNONYMS

nana yatna-dainye — in this way, by various efforts and by humility; **prabhure** — Lord Caitanya Mahaprabhu; **karaila** — caused; **bhojana** — eating; **acaryera iccha** — the wish of Advaita Acarya; **prabhu** — Lord Caitanya Mahaprabhu; **karila** — did; **purana** — fulfillment.

TRANSLATION

In this way, by submitting various humble requests, Advaita Acarya made Sri Caitanya Mahaprabhu and Lord Nityananda eat. Thus Caitanya Mahaprabhu fulfilled all the desires of Advaita Acarya.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 3.93

nityananda kahe — amara peta na bharila
laña yaha, tora anna kichu na khaila

SYNONYMS

nityananda kahe — Nityananda Prabhu said; amara — My; peta — belly; na — not; bharila — filled; laña — taking away; yaha — go; tora — Your; anna — food; kichu na khaila — I have not eaten anything.

TRANSLATION

Again Nityananda Prabhu jokingly said, "My belly is not yet filled up. Please take away Your food. I have not taken the least of it."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.94

eta bali' eka-grasa bhata hate laña
ujhali' phelila age yena kruddha haña

SYNONYMS

eta bali' — saying this; eka-grasa — one palmful; bhata — rice; hate — in the hand; laña — taking; ujhali' — releasing; phelila — threw; age — in front; yena — as if; kruddha haña — becoming angry.

TRANSLATION

After saying this, Nityananda Prabhu took a handful of rice and threw it on the floor in front of Him, as if He were angry.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.95

bhata dui-cari lage acaryera ange
bhata ange laña acarya nace bahu-range

SYNONYMS

bhata dui-cari — two or four pieces of the thrown rice; **lage** — touch; **acaryera ange** — the body of Advaita Acarya; **bhata** — the rice; **ange** — on His body; **laña** — with; **acarya nace** — the Acarya began to dance; **bahu-range** — in many ways.

TRANSLATION

When two or four pieces of the thrown rice touched His body, Advaita Acarya began to dance in various ways with the rice still stuck to His body.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.96

avadhutera jhutha lagila mora ange
parama pavitra more kaila ei dchange

SYNONYMS

avadhutera jhutha — the remnants of the food of the avadhuta; **lagila** — touched; **mora** — My; **ange** — on the body; **parama pavitra** — perfectly purified; **more** — Me; **kaila** — made; **ei** — this; **dchange** — behavior.

TRANSLATION

When the rice thrown by Nityananda Prabhu touched His body, Advaita Acarya thought Himself purified by the touch of remnants thrown by Nityananda. Therefore He began dancing.

PURPORT

The word avadhuta refers to one above all rules and regulations. Sometimes, not observing all the rules and regulations of a sannyasi, Nityananda Prabhu exhibited the behavior of a mad avadhuta. He threw the remnants of food on the ground, and some of these remnants touched the body of Advaita Acarya. Advaita Acarya accepted this happily because He presented Himself as a member of the community of smarta-brahmanas. By touching the remnants of food thrown by Nityananda Prabhu, Advaita Acarya immediately felt Himself purified of all smarta contamination. The remnants of food left by a pure Vaisnava are called maha-maha-prasadam. This is completely spiritual and is identified with Lord Visnu. Such remnants are not ordinary. The spiritual master is to be considered on the stage of and beyond the jurisdiction of the varnasrama

Vaisnavas are purifying. When an ordinary person touches such prasadam, his mind is purified, and his mind is raised to the status of a pure brahmana. The behavior and statements of Advaita Acarya are meant for the understanding of ordinary people who are unaware of the strength of spiritual values, not knowing the potency of food left by the bona fide spiritual master and pure Vaisnavas.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.97

tore nimantrana kari' painu tara phala
tora jati-kula nahi, sahaje pagala

SYNONYMS

tore — You; nimantrana — invitation; kari' — making; painu — I have gotten in return; tara — of that; phala — the result; tora — Your; jati-kula nahi — there is no indication of Your caste and family; sahaje — by nature; pagala — You are a madman.

TRANSLATION

Advaita Acarya jokingly said, "My dear Nityananda, I invited You, and indeed I have received the results. You have no fixed caste or dynasty. By nature You are a madman.

PURPORT

The words sahaje pagala ("by nature a madman") indicate that Nityananda Prabhu was transcendently situated on the stage. Because He always remembered Radha-Krsna and Their service, this was transcendental madness. Sri Advaita Acarya was pointing out this fact.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.98

apanara sama more karibara tare
jhutha dile, vipra bali' bhaya na karile

SYNONYMS

apanara sama — like You; more — Me; karibara tare — for making; jhutha — remnants of food; dile — You have given; vipra bali' — considering as a brahmana; bhaya — fear; na karile — You did not do.

TRANSLATION

"To make Me a madman like Yourself, You have thrown the remnants of Your food at Me. You did not even fear the fact that I am a brahmana."

PURPORT

The words apanara sama indicate that Advaita Acarya considered Himself to belong to the smarta-brahmanas, and He considered Nityananda Prabhu to be on the transcendental stage with pure Vaisnavas. Lord Nityananda gave Advaita Acarya His remnants to situate Him on the same platform and make Him a pure unalloyed Vaisnava or . Advaita Acarya's statement indicates that a Vaisnava is transcendently situated. A pure Vaisnava is not subject to the rules and regulations of the smarta-brahmanas. That was the reason for Advaita Acarya's stating, apanara sama more karibara tare: "to raise Me to Your own standard." A pure Vaisnava, or a person on the stage, accepts the remnants of food (maha-prasadam) as spiritual. He does not consider it to be material or sense gratificatory. He accepts maha-prasadam not as ordinary dhal and rice but as spiritual substance. To say nothing of the remnants of food left by a pure Vaisnava, prasadam is never polluted even if it is touched by the mouth of a candala. Indeed, it retains its spiritual value. Therefore by eating or touching such maha-prasadam, a brahmana is not degraded. There is no question of being polluted by touching the remnants of such food. Actually, by eating such maha-prasadam, one is freed from all the contaminations of the material condition. That is the verdict of the sastra.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.99

nityananda bale, — ei krsnera prasada
ihake 'jhutha' kahile, tumi kaile aparadha

SYNONYMS

nityananda bale — Lord Nityananda said; **ei** — this; **krsnera prasada** — maha-prasadam of Lord Krsna; **ihake** — unto it; **jhutha** — remnants of food; **kahile** — if You say; **tumi** — You; **kaile** — have made; **aparadha** — offense.

TRANSLATION

Nityananda Prabhu replied, "These are the remnants of food left by Lord Krsna. If You take them to be ordinary remnants, You have committed an offense."

PURPORT

In the Brhad-visnu Purana it is stated that one who considers maha-prasadam to be equal to ordinary rice and dhal certainly commits a great offense. Ordinary edibles are touchable and untouchable, but there are no such dualistic considerations where prasadam is concerned. Prasadam is transcendental, and there are no transformations or contaminations, just as there are no contaminations or transformations in the body of Lord Visnu Himself. Thus even if one is a brahmana he is certain to be attacked by leprosy and bereft of all family members if he makes such dualistic considerations. Such an offender goes to hell, never to return. This is the injunction of the Brhad-visnu Purana.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.100

sateka sannyasi yadi karaha bhojana
tabe ei aparadha ha-ibe khandana

SYNONYMS

sateka sannyasi — one hundred sannyasis; **yadi** — if; **karaha** — You make; **bhojana** — the eating; **tabe** — then; **ei** — this; **aparadha** — offense; **ha-ibe** — there will be; **khandana** — nullification.

TRANSLATION

Srila Nityananda Prabhu continued, "If you invite at least one hundred sannyasis to Your home and feed them sumptuously, Your offense will be nullified."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.101

acarya kahe — na kariba sannyasi-nimantrana
sannyasi nasila mora saba smrti-dharma

SYNONYMS

acarya kahe — Advaita Acarya said; na kariba — I shall never do; sannyasi-nimantrana — invitation to the sannyasis; sannyasi — a sannyasi; nasila — has spoiled; mora — My; saba — all; smrti-dharma — regulative principles of the smrti-sastra.

TRANSLATION

Advaita Acarya replied, "I shall never again invite another sannyasi, for it is a sannyasi who has spoiled all My brahminical smrti regulations."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.102

eta bali' dui jane karaila acamana
uttama sayyate la-iya karaila sayana

SYNONYMS

eta bali' — saying this; dui jane — unto the two personalities; karaila acamana — washed Their hands and mouth; uttama — very nice; sayyate — on a bed; la-iya — taking; karaila — made Them do; sayana — lying down.

TRANSLATION

After this, Advaita Acarya made the Lords wash Their hands and mouths. He then took Them to a nice bed and made Them lie down to take rest.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.103

lavanga elaci-bija — uttama rasa-vasa
tulasi-mañjari saha dila mukha-vasa

SYNONYMS

lavanga — cloves; elaci — cardamom; bija — seeds; uttama — very nice; rasa-vasa — tasteful spices; tulasi-mañjari — the flowers of tulasi; saha — with; dila — gave; mukha-vasa — perfume of the mouth.

TRANSLATION

Sri Advaita Acarya fed the two Lords cloves and cardamom mixed with tulasi flowers. Thus there was a good flavor within Their mouths.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.104

sugandhi candane lipta kaila kalevara
sugandhi puspa-mala ani' dila hrdaya-upara

SYNONYMS

su-gandhi — fragrant; **candane** — in sandalwood; **lipta** — smeared; **kaila** — made; **kalevara** — the bodies; **su-gandhi** — very fragrant; **puspa-mala** — flower garlands; **ani'** — bringing; **dila** — gave; **hrdaya-upara** — on the chests.

TRANSLATION

Sri Advaita Acarya then smeared the bodies of the Lords with sandalwood pulp and then placed very fragrant flower garlands on Their chests.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.105

acarya karite cahe pada-
sankucita haña prabhu balena vacana

SYNONYMS

acarya — Advaita Acarya; **karite** — to do; **cahe** — wants; **pada-** — massaging the feet; **sankucita** — hesitant; **haña** — becoming; **prabhu** — the Lord; **balena** — says; **vacana** — the words.

TRANSLATION

When the Lord lay down on the bed, Advaita Acarya waited to massage His legs, but the Lord was very hesitant and spoke as follows to Advaita Acarya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.106

bahuta nacaile tumi, chada nacana
mukunda-haridasa la-iya karaha bhojana

SYNONYMS

bahuta — in various ways; **nacaile** — have made Me dance; **tumi** — You; **chada** — give up; **nacana** — dancing; **mukunda** — Mukunda; **haridasa** — Haridasa; **la-iya** — with; **karaha** — do; **bhojana** — eating.

TRANSLATION

Sri Caitanya Mahaprabhu said, "Advaita Acarya, You have made Me dance in various ways. Now give up this practice. Go with Mukunda and Haridasa and accept Your lunch."

PURPORT

Sri Caitanya Mahaprabhu is here telling Advaita Acarya that it is not befitting for a sannyasi to accept nice beds to lie on or to chew cloves and cardamom and have his body smeared with sandalwood pulp. Nor is it befitting for him to accept fragrant garlands and have his legs massaged by a pure Vaisnava. "You have already made Me dance according to Your vow," Caitanya Mahaprabhu said. "Now please stop it. You can go and take Your lunch with Mukunda and Haridasa."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.107

tabe ta' acarya sange laña dui jane
karila icchaya bhojana, ye achila mane

SYNONYMS

tabe ta' — thereafter; acarya — Advaita Acarya; sange — with; laña — taking; dui jane — the two persons, namely Mukunda and Haridasa; karila — did; icchaya — according to desire; bhojana — eating; ye achila mane — whatever there was in mind.

TRANSLATION

Thereupon Advaita Acarya took prasadam with Mukunda and Haridasa, and they all wholeheartedly ate as much as they desired.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.108

santipurera loka suni' prabhura agamana
dekhite aila loka prabhura carana

SYNONYMS

santipurera loka — all the people of Santipura; **sunī'** — hearing; **prabhura agamana** — the arrival of Sri Caitanya Mahaprabhu; **dekhite aila** — came to see; **loka** — all the people; **prabhura carana** — the lotus feet of the Lord.

TRANSLATION

When the people of Santipura heard that Lord Sri Caitanya Mahaprabhu was staying there, they all immediately came to see His lotus feet.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 3.109

'hari' 'hari' bale loka anandita haña
camatkara paila prabhura saundarya dekhiña

SYNONYMS

hari hari — the holy name of the Lord; bale — say; loka — all the people; anandita — pleased; haña — being; camatkara — wonder; paila — got; prabhura — of the Lord; saundarya — the beauty; dekhiña — by seeing.

TRANSLATION

Being very pleased, all the people loudly began to shout the holy name of the Lord, "Hari! Hari!" Indeed, they became struck with wonder upon seeing the beauty of the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.110

gaura-deha-kanti surya jiniya ujjava
aruna-vastra-kanti tahe kare jhala-mala

SYNONYMS

gaura — fair-complexioned; **deha** — of the body; **kanti** — the luster; **surya** — the sun; **jiniya** — conquering; **ujjava** — bright; **aruna** — reddish; **vastra-kanti** — the beauty of the garments; **tahe** — in that; **kare** — does; **jhala-mala** — glittering.

TRANSLATION

They saw Sri Caitanya Mahaprabhu's very fair-complexioned body and its bright luster, which conquered the brilliance of the sun. Over and above this was the beauty of the saffron garments that glittered upon His body.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.111

aise yaya loka harse, nahi samadhana
lokera sanghatte dina haila avasana

SYNONYMS

aise — come; **yaya** — go; **loka** — all people; **harse** — in great pleasure; **nahi** — there is not; **samadhana** — calculation; **lokera** — of the people; **sanghatte** — in crowds; **dina** — the day; **haila** — there was; **avasana** — the end.

TRANSLATION

People came and went with great pleasure. There was no calculating how many people assembled there before the day was over.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.112

sandhyate acarya arambhila sankirtana
acarya nacena, prabhu karena darsana

SYNONYMS

sandhyate — in the evening; **acarya** — Advaita Acarya; **arambhila** — began; **sankirtana** — congregational chanting; **acarya** — Advaita Acarya; **nacena** — dances; **prabhu** — the Lord; **karena** — does; **darsana** — seeing.

TRANSLATION

As soon as it was evening, Advaita Acarya began the congregational chanting. He even began to dance Himself, and the Lord saw the performance.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.113

nityananda gosañi bule acarya dhariña
haridasa pache nace harasita haña

SYNONYMS

nityananda gosañi — Lord Nityananda Prabhu; **bule** — began to move, dancing; **acarya dhariña** — following Advaita Acarya; **haridasa** — Haridasa Thakura; **pache** — behind; **nace** — dances; **harasita haña** — being pleased.

TRANSLATION

When Advaita Acarya began to dance, Nityananda Prabhu began dancing behind Him. Haridasa Thakura, being very pleased, also began dancing behind Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.114

ki kahiba re sakhi ajuka ananda ora
cira-dine madhava mandire mora

SYNONYMS

ki — what; kahiba — shall I say; re — O; sakhi — My dear friends; ajuka — today; ananda — pleasure; ora — the limit; cira-dine — after many days; madhava — Lord Krsna; mandire — in the temple; mora — My.

TRANSLATION

Advaita Acarya said, "My dear friends, what shall I say? Today I have received the highest transcendental pleasure. After many, many days, Lord Krsna is in My house."

PURPORT

This is a song composed by Vidyapati. Sometimes the word madhava is misunderstood to refer to Madhavendra Puri. Advaita Acarya was a disciple of Madhavendra Puri, and consequently some people think that He was referring to Madhavendra Puri by using the word madhava. But actually this is not the fact. This song was composed to commemorate the separation of Krsna from Radharani during Krsna's absence in Mathura. It is thought that this song was sung by Srimati Radharani when Krsna returned. It is technically called Mathura-viraha.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.115

ei pada gaoyaiya harse karena nartana
sveda-kampa-pulakasru-hunkara-garjana

SYNONYMS

ei pada — this verse; gaoyaiya — causing to be sung; harse — in pleasure; karena — does; nartana — dancing; sveda — perspiration; kampa — shivering; pulaka — standing of hairs; asru — tears on account of pleasure; hunkara — thundering; garjana — bellowing.

TRANSLATION

Advaita Acarya led the sankirtana party, and with great pleasure He sang this verse. There was a manifestation of ecstatic perspiration, shivering, raised hairs, tears in the eyes and sometimes thundering and bellowing.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.116

phiri' phiri' kabhu prabhura dharena carana
carane dhariya prabhure balena vacana

SYNONYMS

phiri' phiri' — turning and turning; kabhu — sometimes; prabhura — of the Lord; dharena — catches; carana — the lotus feet; carane dhariya — catching the lotus feet; prabhure — unto the Lord; balena — says; vacana — words.

TRANSLATION

While dancing, Advaita Acarya would sometimes turn around and around and catch the lotus feet of Sri Caitanya Mahaprabhu. Advaita Acarya would then speak to Him as follows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.117

aneka dina tumi more bedaile bhandiya
gharete pañachi, ebe rakhiba bandhiya

SYNONYMS

aneka dina — many days; **tumi** — You; **more** — Me; **bedaile** — escaped; **bhandiya** — cheating or bluffing; **gharete** — at My home; **pañachi** — I have gotten; **ebe** — now; **rakhiba** — I shall keep; **bandhiya** — binding up.

TRANSLATION

Sri Advaita Acarya would say, "Many days You escaped Me by bluffing. Now I have You in My home, and I will keep You bound up."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.118

eta bali' acarya anande karena nartana
prahareka-ratri acarya kaila sankirtana

SYNONYMS

eta bali' — saying this; acarya — Advaita Acarya; anande — in pleasure; karena — does; nartana — dancing; prahareka — about three hours; ratri — at night; acarya — Sri Advaita Acarya; kaila sankirtana — performed sankirtana, or congregational chanting.

TRANSLATION

So speaking, Advaita Acarya performed congregational chanting with great pleasure for three hours that night and danced all the time.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.119

premera utkantha, — prabhura nahi krsna-sanga
virahe badila prema-jvalara taranga

SYNONYMS

premera utkantha — the ecstasy of the love; **prabhura** — of the Lord; **nahi** — there is not; **krsna-sanga** — meeting with Lord Krsna; **virahe** — in separation; **badila** — increased; **prema-jvalara** — of flames of love; **taranga** — waves.

TRANSLATION

When Advaita Acarya danced in that way, Lord Caitanya felt ecstatic love for Krsna, and because of His separation, the waves and flames of love increased.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.120

vyakula haña prabhu bhumite padila
gosañi dekhiya acarya nrtya sambarila

SYNONYMS

vyakula haña — being too much agitated; prabhu — the Lord; bhumite — to the ground; padila — fell; gosañi — the Lord; dekhiya — seeing; acarya — Advaita Acarya; nrtya — the dancing; sambarila — checked.

TRANSLATION

Being agitated by the ecstasy, Sri Caitanya Mahaprabhu suddenly fell to the ground. Seeing this, Advaita Acarya stopped dancing.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.121

prabhura antara mukunda jane bhala-mate
bhavera sadrsa pada lagila gaitē

SYNONYMS

prabhura — of the Lord; **antara** — the heart; **mukunda** — Mukunda; **jane** — knows; **bhala-mate** — very well; **bhavera** — to the ecstatic mood; **sadrsa** — suitable; **pada** — verses; **lagila gaitē** — began to sing.

TRANSLATION

When Mukunda saw the ecstasy of Sri Caitanya Mahaprabhu, he understood the feelings of the Lord and began to sing many stanzas augmenting the force of the Lord's ecstasy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.122

acarya uthaila prabhuke karite nartana
pada suni' prabhura anga na yaya dharana

SYNONYMS

acarya — Advaita Acarya; **uthaila** — raised; **prabhuke** — the Lord; **karite** — to do; **nartana** — dancing; **pada suni'** — by hearing the stanzas; **prabhura** — of the Lord; **anga** — the body; **na** — not; **yaya** — possible; **dharana** — to hold.

TRANSLATION

Advaita Acarya raised the body of Sri Caitanya Mahaprabhu to help Him dance, but the Lord, after hearing the stanzas sung by Mukunda, could not be held due to His bodily symptoms.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.123

asru, kampa, pulaka, sveda, gadgada vacana
ksane uthe, ksane pade, ksaneka rodana

SYNONYMS

asru — tears; kampa — trembling; pulaka — standing of bodily hairs in ecstasy; sveda — perspiration; gadgada — faltering; vacana — words; ksane — sometimes; uthe — stands; ksane — sometimes; pade — falls down; ksaneka — sometimes; rodana — crying.

TRANSLATION

Tears fell from His eyes, and His whole body trembled. His bodily hairs stood on end, He perspired heavily, and His words faltered. Sometimes He stood, and sometimes He fell. And sometimes He cried.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.124

ha ha prana-priya-sakhi, ki na haila more
kanu-prema-vise mora tanu-mana jare

SYNONYMS

ha ha — O; prana-priya-sakhi — my dear friend; ki na haila more — what has not happened to me; kanu-prema-vise — the poison of love of Krsna; mora — my; tanu — body; mana — mind; jare — afflicts.

TRANSLATION

Mukunda sang, "My dear intimate friend! What has not happened to me! Due to the effects of the poison of love for Krsna, my body and mind have been severely afflicted.

PURPORT

When Mukunda saw that Caitanya Mahaprabhu was feeling ecstatic pain and manifesting ecstatic bodily symptoms, all due to feelings of separation from Krsna, he sang songs about meeting with Krsna. Advaita Acarya also stopped dancing.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.125

ratri-dine pode mana soyasti na pan
yahan gele kanu pan, tahan udi' yan

SYNONYMS

ratri-dine — day and night; pode — burns; mana — mind; soyasti — rest; na — not; pan — I get; yahan — where; gele — if going; kanu pan — I can get Krsna; tahan — there; udi' — flying; yan — I go.

TRANSLATION

"My feeling is like this: My mind burns day and night, and I can get no rest. If there were someplace I could go to meet Krsna, I would immediately fly there."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.126

ei pada gaya mukunda madhura susvare
suniya prabhura citta antare vidare

SYNONYMS

ei pada — this stanza; **gaya** — sings; **mukunda** — Mukunda; **madhura** — sweet; **su-svare** — in a voice; **suniya** — hearing; **prabhura** — of the Lord; **citta** — mind; **antare** — within; **vidare** — splits into pieces.

TRANSLATION

This stanza was sung by Mukunda in a very sweet voice, but as soon as Caitanya Mahaprabhu heard this stanza, His mind went to pieces.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.127

nirveda, visada, harsa, capalya, garva, dainya
prabhura sahita yuddha kare bhava-sainya

SYNONYMS

nirveda — disappointment; **visada** — moroseness; **harsa** — pleasure; **capalya** — restlessness; **garva** — pride; **dainya** — humility; **prabhura** — the Lord; **sahita** — with; **yuddha** — fight; **kare** — do; **bhava** — of ecstatic feelings; **sainya** — soldiers.

TRANSLATION

The transcendental ecstatic symptoms of disappointment, moroseness, pleasure, restlessness, pride and humility all began to fight like soldiers within the Lord.

PURPORT

Harsa is described in the Bhakti-rasamrta-sindhu. Harsa is experienced when one finally attains the desired goal of life and consequently becomes very glad. When harsa is present, the body shivers, and one's bodily hairs stand on end. There are perspiration, tears and an outburst of passion and madness. The mouth becomes swollen, and one experiences inertia and illusion. When a person attains his desired object and feels very fortunate, the luster of his body increases. Because of his own qualities and feelings of greatness, he does not care for anyone else, and this is called garva, or pride. In this condition one utters prayers and does not reply to others' inquiries. Looking at one's own body, concealing one's desires and not heeding the words of others are symptoms visible in the ecstasy of garva.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.128

jara-jara haila prabhu bhavera prahare
bhumite padila, svasa nahika sarire

SYNONYMS

jara-jara — tottering; **haila** — there was; **prabhu** — the Lord; **bhavera** — of the ecstatic moods; **prahare** — in the onslaught; **bhumite** — on the ground; **padila** — fell; **svasa** — breathing; **nahika** — there was not; **sarire** — in the body.

TRANSLATION

The entire body of Lord Sri Caitanya Mahaprabhu began to totter due to the onslaught of various ecstatic symptoms. As a result, He immediately fell to the ground, and His breathing almost stopped.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.129

dekhiya cintita haila yata bhakta-gana
acambite uthe prabhu kariya garjana

SYNONYMS

dekhiya — seeing; cintita — anxious; haila — became; yata — all; bhakta-gana — devotees; acambite — all of a sudden; uthe — rises; prabhu — the Lord; kariya — making; garjana — thundering.

TRANSLATION

Upon seeing the condition of the Lord, all the devotees became very anxious. Then, suddenly, the Lord got up and began to make thundering sounds.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.130

'bal' 'bal' bale, nace, anande vihvala
bujhana na yaya bhava-taranga prabala

SYNONYMS

bal bal — speak, speak; **bale** — the Lord says; **nace** — dances; **anande** — in pleasure; **vihvala** — overwhelmed; **bujhana** — understanding; **na yaya** — not possible; **bhava-taranga** — the waves of ecstasy; **prabala** — powerful.

TRANSLATION

Upon standing up, the Lord said, "Go on speaking! Go on speaking!" Thus He began to dance, overwhelmed with pleasure. No one could understand the strong waves of this ecstasy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.131

nityananda sange bule prabhuke dhariña
acarya, haridasa bule pache ta' naciña

SYNONYMS

nityananda — Nityananda Prabhu; **sange** — with; **bule** — walks; **prabhuke** — the Lord; **dhariña** — catching; **acarya** — Advaita Acarya; **haridasa** — Thakura Haridasa; **bule** — walk; **pache** — behind; **ta** — certainly; **naciña** — dancing.

TRANSLATION

Lord Nityananda began to walk with Caitanya Mahaprabhu to see that He would not fall, and Advaita Acarya and Haridasa Thakura followed Them, dancing.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.132

ei mata prahareka nace prabhu range
kabhu harsa, kabhu visada, bhavera tarange

SYNONYMS

ei mata — in this way; **prahareka** — for about three hours; **nace** — dances; **prabhu** — Lord Caitanya Mahaprabhu; **range** — in great ecstasy; **kabhu** — sometimes; **harsa** — pleasure; **kabhu** — sometimes; **visada** — moroseness; **bhavera** — of ecstasy; **tarange** — in the waves.

TRANSLATION

In this way the Lord danced for at least three hours. Sometimes the symptoms of ecstasy were visible, including pleasure, moroseness and many other waves of ecstatic emotional love.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.133

tina dina upavase kariya bhojana
uddanda-nrtyete prabhura haila parisrama

SYNONYMS

tina dina — three days; **upavase** — in fasting; **kariya** — doing; **bhojana** — eating; **uddanda** — jumping high; **nrtyete** — in dancing; **prabhura** — of the Lord; **haila** — there was; **parisrama** — fatigue.

TRANSLATION

The Lord had been fasting for three days, and after that period He took eatables sumptuously. Thus when He danced and jumped high, He became a little fatigued.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.134

tabu ta' na jane srama premavista haña
nityananda mahaprabhuke rakhila dhariña

SYNONYMS

tabu — still; ta' — certainly; na jane — does not know; srama — fatigue; prema-avista — absorbed in love; haña — being; nityananda — Lord Nityananda; mahaprabhuke — Lord Caitanya Mahaprabhu; rakhila — stopped; dhariña — catching.

TRANSLATION

Being fully absorbed in love of Godhead, He would not understand His fatigue. But Nityananda Prabhu, catching Him, stopped His dancing.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.135

acarya-gosañi tabe rakhila kirtana
nana seva kari' prabhuke karaila sayana

SYNONYMS

acarya-gosañi — Advaita Acarya; tabe — then; rakhila — suspended; kirtana — the chanting; nana — various; seva — services; kari' — performing; prabhuke — unto the Lord; karaila — made to do; sayana — lying down.

TRANSLATION

Although the Lord was fatigued, Nityananda Prabhu kept Him steady by holding Him. At that time Advaita Acarya suspended the chanting and, by rendering various services to the Lord, made Him lie down to take rest.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.136

ei-mata dasa-dina bhojana-kirtana
eka-rupe kari' kare prabhura sevana

SYNONYMS

ei-mata — in this way; **dasa-dina** — continuously for ten days; **bhojana-kirtana** — eating and chanting; **eka-rupe** — without change; **kari'** — doing; **kare** — does; **prabhura** — of the Lord; **sevana** — service.

TRANSLATION

For ten continuous days Advaita Acarya held feasting and chanting in the evening. He served the Lord in this way without any change.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.137

prabhate acaryaratna dolaya cadaña
bhakta-gana-sange aila sacimata laña

SYNONYMS

prabhate — in the morning; **acaryaratna** — Candrasekhara; **dolaya** — in a palanquin; **cadaña** — seating; **bhakta-gana-sange** — with devotees; **aila** — came; **saci-mata** — mother Saci; **laña** — bringing.

TRANSLATION

In the morning Candrasekhara seated Sacimata in a palanquin and brought her from her house with many devotees.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.138

nadiya-nagarera loka — stri-balaka-vrddha
saba loka aila, haila sanghatta samrddha

SYNONYMS

nadiya — known as Nadia; **nagarera** — of the city; **loka** — the people; **stri** — women; **balaka** — boys; **vrddha** — old men; **saba loka** — all people; **aila** — came; **haila** — was; **sanghatta** — crowd; **samrddha** — increased.

TRANSLATION

In this way, all the people of the town of Nadia — including all women, boys and old men — came there. Thus the crowd increased.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.139

pratah-kṛtya kari' kare nama-sankirtana
sacimata laña aila advaita-bhavana

SYNONYMS

pratah-kṛtya — the morning duties; **kari'** — finishing; **kare** — does; **nama-sankirtana** — chanting the Hare Kṛṣṇa mantra; **saci-mata** — mother Saci; **laña** — with; **aila** — came; **advaita-bhavana** — at the house of Advaita Acarya.

TRANSLATION

In the morning, after regular duties were completed and the Lord was chanting the Hare Kṛṣṇa maha-mantra, the people accompanied Sacimata to the house of Advaita Acarya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.140

saci-age padila prabhu dandavat haña
kandite lagila saci kole uthaiña

SYNONYMS

saci-age — in front of mother Saci; padila — fell down; prabhu — the Lord; danda-vat — like a stick; haña — becoming; kandite — to cry; lagila — began; saci — mother Saci; kole — on the lap; uthaiña — taking.

TRANSLATION

As soon as mother Saci appeared on the scene, Caitanya Mahaprabhu fell before her like a stick. Mother Saci began to cry, taking the Lord on her lap.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.141

donhara darsane dunhe ha-ila vihvala
kesa na dekhiya saci ha-ila vikala

SYNONYMS

donhara darsane — in seeing one another; **dunhe** — both of them; **ha-ila** — became; **vihvala** — overwhelmed; **kesa** — hair; **na** — not; **dekhiya** — seeing; **saci** — mother Saci; **ha-ila** — became; **vikala** — agitated.

TRANSLATION

Upon seeing each other, they both became overwhelmed. Seeing the Lord's head without hair, mother Saci became greatly agitated.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.142

anga muche, mukha cumbe, kare niriksana
dekhite na paya, — asru bharila nayana

SYNONYMS

anga — the body; muche — caresses; mukha — face; cumbe — kisses; kare — does; niriksana — observing; dekhite — to see; na paya — not able; asru — tears; bharila — filled; nayana — the eyes.

TRANSLATION

Out of love she began to caress the body of the Lord. Sometimes she kissed His face and tried to observe Him carefully, but because her eyes were filled with tears, she could not see.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.143

kandiya kahena saci, bachare nimañi
visvarupa-sama na kariha nithurai

SYNONYMS

kandiya — crying; **kahena** — says; **saci** — mother Saci; **bachare** — my darling; **nimañi** — O Nimai; **visvarupa** — Visvarupa; **sama** — like; **na kariha** — do not do; **nithurai** — cruelty.

TRANSLATION

Understanding that Lord Caitanya had accepted the renounced order of life, Sacimata, crying, said to the Lord, "My darling Nimai, do not be cruel like Visvarupa, Your elder brother."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.144

sannyasi ha-iyā punah na dila darasana
tumi taiche kaile mora ha-ibe marana

SYNONYMS

sannyasi — a member of the renounced order; **ha-iyā** — after becoming; **punah** — again; **na** — not; **dila** — gave; **darasana** — visit; **tumi** — You; **taiche** — like that; **kaile** — if doing; **mora** — my; **ha-ibe** — there will be; **marana** — death.

TRANSLATION

Mother Saci continued, "After accepting the renounced order, Visvarupa never again gave me audience. If You do like Him, that will certainly be the death of me."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.145

kandiya balena prabhu — suna, mora ai
tomara sarira ei, mora kichu nai

SYNONYMS

kandiya — crying; balena — says; prabhu — the Lord; suna — hear; mora — My; ai — mother; tomara — your; sarira — body; ei — this; mora — My; kichu — anything; nai — is not.

TRANSLATION

The Lord replied, "My dear mother, please hear. This body belongs to you. I do not possess anything.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.146

tomara palita deha, janma toma haite
koti janme tomara rna na pari sodhite

SYNONYMS

tomara — your; palita — raised; deha — body; janma — birth; toma — you; haite — from; koti — millions; janme — in births; tomara — your; rna — debt; na — not; pari — I am able; sodhite — to repay.

TRANSLATION

"This body was raised by you, and it comes from you. I cannot repay this debt even in millions of births.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.147

jani' va na jani' kaila yadyapi sannyasa
tathapi tomare kabhu nahiba udasa

SYNONYMS

jani' — knowing; **va** — or; **na** — not; **jani'** — knowing; **kaila** — accepted; **yadyapi** — although; **sannyasa** — the renounced order; **tathapi** — still; **tomare** — unto you; **kabhu** — at any time; **nahiba** — shall not become; **udasa** — indifferent.

TRANSLATION

"Knowingly or unknowingly I have accepted this renounced order. Still, I shall never be indifferent to you.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.148

tumi yahan kaha, ami tahani rahiba
tumi yei ajña kara, sei ta' kariba

SYNONYMS

tumi — you; yahan — wherever; kaha — ask; ami — I; tahani — there; rahiba — shall stay;
tumi — you; yei — whatever; ajña — order; kara — give; sei — that; ta' — certainly; kariba — I
shall execute.

TRANSLATION

"My dear mother, wherever you ask Me to stay I shall stay, and whatever you order I shall
execute."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 3.149

eta bali' punah punah kare namaskara
tusta haña ai kole kare bara bara

SYNONYMS

eta bali' — saying this; punah punah — again and again; kare — offers; namaskara — obeisances; tusta haña — being pleased; ai — mother Saci; kole — on the lap; kare — takes; bara bara — again and again.

TRANSLATION

Saying this, the Lord offered obeisances to His mother again and again, and mother Saci, being pleased, took Him again and again on her lap.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.150

tabe ai laña acarya gela abhyantara
bhakta-gana milite prabhu ha-ila satvara

SYNONYMS

tabe — thereafter; **ai** — the mother; **laña** — taking; **acarya** — Advaita Acarya; **gela** — entered; **abhyantara** — within the house; **bhakta-gana** — all the devotees; **milite** — to meet; **prabhu** — the Lord; **ha-ila** — became; **satvara** — immediately.

TRANSLATION

Then Advaita Acarya took mother Saci within the house. The Lord was immediately ready to meet all the devotees.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.151

eke eke milila prabhu saba bhakta-gana
sabara mukha dekhi' kare drdha alingana

SYNONYMS

eke eke — one after another; milila — met; prabhu — the Lord; saba — all; bhakta-gana — the devotees; sabara — of everyone; mukha — face; dekhi' — seeing; kare — does; drdha — tightly; alingana — embracing.

TRANSLATION

The Lord met all the devotees one after the other, and looking at everyone's face individually, He embraced them tightly.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.152

kesa na dekhiya bhakta yadyapi paya dukkha
saundarya dekhite tabu paya maha-sukha

SYNONYMS

kesa — hair; **na dekhiya** — not seeing; **bhakta** — the devotees; **yadyapi** — although; **paya** — get; **dukkha** — unhappiness; **saundarya** — the beautiful posture; **dekhite** — to see; **tabu** — still; **paya** — get; **maha-sukha** — great happiness.

TRANSLATION

Although the devotees were unhappy at not seeing the Lord's hair, they nonetheless derived great happiness from seeing His beauty.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.153-155

srivasa, ramai, vidyanidhi, gadadhara
gangadasa, vakresvara, murari, suklambara
buddhimanta khan, nandana, sridhara, vijaya
vasudeva, damodara, mukunda, sañjaya
kata nama la-iba yata navadvipa-vasi
sabare milila prabhu krpa-drstye hasi'

SYNONYMS

srivasa — Srivasa; ramai — Ramai; vidyanidhi — Vidyanidhi; gadadhara — Gadadhara; gangadasa — Gangadasa; vakresvara — Vakresvara; murari — Murari; suklambara — Suklambara; buddhimanta khan — Buddhimanta Khan; nandana — Nandana; sridhara — Sridhara; vijaya — Vijaya; vasudeva — Vasudeva; damodara — Damodara; mukunda — Mukunda; sañjaya — Sañjaya; kata nama — how many names; la-iba — I shall mention; yata — all; navadvipa-vasi — the inhabitants of Navadvipa; sabare — all of them; milila — met; prabhu — the Lord; krpa-drstye — with merciful glances; hasi' — smiling.

TRANSLATION

Srivasa, Ramai, Vidyanidhi, Gadadhara, Gangadasa, Vakresvara, Murari, Suklambara, Buddhimanta Khan, Nandana, Sridhara, Vijaya, Vasudeva, Damodara, Mukunda, Sañjaya and all the others, however many I can mention — indeed, all the inhabitants of Navadvipa — arrived there, and the Lord met them with smiles and glances of mercy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.156

anande nacaye sabe bali' 'hari' 'hari'
acarya-mandira haila sri-vaikuntha-puri

SYNONYMS

anande — in pleasure; **nacaye** — dance; **sabe** — all; **bali'** — saying; **hari hari** — the holy name of the Lord; **acarya-mandira** — the house of Advaita Acarya; **haila** — became; **sri-vaikuntha-puri** — a spiritual Vaikuntha planet.

TRANSLATION

Everyone was chanting the holy names of Hari and dancing. In this way the domicile of Advaita Acarya was converted into Sri Vaikuntha Puri.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.157

yata loka aila mahaprabhuke dekhite
nana-grama haite, ara navadvipa haite

SYNONYMS

yata loka — all the people; aila — came; mahaprabhuke — Sri Caitanya Mahaprabhu; dekhite — to see; nana-grama haite — from various villages; ara — and; navadvipa haite — from Navadvipa.

TRANSLATION

People came to see Sri Caitanya Mahaprabhu from various other villages nearby, as well as Navadvipa.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.158

sabakare vasa dila — bhaksya, anna-pana
bahu-dina acarya-gosañi kaila samadhana

SYNONYMS

sabakare — to all of them; vasa dila — gave residential quarters; bhaksya — eatables; anna-pana — food and drink; bahu-dina — for many days; acarya-gosañi — Advaita Acarya; kaila — did; samadhana — adjustment.

TRANSLATION

To everyone who came to see the Lord from villages nearby, especially from Navadvipa, Advaita Acarya gave residential quarters, as well as all kinds of eatables, for many days. Indeed, He properly adjusted everything.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.159

acarya-gosañira bhandara — aksaya, avyaya
yata dravya vyaya kare tata dravya haya

SYNONYMS

acarya-gosañira — of Advaita Acarya; bhandara — storehouse; aksaya — inexhaustible; avyaya — indestructible; yata — all; dravya — commodities; vyaya — expenditure; kare — does; tata — so much; dravya — commodity; haya — becomes filled.

TRANSLATION

The supplies of Advaita Acarya were inexhaustible and indestructible. As many goods and commodities as He used, just as many again appeared.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.160

sei dina haite saci karena randhana
bhakta-gana laña prabhu karena bhojana

SYNONYMS

sei dina haite — from that date; saci — mother Saci; karena — does; randhana — cooking; bhakta-gana — all the devotees; laña — accompanied by; prabhu — Lord Caitanya Mahaprabhu; karena — does; bhojana — dining.

TRANSLATION

From the day Sacimata arrived at the house of Advaita Acarya, she took charge of the cooking, and Sri Caitanya Mahaprabhu dined in the company of all the devotees.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.161

dine acaryera priti — prabhura darsana
ratre loka dekhe prabhura nartana-kirtana

SYNONYMS

dine — during the daytime; acaryera priti — the loving affairs of Advaita Acarya; prabhura darsana — the sight of Lord Caitanya Mahaprabhu; ratre — at night; loka — all the people; dekhe — see; prabhura — of the Lord; nartana-kirtana — dancing and chanting.

TRANSLATION

All the people who came there during the day saw Lord Caitanya Mahaprabhu and the friendly behavior of Advaita Acarya. At night they had the opportunity to see the Lord's dancing and hear His chanting.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.162

kirtana karite prabhura sarva-bhavodaya
stambha, kampa, pulakasru, gadgada, pralaya

SYNONYMS

kirtana karite — while performing chanting; **prabhura** — of the Lord; **sarva** — all; **bhava-udaya** — manifestations of ecstatic symptoms; **stambha** — being stunned; **kampa** — trembling; **pulaka** — standing of the hair; **asru** — tears; **gadgada** — faltering of the voice; **pralaya** — devastation.

TRANSLATION

When the Lord performed kirtana, He manifested all kinds of transcendental symptoms. He appeared stunned and trembling, His hair stood on end, and His voice faltered. There were tears and devastation.

PURPORT

Devastation is described in the Bhakti-rasamrta-sindhu as a combination of happiness and distress that becomes conspicuous by an absence of any sense of them. In this condition, a devotee falls to the ground, and the subsequent symptoms in the body ensue. These symptoms are mentioned above, and when they become prominent in the body, a state called pralaya (devastation) is manifest.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.163

ksane ksane pade prabhu achada khaña
dekhi' sacimata kahe rodana kariya

SYNONYMS

ksane ksane — very frequently; pade — falls; prabhu — the Lord; achada khaña — tumbling down; dekhi' — seeing; saci-mata — mother Saci; kahe — says; rodana kariya — crying.

TRANSLATION

Frequently the Lord would tumble to the ground. Seeing this, mother Saci would cry.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.164

curna haila, hena vason nimañi-kalevara
ha-ha kari' visnu-pase mage ei vara

SYNONYMS

curna — smashed; **haila** — has become; **hena** — thus; **vason** — I think; **nimañi-kalevara** — the body of Nimai; **ha-ha kari'** — crying loudly; **visnu-pase** — Lord Visnu; **mage** — begs; **ei** — this; **vara** — benediction.

TRANSLATION

Srimati Sacimata thought that the body of Nimai was being smashed when He fell down so. She cried, "Alas!" and petitioned Lord Visnu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.165

balya-kala haite tomara ye kailun sevana
tara ei phala more deha narayana

SYNONYMS

balya-kala haite — from my childhood; **tomara** — Your; **ye** — whatever; **kailun** — I have done; **sevana** — service; **tara** — of that; **ei phala** — this result; **more** — unto me; **deha** — kindly award; **narayana** — O Supreme Lord.

TRANSLATION

"My dear Lord, kindly bestow this benediction as a result of whatever service I have rendered unto You from my childhood.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.166

ye kale nimañi pade dharani-upare
vyatha yena nahi lage nimañi-sarire

SYNONYMS

ye kale — whenever; nimañi — my son Nimai; pade — falls down; dharani-upare — on the surface of the earth; vyatha — pain; yena — as if; nahi — not; lage — touch; nimañi-sarire — the body of my son Nimai.

TRANSLATION

"Whenever Nimai falls to the surface of the earth, please do not let Him feel any pain."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.167

ei-mata sacidevi vatsalye vihvala
harsa-bhaya-dainya-bhave ha-ila vikala

SYNONYMS

ei-mata — in this way; saci-devi — mother Saci; vatsalye — in parental affection; vihvala — overwhelmed; harsa — happiness; bhaya — fear; dainya-bhave — and in humility; ha-ila — became; vikala — transformed.

TRANSLATION

When mother Saci was thus overwhelmed in maternal love for Lord Caitanya Mahaprabhu, she became transformed with happiness, fear and humility, as well as bodily symptoms.

PURPORT

These verses indicate that mother Saci, born in the family of Nilambara Cakravarti, used to worship Lord Visnu even before her marriage. As stated in the Bhagavad-gita (6.41):

prapya punya-kr lokan usitva sasvatih samah
gehe yoga-bhrasto 'bhijayate

"The unsuccessful yogi, after many, many years of enjoyment on the planets of the pious living entities, is born into a family of righteous people, or into a family of rich aristocracy." Mother Saci, a nitya-siddha living entity, is an incarnation of mother Yasoda. She appeared in the house of Nilambara Cakravarti and was everlastingly engaged in the service of Lord Visnu. Later she directly had as her child Lord Visnu, Sri Caitanya Mahaprabhu, and she served Him from the day of His appearance. This is the position of nitya-siddha associates. Sri Narottama dasa Thakura therefore sings: gaurangera sangi-gane nitya-siddha kari mane. Every devotee should know that all the associates of Sri Caitanya Mahaprabhu — His family members, friends and other associates — were all nitya-siddhas. A nitya-siddha never forgets the service of the Lord. He is always engaged, even from childhood, in worshiping the Supreme Personality of Godhead.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.168

srivasadi yata prabhura vipra bhakta-gana
prabhuke bhiksa dite haila sabakara mana

SYNONYMS

srivasa-adi — the devotees, headed by Srivasa Thakura; **yata** — all; **prabhura** — of the Lord; **vipra** — especially the brahmanas; **bhakta-gana** — devotees; **prabhuke** — unto the Lord; **bhiksa** — lunch; **dite** — to give; **haila** — there was; **sabakara** — of all of them; **mana** — the mind.

TRANSLATION

Since Advaita Acarya was giving alms and food to Lord Caitanya Mahaprabhu, the other devotees, headed by Srivasa Thakura, also desired to give Him alms and invite Him for lunch.

PURPORT

It is the duty of all grhasthas to invite a sannyasi to their homes if he happens to be in the neighborhood or village. This very system is still current in India. If a sannyasi is in the neighborhood of a village, he is invited by all householders, one after another. As long as a sannyasi remains in the village, he enlightens the inhabitants in spiritual understanding. In other words, a sannyasi has no housing or food problems even when he travels extensively. Even though Advaita Acarya was supplying Caitanya Mahaprabhu with prasadam, the other devotees from Navadvipa and Santipura also desired to offer Him prasadam.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.169

sunī' saci sabakare karila minati
nimañira darasana ara muñi paba kati

SYNONYMS

sunī' — hearing of this; saci — mother Saci; sabakare — unto all of them; karila — made; minati — submission; nimañira — of Nimai, Sri Caitanya Mahaprabhu; darasana — visit; ara — any more; muñi — I; paba — shall get; kati — where or how many times.

TRANSLATION

Hearing these proposals made by other devotees of the Lord, mother Saci said to the devotees, "How many times shall I get the chance to see Nimai again?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.170

toma-saba-sane habe anyatra milana
muñi abhaginira matra ei darasana

SYNONYMS

toma-saba-sane — with all of you; habe — there will be; anyatra — in another place; milana — meeting; muñi — I; abhaginira — of one who is unfortunate; matra — only; ei — this; darasana — meeting.

TRANSLATION

Sacimata submitted, "As far as you are concerned, you can meet Nimai [Sri Caitanya Mahaprabhu] many times somewhere else, but what is the possibility of my ever meeting Him again? I shall have to remain at home. A sannyasi never returns to his home."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.171

yavat acarya-grhe nimañira avasthana
muñi bhiksa dimu, sabakare magon dana

SYNONYMS

yavat — as long as; **acarya-grhe** — in the house of Advaita Acarya; **nimañira** — of Sri Caitanya Mahaprabhu; **avasthana** — the stay; **muñi** — I; **bhiksa dimu** — shall supply the food; **sabakare** — everyone; **magon** — I beg; **dana** — this charity.

TRANSLATION

Mother Saci appealed to all the devotees to give her this charity: As long as Sri Caitanya Mahaprabhu remained at the house of Advaita Acarya, only she would supply Him food.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.172

sunī' bhakta-gana kahe kari' namaskara
matara ye iccha sei sammata sabara

SYNONYMS

sunī' — hearing this; bhakta-gana — all the devotees; kahe — say; kari' — offering; namaskara — obeisances; matara — of mother Sacidevi; ye iccha — whatever desire; sei — that; sammata — agreeable; sabara — to all the devotees

TRANSLATION

Hearing this appeal from mother Saci, all the devotees offered obeisances and said, "We all agree to whatever mother Saci desires."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.173

matara vyagrata dekhi' prabhura vyagra mana
bhakta-gana ekatra kari' balila vacana

SYNONYMS

matara — of the mother; **vyagrata** — eagerness; **dekhi'** — seeing; **prabhura** — of Sri Caitanya Mahaprabhu; **vyagra** — agitated; **mana** — mind; **bhakta-gana** — all the devotees; **ekatra kari'** — assembling together; **balila** — said; **vacana** — words.

TRANSLATION

When Sri Caitanya Mahaprabhu saw His mother's great eagerness, He became a little agitated. He therefore assembled all the devotees present and spoke to them.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.174

toma-sabara ajña vina calilama vrndavana
yaite narila, vighna kaila nivartana

SYNONYMS

toma-sabara — of all of you; ajña — order; vina — without; calilama — I started; vrndavana — for Vrndavana; yaite narila — not able to go; vighna — some obstruction; kaila — did; nivartana — made to return.

TRANSLATION

Sri Caitanya Mahaprabhu informed them all, "Without your order, I tried to go to Vrndavana. There was some obstacle, however, and I had to return.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.175

yadyapi sahasa ami kariyachi sannyasa
tathapi toma-saba haite nahiba udasa

SYNONYMS

yadyapi — although; **sahas**a — all of a sudden; **ami** — I; **kariyachi sannyasa** — accepted sannyasa; **tathapi** — still; **toma-saba** — all of you; **haite** — from; **nahiba** — I shall never be; **udasa** — indifferent.

TRANSLATION

"My dear friends, although I have suddenly accepted this renounced order, I still know that I shall never be indifferent to you.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.176

toma-saba na chadiba, yavat ami jiba'
matare tavat ami chadite nariba

SYNONYMS

toma-saba — all of you; na — not; chadiba — I shall give up; yavat — as long as; ami — I; jiba — shall live or shall remain manifest; matare — mother; tavat — that long; ami — I; chadite — to give up; nariba — shall be unable.

TRANSLATION

"My dear friends, as long as I remain manifest, I shall never give you up. Nor shall I be able to give up My mother.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 3.177

sannyasira dharmā nahe — sannyasa kariṇā
nija janma-sthane rahe kutumba laṇā

SYNONYMS

sannyasira — of a sannyasi; **dharmā** — duty; **nahe** — it is not; **sannyasa** — sannyasa; **kariṇā** — accepting; **nija** — own; **janma-sthane** — at the birthplace; **rahe** — remains; **kutumba** — relatives; **laṇā** — with.

TRANSLATION

"After accepting sannyasa, it is not the duty of a sannyasi to remain at his birthplace, encircled by relatives.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.178

keha yena ei bali' na kare nindana
sei yukti kaha, yate rahe dui dharma

SYNONYMS

keha — anyone; yena — so that; ei — this; bali' — saying; na kare — does not do; nindana — blasphemy; sei — that; yukti — consideration; kaha — tell Me; yate — by which; rahe — remain; dui — two; dharma — duties.

TRANSLATION

"Make some arrangement so that I may not leave you and at the same time people may not blame Me for remaining with relatives after taking sannyasa."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.179

suniya prabhura ei madhura vacana
saci-pasa acaryadi karila gamana

SYNONYMS

suniya — hearing this; **prabhura** — of the Lord; **ei** — this; **madhura** — sweet; **vacana** — statement; **saci-pasa** — before mother Saci; **acarya-adi** — Advaita Acarya and other devotees; **karila** — did; **gamana** — going.

TRANSLATION

After hearing Lord Caitanya's statement, all the devotees, headed by Advaita Acarya, approached mother Saci.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.180

prabhura nivedana tanre sakala kahila
suni' saci jagan-mata kahite lagila

SYNONYMS

prabhura — of the Lord; **nivedana** — submission; **tanre** — unto her; **sakala** — all; **kahila** — told; **suni'** — hearing this; **saci** — mother Saci; **jagan-mata** — the mother of the universe; **kahite** — to say; **lagila** — began.

TRANSLATION

When they submitted Lord Caitanya's statement, mother Saci, who is the mother of the universe, began to speak.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.181

tenho yadi ihan rahe, tabe mora sukha
tan'ra ninda haya yadi, seha mora dukkha

SYNONYMS

tenho — Lord Caitanya; **yadi** — if; **ihan** — here; **rahe** — stays; **tabe** — then; **mora** — my; **sukha** — happiness; **tan'ra ninda** — blasphemy of Him; **haya** — there is; **yadi** — if; **seha** — that also; **mora** — my; **dukkha** — unhappiness.

TRANSLATION

Sacimata said, "It will be a great happiness for me if Nimai [Sri Caitanya Mahaprabhu] stays here. But at the same time, if someone blames Him, it will be my great unhappiness."

PURPORT

It is a great happiness for a mother if her son does not leave home to search out Krsna but remains with her. At the same time, if a son does not search after Krsna but simply remains at home, he is certainly blamed by experienced saintly persons. Such blame certainly causes great unhappiness for a mother. If a real mother wants her son to progress spiritually, she had better allow him to go out searching for Krsna. The mother naturally desires the welfare of the son. If a mother does not allow her son to search for Krsna, she is called ma, which indicates maya. By allowing her son to go as a sannyasi and search for Krsna, Sacimata instructs all mothers of the world. She indicates that all sons should become real devotees of Krsna and should not stay at home under the care of an affectionate mother. This is supported by Srimad-Bhagavatam (5.5.18):

gurur na sa syat sva-jano na sa syat
pita na sa syaj janani na sa syat
na tat syan na patis ca sa syan
na mocayed yah samupeta-mrtyum

"No one should become a spiritual master — nor a relative, father, mother, worshipable Deity or husband — if he cannot help a person escape the imminent path of death." Every living entity is wandering within the universe, subjected to the law of karma and transmigrating from one body to another and from one planet to another. Therefore the whole Vedic process is meant to save the wandering living entities from the clutches of maya — birth, death, disease and old age. This means stopping the cycle of birth and death. This cycle can be stopped only if one worships Krsna. As the Lord says in the Bhagavad-gita (4.9):

janma karma ca me divyam yo vetti tattvatah
tyaktva punar janma naiti mam eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

To stop the cycle of birth and death, one has to understand Krsna as He is. Simply by

knowing Krsna, one can stop the process of rebirth into this material world. By acting in Krsna consciousness, one can return to Godhead. The highest perfection of life is for a father, mother, spiritual master, husband or any other family member to help others return home, back to Godhead. That is the most preferred welfare activity for the benefit of relatives. Therefore, Sacimata, although the mother of Nimai Pandita, Sri Caitanya Mahaprabhu, considered all the facts and decided to allow her son to go out and search for Krsna. At the same time, she made some arrangements in order that she might get news of all the activities of Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.182

tate ei yukti bhala, mora mane laya
nilacale rahe yadi, dui karya haya

SYNONYMS

tate — therefore; ei — this; yukti — consideration; bhala — as good; mora — my; mane — mind; laya — takes; nilacale — in Jagannatha Puri; rahe — He stays; yadi — if; dui — two; karya — purposes; haya — are achieved.

TRANSLATION

Mother Saci said, "This consideration is good. In my opinion, if Nimai remains at Jagannatha Puri, He may not leave any one of us and at the same time can remain aloof as a sannyasi. Thus both purposes are fulfilled.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.183

nilacale navadvipe yena dui ghara
loka-gatagati-varta paba nirantara

SYNONYMS

nilacale — at Jagannatha Puri; **navadvipe** — as well as Navadvipa; **yena** — as if; **dui** — two; **ghara** — rooms; **loka** — people; **gatagati** — come and go; **varta** — news; **paba** — I shall get; **nirantara** — always.

TRANSLATION

"Since Jagannatha Puri and Navadvipa are intimately related — as if they were two rooms in the same house — people from Navadvipa generally go to Jagannatha Puri, and those in Jagannatha Puri go to Navadvipa. This going and coming will help carry news of Lord Caitanya. In this way I will be able to get news of Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.184

tumi saba karite para gamanagamana
ganga-snane kabhu habe tanra agamana

SYNONYMS

tumi — you; saba — all; karite — to do; para — are able; gamana-agamana — going and coming; ganga-snane — for bathing in the Ganges; kabhu — sometimes; habe — it will be possible; tanra — His; agamana — coming here.

TRANSLATION

"All you devotees will be able to come and go, and sometimes He may also come to take His bath in the Ganges.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.185

apanara duhkha-sukha tahan nahi gani
tanra yei sukha, taha nija-sukha mani

SYNONYMS

apanara — of my own; duhkha-sukha — unhappiness and happiness; tahan — there; nahi — not; gani — I count; tanra — His; yei — whatever; sukha — happiness; taha — that; nija — my own; sukha — happiness; mani — I accept.

TRANSLATION

"I do not care for my personal happiness or unhappiness, but only for His happiness. Indeed, I accept His happiness as my happiness."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.186

suni' bhakta-gana tanre karila stavana
veda-ajña yaiche, mata, tomara vacana

SYNONYMS

suni' — hearing this; bhakta-gana — all the devotees; tanre — to her; karila — did; stavana — praying; veda-ajña — an injunction of the Vedas; yaiche — like; mata — my dear mother; tomara vacana — your word.

TRANSLATION

After hearing Sacimata, all the devotees offered her prayers and assured her that her order, like a Vedic injunction, could not be violated.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.187

bhakta-gana prabhu-age asiya kahila
suniya prabhura mane ananda ha-ila

SYNONYMS

bhakta-gana — the devotees; **prabhu** — Sri Caitanya Mahaprabhu; **age** — before; **asiya** — coming; **kahila** — informed; **suniya** — hearing; **prabhura** — of Lord Caitanya; **mane** — in the mind; **ananda** — pleasure; **ha-ila** — there was.

TRANSLATION

All the devotees informed Lord Caitanya of Sacimata's decision. Hearing it, the Lord became very pleased.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.188

navadvipa-vasi adi yata bhakta-gana
sabare sammana kari' balila vacana

SYNONYMS

navadvipa-vasi — all the inhabitants of Navadvipa; **adi** — primarily; **yata** — all; **bhakta-gana** — devotees; **sabare** — to all of them; **sammana** — respect; **kari'** — showing; **balila** — said; **vacana** — these words.

TRANSLATION

Lord Sri Caitanya Mahaprabhu offered respects to all the devotees present from Navadvipa and other towns, speaking to them as follows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.189

tumi-saba loka — mora parama bandhava
ei bhiksa magon, — more deha tumi saba

SYNONYMS

tumi-saba loka — all of you people; mora — My; parama bandhava — intimate friends; ei bhiksa magon — I beg one favor; more — unto Me; deha — kindly give; tumi — you; saba — all.

TRANSLATION

"My dear friends, you are all My intimate friends. Now I am begging a favor of you. Please give it to Me."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.190

ghare yaña kara sada krsna-sankirtana
krsna-nama, krsna-katha, krsna aradhana

SYNONYMS

ghare yaña — returning home; **kara** — kindly do; **sada** — always; **krsna-sankirtana** — chanting of the holy name of the Lord; **krsna-nama** — the holy name of the Lord; **krsna-katha** — discussion of Krsna's pastimes; **krsna** — of Lord Krsna; **aradhana** — worshiping.

TRANSLATION

Lord Caitanya Mahaprabhu requested them all to return home and begin chanting the holy name congregationally. He also requested them to worship Krsna, chant His holy name and discuss His holy pastimes.

PURPORT

The cult of Sri Caitanya Mahaprabhu, the Hare Krsna movement, is very nicely explained by Lord Caitanya Mahaprabhu authoritatively. It is not that everyone has to take sannyasa like Sri Caitanya Mahaprabhu. Everyone can execute the cult of Krsna consciousness at home, as ordered by the Lord. Everyone can congregationally chant the holy name of Krsna, the Hare Krsna maha-mantra. One can also discuss the subject matter of the Bhagavadgita and Srimad-Bhagavatam and install Deities of Radha-Krsna or Gaura-Nitai or both and worship them very carefully in one's own home. It is not that we have to open different centers all over the world. Whoever cares for the Krsna consciousness movement can install Deities at home and, under superior guidance, worship the Deity regularly, chanting the maha-mantra and discussing the Bhagavad-gita and Srimad-Bhagavatam. We are actually teaching in our classes how to go about this. One who feels that he is not yet ready to live in a temple or undergo strict regulative principles in the temple — especially householders who live with a wife and children — can start a center at home by installing the Deity, worshiping the Lord morning and evening, chanting Hare Krsna and discussing the Bhagavad-gita and Srimad-Bhagavatam. Anyone can do this at home without difficulty, and Sri Caitanya Mahaprabhu requested all the devotees present there to do so.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.191

ajña deha nilacale kariye gamana
madhye madhye asi' tomaya diba darasana

SYNONYMS

ajña deha — give permission; nilacale — to Jagannatha Puri; kariye — I do; gamana — going; madhye madhye — sometimes; asi' — coming here; tomaya — to all of you; diba — I shall give; darasana — audience.

TRANSLATION

After thus instructing the devotees, the Lord asked their permission to go to Jagannatha Puri. He assured them that at intervals He would come there and meet them again and again.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.192

eta bali' sabakare isat hasiña
vidaya karila prabhu sammana kariña

SYNONYMS

eta bali' — saying this; sabakare — to all the devotees; isat hasiña — smiling very mildly; vidaya karila — bid them farewell; prabhu — the Lord; sammana kariña — showing all respect.

TRANSLATION

In this way, Sri Caitanya Mahaprabhu, offering due respects to all the devotees and smiling very mildly, bade them farewell.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.193

saba vidaya diya prabhu calite kaila mana
haridasa kandi' kahe karuna vacana

SYNONYMS

saba vidaya diya — asking everyone to return home; prabhu — the Lord; calite — to go; kaila — decided; mana — the mind; haridasa kandi' — Haridasa Thakura began to cry; kahe — says; karuna — pathetic; vacana — words.

TRANSLATION

After requesting all the devotees to return home, the Lord decided to go to Jagannatha Puri. At that time Haridasa Thakura began to cry and speak some pathetic words.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.194

nilacale yabe tumi, mora kon gati
nilacale yaite mora nahika sakati

SYNONYMS

nilacale yabe tumi — You will go to Jagannatha Puri; mora — my; kon — what; gati — destination; nilacale — to Jagannatha Puri; yaite — to go; mora — my; nahika — there is not; sakati — strength.

TRANSLATION

Haridasa Thakura said, "You are going to Jagannatha Puri, and that is all right, but what will be my destination? I am not able to go to Jagannatha Puri."

PURPORT

Although Srila Haridasa Thakura was born in a Muslim family, he was accepted as a properly initiated brahmana. As such, he had every right to enter the temple of Jagannatha Puri, but because there were some rules and regulations stipulating that only brahmanas, ksatriyas, vaisyas and sudras (members of the varnasrama-dharma system) could enter, Haridasa Thakura, out of his great humility, did not want to violate these existing rules. He therefore said that he did not have the strength to enter into the temple, and he pointed out that if Lord Sri Caitanya Mahaprabhu lived within the temple, there would be no way for Haridasa Thakura to see Him. Later, when Haridasa Thakura went to Jagannatha Puri, he lived outside the temple, at a place called Siddhabakula. A monastery has now been erected there, known as Siddhabakula Matha. People who visit Jagannatha Puri often go to see Siddhabakula and the tomb of Haridasa Thakura, on the beach by the sea.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.195

muñi adhama tomara na paba darasana
kemate dhariba ei papistha jivana

SYNONYMS

muñi — I; adhama — the lowest of men; tomara — Your; na — not; paba — will get; darasana — seeing; kemate — how; dhariba — shall I maintain; ei — this; papistha — sinful; jivana — life.

TRANSLATION

"Because I am the lowest among men, I shall not be able to see You. How shall I maintain my sinful life?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.196

prabhu kahe, — kara tumi dainya samvarana
tomara dainyete mora vyakula haya mana

SYNONYMS

prabhu kahe — the Lord replied; kara — do; tumi — you; dainya — humility; samvarana — checking; tomara — your; dainyete — by humility; mora — My; vyakula — agitated; haya — becomes; mana — the mind.

TRANSLATION

The Lord replied to Haridasa Thakura, "Please check your humility. Just the sight of your humility very much agitates My mind."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.197

toma lagi' jagannathe kariba nivedana
toma-laña yaba ami sri-purusottama

SYNONYMS

toma lagi' — for you; jagannathe — unto Lord Jagannatha; kariba — I shall do; nivedana — petition; toma-laña — taking you; yaba — shall go; ami — I; sri-purusottama — to Jagannatha Puri.

TRANSLATION

Lord Caitanya Mahaprabhu assured Haridasa Thakura that He would place a petition before Lord Jagannatha and that He would certainly take him there to Jagannatha Puri.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.198

tabe ta' acarya kahe vinaya kariña
dina dui-cari raha krpa ta' kariña

SYNONYMS

tabe — thereafter; ta' — certainly; acarya kahe — Advaita Acarya says; vinaya kariña — offering all respect; dina dui-cari — another two or four days; raha — kindly remain; krpa — mercy; ta' — certainly; kariña — showing.

TRANSLATION

After that, Advaita Acarya respectfully requested Lord Caitanya Mahaprabhu to show Him mercy by remaining another two or four days.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.199

acaryera vakya prabhu na kare langhana
rahila advaita-grhe, na kaila gamana

SYNONYMS

acaryera vakya — the words of Sri Advaita Acarya; **prabhu** — the Lord; **na kare langhana** — does not deny; **rahila** — remained; **advaita-grhe** — at the house of Advaita Acarya; **na kaila gamana** — did not go immediately.

TRANSLATION

Caitanya Mahaprabhu never violated the request of Advaita Acarya; therefore He remained at His home and did not leave immediately for Jagannatha Puri.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.200

anandita haila acarya, saci, bhakta, saba
prati-dina kare acarya maha-mahotsava

SYNONYMS

anandita haila — became pleased; **acarya** — Advaita Acarya; **saci** — mother Sacidevi; **bhakta** — the devotees; **saba** — all; **prati-dina** — every day; **kare** — does; **acarya** — Advaita Acarya; **maha-maha-utsava** — great festival.

TRANSLATION

Lord Caitanya's decision was received very happily by Advaita Acarya, mother Saci and all the devotees. Advaita Acarya celebrated every day with a great festival.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.201

dine krsna-katha-rasa bhakta-gana-sange
ratre maha-mahotsava sankirtana-range

SYNONYMS

dine — during daytime; **krsna-katha-rasa** — discussion on Krsna; **bhakta-gana-sange** — with the devotees; **ratre** — at night; **maha-maha-utsava** — a great festival; **sankirtana-range** — in the matter of congregational chanting.

TRANSLATION

During the day the devotees discussed subject matters concerning Krsna, and at night there was a great festival of congregational chanting at the house of Advaita Acarya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.202

anandita haña saci karena randhana
sukhe bhojana kare prabhu laña bhakta-gana

SYNONYMS

anandita haña — being pleased; **saci** — mother Saci; **karena** — does; **randhana** — cooking; **sukhe** — in happiness; **bhojana** — eating; **kare** — does; **prabhu** — Lord Caitanya Mahaprabhu; **laña** — accompanied by; **bhakta-gana** — all the devotees.

TRANSLATION

Mother Saci cooked with great pleasure, and Sri Caitanya Mahaprabhu, along with the devotees, accepted the prasadam with great pleasure.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.203

acaryera sraddha-bhakti-grha-sampada-dhane
sakala saphala haila prabhura aradhane

SYNONYMS

acaryera — of Advaita Acarya; **sraddha** — faith; **bhakti** — devotion; **grha** — home; **sampada** — opulence; **dhane** — the wealth; **sakala** — all; **saphala** — successful; **haila** — became; **prabhura** — of Lord Caitanya Mahaprabhu; **aradhane** — in the worship.

TRANSLATION

In this way all the opulences of Advaita Acarya — His faith, devotion, home, riches and everything else — were successfully utilized in the worship of Lord Caitanya Mahaprabhu.

PURPORT

Advaita Acarya set an ideal example for all householder devotees in His reception of Lord Caitanya Mahaprabhu and His devotees and in His execution of a daily festival at His home. If one has the proper means and wealth, he should occasionally invite the devotees of Lord Caitanya who are engaged in preaching all over the world and hold a festival at home simply by distributing prasadam and talking about Krsna during the day and holding congregational chanting for at least three hours in the evening. This procedure must be adopted in all centers of the Krsna consciousness movement. Thus they will daily perform sankirtana-yajña. In Srimad-Bhagavatam (11.5.32) the daily performance of sankirtana-yajña is recommended for this age (yajñaih sankirtana-prayair yajanti hi su-medhasah). One should worship Lord Caitanya Mahaprabhu and His four associates, the Pañca-tattva, by distributing prasadam and holding congregational chanting. Indeed, that, yajña or sacrifice, is most recommended in this Age of Kali. In this age, other yajñas are not possible to perform, but this yajña can be performed everywhere and anywhere without difficulty.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.204

sacira ananda bade dekhi' putra-mukha
bhojana karaña purna kaila nija-sukha

SYNONYMS

sacira — of Sacimata; **ananda bade** — pleasure increases; **dekhi'** — seeing; **putra-mukha** — the face of her son; **bhojana karaña** — feeding; **purna** — full; **kaila** — made; **nija-sukha** — her own happiness.

TRANSLATION

As mother Saci constantly saw the face of her son and fed Him, her own happiness increased and was indeed complete.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.205

ei-mata advaita-grhe bhakta-gana mile
vañcila kataka-dina maha-kutuhale

SYNONYMS

ei-mate — in this way; **advaita-grhe** — at the home of Advaita Acarya; **bhakta-gana** — all the devotees; **mile** — meet together; **vañcila** — passed; **kataka-dina** — some days; **maha-kutuhale** — in a greatly festive mood.

TRANSLATION

In this way, at Advaita Acarya's house all the devotees met and passed some days together in a greatly festive mood.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.206

ara dina prabhu kahe saba bhakta-gane
nija-nija-grhe sabe karaha gamane

SYNONYMS

ara dina — the next day; prabhu — the Lord; kahe — says; saba — all; bhakta-gane — to the devotees; nija-nija-grhe — to your respective homes; sabe — all; karaha — do; gamane — returning.

TRANSLATION

The next day, Lord Caitanya Mahaprabhu requested all the devotees to return to their respective homes.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.207

ghare giya kara sabe krsna-sankirtana
punarapi ama-sange ha-ibe milana

SYNONYMS

ghare giya — returning home; kara — do; sabe — all; krsna-sankirtana — congregational chanting of the maha-mantra; punarapi — again; ama-sange — with Me; ha-ibe — there will be; milana — meeting.

TRANSLATION

Sri Caitanya Mahaprabhu also asked them to execute the congregational chanting of the holy name of the Lord at their homes, and He assured them that they would be able to meet Him again.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.208

kabhu va tomara karibe niladri gamana
kabhu va asiba ami karite ganga-snana

SYNONYMS

kabhu — sometimes; **va** — either; **tomara** — you; **karibe** — will do; **niladri** — to Jagannatha Puri; **gamana** — going; **kabhu** — sometimes; **va** — or; **asiba** — shall come; **ami** — I; **karite** — to do; **ganga-snana** — bathing in the Ganges.

TRANSLATION

Sri Caitanya Mahaprabhu told them, "Sometimes you will come to Jagannatha Puri, and sometimes I shall come bathe in the Ganges."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.209-210

nityananda-gosañi, pandita jagadananda
damodara pandita, ara datta mukunda
ei cari-jana acarya dila prabhu sane
janani prabodha kari' vandila carane

SYNONYMS

nityananda-gosañi — Lord Nityananda; pandita jagadananda — Jagadananda Pandita; damodara pandita — Damodara Pandita; ara datta mukunda — and Mukunda Datta; ei cari-jana — these four persons; acarya — Advaita Acarya; dila — gave; prabhu sane — with Sri Caitanya Mahaprabhu; janani — mother Saci; prabodha kari' — pacifying; vandila carane — offered prayers at her lotus feet.

TRANSLATION

Sri Advaita Acarya sent four persons — Nityananda Gosañi, Jagadananda Pandita, Damodara Pandita and Mukunda Datta — to accompany the Lord. After pacifying His mother, Sacimata, Sri Caitanya Mahaprabhu submitted prayers to her lotus feet.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.211

tanre pradaksina kari' karila gamana
etha acaryera ghare uthila kranda

SYNONYMS

tanre — mother Saci; pradaksina kari' — circumambulating; karila — did; gamana — going; etha — there; acaryera — of Advaita Acarya; ghare — in the house; uthila — there arose; kranda — crying.

TRANSLATION

When everything was arranged, Lord Caitanya Mahaprabhu circumambulated His mother and then started for Jagannatha Puri. In the house of Advaita Acarya there arose tumultuous crying.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.212

nirapeksa haña prabhu sighra calila
kandite kandite acarya pascata calila

SYNONYMS

nirapeksa — indifferent; haña — becoming; prabhu — the Lord; sighra — very quickly; calila — went; kandite kandite — crying and crying; acarya — Advaita Acarya; pascata — behind; calila — went.

TRANSLATION

Sri Caitanya Mahaprabhu was unaffected. He left swiftly, and Advaita Acarya followed Him, weeping.

PURPORT

As Srila Bhaktisiddhanta Sarasvati Thakura explains, the word nirapeksa means not being affected by anything material and remaining fixed in the service of the Lord. Sri Caitanya Mahaprabhu did not very much care for the roaring tumult and cry at the house of Advaita Acarya, which He heard when starting for Jagannatha Puri. Worldly moralists may criticize Sri Caitanya Mahaprabhu for being very cruel, but the Lord did not care for such criticism. As the world teacher of this Krsna consciousness movement, He actually showed that a person seriously engaged in Krsna consciousness should not be affected by worldly affection. The best course is to engage in rendering service to the Lord and to become callous to material objectives. Externally everyone is attached to material things, but if one becomes entangled in such things, he cannot make progress in Krsna consciousness. Therefore those who are engaged in Krsna consciousness should not care for the so-called morality of the material world if that morality opposes the service of the Lord. As Lord Caitanya Mahaprabhu has personally shown, one cannot properly execute Krsna consciousness without being neutral.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.213

kata dura giya prabhu kari' yoda hata
acarye prabodhi' kahe kichu mista bata

SYNONYMS

kata dura giya — after going some distance; **prabhu** — the Lord; **kari'** — making; **yoda hata** — folded hands; **acarye** — Advaita Acarya; **prabodhi'** — pacifying; **kahe** — says; **kichu** — something; **mista bata** — sweet words.

TRANSLATION

After He had followed Sri Caitanya Mahaprabhu for some distance, Advaita Acarya was petitioned by Sri Caitanya Mahaprabhu with folded hands. The Lord spoke the following sweet words.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.214

janani prabodhi' kara bhakta samadhana
tumi vyagra haile karo na rahibe prana

SYNONYMS

janani prabodhi' — pacifying the mother; kara — make; bhakta — devotees; samadhana — adjustments; tumi — You; vyagra haile — if becoming agitated; karo — anyone's; na rahibe — will not remain; prana — the life.

TRANSLATION

Sri Caitanya Mahaprabhu said, "Please pacify all the devotees and My mother. If You become agitated, no one will be able to continue to exist."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.215

eta bali' prabhu tanre kari' alingana
nivr̥tti kariya kaila svacchanda gamana

SYNONYMS

eta bali' — saying this; prabhu — the Lord; tanre — unto Him; kari' — doing; alingana — embracing; nivr̥tti — stop; kariya — making; kaila — did; svacchanda — without anxiety; gamana — going toward Jagannatha Puri.

TRANSLATION

Saying this, Sri Caitanya Mahaprabhu embraced Advaita Acarya and stopped Him from following any further. Then, without anxiety, He proceeded to Jagannatha Puri.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.216

ganga-tire-tire prabhu cari-jana-sathe
niladri calila prabhu chatrabhoga-pathe

SYNONYMS

ganga-tire-tire — on the banks of the Ganges; **prabhu** — the Lord; **cari-jana-sathe** — with the other four persons; **niladri** — to Jagannatha Puri; **calila** — proceeded; **prabhu** — the Lord; **chatrabhoga-pathe** — on the path of Chatrabhoga.

TRANSLATION

The Lord, with the other four persons, went along the banks of the Ganges through the path of Chatrabhoga toward Niladri, Jagannatha Puri.

PURPORT

In the southern section of the eastern railway, in the district of twenty-four parganas, is a station named Magrahata. If one goes to the southeastern side of that station for some fourteen miles, there is a place called Jayanagara. About six miles south of this Jayanagara station is a village named Chatrabhoga. Sometimes this village is called Khadi. In this village is a Deity of Lord Siva known as Vaijurkanatha. A festival takes place there every year during the month of Caitra (March-April). The festival is known as Nanda-mela. At the present moment the Ganges does not flow there. On the same railway line is another station, known as Baruipura, and near this station is another place, called Atisara. Formerly this village was also situated on the banks of the Ganges. One can go from this village to Panihati and from there to Varaha-nagara, north of Calcutta. In those days the Ganges flowed to the south of Calcutta through Kali-ghata, which is still known as Adi-ganga. From Baruipura, the Ganges branched out and flowed through Diamond Harbor near the Mathurapura police station. It is to be noted that Sri Caitanya Mahaprabhu passed through all these places on His way to Jagannatha Puri.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.217

'caitanya-mangale' prabhura niladri-gamana
vistari varniyachena dasa-vrndavana

SYNONYMS

caitanya-mangale — in the book named Caitanya-mangala; **prabhura** — of the Lord; **niladri-gamana** — going to Jagannatha Puri; **vistari** — elaborating; **varniyachena** — has described; **dasa-vrndavana** — Vrndavana dasa Thakura.

TRANSLATION

In his book known as Caitanya-mangala [Caitanya-bhagavata], Vrndavana dasa Thakura has elaborately described the Lord's passage to Jagannatha Puri.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura states that while Sri Caitanya Mahaprabhu passed through Bengal, He passed through Aṅsara-grama, Varaha-grama and Chatrabhoga. He then reached the Orissa province, where He passed through Prayaga-ghata; the Suvarnarekha River; Remuna; Yajapura, where He bathed at the Dasasvamedhaghata, on the Vaitarani River; Kataka (Cuttak), where the Mahanadi River flows; Bhuvaneshvara, where there is a big lake known as Bindu-sarovara; Kamalapura; and Atharanala. In this way, passing through all these and other places, He reached Jagannatha Puri.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.218

advaita-grhe prabhura vilasa sune yei jana
acire milaye tanre krsna-prema-dhana

SYNONYMS

advaita-grhe — at the house of Advaita Acarya; **prabhura** — of the Lord; **vilasa** — the pastimes; **sune** — hears; **yei** — one who; **jana** — person; **acire** — very soon; **milaye** — meets; **tanre** — him; **krsna-prema-dhana** — the riches of love of Godhead.

TRANSLATION

If one hears the activities of the Lord at the house of Advaita Acarya, he will certainly very soon attain the riches of love of Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 3.219

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

SYNONYMS

sri-rupa — Srila Rupa Gosvami; **raghunatha** — Srila Raghunatha dasa Gosvami; **pade** — at the lotus feet; **yara** — whose; **asa** — expectation; **caitanya-caritamrta** — the book named Caitanya-caritamrta; **kahe** — describes; **krsnadasa** — Srila Krsnadasa Kaviraja Gosvami.

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, Madhya-lila, Third Chapter, describing Lord Caitanya Mahaprabhu's stay at the house of Advaita Acarya, His acceptance of the sannyasa order and observation of daily festivals at Advaita Acarya's house, His congregational chanting of the holy name of the Lord and His feasting with all the devotees.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4 Summary

In his Amrta-pravaha-bhasya, Srila Bhaktivinoda Thakura gives the following summary of the Fourth Chapter. Passing along the path of Chatrabhoga and coming to Vrddhamantresvara, Sri Caitanya Mahaprabhu reached the border of Orissa. On His way He enjoyed transcendental bliss by chanting and begging alms in different villages. In this way He reached the celebrated village of Remuna, where there is a Deity of Gopinatha. There He narrated the story of Madhavendra Puri, as He had heard it from His spiritual master, Isvara Puri. The narration is as follows.

One night while in Govardhana, Madhavendra Puri dreamed that the Gopala Deity was within the forest. The next morning he invited his neighborhood friends to accompany him to excavate the Deity from the jungle. He then established the Deity of Sri Gopalaji on top of Govardhana Hill with great pomp. Gopala was worshiped, and the Annakuta festival was observed. This festival was known everywhere, and many people from the neighboring villages came to join. One night the Gopala Deity again appeared to Madhavendra Puri in a dream and asked him to go to Jagannatha Puri to collect some sandalwood pulp and smear it on the body of the Deity. Having received this order, Madhavendra Puri immediately started for Orissa. Traveling through Bengal, he reached Remuna village and there received a pot of condensed milk (ksira) offered to the Deity of Gopinathaji. This pot of condensed milk was stolen by Gopinatha and delivered to Madhavendra Puri. Since then, the Gopinatha Deity has been known as Ksira-cora-gopinatha, the Deity who stole the pot of condensed milk. After reaching Jagannatha Puri, Madhavendra Puri received permission from the King to take out one maund of sandalwood and twenty tolas of camphor. Aided by two men, he brought these things to Remuna. Again he saw in a dream that Gopala at Govardhana Hill desired that very sandalwood to be turned into pulp mixed with camphor and smeared over the body of Gopinathaji. Understanding that that would satisfy the Gopala Deity at Govardhana, Madhavendra Puri executed the order and returned to Jagannatha Puri.

Sri Caitanya Mahaprabhu narrated this story for Lord Nityananda Prabhu and other devotees and praised the pure devotional service of Madhavendra Puri. When He recited some verses composed by Madhavendra Puri, He went into an ecstatic mood. But when He saw that many people were assembled, He checked Himself and ate some sweet rice prasadam. Thus He passed that night, and the next morning He again started for Jagannatha Puri.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.1

yasmai corayan ksira-bhand
gopinathah ksira-corabhidho 'bhut
sri-gopalah pradurasid vasah san
yat-premna nato 'smi

SYNONYMS

yasmai — unto whom; **datum** — to deliver; **corayan** — stealing; **ksira-bhandam** — the pot of sweet rice; **gopinathah** — Gopinatha; **ksira-cora** — stealer of a pot of sweet rice; **abhidhah** — celebrated; **abhut** — became; **sri-gopalah** — Sri Gopala Deity; **pradurasit** appeared; **vasah** — captivated; **san** — being; **yat-premna** — by his love; **tam** — unto him; **madhavendram** — Madhavendra Puri, who was in the Madhva-sampradaya; **natah asmi** — I offer my respectful obeisances.

TRANSLATION

I offer my respectful obeisances unto Madhavendra Puri, who was given a pot of sweet rice stolen by Sri Gopinatha, celebrated thereafter as Ksira-cora. Being pleased by Madhavendra Puri's love, Sri Gopala, the Deity at Govardhana, appeared to the public vision.

PURPORT

Bhaktivinoda Thakura annotates that this Gopala Deity was originally installed by Vajra, the great-grandson of Krsna. Madhavendra Puri rediscovered Gopala and established Him on top of Govardhana Hill. This Gopala Deity is still situated at Nathadvvara and is under the management of descendants of Vallabhacarya. The worship of the Deity is very luxurious, and one who goes there can purchase varieties of prasadam by paying a small price.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.2

jaya jaya gauracandra jaya nityananda
jayadvaitacandra jaya gaura-bhakta-vrnda

SYNONYMS

jaya jaya gauracandra — all glories to Sri Caitanya Mahaprabhu; **jaya nityananda** — all glories to Lord Nityananda; **jaya advaita-candra** — all glories to Advaita Prabhu; **jaya gaura-bhakta-vrnda** — all glories to the devotees of the Lord.

TRANSLATION

All glories to Lord Caitanya Mahaprabhu! All glories to Nityananda Prabhu! All glories to Advaita Prabhu! And all glories to all the devotees of Lord Caitanya!

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.3-4

niladri-gamana, jagannatha-darasana
sarvabhauma bhattacharya-prabhura milana
e saba lila prabhura dasa vrndavana
vistari' kariyachena uttama varnana

SYNONYMS

niladri-gamana — going to Jagannatha Puri; **jagannatha-darasana** — visiting the temple of Lord Jagannatha; **sarvabhauma bhattacharya** — with Sarvabhauma Bhattacharya; **prabhura** — of the Lord; **milana** — meeting; **e saba** — all these; **lila** — pastimes; **prabhura** — of the Lord; **dasa vrndavana** — Vrndavana dasa Thakura; **vistari'** — elaborating; **kariyachena** — has done; **uttama** — very nice; **varnana** — description.

TRANSLATION

The Lord went to Jagannatha Puri and visited Lord Jagannatha's temple. He also met with Sarvabhauma Bhattacharya. All these pastimes have been very elaborately explained by Vrndavana dasa Thakura in his book Caitanya-bhagavata.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.5

sahaje vicitra madhura caitanya-vihara
vrndavana-dasa-mukhe amrtera dhara

SYNONYMS

sahaje — naturally; **vicitra** — wonderful; **madhura** — sweet; **caitanya** — of Lord Caitanya Mahaprabhu; **vihara** — the activities; **vrndavana-dasa** — of Vrndavana dasa Thakura; **mukhe** — from the mouth; **amrtera** — of nectar; **dhara** — shower.

TRANSLATION

By nature all the activities of Sri Caitanya Mahaprabhu are very wonderful and sweet, and when they are described by Vrndavana dasa Thakura, they become like a shower of nectar.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.6

ataeva taha varnile haya punarukti
dambha kari' varni yadi taiche nahi sakti

SYNONYMS

ataeva — therefore; **taha** — such activities; **varnile** — if describing; **haya** — there is; **punarukti** — repetition; **dambha kari'** — being proud; **varni** — I describe; **yadi** — if; **taiche** — such; **nahi** — there is not; **sakti** — power.

TRANSLATION

Therefore I very humbly submit that since these incidents have already been nicely described by Vrndavana dasa Thakura, I would be very proud to repeat the same thing, and this would not be very good. I do not have such powers.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.7

caitanya-mangale yaha karila varnana
sutra-rupe sei lila kariye sucana

SYNONYMS

caitanya-mangale — in the book named Caitanya-mangala; **yaha** — whatever; **karila varnana** — has described; **sutra-rupe** — in the form of a synopsis; **sei lila** — those pastimes; **kariye sucana** — I shall present.

TRANSLATION

I am therefore presenting only a synopsis of those events already described elaborately by Vrndavana dasa Thakura in his Caitanya-mangala [now known as Caitanya-bhagavata].

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 4.8

tanra sutre ache, tenha na kaila varnana
yatha-kathañcit kari' se lila kathana

SYNONYMS

tanra — his; **sutre** — in the synopsis; **ache** — there are; **tenha** — he; **na kaila varnana** — did not describe; **yatha-kathañcit** — something of them; **kari'** — doing; **se** — these; **lila** — of pastimes; **kathana** — narration.

TRANSLATION

Some of the incidents he did not describe elaborately but only summarized, and these I shall try to describe in this book.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.9

ataeva tanra paye kari namaskara
tanra paya aparadha na ha-uk amara

SYNONYMS

ataeva — therefore; **tanra paye** — at his lotus feet; **kari** — I do; **namaskara** — obeisances; **tanra paya** — to the lotus feet of Vrndavana dasa Thakura; **aparadha** — offense; **na** — not; **ha-uk** — let it happen; **amara** — my.

TRANSLATION

I thus offer my respectful obeisances unto the lotus feet of Vrndavana dasa Thakura. I hope that I will not offend his lotus feet by this action.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.10

ei-mata mahaprabhu calila nilacale
cari bhakta sange krsna-kirtana-kutuhale

SYNONYMS

ei-mata — in this way; **mahaprabhu** — Lord Caitanya Mahaprabhu; **calila** — proceeded; **nilacale** — toward Jagannatha Puri; **cari bhakta** — four devotees; **sange** — with; **krsna-kirtana** — for chanting of the holy name of Krsna; **kutuhale** — in great eagerness.

TRANSLATION

Sri Caitanya Mahaprabhu proceeded toward Jagannatha Puri with four of His devotees, and He chanted the holy name of the Lord, the Hare Krsna mantra, with great eagerness.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.11

bhiksa lagi' eka-dina eka grama giya
apane bahuta anna anila magiya

SYNONYMS

bhiksa lagi' — for prasadam; **eka-dina** — in one day; **eka grama** — to one village; **giya** — going; **apane** — personally; **bahuta** — a great quantity; **anna** — of rice and other eatables; **anila** — brought; **magiya** — begging.

TRANSLATION

Each day Sri Caitanya Mahaprabhu personally went to a village and collected a great quantity of rice and other grains for the preparation of prasadam.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.12

pathe bada bada dani vighna nahi kare
ta' sabare krpa kari' aila remunare

SYNONYMS

pathe — on the way; **bada bada** — big, big; **dani** — toll or tax collector; **vighna** — hindrances; **nahi** — not; **kare** — make; **ta' sabare** — to all of them; **krpa kari'** — showing mercy; **aila** — reached; **remunare** — the village known as Remuna.

TRANSLATION

There were many rivers on the way, and at each river there was a tax collector. They did not hinder the Lord, however, and He showed them mercy. Finally He reached the village of Remuna.

PURPORT

There is a railway station named Balesvara, and five miles to the west is the village of Remuna. The temple of Ksira-cora-gopinatha still exists in this village, and within the temple the samadhi tomb of Rasikananda Prabhu, the chief disciple of Syamananda Gosvami, can still be found.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.13

remunate gopinatha parama-mohana
bhakti kari' kaila prabhu tanra darasana

SYNONYMS

remunate — in that village of Remuna; **gopinatha** — the Deity of Gopinatha; **parama-mohana** — very attractive; **bhakti kari'** — with great devotion; **kaila** — did; **prabhu** — the Lord; **tanra** — of Him; **darasana** — visit.

TRANSLATION

The Deity of Gopinatha in the temple at Remuna was very attractive. Lord Caitanya visited the temple and offered His obeisances with great devotion.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.14

tanra pada-padma nikata pranama karite
tanra puspa-cuda padila prabhura mathate

SYNONYMS

tanra pada-padma — the lotus feet of Gopinatha; **nikata** — near; **pranama** — obeisances; **karite** — while offering; **tanra** — His; **puspa-cuda** — helmet of flowers; **padila** — fell down; **prabhura** — of the Lord; **mathate** — on the head.

TRANSLATION

When Sri Caitanya Mahaprabhu offered His obeisances at the lotus feet of the Gopinatha Deity, the helmet of flowers on the head of Gopinatha fell down and landed on the head of Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.15

cuda paña mahaprabhura anandita mana
bahu nrtya-gita kaila laña bhakta-gana

SYNONYMS

cuda paña — getting the helmet; **mahaprabhura** — of Lord Sri Caitanya Mahaprabhu; **anandita** — pleased; **mana** — the mind; **bahu** — various kinds; **nrtya-gita** — dancing and chanting; **kaila** — performed; **laña** — with; **bhakta-gana** — the devotees.

TRANSLATION

When the Deity's helmet fell upon His head, Sri Caitanya Mahaprabhu became very pleased, and thus He chanted and danced in various ways with His devotees.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.16

prabhura prabhava dekhi' prema-rupa-guna
vismita ha-ila gopinathera dasa-gana

SYNONYMS

prabhura — of the Lord; **prabhava** — the influence; **dekhi'** — seeing; **prema-rupa** — His beauty; **guna** — and His qualities; **vismita ha-ila** — became struck with wonder; **gopinathera** — of the Gopinatha Deity; **dasa-gana** — the servants.

TRANSLATION

All the servants of the Deity were struck with wonder due to Sri Caitanya Mahaprabhu's intense love, His exquisite beauty and His transcendental qualities.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.17

nana-rupe pritye kaila prabhura sevana
sei ratri tahan prabhu karila vañcana

SYNONYMS

nana-rupe — in various ways; **pritye** — on account of love; **kaila** — did; **prabhura** — of the Lord; **sevana** — service; **sei ratri** — that night; **tahan** — there; **prabhu** — Lord Caitanya Mahaprabhu; **karila** — did; **vañcana** — passing.

TRANSLATION

Because of their love for Sri Caitanya Mahaprabhu, they served Him in many ways, and that night the Lord stayed at the temple of Gopinatha.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.18

mahaprasada-ksira-lobhe rahila prabhu tatha
purve isvara-puri tanre kahiyachena katha

SYNONYMS

maha-prasada — for the remnants of food; **ksira** — sweet rice; **lobhe** — in eagerness; **rahila** — remained; **prabhu** — the Lord; **tatha** — there; **purve** — before that; **isvara-puri** — Isvara Puri, His spiritual master; **tanre** — unto Him; **kahiyachena** — told; **katha** — a narration.

TRANSLATION

The Lord remained there because He was very eager to receive the remnants of sweet rice offered to the Gopinatha Deity, having heard a narration from His spiritual master, Isvara Puri, of what had once happened there.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.19

'ksira-cora gopinatha' prasiddha tanra nama
bhakta-gane kahe prabhu sei ta' akhyana

SYNONYMS

ksira-cora gopinatha — the Gopinatha who stole the pot of sweet rice; **prasiddha** — very famous; **tanra nama** — His name; **bhakta-gane** — to all the devotees; **kahe** — tells; **prabhu** — the Lord; **sei ta' akhyana** — that narration.

TRANSLATION

That Deity was known widely as Ksira-cora-gopinatha, and Caitanya Mahaprabhu told His devotees the story of how the Deity became so famous.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.20

purve madhava-purira lagi' ksira kaila curi
ataeva nama haila 'ksira-cora hari'

SYNONYMS

purve — formerly; **madhava-purira lagi'** — for Madhavendra Puri; **ksira** — sweet rice; **kaila** — did; **curi** — steal; **ataeva** — therefore; **nama** — the name; **haila** — became; **ksira-cora hari** — the Lord who stole a pot of sweet rice.

TRANSLATION

Formerly the Deity had stolen a pot of sweet rice for Madhavendra Puri; therefore He became very famous as the Lord who stole the sweet rice.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.21

purve sri-madhava-puri aila vrndavana
bhramite bhramite gela giri govardhana

SYNONYMS

purve — formerly; **sri-madhava-puri** — Srila Madhavendra Puri; **aila** — came; **vrndavana** — to Vrndavana; **bhramite bhramite** — while traveling; **gela** — went; **giri govardhana** — to the hill known as Govardhana.

TRANSLATION

Once, Sri Madhavendra Puri traveled to Vrndavana, where he came upon the hill known as Govardhana.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.22

preme matta, — nahi tanra ratri-dina-jñana
ksane uthe, ksane pade, nahi sthanasthana

SYNONYMS

preme matta — maddened in the ecstasy of love of Krsna; **nahi** — there was not; **tanra** — of him; **ratri-dina-jñana** — knowledge of day and night; **ksane** — sometimes; **uthe** — stands; **ksane pade** — sometimes falls; **nahi** — there was no sense; **sthana-asthana** — a proper place or not.

TRANSLATION

Madhavendra Puri was almost mad in his ecstasy of love of Godhead, and he did not know whether it was day or night. Sometimes he stood up, and sometimes he fell to the ground. He could not discriminate whether he was in a proper place or not.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.23

saila parikrama kari' govinda-kunde asi'
snana kari, vrksa-tale ache sandhyaya vasi'

SYNONYMS

saila — the hill; **parikrama** — circumambulation; **kari'** — finishing; **govinda-kunde** — to the bank of the Govinda-kunda; **asi'** — coming there; **snana kari** — taking a bath; **vrksa-tale** — under the shade of a tree; **ache** — is; **sandhyaya** — in the evening; **vasi'** — resting.

TRANSLATION

After circumambulating the hill, Madhavendra Puri went to Govinda-kunda and took his bath. He then sat beneath a tree to take his evening rest.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 4.24

gopala-balaka eka dugdha-bhanda laña
asi' age dhari' kichu balila hasiya

SYNONYMS

gopala-balaka — cowherd boy; **eka** — one; **dugdha-bhanda laña** — taking a pot of milk; **asi'** — coming; **age dhari'** — holding it in front; **kichu** — something; **balila** — said; **hasiya** — smiling.

TRANSLATION

While he was sitting beneath a tree, an unknown cowherd boy came with a pot of milk, placed it before Madhavendra Puri and, smiling, addressed him as follows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 4.25

puri, ei dugdha laña kara tumi pana
magi' kene nahi khao, kiba kara dhyana

SYNONYMS

puri — O Madhavendra Puri; ei dugdha laña — taking this milk; kara tumi pana — drink it; magi' — by begging; kene — why; nahi — not; khao — you eat; kiba — what; kara — do; dhyana — meditation.

TRANSLATION

"O Madhavendra Puri, please drink the milk I have brought. Why don't you beg some food to eat? What kind of meditation are you undergoing?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.26

balakera saundarye purira ha-ila santosa
tahara madhura-vakye gela bhoka-sosa

SYNONYMS

balakera — of the boy; **saundarye** — in the beauty; **purira** — of Madhavendra Puri; **ha-ila** — was; **santosa** — very much satisfaction; **tahara** — of Him; **madhura-vakye** — by the sweet words; **gela** — forgot; **bhoka-sosa** — all hunger and thirst.

TRANSLATION

When he saw the beauty of that boy, Madhavendra Puri became very satisfied. Hearing His sweet words, he forgot all hunger and thirst.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.27

puri kahe, — ke tumi, kahan tomara vasa
ke-mate janile, ami kari upavasa

SYNONYMS

puri kahe — Madhavendra Puri inquired from the boy; **ke tumi** — who are You; **kahan tomara vasa** — where do You reside; **ke-mate** — how; **janile** — You know; **ami kari upavasa** — I am fasting.

TRANSLATION

Madhavendra Puri said, "Who are You? Where do You reside? And how did You know that I was fasting?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.28

balaka kahe, — gopa ami, ei grame vasi
amara gramete keha na rahe upavasi

SYNONYMS

balaka kahe — the boy said; **gopa ami** — I am a cowherd boy; **ei grame vasi** — I reside in this village; **amara gramete** — in My village; **keha** — anyone; **na** — not; **rahe** — remains; **upavasi** — without food.

TRANSLATION

The boy replied, "Sir, I am a cowherd boy, and I reside in this village. In My village, no one fasts.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.29

keha anna magi' khaya, keha dugdhahara
ayacaka-jane ami diye ta' ahara

SYNONYMS

keha — someone; anna — food; magi' — begging; khaya — eats; keha — someone; dugdha-ahara — drinks milk; ayacaka-jane — a person who does not beg; ami — I; diye — supply; ta' — certainly; ahara — eatables.

TRANSLATION

"In this village a person can beg food from others and thus eat. Some people drink only milk, but if a person does not ask anyone for food, I supply him all his eatables.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.30

jala nite stri-gana tomare dekhi' gela
stri-saba dugdha diya amare pathaila

SYNONYMS

jala nite — for bringing water; **stri-gana** — the women; **tomare** — you; **dekhi' gela** — saw you and went; **stri-saba** — all the women; **dugdha** — milk; **diya** — giving; **amare** — Me; **pathaila** — have sent.

TRANSLATION

"The women who come here to take water saw you, and they supplied Me with this milk and sent Me to you."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.31

go-dohana karite cahi, sighra ami yaba
ara-bara asi ami ei bhanda la-iba

SYNONYMS

go-dohana karite cahi — I want to milk the cows; sighra — very soon; ami yaba — I must go; ara-bara — again; asi — coming back; ami — I; ei — this; bhanda — pot; la-iba — will take it back.

TRANSLATION

The boy continued, "I must go very soon to milk the cows, but I shall return and take back this milk pot from you."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 4.32

eta bali' gela balaka na dekhiye ara
madhava-purira citte ha-ila camatkara

SYNONYMS

eta bali' — saying this; gela — went; balaka — the boy; na — not; dekhiye — could be seen; ara — any more; madhava-purira — of Madhavendra Puri; citte — in the mind; ha-ila — there was; camatkara — wonder.

TRANSLATION

Saying this, the boy left the place. Indeed, He suddenly could be seen no more, and Madhavendra Puri's heart was filled with wonder.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 4.33

dugdha pana kari' bhanda dhuña rakhila
bata dekhe, se balaka punah na aila

SYNONYMS

dugdha — milk; **pana kari'** — drinking; **bhanda** — the pot; **dhuña** — washing; **rakhila** — kept aside; **bata dekhe** — looks at the path; **se balaka** — the boy; **punah** — again; **na aila** — did not come back.

TRANSLATION

After drinking the milk, Madhavendra Puri washed the pot and put it aside. He looked toward the path, but the boy never returned.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.34

vasi' nama laya puri, nidra nahi haya
sesa-ratre tandra haila, — bahya-vrtti-laya

SYNONYMS

vasi' — sitting there; nama laya — chants the Hare Krsna maha-mantra; puri — Madhavendra Puri; nidra — sleep; nahi haya — there was not; sesa-ratre — at the end of the night; tandra — dozing; haila — there was; bahya-vrtti — of external activities; laya — stop.

TRANSLATION

Madhavendra Puri could not sleep. He sat and chanted the Hare Krsna maha-mantra, and at the end of the night he dozed a little, and his external activities stopped.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 4.35

svapne dekhe, sei balaka sammukhe asiṅa
eka kuṅje laṅa gela hatete dhariṅa

SYNONYMS

svapne — in a dream; dekhe — he saw; sei balaka — the very same boy; sammukhe — in front; asiṅa — coming; eka kuṅje — in one of the bushes; laṅa — taking him; gela — went; hatete dhariṅa — holding him by the hand.

TRANSLATION

In a dream Madhavendra Puri saw the very same boy. The boy came before him and, holding his hand, took him to a bush in the jungle.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 4.36

kuñja dekhaña kahe, — ami ei kuñje ra-i
sita-vrsti-vatagnite maha-dukhka pai

SYNONYMS

kuñja dekhaña — while showing him the bush; kahe — He says; ami — I; ei — this; kuñje — in the bush; ra-i — reside; sita-vrsti — in chilly cold and in showering rain; vata — in severe wind; agnite — and in scorching heat; maha-dukhka pai — I am experiencing great pain.

TRANSLATION

The boy showed Madhavendra Puri the bush and said, "I reside in this bush, and because of this I suffer very much from severe cold, rain showers, winds and scorching heat.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 4.37

gramera loka ani' ama kadha' kuñja haite
parvata-upari laña rakha bhala-mate

SYNONYMS

gramera — of the village; **loka** — the people; **ani'** — bringing; **ama** — Me; **kadha'** — take out; **kuñja haite** — from this bush; **parvata-upari** — on the top of the hill; **laña** — taking Me; **rakha** — keep Me; **bhala-mate** — very nicely.

TRANSLATION

"Please bring the people of the village and get them to take Me out of this bush. Then have them situate Me nicely on top of the hill.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.38

eka matha kari' tahan karaha sthapana
bahu sitala jale kara sri-anga marjana

SYNONYMS

eka — one; **matha** — temple; **kari'** — constructing; **tahan** — there; **karaha** — do; **sthapana** — installment; **bahu** — much; **sitala** — cold; **jale** — in water; **kara** — do; **sri-anga** — My transcendental body; **marjana** — washing.

TRANSLATION

"Please construct a temple on top of that hill," the boy continued, "and install Me in that temple. After this, wash Me with large quantities of cold water so that My body may be cleansed.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.39

bahu-dina tomara patha kari niriksana
kabe asi' madhava ama karibe sevana

SYNONYMS

bahu-dina — many days; **tomara** — of you; **patha** — the path; **kari** — I do; **niriksana** — observing; **kabe** — when; **asi'** — coming; **madhava** — Madhavendra Puri; **ama** — Me; **karibe** — he will do; **sevana** — serving.

TRANSLATION

"For many days I have been observing you, and I have been wondering, 'When will Madhavendra Puri come here to serve Me?'"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.40

tomara prema-vase kari' seva angikara
darsana diya nistariba sakala

SYNONYMS

tomara — your; prema-vase — by being subjugated by the love; kari' — doing; seva — of service; angikara — acceptance; darsana diya — giving audience; nistariba — I shall deliver; sakala — all; — the material world.

TRANSLATION

"I have accepted your service due to your ecstatic love for Me. Thus I shall appear, and by My audience all fallen souls will be delivered.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.41

'sri-gopala' nama mora, — govardhana-dhari
vajrera sthapita, ami ihan adhikari

SYNONYMS

sri-gopala nama — the name Sri Gopala; **mora** — My; **govardhana-dhari** — the lifter of Govardhana Hill; **vajrera** — by Vajra, the grandson of Krsna; **sthapita** — installed; **ami** — I; **ihan** — here; **adhikari** — the authority.

TRANSLATION

"My name is Gopala. I am the lifter of Govardhana Hill. I was installed by Vajra, and here I am the authority.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 4.42

saila-upari haite ama kuñje lukaña
mleccha-bhaye sevaka mora gela palaña

SYNONYMS

saila-upari — the top of the hill; **haite** — from; **ama** — Me; **kuñje** — in the bushes; **lukaña** — concealing; **mleccha-bhaye** — from fear of the Muslims; **sevaka** — servant; **mora** — My; **gela** — went; **palaña** — running away.

TRANSLATION

"When the Muslims attacked, the priest who was serving Me hid Me in this bush in the jungle. Then he ran away out of fear of the attack.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.43

sei haite rahi ami ei kuñja-sthane
bhala haila aila ama kadha savadhane

SYNONYMS

sei haite — from that time; **rahi** — reside; **ami** — I; **ei** — this; **kuñja-sthane** — in the bush; **bhala haila** — it was very good; **aila** — you have come; **ama** — Me; **kadha** — take out; **savadhane** — with care.

TRANSLATION

"Since the priest went away, I have been staying in this bush. It is very good that you have come here. Now just remove Me with care."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.44

eta bali' se-balaka antardhana kaila
jagiya madhava-puri vicara karila

SYNONYMS

eta bali' — saying this; se-balaka — that very boy; antardhana kaila — disappeared; jagiya — awakening; madhava-puri — Madhavendra Puri; vicara — consideration; karila — made.

TRANSLATION

After saying this, the boy disappeared. Then Madhavendra Puri woke up and began to consider his dream.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.45

sri-krsnake dekhinu muñi narinu cinite
eta bali' premavese padila bhumite

SYNONYMS

sri-krsnake dekhinu — saw Lord Krsna personally; muñi — I; narinu — was unable; cinite — to identify; eta bali' — saying this; prema-avese — in the ecstasy of love; padila — fell down; bhumite — on the ground.

TRANSLATION

Madhavendra Puri began to lament, "I saw Lord Krsna directly, but I could not recognize Him!" Thus he fell down on the ground in ecstatic love.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 4.46

ksaneka rodana kari, mana kaila dhira
ajñā-palana lagi' ha-ila susthira

SYNONYMS

ksaneka — for some time; **rodana kari** — crying; **mana** — mind; **kaila** — made; **dhira** — pacified; **ajñā** — the order; **palana** — of executing; **lagi'** — for the matter; **ha-ila** — became; **su-sthira** — silent.

TRANSLATION

Madhavendra Puri cried for some time, but then he fixed his mind on executing the order of Gopala. Thus he became tranquil.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.47

pratah-snana kari' puri grama-madhye gela
saba loka ekatra kari' kahite lagila

SYNONYMS

pratah-snana — morning bath; **kari'** — finishing; **puri** — Madhavendra Puri; **grama-madhye** — within the village; **gela** — entered; **saba loka** — all the people; **ekatra kari'** — assembling; **kahite lagila** — began to speak.

TRANSLATION

After taking his morning bath, Madhavendra Puri entered the village and assembled all the people. Then he spoke as follows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 4.48

gramera isvara tomara — govardhana-dhari
kuñje ache, cala, tanre bahira ye kari

SYNONYMS

gramera — of the village; **isvara** — the proprietor; **tomara** — your; **govardhana-dhari** — the lifter of Govardhana Hill; **kuñje ache** — in the bushes in the jungle; **cala** — let us go; **tanre** — Him; **bahira ye kari** — take out.

TRANSLATION

"The proprietor of this village, Govardhana-dhari, is lying in the bushes. Let us go there and rescue Him from that place.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.49

atyanta nivida kuñja, — nari pravesite
kuthari kodali laha dvara karite

SYNONYMS

atyanta — very; **nivida** — dense; **kuñja** — bushes; **nari** — we are not able; **pravesite** — to enter; **kuthari** — choppers; **kodali** — spades; **laha** — take; **dvara karite** — to make a way.

TRANSLATION

"The bushes are very dense, and we will not be able to enter the jungle. Therefore take choppers and spades to clear the way."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.50

sunī' loka tanra sange calila harise
kuñja kati' dvara kari' karila pravese

SYNONYMS

sunī' — hearing; loka — the people; tanra — him; sange — with; calila — went; harise — with great pleasure; kuñja kati' — cutting the bushes; dvara — a way; kari' — making; karila pravese — entered.

TRANSLATION

After hearing this, all the people accompanied Madhavendra Puri with great pleasure. According to his directions, they cut down bushes, cleared a path and entered the jungle.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.51

thakura dekhila mati-trne acchadita
dekhi' saba loka haila anande vismita

SYNONYMS

thakura — the Deity; **dekhila** — they saw; **mati** — with dirt; **trne** — and grass; **acchadita** — covered; **dekhi'** — seeing; **saba loka** — all the people; **haila** — became; **anande** — with pleasure; **vismita** — amazed.

TRANSLATION

When they saw the Deity covered with dirt and grass, they were all struck with wonder and pleasure.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.52

avarana dura kari' karila vidite
maha-bhari thakura — keha nare calaite

SYNONYMS

avarana — the covering; **dura kari'** — clearing away; **karila vidite** — declared; **maha-bhari** — very heavy; **thakura** — the Deity; **keha** — anyone; **nare** — not able; **calaite** — to cause to move.

TRANSLATION

After they had cleansed the body of the Deity, some of them said, "The Deity is very heavy. No single person can move Him."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.53

maha-maha-balistha loka ekatra kariña
parvata-upari gela puri thakura laña

SYNONYMS

maha-maha-balistha — who are very strong; **loka** — persons; **ekatra kariña** — assembling; **parvata-upari** — to the top of the hill; **gela** — went; **puri** — Madhavendra Puri; **thakura laña** — taking the Deity.

TRANSLATION

Since the Deity was very heavy, some of the stronger men assembled to carry Him to the top of the hill. Madhavendra Puri also went there.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.54

patharera thakura vasaila
bada eka pathara prsthe avalamba dila

SYNONYMS

patharera — of stone; **-asane** — on a throne; **thakura** — the Deity; **vasaila** — installed; **bada** — big; **eka** — one; **pathara** — stone; **prsthe** — at the back; **avalamba** — support; **dila** — gave.

TRANSLATION

A big stone was made into a throne, and the Deity was installed upon it. Another big stone was placed behind the Deity for support.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 4.55

gramera brahmana saba nava ghata laña
govinda-kundera jala anila chaniña

SYNONYMS

gramera — of the village; **brahmana** — brahmana priests; **saba** — all; **nava** — nine; **ghata** — waterpots; **laña** — bringing; **govinda-kundera** — of the lake known as Govinda-kunda; **jala** — the water; **anila** — brought; **chaniña** — filtering.

TRANSLATION

All the brahmana priests of the village gathered together with nine waterpots, and water from Govinda-kunda lake was brought there and filtered.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.56

nava sata-ghata jala kaila upanita
nana vadya-bheri baje, stri-gana gaya gita

SYNONYMS

nava — nine; **sata-ghata** — hundreds of waterpots; **jala** — water; **kaila** — made; **upanita** — brought; **nana** — various; **vadya** — musical sounds; **bheri** — bugles; **baje** — vibrate; **stri-gana** — all the women; **gaya** — chant; **gita** — various songs.

TRANSLATION

When the Deity was being installed, nine hundred pots of water were brought from Govinda-kunda. There were musical sounds of bugles and drums and the singing of women.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.57

keha gaya, keha nace, mahotsava haila
dadhi, dugdha, ghrta aila grame yata chila

SYNONYMS

keha gaya — some sing; keha nace — some dance; mahotsava haila — there was a festival; dadhi — yogurt; dugdha — milk; ghrta — clarified butter; aila — was brought; grame — in the village; yata — as much; chila — as there was.

TRANSLATION

During the festival at the installation ceremony, some people sang and some danced. All the milk, yogurt and clarified butter in the village was brought to the festival.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.58

bhoga-samagri aila sandesadi yata
nana upahara, taha kahite pari kata

SYNONYMS

bhoga-samagri — ingredients for eatables to be offered; **aila** — brought in; **sandesa-adi** — sweetmeats; **yata** — all kinds of; **nana** — various; **upahara** — presentations; **taha** — that; **kahite** — to say; **pari** — I am able; **kata** — how much.

TRANSLATION

Various foods and sweetmeats, as well as other kinds of presentations, were brought there. I am unable to describe all these.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.59

tulasi adi, puspa, vastra aila aneka
apane madhava-puri kaila abhiseka

SYNONYMS

tulasi — tulasi leaves; **adi** — and others; **puspa** — flowers; **vastra** — garments; **aila** — arrived; **aneka** — in great quantity; **apane** — personally; **madhava-puri** — Sri Madhavendra Puri; **kaila** — executed; **abhiseka** — the bathing of the Deity at the beginning of the installation ceremony.

TRANSLATION

The villagers brought a large quantity of tulasi leaves, flowers, and various kinds of garments. Then Sri Madhavendra Puri personally began the abhiseka [bathing ceremony].

PURPORT

In the Hari-bhakti-vilasa (6.30) it is stated that the Deity should be bathed in water mixed with yogurt and milk, accompanied by the sounds of conchshells, bells and other instruments and the chanting of the mantra bhagavate vasudevaya namah, as well as the chanting of the Brahma- verses beginning cintamani-prakara-sadmasu kalpa-vrksa-laksavrtesu surabhir abhipalayantam [Bs. 5.29].

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.60

amangala dura kari' karaila snana
bahu taila diya kaila sri-anga cikkana

SYNONYMS

amangala — all inauspiciousness; **dura kari'** — driving away; **karaila** — caused; **snana** — bathing; **bahu** — a great quantity; **taila** — oil; **diya** — applying; **kaila** — made; **sri-anga** — the body; **cikkana** — glossy.

TRANSLATION

After all inauspicious things were driven away by the chanting of the mantra, the Deity's bathing ceremony started. First the Deity was massaged with a large quantity of oil, so that His body became very glossy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 4.61

pañca-gavya, pañcamṛte snana karaña
maha-snana karaila sata ghata diña

SYNONYMS

pañca-gavya — in five kinds of products from the cow; **pañca-amṛte** — in a preparation made with five palatable foods; **snana** — bath; **karaña** — finishing; **maha-snana** — a vast bath with ghee and water; **karaila** — performed; **sata** — one hundred; **ghata** — waterpots; **diña** — with.

TRANSLATION

After the first bathing, further bathings were conducted with pañca-gavya and then with pañcamṛta. Then the maha-snana was performed with ghee and water, which had been brought in one hundred pots.

PURPORT

The ingredients of pañca-gavya are milk, yogurt, ghee (clarified butter), cow urine and cow dung. All these items come from the cow; therefore we can just imagine how important the cow is, since its urine and stool are required for bathing the Deity. The pañcamṛta consists of five kinds of nectar — yogurt, milk, ghee, honey and sugar. The major portion of this preparation also comes from the cow. To make it more palatable, sugar and honey are added.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.62

punah taila diya kaila sri-anga cikkana
sankha-gandhodake kaila snana samadhana

SYNONYMS

punah — again; **taila diya** — with oil; **kaila** — made; **sri-anga** — the body of the Deity; **cikkana** — shiny; **sankha-gandha-udake** — in water scented with flowers and sandalwood pulp and kept within a conchshell; **kaila** — did; **snana** — bath; **samadhana** — execution.

TRANSLATION

After the maha-snana was finished, the Deity was again massaged with scented oil and His body made glossy. Then the last bathing ceremony was performed with scented water kept within a conchshell.

PURPORT

In his commentary on this occasion, Srila Bhaktisiddhanta Sarasvati Thakura quotes from the Hari-bhakti-vilasa. Barley powder, wheat powder, vermilion powder, urad dhal powder and another powder preparation called avata (made by mixing banana powder and ground rice) are applied to the Deity's body with a brush made from the hair at the end of a cow's tail. This produces a nice finish. The oil smeared over the body of the Deity should be scented. To perform the maha-snana, at least two and a half manas (about twenty-four gallons) of water are needed to pour over the body of the Deity.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.63

sri-anga marjana kari' vastra paraila
candana, tulasi, puspa-mala ange dila

SYNONYMS

sri-anga — the transcendental body of the Deity; **marjana kari'** — cleansing; **vastra** — garments; **paraila** — were put on; **candana** — sandalwood pulp; **tulasi** — tulasi leaves; **puspa-mala** — garlands of flowers; **ange** — on the body; **dila** — were placed.

TRANSLATION

After the body of the Deity was cleansed, He was dressed very nicely with new garments. Then sandalwood pulp, tulasi garlands and other fragrant flower garlands were placed upon the body of the Deity.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.64

dhupa, dipa, kari' nana bhoga lagaila
dadhi-dugdha-sandesadi yata kichu aila

SYNONYMS

dhupa — incense; **dipa** — lamp; **kari'** — burning; **nana** — various; **bhoga** — foods; **lagaila** — were offered; **dadhi** — yogurt; **dugdha** — milk; **sandesa** — sweetmeats; **adi** — and others; **yata** — as much as; **kichu** — some; **aila** — received.

TRANSLATION

After the bathing ceremony was finished, incense and lamps were burned and all kinds of food offered before the Deity. These foods included yogurt, milk and as many sweetmeats as were received.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.65

suvasita jala nava-patre samarpila
acamana diya se tambula nivedila

SYNONYMS

suvasita jala — scented water; **nava-patre** — in new pots; **samarpila** — were offered; **acamana diya** — when offering acamana (water for washing the feet and mouth); **se** — he; **tambula** — pan and spices; **nivedila** — offered.

TRANSLATION

The Deity was first offered many varieties of food, then scented drinking water in new pots, and then water for washing the mouth. Finally pan mixed with a variety of spices was offered.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.66

aratrika kari' kaila bahuta stavana
dandavat kari' kaila atma-samarpana

SYNONYMS

aratrika — the performance of aratrika; **kari'** — finishing; **kaila** — chanted; **bahuta** — varieties; **stavana** — of prayers; **dandavat** — obeisances; **kari'** — offering; **kaila** — did; **atma-samarpana** — self-surrender.

TRANSLATION

After the last offering of tambula and pan, bhoga-aratrika was performed. Finally everyone offered various prayers and then obeisances, falling flat before the Deity in full surrender.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.67

gramera yateka tandula, dali godhuma-curna
sakala aniya dila parvata haila purna

SYNONYMS

gramera — of the village; **yateka** — all; **tandula** — the rice; **dali** — dhal; **godhuma-curna** — wheat flour; **sakala** — all; **aniya** — bringing; **dila** — offered; **parvata** — the top of the hill; **haila** — became; **purna** — filled.

TRANSLATION

As soon as the people of the village had understood that the Deity was going to be installed, they had brought their entire stocks of rice, dhal and wheat flour. They brought such large quantities that the entire surface of the top of the hill was filled.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.68

kumbhakara ghare chila ye mrd-bhajana
saba anaila prate, cadila randhana

SYNONYMS

kumbhakara — of the potters of the village; **ghare** — in the houses; **chila** — there was; **ye** — whatever; **mrd-bhajana** — clay pots; **saba** — all; **anaila** — brought; **prate** — in the morning; **cadila** — started; **randhana** — cooking.

TRANSLATION

When the villagers brought their stock of rice, dhal and flour, the potters of the village brought all kinds of cooking pots, and in the morning the cooking began.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.69

dasa-vipra anna randhi' kare eka stupa
jana-panca randhe vyañjanadi nana supa

SYNONYMS

dasa-vipra — ten brahmanas; **anna** — food grains; **randhi'** — cooking; **kare** — do; **eka stupa** — in one stack; **jana-panca** — five brahmanas; **randhe** — cook; **vyañjana-adi** — vegetables; **nana** — various; **supa** — liquid.

TRANSLATION

Ten brahmanas cooked the food grains, and five brahmanas cooked both dry and liquid vegetables.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.70

vanya saka-phala-mule vividha vyañjana
keha bada-badi-kadi kare vipra-gana

SYNONYMS

vanya saka — spinach of the forest; **phala** — fruits; **mule** — with roots; **vividha** — varieties; **vyañjana** — vegetables; **keha** — someone; **bada-badi** — bada and badi; **kadi** — from the pulp of dhal; **kare** — made; **vipra-gana** — all the brahmanas.

TRANSLATION

The vegetable preparations were made from various kinds of spinach, roots and fruits collected from the forest, and someone had made bada and badi by mashing dhal. In this way the brahmanas prepared all kinds of food.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.71

jana panca-sata ruti kare rasi-rasi
anna-vyañjana saba rahe ghrte bhasi'

SYNONYMS

jana panca-sata — five to seven men; **ruti** — chapatis; **kare** — make; **rasi-rasi** — in great quantity; **anna-vyañjana** — food grains and vegetables; **saba** — all; **rahe** — remained; **ghrte** — in ghee; **bhasi'** — overflowing.

TRANSLATION

Five to seven men had prepared a huge quantity of chapatis, which were sufficiently covered with ghee [clarified butter], as were all the vegetables, rice and dhal.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.72

nava-vastra pati' tahe palasera pata
randhi' randhi' tara upara rasi kaila bhata

SYNONYMS

nava-vastra — new cloth; **pati'** — spreading; **tahe** — on that; **palasera pata** — the leaves of palasa; **randhi' randhi'** — cooking and cooking; **tara upara** — on that; **rasi** — stacked; **kaila** — made; **bhata** — rice.

TRANSLATION

All the cooked rice was stacked on palasa leaves, which were on new cloths spread over the ground.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.73

tara pase ruti-rasira parvata ha-ila
supa-adi-vyañjana-bhanda caudike dharila

SYNONYMS

tara pase — around the stack of rice; **ruti** — of chapatis; **rasira** — of stacks; **parvata** — another small hill; **ha-ila** — became; **supa-adi** — of all liquid vegetables; **vyañjana** — and of all other vegetables; **bhanda** — pots; **caudike** — all around; **dharila** — were placed.

TRANSLATION

Around the stack of cooked rice were stacks of chapatis, and all the vegetables and liquid vegetable preparations were placed in different pots and put around them.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.74

tara pase dadhi, dugdha, matha, sikharini
payasa, mathani, sara pase dhari ani'

SYNONYMS

tara pase — by the side of the vegetables; **dadhi** — yogurt; **dugdha** — milk; **matha** — buttermilk; **sikharini** — a sweet preparation made with yogurt; **payasa** — sweet rice; **mathani** — cream; **sara** — solid cream collected over yogurt; **pase** — by the side; **dhari** — keeping; **ani'** — bringing.

TRANSLATION

Pots of yogurt, milk, buttermilk and sikharini, sweet rice, cream and solid cream were placed alongside the vegetables.

PURPORT

In this kind of ceremony, which is called Annakuta, cooked rice is stacked like a small mountain for prasadam distribution.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 4.75

hena-mate anna-kuta karila sajana
puri-gosaṇi gopalere kaila samarpana

SYNONYMS

hena-mate — in this way; **anna-kuta** — of the Annakuta ceremony; **karila** — did; **sajana** — performance; **puri-gosaṇi** — Madhavendra Puri; **gopalere** — unto the Gopala Deity; **kaila** — did; **samarpana** — offering.

TRANSLATION

In this way the Annakuta ceremony was performed, and Madhavendra Puri Gosvami personally offered everything to Gopala.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.76

aneka ghata bhari' dila suvasita jala
bahu-dinera ksudhaya gopala khaila sakala

SYNONYMS

aneka ghata — many waterpots; **bhari'** — filled; **dila** — offered; **suvasita** — scented; **jala** — water; **bahu-dinera** — of many days; **ksudhaya** — by hunger; **gopala** — Gopala; **khaila** — ate; **sakala** — everything.

TRANSLATION

Many waterpots were filled with scented water for drinking, and Lord Sri Gopala, who had been hungry for many days, ate everything offered to Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.77

yadyapi gopala saba anna-vyañjana khaila
tanra hasta-sparse punah temani ha-ila

SYNONYMS

yadyapi — although; **gopala** — Lord Gopala; **saba** — all; **anna-vyañjana** — dhal, rice and vegetables; **khaila** — ate; **tanra** — His; **hasta** — of the hands; **sparse** — by the touch; **punah** — again; **temani** — exactly as before; **ha-ila** — became.

TRANSLATION

Although Sri Gopala ate everything offered, still, by the touch of His transcendental hand, everything remained as before.

PURPORT

The atheists cannot understand how the Supreme Personality of Godhead, appearing in the form of the Deity, can eat all the food offered by His devotees. In the Bhagavad-gita (9.26) Krsna says:

pus yo me bhaktya prayacchati
tad bhakty-upahrtam asnami prayatatmanah

"If one offers Me with love and devotion a leaf, a flower, a fruit or water, I will accept it." (Bg. 9.26) The Lord is purna, complete, and therefore He eats everything offered by His devotees. However, by the touch of His transcendental hand, all the food remains exactly as before. It is the quality that is changed. Before the food was offered, it was something else, but after it is offered the food acquires a transcendental quality. Because the Lord is purna, He remains the same even after eating. Purnasya purnam adaya purnam evavasisyate. The food offered to Krsna is qualitatively as good as Krsna; just as Krsna is avyaya, indestructible, the food eaten by Krsna, being identical with Him, remains as before.

Apart from this, Krsna can eat the food with any one of His transcendental senses. He can eat by seeing the food or by touching it. Nor should one think that it is necessary for Krsna to eat. He does not become hungry like an ordinary human being; nonetheless, He presents Himself as being hungry, and as such, He can eat everything and anything, regardless of quantity. The philosophy underlying Krsna's eating is understandable by our transcendental senses. When our senses are purified by constantly being engaged in the devotional service of the Lord, we can understand Krsna's activities, names, forms, qualities, pastimes and entourage.

atah sri-krsna-namadi na bhaved grahyam indriyaih
sevonmukhe hi jihvadau svayam eva sphuraty adah

"No one can understand Krsna by the blunt material senses. But He reveals Himself to the devotees, being pleased with them for their transcendental loving service unto Him." (Bhakti-rasamrta-sindhu 1.2.234) The devotees understand Krsna through revelation. It is not possible for a mundane scholar to understand Krsna and His pastimes through research work on the nondevotional platform.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.78

iha anubhava kaila madhava gosañi
tanra thañi gopalera lukana kichu nai

SYNONYMS

iha — this; anubhava kaila — perceived; madhava gosañi — Madhavendra Puri Gosvami; tanra thañi — before him; gopalera — of Lord Gopala; lukana — secret; kichu — anything; nai — there is not.

TRANSLATION

How Gopala ate everything while the food remained the same was transcendently perceived by Madhavendra Puri Gosvami; nothing remains a secret to the devotees of the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.79

eka-dinera udyoge aiche mahotsava kaila
gopala-prabhava haya, anye na janila

SYNONYMS

eka-dinera udyoge — by one day's attempt; **aiche** — such; **mahotsava** — festival; **kaila** — performed; **gopala** — of Gopala; **prabhava** — by the potency; **haya** — is possible; **anye** — others; **na** — not; **janila** — know.

TRANSLATION

The wonderful festival and installation of Sri Gopalaji was arranged in one day. Certainly all this was accomplished by the potency of Gopala. No one but a devotee can understand this.

PURPORT

The Krsna consciousness movement has spread all over the world within a very short time (within five years), and mundane people are very much astonished at this. However, by the grace of Lord Sri Caitanya Mahaprabhu, we understand that everything is possible by the grace of Krsna. Why does Krsna have to take five years? In five days He can spread His name and fame all over the world like wildfire. Those who have faith in and devotion to Krsna can understand that these things happen so wonderfully by the grace of Sri Caitanya Mahaprabhu. We are simply the instruments. In the fierce Battle of Kuruksetra, Arjuna was victorious within eighteen days simply because Krsna's grace was on his side.

yatra yogesvarah krsno yatra partho dhanur-dharah
tatra srir vijayo bhutir dhruva nitir matir mama

"Wherever there is Krsna, the master of all mystics, and wherever there is Arjuna, the supreme archer, there will also certainly be opulence, victory, extraordinary power and morality. That is my opinion." (Bg. 18.78)

If the preachers in our Krsna consciousness movement are sincere devotees of Krsna, Krsna will always be with them because He is very kind and favorable to all His devotees. Just as Arjuna and Krsna were victorious in the Battle of Kuruksetra, this Krsna consciousness movement will surely emerge victorious if we but remain sincere devotees of the Lord and serve the Lord according to the advice of the predecessors (the six Goswamis and other devotees of the Lord). As Narottama dasa Thakura has stated: *tandera carana sevi bhakta-sane vasa, janame janame haya ei abhilasa*. The Krsna consciousness devotees must always desire to remain in the society of devotees. *Bhakta-sane vasa*: they cannot go outside the Krsna consciousness society or movement. Within the society we must try to serve the predecessors by preaching Caitanya Mahaprabhu's cult and spreading His name and fame all over the world. If we attempt this seriously within the society, it will be successfully done. There is no question of estimating how this will happen in the mundane sense. But without a doubt, it happens by the grace of Krsna.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.80

acamana diya dila vidaka-sañcaya
arati karila loke, kare jaya jaya

SYNONYMS

acamana — washing water; **diya** — offering; **dila** — gave; **vidaka-sañcaya** — betel nuts; **arati karila** — arati was performed; **loke** — all the people; **kare** — chant; **jaya jaya** — the words jaya jaya, "all glories."

TRANSLATION

Madhavendra Puri offered water to Gopala for washing His mouth, and he gave Him betel nuts to chew. Then, while arati was performed, all the people chanted, "Jaya, Jaya!" ["All glories to Gopala!"].

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.81

sayya karaila, nutana khata anaña
nava vastra ani' tara upare patiya

SYNONYMS

sayya — a bedstead; **karaila** — made; **nutana** — new; **khata** — bedstead; **anaña** — bringing; **nava vastra** — new cloth; **ani'** — bringing; **tara** — of the cot; **upare** — on the top; **patiya** — spreading.

TRANSLATION

Arranging for the Lord's rest, Sri Madhavendra Puri brought a new cot, and over this he spread a new bedspread and thus made the bed ready.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.82

trna-tati diya cari-dik avarila
uparete eka tati diya acchadila

SYNONYMS

trna-tati — straw mattress; **diya** — with; **cari-dik** — all around; **avarila** — covered; **uparete** — on top; **eka** — one; **tati** — similar straw mattress; **diya** — with; **acchadila** — covered.

TRANSLATION

A temporary temple was constructed by covering the bed all around with a straw mattress. Thus there was a bed and a straw mattress to cover it.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 4.83

puri-gosaṇi ajña dila sakala brahmane
a-bala-vrddha gramera loka karaha bhojane

SYNONYMS

puri-gosaṇi — Madhavendra Puri; **ajña** — order; **dila** — gave; **sakala brahmane** — to all the brahmanas; **a-bala-vrddha** — beginning from the children up to the old persons; **gramera** — of the village; **loka** — the people; **karaha** — make; **bhojane** — take prasadam.

TRANSLATION

After the Lord was laid down to rest on the bed, Madhavendra Puri gathered all the brahmanas who had prepared the prasadam and said to them, "Now feed everyone sumptuously, from the children on up to the aged!"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.84

sabe vasi' krame krame bhojana karila
brahmana-brahmani-gane age khaoyaila

SYNONYMS

sabe — all; vasi' — sitting; krame krame — by and by; bhojana karila — honored prasadam and ate it; brahmana-brahmani-gane — the brahmanas and their wives; age — first; khaoyaila — were fed.

TRANSLATION

All the people gathered there sat down to honor the prasadam, and by and by they took food. All the brahmanas and their wives were fed first.

PURPORT

According to the varnasrama system, the brahmanas are always honored first. Thus at the festival, the brahmanas and their wives were first offered the remnants of food, and then the others (ksatriyas, vaisyas and sudras). This has always been the system, and it is still prevalent in India, even though the caste brahmanas are not qualified. The system is still current due to the varnasrama institutional rules and regulations.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.85

anya gramera loka yata dekhite aila
gopala dekhiya saba prasada khaila

SYNONYMS

anya — other; **gramera** — of the villages; **loka** — people; **yata** — all; **dekhite** — to see; **aila** — came; **gopala** — the Lord Gopala; **dekhiya** — seeing; **saba** — all; **prasada** — remnants of food; **khaila** — partook.

TRANSLATION

Those who took prasadam included not only the people of Govardhana village but also those who came from other villages. They also saw the Deity of Gopala and were offered prasadam to eat.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 4.86

dekhiya purira prabhava loke camatkara
purva annakuta yena haila saksatkara

SYNONYMS

dekhiya — by seeing; **purira** — of Madhavendra Puri; **prabhava** — the influence; **loke** — all the people; **camatkara** — struck with wonder; **purva** — formerly; **anna-kuta** — the Annakuta ceremony during the time of Kṛṣṇa; **yena** — as if; **haila** — became; **saksatkara** — directly manifest.

TRANSLATION

Seeing the influence of Madhavendra Puri, all the people gathered there were struck with wonder. They saw that the Annakuta ceremony, which had been performed before during the time of Kṛṣṇa, was now taking place again by the mercy of Sri Madhavendra Puri.

PURPORT

Formerly, at the end of Dvāpara-yuga, all the cowherd men of Vṛndāvana had arranged to worship King Indra, but they gave this worship up, following the advice of Kṛṣṇa. Instead, they performed a ceremony whereby they worshiped the cows, brahmanas and Govardhana Hill. At that time Kṛṣṇa expanded Himself and declared, "I am Govardhana Hill." In this way He accepted all the paraphernalia and food offered to Govardhana Hill. It is stated in the Srimad-Bhagavatam (10.24.26, 31-33):

vividhah pakah supantah payasadayah
-pupa-saskulyah sarva-dohas ca grhyatam
kalatmana bhagavata sakra-
nisamyā nandadyah sadhv agrhnanta tad-vacah
tatha ca vyadadhuh yathaha madhusudanah
vacayitva svasty- tad-dravyena giri-dvijan
upahrtya balin sarvan adrta gavam
go-dhanani puras-kṛtya cakruh pradaksinam

"Prepare very nice foods of all descriptions from the grains and ghee collected for the yajña. Prepare rice, dhal, then halavah, pakora, puri and all kinds of milk preparations like sweet rice, sweetballs, sandesa, rasagulla and laddu."

"The Supreme Personality of Godhead, Kṛṣṇa, therefore advised the cowherd men to stop the Indra-yajña and begin the Govardhana-puja to chastise Indra, who was very much puffed up at being the supreme controller of the heavenly planets. The honest and simple cowherd men, headed by Nanda Maharaja, accepted Kṛṣṇa's proposal and executed in detail everything He advised. They performed Govardhana worship and circumambulation of the hill. According to the instruction of Lord Kṛṣṇa, Nanda Maharaja and the cowherd men called in learned brahmanas and began to worship Govardhana Hill by chanting Vedic hymns and offering prasadam. The inhabitants of Vṛndāvana assembled together, decorated their cows and gave them grass. Keeping the cows in front, they began to circumambulate Govardhana Hill."



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.87

sakala brahmane puri vaisnava karila
sei sei seva-madhya saba niyojila

SYNONYMS

sakala brahmane — all the brahmanas who were present there; **puri** — Madhavendra Puri Gosvami; **vaisnava karila** — elevated to the position of Vaisnavas; **sei sei** — under different divisions; **seva-madhya** — in rendering service; **saba** — all of them; **niyojila** — were engaged.

TRANSLATION

All the brahmanas present on that occasion were initiated by Madhavendra Puri into the Vaisnava cult, and Madhavendra Puri engaged them in different types of service.

PURPORT

In the scriptures it is stated, *sat-karma-nipuno vipro mantra-tantra-visaradah*. A qualified brahmana must be expert in the occupational duties of a brahmana. His duties are mentioned as six brahminical engagements. *Pathana* means that a brahmana must be conversant with the Vedic scriptures. He must also be able to teach others to study the Vedic literatures. This is *pathana*. He must also be expert in worshiping different deities and in performing the Vedic rituals (*yajana*). On account of this *yajana*, the brahmana, being the head of society, performs all the Vedic rituals for *ksatriyas*, *vaisyas* and *sudras*. This is called *yajana*, assisting others in performing ceremonies. The remaining two items are *dana* and *pratigraha*. The brahmana accepts all kinds of contributions (*pratigraha*) from his followers (namely, the *ksatriyas*, *vaisyas* and *sudras*). But he does not keep all the money. He keeps only as much as required and gives the balance to others in charity (*dana*).

In order for such a qualified brahmana to worship the Deity, he must be a Vaisnava. Thus the Vaisnava's position is superior to that of the brahmana. This example given by Madhavendra Puri confirms that even though a brahmana may be very expert, he cannot become a priest or servitor of the *visnu-murti* unless he is initiated in *vaisnava-mantra*. After installing the Deity of Gopala, Madhavendra Puri initiated all the brahmanas into Vaisnavism. He then allotted the brahmanas different types of service to the Deity. From four in the morning until ten at night (from *mangala-aratrika* to *sayana-aratrika*), there must be at least five or six brahmanas to take care of the Deity. Six *aratrikas* are performed in the temple, and food is frequently offered to the Deity and the *prasadam* distributed. This is the method of worshiping the Deity according to the rules and regulations set by the predecessors. Our *sampradaya* belongs to the disciplic succession of Madhavendra Puri, who belonged to the *Madhva-sampradaya*. We are in the disciplic succession of Sri Caitanya Mahaprabhu, who was initiated by Sri Isvara Puri, a disciple of Madhavendra Puri's. Our *sampradaya* is therefore called the *Madhva-Gaudiya-sampradaya*. As such, we must carefully follow in the footsteps of Sri Madhavendra Puri and observe how he installed the Gopala Deity on top of Govardhana Hill, how he arranged and performed the *Annakuta* ceremony in only one day, and so forth. Our installation of Deities in America and in the wealthy countries of Europe should be carried out in terms of Sri Madhavendra Puri's activities. All the servitors of the Deity must be strictly qualified as brahmanas and, specifically, must engage in the Vaisnava custom of offering as much *prasadam* as possible and distributing it to the devotees who visit the temple to see the Lord.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.88

punah dina-sese prabhura karaila utthana
kichu bhoga lagaila karaila jala-pana

SYNONYMS

punah — again; **dina-sese** — at the end of the day; **prabhura** — of the Lord; **karaila** — caused to do; **utthana** — rising; **kichu** — some; **bhoga** — food; **lagaila** — offered; **karaila** — caused to do; **jala** — water; **pana** — drinking.

TRANSLATION

After taking rest, the Deity must be awakened at the end of the day, and immediately some food and some water must be offered to Him.

PURPORT

This offering is called vaikali-bhoga, food offered at the end of the day.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.89

gopala prakata haila, — dese sabda haila
asa-pasa gramera loka dekhite aila

SYNONYMS

gopala — Lord Gopala; **prakata haila** — has appeared; **dese** — throughout the country; **sabda haila** — the news spread; **asa-pasa** — neighboring; **gramera** — of the villages; **loka** — the people; **dekhite aila** — came to see.

TRANSLATION

When it was advertised throughout the country that Lord Gopala had appeared atop Govardhana Hill, all the people from neighboring villages came to see the Deity.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.90

ekeka dina ekeka grame la-ila magiña
anna-kuta kare sabe harasita haña

SYNONYMS

ekeka dina — one day after another; **ekeka grame** — one village after another; **la-ila** — took permission; **magiña** — begging; **anna-kuta kare** — perform the Annakuta ceremony; **sabe** — all; **harasita** — pleased; **haña** — becoming.

TRANSLATION

One village after another was pleased to beg Madhavendra Puri to allot them one day to perform the Annakuta ceremony. Thus, day after day, the Annakuta ceremony was performed for some time.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.91

ratri-kale thakurere karaiya sayana
puri-gosañi kaila kichu gavya bhojana

SYNONYMS

ratri-kale — at night; thakurere — the Deity; karaiya — causing to do; sayana — lying down for rest; puri-gosañi — Madhavendra Puri; kaila — did; kichu — some; gavya — milk preparation; bhojana — eating.

TRANSLATION

Sri Madhavendra Puri did not eat anything throughout the day, but at night, after laying the Deity down to rest, he took a milk preparation.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.92

pratah-kale punah taiche karila sevana
anna laña eka-gramera aila loka-gana

SYNONYMS

pratah-kale — in the morning; **punah** — again; **taiche** — just as before; **karila** — rendered; **sevana** — service; **anna laña** — with food grains; **eka-gramera** — of one village; **aila** — came; **loka-gana** — the people.

TRANSLATION

The next morning, the rendering of service to the Deity began again, and people from one village arrived with all kinds of food grains.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.93

anna, ghrta, dadhi, dugdha, — grame yata chila
gopalera age loka aniya dharila

SYNONYMS

anna — food grain; **ghrta** — ghee, or clarified butter; **dadhi** — yogurt; **dugdha** — milk; **grame** — in the village; **yata** — as much; **chila** — as there was; **gopalera age** — before the Deity Gopala; **loka** — all people; **aniya** — bringing; **dharila** — placed.

TRANSLATION

The inhabitants of the village brought to the Deity of Gopala as much food grains, ghee, yogurt and milk as they had in their village.

PURPORT

Anna, ghrta, dadhi and dugdha are food grains, ghee, yogurt and milk. Actually these are the basis of all food. Vegetables and fruits are subsidiary. Hundreds and thousands of preparations can be made out of grains, vegetables, ghee, milk and yogurt. The food offered to Gopala in the Annakuta ceremony contained only these five ingredients. Only demoniac people are attracted to other types of food, which we will not even mention in this connection. We should understand that in order to prepare nutritious food, we require only grains, ghee, yogurt and milk. We cannot offer anything else to the Deity. The Vaisnava, the perfect human being, does not accept anything not offered to the Deity. People are often frustrated with national food policies, but from the Vedic scriptures we find that if there are sufficient cows and grains, the entire food problem is solved. The vaisyas (people engaged in agriculture and commerce) are therefore recommended in the Bhagavad-gita to produce grains and give protection to cows. Cows are the most important animal because they produce the miracle food, milk, from which we can prepare ghee and yogurt.

The perfection of human civilization depends on Krsna consciousness, which recommends Deity worship. Preparations made from vegetables, grains, milk, ghee and yogurt are offered to the Deity and then distributed. Here we can see the difference between the East and the West. The people who came to see the Deity of Gopala brought all kinds of food to offer the Deity. They brought all the food they had in stock, and they came before the Deity not only to accept prasadam for themselves but to distribute it to others. The Krsna consciousness movement vigorously approves this practice of preparing food, offering it to the Deity and distributing it to the general population. This activity should be extended universally to stop sinful eating habits as well as other behavior befitting only demons. A demoniac civilization will never bring peace within the world. Since eating is the first necessity in human society, those engaged in solving the problems of preparing and distributing food should take lessons from Madhavendra Puri and execute the Annakuta ceremony. When the people take to eating only prasadam offered to the Deity, all the demons will be turned into Vaisnavas. When the people are Krsna conscious, naturally the government will be so also. A Krsna conscious man is always a very liberal well-wisher of everyone. When such men head the government, the people will certainly be sinless. They will no longer be disturbing demons. It is then and then only that a peaceful condition can prevail in society.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.94

purva-dina-praya vipra karila randhana
taiche anna-kuta gopala karila bhojana

SYNONYMS

purva-dina-praya — almost as on the previous day; **vipra** — all the brahmanas; **karila** — did; **randhana** — cooking; **taiche** — similarly; **anna-kuta** — heaps of food; **gopala** — the Deity of Lord Gopala; **karila** — did; **bhojana** — eating.

TRANSLATION

The next day, almost as before, there was an Annakuta ceremony. All the brahmanas prepared foods and Gopala accepted them.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.95

vraja-vasi lokera krsne sahaja piriti
gopalera sahaja-priti vraja-vasi-prati

SYNONYMS

vraja-vasi — the inhabitants of Vrndavana (Vrajabhumi); **lokera** — of the people; **krsne** — unto Lord Krsna; **sahaja** — natural; **priti** — love; **gopalera** — of Lord Gopala; **sahaja** — natural; **priti** — love; **vraja-vasi-prati** — toward the inhabitants of Vrajabhumi.

TRANSLATION

The ideal place to execute Krsna consciousness is Vrajabhumi, or Vrndavana, where the people are naturally inclined to love Krsna and Krsna is naturally inclined to love them.

PURPORT

In the Bhagavad-gita (4.11) it is said, ye yatha prapadyante aham. There is a responsive cooperation between the Supreme Lord Krsna and His devotees. The more a devotee sincerely loves Krsna, the more Krsna reciprocates, so much so that a highly advanced devotee can talk with Krsna face to face. Krsna confirms this in the Bhagavad-gita (10.10):

tes satata- priti-purvakam
dadami buddhi- yena mam upayanti te

"To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me." The actual mission of human life is to understand Krsna and return home, back to Godhead. Therefore one who is sincerely engaged in the service of the Lord with love and faith can talk with Krsna and receive instructions by which he can speedily return home, back to Godhead. Today many scholars defend the science of religion, and they have some conception of the Supreme Personality of Godhead, but religion without practical experience of the Supreme Personality of Godhead is no religion at all. Srimad-Bhagavatam describes this as a form of cheating. Religion means abiding by the orders of Krsna, the Supreme Personality of Godhead. If one is not qualified to talk with Him and take lessons from Him, how can one understand the principles of religion? Thus talks of religion or religious experience without Krsna consciousness are a useless waste of time.

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maha-prasada khaila asiya saba loka
gopala dekhiya sabara khande duhkha-soka

SYNONYMS

maha-prasada — spiritualized foods offered to Krsna; **khaila** — ate; **asiya** — coming; **saba** — all; **loka** — people; **gopala** — the Deity of Sri Gopala; **dekhiya** — seeing; **sabara** — of all of them; **khande** — disappears; **duhkha-soka** — all lamentation and unhappiness.

TRANSLATION

Throngs of people came from different villages to see the Deity of Gopala, and they took maha-prasadam sumptuously. When they saw the superexcellent form of Lord Gopala, all their lamentation and unhappiness disappeared.

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asa-pasa vraja-bhumera yata grama saba
eka eka dina sabe kare mahotsava

SYNONYMS

asa-pasa — neighboring; **vraja-bhumera** — of Vrajabhumi; **yata** — all; **grama** — villages; **saba** — all; **eka eka** — one after another; **dina** — days; **sabe** — all; **kare** — perform; **maha-utsava** — festivals.

TRANSLATION

All the villages in neighboring Vrajabhumi [Vrndavana] became aware of the appearance of Gopala, and all the people from these villages came to see Him. Day after day they all performed the Annakuta ceremony.

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gopala-prakata suni' nana desa haite
nana dravya laña loka lagila asite

SYNONYMS

gopala — of the Deity of Gopala; **prakata** — appearance; **sunī'** — hearing; **nana** — various; **desa** — countries; **haite** — from; **nana** — various; **dravya** — things; **laña** — bringing; **loka** — people; **lagila** — began; **asite** — to come.

TRANSLATION

In this way not only the neighboring villages but all the other provinces came to know of Gopala's appearance. Thus people came from all over, bringing a variety of presentations.

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mathurara loka saba bada bada dhani
bhakti kari' nana dravya bheta deya ani'

SYNONYMS

mathurara — of the city of Mathura; **loka** — the people; **saba** — all; **bada bada** — very big; **dhani** — capitalists; **bhakti kari'** — out of devotion; **nana dravya** — various kinds of things; **bheta** — presents; **deya** — gave; **ani'** — bringing.

TRANSLATION

The people of Mathura, who are very big capitalists, also brought various presentations and offered them before the Deity in devotional service.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.100

svarna, raupya, vastra, gandha, bhaksya-upahara
asankhya aise, nitya badila bhandara

SYNONYMS

svarna — gold; **raupya** — silver; **vastra** — garments; **gandha** — scents; **bhaksya-upahara** — presentations for eating; **asankhya** — countless; **aise** — came; **nitya** — daily; **badila** — increased; **bhandara** — the store.

TRANSLATION

Thus countless presentations of gold, silver, garments, scented articles and eatables arrived. The store of Gopala increased daily.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.101

eka maha-dhani ksatriya karaila mandira
keha paka-bhandara kaila, keha ta' pracira

SYNONYMS

eka — one; **maha-dhani** — very rich man; **ksatriya** — of the royal order; **karaila** — constructed; **mandira** — a temple; **keha** — someone; **paka-bhandara** — clay pots for cooking; **kaila** — made; **keha** — someone; **ta'** — certainly; **pracira** — the boundary walls.

TRANSLATION

One very rich ksatriya of the royal order constructed a temple, someone made cooking utensils, and someone constructed boundary walls.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.102

eka eka vraja-vasi eka eka gabhi dila
sahasra sahasra gabhi gopalera haila

SYNONYMS

eka eka — each and every; **vraja-vasi** — resident of Vrndavana; **eka eka** — one; **gabhi** — cow; **dila** — contributed; **sahasra sahasra** — thousands and thousands; **gabhi** — cows; **gopalera** — of Gopala; **haila** — there were.

TRANSLATION

Each and every family residing in the land of Vrajabhumi contributed one cow. In this way, thousands of cows became the property of Gopala.

PURPORT

This is the way to install the Deity, construct the temple and increase the property of the temple. Everyone should be enthusiastic to contribute to the construction of the temple for the Deity, and everyone should also contribute food for the distribution of prasadam. The devotees should preach the gospel of devotional service and thus engage people in practical service to the Deity. Wealthy people can also be attracted to take part in these activities. In this way everyone will become spiritually inclined, and the entire society will be converted to Krsna consciousness. The desire to satisfy the material senses will automatically diminish, and the senses will become so purified that they will be able to engage in bhakti (devotional service to the Lord). Hrsikena hrsikesa- bhaktir ucyate [Cc. Madhya 19.170]. By serving the Lord, one's senses are gradually purified. The engagement of one's purified senses in the service of Lord Hrsikesa is called bhakti. When the dormant propensity for bhakti is awakened, one can understand the Supreme Personality of Godhead as He is. Bhaktya mam abhijanati yavan yas casmi tattvatah. (Bg. 18.55) This is the process of giving humanity the chance to awaken Krsna consciousness. Thus people can perfect their lives in all respects.

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gauda ha-ite aila dui vairagi brahmana
puri-gosañi rakhila tare kariya yatana

SYNONYMS

gauda ha-ite — from Bengal; **aila** — came; **dui** — two; **vairagi** — of the renounced order; **brahmana** — persons born in brahmana families; **puri-gosañi** — Madhavendra Puri; **rakhila** — kept; **tare** — them; **kariya** — making; **yatana** — all efforts.

TRANSLATION

Eventually two brahmanas in the renounced order arrived from Bengal, and Madhavendra Puri, who liked them very much, kept them in Vrndavana and gave them all kinds of comforts.

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sei dui sisya kari' seva samarpila
raja-seva haya, — purira ananda badila

SYNONYMS

sei dui — these two persons; **sisya kari'** — initiating; **seva** — with the service; **samarpila** — entrusted; **raja-seva** — gorgeous performance of service; **haya** — is; **purira** — of Madhavendra Puri; **ananda** — pleasure; **badila** — increased.

TRANSLATION

These two were then initiated by Madhavendra Puri, and he entrusted them with the daily service of the Lord. This service was performed continuously, and the worship of the Deity became very gorgeous. Thus Madhavendra Puri was very pleased.

PURPORT

The six Gosvamis and their followers started many temples, including the temples of Govinda, Gopinatha, Madana-mohana, Radha-Damodara, Syamasundara, Radha-ramana and Gokulananda. The disciples of the Gosvamis were entrusted with the seva-puja (Deity worship) of these temples. It was not that the disciples were family members of the original Gosvamis. All the Gosvamis were in the renounced order of life, and Jiva Gosvami in particular was a lifelong brahmacari. At present, sevaitas assume the title of gosvami on the basis of their being engaged as sevaitas of the Deity. The sevaitas who have inherited their positions now assume proprietorship of the temples, and some of them are selling the Deities' property as if it were their own. However, the temples did not originally belong to these sevaitas.

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ei-mata vatsara dui karila sevana
eka-dina puri-gosañi dekhila svapana

SYNONYMS

ei-mata — in this way; **vatsara** — years; **dui** — two; **karila** — performed; **sevana** — worship;
eka-dina — one day; **puri-gosañi** — Madhavendra Puri; **dekhila** — saw; **svapana** — a dream.

TRANSLATION

In this way the Deity worship in the temple was very gorgeously performed for two years. Then one day Madhavendra Puri had a dream.

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gopala kahe, puri amara tapa nahi yaya
malayaja-candana lepa', tabe se judaya

SYNONYMS

gopala — the Deity of Gopala; **kahe** — said; **puri** — My dear Madhavendra Puri; **amara** — My; **tapa** — body temperature; **nahi** — does not; **yaya** — go away; **malayaja-candana** — sandalwood produced in the Malaya Hills; **lepa'** — smear over the body; **tabe** — then; **se** — that; **judaya** — cools.

TRANSLATION

In his dream, Madhavendra Puri saw Gopala, who said, "My bodily temperature still has not decreased. Please bring sandalwood from the Malaya province and smear the pulp over My body to cool Me.

PURPORT

The Deity of Gopala had been buried within the jungle for many years, and although He was installed and was offered thousands of pots of water, He still felt very hot. He therefore asked Madhavendra Puri to bring sandalwood from the Malaya province. Sandalwood produced in Malaya is very popular. That province is situated on the western ghata, and the hill Nilagiri is sometimes known as Malaya Hill. The word malaya-ja is used to indicate the sandalwood produced in Malaya Province. Sometimes the word Malaya refers to the modern country of Malaysia. Formerly this country also produced sandalwood, but now they have found it profitable to produce rubber trees. Although the Vedic culture was once prevalent in Malaysia, now all the inhabitants are Muslims. The Vedic culture is now lost in Malaysia, Java and Indonesia.

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malayaja ana, yaña nilacala haite
anye haite nahe, tumi calaha tvarite

SYNONYMS

malaya-ja — sandalwood; ana — bring; yaña — coming; nilacala haite — from Jagannatha Puri; anye — others; haite — from; nahe — not; tumi — you; calaha — go; tvarite — quickly.

TRANSLATION

"Bring sandalwood pulp from Jagannatha Puri. Kindly go quickly. Since no one else can do it, you must."

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svapna dekhi' puri-gosañira haila premavesa
prabhu-ajña palibare gela purva-desā

SYNONYMS

svapna dekhi' — after seeing the dream; puri-gosañira — of Madhavendra Puri; haila — there was; prema-avesa — ecstasy on account of love of God; prabhu-ajña — the order of the Lord; palibare — to execute; gela — started; purva-desā — for the eastern countries (Bengal).

TRANSLATION

After having this dream, Madhavendra Puri Gosvami became very glad due to ecstasy of love of Godhead, and in order to execute the command of the Lord, he started east toward Bengal.

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sevara nirbandha — loka karila sthapana
ajña magi' gauda-dese karila gamana

SYNONYMS

sevara nirbandha — the arrangements for executing the daily routine of the worship of the Lord; **loka** — the people; **karila** — did; **sthapana** — establish; **ajña magi'** — taking the order; **gauda-dese** — toward Bengal; **karila** — did; **gamana** — going.

TRANSLATION

Before leaving, Madhavendra Puri made all arrangements for regular Deity worship, and he engaged different people in various duties. Then, taking up the order of Gopala, he started for Bengal.

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santipura aila advaitacaryera ghare
purira prema dekhi' acarya ananda antare

SYNONYMS

santipura — to the place known as Santipura; **aila** — came; **advaita-acaryera** — of Sri Advaita Acarya; **ghare** — to the home; **purira prema** — the ecstatic love of Madhavendra Puri; **dekhi'** — seeing; **acarya** — Advaita Acarya; **ananda** — pleased; **antare** — within Himself.

TRANSLATION

When Madhavendra Puri arrived at the house of Advaita Acarya in Santipura, the Acarya became very pleased upon seeing the ecstatic love of Godhead manifest in Madhavendra Puri.

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tanra thañi mantra laila yatana kariña
calila daksine puri tanre diksa diña

SYNONYMS

tanra thañi — from him; **mantra** — initiation; **laila** — accepted; **yatana** — efforts; **kariña** — making; **calila** — started; **daksine** — toward the south; **puri** — Madhavendra Puri; **tanre** — to Him (Advaita Acarya); **diksa** — initiation; **diña** — giving.

TRANSLATION

Advaita Acarya begged to be initiated by Madhavendra Puri. After initiating Him, Madhavendra Puri started for South India.

PURPORT

In this connection, Srila Bhaktisiddhanta Sarasvati Thakura comments that Advaita Acarya took initiation from Madhavendra Puri, who was a sannyasi in the disciplic succession of the Madhva-sampradaya. According to Sri Caitanya Mahaprabhu:

kiba vipra kiba nyasi sudra kene naya,
yei krsna-tattva-vetta, sei 'guru' haya

"A person may be a brahmana, a sannyasi, a sudra or whatever, but if he is well conversant in the science of Krsna, he can become a guru." (Cc. Madhya 8.128) This statement is supported by Sri Madhavendra Puri. According to the pañcaratras injunction, only a householder brahmana can initiate. Others cannot. When a person is initiated, it is assumed that he has become a brahmana; without being initiated by a proper brahmana, one cannot be converted into a brahmana. In other words, unless one is a brahmana, he cannot make another a brahmana. A grhastha-brahmana partaking of the varnasrama-dharma institution can secure various types of paraphernalia to worship Lord Visnu through his honest labor. Actually, people beg to be initiated by these householder brahmanas just to become successful in the varnasrama institution or to become free from material desires. It is therefore necessary for a spiritual master in the grhastha-asrama to be a strict Vaisnava. A spiritual master from the sannyasa order has very little opportunity to perform arcana, Deity worship, but when one accepts a spiritual master from the transcendental sannyasis, the principle of Deity worship is not at all neglected. To implement this conclusion, Sri Caitanya Mahaprabhu gave us His opinion in the verse kiba vipra kiba nyasi, etc. This indicates that the Lord understood the weakness of society in its maintaining that only a grhastha-brahmana should be a spiritual master. Sri Caitanya Mahaprabhu indicated that it does not matter whether the spiritual master is a grhastha (householder), a sannyasi or even a sudra. A spiritual master simply must be conversant in the essence of the sastra; he must understand the Supreme Personality of Godhead. Only then can one become a spiritual master. Diksa actually means initiating a disciple with transcendental knowledge by which he becomes freed from all material contamination.





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remunate kaila gopinatha darasana
tanra rupa dekhiña haila vihvala-mana

SYNONYMS

remunate — in the village of Remuna; **kaila** — did; **gopinatha** — the Deity of Gopinatha; **darasana** — seeing; **tanra** — His; **rupa** — beauty; **dekhiña** — seeing; **haila** — became; **vihvala** — bewildered; **mana** — mind.

TRANSLATION

Going into South India, Sri Madhavendra Puri visited Remuna, where Gopinatha is situated. Upon seeing the beauty of the Deity, Madhavendra Puri was overwhelmed.

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nrtya-gita kari' jaga-mohane vasila
'kya kya bhoga lage?' brahmane puchila

SYNONYMS

nrtya-gita kari' — after performing dancing and chanting; **jaga-mohane** — in the corridor of the temple; **vasila** — he sat down; **kya kya** — what; **bhoga** — foods; **lage** — they offer; **brahmane** — from the brahmana priest; **puchila** — inquired.

TRANSLATION

In the corridor of the temple, from which people generally viewed the Deity, Madhavendra Puri chanted and danced. Then he sat down there and asked a brahmana what kinds of foods they offered to the Deity.

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sevara sausthava dekhi' anandita mane
uttama bhoga lage — etha bujhi anumane

SYNONYMS

sevara — of the worship; **sausthava** — excellence; **dekhi'** — seeing; **anandita** — pleased; **mane** — in the mind; **uttama bhoga** — first-class foods; **lage** — they offer; **etha** — thus; **bujhi** — I understand; **anumane** — by deduction.

TRANSLATION

From the excellence of the arrangements, Madhavendra Puri understood by deduction that only the best food was offered.

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yaiche iha bhoga lage, sakala-i puchiba
taiche bhiyane bhoga gopale lagaiba

SYNONYMS

yaiche — just like; iha — here; bhoga — foods; lage — they offer; sakala-i — all; puchiba — I shall inquire; taiche — similarly; bhiyane — in the kitchen; bhoga — foods; gopale — to Sri Gopala; lagaiba — I shall arrange.

TRANSLATION

Madhavendra Puri thought, "I shall inquire from the priest what foods are offered to Gopinatha so that by making arrangements in our kitchen, we can offer similar foods to Sri Gopala."

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ei lagi' puchilena brahmanera sthane
brahmana kahila saba bhoga-vivarane

SYNONYMS

ei lagi' — for this matter; puchilena — he inquired; brahmanera sthane — from the brahmana; brahmana — the priest; kahila — informed; saba — everything; bhoga — foods; vivarane — in description.

TRANSLATION

When the brahmana priest was questioned about this matter, he explained in detail what kinds of foods were offered to the Deity of Gopinatha.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.117

sandhyaya bhoga lage ksira — 'amrta-keli'-nama
dvadasa mrt-patre bhari' amrta-samana

SYNONYMS

sandhyaya — in the evening; **bhoga** — foods; **lage** — they offer; **ksira** — sweet rice; **amrta-keli-nama** — named amrta-keli; **dvadasa** — twelve; **mrt-patre** — earthen pots; **bhari'** — filling; **amrta-samana** — just like nectar.

TRANSLATION

The brahmana priest said, "In the evening the Deity is offered sweet rice in twelve earthen pots. Because the taste is as good as nectar [amrta], it is named amrta-keli.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.118

'gopinathera ksira' bali' prasiddha nama yara
prthivite aiche bhoga kahan nahi ara

SYNONYMS

gopinathera ksira — the sweet rice offered to Gopinatha; **bali'** — as; **prasiddha** — celebrated; **nama** — the name; **yara** — of which; **prthivite** — throughout the whole world; **aiche** — such; **bhoga** — food; **kahan** — anywhere; **nahi** — not; **ara** — else.

TRANSLATION

"This sweet rice is celebrated throughout the world as gopinatha-ksira. It is not offered anywhere else in the world."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.119

hena-kale sei bhoga thakure lagila
suni' puri-gosañi kichu mane vicarila

SYNONYMS

hena-kale — at this time; **sei bhoga** — that wonderful food; **thakure** — in front of the Deity; **lagila** — was placed; **suni'** — hearing; **puri-gosañi** — Madhavendra Puri; **kichu** — something; **mane** — within the mind; **vicarila** — considered.

TRANSLATION

While Madhavendra Puri was talking with the brahmana priest, the sweet rice was placed before the Deity as an offering. Hearing this, Madhavendra Puri thought as follows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.120

ayacita ksira prasada alpa yadi pai
svada jani' taiche ksira gopale lagai

SYNONYMS

ayacita — without asking; **ksira** — sweet rice; **prasada** — remnants of food; **alpa** — a little; **yadi** — if; **pai** — I get; **svada** — the taste; **jani'** — knowing; **taiche** — similar; **ksira** — sweet rice; **gopale** — to my Gopala; **lagai** — I can offer.

TRANSLATION

"If, without my asking, a little sweet rice is given to me, I can then taste it and make a similar preparation to offer my Lord Gopala."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.121

ei icchaya lajja paña visnu-smarana kaila
hena-kale bhoga sari' arati bajila

SYNONYMS

ei icchaya — by this desire; **lajja** — shame; **pañā** — getting; **visnu-smarana** — remembrance of Lord Visnu; **kaila** — did; **hena-kale** — at that time; **bhoga** — the food; **sari'** — being finished; **arati** — the arati ceremony; **bajila** — was sounded.

TRANSLATION

Madhavendra Puri became greatly ashamed when he desired to taste the sweet rice, and he immediately began to think of Lord Visnu. While he was thus thinking of Lord Visnu, the offering was completed, and the arati ceremony began.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.122

arati dekhiya puri kaila namaskara
bahire aila, kare kichu na kahila ara

SYNONYMS

arati dekhiya — after seeing the arati; **puri** — Madhavendra Puri; **kaila** — offered; **namaskara** — obeisances; **bahire aila** — he went out; **kare** — to anyone; **kichu** — anything; **na** — not; **kahila** — say; **ara** — more.

TRANSLATION

After the arati was finished, Madhavendra Puri offered his obeisances to the Deity and then left the temple. He did not say anything more to anyone.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.123

ayacita-vrtti puri — virakta, udasa
ayacita paile kha'na, nahe upavasa

SYNONYMS

ayacita-vrtti — accustomed to avoid begging; **puri** — Madhavendra Puri; **virakta** — unattached; **udasa** — indifferent; **ayacita** — without begging; **paile** — if getting; **kha'na** — he eats; **nahe** — if not; **upavasa** — fasting.

TRANSLATION

Madhavendra Puri avoided begging. He was completely unattached and indifferent to material things. If, without his begging, someone offered him some food, he would eat; otherwise he would fast.

PURPORT

This is the stage, the highest stage for a sannyasi. A sannyasi can beg from door to door just to collect food, but a who has taken ayacita-vrtti, or ajagara-vrtti, does not ask anyone for food. If someone offers him food voluntarily, he eats. Ayacita-vrtti means being accustomed to refrain from begging, and ajagara-vrtti indicates one who is compared to a python, the big snake that makes no effort to acquire food but rather allows food to come automatically within its mouth. In other words, a simply engages exclusively in the service of the Lord without caring even for eating or sleeping. It was stated about the six Gosvamis: nidrahara-viharakadivijitau. In the stage one conquers the desire for sleep, food and sense gratification. One remains a humble, meek mendicant engaged in the service of the Lord day and night. Madhavendra Puri had attained this stage.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.124

premamrte trpta, ksudha-trsna nahi badhe
ksira-iccha haila, tahe mane aparadhe

SYNONYMS

prema-amrte trpta — being satisfied only in the loving service of the Lord; **ksudha-trsna** — hunger and thirst; **nahi** — not; **badhe** — impede; **ksira** — for sweet rice; **iccha** — the desire; **haila** — became; **tahe** — for that reason; **mane** — he considers; **aparadhe** — offense.

TRANSLATION

A like Madhavendra Puri is always satisfied in the loving service of the Lord. Material hunger and thirst cannot impede his activities. When he desired to taste a little sweet rice offered to the Deity, he considered that he had committed an offense by desiring to eat what was being offered to the Deity.

PURPORT

It is advisable that food being offered to the Deity be covered when taken from the kitchen to the Deity room. In that way, others may not see it. Those who are not accustomed to following the advanced regulative devotional principles may desire to eat the food, and that is an offense. Therefore no one should be given a chance to even see it. However, when it is brought before the Deity, it must be uncovered. Seeing the food uncovered before the Deity, Madhavendra Puri desired to taste a little of it so that he could prepare a similar sweet rice for his Gopala. Madhavendra Puri was so strict, however, that he considered this to be an offense. Consequently he left the temple without saying anything to anyone. He is therefore called vijita-sad-guna. He must conquer the six material qualities — kama, krodha, lobha, moha, matsarya and ksudha-trsna (lust, anger, greed, illusion, enviousness and hunger and thirst).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.125

gramera sunya-hate vasi' karena kirtana
etha pujari karaila thakure sayana

SYNONYMS

gramera — of the village; **sunya-hate** — in the vacant marketplace; **vasi'** — sitting down; **karena** — performs; **kirtana** — chanting; **etha** — in the temple; **pujari** — the priest; **karaila** — made; **thakure** — the Deity; **sayana** — lying down.

TRANSLATION

Madhavendra Puri left the temple and sat down in the village marketplace, which was vacant. Sitting there, he began to chant. In the meantime, the temple priest laid the Deity down to rest.

PURPORT

Although Madhavendra Puri was not interested in eating and sleeping, his interest in chanting the maha-mantra was as acute as if he were an aspiring transcendentalist rather than a . This means that even in the stage, one cannot give up chanting. Haridasa Thakura and the Gosvamis were all engaged in chanting a fixed number of rounds; therefore chanting on beads is very important for everyone, even though one may become a . This chanting can be executed anywhere, either inside or outside the temple. Madhavendra Puri even sat down in a vacant marketplace to perform his chanting. As stated by Srinivasa Acarya in his prayers to the Gosvamis: nama-gana-natibhih. A devotee is always engaged in chanting and rendering loving service to the Lord. Chanting the Lord's holy names and engaging in His service are identical. As stated in Srimad-Bhagavatam (7.5.23), there are nine kinds of devotional service: hearing (sravanam), chanting (kirtanam), remembering (visnoh smaranam), serving (pada-sevanam), worship of the Deity (arcanam), praying (vandanam), carrying out orders (dasyam), serving Him as a friend (sakhyam) and sacrificing everything for the Lord (atma-nivedanam). Although each process appears distinct, when one is situated on the absolute platform he can see that they are identical. For instance, hearing is as good as chanting, and remembering is as good as chanting or hearing. Similarly, engaging in Deity worship is as good as chanting, hearing or remembering. The devotee is expected to accept all nine processes of devotional service, but even if only one process is properly executed, he can still attain the highest position () and go back home, back to Godhead.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.126

nija krtya kari' pujari karila sayana
svapane thakura asi' balila vacana

SYNONYMS

nija krtya — his own duty; kari' — finishing; pujari — the brahmana priest in the temple; karila — took; sayana — rest; svapane — in a dream; thakura — the Deity; asi' — coming there; balila — said; vacana — the words.

TRANSLATION

Finishing his daily duties, the priest went to take rest. In a dream he saw the Gopinatha Deity come to talk to him, and He spoke as follows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.127

uthaha, pujari, kara dvara vimocana
ksira eka rakhiyachi sannyasi-karana

SYNONYMS

uthaha — please get up; **pujari** — O priest; **kara** — just do; **dvara** — the door; **vimocana** — opening; **ksira** — sweet rice; **eka** — one pot; **rakhiyachi** — I have kept; **sannyasi** — of the mendicant, Madhavendra Puri; **karana** — for the reason.

TRANSLATION

"O priest, please get up and open the door of the temple. I have kept one pot of sweet rice for the sannyasi Madhavendra Puri.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 4.128

dhadara añcale dhaka eka ksira haya
tomara na janila taha amara mayaya

SYNONYMS

dhadara — of the cloth curtain; **añcale** — by the skirt; **dhaka** — covered; **eka** — one; **ksira** — pot of sweet rice; **haya** — there is; **tomara** — you; **na** — not; **janila** — knew; **taha** — that; **amara** — of Me; **mayaya** — by the trick.

TRANSLATION

"This pot of sweet rice is just behind My cloth curtain. You did not see it because of My tricks.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.129

madhava-puri sannyasi ache hatete vasiña
tahake ta' ei ksira sighra deha laña

SYNONYMS

madhava-puri — of the name Madhavendra Puri; **sannyasi** — a mendicant; **ache** — there is; **hatete** — in the marketplace; **vasiña** — sitting; **tahake** — to him; **ta'** — certainly; **ei** — this; **ksira** — pot of sweet rice; **sighra** — very quickly; **deha** — give; **laña** — taking.

TRANSLATION

"A sannyasi named Madhavendra Puri is sitting in the vacant marketplace. Please take this pot of sweet rice from behind Me and deliver it to him."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.130

svapna dekhi' pujari uthi' karila vicara
snana kari' kapata khuli, mukta kaila dvara

SYNONYMS

svapna dekhi' — after seeing the dream; **pujari** — the priest; **uthi'** — getting up; **karila** — made; **vicara** — considerations; **snana kari'** — taking his bath before entering the Deity room; **kapata** — the door; **khuli** — opening; **mukta** — opened; **kaila** — made; **dvara** — the doors.

TRANSLATION

Awaking from the dream, the priest immediately rose from bed and thought it wise to take a bath before entering the Deity's room. He then opened the temple door.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.131

dhadara ancala-tale paila sei ksira
sthana lepi' ksira laña ha-ila bahira

SYNONYMS

dhadara — of the mantle; **ancala-tale** — at the skirt; **paila** — he got; **sei** — that; **ksira** — pot of sweet rice; **sthana lepi'** — mopping that place; **ksira** — the pot of sweet rice; **laña** — taking; **ha-ila** — he went; **bahira** — out of the temple.

TRANSLATION

According to the Deity's directions, the priest found the pot of sweet rice behind the cloth curtain. He removed the pot and mopped up the place where it had been kept. He then went out of the temple.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 4.132

dvara diya grame gela sei ksira laña
hate hate bule madhava-purike cahiña

SYNONYMS

dvara diya — closing the door; **grame** — to the village; **gela** — went; **sei** — that; **ksira** — pot of sweet rice; **laña** — taking; **hate hate** — in every stall; **bule** — walks; **madhava-purike** — to Madhavendra Puri; **cahiña** — calling.

TRANSLATION

Closing the door of the temple, he went to the village with the pot of sweet rice. He called out in every stall in search of Madhavendra Puri.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 4.133

ksira laha ei, yara nama 'madhava-puri'
toma lagi' gopinatha ksira kaila curi

SYNONYMS

ksira laha — take the pot of sweet rice; **ei** — this; **yara** — whose; **nama** — name; **madhava-puri** — Madhavendra Puri; **toma lagi'** — for you only; **gopinatha** — the Deity of Lord Gopinatha; **ksira** — the pot of sweet rice; **kaila** — did; **curi** — steal.

TRANSLATION

Holding the pot of sweet rice, the priest called, "Will he whose name is Madhavendra Puri please come and take this pot! Gopinatha has stolen this pot of sweet rice for you!"

PURPORT

The difference between the Absolute Truth and relative truth is explained here. Lord Gopinatha has openly declared herein that He is a thief. He had stolen the pot of sweet rice, and this was not kept a secret because His act of stealing is a source of great transcendental bliss. In the material world, theft is criminal, but in the spiritual world the Lord's stealing is a source of transcendental bliss. Mundane rascals, who cannot understand the absolute nature of the Personality of Godhead, sometimes call Lord Sri Kṛṣṇa immoral, but they do not know that His seemingly immoral activities, which are not kept secret, afford pleasure to the devotees. Not understanding the transcendental behavior of the Supreme Personality of Godhead, these rascals slur His character and immediately fall into the category of miscreants (rascals, lowest among men, demons and those whose knowledge is taken away by the illusory energy). Kṛṣṇa explains in the Bhagavad-gīta (7.15):

na duskṛtino mudhah prapadyante naradhamah
mayayapahrta-jñāna bhavam asritah

"Those miscreants who are grossly foolish, who are lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons do not surrender unto Me." (Bg. 7.15)

Mundane rascals cannot understand that whatever Kṛṣṇa does, being absolute in nature, is all-good. This quality of the Lord is explained in Srimad-Bhagavatam (10.33.29). One may consider certain acts of a supremely powerful person to be immoral by mundane calculations, but this is not actually the case. For example, the sun absorbs water from the surface of the earth, but it does not absorb water only from the sea. It also absorbs water from filthy sewers and ditches containing urine and other impure substances. The sun is not polluted by absorbing such water. Rather, the sun makes the filthy place pure. If a devotee approaches the Supreme Personality of Godhead for an immoral or improper purpose, he nonetheless becomes purified; the Lord does not become infected. In Srimad-Bhagavatam (10.29.15) it is stated that if one approaches the Supreme Lord even out of lust, anger or fear (bhayam), he is purified. The gopis, being young girls, approached Kṛṣṇa because He was a beautiful young boy. From the external point of view, they approached the Lord out of lust, and the Lord danced with them at midnight. From the mundane point of view, these activities may appear immoral because a married or unmarried young girl cannot leave home to mix with a young boy and dance with

him. Although this is immoral from the mundane viewpoint, the activities of the gopis are accepted as the highest form of worship because it was Lord Krsna whom they approached with lusty desires in the dead of night.

But these things cannot be understood by nondevotees. One must understand Krsna in tattva (truth). One should use his common sense and consider that if simply by chanting Krsna's holy name one is purified, how then can the person Krsna be immoral? Unfortunately, mundane fools are accepted as educational leaders and are offered exalted posts for teaching irreligious principles to the general populace. This is explained in Srimad-Bhagavatam (7.5.31): andha yathandhair upaniyamanah. Blind men are trying to lead other blind men. Due to the immature understanding of such rascals, common men should not discuss Krsna's pastimes with the gopis. A nondevotee should not even discuss His stealing sweet rice for His devotees. It is warned that one should not even think about these things. Although Krsna is the purest of the pure, mundane people, thinking of Krsna's pastimes that appear immoral, themselves become polluted. Sri Caitanya Mahaprabhu therefore never publicly discussed Krsna's dealings with the gopis. He used to discuss these dealings only with three confidential friends. He never discussed rasa-lila publicly, as the professional reciters do, although they do not understand Krsna or the nature of the audience. However, Sri Caitanya Mahaprabhu encouraged the public chanting of the holy name on a huge scale for as many hours as possible.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.134

ksira laña sukhe tumi karaha bhaksane
toma-sama bhagyavan nahi tribhuvane

SYNONYMS

ksira laña — taking the pot of sweet rice; **sukhe** — in happiness; **tumi** — you; **karaha** — do; **bhaksane** — eating; **toma-sama** — like you; **bhagyavan** — fortunate; **nahi** — there is no one; **tri-bhuvane** — within the three worlds.

TRANSLATION

The priest continued, "Would the sannyasi whose name is Madhavendra Puri please come and take this pot of sweet rice and enjoy the prasadam with great happiness! You are the most fortunate person within these three worlds!"

PURPORT

Here is an example of a personal benediction by Kṛṣṇa's immoral activity. By Gopinatha's stealing for His devotee, the devotee becomes the most fortunate person within the three worlds. Thus even the Lord's criminal activities make His devotee the most fortunate person. How can a mundane rascal understand the pastimes of Kṛṣṇa and judge whether He is moral or immoral? Since Kṛṣṇa is the Absolute Truth, there are no mundane distinctions such as moral and immoral. Whatever He does is good. This is the real meaning of "God is good." He is good in all circumstances because He is transcendental, outside the jurisdiction of this material world. Therefore, Kṛṣṇa can be understood only by those who are already living in the spiritual world. This is corroborated in the Bhagavad-gīta (14.26):

ca yo 'vyabhicarena bhakti-yogena sevate
sa gunan samatityaitan brahma-bhuyaya kalpate

"One who engages in full devotional service, unflinching in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman."

One who is engaged in unalloyed devotional service to the Lord is already situated in the spiritual world (brahma-bhuyaya kalpate). In all circumstances, his activities and dealings with Kṛṣṇa are transcendental and thus not understandable by mundane moralists. It is therefore better not to discuss such activities among mundane people. It is better to give them the Hare Kṛṣṇa maha-mantra so that they will be gradually purified and then come to understand the transcendental activities of Kṛṣṇa.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 4.135

eta suni' puri-gosaṇi paricaya dila
ksira diya pujari tanre dandavat haila

SYNONYMS

eta suni' — hearing this; puri-gosaṇi — Madhavendra Puri; paricaya — introduction; dila — gave; ksira diya — delivering the pot of sweet rice; pujari — the priest; tanre — to him; dandavat haila — offered obeisances.

TRANSLATION

Hearing this invitation, Madhavendra Puri came out and identified himself. The priest then delivered the pot of sweet rice and offered his obeisances, falling flat before him.

PURPORT

A brahmana is not supposed to offer his obeisances by falling flat before anyone because a brahmana is considered to be in the highest caste. However, when a brahmana sees a devotee, he offers his dandavats. This brahmana priest did not ask Madhavendra Puri whether he was a brahmana, but when he saw that Madhavendra Puri was such a bona fide devotee that Kṛṣṇa would even steal for him, he immediately understood the position of the saint. As stated by Sri Caitanya Mahāprabhu: kiba vipra, kiba nyasi, sudra kene naya/ yei kṛṣṇa-tattva-veṭṭa, sei 'guru' haya. (Cc. Madhya 8.128) Had the brahmana priest been an ordinary brahmana, Gopinātha would not have talked with him in a dream. Since the Deity spoke to both Madhavendra Puri and the brahmana priest in dreams, practically speaking they were on the same platform. However, because Madhavendra Puri was a senior sannyasi Vaisnava, a , the priest immediately fell flat before him and offered obeisances.

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ksirera vṛttanta tanre kahila pujari
suni' premavista haila sri-madhava-puri

SYNONYMS

ksirera vṛttanta — all the incidents that took place on account of the pot of sweet rice; **tanre** — to Madhavendra Puri; **kahila** — explained; **pujari** — the priest; **suni'** — hearing; **prema-avista** — saturated with love of Godhead; **haila** — became; **sri-madhava-puri** — Srīla Madhavendra Puri.

TRANSLATION

When the story about the pot of sweet rice was explained to him in detail, Sri Madhavendra Puri at once became absorbed in ecstatic love of Kṛṣṇa.

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prema dekhi' sevaka kahe ha-iyā vismita
kṛṣṇa ye inhara vasa, — haya yathocita

SYNONYMS

prema dekhi' — seeing the ecstatic position of Madhavendra Puri; **sevaka** — the priest; **kahe** — said; **ha-iyā** — being; **vismita** — struck with wonder; **kṛṣṇa** — Lord Kṛṣṇa; **ye** — that; **inhara** — by him; **vasa** — obliged; **haya** — it is; **yathocita** — befitting.

TRANSLATION

Upon seeing the ecstatic loving symptoms manifest in Madhavendra Puri, the priest was struck with wonder. He could understand why Kṛṣṇa had become so much obliged to him, and he saw that Kṛṣṇa's action was befitting.

PURPORT

A devotee can bring Kṛṣṇa perfectly under his control. This is explained in Srimad-Bhagavatam (10.14.3): *ajita jito 'py asi tais tri-lokyam*. Kṛṣṇa is never conquered by anyone, but a devotee can conquer Him through devotional service. As stated in the Brahma- (5.33): *vedesu durlabham adurlabham atma-bhaktāu*. One cannot understand Kṛṣṇa simply by reading Vedic literature. Although all Vedic literature is meant for understanding Kṛṣṇa, one cannot understand Kṛṣṇa without being a lover of Kṛṣṇa. Therefore along with the reading of Vedic literature (*svadhyaya*), one must engage in devotional worship of the Deity (*arcana-vidhi*). Together these will enhance the devotee's transcendental understanding of devotional service. *Sraṇādi suddha-citte karaye udaya* (Cc. Madhya 22.107). Love of Godhead is dormant within everyone's heart, and if one simply follows the standard process of devotional service, it is awakened. But foolish mundane people who simply read about Kṛṣṇa mistakenly think that He is immoral or criminal.

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eta bali' namaskari' karila gamana
avese karila puri se ksira bhaksana

SYNONYMS

eta bali' — saying this; namaskari' — offering obeisances; karila gamana — returned; avese — in ecstasy; karila — did; puri — Puri Gosāṇi; se — that; ksira — sweet rice; bhaksana — eating.

TRANSLATION

The priest offered his obeisances to Madhavendra Puri and returned to the temple. Then, in ecstasy, Madhavendra Puri ate the sweet rice offered to him by Kṛṣṇa.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.139

patra praksalana kari' khanda khanda kaila
bahir-vase bandhi' sei thikari rakhila

SYNONYMS

patra — the pot; praksalana kari' — washing; khanda khanda — breaking into pieces; kaila — did; bahir-vase — in his outer wrapper; bandhi' — binding; sei — those; thikari — pieces of pot; rakhila — kept.

TRANSLATION

After this, Madhavendra Puri washed the pot and broke it into pieces. He then bound all the pieces in his outer cloth and kept them nicely.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.140

prati-dina eka-khani karena bhaksana
khaile premavesa haya, — adbhuta kathana

SYNONYMS

prati-dina — every day; **eka-khani** — one piece; **karena** — does; **bhaksana** — eating; **khaile** — by eating; **prema-avesa** — ecstasy; **haya** — there is; **adbhuta** — wonderful; **kathana** — narrations.

TRANSLATION

Each day, Madhavendra Puri would eat one piece of that earthen pot, and after eating it he would immediately be overwhelmed with ecstasy. These are wonderful stories.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.141

'thakura more ksira dila — loka saba suni'
dine loka-bhida habe mora pratistha jani'

SYNONYMS

thakura — the Lord; **more** — to me; **ksira** — sweet rice; **dila** — has given; **loka** — the people; **saba** — all; **sunī** — after hearing; **dine** — at daytime; **loka** — of people; **bhida** — crowd; **habe** — there will be; **mora** — my; **pratistha** — fame; **jani** — knowing.

TRANSLATION

Having broken the pot and bound the pieces in his cloth, Madhavendra Puri began to think, "The Lord has given me a pot of sweet rice, and when the people hear of this tomorrow morning, there will be great crowds."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.142

sei bhaye ratri-sese calila sri-puri
sei-khane gopinathe dandavat kari'

SYNONYMS

sei bhaye — fearing that; **ratri-sese** — at the end of the night; **calila** — left; **sri-puri** — Sri Madhavendra Puri; **sei-khane** — on that spot; **gopinathe** — to Lord Gopinatha; **dandavat** — obeisances; **kari'** — doing.

TRANSLATION

Thinking this, Sri Madhavendra Puri offered his obeisances to Gopinatha on the spot and left Remuna before morning.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.143

cali' cali' aila puri sri-nilacala
jagannatha dekhi' haila premete vihvala

SYNONYMS

cali' cali' — walking and walking; aila — he reached; puri — Jagannatha Puri; sri-nilacala — known as Nilacala; jagannatha dekhi' — seeing Lord Jagannatha; haila — became; premete — in love; vihvala — overwhelmed.

TRANSLATION

Walking and walking, Madhavendra Puri finally reached Jagannatha Puri, which is also known as Nilacala. There he saw Lord Jagannatha and was overwhelmed with loving ecstasy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.144

premavese uthe, pade, hase, nace, gaya
jagannatha-darasane maha-sukha paya

SYNONYMS

prema-avese — in loving ecstasy; **uthe** — sometimes stands; **pade** — sometimes falls; **hase** — laughs; **nace** — dances; **gaya** — sings; **jagannatha darasane** — by seeing Lord Jagannatha in the temple; **maha-sukha** — transcendental happiness; **paya** — he felt.

TRANSLATION

When Madhavendra Puri was overwhelmed in the ecstasy of love of Godhead, he sometimes stood up and sometimes fell to the ground. Sometimes he laughed, danced and sang. In this way he enjoyed transcendental bliss by seeing the Jagannatha Deity.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.145

'madhava-puri sripada aila', — loke haila khyati
saba loka asi' tanre kare bahu bhakti

SYNONYMS

madhava-puri — Sri Madhavendra Puri; **sripada** — sannyasi; **aila** — has come; **loke** — among the people; **haila** — there was; **khyati** — reputation; **saba loka** — all people; **asi'** — coming; **tanre** — unto him; **kare** — do; **bahu** — much; **bhakti** — devotion.

TRANSLATION

When Madhavendra Puri came to Jagannatha Puri, people were aware of his transcendental reputation. Therefore crowds of people came and offered him all sorts of respect in devotion.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.146

pratisthara svabhava ei jagate vidita
ye na vañche, tara haya vidhata-nirmita

SYNONYMS

pratisthara — of reputation; **svabhava** — the nature; **ei** — this; **jagate** — in the world; **vidita** — known; **ye** — the person who; **na vañche** — does not desire it; **tara** — of him; **haya** — it is; **vidhata-nirmita** — created by providence.

TRANSLATION

Even though one may not like it, reputation, as ordained by providence, comes to him. Indeed, one's transcendental reputation is known throughout the entire world.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.147

pratisthara bhaye puri gela palaña
krsna-preme pratistha cale sange gadaña

SYNONYMS

pratisthara bhaye — in fear of reputation; **puri** — Madhavendra Puri; **gela** — went away; **palaña** — fleeing; **krsna-preme** — in love of Krsna; **pratistha** — reputation; **cale** — goes; **sange** — simultaneously; **gadaña** — gliding down.

TRANSLATION

Being afraid of his reputation [pratistha], Madhavendra Puri fled from Remuna. But the reputation brought by love of Godhead is so sublime that it goes along with the devotee, as if following him.

PURPORT

Almost all the conditioned souls within the material world are envious. Jealous people generally turn against one who automatically attains some reputation. This is natural for jealous people. Consequently, when a devotee is fit to receive worldly reputation, he is envied by many people. This is quite natural. When a person, out of humility, does not desire fame, people generally think him quite humble and consequently give him all kinds of fame. Actually a Vaisnava does not hanker after fame or a great reputation. Madhavendra Puri, the king of Vaisnavas, bore his reputation, but he wanted to keep himself outside of the vision of the general populace. He wanted to cover his real identity as a great devotee of the Lord, but when people saw him overwhelmed in the ecstasy of love of Godhead, they naturally gave credit to him. Actually a first-class reputation is due Madhavendra Puri because he was a most confidential devotee of the Lord. Sometimes a sahajiya presents himself as being void of desires for reputation (pratistha) in order to become famous as a humble man. Such people cannot actually attain the platform of celebrated Vaisnavas.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.148

yadyapi udvega haila palaite mana
thakurera candana-sadhana ha-ila bandhana

SYNONYMS

yadyapi — although; **udvega** — anxiety; **haila** — there was; **palaite** — to go away; **mana** — the mind; **thakurera** — of the Lord; **candana** — of the sandalwood; **sadhana** — the collecting; **ha-ila** — there was; **bandhana** — bondage.

TRANSLATION

Madhavendra Puri wanted to leave Jagannatha Puri because the people were honoring him as a great devotee; however, this threatened to hinder his collecting sandalwood for the Gopala Deity.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.149

jagannathera sevaka yata, yateka mahanta
sabake kahila puri gopala-vrttanta

SYNONYMS

jagannathera sevaka — the servants of Lord Jagannatha; **yata** — all; **yateka mahanta** — all respectable devotees; **sabake** — unto everyone; **kahila** — told; **puri** — Madhavendra Puri; **gopala-vrttanta** — the narration of Gopala.

TRANSLATION

Sri Madhavendra Puri told all the servants of Lord Jagannatha and all the great devotees there the story of the appearance of Sri Gopala.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.150

gopala candana mage, — suni' bhakta-gana
anande candana lagi' karila yatana

SYNONYMS

gopala — Lord Gopala at Vrndavana; **candana** — sandalwood; **mage** — wants; **sunī'** — hearing; **bhakta-gana** — all the devotees; **anande** — in great pleasure; **candana lagi'** — for sandalwood; **karila** — made; **yatana** — endeavor.

TRANSLATION

When all the devotees at Jagannatha Puri heard that the Gopala Deity wanted sandalwood, in great pleasure they all endeavored to collect it.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.151

raja-patra-sane yara yara paricaya
tare magi' karpura-candana karila sañcaya

SYNONYMS

raja-patra — government officers; **sane** — with; **yara yara** — whoever; **paricaya** — had acquaintance; **tare magi'** — begging them; **karpura-candana** — camphor and sandalwood; **karila** — made; **sañcaya** — collection.

TRANSLATION

Those who were acquainted with government officers met with them and begged for camphor and sandalwood, which they collected.

PURPORT

It appears that malayaja-candana (sandalwood) and camphor were used for the Jagannatha Deity. The camphor was used in His aratrika, and the sandalwood was used to smear His body. Both these items were under government control; therefore the devotees had to meet with the government officials. Informing them of all the details, they attained permission to take the sandalwood and camphor outside Jagannatha Puri.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.152

eka vipra, eka sevaka, candana vahite
puri-gosañira sange dila sambala-sahite

SYNONYMS

eka vipra — one brahmana; **eka sevaka** — one servant; **candana** — the sandalwood; **vahite** — to carry; **puri-gosañira** — Madhavendra Puri; **sange** — with; **dila** — gave; **sambala-sahite** — with the necessary expenditure.

TRANSLATION

One brahmana and one servant were given to Madhavendra Puri just to carry the sandalwood. He was also given the necessary traveling expenses.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.153

ghati-dani chadaite raja-patra dvare
raja-lekha kari' dila puri-gosañira kare

SYNONYMS

ghati-dani — from the toll collectors; **chadaite** — to get release; **raja-patra** — papers showing governmental sanction; **dvare** — at the gates; **raja-lekha** — governmental permission; **kari'** — showing; **dila** — delivered; **puri-gosañira** — of Puri Gosañi, Madhavendra Puri; **kare** — into the hand.

TRANSLATION

To get past the toll collectors along the way, Madhavendra Puri was supplied with the necessary release papers from government officers. The papers were placed in his hand.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.154

calila madhava-puri candana laña
kata-dine remunate uttarila giya

SYNONYMS

calila — proceeded; **madhava-puri** — Madhavendra Puri; **candana laña** — taking the sandalwood; **kata-dine** — after some days; **remunate** — at the same temple of Remuna; **uttarila** — reached; **giya** — going.

TRANSLATION

In this way Madhavendra Puri started for Vrndavana with the burden of sandalwood, and after some days he again reached the village of Remuna and the Gopinatha temple there.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.155

gopinatha-carane kaila bahu namaskara
premavese nrtya-gita karila apra

SYNONYMS

gopinatha-carane — at the lotus feet of Lord Gopinatha; **kaila** — made; **bahu** — many; **namaskara** — obeisances; **prema-avese** — in the ecstasy of love; **nrtya-gita** — dancing and chanting; **karila** — performed; **apara** — unlimitedly.

TRANSLATION

When Madhavendra Puri reached the temple of Gopinatha, he offered his respectful obeisances many times at the lotus feet of the Lord. In the ecstasy of love, he began to dance and sing without cessation.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.156

puri dekhi' sevaka saba sammāna karila
ksira-prasada diya tanre bhikṣa karaila

SYNONYMS

puri dekhi' — by seeing Madhavendra Puri; **sevaka** — the priest or servant; **saba sammāna** — all respects; **karila** — offered; **ksira-prasada** — sweet rice prasadam; **diya** — offering; **tanre** — him; **bhikṣa karaila** — made to eat.

TRANSLATION

When the priest of Gopinatha saw Madhavendra Puri again, he offered all respects to him and, giving him the sweet rice prasadam, made him eat.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.157

sei ratre devalaye karila sayana
sesa-ratri haile puri dekhila svapana

SYNONYMS

sei ratre — on that night; **deva-alaye** — in the temple; **karila** — did; **sayana** — sleeping; **sesa-ratri** — at the end of the night; **haile** — when it was; **puri** — Madhavendra Puri; **dekhila** — saw; **svapana** — a dream.

TRANSLATION

Madhavendra Puri took rest that night in the temple, but toward the end of the night he had another dream.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.158

gopala asiya kahe, — suna he madhava
karpura-candana ami pailama saba

SYNONYMS

gopala — the Deity of Gopala; **asiya** — coming; **kahe** — says; **suna** — hear; **he** — O; **madhava** — Madhavendra Puri; **karpura-candana** — the camphor and sandalwood; **ami** — I; **pailama** — have received; **saba** — all.

TRANSLATION

Madhavendra Puri dreamed that Gopala came before him and said, "O Madhavendra Puri, I have already received all the sandalwood and camphor.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.159

karpura-sahita ghasi' e-saba candana
gopinathera ange nitya karaha lepana

SYNONYMS

karpura-sahita — with the camphor; **ghasi'** — grinding; **e-saba** — all this; **candana** — sandalwood; **gopinathera** — of Sri Gopinatha; **ange** — on the body; **nitya** — daily; **karaha** — do; **lepana** — smearing.

TRANSLATION

"Now just grind all the sandalwood together with the camphor and then smear the pulp on the body of Gopinatha daily until it is finished.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 4.160

gopinatha amara se eka-i anga haya
inhake candana dile habe mora tapa-ksaya

SYNONYMS

gopinatha — Lord Gopinatha; **amara** — My; **se** — that; **eka-i** — one; **anga** — body; **haya** — is; **inhake** — unto Him; **candana dile** — in offering this candana; **habe** — there will be; **mora** — My; **tapa-ksaya** — reduction of temperature.

TRANSLATION

"There is no difference between My body and Gopinatha's body. They are one and the same. Therefore if you smear the sandalwood pulp on the body of Gopinatha, you will naturally also smear it on My body. Thus the temperature of My body will be reduced.

PURPORT

Gopala was situated in Vrndavana, which was far from Remuna. In those days, one had to pass through provinces governed by the Muslims, who sometimes hindered travelers. Considering the trouble of His devotee, Lord Gopala, the greatest well-wisher of His devotees, ordered Madhavendra Puri to smear the sandalwood pulp on the body of Gopinatha, which was nondifferent from the body of Gopala. In this way the Lord relieved Madhavendra Puri from trouble and inconvenience.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.161

dvidha na bhaviha, na kariha kichu mane
visvasa kari' candana deha amara vacane

SYNONYMS

dvidha na bhaviha — do not hesitate; **na kariha** — do not do; **kichu** — anything; **mane** — in the mind; **visvasa kari'** — believing Me; **candana** — sandalwood; **deha** — offer; **amara vacane** — under My order.

TRANSLATION

"You should not hesitate to act according to My order. Believing in Me, just do what is needed."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 4.162

eta bali' gopala gela, gosañi jagila
gopinathera sevaka-gane dakiya anila

SYNONYMS

eta bali' — saying this; gopala — the Deity of Gopala; gela — disappeared; gosañi jagila — Madhavendra Puri awoke; gopinathera — of Lord Gopinatha; sevaka-gane — to the servitors; dakiya — calling; anila — brought them.

TRANSLATION

After giving these instructions, Gopala disappeared, and Madhavendra Puri awoke. He immediately called for all the servants of Gopinatha, and they came before him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 4.163

prabhura ajña haila, — ei karpura-candana
gopinathera ange nitya karaha lepana

SYNONYMS

prabhura ajña haila — there was an order of the Lord; **ei** — this; **karpura** — camphor; **candana** — and sandalwood; **gopinathera ange** — on the body of Gopinatha; **nitya** — daily; **karaha** — do; **lepana** — smearing.

TRANSLATION

Madhavendra Puri said, "Smear the body of Gopinatha with this camphor and sandalwood I have brought for Gopala in Vrndavana. Do this regularly every day.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.164

inhake candana dile, gopala ha-ibe sitala
svatantra isvara — tanra ajña se prabala

SYNONYMS

inhake — unto Gopinatha; **candana dile** — when sandalwood will be given; **gopala** — Lord Gopala in Vrndavana; **ha-ibe** — will become; **sitala** — cool; **svatantra isvara** — the most independent Supreme Personality of Godhead; **tanra** — His; **ajña** — order; **se** — that; **prabala** — powerful.

TRANSLATION

"If the sandalwood pulp is smeared over the body of Gopinatha, then Gopala will be cooled. After all, the Supreme Personality of Godhead is completely independent; His order is all powerful."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.165

grisma-kale gopinatha paribe candana
suni' anandita haila sevakera mana

SYNONYMS

grisma-kale — in the summer; **gopinatha** — Lord Gopinatha; **paribe** — will put on; **candana** — sandalwood pulp; **suni'** — hearing; **anandita** — pleased; **haila** — became; **sevakera** — of the servants; **mana** — the minds.

TRANSLATION

The servants of Gopinatha became very pleased to hear that in the summer all the sandalwood pulp would be used to anoint the body of Gopinatha.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 4.166

puri kahe, — ei dui ghasibe candana
ara jana-dui deha, diba ye vetana

SYNONYMS

puri kahe — Madhavendra Puri said; **ei dui** — these two assistants; **ghasibe** — will grind; **candana** — the sandalwood; **ara** — another; **jana-dui** — two men; **deha** — apply; **diba** — I shall pay; **ye** — that; **vetana** — salary.

TRANSLATION

Madhavendra Puri said, "These two assistants will regularly grind the sandalwood, and you should also get two other people to help. I shall pay their salaries."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.167

ei mata candana deya pratyaha ghasiya
paraya sevaka saba ananda kariya

SYNONYMS

ei mata — in this way; **candana** — sandalwood; **deya** — gives; **pratyaha** — daily; **ghasiya** — grinding; **paraya** — caused to put on; **sevaka** — servants; **saba** — all of it; **ananda** — pleasure; **kariya** — feeling.

TRANSLATION

In this way Gopinathaji was supplied ground sandalwood pulp daily. The servants of Gopinatha were very pleased with this.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.168

pratyaha candana paraya, yavat haila anta
tathaya rahila puri tavat paryanta

SYNONYMS

pratyaha — daily; **candana** — sandalwood pulp; **paraya** — smears over the body; **yavat** — until; **haila** — there was; **anta** — an end; **tathaya** — there; **rahila** — remained; **puri** — Madhavendra Puri; **tavat** — that time; **paryanta** — until.

TRANSLATION

In this way the sandalwood pulp was smeared over the body of Gopinatha until the whole stock was finished. Madhavendra Puri stayed there until that time.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.169

grisma-kala-ante punah nilacale gela
nilacale caturmasya anande rahila

SYNONYMS

grisma-kala — of the summer season; **ante** — at the end; **punah** — again; **nilacale** — to Jagannatha Puri; **gela** — went; **nilacale** — in Jagannatha Puri; **catur-masya** — the four months for vows; **anande** — in great pleasure; **rahila** — remained.

TRANSLATION

At the end of summer Madhavendra Puri returned to Jagannatha Puri, where he remained with great pleasure during the whole period of Caturmasya.

PURPORT

The Caturmasya period begins in the month of Asadha (June-July) from the day of Ekadasi called Sayana-ekadasi, in the fortnight of the waxing moon. The period ends in the month of Karttika (October-November) on the Ekadasi day known as Utthana-ekadasi, in the fortnight of the waxing moon. This four-month period is known as Caturmasya. Some Vaisnavas also observe it from the full-moon day of Asadha until the full-moon day of Karttika. That is also a period of four months. This period, calculated by the lunar months, is called Caturmasya, but others also observe Caturmasya according to the solar month from Sravana to Kartika. The whole period, either lunar or solar, takes place during the rainy season. Caturmasya should be observed by all sections of the population. It does not matter whether one is a grhastha or a sannyasi. The observance is obligatory for all asramas. The real purpose behind the vow taken during these four months is to minimize the quantity of sense gratification. This is not very difficult. In the month of Sravana one should not eat spinach, in the month of Bhadra one should not eat yogurt, and in the month of Asvina one should not drink milk. One should not eat fish or other nonvegetarian food during the month of Kartika. A nonvegetarian diet means fish and meat. Similarly, masura dhal and urad dhal are also considered nonvegetarian. These two dhals contain a great amount of protein, and food rich in protein is considered nonvegetarian. On the whole, during the four-month period of Caturmasya one should practice giving up all food intended for sense enjoyment.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 4.170

sri-mukhe madhava-purira amṛta-carita
bhakta-gane sunāṇa prabhu kare asvadita

SYNONYMS

sri-mukhe — from the mouth of Sri Caitanya Mahāprabhu; **madhava-purira** — of Madhavendra Puri; **amṛta-carita** — nectarean characteristics; **bhakta-gane** — the devotees; **sunāṇa** — making hear; **prabhu** — the Lord; **kare** — does; **asvadita** — relished.

TRANSLATION

Thus Sri Caitanya Mahāprabhu personally praised the nectarean characteristics of Madhavendra Puri, and while He related all this to the devotees, He personally relished it.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.171

prabhu kahe, — nityananda, karaha vicara
puri-sama bhagyavan jagate nahi ara

SYNONYMS

prabhu kahe — the Lord said; nityananda — Nityananda Prabhu; karaha vicara — just consider; puri-sama — like Madhavendra Puri; bhagyavan — fortunate; jagate — in the world; nahi — there is not; ara — anyone else.

TRANSLATION

Lord Sri Caitanya Mahaprabhu asked Nityananda Prabhu to judge whether there was anyone within the world as fortunate as Madhavendra Puri.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 4.172

dugdha-dana-chale kṛṣṇa yanre dekha dila
tina-bare svapne asi' yanre ajña kaila

SYNONYMS

dugdha-dana-chale — on the plea of delivering milk; **kṛṣṇa** — Lord Kṛṣṇa; **yanre** — unto whom; **dekha dila** — made His appearance; **tina-bare** — three times; **svapne** — in dreams; **asi'** — coming; **yanre** — unto whom; **ajña** — order; **kaila** — gave.

TRANSLATION

Sri Caitanya Mahāprabhu said, "Madhavendra Puri was so fortunate that Kṛṣṇa personally appeared before him on the plea of delivering milk. Three times the Lord gave orders to Madhavendra Puri in dreams.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.173

yanra preme vasa haña prakata ha-ila
seva angikara kari' jagata tarila

SYNONYMS

yanra — of whom; **preme** — by love of Godhead; **vasa** — obliged; **haña** — being; **prakata** — manifest; **ha-ila** — became; **seva** — service; **angikara** — acceptance; **kari'** — doing; **jagata** — the whole world; **tarila** — delivered.

TRANSLATION

"Being obliged because of the loving affairs of Madhavendra Puri, Lord Krsna Himself appeared as the Gopala Deity, and, accepting his service, He liberated the whole world.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.174

yanra lagi' gopinatha ksira kaila curi
ataeva nama haila 'ksira-cora' kari'

SYNONYMS

yanra — whom; lagi' — on account of; gopinatha — Lord Gopinatha; ksira — sweet rice; kaila — did; curi — steal; ataeva — therefore; nama — the name; haila — became; ksira-cora — the thief of sweet rice; kari' — making.

TRANSLATION

"On account of Madhavendra Puri, Lord Gopinatha stole the pot of sweet rice. Thus He became famous as Ksira-cora [the thief who stole the sweet rice].

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.175

karpura-candana yanra ange cadaila
anande puri-gosañira prema uthalila

SYNONYMS

karpura-candana — camphor and sandalwood; **yanra ange** — on whose body; **cadaila** — put; **anande** — in great pleasure; **puri-gosañira** — of Madhavendra Puri; **prema** — love of Godhead; **uthalila** — welled up.

TRANSLATION

"Madhavendra Puri smeared the sandalwood pulp over the body of Gopinatha, and in this way he was overpowered with love of Godhead.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.176

mleccha-dese karpura-candana anite jañjala
puri duhkha pabe iha janiya gopala

SYNONYMS

mleccha-dese — through the countries where Muslims ruled; **karpura-candana** — camphor and sandalwood; **anite** — to bring; **jañjala** — inconvenience; **puri** — Madhavendra Puri; **duhkha** — unhappiness; **pabe** — will get; **iha** — this; **janiya** — knowing; **gopala** — Gopala.

TRANSLATION

"In the provinces of India governed by the Muslims, there was much inconvenience in traveling with sandalwood and camphor. Because of this, Madhavendra Puri might have gotten into trouble. This became known to the Gopala Deity.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.177

maha-daya-maya prabhu — bhakata-vatsala
candana pari' bhakta-srama karila saphala

SYNONYMS

maha — very; **daya-maya** — merciful; **prabhu** — the Lord; **bhakata-vatsala** — very much attached to His devotees; **candana pari'** — putting on the sandalwood; **bhakta-srama** — the trouble of the devotee; **karila** — made; **saphala** — successful.

TRANSLATION

"The Lord is very merciful and attached to His devotees, so when Gopinatha was covered with sandalwood pulp, Madhavendra Puri's labor became successful."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 4.178

purira prema-parakastha karaha vicara
alaukika prema citte lage camatkara

SYNONYMS

purira — of Madhavendra Puri; **prema-para-kastha** — the standard of intense love of Godhead; **karaha** — just make; **vicara** — judgment; **alaukika** — uncommon; **prema** — love of Godhead; **citte** — in the mind; **lage** — strikes; **camatkara** — wonder.

TRANSLATION

Caitanya Mahāprabhu placed the standard of Madhavendra Puri's intense love before Nityānanda Prabhu for judgment. "All his loving activities are uncommon," Caitanya Mahāprabhu said. "Indeed, one is struck with wonder to hear of his activities."

PURPORT

When the living entity feels spiritual separation from Kṛṣṇa (kṛṣṇa-viraha), he has achieved the prime success of life. When one becomes disinterested in material things, he is simply experiencing the other side of attraction for material things. However, feeling separation from Kṛṣṇa and engaging in the service of the Lord to fulfill His mission constitute the best example of love of Kṛṣṇa. Sri Caitanya Mahāprabhu wanted to point out this intense love of Kṛṣṇa exhibited by Madhavendra Puri. All Caitanya Mahāprabhu's devotees later followed in the footsteps of Madhavendra Puri, serving the Lord without personal considerations.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.179

parama virakta, mauni, sarvatra udasina
gramya-varta-bhaye dvitiya-sanga-hina

SYNONYMS

parama virakta — totally renounced or unattached; **mauni** — silent; **sarvatra** — everywhere; **udasina** — uninterested; **gramya-varta** — of mundane topics; **bhaye** — in fear; **dvitiya** — second; **sanga** — associate; **hina** — without.

TRANSLATION

Caitanya Mahaprabhu continued, "Sri Madhavendra Puri used to remain alone. He was completely renounced and always very silent. He was uninterested in everything material, and for fear of talking about mundane things, he always lived without a companion.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 4.180

hena-jana gopalera ajñamṛta paña
sahasra krosa asi' bule candana magiña

SYNONYMS

hena-jana — such a personality; **gopalera** — of the Gopala Deity; **ajña-amṛta** — the nectarean order; **pañā** — getting; **sahasra** — a thousand; **krosa** — a distance of two miles; **asi'** — coming; **bule** — walks; **candana** — sandalwood; **magiña** — begging.

TRANSLATION

"After receiving the transcendental orders of Gopala, this great personality traveled thousands of miles just to collect sandalwood by begging.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 4.181

bhoke rahe, tabu anna magiṅa na khaya
hena-jana candana-bhara vahi' laṅa yaya

SYNONYMS

bhoke — hungry; **rahe** — remains; **tabu** — still; **anna** — food; **magiṅa** — begging; **na** — does not; **khaya** — eat; **hena-jana** — such a person; **candana-bhara** — the load of sandalwood; **vahi'** — carrying; **laṅa** — taking; **yaya** — goes.

TRANSLATION

"Although Madhavendra Puri was hungry, he would not beg food to eat. This renounced person carried a load of sandalwood for the sake of Sri Gopala.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.182

'maneka candana, tola-viseka karpura
gopale paraiba' — ei ananda pracura

SYNONYMS

maneka candana — one maund of sandalwood; **tola** — a measurement of weight; **viseka** — twenty; **karpura** — camphor; **gopale** — on Gopala; **paraiba** — I shall smear; **ei** — this; **ananda** — pleasure; **pracura** — sufficient.

TRANSLATION

"Without considering his personal comforts, Madhavendra Puri carried one maund [about eighty-two pounds] of sandalwood and twenty tolas [about eight ounces] of camphor to smear over the body of Gopala. This transcendental pleasure was sufficient for him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.183

utkalera dani rakhe candana dekhiña
tahan edaila raja-patra dekhaña

SYNONYMS

utkalera — of Orissa; **dani** — toll officer; **rakhe** — takes; **candana** — sandalwood; **dekhiña** — seeing; **tahan** — there; **edaila** — escaped; **raja-patra** — governmental release; **dekhaña** — by showing.

TRANSLATION

"Since there were restrictions against taking the sandalwood out of the Orissa province, the toll official confiscated the stock, but Madhavendra Puri showed him the release papers given by the government and consequently escaped difficulties.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 4.184

mleccha-desa dura patha, jagati अपरा
ke-mate candana niba — nahi e vicara

SYNONYMS

mleccha-desa — the countries governed by Muslims; dura patha — long journey; jagati — watchmen; अपरा — unlimited; ke-mate — how; candana — the sandalwood; niba — I shall take; nahi — there was not; e — this; vicara — consideration.

TRANSLATION

"Madhavendra Puri was not at all anxious during the long journey to Vrndavana through the provinces governed by the Muslims and filled with unlimited numbers of watchmen.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.185

sange eka vata nahi ghati-dana dite
tathapi utsaha bada candana laña yaite

SYNONYMS

sange — with him; eka — one; vata — farthing; nahi — there was not; ghati-dana — as a toll tax; dite — to give; tathapi — still; utsaha — enthusiasm; bada — much; candana — sandalwood; laña — taking; yaite — to go.

TRANSLATION

"Although Madhavendra Puri did not have a farthing with him, he was not afraid to pass by the toll officers. His only enjoyment was in carrying the load of sandalwood to Vrndavana for Gopala.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.186

pragadha-premera ei svabhava-acara
nija-duhkha-vighnadira na kare vicara

SYNONYMS

pragadha — intense; **premera** — of love of Godhead; **ei** — this; **svabhava** — natural; **acara** — behavior; **nija** — personal; **duhkha** — inconvenience; **vighna** — impediments; **adira** — and so on; **na** — not; **kare** — does; **vicara** — consideration.

TRANSLATION

"This is the natural result of intense love of Godhead. The devotee does not consider personal inconveniences or impediments. In all circumstances he wants to serve the Supreme Personality of Godhead.

PURPORT

It is natural for those who have developed intense love for Kṛṣṇa not to care for personal inconvenience and impediments. Such devotees are simply determined to execute the order of the Supreme Personality of Godhead or His representative, the spiritual master. In all circumstances, even amidst the greatest dangers, they undeviatingly carry on with the greatest determination. This definitely proves the intense love of the servitor. As stated in Srimad-Bhagavatam (10.14.8), *tat te su-samiksamanah*: those who seriously desire to get free from the clutches of material existence, who have developed intense love for Kṛṣṇa, are worthy candidates for going back home, back to Godhead. An intense lover of Kṛṣṇa does not care for any number of material discomforts, scarcity, impediments or unhappiness. It is said that when one sees apparent unhappiness or distress in a perfect Vaisnava, it is not at all unhappiness for him; rather, it is transcendental bliss. In the Siksastaka (8), Sri Caitanya Mahāprabhu has also instructed, *aslisya va pada-pinastu mam*. The intense lover of Kṛṣṇa is never deviated from his service, despite all difficulties and impediments brought before him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 4.187

ei tara gadha prema loke dekhaite
gopala tanre ajña dila candana anite

SYNONYMS

ei — this; tara — of Madhavendra Puri; gadha — intense; prema — love of Godhead; loke — unto the people; dekhaite — to show; gopala — Lord Gopala; tanre — to him; ajña — order; dila — gave; candana — sandalwood; anite — to bring.

TRANSLATION

"Sri Gopala wanted to show how intensely Madhavendra Puri loved Kṛṣṇa; therefore He asked him to go to Nilacala to fetch sandalwood and camphor.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.188

bahu parisrame candana remuna anila
ananda badila mane, duhkha na ganila

SYNONYMS

bahu — much; **parisrame** — with labor; **candana** — sandalwood; **remuna** — to Remuna (the village of Gopinatha); **anila** — brought; **ananda** — pleasure; **badila** — increased; **mane** — in the mind; **duhkha** — difficulties; **na** — not; **ganila** — counted.

TRANSLATION

"With great trouble and after much labor, Madhavendra Puri brought the load of sandalwood to Remuna. However, he was still very pleased; he discounted all the difficulties.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.189

pariksa karite gopala kaila ajña dana
pariksa kariya sese haila dayavan

SYNONYMS

pariksa — test; **karite** — to make; **gopala** — Lord Gopala; **kaila** — did; **ajña** — the order; **dana** — giving; **pariksa** — the test; **kariya** — making; **sese** — at the end; **haila** — became; **daya-van** — merciful.

TRANSLATION

"To test the intense love of Madhavendra Puri, Gopala, the Supreme Personality of Godhead, ordered him to bring sandalwood from Nilacala, and when Madhavendra Puri passed this examination, the Lord became very merciful to him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.190

ei bhakti, bhakta-priya-krsna-vyavahara
bujhiteo ama-sabara nahi adhikara

SYNONYMS

ei bhakti — this type of devotion; **bhakta** — of the devotee; **priya** — and the most lovable object; **krsna** — Lord Krsna; **vyavahara** — the behavior; **bujhiteo** — to understand; **ama-sabara** — of all of us; **nahi** — there is not; **adhikara** — the capacity.

TRANSLATION

"Such behavior exhibited in loving service between the devotee and the devotee's lovable object, Sri Krsna, is transcendental. It is not possible for a common man to understand. Common men do not even have the capacity."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.191

eta bali' pade prabhu tanra krta sloka
yei sloka-candre jagat karyache aloka

SYNONYMS

eta bali' — saying this; pade — reads; prabhu — Lord Caitanya Mahaprabhu; tanra — by Madhavendra Puri; krta — composed; sloka — verse; yei — that; sloka-candre — by the moonlike verse; jagat — all over the world; karyache — produced; aloka — light.

TRANSLATION

After saying this, Lord Caitanya Mahaprabhu read the famous verse of Madhavendra Puri. That verse is just like the moon. It has spread illumination all over the world.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 4.192

ghasite ghasite yaiche malayaja-sara
gandha bade, taiche ei slokera vicara

SYNONYMS

ghasite ghasite — rubbing and rubbing; **yaiche** — just as; **malayaja-sara** — sandalwood; **gandha** — the fragrance; **bade** — increases; **taiche** — similarly; **ei** — this; **slokera** — of the verse; **vicara** — the consideration.

TRANSLATION

Continuous rubbing increases the aroma of Malaya sandalwood. Similarly, consideration of this verse increases one's understanding of its importance.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.193

ratna-gana-madhye yaiche kaustubha-mani
rasa-kavya-madhye taiche ei sloka gani

SYNONYMS

ratna-gana — the valuable jewels; **madhye** — among; **yaiche** — just as; **kaustubha-mani** — the jewel known as Kaustubha-mani; **rasa-kavya** — poetry dealing with the mellows of devotional service; **madhye** — among; **taiche** — similarly; **ei** — this; **sloka** — verse; **gani** — I count.

TRANSLATION

As the Kaustubha-mani is considered the most precious of valuable stones, this verse is similarly considered the best of poems dealing with the mellows of devotional service.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.194

ei sloka kahiyachena radha-thakurani
tanra krpaya sphuriyache madhavendra-vani

SYNONYMS

ei — this; sloka — verse; kahiyachena — has spoken; radha-thakurani — Srimati Radharani; tanra — Her; krpaya — by the mercy; sphuriyache — has manifested; madhavendra — of Madhavendra Puri; vani — the words.

TRANSLATION

Actually this verse was spoken by Srimati Radharani Herself, and by Her mercy only was it manifest in the words of Madhavendra Puri.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.195

kiba gauracandra iha kare asvadana
iha asvadite ara nahi cautha-jana

SYNONYMS

kiba — how excellent; **gauracandra** — Lord Sri Caitanya Mahaprabhu; **iha** — this; **kare** — does; **asvadana** — tasting; **iha** — this verse; **asvadite** — to taste; **ara** — another; **nahi** — there is not; **cautha-jana** — a fourth man.

TRANSLATION

Only Sri Caitanya Mahaprabhu has tasted the poetry of this verse. No fourth man is capable of understanding it.

PURPORT

This indicates that only Srimati Radharani, Madhavendra Puri and Caitanya Mahaprabhu are capable of understanding the purport of this verse.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.196

sesa-kale ei sloka pathite pathite
siddhi-prapti haila purira slokera sahite

SYNONYMS

sesa-kale — at the end; **ei sloka** — this verse; **pathite pathite** — by reciting repeatedly; **siddhi-prapti** — attainment of perfection; **haila** — there was; **purira** — of Madhavendra Puri; **slokera** — this verse; **sahite** — with.

TRANSLATION

Madhavendra Puri recited this verse again and again at the end of his material existence. Thus uttering this verse, he attained the ultimate goal of life.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.197

ayi dina-dayardra natha he
mathura-natha kadavalokyase
hr tvad-aloka-
dayita bhramyati karomy aham

SYNONYMS

ayi — O My Lord; dina — on the poor; daya-ardra — compassionate; natha — O master; he — O; mathura-natha — the master of Mathura; kada — when; avalokyase — I shall see You; hrdayam — My heart; tvat — of You; aloka — without seeing; kataram — very much aggrieved; dayita — O most beloved; bhramyati — becomes overwhelmed; kim — what; karomi — shall do; aham — I.

TRANSLATION

"O My Lord! O most merciful master! O master of Mathura! When shall I see You again? Because of My not seeing You, My agitated heart has become unsteady. O most beloved one, what shall I do now?"

PURPORT

The uncontaminated devotees who strictly depend on the Vedanta philosophy are divided into four sampradayas, or transcendental parties. Out of the four sampradayas, the Sri Madhvacarya-sampradaya was accepted by Madhavendra Puri. Thus he took sannyasa according to parampara, the disciplic succession. Beginning from Madhvacarya down to the spiritual master of Madhavendra Puri, the acarya named Laksmipati, there was no realization of devotional service in conjugal love. Sri Madhavendra Puri introduced the conception of conjugal love for the first time in the Madhvacarya-sampradaya, and this conclusion of the Madhvacarya-sampradaya was revealed by Sri Caitanya Mahaprabhu when He toured southern India and met the Tattvavadis, who supposedly belonged to the Madhvacarya-sampradaya.

When Sri Krsna left Vrndavana and accepted the kingdom of Mathura, Srimati Radharani, out of ecstatic feelings of separation, expressed how Krsna can be loved in separation. Thus devotional service in separation is central to this verse. Worship in separation is considered by the Gaudiya-Madhva-sampradaya to be the topmost level of devotional service. According to this conception, the devotee thinks of himself as very poor and neglected by the Lord. Thus he addresses the Lord as dina-dayardra natha, as did Madhavendra Puri. Such an ecstatic feeling is the highest form of devotional service. Because Krsna had gone to Mathura, Srimati Radharani was very much affected, and She expressed Herself thus: "My dear Lord, because of Your separation My mind has become overly agitated. Now tell Me, what can I do? I am very poor and You are very merciful, so kindly have compassion upon Me and let Me know when I shall see You." Sri Caitanya Mahaprabhu was always expressing the ecstatic emotions of Srimati Radharani that She exhibited when She saw Uddhava at Vrndavana. Similar feelings, experienced by Madhavendra Puri, are expressed in this verse. Therefore, Vaisnavas in the Gaudiya-Madhva-sampradaya say that the ecstatic feelings experienced by Sri Caitanya Mahaprabhu during His appearance came from Sri Madhavendra Puri through Isvara Puri. All the devotees in the line of the Gaudiya-Madhva-sampradaya accept these principles of devotional service.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.198

ei sloka padite prabhu ha-ila murcchite
premete vivasa haña padila bhumite

SYNONYMS

ei sloka — this verse; **padite** — reciting; **prabhu** — Lord Sri Caitanya Mahaprabhu; **ha-ila** — became; **murcchite** — unconscious; **premete** — in ecstatic love; **vivasa** — uncontrolled; **haña** — becoming; **padila** — fell down; **bhumite** — on the ground.

TRANSLATION

When Sri Caitanya Mahaprabhu recited this verse, He immediately fell to the ground unconscious. He was overwhelmed and had no control over Himself.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.199

aste-vyaste kole kari' nila nityananda
krandana kariya tabe uthe gauracandra

SYNONYMS

aste-vyaste — in great haste; **kole** — on the lap; **kari'** — making; **nila** — took; **nityananda** — Lord Nityananda Prabhu; **krandana** — crying; **kariya** — doing; **tabe** — at that time; **uthe** — got up; **gauracandra** — Lord Sri Caitanya Mahaprabhu.

TRANSLATION

When Lord Sri Caitanya Mahaprabhu fell to the ground in ecstatic love, Lord Nityananda quickly took Him on His lap. Crying, Caitanya Mahaprabhu then got up again.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.200

premonmada haila, uthi' iti-uti dhaya
hunkara karaye, hase, kande, nace, gaya

SYNONYMS

prema-unmada — the madness of love; **haila** — there was; **uthi'** — getting up; **iti-uti dhaya** — runs here and there; **hunkara** — resounding; **karaye** — does; **hase** — laughs; **kande** — cries; **nace** — dances; **gaya** — and sings.

TRANSLATION

Exhibiting ecstatic emotions, the Lord began to run here and there, making resounding noises. Sometimes He laughed, and sometimes He cried, and sometimes He danced and sang.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.201

'ayi dina, 'ayi dina' bale bara-bara
kanthe na nihsare vani, netre asru-dhara

SYNONYMS

ayi dina — O My Lord, master of the poor; **ayi dina** — O My Lord, master of the poor; **bale** — says; **bara-bara** — repeatedly; **kanthe** — in the throat; **na** — not; **nihsare** — comes out; **vani** — the voice; **netre** — in the eyes; **asru-dhara** — torrents of tears.

TRANSLATION

Caitanya Mahaprabhu could not recite the whole verse. He simply said, "Ayi dina! Ayi dina!" repeatedly. Thus He could not speak, and profuse tears were in His eyes.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.202

kampa, sveda, pulakasru, stambha, vaivarnya
nirveda, visada, jadya, garva, harsa, dainya

SYNONYMS

kampa — trembling; **sveda** — perspiration; **pulaka-asru** — jubilation and tears; **stambha** — shock; **vaivarnya** — loss of color; **nirveda** — disappointment; **visada** — moroseness; **jadya** — loss of memory; **garva** — pride; **harsa** — joy; **dainya** — humility.

TRANSLATION

Trembling, perspiration, jubilant tears, shock, fading of the bodily luster, disappointment, moroseness, loss of memory, pride, joy and humility were all visible in Sri Caitanya Mahaprabhu's body.

PURPORT

In the Bhakti-rasamrta-sindhu, jadya is explained as loss of memory brought about by severe shock due to separation from the beloved. In that state of mind, one loses all concern for loss and gain, hearing and seeing, as well as all other considerations. This marks the preliminary appearance of illusion.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.203

ei sloke ughadila premera kapata
gopinatha-sevaka dekhe prabhura prema-nata

SYNONYMS

ei sloke — this verse; ughadila — uncovered; premera — of conjugal love; kapata — the door; gopinatha-sevaka — the servants of the Gopinatha Deity; dekhe — see; prabhura — of Lord Caitanya Mahaprabhu; prema-nata — the dance in ecstatic love.

TRANSLATION

This verse uncovered the door of ecstatic love, and when it was exhibited, all the servants of Gopinatha saw Caitanya Mahaprabhu dance in ecstasy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 4.204

lokera sanghatta dekhi' prabhura bahya haila
thakurera bhoga sari' arati bajila

SYNONYMS

lokera — of people; **sanghatta** — a crowd; **dekhi'** — seeing; **prabhura** — of Sri Caitanya Mahāprabhu; **bahya** — external consciousness; **haila** — appeared; **thakurera** — of the Deity; **bhoga** — offering; **sari'** — finishing; **arati** — performance of arati; **bajila** — resounded.

TRANSLATION

When many people crowded around Sri Caitanya Mahāprabhu, He regained His external senses. In the meantime, the offering to the Deity had been finished, and there was a resounding arati performance.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.205

thakure sayana karaña pujari haila bahira
prabhura age ani' dila prasada bara ksira

SYNONYMS

thakure — the Deity; **sayana** — lying down; **karaña** — causing to do; **pujari** — the priest; **haila** — was; **bahira** — out of the temple; **prabhura** — of Lord Sri Caitanya Mahaprabhu; **age** — in front; **ani'** — bringing; **dila** — offered; **prasada** — the remnants of food; **bara** — twelve; **ksira** — pots of sweet rice.

TRANSLATION

When the Deities were laid down to rest, the priest came out of the temple and offered all twelve pots of sweet rice to Lord Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.206

ksira dekhi' mahaprabhura ananda badila
bhakta-gane khaoyaita pañca ksira laila

SYNONYMS

ksira — the sweet rice; **dekhi'** — seeing; **mahaprabhura** — of Lord Sri Caitanya Mahaprabhu; **ananda** — the pleasure; **badila** — increased; **bhakta-gane** — the devotees; **khaoyaita** — to feed them; **pañca** — five pots; **ksira** — sweet rice; **laila** — accepted.

TRANSLATION

When all the pots of sweet rice, remnants left by Gopinatha, were placed before Sri Caitanya Mahaprabhu, He became very pleased. In order to feed the devotees, He accepted five of them.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.207

sata ksira pujarike bahudiya dila
pañca-ksira pañca-jane vantiya khaila

SYNONYMS

sata ksira — seven pots of sweet rice; **pujarike** — toward the pujari; **bahudiya** — pushing forward; **dila** — gave; **pañca-ksira** — five pots of sweet rice; **pañca-jane** — to five men; **vantiya** — distributing; **khaila** — ate.

TRANSLATION

The seven remaining pots were pushed forward and delivered to the priest. Then the five pots of sweet rice the Lord had accepted were distributed among the five devotees, and they ate the prasadam.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.208

gopinatha-rupe yadi kariyachena bhojana
bhakti dekhaite kaila prasada bhaksana

SYNONYMS

gopinatha-rupe — in His arca incarnation as Gopinatha; **yadi** — although; **kariyachena** — has done; **bhojana** — eating; **bhakti** — devotional service; **dekhaite** — to exhibit; **kaila** — did; **prasada bhaksana** — eating.

TRANSLATION

Being identical with the Gopinatha Deity, Sri Caitanya Mahaprabhu had already tasted and eaten the pots of sweet rice. Yet just to manifest devotional service, He again ate the pots of sweet rice as a devotee.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.209

nama-sankirtane sei ratri gonaila
mangala-arati dekhi' prabhate calila

SYNONYMS

nama-sankirtane — in congregational chanting; **sei** — that; **ratri** — night; **gonaila** — passed; **mangala-arati** — the early arati; **dekhi'** — after seeing; **prabhate** — in the morning; **calila** — departed.

TRANSLATION

Sri Caitanya Mahaprabhu passed that night at the temple engaged in congregational chanting. In the morning, after seeing the mangala-arati performance, He departed.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 4.210

gopala-gopinatha-puri-gosañira guna
bhakta-sange sri-mukhe prabhu kaila asvadana

SYNONYMS

gopala — of the Gopala Deity; **gopinatha** — of the Gopinatha Deity; **puri-gosañira** — of Madhavendra Puri; **guna** — the qualities; **bhakta-sange** — with the devotees; **sri-mukhe** — in His own mouth; **prabhu** — Sri Caitanya Mahāprabhu; **kaila** — did; **asvadana** — tasting.

TRANSLATION

In this way, Lord Sri Caitanya Mahāprabhu personally tasted with His own mouth the transcendental qualities of Gopālājī, Gopinātha and Sri Madhavendra Puri.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.211

ei ta' akhyane kahila donhara mahima
prabhura bhakta-vatsalya, ara bhakta-prema-sima

SYNONYMS

ei ta' — thus; akhyane — in the narration; kahila — described; donhara — of the two; mahima — the glories; prabhura — of Lord Sri Caitanya Mahaprabhu; bhakta-vatsalya — attachment for His devotees; ara — and; bhakta-prema-sima — the highest limit of ecstatic love by the devotee.

TRANSLATION

Thus I have described both the transcendental glories of Lord Caitanya Mahaprabhu's affection for His devotees and the highest limit of ecstatic love of God.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.212

sraddha-yukta haña iha sune yei jana
sri-krsna-carane sei paya prema-dhana

SYNONYMS

sraddha-yukta — possessed of faith; **haña** — being; **iha** — this; **sune** — hears; **yei** — that; **jana** — person; **sri-krsna-carane** — at the lotus feet of Lord Sri Krsna; **sei** — that person; **paya** — gets; **prema-dhana** — the treasure of love of Godhead.

TRANSLATION

One who hears this narration with faith and devotion attains the treasure of love of Godhead at the lotus feet of Sri Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 4.213

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

SYNONYMS

sri-rupa — Srila Rupa Gosvami; **raghunatha** — Srila Raghunatha dasa Gosvami; **pade** — at the lotus feet; **yara** — whose; **asa** — expectation; **caitanya-caritamrta** — the book named Caitanya-caritamrta; **kahe** — describes; **krsnadasa** — Srila Krsnadasa Kaviraja Gosvami.

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, Madhya-lila, Fourth Chapter, describing Sri Madhavendra Puri's devotional service.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5 Summary

Srila Bhaktivinoda Thakura gives the following summary of the Fifth Chapter in his Amṛta-pravaha-bhāṣya. After passing through Yajapura, Sri Caitanya Mahāprabhu reached the town of Kataka (Cuttak) and there went to see the temple of Saksi-gopala. While there, He heard the story of Saksi-gopala from the mouth of Sri Nityananda Prabhu.

Once there were two brahmanas, one elderly and the other young, who were inhabitants of a place known as Vidyanagara. After touring many places of pilgrimage, the two brahmanas finally reached Vrndavana. The elderly brahmana was very satisfied with the service of the young brahmana, and he wanted to offer him his youngest daughter in marriage. The young brahmana received the promise of his elder before the Gopala Deity of Vrndavana. Thus the Gopala Deity acted as a witness. When the two brahmanas returned to Vidyanagara, the younger brahmana raised the question of this marriage, but the elderly brahmana, due to obligations to his friends and wife, answered that he could not remember his promise. Because of this, the younger brahmana returned to Vrndavana and narrated the whole story to Gopalaji. Thus Gopalaji, being obliged by the young man's devotional service, accompanied him to southern India. Gopalaji followed the younger brahmana, who could hear the tinkling sound of Gopalaji's ankle bells. When all the respectable gentlemen of Vidyanagara were assembled, Gopalaji testified to the promise of the elderly brahmana. Thus the marriage was performed. Later, the king of that country constructed a fine temple for Gopala.

Afterwards, King Purusottama-deva of Orissa was insulted by the King of Kataka, who refused to give him his daughter in marriage and called him a sweeper of Lord Jagannatha. With the help of Lord Jagannatha, King Purusottama-deva fought the King of Kataka and defeated him. Thus he took charge of both the King's daughter and the state of Kataka as well. At that time, Gopalaji, being very much obligated by the devotional service of King Purusottama-deva, was brought to the town of Kataka.

After hearing this narration, Sri Caitanya Mahāprabhu visited the temple of Gopala in great ecstasy of love of God. From Kataka He went to Bhuvaneshvara and saw the temple of Lord Siva. In this way, He gradually arrived at Kamalapura, and on the banks of the Bhargi River He came to the temple of Lord Siva, where He entrusted His sannyasa staff to Nityananda Prabhu. However, Nityananda Prabhu broke the staff into three pieces and threw it into the Bhargi River at a place known as Atharanala. Being angry at not getting His staff back, Sri Caitanya Mahāprabhu left the company of Nityananda Prabhu and went alone to see the Jagannatha temple.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.1

calan yah pratima-svarupo
brahmanya-devo hi sataha-gamyam
yayau vipra-krte
saksi-gopalam nato 'smi

SYNONYMS

padbhyam — by the two legs; **calan** — walking; **yah** — one who; **pratima** — of the Deity; **svarupah** — in the form; **brahmanya-devah** — the Supreme Lord of brahminical culture; **hi** — certainly; **sata-aha** — in one hundred days; **gamyam** — to be passed over; **desam** — the country; **yayau** — went; **vipra-krte** — for the benefit of a brahmana; **adbhuta** — most wonderful; **iham** — activity; **tam** — unto that; **saksi-gopalam** — the Gopala known as the witness Gopala; **aham** — I; **natah asmi** — offer respectful obeisances.

TRANSLATION

I offer my respectful obeisances unto the Supreme Personality of God [brahmanya-deva], who appeared as Saksi-gopala to benefit a brahmana. For one hundred days He traveled through the country, walking on His own legs. Thus His activities are wonderful.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.2

jaya jaya sri-caitanya jaya nityananda
jayadvaitacandra jaya gaura-bhakta-vrnda

SYNONYMS

jaya — all glories; **jaya** — all glories; **sri-caitanya** — to Lord Sri Caitanya Mahaprabhu; **jaya** — all glories; **nityananda** — to Lord Sri Nityananda Prabhu; **jaya** — all glories; **advaita-candra** — to Advaita Acarya; **jaya** — all glories; **gaura-bhakta-vrnda** — to the devotees of Lord Caitanya Mahaprabhu.

TRANSLATION

All glories to Lord Sri Caitanya Mahaprabhu! All glories to Lord Nityananda Prabhu! All glories to Sri Advaita Prabhu! And all glories to all the devotees of Sri Caitanya Mahaprabhu!

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.3

calite calite aila yajapura-grama
varaha-thakura dekhi' karila pranama

SYNONYMS

calite calite — walking on and on; **aila** — reached; **yajapura-grama** — the village of Yajapura-grama; **varaha-thakura** — the temple of Varahadeva; **dekhi'** — seeing; **karila** — offered; **pranama** — obeisances.

TRANSLATION

Walking and walking, Sri Caitanya Mahaprabhu and His party finally arrived at Yajapura, on the river Vaitarani. There He saw the temple of Varahadeva and offered His obeisances unto Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.4

nrtya-gita kaila preme bahuta stavana
yajapure se ratri karila yapana

SYNONYMS

nrtya-gita — dancing and chanting; **kaila** — executed; **preme** — in love of Godhead; **bahuta** — various; **stavana** — prayers; **yajapure** — in the village of Yajapura; **se ratri** — that night; **karila** — did; **yapana** — passing.

TRANSLATION

In the temple of Varahadeva, Sri Caitanya Mahaprabhu engaged in chanting and dancing and offered prayers. He passed that night in the temple.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.5

katake aila saksi-gopala dekhite
gopala-saundarya dekhi' haila anandite

SYNONYMS

katake — in the town of Kataka (Cuttak); **aila** — arrived; **saksi-gopala** — the witness Gopala; **dekhite** — to see; **gopala** — of the Deity of Gopala; **saundarya** — the beauty; **dekhi'** — seeing; **haila** — became; **anandite** — very much pleased.

TRANSLATION

Afterwards, Sri Caitanya Mahaprabhu went to the town of Kataka to see the temple of the witness Gopala. When He saw the Deity of Gopala, He was very much pleased by His beauty.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.6

premavese nrtya-gita kaila kata-ksana
avista haña kaila gopala stavana

SYNONYMS

prema-avese — in the ecstasy of love of God; **nrtya-gita** — dancing and chanting; **kaila** — performed; **kata-ksana** — for some time; **avista haña** — being overwhelmed; **kaila** — offered; **gopala stavana** — prayers to Gopala.

TRANSLATION

While there, Sri Caitanya Mahaprabhu engaged in chanting and dancing for some time, and being overwhelmed, He offered many prayers to Gopala.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.7

sei ratri tahan rahi' bhakta-gana-sange
gopatera purva-katha sune bahu range

SYNONYMS

sei ratri — that night; tahan — there; rahi' — remaining; bhakta-gana-sange — with the other devotees; gopatera — of Lord Gopala; purva-katha — previous narration; sune — hears; bahu — much; range — in pleasure.

TRANSLATION

That night Sri Caitanya Mahaprabhu stayed in the temple of Gopala, and along with all the devotees, He heard the narration of the witness Gopala with great pleasure.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.8

nityananda-gosañi yabe tirtha bhramila
saksi-gopala dekhigare kataka aila

SYNONYMS

nityananda-gosañi — Lord Nityananda Prabhu; **yabe** — when; **tirtha bhramila** — traveled to the places of pilgrimage; **saksi-gopala** — the witness Gopala; **dekhigare** — to see; **kataka** — to the town of Kataka; **aila** — came.

TRANSLATION

Previously, when Nityananda Prabhu had toured all over India to see different places of pilgrimage, He also had come to see Saksi-gopala at Kataka.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.9

saksi-gopalera katha suni, loka-mukhe
sei katha kahena, prabhu sune maha-sukhe

SYNONYMS

saksi-gopalera — of the witness Gopala; **katha** — the narration; **sunī** — hearing; **loka-mukhe** — from the people; **sei katha** — that narration; **kahena** — Nityananda Prabhu narrates; **prabhu** — Lord Sri Caitanya Mahaprabhu; **sune** — hears; **maha-sukhe** — in great pleasure.

TRANSLATION

At that time, Nityananda Prabhu had heard the story of Saksi-gopala from the townspeople. He now recited this again, and Lord Caitanya Mahaprabhu heard the narration with great pleasure.

PURPORT

The Saksi-gopala temple is situated between the Bhuvanesvara-Khurda Road junction railway station and the Jagannatha Puri station. The Deity is not presently situated in Kataka, but when Nityananda Prabhu traveled there, the Deity was present. Kataka is a town in Orissa situated on the Mahanadi River. When Saksi-gopala was brought from Vidyanagara in southern India, He stayed for some time at Kataka. Thereafter, He was situated for some time in the Jagannatha temple. It seems that in the temple of Jagannatha there was some disagreement between Jagannatha and Saksi-gopala, a disagreement called prema-kalaha, a quarrel of love. In order to settle this love quarrel, the King of Orissa constructed a village about eleven miles from Jagannatha Puri. The village was called Satyavadi, and Gopala was stationed there. Thereafter, a new temple was constructed. Now there is a Saksi-gopala station, and people go to Satyavadi to see the witness Gopala.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.10

purve vidyanagarera dui ta' brahmana
tirtha karibare dunhe karila gamana

SYNONYMS

purve — previously; **vidyanagarera** — of the town known as Vidyanagara; **dui** — two; **ta'** — certainly; **brahmana** — brahmanas; **tirtha karibare** — to tour places of pilgrimage; **dunhe** — both of them; **karila** — began; **gamana** — journey.

TRANSLATION

Formerly at Vidyanagara in South India there were two brahmanas who made a long tour to see different places of pilgrimage.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.11

gaya, varanasi, prayaga — sakala kariya
mathurate aila dunhe anandita haña

SYNONYMS

gaya — the pilgrimage site of the name Gaya; **varanasi** — Benares, or Kasi; **prayaga** — Allahabad; **sakala** — all; **kariya** — touring; **mathurate** — Mathura; **aila** — they reached; **dunhe** — both; **anandita** — pleased; **haña** — becoming.

TRANSLATION

First of all they visited Gaya, then Kasi, then Prayaga. Finally, with great pleasure, they came to Mathura.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.12

vana-yatraya vana dekhi' dekhe govardhana
dvadasa-vana dekhi' sese gela vrndavana

SYNONYMS

vana-yatraya — in touring the different forests; **vana dekhi'** — while seeing the forests; **dekhe** — they see; **govardhana** — Govardhana Hill; **dvadasa-vana dekhi'** — visiting the twelve forests in Vrndavana; **sese** — at last; **gela** — reached; **vrndavana** — Vrndavana.

TRANSLATION

After reaching Mathura, they started visiting the different forests of Vrndavana and came to Govardhana Hill. They visited all twelve forests [vanas] and at last came to the town of Vrndavana.

PURPORT

The five forests situated on the eastern side of the river Yamuna are Bhadra, Bilva, Loha, Bhandira and Mahavana. The seven forests situated on the western side of the Yamuna are Madhu, Tala, Kumuda, Bahula, Kamyā, Khadira and Vrndavana. After visiting all these forests, these pilgrims went to a place known as Pañcakrosi Vrndavana. Out of the twelve forests, the Vrndavana forest extends from the town of Vrndavana up to Nanda-grama and Varsana, a distance of thirty-two miles, within which the Pañcakrosi Vrndavana town is situated.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.13

vrndavane govinda-sthane maha-devalaya
se mandire gopalera maha-seva haya

SYNONYMS

vrndavane — within Pañcakrosi Vrndavana; **govinda-sthane** — at the place where the present Govinda temple is situated; **maha-deva-alaya** — a great temple; **se mandire** — in that temple; **gopalera** — of the Deity of Gopala; **maha-seva** — gorgeous worship; **haya** — there is.

TRANSLATION

In the village of Pañcakrosi Vrndavana, at the site where the Govinda temple is now situated, there was a great temple where gorgeous worship of Gopala was performed.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.14

kesi-tirtha, kaliya-hradadike kaila snana
sri-gopala dekhi' tahan karila visrama

SYNONYMS

kesi-tirtha — the bathing place on the bank of the Yamuna known as Kesi-ghata; **kaliya-hrada** — the bathing place on the bank of the Yamuna known as Kaliya-ghata; **adike** — in such different bathing places; **kaila** — did; **snana** — bathing; **sri-gopala dekhi'** — by visiting the temple of Gopala; **tahan** — there; **karila** — took; **visrama** — rest.

TRANSLATION

After taking baths at different bathing places along the river Yamuna, such as Kesi-ghata and Kaliya-ghata, the pilgrims visited the temple of Gopala. Afterwards, they took rest in that temple.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 5.15

gopala-saundarya dunhara mana nila hari'
sukha paña rahe tahan dina dui-cari

SYNONYMS

gopala-saundarya — the beauty of the Gopala Deity; **dunhara** — of both of them; **mana** — the minds; **nila** — took away; **hari'** — carrying; **sukha paña** — feeling this transcendental happiness; **rahe** — remained; **tahan** — in that temple; **dina** — days; **dui-cari** — two or four.

TRANSLATION

The beauty of the Gopala Deity stole away their minds, and feeling great happiness, they remained there for two or four days.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 5.16

dui-vipra-madhye eka vipra — vrddha-praya
ara vipra — yuva, tanra karena sahaya

SYNONYMS

dui-vipra-madhye — between the two brahmanas; **eka vipra** — one brahmana; **vrddha-praya** — elderly man; **ara vipra** — the second brahmana; **yuva** — young man; **tanra** — of the older brahmana; **karena** — does; **sahaya** — assistance.

TRANSLATION

One of the two brahmanas was an old man, and the other was young. The young man was assisting the old one.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.17

chota-vipra kare sada tanhara sevana
tanhara sevaya viprera tusta haila mana

SYNONYMS

chota-vipra — the younger brahmana; **kare** — does; **sada** — always; **tanhara** — his (the old brahmana's); **sevana** — service; **tanhara** — his; **sevaya** — by the service; **viprera** — of the old brahmana; **tusta** — pacified; **haila** — became; **mana** — the mind.

TRANSLATION

Indeed, the young brahmana always rendered service to the older one, and the old man, being very satisfied with his service, was pleased with him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.18

vipra bale — tumi mora bahu seva kaila
sahaya haña more tirtha karaila

SYNONYMS

vipra bale — the elderly brahmana says; **tumi** — you; **mora** — my; **bahu** — various; **seva** — service; **kaila** — have rendered; **sahaya** — assistant; **haña** — being; **more** — to me; **tirtha** — pilgrimage; **karaila** — helped to do.

TRANSLATION

The older man told the younger, "You have rendered various types of service to me. You have assisted me in traveling to all these places of pilgrimage.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.19

putreo pitara aiche na kare sevana
tomara prasade ami na pailama srama

SYNONYMS

putreo — even my own son; **pitara** — of the father; **aiche** — in this way; **na** — not; **kare** — renders; **sevana** — service; **tomara** — your; **prasade** — by the mercy; **ami** — I; **na** — not; **pailama** — have gotten; **srama** — fatigue.

TRANSLATION

"Even my own son does not render such service. By your mercy, I did not become fatigued while on this tour.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.20

krta-ghnata haya tomaya na kaile sammana
ataeva tomaya ami diba kanya-dana

SYNONYMS

krta-ghnata — ungratefulness; **haya** — it is; **tomaya** — to you; **na** — not; **kaile** — if doing; **sammana** — respect; **ataeva** — therefore; **tomaya** — to you; **ami** — I; **diba** — shall give; **kanya-dana** — my daughter as charity.

TRANSLATION

"If I did not show you any respect, I would be ungrateful. Therefore, I promise to give you my daughter in charity."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.21

chota-vipra kahe, "suna, vipra-mahasaya
asambhava kaha kene, yei nahi haya

SYNONYMS

chota-vipra — the younger brahmana; **kahe** — replies; **suna** — hear; **vipra-mahasaya** — my dear brahmana; **asambhava** — unlikely; **kaha** — you say; **kene** — why; **yei** — which; **nahi** — not; **haya** — happens.

TRANSLATION

The younger brahmana replied, "My dear sir, please hear me. You are saying something very unusual. Such a thing never happens.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.22

maha-kulina tumi — vidya-dhanadi-pravina
ami akulina, ara dhana-vidya-hina

SYNONYMS

maha-kulina — highly aristocratic; **tumi** — you; **vidya** — education; **dhana-adi** — riches; **pravina** — enriched; **ami** — I; **akulina** — not aristocratic; **ara** — and; **dhana-vidya-hina** — without any wealth and education.

TRANSLATION

"You are a most aristocratic family man, well educated and very rich. I am not at all aristocratic, and I am without a decent education and have no wealth.

PURPORT

Due to pious activities, one can be enriched by four opulences: one may obtain birth in an aristocratic family, become highly educated, become very beautiful or get a sufficient quantity of riches. These are symptoms of pious activities performed in one's past life. In India it is still current for an aristocratic family never to consider a marriage with a common family. Though the caste may be the same, to maintain the aristocracy such marriages are rejected. No poor man will dare marry the daughter of a rich man. Because of this, when the elderly brahmana offered the young brahmana his daughter, the young brahmana did not believe that it would be possible to marry her. Therefore he asked the elderly brahmana why he was proposing something unprecedented (asambhava). It was unheard of for an aristocratic person to offer his daughter to a person who was both uneducated and poor.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.23

kanya-dana-patra ami na ha-i tomara
krsna-pritye kari tomara seva-vyavahara

SYNONYMS

kanya-dana-patra — a bridegroom suitable for one's daughter; **ami** — I; **na** — not; **ha-i** — am; **tomara** — of you; **krsna-pritye** — only for satisfaction of Krsna; **kari** — I do; **tomara** — of you; **seva** — of service; **vyavahara** — activities.

TRANSLATION

"Sir, I am not a suitable bridegroom for your daughter. I render service to you only for the satisfaction of Krsna.

PURPORT

Both brahmanas were pure Vaisnavas. The younger man took special care of the older one simply to please Krsna. In Srimad-Bhagavatam (11.19.21) Krsna says, mad-bhakta-pujabhyadhika: "It is better to render service to My devotee." Thus, according to the Gaudiya-Vaisnava philosophy of Caitanya Mahaprabhu, it is better to be a servant of the servant of God. One should not try to serve Krsna directly. A pure Vaisnava serves a servant of Krsna and identifies himself as a servant of a servant of Krsna. This is pleasing to Lord Krsna. Srila Narottama dasa Thakura confirms this philosophy: chadiya vaisnava-seva nistara peyeche keba. Unless one serves a liberated Vaisnava, he cannot attain liberation by directly serving Krsna. He must serve the servant of Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.24

brahmana-sevaya krsnera priti bada haya
tanhara santose bhakti-sampad badaya"

SYNONYMS

brahmana-sevaya — by rendering service to a brahmana; **krsnera** — of Lord Krsna; **priti** — the satisfaction; **bada** — very great; **haya** — is; **tanhara santose** — by pleasing the Lord; **bhakti** — of devotional service; **sampad** — the opulence; **badaya** — increases.

TRANSLATION

"Lord Krsna is very much pleased by service rendered to brahmanas, and when the Lord is pleased, the opulence of one's devotional service increases."

PURPORT

In this regard, Srila Bhaktisiddhanta Sarasvati Thakura comments that the younger brahmana rendered service to the older one with the purpose of pleasing Krsna. It was not a matter of ordinary worldly dealings. Krsna is pleased when a Vaisnava is rendered service. Because the younger brahmana served the older one, Lord Gopala agreed to become a witness of the marriage negotiation in order to maintain the prestige of both devotees. Sri Caitanya Mahaprabhu would certainly not have liked to hear about marital dealings unless such dealings were exchanged between two Vaisnavas. Marriage arrangements and ceremonies belong to ordinary material karma-kanda sections of the scriptures. The Vaisnavas, however, are not interested in any kind of karma-kanda dealings. Srila Narottama dasa Thakura says: karma-kanda jñana-kanda kevala visera bhanda. For a Vaisnava, the karma-kanda and jñana-kanda sections of the Vedas are unnecessary. Indeed, a real Vaisnava takes these sections as a poison pot (visera bhanda). Sometimes we take part in a marriage ceremony for our disciples, but this does not mean that we are interested in karma-kanda activities. Sometimes, not knowing the Vaisnava philosophy, an outsider criticizes such activity, maintaining that a sannyasi should not take part in a marriage ceremony between a young boy and a young girl. However, this is not a karma-kanda activity, because our purpose is to spread the Krsna consciousness movement. We are giving all facility to the general populace to take to Krsna consciousness, and in order to fix the devotees in concentration on the service of the Lord, marriage is sometimes allowed. We have experienced that such married couples actually render very important service to the mission. Therefore, one should not misunderstand when a sannyasi takes part in a marriage ceremony. Sri Caitanya Mahaprabhu and Nityananda Prabhu took great pleasure in hearing about the marriage ceremony between the young brahmana and the daughter of the elderly brahmana.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.25

bada-vipra kahe, — "tumi na kara
tomake kanya diba ami, karila niscaya"

SYNONYMS

bada-vipra — the older brahmana; **kahe** — replies; **tumi** — you; **na** — not; **kara** — do; —
doubt; **tomake** — to you; **kanya** — the daughter; **diba** — shall give; **ami** — I; **karila** — made;
niscaya — certainty.

TRANSLATION

The older brahmana replied, "My dear boy, do not doubt me. I will give you my daughter in charity. I have already decided this."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 5.26

chota-vipra bale, — "tomara stri-putra saba
bahu jñati-gosthi tomara bahuta bandhava

SYNONYMS

chota-vipra — the young brahmana; bale — says; tomara — your; stri-putra — wife and sons; saba — all; bahu — many; jñati — of family relations; gosthi — group; tomara — your; bahuta — many; bandhava — friends.

TRANSLATION

The young brahmana said, "You have a wife and sons, and you have a large circle of relatives and friends.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.27

ta'-sabara sammati vina nahe kanya-dana
rukminira pita bhismaka tahate pramana

SYNONYMS

ta'-sabara — of all of them; sammati — consent; vina — without; nahe — not; kanya-dana — giving the daughter in charity; rukminira — of Queen Rukmini; pita — father; bhismaka — Bhismaka; tahate — of that; pramana — evidence.

TRANSLATION

"Without the consent of all your friends and relatives, it is not possible to give me your daughter in charity. Just consider the story of Queen Rukmini and her father, Bhismaka.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.28

bhismakera iccha, — krsne kanya samarpite
putrera virodhe kanya narila arpite"

SYNONYMS

bhismakera — of King Bhismaka; **iccha** — the desire; **krsne** — unto Krsna; **kanya** — daughter; **samarpite** — to give; **putrera** — of his son; **virodhe** — by the objection; **kanya** — daughter; **narila** — was unable; **arpite** — to offer.

TRANSLATION

"King Bhismaka wanted to give his daughter, Rukmini, in charity to Krsna, but Rukmi, his eldest son, objected. Therefore he could not carry out his decision."

PURPORT

As stated in Srimad-Bhagavatam (10.52.25):

bandhunam krsnaya nrpa
tato nivarya krsna-dvid rukmi caidyam amanyata

King Bhismaka of Vidarbha wanted to offer Krsna his daughter, Rukmini, but Rukmi, the eldest of his five sons, objected. Therefore Bhismaka withdrew his decision and decided to offer Rukmini to the King of Cedi, Sisupala, who was a cousin of Krsna's. However, Rukmini conceived of a trick: she sent a letter to Krsna asking Him to kidnap her. Thus in order to please Rukmini, who was His great devotee, Krsna kidnapped her. There ensued a great fight between Krsna and the opposing party, headed by Rukmini's brother Rukmi. Rukmi was defeated and, because of his harsh words against Krsna, was about to be killed, but he was saved at the request of Rukmini. However, Krsna shaved off all of Rukmi's hair with His sword. Sri Balarama did not like this, and so to please Rukmini, Balarama rebuked Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.29

bada-vipra kahe, — "kanya mora nija-dhana
nija-dhana dite nisedhibe kon jana

SYNONYMS

bada-vipra kahe — the elderly brahmana says; **kanya** — the daughter; **mora** — my; **nija-dhana** — own property; **nija-dhana** — one's own property; **dite** — to give; **nisedhibe** — will object; **kon** — what; **jana** — person.

TRANSLATION

The elderly brahmana said, "My daughter is my own property. If I choose to give my property to someone, who has the power to stop me?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.30

tomake kanya diba, sabake kari' tiraskara
na kara tumi, karaha svikara"

SYNONYMS

tomake — to you; kanya — the daughter; diba — I shall offer; sabake — all others; kari' — doing; tiraskara — neglecting; — doubt; na — not; kara — do; tumi — you; karaha — just do; svikara — acceptance.

TRANSLATION

"My dear boy, I will give my daughter to you in charity, and I will neglect the position of all others. Don't doubt me in this regard; just accept my proposal."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.31

chota-vipra kahe, — "yadi kanya dite mana
gopalera age kaha e satya-vacana"

SYNONYMS

chota-vipra kahe — the younger brahmana replies; **yadi** — if; **kanya** — daughter; **dite** — to give in charity; **mana** — the mind; **gopalera** — of the Gopala Deity; **age** — in front; **kaha** — say; **e** — these; **satya-vacana** — words in truth.

TRANSLATION

The younger brahmana replied, "If you have decided to give your young daughter to me, then say so before the Gopala Deity."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.32

gopalera age vipra kahite lagila
'tumi jana, nija-kanya ihare ami dila'

SYNONYMS

gopalera age — in front of the Gopala Deity; **vipra** — the elderly brahmana; **kahite** — to speak; **lagila** — began; **tumi jana** — my Lord, please know; **nija-kanya** — my own daughter; **ihare** — to this boy; **ami** — I; **dila** — have given in charity.

TRANSLATION

Coming before Gopala, the elderly brahmana said, "My dear Lord, please witness that I have given my daughter to this boy."

PURPORT

In India it is still the custom for a daughter to be offered to someone simply by word. This is called *vag-datta*. This means that the father, brother or guardian of a girl has given his word that she will be married to a certain man. Consequently, that daughter cannot be married to anyone else. She is reserved by virtue of the honest words of the father or guardian. There are many instances in which the parents of a female child have given someone a verbal promise that their daughter will be married to his son. Both parties agree to wait until the boy and girl are grown up, and then the marriage takes place. Following this custom, which is very old in India, the elderly brahmana promised to give his daughter to the younger brahmana in charity, and he promised this before the Gopala Deity. In India the custom is to honor any promise made before the Deity. Such a promise cannot be canceled. In Indian villages, whenever there is a quarrel between two parties, they go to a temple to settle the quarrel. Whatever is spoken in front of the Deity is taken to be true, for no one would dare lie before the Deity. This same principle was followed in the Battle of Kuruksetra. Therefore in the very beginning of the *Bhagavad-gita* it is stated: *dharma-ksetre kuru-ksetre* [Bg. 1.1].

By not becoming God conscious, human society is deteriorating to the lowest standard of animal life. This Krsna consciousness movement is very essential to reviving God consciousness among the general populace. If people actually become God conscious, all quarrels can be settled outside of court, as happened in the case of the two brahmanas whose disagreement was settled by the witness Gopala.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.33

chota-vipra bale, — "thakura, tumi mora saksi
toma saksi bolaimu, yadi anyatha dekhi"

SYNONYMS

chota-vipra bale — the younger brahmana replied; **thakura** — my dear Lord Gopala; **tumi** — You; **mora** — my; **saksi** — witness; **toma** — unto You; **saksi** — witness; **bolaimu** — I shall call as; **yadi** — if; **anyatha** — otherwise; **dekhi** — I see.

TRANSLATION

Then the younger brahmana addressed the Deity, saying, "My dear Lord, You are my witness. I shall call for You to testify if it is necessary later on."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.34

eta bali' dui-jane calila desere
guru-buddhye chota-vipra bahu seva kare

SYNONYMS

eta bali' — speaking this; dui-jane — both the brahmanas; calila — went; desere — toward their own country; guru-buddhye — accepting the elderly brahmana as guru; chota-vipra — the young brahmana; bahu — various; seva — services; kare — renders.

TRANSLATION

After these talks, the two brahmanas started for home. As usual, the young brahmana accompanied the elderly brahmana as if the older brahmana were a guru [spiritual master] and rendered him service in various ways.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.35

dese asi' dui-jane gela nija-ghare
kata dine bada-vipra cintita antare

SYNONYMS

dese asi' — after returning to their own country; **dui-jane** — both of them; **gela** — went; **nija-ghare** — to their respective homes; **kata dine** — after some time; **bada-vipra** — the elderly brahmana; **cintita** — very anxious; **antare** — within.

TRANSLATION

After returning to Vidyanagara, each brahmana went to his respective home. After some time, the elderly brahmana became very anxious.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 5.36

tirthē vipre vakya dilun, — kemate satya haya
stri, putra, jñati, bandhu janibe niscaya

SYNONYMS

tirthē — on pilgrimage; **vipre** — to a brahmana; **vakya** — word of honor; **dilun** — I have given; **kemate** — how; **satya** — true; **haya** — it is; **stri** — wife; **putra** — sons; **jñati** — relatives; **bandhu** — friends; **janibe** — will know; **niscaya** — certainly.

TRANSLATION

He began to think, "I have given my word to a brahmana in a holy place, and what I promised will certainly come to pass. I must now disclose this to my wife, sons, other relatives and friends."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.37

eka-dina nija-loka ekatra karila
ta-sabara age saba vrttanta kahila

SYNONYMS

eka-dina — one day; **nija-loka** — all his relatives; **ekatra** — in one place; **karila** — assembled; **ta-sabara** — of all of them; **age** — in front; **saba** — all; **vrttanta** — narration; **kahila** — spoke.

TRANSLATION

Thus one day the elderly brahmana called for a meeting of all his relatives and friends, and before them all he narrated what had taken place in front of Gopala.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.38

sunī' saba gosthi tara kare haha-kara
'aiche bat mukhe tumi na anibe ara

SYNONYMS

sunī' — hearing; **saba** — all; **gosthi** — family members and friends; **tara** — of the elderly brahmana; **kare** — do; **ha-ha-kara** — exclamation of disappointment; **aiche** — such; **bat** — proposal; **mukhe** — in the mouth; **tumi** — you; **na** — not; **anibe** — should bring; **ara** — again.

TRANSLATION

When those who belonged to the family circle heard the narration of the old brahmana, they made exclamations showing their disappointment. They all requested that he not make such a proposal again.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.39

nice kanya dile kula yaibeka nasa
suniña sakala loka karibe upahasa'

SYNONYMS

nice — to a lower family; **kanya** — daughter; **dile** — if offering; **kula** — family tradition; **yaibeka** — will go to; **nasa** — destruction; **suniña** — hearing; **sakala** — all; **loka** — friends; **karibe** — will do; **upahasa** — joking.

TRANSLATION

They unanimously agreed, "If you offer your daughter to a degraded family, your aristocracy will be lost. When people hear of this, they will make jokes and laugh at you."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.40

vipra bale, — "tirtha-vakya kemane kari ana
ye ha-uk, se ha-uka, ami diba kanya-dana"

SYNONYMS

vipra bale — the brahmana says; **tirtha-vakya** — the promise made on the pilgrimage; **kemane** — how; **kari** — I shall do; **ana** — otherwise; **ye ha-uk** — whatever may be; **se ha-uka** — let it take place; **ami** — I; **diba** — shall give; **kanya-dana** — my daughter in charity.

TRANSLATION

The elderly brahmana said, "How can I undo the promise I made in a holy place while on pilgrimage? Whatever may happen, I must give him my daughter in charity."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 5.41

jñati loka kahe, — 'mora tomake chadiba'
stri-putra kahe, — 'visa khaiya mariba'

SYNONYMS

jñati loka — the relatives; **kahe** — answer; **mora** — we all; **tomake** — you; **chadiba** — will give up; **stri** — wife; **putra** — sons; **kahe** — say; **visa** — poison; **khaiya** — drinking; **mariba** — we shall die.

TRANSLATION

The relatives unanimously said, "If you give your daughter to that boy, we shall give up all connection with you." Indeed, his wife and sons declared, "If such a thing happens, we shall take poison and die."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.42

vipra bale, — "saksi bolaña karibeka nyaya
jiti' kanya labe, mora vyartha dharma haya"

SYNONYMS

vipra bale — the brahmana says; **saksi** — a witness; **bolaña** — calling for; **karibeka** — there will be; **nyaya** — justice; **jiti'** — winning; **kanya** — the daughter; **labe** — he will take; **mora** — my; **vyartha** — meaningless; **dharma** — religious principles; **haya** — will be.

TRANSLATION

The elderly brahmana said, "If I do not give my daughter to the young brahmana, he will call Sri Gopalaji as a witness. Thus he will take my daughter by force, and in that case my religious principles will become meaningless."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.43

putra bale, — "pratima saksi, seha dura dese
ke tomara saksi dibe, cinta kara kise

SYNONYMS

putra bale — his son says; pratima — the Deity; saksi — witness; seha — He also; dura — distant; dese — in country; ke — who; tomara — of you; saksi — witness; dibe — will give; cinta — anxiety; kara — you do; kise — why.

TRANSLATION

His son replied, "The Deity may be a witness, but He is in a distant country. How can He come to bear witness against you? Why are you so anxious over this?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.44

nahi kahi — na kahio e mithya-vacana
sabe kahibe — 'mora kichu nahika smarana'

SYNONYMS

nahi kahi — I did not say; na kahio — do not say; e — this; mithya-vacana — false statement; sabe — only; kahibe — you shall say; mora — my; kichu — anything; nahika — not; smarana — remembrance.

TRANSLATION

"You do not have to flatly deny that you spoke such a thing. There is no need to make a false statement. Simply say that you do not remember what you said.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.45

tumi yadi kaha, — 'ami kichui na jani'
tabe ami nyaya kari' brahmanere jini"

SYNONYMS

tumi — you; yadi — if; kaha — say; ami kichui na jani — I do not remember anything; tabe — in that case; ami — I; nyaya kari' — arguing; brahmanere — the younger brahmana; jini — shall conquer.

TRANSLATION

"If you simply say, 'I do not remember,' I shall take care of the rest. By argument, I shall defeat the young brahmana."

PURPORT

The son of the elderly brahmana was an atheist and a follower of the Raghunatha-smṛti. He was very expert in dealing with pounds-shillings-pence, but he was fool number one. Consequently, he did not believe in the spiritual position of the Deity, nor did he have any faith in the Supreme Personality of Godhead. Therefore, as a typical idol worshiper, he considered the form of the Lord to be made of stone or wood. Thus he assured his father that the witness was only a stone Deity and was not capable of speaking. Besides that, he assured his father that the Deity was situated far away and consequently could not come to bear witness. In essence, he was saying, "Have no anxiety. You do not have to lie directly, but you should speak like a diplomat, like King Yudhisthira when he spoke to Droracarya — asvatthama hata iti gajah. Following this principle, simply say that you do not remember anything and are completely unaware of the statements given by the young brahmana. If you make the background like that, I shall know how to fill in the argument and defeat him by word jugglery. Thus I shall save you from having to give your daughter to him. In this way, our aristocracy will be saved. You have nothing to worry about."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.46

eta suni' viprera cintita haila mana
ekanta-bhave cinte vipra gopala-carana

SYNONYMS

eta suni' — hearing this; **viprera** — of the old brahmana; **cintita** — agitated; **haila** — became; **mana** — the mind; **ekanta-bhave** — with single-minded attention; **cinte** — thinks; **vipra** — the brahmana; **gopala-carana** — of the lotus feet of Sri Gopalaji.

TRANSLATION

When the elderly brahmana heard this, his mind became very much agitated. Feeling helpless, he simply turned his attention to the lotus feet of Gopala.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.47

'mora dharma raksa paya, na mare nija-jana
dui raksa kara, gopala, lainu sarana'

SYNONYMS

mora — my; **dharma** — religious principles; **raksa paya** — spared; **na** — not; **mare** — die; **nija-jana** — own kinsmen; **dui** — two; **raksa kara** — You kindly protect; **gopala** — my Lord Gopala; **lainu** — I have taken; **sarana** — shelter under Your lotus feet.

TRANSLATION

The elderly brahmana prayed, "My dear Lord Gopala, I have taken shelter of Your lotus feet, and therefore I request You to please protect my religious principles from disturbance and at the same time save my kinsmen from dying."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.48

ei-mata vipra citte cintite lagila
ara dina laghu-vipra tanra ghare aila

SYNONYMS

ei-mata — in this way; **vipra** — the elderly brahmana; **citte** — within the mind; **cintite** — to think; **lagila** — began; **ara dina** — the next day; **laghu-vipra** — the young brahmana; **tanra** — his; **ghare** — to the home; **aila** — came.

TRANSLATION

The next day, the elderly brahmana was thinking deeply about this matter when the young brahmana came to his house.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 5.49

asiña parama-bhaktye namaskara kari'
vinaya kariña kahe kara dui yudi'

SYNONYMS

asiña — coming; parama-bhaktye — in great devotion; namaskara kari' — offering obeisances; vinaya kariña — with great humility; kahe — says; kara — hands; dui — two; yudi' — folding.

TRANSLATION

The young brahmana came to him and offered respectful obeisances. Then, very humbly folding his hands, he spoke as follows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.50

'tumi more kanya dite karyacha angikara
ebe kichu nahi kaha, ki tomara vicara'

SYNONYMS

tumi — you; more — to me; kanya — your daughter; dite — to give in charity; karyacha — have made; angikara — a promise; ebe — now; kichu — something; nahi — not; kaha — you say; ki — what; tomara — your; vicara — conclusion.

TRANSLATION

"You have promised to give your daughter in charity to me. Now you do not say anything. What is your conclusion?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.51

eta suni' sei vipra rahe mauna dhari'
tanra putra marite aila hate thenga kari'

SYNONYMS

eta suni' — hearing this; sei vipra — the elderly brahmana; rahe — remains; mauna dhari' — holding silence; tanra — his; putra — son; marite — to strike; aila — came out; hate — in hand; thenga — stick; kari' — taking.

TRANSLATION

After the young brahmana submitted this statement, the elderly brahmana remained silent. Taking this opportunity, his son immediately came out with a stick to strike the younger man.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.52

'are adhama! mora bhagni caha vivahite
vamana haña canda yena caha ta' dharite'

SYNONYMS

are adhama — O most degraded one; **mora** — my; **bhagni** — sister; **caha** — you want; **vivahite** — to marry; **vamana** — a dwarf; **haña** — being; **canda** — the moon; **yena** — as if; **caha** — you want; **ta'** — certainly; **dharite** — to capture.

TRANSLATION

The son said, "Oh, you are most degraded! You want to marry my sister, just like a dwarf who wants to catch the moon!"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 5.53

theña dekhi' sei vipra palaña gela
ara dina gramera loka ekatra karila

SYNONYMS

theña dekhi' — seeing the stick in his hand; **sei vipra** — the young brahmana; **palaña gela** — fled from that place; **ara dina** — the next day; **gramera loka** — the inhabitants of the village; **ekatra karila** — gathered in one place.

TRANSLATION

Seeing a stick in the hand of the son, the younger brahmana fled. The next day, however, he gathered together all the people of the village.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.54

saba loka bada-vipre dakiya anila
tabe sei laghu-vipra kahite lagila

SYNONYMS

saba loka — all the village inhabitants; **bada-vipre** — to the senior brahmana; **dakiya** — calling; **anila** — brought; **tabe** — then; **sei laghu-vipra** — the junior brahmana; **kahite lagila** — began to speak.

TRANSLATION

All the people of the village then called for the elderly brahmana and brought him to their meeting place. The young brahmana then began to speak before them as follows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.55

'inha more kanya dite karyache angikara
ebe ye na dena, pucha inhara vyavahara'

SYNONYMS

inha — this gentleman; **more** — to me; **kanya** — his daughter; **dite** — to give in charity; **karyache** — has made; **angikara** — promise; **ebe** — now; **ye** — indeed; **na** — not; **dena** — he gives; **pucha** — kindly ask; **inhara** — of him; **vyavahara** — the behavior.

TRANSLATION

"This gentleman has promised to hand over his daughter to me, yet now he does not follow his promise. Please ask him about his behavior."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.56

tabe sei viprere puchila sarva-jana
'kanya kene na deha, yadi diyacha vacana'

SYNONYMS

tabe — then; sei — that; viprere — brahmana; puchila — asked; sarva-jana — all the people; kanya — daughter; kene — why; na deha — you do not give in charity; yadi — if; diyacha — have given; vacana — word of honor.

TRANSLATION

All the people gathered there asked the elderly brahmana, "If you have already promised to give him your daughter in charity, why are you not fulfilling your promise? You have given your word of honor."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 5.57

vipra kahe, — 'suna, loka, mora nivedana
kabe ki baliyachi, mora nahika smarana'

SYNONYMS

vipra kahe — the senior brahmana replied; **suna** — please hear; **loka** — all people; **mora** — my; **nivedana** — submission; **kabe** — when; **ki** — what; **baliyachi** — I have said; **mora** — my; **nahika** — there is not; **smarana** — remembrance.

TRANSLATION

The elderly brahmana said, "My dear friends, please hear what I have to submit. I do not exactly remember making a promise like that."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 5.58

eta suni' tanra putra vakya-cchala paña
pragalbha ha-īya kahe sammukhe asiña

SYNONYMS

eta suni' — hearing this; tanra putra — his son; vakya-cchala — for jugglery of words; paña — getting a chance; pragalbha — impudent; ha-īya — becoming; kahe — says; sammukhe — in the front; asiña — coming.

TRANSLATION

When the elderly brahmana's son heard this, he took the opportunity to juggle some words. Becoming very impudent, he stood before the assembly and spoke as follows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.59

'tirtha-yatraya pitara sange chila bahu dhana
dhana dekhi ei dusterā laite haila mana

SYNONYMS

tirtha-yatraya — when touring the holy places; **pitara** — my father; **sange** — with; **chila** — there was; **bahu** — much; **dhana** — money; **dhana** — money; **dekhi** — seeing; **ei** — this; **dusterā** — of the rogue; **laite** — to take; **haila** — it was; **mana** — the intention.

TRANSLATION

"While touring various holy places of pilgrimage, my father carried much money. Seeing the money, this rogue decided to take it away.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 5.60

ara keha sange nahi, ei sange ekala
dhutura khaoyaña bape karila pagala

SYNONYMS

ara — anyone; keha — else; sange — in company; nahi — there was not; ei — this brahmana; sange — in company; ekala — alone; dhutura — an intoxicant; khaoyaña — making him eat; bape — my father; karila — made; pagala — mad.

TRANSLATION

"There was no one besides this man with my father. Giving him an intoxicant known as dhutura to eat, this rogue made my father mad.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.61

saba dhana laña kahe — 'core la-ila dhana'
'kanya dite cahiyache' — uthaila vacana

SYNONYMS

saba — all; dhana — money; laña — taking; kahe — says; core — a thief; la-ila — took; dhana — all the money; kanya — the daughter; dite — to give in charity; cahiyache — has promised; uthaila — has raised; vacana — a slogan.

TRANSLATION

"Having taken all my father's money, this rogue claimed that it was taken by some thief. Now he is claiming that my father has promised to give him his daughter in charity.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.62

tomara sakala loka karaha vicare
'mora pitara kanya dite yogya ki ihare'

SYNONYMS

tomara — you; sakala — all; loka — people; karaha — just make; vicare — judgment; mora — my; pitara — of the father; kanya — the daughter; dite — to give in charity; yogya — befitting; ki — is it; ihare — to him.

TRANSLATION

"All of you assembled here are gentlemen. Please judge whether it is befitting to offer this poor brahmana my father's daughter."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.63

eta suni' lokera mane ha-ila
'sambhave, — dhana-lobhe loka chade dharma-bhaya'

SYNONYMS

eta suni' — hearing all this; **lokera** — of all the people; **mane** — in the minds; **ha-ila** — there was; — doubt; **sambhave** — possible; **dhana-lobhe** — by greed for money; **loka** — some man; **chade** — gives up; **dharma-bhaya** — religious principles.

TRANSLATION

Hearing all these statements, all the people gathered there became a little doubtful. They thought it quite possible that because of attraction for riches one might give up his religious principles.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.64

tabe chota-vipra kahe, "suna, mahajana
nyaya jinibare kahe asatya-vacana

SYNONYMS

tabe — at that time; **chota-vipra** — the young brahmana; **kahe** — says; **suna** — please hear; **maha-jana** — all gentlemen; **nyaya** — the argument; **jinibare** — to win; **kahe** — he says; **asatya-vacana** — untruthful statements.

TRANSLATION

At that time the young brahmana said, "My dear gentlemen, please hear. Just to gain victory in an argument, this man is lying.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.65

ei vipra mora sevaya tusta yabe haila
'tore ami kanya diba' apane kahila

SYNONYMS

ei vipra — this brahmana; mora — my; sevaya — by the service; tusta — fully satisfied; yabe — when; haila — he was; tore — to you; ami — I; kanya — daughter; diba — shall give; apane — of his own accord; kahila — promised.

TRANSLATION

"Being very satisfied with my service, this brahmana said to me of his own accord, 'I promise to hand over my daughter to you.'

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.66

tabe muñi nisedhinu, — suna, dvija-vara
tomara kanyara yogya nahi muñi vara

SYNONYMS

tabe — at that time; **muñi** — I; **nisedhinu** — forbade; **suna** — hear; **dvija-vara** — O best of the brahmanas; **tomara** — your; **kanyara** — for the daughter; **yogya** — suitable; **nahi** — not; **muñi** — I; **vara** — husband.

TRANSLATION

"At that time I forbade him to do this, telling him, 'O best of the brahmanas, I am not a fit husband for your daughter.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 5.67

kahan tumi pandita, dhani, parama kulina
kahan muṇi daridra, murkha, nica, kula-hina

SYNONYMS

kahan — whereas; **tumi** — you; **pandita** — learned scholar; **dhani** — rich man; **parama** — first class; **kulina** — aristocracy; **kahan** — whereas; **muṇi** — I; **daridra** — poor man; **murkha** — not educated; **nica** — fallen; **kula-hina** — without aristocracy.

TRANSLATION

“Whereas you are a learned scholar, a rich man belonging to an aristocratic family, I am a poor man, uneducated and with no claim to aristocracy.”

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.68

tabu ei vipra more kahe bara bara
tore kanya dilun, tumi karaha svikara

SYNONYMS

tabu — still; ei — this; vipra — brahmana; more — to me; kahe — says; bara bara — again and again; tore — to you; kanya — my daughter; dilun — I have given in charity; tumi — you; karaha — make; svikara — acceptance.

TRANSLATION

"Still this brahmana insisted. Again and again he asked me to accept his proposal, saying, 'I have given you my daughter. Please accept her.'

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 5.69

tabe ami kahilan — suna, maha-mati
tomara stri-putra-jñatira na habe sammati

SYNONYMS

tabe — at that time; **ami** — I; **kahilan** — said; **suna** — please hear; **maha-mati** — O intelligent brahmana; **tomara** — your; **stri-putra** — wife and children; **jñatira** — kinsmen; **na habe sammati** — will not agree.

TRANSLATION

"I then said, 'Please hear. You are a learned brahmana. Your wife, friends and relatives will never agree to this proposal.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.70

kanya dite naribe, habe asatya-vacana
punarapi kahe vipra kariya yatana

SYNONYMS

kanya — daughter; **dite** — to give; **naribe** — you will not be able; **habe** — it will become; **asatya-vacana** — a false statement; **punarapi** — again; **kahe** — he says; **vipra** — the brahmana; **kariya yatana** — with great attention.

TRANSLATION

"My dear sir, you will not be able to fulfill your promise. Your promise will be broken.' Yet, again and again the brahmana emphasized his promise.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.71

kanya tore dilun, dvidha na kariha cite
atma-kanya diba, keba pare nisedhite

SYNONYMS

kanya — the daughter; **tore** — to you; **dilun** — I have given; **dvidha** — hesitation; **na** — do not; **kariha** — do; **cite** — within your mind; **atma-kanya** — my own daughter; **diba** — I shall give; **keba** — who; **pare** — is able; **nisedhite** — to forbid.

TRANSLATION

"I have offered you my daughter. Do not hesitate. She is my daughter, and I shall give her to you. Who can forbid me?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.72

tabe ami kahilan drdha kari' mana
gopalera age kaha e-satya vacana

SYNONYMS

tabe — at that time; **ami** — I; **kahilan** — said; **drdha kari' mana** — fixing my mind; **gopalera age** — in front of the Gopala Deity; **kaha** — speak; **e-satya vacana** — this truthful statement.

TRANSLATION

"At that time I concentrated my mind and requested the brahmana to make the promise before the Gopala Deity.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.73

tabe inho gopalera agete kahila
tumi jana, ei vipre kanya ami dila

SYNONYMS

tabe — at that time; **in**ho — this gentleman; **gopalera** — of the Gopala Deity; **agete** — in front; **kahila** — he said; **tumi jana** — my Lord, please know; **ei vipre** — unto this young brahmana; **kanya** — my daughter; **ami** — I; **dila** — have offered.

TRANSLATION

"Then this gentleman said in front of the Gopala Deity, 'My dear Lord, please bear witness. I have offered my daughter to this brahmana in charity.'

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 5.74

tabe ami gopalere saksi kariṇa
kahilan tanra pade minati kariṇa

SYNONYMS

tabe — at that time; **ami** — I; **gopalere** — to the Gopala Deity; **saksi** — the witness; **kariṇa** — making; **kahilan** — said; **tanra pade** — at His lotus feet; **minati** — humility; **kariṇa** — making.

TRANSLATION

"Accepting the Gopala Deity as my witness, I then submitted the following at His lotus feet.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.75

yadi ei vipra more na dibe kanya-dana
saksi bolaimu tomaya, ha-io savadhana

SYNONYMS

yadi — if; ei — this; vipra — brahmana; more — to me; na — not; dibe — will give; kanya-dana — his daughter in charity; saksi bolaimu — I shall call as a witness; tomaya — You; ha-io savadhana — kindly be attentive.

TRANSLATION

"If this brahmana later hesitates to give me his daughter, my dear Lord, I shall call on You as a witness. Please note this with care and attention."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.76

ei vakye saksi mora ache mahajana
yanra vakya satya kari mane tribhuvana"

SYNONYMS

ei vakye — in this statement; saksi — witness; mora — my; ache — there is; mahajana — a great personality; yanra — whose; vakya — words; satya — true; kari — taking as; mane — accepts; tri-bhuvana — the whole world.

TRANSLATION

"Thus I have called upon a great personality in this transaction. I have asked the Supreme Godhead to be my witness. The entire world accepts the words of the Supreme Personality of Godhead."

PURPORT

Although the young brahmana described himself as having no claims to aristocracy and being an uneducated common man, still he had one good qualification: he believed that the Supreme Personality of Godhead was the topmost authority, he accepted the words of Lord Krsna without hesitation, and he had firm faith in the Lord's consistency. According to Prahlada Maharaja, another authority on the Supreme Personality of Godhead, such a staunch and faithful devotee of the Lord must be understood to be a most learned scholar: tan manye 'dhitam uttamam (Srimad-Bhagavatam 7.5.24). A pure devotee who has firm faith in the words of the Supreme Personality of Godhead is to be considered a most learned scholar, the topmost aristocrat and the richest man in the whole world. All godly qualities automatically exist in such a devotee. In the preaching work of the Krsna consciousness movement, we, as the servant of the servant of the servant of the Supreme Personality of Godhead, fully believe in the words of Krsna and His servants, the disciplic succession. In this way we are presenting the words of Krsna throughout the world. Even though we are neither a rich man nor a very learned scholar, and even though we do not belong to any aristocracy, this movement is still being welcomed and is very easily spreading all over the world. Although we are very poor and have no professional source of income, Krsna supplies money whenever we need it. Whenever we need some men, Krsna supplies them. Thus it is stated in the Bhagavad-gita (6.22): labdhva manyate tatah. Actually, if we can attain the favor of the Supreme Personality of Godhead, Krsna, we do not need anything else. We certainly do not need those things which a mundane person considers to be material assets.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.77-78

tabe bada-vipra kahe, "ei satya katha
gopala yadi saksi dena, apane asi' etha
tabe kanya diba ami, janiha niscaya"
tanra putra kahe, — 'ei bhala bata haya'

SYNONYMS

tabe — at that time; **bada-vipra** — the elderly brahmana; **kahe** — says; **ei satya katha** — this is true; **gopala** — the Gopala Deity; **yadi** — if; **saksi** — witness; **dena** — gives; **apane** — personally; **asi'** — coming; **etha** — here; **tabe** — at that time; **kanya** — daughter; **diba** — must give in charity; **ami** — I; **janiha** — you all know it; **niscaya** — certainly; **tanra** — his; **putra** — son; **kahe** — says; **ei** — this; **bhala** — nice; **bata** — statement; **haya** — is.

TRANSLATION

Taking this opportunity, the elderly brahmana immediately confirmed that this was really true. He said, "If Gopala personally comes here to serve as a witness, I shall surely give my daughter to the young brahmana."

The elderly brahmana's son immediately confirmed this, saying, "Yes, this is a very nice settlement."

PURPORT

As the Supersoul within the heart of all living entities, Krsna knows everyone's desire, everyone's request and everyone's prayer. Although all these may be contradictory, the Lord has to create a situation in which everyone will be pleased. This is an instance of a marriage negotiation between an elderly brahmana and a youthful one. The elderly brahmana was certainly willing to give his daughter in charity to the young brahmana, but his son and relatives became impediments to this transaction. The elderly brahmana considered how to get out of this situation and still offer his daughter to the young brahmana. His son, an atheist and a very cunning fellow, was thinking of how to stop the marriage. The father and son were thinking in a contradictory way, yet Krsna created a situation wherein they agreed. They both agreed that if the Gopala Deity would come and serve as a witness, the daughter would be given to the young brahmana.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.79

bada-viprera mane, — 'krsna bada dayavan
avasya mora vakya tenho karibe pramana'

SYNONYMS

bada-viprera mane — within the mind of the elderly brahmana; **krsna** — Lord Krsna; **bada** — very; **dayavan** — merciful; **avasya** — certainly; **mora** — my; **vakya** — words; **tenho** — He; **karibe** — will make; **pramana** — evidence.

TRANSLATION

The elderly brahmana thought, "Since Lord Krsna is very merciful, He will certainly come to prove my statement."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 5.80

putrera mane, — 'pratima na asibe saksi dite'
ei buddhye dui-jana ha-ila sammate

SYNONYMS

putrera mane — in the mind of the son; **pratima** — the Deity; **na** — not; **asibe** — will come; **saksi dite** — to give witness; **ei** — this; **buddhye** — in understanding; **dui-jana** — both the father and the son; **ha-ila sammate** — agreed.

TRANSLATION

The atheistic son thought, "It is not possible for Gopala to come and bear witness." Thinking thus, the father and son agreed.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.81

chota-vipra bale, — 'patra karaha likhana
punah yena nahi cale e-saba vacana'

SYNONYMS

chota-vipra — the young brahmana; **bale** — says; **patra** — paper; **karaha** — do; **likhana** — writing; **punah** — again; **yena** — so that; **nahi** — not; **cale** — change; **e-saba** — all these; **vacana** — statements.

TRANSLATION

The young brahmana took this opportunity to speak: "Please write this down on paper in black and white so that you may not again change your word of honor."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.82

tabe saba loka meli' patra ta' likhila
dunhara sammati laña madhyastha rakhila

SYNONYMS

tabe — then; **saba loka** — all the people; **meli'** — gathered together; **patra** — leaf paper; **ta'** — indeed; **likhila** — wrote; **dunhara** — of both of them; **sammati** — the agreement; **laña** — taking; **madhya-stha** — as mediator; **rakhila** — remained.

TRANSLATION

All the assembled people got this statement down in black and white and, taking the signatures of agreement from both of them, served as the mediators.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.83

tabe chota-vipra kahe, — suna, sarva-jana
ei vipra — satya-vakya, dharma-parayana

SYNONYMS

tabe — at that time; **chota-vipra** — the young brahmana; **kahe** — says; **suna** — please hear; **sarva-jana** — O all gentlemen present here; **ei vipra** — this elderly brahmana; **satya-vakya** — always truthful; **dharma-parayana** — religious.

TRANSLATION

The young brahmana then said, "Will all you gentlemen present please hear me? This elderly brahmana is certainly truthful and is following religious principles.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.84

sva-vakya chadite inhara nahi kabhu mana
svajana-mrtyu-bhaye kahe asatya-vacana

SYNONYMS

sva-vakya — his own promise; **chadite** — to give up; **inhara** — of this brahmana; **nahi** — not; **kabhu** — at any time; **mana** — the mind; **sva-jana** — of his own kinsmen; **mrtyu-bhaye** — fearing the suicide; **kahe** — says; **asatya-vacana** — untruthful words.

TRANSLATION

"He had no desire to break his promise, but fearing that his kinsmen would commit suicide, he deviated from the truth.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 5.85

inhara punye krsne ani' saksi bolaiba
tabe ei viprera satya-pratijña rakhiba

SYNONYMS

inhara punye — by his piety; **krsne** — Lord Kṛṣṇa; **ani'** — bringing; **saksi** — witness; **bolaiba** — I shall call; **tabe** — at that time; **ei viprera** — of this brahmana; **satya** — truthful; **pratijña** — the promise; **rakhiba** — I shall keep.

TRANSLATION

"By the piety of the elderly brahmana, I shall call the Supreme Personality of Godhead as a witness. Thus I shall keep his truthful promise intact."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.86

eta suni' nastika loka upahasa kare
keha bale, isvara — dayalu, asiteha pare

SYNONYMS

eta suni' — hearing this; **nastika** — atheistic; **loka** — class of men; **upahasa** — joking; **kare** — do; **keha bale** — someone says; **isvara** — God; **dayalu** — merciful; **asiteha pare** — He is able to come.

TRANSLATION

Hearing the emphatic statement of the younger brahmana, some atheists in the meeting began to cut jokes. However, someone else said, "After all, the Lord is merciful, and if He likes, He can come."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.87

tabe sei chota-vipra gela vrndavana
dandavat kari' kahe saba vivarana

SYNONYMS

tabe — after this; **sei** — that; **chota-vipra** — young brahmana; **gela** — went; **vrndavana** — to Vrndavana; **dandavat kari'** — after offering respects; **kahe** — tells; **saba** — all; **vivarana** — the description.

TRANSLATION

After the meeting, the young brahmana started for Vrndavana. Upon arriving there, he first offered his respectful obeisances to the Deity and then narrated everything in full detail.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 5.88

"brahmanya-deva tumi bada daya-maya
dui viprera dharma rakha haña sadaya

SYNONYMS

brahmanya-deva — O Lord of brahminical culture; **tumi** — You; **bada** — very; **daya-maya** — merciful; **dui** — two; **viprera** — of brahmanas; **dharma** — the religious principles; **rakha** — protect; **haña** — becoming; **sa-daya** — merciful.

TRANSLATION

He said, "My Lord, You are the protector of brahminical culture, and You are also very merciful. Therefore, kindly show Your great mercy by protecting the religious principles of us two brahmanas.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 5.89

kanya paba, — mora mane iha nahi sukha
brahmanera pratijña yaya — ei bada dukkha

SYNONYMS

kanya paba — I shall get the daughter; **mora** — my; **mane** — in the mind; **iha** — this; **nahi** — is not; **sukha** — happiness; **brahmanera** — of a pure brahmana; **pratijña** — the promise; **yaya** — becomes lost; **ei** — this; **bada** — very much; **dukkha** — unhappiness.

TRANSLATION

"My dear Lord, I am not thinking to become happy by getting the daughter as a bride. I am simply thinking that the brahmana has broken his promise, and that is giving me great pain."

PURPORT

It was not at all the intention of the young brahmana to get the daughter of the elderly brahmana in marriage and thus enjoy material happiness and sense gratification. It was not for that reason that the young brahmana went to Vrndavana to ask the Supreme Personality of Godhead to act as a witness. His only concern was that the elderly brahmana had promised something, and if Gopala did not bear witness to that transaction, then the older brahmana would incur a spiritual blemish. Therefore, the young brahmana wanted protection and help from the Deity. The young brahmana was thus a pure Vaisnava, and he had no desire for sense gratification. He wanted only to serve the Supreme Personality of Godhead and the older brahmana, who was also a Vaisnava and very much devoted to the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.90

eta jani' tumi saksi deha, daya-maya
jani' saksi nahi deya, tara papa haya

SYNONYMS

eta jani' — knowing this; tumi — You; saksi — witness; deha — please give; daya-maya — O most merciful one; jani' — knowing; saksi — witness; nahi deya — does not give; tara — for him; papa — sin; haya — there is.

TRANSLATION

The young brahmana continued, "My dear Sir, You are very merciful and You know everything. Therefore, kindly be a witness in this case. A person who knows things as they are and still does not bear witness becomes involved in sinful activities."

PURPORT

The dealings between a devotee and the Lord are very simple. The young brahmana said to the Lord, "You know everything, but if You do not bear witness, You will be involved in sinful activities." There is no possibility, however, of the Lord's being involved in sinful activities. A pure devotee, even though he knows everything of the Supreme Lord, can speak with the Lord exactly as if He were a common man. Although the dealings between the Lord and His devotee are always very simple and open, there is formality. All these things happen because of the connection between the Lord and the devotee.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.91

krsna kahe, — vipra, tumi yaha sva-bhavane
sabha kari' more tumi kariha smarane

SYNONYMS

krsna kahe — Lord Krsna says; **vipra** — My dear brahmana; **tumi** — you; **yaha** — go back; **sva-bhavane** — to your own home; **sabha kari'** — calling a meeting of all the men; **more** — of Me; **tumi** — you; **kariha** — just do; **smarane** — remembering.

TRANSLATION

Lord Krsna replied, "My dear brahmana, go back to your home and call a meeting of all the men. In that meeting, just try to remember Me.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.92

avirbhava haña ami tahan saksi diba
tabe dui viprera satya pratijña rakhiba

SYNONYMS

avirbhava — appearance; **haña** — making; **ami** — I; **tahan** — there; **saksi** — witness; **diba** — shall give; **tabe** — at that time; **dui** — two; **viprera** — of the brahmanas; **satya** — truthful; **pratijña** — promise; **rakhiba** — I shall keep.

TRANSLATION

"I shall certainly appear there, and at that time I shall protect the honor of both you brahmanas by bearing witness to the promise."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.93

vipra bale, — "yadi hao caturbhuja-murti
tabu tomara vakye karu na habe pratiti

SYNONYMS

vipra bale — the young brahmana says; **yadi** — if; **hao** — You become; **catuh-bhuja** — four-handed; **murti** — Deity; **tabu** — still; **tomara** — Your; **vakye** — in the word; **karu** — of anyone; **na** — not; **habe** — there will be; **pratiti** — belief.

TRANSLATION

The young brahmana replied, "My dear sir, even if You appear there as a four-handed Visnu Deity, still, none of those people will believe in Your words.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.94

ei murti giya yadi ei sri-vadane
saksi deha yadi — tabe sarva-loka sune"

SYNONYMS

ei — this; murti — in the form; giya — going; yadi — if; ei — this; sri-vadane — from Your beautiful face; saksi — witness; deha — You give; yadi — if; tabe — then; sarva-loka — all people; sune — will hear.

TRANSLATION

"Only if You go there in this form of Gopala and speak the words from Your beautiful face will Your testimony be heard by all the people."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 5.95

kṛṣṇa kahe, — "pratima cale, kothaha na suni"
vipra bale, — "pratima hañā kaha kene vani"

SYNONYMS

kṛṣṇa kahe — Lord Kṛṣṇa says; **pratima cale** — a Deity walks; **kothaha** — anywhere; **na suni** — I have not heard; **vipra bale** — the young brahmana replies; **pratima hañā** — in Your Deity form; **kaha kene vani** — how do You speak words.

TRANSLATION

Lord Kṛṣṇa said, "I've never heard of a Deity's walking from one place to another."

The brahmana replied, "That is true, but how is it that You are speaking to me, although You are a Deity?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.96

pratima naha tumi — saksat vrajendra-nandana
vipra lagi' kara tumi akarya-karana"

SYNONYMS

pratima — a statue; **naha** — are not; **tumi** — You; **saksat** — directly; **vrajendra-nandana** — the son of Nanda Maharaja; **vipra lagi'** — for the sake of the brahmana; **kara tumi** — You can do; **akarya-karana** — an action You have never done before.

TRANSLATION

"My dear Lord, You are not a statue; You are directly the son of Maharaja Nanda. Now, for the sake of the old brahmana, You can do something You have never done before."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.97

hasiña gopala kahe, — "sunaha, brahmana
tomara pache pache ami kariba gamana

SYNONYMS

hasiña — smiling; gopala — the Lord Gopala; kahe — says; sunaha — just hear; brahmana — O My dear brahmana; tomara — you; pache pache — behind; ami — I; kariba — shall do; gamana — walking.

TRANSLATION

Sri Gopalaji then smiled and said, "My dear brahmana, just listen to Me. I shall walk behind you, and in this way I shall go with you."

PURPORT

The conversation between Lord Sri Krsna and the brahmana is proof that the Lord in His arca-murti, or form made of material elements, is not material, for those elements, although separated from the Lord, are also a part of the Lord's energy, as stated in the Bhagavad-gita. Because the elements are the Lord's own energy and because there is no difference between the energy and the energetic, the Lord can appear through any element. Just as the sun can act through the sunshine and thus distribute its heat and light, so Krsna, by His inconceivable power, can appear in His original spiritual form in any material element, including stone, wood, paint, gold, silver and jewels, because the material elements are all His energy. The sastras warn, arcyē visnau sila-dhīh . . . naraki sah: one should never think of the arca-murti, the Deity within the temple, as stone, wood or any other material element. Because of his advanced devotional position, the younger brahmana knew that although the Deity of Gopala appeared to be stone, He was not stone. He was the son of Nanda Maharaja, Vrajendra-nandana Himself. As such, the Deity could act exactly as the Lord does in His original form as Krsna.

Lord Krsna was talking to the young brahmana just to test his knowledge about the arca-vigraha. In other words, those who have understood the science of Krsna — Krsna's name, form, qualities and so forth — can also talk with the Deity. To an ordinary person, however, the Deity will appear to be made of stone, wood or some other material. In the higher sense, since all material elements ultimately emanate from the supreme spiritual entity, nothing is really material. Being omnipotent, omnipresent and omniscient, Krsna can deal with His devotee in any form without difficulty. By the mercy of the Lord, the devotee knows perfectly well about the Lord's dealings. Indeed, he can talk face to face with the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.98

ulatiya ama tumi na kariha darasane
amake dekhile, ami rahiba sei sthane

SYNONYMS

ulatiya — turning your face; **ama** — Me; **tumi** — you; **na** — not; **kariha** — do; **darasane** — seeing; **amake** — Me; **dekhile** — if you see; **ami** — I; **rahiba** — shall stay; **sei sthane** — in that very place.

TRANSLATION

The Lord continued, "Do not try to see Me by turning around. As soon as you see Me, I shall remain stationary in that very place.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.99

nupurera dhvani-matra amara suniba
sei sabde amara gamana pratiti kariba

SYNONYMS

nupurera — of the ankle bells; **dhvani-matra** — the sound only; **amara** — My; **suniba** — you will hear; **sei sabde** — by hearing that sound; **amara** — My; **gamana** — coming; **pratiti** — understanding; **kariba** — you will do.

TRANSLATION

"You will know that I am walking behind you by the sound of My ankle bells.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.100

eka-sera anna randhi' kariha samarpana
taha khaña tomara sange kariba gamana

SYNONYMS

eka-sera — one kilogram; **anna** — of rice; **randhi'** — cooking; **kariha** — do; **samarpana** — offering; **taha** — that; **khaña** — eating; **tomara** — of you; **sange** — in the company; **kariba** — I shall do; **gamana** — walking.

TRANSLATION

"Cook one kilogram of rice daily and offer it. I shall eat that rice and follow behind you."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 5.101

ara dina ajña magi' calila brahmana
tara pache pache gopala karila gamana

SYNONYMS

ara dina — the next day; ajña — permission; magi' — begging; calila — started; brahmana — the young brahmana; tara — him; pache — behind; pache — behind; gopala — Lord Gopala; karila — began; gamana — following.

TRANSLATION

The next day, the brahmana begged permission from Gopala and started for his country. Gopala followed him, step by step.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.102

nupurera dhvani suni' anandita mana
uttamanna paka kari' karaya bhojana

SYNONYMS

nupurera — of the ankle bells; **dhvani** — the sounds; **sunī'** — hearing; **anandita** — very pleased; **mana** — the mind; **uttama-anna** — first-class rice; **paka** — cooking; **kari'** — doing; **karaya** — causes; **bhojana** — eating.

TRANSLATION

While Gopala followed the young brahmana, the tinkling sound of His ankle bells could be heard. The brahmana became very pleased, and he cooked first-class rice for Gopala to eat.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 5.103

ei-mate cali' vipra nija-dese aila
gramera nikata asi' manete cintila

SYNONYMS

ei-mate — in this way; cali' — walking; vipra — the brahmana; nija — own; dese — to the country; aila — returned; gramera — to the village; nikata — near; asi' — coming; manete — within his mind; cintila — thought.

TRANSLATION

The young brahmana walked and walked in this way until he eventually arrived in his own country. When he neared his own village, he began to think as follows.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 5.104

'ebe muṇi grame ainu, yaimu bhavana
lokere kahiba giya saksira agamana

SYNONYMS

ebe — now; **muṇi** — I; **grame** — to the village; **ainu** — have come; **yaimu** — I shall go; **bhavana** — to my home; **lokere** — the people; **kahiba** — I shall tell; **giya** — going there; **saksira** — of the witness; **agamana** — about the arrival.

TRANSLATION

"I have now come to my village, and I shall go to my home and tell all the people that the witness has arrived."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.105

saksate na dekhile mane pratiti na haya
ihan yadi rahena, tabu nahi kichu bhaya'

SYNONYMS

saksate — directly; na — not; dekhile — if seeing; mane — in the mind; pratiti — assurance; na — not; haya — there is; ihan — here; yadi — if; rahena — the Lord stays; tabu — still; nahi — there is not; kichu — any; bhaya — fear.

TRANSLATION

The brahmana then began to think that if the people didn't directly see the Gopala Deity, they would not believe that He had arrived. "But even if Gopala stays here," he thought, "there is still nothing to fear."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 5.106

eta bhavi' sei vipra phiriya caḥila
hasiṅa gopala-deva tathaya rahila

SYNONYMS

eta bhavi' — thinking like this; sei — that; vipra — brahmana; phiriya — turning; caḥila — saw; hasiṅa — smiling; gopala-deva — Lord Gopaladeva, the Supreme Personality of Godhead; tathaya — there; rahila — stayed.

TRANSLATION

Thinking this, the brahmana turned to look back, and He saw that Gopala, the Supreme Personality of Godhead, was standing there smiling.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.107

brahmanere kahe, — "tumi yaha nija-ghara
ethaya rahiba ami, na yaba atahpara"

SYNONYMS

brahmanere kahe — He asked the brahmana; **tumi** — you; **yaha** — go; **nija-ghara** — to your own home; **ethaya** — here in this place; **rahiba** — shall stay; **ami** — I; **na** — not; **yaba** — shall go; **atahpara** — hereafter.

TRANSLATION

The Lord told the brahmana, "Now you can go home. I shall stay here and shall not leave."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 5.108

tabe sei vipra yai nagare kahila
suniña sakala loka camatkara haila

SYNONYMS

tabe — thereafter; **sei** — that; **vipra** — brahmana; **yai** — going; **nagare** — to the town; **kahila** — said; **suniña** — hearing; **sakala** — all; **loka** — the people; **camatkara** — struck with wonder; **haila** — were.

TRANSLATION

The young brahmana then went to the town and informed all the people about Gopala's arrival. Hearing this, the people were struck with wonder.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.109

aila sakala loka saksi dekhigare
gopala dekhiña loka dandavat kare

SYNONYMS

aila — came; **sakala** — all; **loka** — the people; **saksi** — the witness; **dekhigare** — to see; **gopala** — Lord Gopala; **dekhiña** — seeing; **loka** — all the people; **dandavat** — offering obeisances; **kare** — do.

TRANSLATION

All the townspeople went to see the witness Gopala, and when they saw the Lord actually standing there, they all offered their respectful obeisances.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 5.110

gopala-saundarya dekhi' loke anandita
pratima caliṅa aila, — suniṅa vismita

SYNONYMS

gopala — of Lord Gopala; **saundarya** — the beauty; **dekhi'** — seeing; **loke** — everyone; **anandita** — pleased; **pratima** — the Deity; **caliṅa** — walking; **aila** — came; **sunīṅa** — hearing this; **vismita** — surprised.

TRANSLATION

When the people arrived, they were very pleased to see the beauty of Gopala, and when they heard that He had actually walked there, they were all surprised.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 5.111

tabe sei bada-vipra anandita haña
gopalera age pade dandavat haña

SYNONYMS

tabe — thereafter; **sei** — that; **bada-vipra** — elderly brahmana; **anandita** — pleased; **haña** — becoming; **gopalera** — of Lord Gopala; **age** — in front; **pade** — falls down; **dandavat** — like a stick; **haña** — becoming.

TRANSLATION

Then the elderly brahmana, being very pleased, came forward and immediately fell like a stick in front of Gopala.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.112

sakala lokera age gopala saksi dila
bada-vipra chota-vipre kanya-dana kaila

SYNONYMS

sakala — all; **lokera** — of the people; **age** — in the presence; **gopala** — Lord Gopala; **saksi** — witness; **dila** — gave; **bada-vipra** — the elderly brahmana; **chota-vipre** — unto the young brahmana; **kanya-dana** — giving the daughter in charity; **kaila** — did.

TRANSLATION

Thus in the presence of all the townspeople, Lord Gopala bore witness that the elderly brahmana had offered his daughter in charity to the young brahmana.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.113

tabe sei dui vipre kahila isvara
"tumi-dui — janme-janme amara kinkara

SYNONYMS

tabe — thereafter; **sei** — those; **dui** — two; **vipre** — unto the brahmanas; **kahila** — spoke; **isvara** — the Lord; **tumi-dui** — both of you; **janme-janme** — birth after birth; **amara** — My; **kinkara** — servants.

TRANSLATION

After the marriage ceremony was performed, the Lord informed both brahmanas, "You two brahmanas are My eternal servants, birth after birth."

PURPORT

Like these two brahmanas of Vidyanagara, there are many devotees who are eternal servants of the Lord. They are specifically known as nitya-siddha, eternally perfect. Although the nitya-siddhas appear in the material world and seem to be common members of the world, they never forget the Supreme Personality of Godhead in any condition. This is the symptom of a nitya-siddha.

There are two kinds of living entities — nitya-siddha and nitya-baddha. The nitya-siddha never forgets his relationship with the Supreme Personality, whereas the nitya-baddha is always conditioned, even before the creation. He always forgets his relationship with the Supreme Personality of Godhead. Here the Lord informs the two brahmanas that they are His servants birth after birth. The phrase birth after birth refers to the material world because in the spiritual world there is no birth, death, old age or disease. By the order of the Supreme Personality of Godhead, the nitya-siddha remains within this material world like an ordinary man, but the only business of the nitya-siddha is to broadcast the glories of the Lord. This incident appears to be an ordinary story about a marriage transaction involving two ordinary people. However, Krsna accepted the two brahmanas as His eternal servants. Both brahmanas took much trouble in these negotiations, just like mundane people, yet they were acting as eternal servants of the Lord. All nitya-siddhas within this material world may appear to toil like ordinary men, but they never forget their position as servants of the Lord.

Another point: The elderly brahmana belonged to an aristocratic family and was learned and wealthy. The young brahmana belonged to an ordinary family and was uneducated. But these mundane qualifications do not concern a nitya-siddha engaged in the service of the Lord. We have to accept the fact that the nitya-siddhas are completely distinct from the nitya-baddhas, who are ordinary human beings. Srila Narottama dasa Thakura confirms this statement:

gaurangera sangi-gane, nitya-siddha kari' mane,
se yaya vrajendra-suta pasa
sri-gauda-mandala-bhumi, yeba jane cintamani
tara haya vraja-bhume vasa

One who accepts the associates of Lord Caitanya Mahaprabhu as nitya-siddhas is certain to

be elevated to the spiritual kingdom to become an associate of the Supreme Lord. One should also know that Gauda-mandala-bhumi — those places in Bengal where Sri Caitanya Mahaprabhu stayed — are equal to Vrajabhumi, or Vrndavana. There is no difference between the inhabitants of Vrndavana and those of Gauda-mandala-bhumi, or Sridhama Mayapur.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.114

dunhara satye tusta ha-ilan, dunhe maga' vara"
dui-vipra vara mage ananda-antara

SYNONYMS

dunhara satye — in the truthfulness of both of you; **tusta ha-ilan** — I have become satisfied; **dunhe** — both of you; **maga'** — ask; **vara** — some benediction; **dui-vipra** — both the brahmanas; **vara** — a benediction; **mage** — beg; **ananda** — pleased; **antara** — within.

TRANSLATION

The Lord continued, "I have become very much pleased by the truthfulness of you both. Now you can ask for a benediction." Thus with great pleasure the two brahmanas begged for a benediction.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.115

"yadi vara dibe, tabe raha ei sthane
kinkarere daya tava sarva-loke jane"

SYNONYMS

yadi — if; vara — benediction; dibe — You will offer; tabe — then; raha — stay; ei sthane — in this quarter; kinkarere — to Your servants; daya — mercy; tava — Your; sarva-loke — all people; jane — may know.

TRANSLATION

The brahmanas said, "Please remain here so that people all over the world will know how merciful You are to Your servants."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.116

gopala rahila, dunhe karena sevana
dekhite aila saba desera loka-jana

SYNONYMS

gopala — Lord Gopala; **rahila** — stayed; **dunhe** — both of them; **karena** — do; **sevana** — service; **dekhite** — to see; **aila** — came; **saba** — all; **desera** — of the countries; **loka-jana** — the people.

TRANSLATION

Lord Gopala stayed, and the two brahmanas engaged in His service. After hearing of the incident, many people from different countries began to come to see Gopala.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.117

se desera raja aila ascarya suniña
parama santosa paila gopale dekhiña

SYNONYMS

se desera — of that country; raja — the King; aila — came; ascarya — about the wonder; suniña — hearing; parama — great; santosa — satisfaction; paila — achieved; gopale — Gopala; dekhiña — by seeing.

TRANSLATION

Eventually the King of that country heard this wonderful story, and he also came to see Gopala and thus became very satisfied.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.118

mandira kariya raja seva calaila
'saksi-gopala' bali' tanra nama khyati haila

SYNONYMS

mandira — a temple; **kariya** — constructing; **raja** — the King; **seva** — service; **calaila** — regularly carried on; **saksi-gopala** — by the name Saksi-gopala; **bali'** — known as; **tanra** — His; **nama** — name; **khyati** — celebrated; **haila** — was.

TRANSLATION

The King constructed a nice temple, and regular service was executed. Gopala became very famous under the name of Saksi-gopala [the witness Gopala].

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.119

ei mata vidyanagare saksi-gopala
seva angikara kari' achena cira-kala

SYNONYMS

ei mata — in this way; **vidyanagare** — in the town of Vidyanagara; **saksi-gopala** — the witness Gopala; **seva** — service; **angikara** — acceptance; **kari'** — doing; **achena** — remains; **cira-kala** — a long time.

TRANSLATION

Thus Saksi-gopala stayed in Vidyanagara and accepted service for a very long time.

PURPORT

This city of Vidyanagara is situated in Trailanga-desa, South India, on the bank of the river Godavari. The place where the Godavari flows into the Bay of Bengal is called Kotadesa. The Orissa kingdom was very powerful, and Kotadesa was the capital of Orissa. It was then known as Vidyanagara. Formerly this city was situated on the southern side of the river Godavari. At that time King Purusottama-deva managed to control Orissa and appoint a government. The present city of Vidyanagara is on the southeast side of the river, only twenty to twenty-five miles from Rajamahendri. During the time of Maharaja Prataparudra, Sri Ramananda Raya was the governor there. Vijaya-nagara is not identical with Vidyanagara.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 5.120

utkalera raja purusottama-deva nama
sei desa jini' nila kariya sangrama

SYNONYMS

utkalera — of Orissa; **raja** — the King; **purusottamadeva** — Purusottama-deva; **nama** — named; **sei desa** — this country; **jini'** — conquering; **nila** — took; **kariya** — executing; **sangrama** — fight.

TRANSLATION

Later there was a fight, and this country was conquered by King Purusottama-deva of Orissa.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.121

sei raja jini' nila tanra
'manikya-' nama aneka ratana

SYNONYMS

sei raja — that King (Maharaja Purusottama-deva); **jini'** — conquering; **nila** — took; **tanra** — his; **-asana** — the throne; **manikya-** — the throne known as Manikya-; **nama** — named; **aneka** — various; **ratana** — bedecked with jewels.

TRANSLATION

That King was victorious over the King of Vidyanagara, and he took possession of his throne, the Manikya-, which was bedecked with many jewels.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.122

purusottama-deva sei bada bhakta arya
gopala-carane mage, — 'cala mora rajya'

SYNONYMS

purusottama-deva — King Purusottama-deva; **sei** — that; **bada** — very great; **bhakta** — devotee; **arya** — Aryan; **gopala-carane** — at the lotus feet of Gopala; **mage** — begs; **cala** — please come; **mora** — my; **rajya** — to the kingdom.

TRANSLATION

King Purusottama-deva was a great devotee and was advanced in the civilization of the Aryans. He begged at the lotus feet of Gopala, "Please come to my kingdom."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 5.123

tanra bhakti-vase gopala tanre ajña dila
gopala la-īya sei katake aila

SYNONYMS

tanra — his; **bhakti-vase** — under the obligation of the devotional service; **gopala** — Lord Gopala; **tanre** — unto Him; **ajña dila** — gave the order; **gopala** — the Gopala Deity; **la-īya** — taking; **sei** — that King; **katake** — to the city of Kataka; **aila** — returned.

TRANSLATION

When the King begged Him to come to his kingdom, Gopala, who was already obliged for his devotional service, accepted his prayer. Thus the King took the Gopala Deity and went back to Kataka.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.124

jagannathe ani' dila manikya-
katake gopala-seva karila sthapana

SYNONYMS

jagannathe — unto Jagannatha; **ani'** — bringing; **dila** — presented; **manikya-** — the throne of the name Manikya-; **katake** — at Kataka; **gopala-seva** — the service of the Gopala Deity; **karila sthapana** — established.

TRANSLATION

After winning the Manikya throne, King Purusottama-deva took it to Jagannatha Puri and presented it to Lord Jagannatha. In the meantime, he also established regular worship of the Gopala Deity at Kataka.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.125

tanhara mahisi aila gopala-darsane
bhakti kari' bahu alankara kaila samarpane

SYNONYMS

tanhara mahisi — his Queen; **aila** — came; **gopala-darsane** — to see the Gopala Deity; **bhakti kari'** — in great devotion; **bahu** — various; **alankara** — of ornaments; **kaila** — made; **samarpane** — presentation.

TRANSLATION

When the Gopala Deity was installed at Kataka, the Queen of Purusottama-deva went to see Him and, with great devotion, presented various kinds of ornaments.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.126

tanhara nasate bahu-mulya mukta haya
taha dite iccha haila, manete cintaya

SYNONYMS

tanhara nasate — on the nostril of the Queen; **bahu-mulya** — very valuable; **mukta** — pearl; **haya** — there was; **taha** — that; **dite** — to give; **iccha** — the desire; **haila** — there was; **manete** — in the mind; **cintaya** — thinks.

TRANSLATION

The Queen had a very valuable pearl, which she wore on her nose, and she wished to give it to Gopala. She then began to think as follows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.127

thakurera nasate yadi chidra thakita
tabe ei dasi mukta nasaya paraita

SYNONYMS

thakurera nasate — in the nose of the Deity; **yadi** — if; **chidra** — a hole; **thakita** — there were; **tabe** — then; **ei** — this; **dasi** — maidservant; **mukta** — pearl; **nasaya** — on the nose; **paraita** — could put on.

TRANSLATION

"If there were a hole in the Deity's nose, I could transfer the pearl to Him."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 5.128

eta cinti' namaskari' gela sva-bhavane
ratri-sese gopala tanre kahena svapane

SYNONYMS

eta cinti' — thinking like that; namaskari' — offering obeisances; gela — went; sva-bhavane — to the palace of the King; ratri-sese — at the end of night; gopala — the Gopala Deity; tanre — unto her; kahena — says; svapane — in a dream.

TRANSLATION

Considering this, the Queen offered her obeisances to Gopala and returned to her palace. That night she dreamed that Gopala appeared and began to speak to her as follows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.129

"balya-kale mata mora nasa chidra kari'
mukta parañachila bahu yatna kari'

SYNONYMS

balya-kale — in My childhood; **mata** — mother; **mora** — My; **nasa** — nose; **chidra kari'** — making a hole; **mukta** — a pearl; **parañachila** — was put on it; **bahu** — much; **yatna** — endeavor; **kari'** — taking.

TRANSLATION

"During My childhood My mother made a hole in My nose and with great endeavor set a pearl there.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.130

sei chidra adyapiha achaye nasate
sei mukta paraha, yaha cahiyacha dite"

SYNONYMS

sei chidra — that hole; **adyapiha** — still, until now; **achaye** — is; **nasate** — in the nose; **sei** — that; **mukta** — pearl; **paraha** — put on; **yaha** — which; **cahiyacha** — you desired; **dite** — to give to Me.

TRANSLATION

"That very hole is still there, and you can use it to set the pearl you desired to give Me."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 5.131

svapne dekhi' sei rani rajake kahila
raja-saha mukta laña mandire aila

SYNONYMS

svapne dekhi' — seeing the dream; sei rani — the Queen; rajake — unto the King; kahila — spoke; raja-saha — with the King; mukta — the pearl; laña — taking; mandire — to the temple; aila — they went.

TRANSLATION

After dreaming this, the Queen explained it to her husband, the King. Both the King and the Queen then went to the temple with the pearl.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 5.132

paraila mukta nasaya chidra dekhiṅa
maha-mahotsava kaila anandita haṅa

SYNONYMS

paraila — set; mukta — the pearl; nasaya — on the nose; chidra — the hole; dekhiṅa — seeing; maha-mahotsava — a great festival; kaila — performed; anandita — pleased; haṅa — being.

TRANSLATION

Seeing the hole in the nose of the Deity, they set the pearl there and, being very pleased, held a great festival.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.133

sei haite gopalera katakete sthiti
ei lagi 'saksi-gopala' nama haila khyati

SYNONYMS

sei haite — since that time; **gopalera** — of Gopala; **katakete** — in the town of Kataka; **sthiti** — the establishment; **ei lagi** — for this reason; **saksi-gopala** — the witness Gopala; **nama** — named; **haila** — became; **khyati** — celebrated.

TRANSLATION

Since then, Gopala has been situated in the city of Kataka [Cuttak], and He has been known ever since as Saksi-gopala.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.134

nityananda-mukhe suni' gopala-carita
tusta haila mahaprabhu svabhakta-sahita

SYNONYMS

nityananda-mukhe — from the mouth of Lord Nityananda Prabhu; **sunī'** — hearing; **gopala-carita** — the narration of Gopala; **tusta haila** — became very pleased; **mahaprabhu** — Sri Caitanya Mahaprabhu; **sva-bhakta-sahita** — with His devotees.

TRANSLATION

Thus Sri Caitanya Mahaprabhu heard the narration of Gopala's activities. Both He and His personal devotees became very pleased.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.135

gopalera age yabe prabhura haya sthiti
bhakta-gane dekhe — yena dunhe eka-murti

SYNONYMS

gopalera age — in front of Gopala; **yabe** — when; **prabhura** — of Lord Caitanya Mahaprabhu; **haya** — is; **sthiti** — situation; **bhakta-gane** — all the devotees; **dekhe** — see; **yena** — as if; **dunhe** — both of Them; **eka-murti** — one form.

TRANSLATION

When Sri Caitanya Mahaprabhu was sitting before the Gopala Deity, all the devotees saw Him and the Deity as being of the same form.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.136

dunhe — eka varna, dunhe — prakanda-sarira
dunhe — raktambara, dunhara svabhava — gambhira

SYNONYMS

dunhe — both of Them; **eka varna** — one complexion; **dunhe** — both of Them; **prakanda-sarira** — gigantic bodies; **dunhe** — both of Them; **rakta-ambara** — red clothes; **dunhara** — of both; **svabhava** — the natures; **gambhira** — grave.

TRANSLATION

They were of the same complexion, and both had gigantic bodies. Both wore saffron cloth, and both were very grave.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.137

maha-tejo-maya dunhe kamala-nayana
dunhara bhavavesa, dunhe — candra-vadana

SYNONYMS

maha-tejah-maya — brilliantly effulgent; **dunhe** — both of Them; **kamala-nayana** — lotus-eyed; **dunhara** — of both of Them; **bhava-avesa** — absorbed in ecstasy; **dunhe** — both of Them; **candra-vadana** — moon-faced.

TRANSLATION

The devotees saw that both Lord Caitanya Mahaprabhu and Gopala were brilliantly effulgent and had eyes like lotuses. They were both absorbed in ecstasy, and both Their faces resembled full moons.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.138

dunha dekhi' nityananda-prabhu maha-range
tharathari kari' hase bhakta-gana-sange

SYNONYMS

dunha dekhi' — seeing the two of Them; **nityananda-prabhu** — Lord Nityananda Prabhu; **maha-range** — in great jubilation; **tharathari** — indication; **kari'** — doing; **hase** — laughs; **bhakta-gana-sange** — along with the other devotees.

TRANSLATION

When Nityananda saw the Gopala Deity and Sri Caitanya Mahaprabhu in that way, He began to exchange remarks with the devotees, all of whom were smiling.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 5.139

ei-mata maha-range se ratri vañciya
prabhate calila mangala-arati dekhiña

SYNONYMS

ei-mata — in this way; **maha-range** — in great pleasure; **se** — that; **ratri** — night; **vañciya** — passing; **prabhate** — in the morning; **calila** — departed; **mangala-arati** — the mangala-arati performance; **dekhiña** — seeing.

TRANSLATION

Thus with great pleasure Lord Sri Caitanya Mahaprabhu passed that night in the temple. After seeing the mangala-arati ceremony in the morning, He started on His journey.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 5.140

bhuvanesvara-pathe yaiche kaila darasana
vistari' varniyachena dasa-vṛndavana

SYNONYMS

bhuvanesvara-pathe — on the way to Bhuvanesvara; **yaiche** — as; **kaila** — He did; **darasana** — visiting; **vistari'** — vividly; **varniyachena** — has described; **dasa-vṛndavana** — Vṛndavana dasa Thakura.

TRANSLATION

[In his book Caitanya-bhagavata] Srila Vṛndavana dasa Thakura has very vividly described the places visited by the Lord on the way to Bhuvanesvara.

PURPORT

In his book Caitanya-bhagavata, Antya-khanda, Srila Vṛndavana dasa Thakura has very nicely described the Lord's journey en route to Kataka (Cuttak). On that journey, the Lord visited a place known as Balihasta, or Balakaticati. He then visited the city of Bhuvanesvara, where Lord Siva's temple is located. The temple of Bhuvanesvara is situated about five to six miles from Balakaticati. The temple of Lord Siva is mentioned in the Skanda Purana, in the narration about the Lord's garden and the one mango tree. A king named Kasiraja wanted to fight with Lord Kṛṣṇa, and consequently he took shelter of Lord Siva to acquire the power to fight the Lord. Being pleased with his worship, Lord Siva helped him fight Kṛṣṇa. Lord Siva's name is Asutosa, which indicates that he is very easily satisfied when one worships him, regardless of the purpose, and he gives his devotee whatever benediction the devotee wants. Therefore, people are generally very fond of worshipping Lord Siva. Thus Kasiraja was helped by Lord Siva, but in the fight with Lord Kṛṣṇa he was not only defeated but killed. In this way the weapon known as Pasupata-astra was baffled, and Kṛṣṇa set fire to the city of Kasi. Later Lord Siva became conscious of his mistake in helping Kasiraja, and he begged Lord Kṛṣṇa's forgiveness. As a benediction from Lord Kṛṣṇa, he received a place known as Ekamra-kanana. Later, the kings of the Kesari dynasty established their capital there, and for many hundreds of years they reigned over the state of Orissa.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.141

kamalasure asi bharginadi-snana kaila
nityananda-hate prabhu danda dharila

SYNONYMS

kamala-pure — to the place known as Kamalapura; **asi** — coming; **bhargi-nadi** — in the small river of the name Bharginadi; **snana kaila** — took a bath; **nityananda-hate** — in the hands of Lord Nityananda Prabhu; **prabhu** — Lord Sri Caitanya Mahaprabhu; **danda** — the sannyasa staff; **dharila** — left.

TRANSLATION

When Sri Caitanya Mahaprabhu arrived at Kamalapura, He took His bath in the Bharginadi River and left His sannyasa staff in the hands of Lord Nityananda.

PURPORT

In the Caitanya-bhagavata (Antya-khanda, Chapter Two) it is said that when Lord Sri Caitanya Mahaprabhu arrived at Sri Bhuvaneshvara, He visited the temple of Lord Siva known as Gupta-kasi (the concealed Varanasi). Lord Siva established this as a place of pilgrimage by bringing water from all holy places and creating the lake known as Bindu-sarovara. Sri Caitanya Mahaprabhu took His bath in this lake, feeling a great regard for Lord Siva. From the spiritual point of view, people still go to take a bath in this lake. Actually, by taking a bath there, one becomes very healthy even from the material viewpoint. Taking a bath and drinking the water of this lake can cure any disease of the stomach. Regular bathing certainly cures indigestion. The river Bhargi, or Bharginadi, came to be known as the Danda-bhanga-nadi after Lord Caitanya bathed in its waters. It is situated six miles north of Jagannatha Puri. The reason for the change in names is given as follows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.142-143

kapotesvara dekhite gela bhakta-gana sange
etha nityananda-prabhu kaila danda-bhange
tina khanda kari' danda dila bhasaṇa
bhakta-sange aila prabhu mahesa dekhiṇa

SYNONYMS

kapotesvara — the Siva temple of the name Kapotesvara; **dekhite** — to see; **gela** — went; **bhakta-gana sange** — with the devotees; **etha** — here; **nityananda-prabhu** — Lord Nityananda Prabhu; **kaila** — did; **danda** — of the sannyasa staff; **bhange** — breaking; **tina khanda** — three parts; **kari'** — making; **danda** — the staff; **dila** — threw in; **bhasaṇa** — washing away; **bhakta-sange** — with the devotees; **aila** — returned; **prabhu** — Lord Caitanya Mahaprabhu; **mahesa dekhiṇa** — having seen the temple of Lord Siva.

TRANSLATION

When Lord Caitanya Mahaprabhu went to the temple of Lord Siva known as Kapotesvara, Nityananda Prabhu, who was keeping His sannyasa staff in custody, broke the staff in three parts and threw it into the river Bharginadi. Later this river became known as Danda-bhanga-nadi.

PURPORT

The mystery of the sannyasa-danda (staff) of Sri Caitanya Mahaprabhu has been explained by Srila Bhaktisiddhanta Sarasvati Thakura. Sri Caitanya Mahaprabhu accepted the order of sannyasa from a Mayavadi sannyasi. The Mayavadi sannyasis generally carry one staff, or danda. Taking advantage of Sri Caitanya Mahaprabhu's absence, Srila Nityananda Prabhu broke the staff into three parts and threw it into the river later known as the Danda-bhanga-nadi. In the sannyasa order there are four divisions — katicaka, bahudaka, and . Only when the sannyasi remains on the katicaka and bahudaka platforms can he carry a staff. However, when one is elevated to the status of or , after touring and preaching the bhakti cult, he must give up the sannyasa staff.

Sri Caitanya Mahaprabhu is Sri Krsna, the Supreme Personality of Godhead. It is therefore said, sri-krsna-caitanya, radha-krsna nahe anya: "Two personalities — Srimati Radharani and Sri Krsna — are combined in the incarnation of Sri Caitanya Mahaprabhu." Therefore, considering Sri Caitanya Mahaprabhu to be an extraordinary person, Lord Nityananda Prabhu did not wait for the stage. He reasoned that the Supreme Personality of Godhead is automatically on the stage; therefore He does not need to carry the sannyasa-danda. This is the reason Sri Nityananda Prabhu broke the staff into three pieces and threw it into the water.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.144

jagannathera deula dekhi' avista haila
dandavat kari preme nacite lagila

SYNONYMS

jagannathera — of Lord Jagannatha; **deula** — the temple; **dekhi'** — seeing; **avista** — ecstatic; **haila** — became; **dandavat kari** — offering obeisances; **preme** — in the ecstasy of love of God; **nacite** — to dance; **lagila** — began.

TRANSLATION

After seeing the temple of Jagannatha from a distant place, Sri Caitanya Mahaprabhu immediately became ecstatic. After offering obeisances to the temple, He began to dance in the ecstasy of love of God.

PURPORT

The word deula refers to the temple where the Supreme Personality of Godhead is situated. The present temple of Jagannatha Puri was constructed by King Ananga-bhima. Historians say this temple must have been constructed at least two thousand years ago. During the time of Sri Caitanya Mahaprabhu, the small buildings surrounding the original temple had not been constructed. Nor was the high platform in front of the temple present during the time of Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.145

bhakta-gana avista haña, sabe nace gaya
prema-avese prabhu-sange raja-marge gaya

SYNONYMS

bhakta-gana — the devotees; **avista** — ecstatic; **haña** — being; **sabe** — all; **nace** — dance; **gaya** — sing; **prema-avese** — absorbed in love of God; **prabhu-sange** — with Lord Caitanya; **raja-marge** — on the pathway; **yaya** — going.

TRANSLATION

All the devotees became ecstatic in the association of Lord Caitanya, and thus absorbed in love of God, they were dancing and singing while going along the main road.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.146

hase, kande, nace prabhu hunkara garjana
tina-krosa patha haila — sahasra yojana

SYNONYMS

hase — laughs; **kande** — cries; **nace** — dances; **prabhu** — Lord Sri Caitanya Mahaprabhu; **hunkara** — ecstatic vibrations; **garjana** — resonations; **tina-krosa** — six miles; **patha** — the way; **haila** — became; **sahasra yojana** — thousands of miles.

TRANSLATION

Sri Caitanya Mahaprabhu laughed, cried, danced and made many ecstatic vibrations and sounds. Although the temple was only six miles away, to Him the distance seemed thousands of miles.

PURPORT

When Sri Caitanya Mahaprabhu was in ecstasy, He considered one moment to last as long as twelve years. After seeing the Jagannatha temple from a distant place, the Lord became so ecstatic that He considered the six-mile path many thousands of miles long.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 5.147

calite calite prabhu aila 'atharanala'
tahan asi' prabhu kichu bahya prakasila

SYNONYMS

calite calite — walking in this way; **prabhu** — the Lord; **aila** — arrived; **atharanala** — at a place known as Atharanala; **tahan** — there; **asi'** — coming; **prabhu** — the Lord; **kichu** — some; **bahya** — external consciousness; **prakasila** — expressed.

TRANSLATION

Thus walking and walking, the Lord eventually arrived at the place known as Atharanala. Arriving there, He expressed His external consciousness, speaking to Sri Nityananda Prabhu.

PURPORT

At the entrance to Jagannatha Puri is a bridge with eighteen arches called Atharanala. (Athara means eighteen.)

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.148

nityanande kahe prabhu, — deha mora danda
nityananda bale, — danda haila tina khanda

SYNONYMS

nityanande — to Lord Nityananda; **kahe** — asks; **prabhu** — Lord Caitanya; **deha** — give; **mora** — My; **danda** — sannyasa staff; **nityananda bale** — Sri Nityananda replies; **danda** — Your sannyasa staff; **haila** — became; **tina khanda** — divided into three parts.

TRANSLATION

When Lord Caitanya Mahaprabhu had thus regained external consciousness, He asked Lord Nityananda Prabhu, "Please return My staff."

Nityananda Prabhu then replied, "It has been broken into three parts."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 5.149

premavese padila tumi, tomare dharinu
toma-saha sei danda-upare padinu

SYNONYMS

prema-avese — in an ecstatic condition; padila — fell down; tumi — You; tomare — You; dharinu — I caught; toma-saha — with You; sei — that; danda-upare — upon that staff; padinu — I fell down.

TRANSLATION

Nityananda Prabhu said, "When You fell down in ecstasy, I caught You, but both of Us together fell upon the staff.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.150

dui-janara bhare danda khanda khanda haila
sei khanda kanha padila, kichu na janila

SYNONYMS

dui-janara — of Us two; **bhare** — by the weight; **danda** — the staff; **khanda khanda** — broken to pieces; **haila** — became; **sei** — those; **khanda** — pieces; **kanha padila** — where they fell; **kichu** — anything; **na janila** — is not known.

TRANSLATION

"Thus the staff broke under Our weight. Where the pieces have gone, I cannot say.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.151

mora aparadhe tomara danda ha-ila khanda
ye ucita haya, mora kara tara danda"

SYNONYMS

mora — My; **aparadhe** — by the offense; **tomara** — Your; **danda** — sannyasa staff; **ha-ila** — became; **khanda** — broken; **ye** — whatever; **ucita** — fitting; **haya** — is; **mora** — to Me; **kara** — do; **tara** — for that; **danda** — punishment.

TRANSLATION

"It is certainly because of My offense that Your staff was broken. Now You can punish Me on this account as You think proper."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.152

sunī' kichu mahaprabhu duhkha prakasila
isat krodha kari' kichu kahite lagila

SYNONYMS

sunī' — hearing this; **kichu** — some; **mahaprabhu** — Lord Caitanya Mahaprabhu; **duhkha** — unhappiness; **prakasila** — expressed; **isat** — little; **krodha** — anger; **kari'** — showing; **kichu** — something; **kahite** — to speak; **lagila** — began.

TRANSLATION

After hearing the story about how His staff had been broken, the Lord expressed a little sadness and, displaying a bit of anger, began to speak as follows.

PURPORT

Sri Nityananda Prabhu considered Lord Caitanya Mahaprabhu's acceptance of sannyasa to be useless. He therefore relieved the Lord of the trouble of carrying the staff. Sri Caitanya Mahaprabhu expressed anger because He wanted to teach all other sannyasis that they should not give up the staff before attaining the platform of . Seeing that the regulative principles could be slackened by such action, Caitanya Mahaprabhu wanted to carry the staff personally. However, Nityananda broke it. For this reason Caitanya Mahaprabhu displayed a little anger. It is said in the Bhagavad-gita (3.21), *yad yad acarati sresthas tat tad evetaro janah*: Whatever great people do, others follow. Sri Caitanya Mahaprabhu wanted to follow the Vedic principles

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.153

nilacale ani' mora sabe hita kaila
sabe danda-dhana chila, taha na rakhila

SYNONYMS

nilacale — to Jagannatha Puri; ani' — bringing; mora — My; sabe — all of you; hita — benefit; kaila — did; sabe — only; danda-dhana — one staff; chila — there was; taha — that also; na — not; rakhila — you kept.

TRANSLATION

Caitanya Mahaprabhu said, "You have all benefited Me by bringing Me to Nilacala. However, My only possession was that one staff, and you have not kept it.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.154

tumi-saba age yaha isvara dekhite
kiba ami age yai, na yaba sahite

SYNONYMS

tumi-saba — all of you; age — ahead; yaha — go; isvara dekhite — to see Jagannatha; kiba — or; ami — I; age — ahead; yai — go; na — not; yaba — I shall go; sahite — with you.

TRANSLATION

"So all of you should go before or behind Me to see Lord Jagannatha. I shall not go with you."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.155

mukunda datta kahe, — prabhu, tumi yaha age
ami-saba pache yaba, na yaba tomara sange

SYNONYMS

mukunda datta kahe — the devotee named Mukunda Datta said; **prabhu** — my Lord; **tumi** — You; **yaha** — go; **age** — in front; **ami-saba** — all of us; **pache** — behind; **yaba** — shall go; **na** — not; **yaba** — shall go; **tomara sange** — with You.

TRANSLATION

Mukunda Datta told Sri Caitanya Mahaprabhu, "My Lord, You should go ahead and allow all the others to follow. We shall not go with You."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.156

eta suni' prabhu age calila sikhra-gati
bujhite na pare keha dui prabhura mati

SYNONYMS

eta suni' — hearing this; **prabhu** — Lord Sri Caitanya Mahaprabhu; **age** — in front of the other devotees; **calila** — began to go; **sikhra-gati** — very swiftly; **bujhite** — to understand; **na** — not; **pare** — able; **keha** — anyone; **dui** — two; **prabhura** — of the Lords; **mati** — intentions.

TRANSLATION

Sri Caitanya Mahaprabhu then began to walk very swiftly before all the other devotees. No one could understand the real purpose of the two Lords, Caitanya Mahaprabhu and Nityananda Prabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.157

inho kene danda bhange, tenho kene bhangaya
bhangaña krodhe tenho inhake dosaya

SYNONYMS

inho — Nityananda; **kene** — why; **danda** — the staff; **bhange** — breaks; **tenho** — Sri Caitanya Mahaprabhu; **kene** — why; **bhangaya** — allows to break it; **bhangaña** — after allowing to break it; **krodhe** — in anger; **tenho** — Sri Caitanya Mahaprabhu; **inhake** — Lord Nityananda; **dosaya** — accuses.

TRANSLATION

The devotees could not understand why Nityananda Prabhu broke the staff, why Sri Caitanya Mahaprabhu permitted Him to do so, or why, after permitting Him, Caitanya Mahaprabhu became angry.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 5.158

danda-bhanga-līla ei — parama gambhira
sei bujhe, dunhara pade yanra bhakti dhira

SYNONYMS

danda-bhanga-līla — the pastime of breaking the staff; **ei** — this; **parama** — very; **gambhira** — grave; **sei bujhe** — one can understand; **dunhara** — of both of Them; **pade** — to the lotus feet; **yanra** — whose; **bhakti** — devotional service; **dhira** — fixed.

TRANSLATION

The pastime of the breaking of the staff is very deep. Only one whose devotion is fixed upon the lotus feet of the two Lords can understand it.

PURPORT

One who understands Sri Caitanya Mahāprabhu and Nityānanda Prabhu in reality can understand Their identity as well as the breaking of the staff. All the previous ācāryas, being induced to engage themselves fully in the service of the Lord, gave up attachment for material life and thus accepted the staff, which signifies full engagement of the mind, speech and body in the service of the Lord. Sri Caitanya Mahāprabhu accepted the regulative principles of the renounced order of life. That is completely clear. However, in the stage there is no need to accept a danda (staff), and Sri Caitanya Mahāprabhu was certainly in the stage. Nonetheless, to indicate that everyone should take sannyāsa at the end of life in order to engage fully in the

Sri Caitanya Mahāprabhu and His confidential devotees follow the regulative principles unflinchingly. Indeed, that was His purpose. Nityānanda Prabhu, who was His eternal servitor, believed that there was no need for Sri Caitanya Mahāprabhu to carry the staff, and to declare to the world that Sri Caitanya Mahāprabhu was above all regulations, He broke it into three pieces. The pastime known as danda-bhanga-līla is thus explained by Śrīla Bhaktisiddhānta Sarasvatī Thākura.

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brahmanya-deva-gopalera mahima ei dhanya
nityananda — vakta yara, srota — sri-caitanya

SYNONYMS

brahmanya-deva — the Supreme Personality of Godhead, who is merciful to the brahmanas; **gopalera** — of Gopala; **mahima** — glories; **ei** — these; **dhanya** — glorified; **nityananda** — Lord Nityananda Prabhu; **vakta** — the speaker; **yara** — of the narration; **srota** — the hearer; **sri-caitanya** — Sri Caitanya Mahaprabhu.

TRANSLATION

The glories of Lord Gopala, who is merciful to brahmanas, are very great. The narration of Saksi-gopala was spoken by Nityananda Prabhu and heard by Sri Caitanya Mahaprabhu.

PURPORT

There are four points of instruction one should consider in the story of Saksi-gopala. First, the Deity (arca-vigraha) of Sri Gopala is eternally sac-cid-ananda-vigraha [Bs. 5.1], the transcendental form of the Lord. Second, the Deity surpasses material regulative principles and extends the reality of transcendental principles. Third, one can be situated in a transcendental position after becoming a brahmana, but as a brahmana, one has to follow the regulative principles very strictly. Lastly, brahmanya-deva indicates Lord Sri Krsna Himself, who is worshiped thus: namo brahmanya-devaya go-brahmana-hitaya ca/ jagad-dhitaya krsnaya govindaya namo namah. This indicates that a devotee who is under the protection of Krsna is automatically situated as a brahmana, and such a brahmana is not illusioned. This is factual.

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sraddha-yukta haña iha sune yei jana
acire milaye tare gopala-carana

SYNONYMS

sraddha-yukta — with faith and love; **haña** — being; **iha** — this narration; **sune** — hears; **yei** — which; **jana** — person; **acire** — very soon; **milaye** — gets; **tare** — he; **gopala-carana** — the lotus feet of Lord Gopala.

TRANSLATION

One who hears this narration of Lord Gopala with faith and love very soon attains the lotus feet of Lord Gopala.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 5.161

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

SYNONYMS

sri-rupa — Srila Rupa Gosvami; **raghunatha** — Srila Raghunatha dasa Gosvami; **pade** — at the lotus feet; **yara** — whose; **asa** — expectation; **caitanya-caritamrta** — the book named Caitanya-caritamrta; **kahe** — describes; **krsna-dasa** — Srila Krsnadasa Kaviraja Gosvami.

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, Madhya-lila, Fifth Chapter, describing the activities of Saksi-gopala.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6 Summary

A summary of the Sixth Chapter is given by Srila Bhaktivinoda Thakura in his Amṛta-pravaha-bhāṣya as follows. When Sri Caitanya Mahāprabhu entered the temple of Jagannātha, He immediately fainted. Sarvabhauma Bhattacharya then took Him to his home. Meanwhile, Gopinātha Acārya, the brother-in-law of Sarvabhauma Bhattacharya, met Mukunda Datta and talked to him about Caitanya Mahāprabhu's acceptance of sannyasa and His journey to Jagannātha Puri. After hearing about Sri Caitanya Mahāprabhu's fainting and His being carried to the house of Sarvabhauma Bhattacharya, people crowded there to see the Lord. Srila Nityānanda Prabhu and other devotees then visited the Jagannātha temple, and when they came back to the house of Sarvabhauma Bhattacharya, Sri Caitanya Mahāprabhu returned to external consciousness. Sarvabhauma Bhattacharya received everyone and distributed maha-prasadam with great care. The Bhattacharya then became acquainted with Sri Caitanya Mahāprabhu and arranged accommodations at his aunt's house. His brother-in-law, Gopinātha Acārya, established that Lord Caitanya Mahāprabhu was Kṛṣṇa Himself, but Sarvabhauma and his many disciples could not accept this. However, Gopinātha Acārya convinced Sarvabhauma that no one can understand the Supreme Personality of Godhead without being favored by Him. He proved by sastric quotation, quotations from the revealed scriptures, that Sri Caitanya Mahāprabhu was Kṛṣṇa Himself in person. Still, Sarvabhauma did not take these statements very seriously. Hearing all these arguments, Caitanya Mahāprabhu told His devotees that Sarvabhauma was His spiritual master and that whatever he said out of affection was for everyone's benefit.

When Sarvabhauma met Sri Caitanya Mahāprabhu, he asked Him to hear Vedānta philosophy from him. Sri Caitanya Mahāprabhu accepted this proposal, and for seven days He continually heard Sarvabhauma Bhattacharya explain the Vedānta-sūtra. However, the Lord remained very silent. Because of His silence, the Bhattacharya asked Him whether He was understanding the Vedānta philosophy, and the Lord replied, "Sir, I can understand Vedānta philosophy very clearly, but I cannot understand your explanations." There was then a discussion between the Bhattacharya and Sri Caitanya Mahāprabhu concerning the authority of the Vedic scriptures, specifically the Upaniṣads and Vedānta-sūtra. The Bhattacharya was an impersonalist, but Sri Caitanya Mahāprabhu proved that the Absolute Truth is the Supreme Personality of Godhead. He proved that the conceptions of the Mayavadi philosophers concerning the impersonal Absolute Truth are incorrect.

The Absolute Truth is neither impersonal nor without power. The greatest mistake made by the Mayavadi philosophers is in conceiving the Absolute Truth to be impersonal and without energy. In all the Vedas, the unlimited energies of the Absolute Truth have been accepted. It is also accepted that the Absolute Truth has His transcendental, blissful, eternal form. According to the Vedas, the Lord and the living entity are equal in quality but different quantitatively. The real philosophy of the Absolute Truth states that the Lord and His creation are inconceivably and simultaneously one and different. The conclusion is that the Mayavadi philosophers are actually atheists. There was much discussion on this issue between Sarvabhauma and Caitanya Mahāprabhu, but despite all his endeavors, the Bhattacharya was defeated in the end.

At the request of Sarvabhauma Bhattacharya, Sri Caitanya Mahāprabhu then explained the atmarama verse of Srimad-Bhagavatam in eighteen different ways. When the Bhattacharya came to his senses, Sri Caitanya Mahāprabhu disclosed His real identity. The Bhattacharya then recited one hundred verses in praise of Lord Caitanya Mahāprabhu and offered his obeisances. After this, Gopinātha Acārya and all the others, having seen the wonderful potencies of Lord Caitanya Mahāprabhu, became very joyful.

One morning after this incident, Sri Caitanya Mahāprabhu received some prasadam from Jagannātha and offered it to Sarvabhauma Bhattacharya. Without caring for formality, the

Bhattacharya immediately partook of the maha-prasadam. On another day, when the Bhattacharya asked Sri Caitanya Mahaprabhu the best way to worship and meditate, the Lord advised him to chant the Hare Krsna maha-mantra. On another day, the Bhattacharya wanted to change the reading of the tat te 'nukampam verse because he did not like the word mukti-pada. He wanted to substitute the word bhakti-pada. Sri Caitanya Mahaprabhu advised Sarvabhauma not to change the reading of Srimad-Bhagavatam, because mukti-pada indicated the lotus feet of the Supreme Personality of Godhead, Lord Krsna. Having become a pure devotee, the Bhattacharya said, "Because the meaning is hazy, I still prefer bhakti-pada." At this, Sri Caitanya Mahaprabhu and the other inhabitants of Jagannatha Puri became very pleased. Sarvabhauma Bhattacharya thus became a pure Vaisnava, and the other learned scholars there followed him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.1

naumi yah
kutarka-karkasasayam
sarva-bhuma
bhakti-bhumanam acarat

SYNONYMS

naumi — I offer my respectful obeisances; **tam** — unto Him; **gauracandram** — who is known as Lord Gauracandra; **yah** — who; **ku-tarka** — by bad arguments; **karkasa-asayam** — whose heart was hard; **sarvabhaumam** — Sarvabhauma Bhattacharya; **sarva-bhuma** — the Lord of everything; **bhakti-bhumanam** — into a great personality of devotion; **acarat** — converted.

TRANSLATION

I offer my respectful obeisances unto Lord Gauracandra, the Supreme Personality of Godhead, who converted the hardhearted Sarvabhauma Bhattacharya, the reservoir of all bad logic, into a great devotee.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.2

jaya jaya gauracandra jaya nityananda
jayadvaitacandra jaya gaura-bhakta-vrnda

SYNONYMS

jaya jaya gauracandra — all glories to Lord Gaurahari; **jaya nityananda** — all glories to Nityananda Prabhu; **jaya advaita-candra** — all glories to Advaita Acarya; **jaya gaura-bhakta-vrnda** — all glories to the devotees of Lord Sri Caitanya Mahaprabhu.

TRANSLATION

All glories to Lord Caitanya Mahaprabhu! All glories to Lord Nityananda Prabhu! All glories to Advaita Acarya! And all glories to all the devotees of Lord Caitanya!

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.3

avesse calila prabhu jagannatha-mandire
jagannatha dekhi' preme ha-ila asthire

SYNONYMS

avesse — in ecstasy; **calila** — went; **prabhu** — Lord Sri Caitanya Mahaprabhu; **jagannatha-mandire** — to the temple of Jagannatha; **jagannatha dekhi'** — seeing the Jagannatha Deity; **preme** — in ecstasy; **ha-ila** — became; **asthire** — restless.

TRANSLATION

In ecstasy, Sri Caitanya Mahaprabhu went from Atharanala to the temple of Jagannatha. After seeing Lord Jagannatha, He became very restless due to love of Godhead.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 6.4

jagannatha alingite calila dhaña
mandire padila preme avista haña

SYNONYMS

jagannatha — Lord Jagannatha; **alingite** — to embrace; **calila** — went; **dhaña** — very swiftly; **mandire** — in the temple; **padila** — fell down; **preme** — in ecstasy; **avista** — overwhelmed; **haña** — becoming.

TRANSLATION

Lord Sri Caitanya Mahāprabhu went swiftly to embrace Lord Jagannatha, but when He entered the temple, He was so overwhelmed with love of Godhead that He fainted to the floor.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.5

daive sarvabhauma tanhake kare darasana
padicha marite tenho kaila nivarana

SYNONYMS

daive — by chance; **sarvabhauma** — Sarvabhauma Bhattacarya; **tanhake** — Him; **kare** — does; **darasana** — seeing; **padicha** — the watchman in the temple; **marite** — to beat; **tenho** — he; **kaila** — did; **nivarana** — forbidding.

TRANSLATION

When Sri Caitanya Mahaprabhu fell down, Sarvabhauma Bhattacarya happened to see Him. When the watchman threatened to beat the Lord, Sarvabhauma Bhattacarya immediately forbade him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.6

prabhura saundarya ara premera vikara
dekhi' sarvabhauma haila vismita apara

SYNONYMS

prabhura — of Lord Sri Caitanya Mahaprabhu; **saundarya** — the beauty; **ara** — and; **premera vikara** — ecstatic transformations; **dekhi'** — seeing; **sarvabhauma** — Sarvabhauma Bhattacharya; **haila** — became; **vismita** — surprised; **apara** — very.

TRANSLATION

Sarvabhauma Bhattacharya was very surprised to see the personal beauty of Lord Caitanya Mahaprabhu, as well as the transcendental transformations wrought on His body due to love of Godhead.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.7

bahu-ksane caitanya nahe, bhogera kala haila
sarvabhauma mane tabe upaya cintila

SYNONYMS

bahu-ksane — for a long time; **caitanya** — consciousness; **nahe** — there was not; **bhogera** — of offering food; **kala** — the time; **haila** — it became; **sarvabhauma** — Sarvabhauma Bhattacharya; **mane** — in the mind; **tabe** — at that time; **upaya** — remedy; **cintila** — thought.

TRANSLATION

Sri Caitanya Mahaprabhu remained unconscious for a long time. Meanwhile, the time for offering prasadam to Lord Jagannatha came, and the Bhattacharya tried to think of a remedy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 6.8

sisya padicha-dvara prabhu nila vahaña
ghare ani' pavitra sthane rakhila soyaña

SYNONYMS

sisya — disciples; **padicha** — and watchman; **dvara** — by means of; **prabhu** — Lord Sri Caitanya Mahaprabhu; **nila** — brought; **vahaña** — carrying; **ghare** — at home; **ani'** — bringing; **pavitra** — purified; **sthane** — in a place; **rakhila** — kept; **soyaña** — lying down.

TRANSLATION

While Lord Caitanya Mahaprabhu was unconscious, Sarvabhauma Bhattacharya, with the help of the watchman and some disciples, carried Him to his home and laid Him down in a very sanctified room.

PURPORT

At that time, Sarvabhauma Bhattacharya lived on the southern side of the Jagannatha Temple. His home was practically on the beach and was known as Markandeya-sarastata. At present it is used as the monastery of Gangamata.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.9

svasa-prasvasa nahi udara-spandana
dekhiya cintita haila bhattacharyera mana

SYNONYMS

svasa-prasvasa — breathing; **nahi** — there was not; **udara** — of the abdomen; **spandana** — movement; **dekhiya** — seeing; **cintita** — full of anxiety; **haila** — became; **bhattacharyera** — of Sarvabhauma Bhattacharya; **mana** — the mind.

TRANSLATION

Examining the body of Sri Caitanya Mahaprabhu, Sarvabhauma saw that His abdomen was not moving and that He was not breathing. Seeing His condition, the Bhattacharya became very anxious.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.10

suksma tula ani' nasa-agrete dharila
isat calaye tula dekhi' dhairya haila

SYNONYMS

suksma — fine; **tula** — cotton; **ani'** — bringing; **nasa** — of the nostril; **agrete** — in front; **dharila** — held; **isat** — slightly; **calaye** — moves; **tula** — the cotton; **dekhi'** — seeing; **dhairya** — patience; **haila** — there was.

TRANSLATION

The Bhattacarya then took a fine cotton swab and put it before the Lord's nostrils. When he saw the cotton move very slightly, he became hopeful.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.11

vasi' bhattacharya mane karena vicara
ei krsna-mahapremera sattvika vikara

SYNONYMS

vasi' — sitting down; **bhattacharya** — Sarvabhauma Bhattacharya; **mane** — in his mind; **karena** — does; **vicara** — consideration; **ei** — this; **krsna-maha-premera** — of ecstatic love for Krsna; **sattvika** — transcendental; **vikara** — transformation.

TRANSLATION

Sitting beside Sri Caitanya Mahaprabhu, he thought, "This is a transcendental ecstatic transformation brought about by love of Krsna."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.12

'suddipta sattvika' ei nama ye 'pralaya'
nitya-siddha bhakte se 'suddipta bhava' haya

SYNONYMS

su-uddipta sattvika — suddipta-sattvika; **ei** — this; **nama** — named; **ye** — which; **pralaya** — devastation; **nitya-siddha** — eternally perfected; **bhakte** — in the devotee; **se** — that; **su-uddipta bhava** — ecstasy known as suddipta; **haya** — becomes manifest.

TRANSLATION

Upon seeing the sign of suddipta-sattvika, Sarvabhauma Bhattacharya could immediately understand the transcendental ecstatic transformation in the body of Lord Caitanya Mahaprabhu. Such a sign takes place only in the bodies of eternally liberated devotees.

PURPORT

The word suddipta-sattvika is explained as follows by Srila Bhaktisiddhanta Sarasvati Thakura: "The Bhakti-rasamrta-sindhu mentions eight kinds of transcendental transformations in the bodies of advanced devotees. These are sometimes checked by the devotee, and there are two stages of such checking, technically known as dhumayita and jvalita. The dhumayita (smoking) stage is exhibited when only one or two transformations are slightly present and it is possible to conceal them. When more than two or three transcendental transformations are manifest and it is still possible to conceal them, although with great difficulty, that stage is called jvalita (lighted). When four or five symptoms are exhibited, the dipta (blazing) stage has been reached. When five, six or all eight symptoms are simultaneously manifest, that position is called uddipta (inflamed). And when all eight symptoms are multiplied a thousand times and are all visible at once, the devotee is in the suddipta (intensely inflamed) stage. Nitya-siddha-bhakta indicates the eternally liberated associates of the Lord. Such devotees enjoy the company of the Lord in four relationships — as servant, friend, parent or conjugal lover."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.13

'adhirudha bhava' yanra, tanra e vikara
manusyera dehe dekhi, — bada camatkara

SYNONYMS

adhirudha bhava — an ecstasy technically known as adhirudha; **yanra** — of whom; **tanra** — of Him; **e** — this; **vikara** — transformation; **manusyera** — of a human being; **dehe** — in the body; **dekhi** — I see; **bada camatkara** — very wonderful.

TRANSLATION

Sarvabhauma Bhattacharya considered, "The uncommon ecstatic symptoms of adhirudha-bhava are appearing in the body of Sri Caitanya Mahaprabhu. This is very wonderful! How are they possible in the body of a human being?"

PURPORT

Adhirudha-bhava, or adhirudha-mahabhava, is explained in the Ujjvala-nilamani of Srila Rupa Gosvami. Srila Bhaktisiddhanta Sarasvati Thakura quotes Rupa Gosvami as follows: "The loving propensity of the asraya (devotee) toward the visaya (Lord) becomes so ecstatic that even after enjoying the company of the beloved, the devotee feels that his enjoyment is insufficient. At such a time, the lover sees the beloved in different ways. Such a development of ecstasy is called anuraga. When anuraga reaches its highest limit and becomes perceivable in the body, it is called bhava. When the bodily symptoms are not very distinct, however, the emotional state is still called anuraga, not bhava. When bhava ecstasy is intensified, it is called maha-bhava. The symptoms of maha-bhava are visible only in the bodies of eternal associates like the gopis."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.14

eta cinti' bhattacharya achena vasiya
nityanandadi -dvare milila asiya

SYNONYMS

eta cinti' — thinking like this; **bhattacharya** — Sarvabhauma Bhattacharya; **achena** — was; **vasiya** — sitting; **nityananda-adi** — all the devotees, headed by Nityananda Prabhu; **-dvare** — at the entrance door of the Jagannatha temple; **milila** — met; **asiya** — coming.

TRANSLATION

While the Bhattacharya was thinking in this way at his home, all the devotees of Caitanya Mahaprabhu, headed by Nityananda Prabhu, approached the -dvare [the entrance door of the temple].

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.15

tanha sune loke kahe anyonye bat
eka sannyasi asi' dekhi' jagannatha

SYNONYMS

tanha — at that place; **sune** — they hear; **loke** — the people in general; **kahe** — talk; **anyonye** — among themselves; **bat** — topics; **eka** — one; **sannyasi** — mendicant; **asi'** — coming there; **dekhi'** — seeing; **jagannatha** — the Deity of Lord Jagannatha.

TRANSLATION

There the devotees heard the people talking about a mendicant who had come to Jagannatha Puri and seen the Deity of Jagannatha.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.16

murcchita haila, cetana na haya sarire
sarvabhauma laña gela apanara ghare

SYNONYMS

murcchita — unconscious; **haila** — became; **cetana** — consciousness; **na** — not; **haya** — there is; **sarire** — in His body; **sarvabhauma** — Sarvabhauma Bhattacharya; **laña** — taking Him; **gela** — went; **apanara** — his own; **ghare** — to the home.

TRANSLATION

The people said that the sannyasi had fallen unconscious upon seeing the Deity of Lord Jagannatha. Because His consciousness did not return, Sarvabhauma Bhattacharya had taken Him to his home.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.17

sunī' sabe janīla ei mahaprabhura karya
hena-kale aīla tahan gopinathacarya

SYNONYMS

sunī' — hearing this; sabe — all the devotees; janīla — could understand; ei — this; mahaprabhura — of Lord Caitanya Mahaprabhu; karya — the activities; hena-kale — at that time; aīla — came; tahan — there; gopinatha-acarya — Gopinatha Acarya.

TRANSLATION

Hearing this, the devotees could understand that they were speaking of Lord Caitanya Mahaprabhu. Just then, Sri Gopinatha Acarya arrived.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 6.18

nadiya-nivasi, visaradera jamata
mahaprabhura bhakta tenho prabhu-tattva-jñata

SYNONYMS

nadiya-nivasi — an inhabitant of Nadia; **visaradera** — of Visarada; **jamata** — the son-in-law; **mahaprabhura bhakta** — a devotee of Lord Caitanya Mahaprabhu; **tenho** — he; **prabhu-tattva-jñata** — a knower of the true identity of Sri Caitanya Mahaprabhu.

TRANSLATION

Gopinatha Acarya was a resident of Nadia, the son-in-law of Visarada and a devotee of Caitanya Mahaprabhu. He knew the true identity of His Lordship.

PURPORT

Mahesvara Visarada was a classmate of Nilambara Cakravarti's. He lived in the Nadia, district in a village called Vidyanagara, and had two sons named Madhusudana Vacaspati and Vasudeva Sarvabhauma. His son-in-law was Gopinatha Acarya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.19

mukunda-sahita purve ache paricaya
mukunda dekhiya tanra ha-ila vismaya

SYNONYMS

mukunda-sahita — with Mukunda Datta; **purve** — previously; **ache** — there was; **paricaya** — acquaintance; **mukunda** — Mukunda Datta; **dekhiya** — seeing; **tanra** — of him (Gopinatha Acarya); **ha-ila** — there was; **vismaya** — astonishment.

TRANSLATION

Gopinatha Acarya had previously been acquainted with Mukunda Datta, and when the Acarya saw him at Jagannatha Puri, he was very much astonished.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.20

mukunda tanhare dekhi' kaila namaskara
tenho alingiya pucho prabhura samacara

SYNONYMS

mukunda — Mukunda Datta; **tanhare** — him; **dekhi'** — seeing; **kaila** — offered; **namaskara** — obeisances; **tenho** — he; **alingiya** — embracing; **pucho** — inquires; **prabhura** — of Lord Caitanya Mahaprabhu; **samacara** — news.

TRANSLATION

Mukunda Datta offered obeisances unto Gopinatha Acarya upon meeting him. Then the Acarya embraced Mukunda Datta and inquired about news of Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.21

mukunda kahe, — prabhura ihan haila agamane
ami-saba asiyachi mahaprabhura sane

SYNONYMS

mukunda kahe — Mukunda replies; **prabhura** — of Lord Caitanya Mahaprabhu; **ihan** — here; **haila** — there was; **agamane** — coming; **ami-saba** — all of us; **asiyachi** — have come; **mahaprabhura** — Caitanya Mahaprabhu; **sane** — with.

TRANSLATION

Mukunda Datta replied, "The Lord has already arrived here. We have come with Him."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.22

nityananda-gosañike acarya kaila namaskara
sabe meli' puche prabhura varta bara bara

SYNONYMS

nityananda-gosañike — unto Lord Nityananda Prabhu; **acarya** — Gopinatha Acarya; **kaila namaskara** — offered obeisances; **sabe meli'** — meeting them all; **puche** — inquires; **prabhura** — of Lord Caitanya Mahaprabhu; **varta** — news; **bara bara** — again and again.

TRANSLATION

As soon as Gopinatha Acarya saw Nityananda Prabhu, he offered his obeisances unto Him. In this way, meeting all the devotees, he asked about news of Lord Caitanya Mahaprabhu again and again.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 6.23

mukunda kahe, — 'mahāprabhu sannyasa kariya
nilācale aila sange ama-saba laña

SYNONYMS

mukunda kahe — Mukunda Datta replies; **mahāprabhu** — Sri Caitanya Mahāprabhu; **sannyasa kariya** — after accepting the renounced order of life; **nilācale** — to Jagannatha Puri; **aila** — has come; **sange** — with Him; **ama-saba** — all of us; **laña** — taking.

TRANSLATION

Mukunda Datta continued, "After accepting the sannyasa order, Lord Caitanya Mahāprabhu has come to Jagannatha Puri and has brought all of us with Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.24

ama-saba chadi' age gela darasane
ami-saba pache ailan tanra anvesane

SYNONYMS

ama-saba — all of us; **chadi'** — leaving; **age** — ahead; **gela** — went; **darasane** — to see Lord Jagannatha; **ami-saba** — all of us; **pache** — behind; **ailan** — came; **tanra** — of Him; **anvesane** — in search.

TRANSLATION

"Lord Caitanya Mahaprabhu left our company and walked ahead to see Lord Jagannatha. We have just arrived and are now looking for Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 6.25

anyonye lokera mukhe ye katha sunila
sarvabhauma-grhe prabhu, — anumana kaila

SYNONYMS

anyonye — among themselves; **lokera** — of the people in general; **mukhe** — in the mouths; **ye** — that which; **katha** — talk; **sunila** — was heard; **sarvabhauma-grhe** — at the home of Sarvabhauma Bhattacharya; **prabhu** — the Lord; **anumana** — a guess; **kaila** — made.

TRANSLATION

"From the talk of the people in general, we have guessed that the Lord is now at the house of Sarvabhauma Bhattacharya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 6.26

isvara-darsane prabhu preme acetana
sarvabhauma laña gela apana-bhavana

SYNONYMS

isvara-darsane — by seeing Lord Jagannatha; **prabhu** — Lord Sri Caitanya Mahāprabhu; **preme** — in the ecstasy of love of Godhead; **acetana** — unconscious; **sarvabhauma** — Sarvabhauma Bhattacharya; **laña gela** — has taken; **apana-bhavana** — to his own home.

TRANSLATION

"Upon seeing Lord Jagannatha, Caitanya Mahāprabhu became ecstatic and fell unconscious, and Sarvabhauma Bhattacharya has taken Him to his home in this condition.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.27

tomara milane yabe amara haila mana
daive sei ksane pailun tomara darasana

SYNONYMS

tomara — of you; milane — in meeting; yabe — when; amara — of me; haila — there was; mana — the mind; daive — by chance; sei ksane — at that very moment; pailun — got; tomara — your; darasana — meeting.

TRANSLATION

"Just as I was thinking of meeting you, by chance we have actually met.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.28

cala, sabe yai sarvabhaumera bhavana
prabhu dekhi' pache kariba isvara darsana'

SYNONYMS

cala — let us go; **sabe** — all; **yai** — we shall go; **sarvabhaumera bhavana** — to the house of Sarvabhauma Bhattacharya; **prabhu dekhi'** — seeing Lord Sri Caitanya Mahaprabhu; **pache** — later; **kariba** — we shall do; **isvara darsana** — seeing of Lord Jagannatha.

TRANSLATION

"First let us all go to the house of Sarvabhauma Bhattacharya and see Caitanya Mahaprabhu. Later we shall come to see Lord Jagannatha."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 6.29

eta suni' gopinatha sabare laña
sarvabhauma-ghare gela harasita haña

SYNONYMS

eta suni' — hearing this; gopinatha — Gopinatha Acarya; sabare — all of them; laña — taking with him; sarvabhauma-ghare — to the house of Sarvabhauma Bhattacharya; gela — went; harasita haña — becoming very pleased.

TRANSLATION

Hearing this and feeling very pleased, Gopinatha Acarya immediately took all the devotees with him and approached the house of Sarvabhauma Bhattacharya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.30

sarvabhauma-sthane giya prabhuke dekhila
prabhu dekhi' acaryera dukha-harsa haila

SYNONYMS

sarvabhauma-sthane — to the place of Sarvabhauma Bhattacharya; **giya** — going there; **prabhuke** — Lord Sri Caitanya Mahaprabhu; **dekhila** — all of them saw; **prabhu dekhi'** — seeing the Lord; **acaryera** — of Gopinatha Acarya; **dukhha** — unhappiness; **harsa** — happiness; **haila** — there was.

TRANSLATION

Arriving at the home of Sarvabhauma Bhattacharya, everyone saw the Lord lying unconscious. Seeing Him in this condition, Gopinatha Acarya became very unhappy, but at the same time he was happy just to see the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 6.31

sarvabhaume janaña saba nila abhyantare
nityananda-gosañire tenho kaila namaskare

SYNONYMS

sarvabhaume — Sarvabhauma Bhattacharya; **janaña** — informing and taking permission; **saba** — all the devotees; **nila** — took; **abhyantare** — within the house; **nityananda-gosañire** — unto Nityananda Prabhu; **tenho** — Sarvabhauma Bhattacharya; **kaila** — offered; **namaskare** — obeisances.

TRANSLATION

Sarvabhauma Bhattacharya permitted all the devotees to enter his house, and upon seeing Nityananda Prabhu, the Bhattacharya offered Him obeisances.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.32

saba sahita yatha-yogyā karila milana
prabhu dekhi' sabara haila harasita mana

SYNONYMS

saba sahita — with all of them; **yatha-yogyā** — as it was befitting; **karila** — did; **milana** — meeting; **prabhu dekhi'** — seeing the Lord; **sabara** — of all; **haila** — became; **harasita** — pleased; **mana** — the minds.

TRANSLATION

Sarvabhauma met with all the devotees and offered them a proper welcome. They were all pleased to see Lord Caitanya Mahāprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.33

sarvabhauma pathaila saba darsana karite
'candanesvara' nija-putra dila sabara sathe

SYNONYMS

sarvabhauma — Sarvabhauma Bhattacharya; **pathaila** — sent them; **saba** — all; **darsana karite** — to see Lord Jagannatha; **candana-isvara** — of the name Candanesvara; **nija-putra** — his son; **dila** — gave; **sabara sathe** — with all of them.

TRANSLATION

The Bhattacharya then sent them all back to see Lord Jagannatha, and he asked his own son, Candanesvara, to accompany them as a guide.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.34

jagannatha dekhi' sabara ha-ila ananda
bhavete avista haila prabhu nityananda

SYNONYMS

jagannatha dekhi' — seeing Lord Jagannatha; **sabara** — of everyone; **ha-ila** — there was; **ananda** — pleasure; **bhavete** — in ecstasy; **avista** — overwhelmed; **haila** — became; **prabhu nityananda** — Lord Nityananda.

TRANSLATION

Everyone was then very pleased to see the Deity of Lord Jagannatha. Lord Nityananda in particular was overwhelmed with ecstasy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 6.35

sabe meli' dhari tanre susthira karila
isvara-sevaka mala-prasada ani' dila

SYNONYMS

sabe meli' — meeting all together; dhari — caught; tanre — Him; su-sthira — steady; karila — made; isvara-sevaka — the priest of the Deity; mala — garland; prasada — offering; ani — bringing; dila — gave.

TRANSLATION

When Lord Nityananda Prabhu nearly fainted, all the devotees caught Him and steadied Him. At that time, the priest of Lord Jagannatha brought a garland that had been offered to the Deity and offered it to Nityananda Prabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.36

prasada paña sabe haila anandita mane
punarapi aila sabe mahaprabhura sthane

SYNONYMS

prasada paña — getting this honor of the garland; **sabe** — all of them; **haila** — became; **anandita mane** — pleased in the mind; **punarapi** — again; **aila** — came back; **sabe** — all; **mahaprabhura sthane** — to the place where Sri Caitanya Mahaprabhu was staying.

TRANSLATION

Everyone was pleased to receive this garland worn by Lord Jagannatha. Afterwards they all returned to the place where Lord Sri Caitanya Mahaprabhu was staying.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.37

ucca kari' kare sabe nama-sankirtana
trtiya prahare haila prabhura cetana

SYNONYMS

ucca — very loudly; **kari'** — doing; **kare** — began; **sabe** — all; **nama-sankirtana** — chanting of the Hare Krsna maha-mantra; **trtiya prahare** — in the forenoon; **haila** — there was; **prabhura** — of Lord Caitanya; **cetana** — consciousness.

TRANSLATION

All of the devotees then began to loudly chant the Hare Krsna mantra. Just before noon the Lord regained His consciousness.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.38

hunkara kariya uthe 'hari' 'hari' bali'
anande sarvabhauma tanra laila pada-dhuli

SYNONYMS

hunkara kariya — making a loud sound; **uthe** — got up; **hari hari bali'** — chanting Hari, Hari; **anande** — in pleasure; **sarvabhauma** — Sarvabhauma Bhattacharya; **tanra** — His; **laila** — took; **pada-dhuli** — the dust of the feet.

TRANSLATION

Caitanya Mahaprabhu got up and very loudly chanted, "Hari! Hari!" Sarvabhauma Bhattacharya was very pleased to see the Lord regain consciousness, and he took the dust of the Lord's lotus feet.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 6.39

sarvabhauma kahe, — sighra karaha madhyahna
muṇi bhikṣa dimu aji maha-prasadanna

SYNONYMS

sarvabhauma — Sarvabhauma Bhattācārya; kahe — says; sighra — very soon; karaha — do; madhya-ahna — midday duties; muṇi — I; bhikṣa — alms; dimu — shall offer; aji — today; maha-prasada-anna — remnants of food offered to Lord Jagannātha.

TRANSLATION

The Bhattācārya informed all of them, "Please take your midday baths immediately. Today I shall offer you maha-prasadam, the remnants of food offered to Lord Jagannātha."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.40

samudra-snana kari' mahaprabhu sikhra aila
carana pakhalī' prabhu asane vasila

SYNONYMS

samudra-snana — a bath in the sea; **kari'** — taking; **mahaprabhu** — Sri Caitanya Mahaprabhu; **sikhra** — very soon; **aila** — returned; **carana** — feet; **pakhalī'** — washing; **prabhu** — Lord Caitanya Mahaprabhu; **asane** — on a seat; **vasila** — sat.

TRANSLATION

After bathing in the sea, Sri Caitanya Mahaprabhu and His devotees returned very soon. The Lord then washed His feet and sat down on a carpet to take lunch.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.41

bahuta prasada sarvabhauma anaila
tabe mahaprabhu sukhe bhojana karila

SYNONYMS

bahuta prasada — varieties of food offered to Lord Jagannatha; **sarvabhauma** — Sarvabhauma Bhattacarya; **anaila** — caused to bring them; **tabe** — at that time; **mahaprabhu** — Sri Caitanya Mahaprabhu; **sukhe** — in happiness; **bhojana** — lunch; **karila** — accepted.

TRANSLATION

Sarvabhauma Bhattacarya made arrangements to bring various kinds of maha-prasadam from the Jagannatha temple. Sri Caitanya Mahaprabhu then accepted lunch with great happiness.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.42

suvarna-thalira anna uttama vyañjana
bhakta-gana-sange prabhu karena bhojana

SYNONYMS

suvarna-thalira — on golden plates; **anna** — rice; **uttama** — first-class; **vyañjana** — vegetables; **bhakta-gana** — the devotees; **sange** — with; **prabhu** — Lord Caitanya Mahaprabhu; **karena** — accepts; **bhojana** — lunch.

TRANSLATION

Caitanya Mahaprabhu was offered special rice and first-class vegetables on golden plates. He thus took lunch in the company of His devotees.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.43

sarvabhauma parivesana karena apane
prabhu kahe, — more deha laphra-vyañjane

SYNONYMS

sarvabhauma — Sarvabhauma Bhattacharya; parivesana — distribution; karena — does; apane — personally; prabhu kahe — Lord Caitanya Mahaprabhu said; more — unto Me; deha — please give; laphra-vyañjane — boiled vegetables.

TRANSLATION

While Sarvabhauma Bhattacharya personally distributed the prasadam, Lord Caitanya Mahaprabhu requested him, "Please give Me only boiled vegetables.

PURPORT

Laphra-vyañjana is a preparation in which many vegetables are boiled together, and then a chenka is added, consisting of spices like cumin, black pepper and mustard seed.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.44

pitha-pana deha tumi inha-sabakare
tabe bhattacharya kahe yudi' dui kare

SYNONYMS

pitha-pana — cakes and condensed-milk preparations; **deha** — give; **tumi** — you; **inha-sabakare** — to all these devotees; **tabe** — at that time; **bhattacharya** — Sarvabhauma Bhattacharya; **kahe** — said; **yudi'** — folding; **dui kare** — two hands.

TRANSLATION

"You can offer the cakes and preparations made with condensed milk to all the devotees." Hearing this, the Bhattacharya folded his hands and spoke as follows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.45

jagannatha kaiche kariyachena bhojana
aji saba mahaprasada kara asvadana

SYNONYMS

jagannatha — Lord Jagannatha; **kaiche** — as; **kariyachena** — has accepted; **bhojana** — lunch; **aji** — today; **saba** — all of you; **maha-prasada** — the remnants of food offered to the Lord; **kara** — do; **asvadana** — tasting.

TRANSLATION

"Today, all of you please try to taste the lunch just as Lord Jagannatha accepted it."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.46

eta bali' pitha-pana saba khaoyaila
bhiksa karaña acamana karaila

SYNONYMS

eta bali' — saying this; pitha-pana — many kinds of cakes and condensed-milk preparations; saba — all; khaoyaila — made to eat; bhiksa karaña — after offering prasadam; acamana karaila — made them wash their hands, feet and mouths.

TRANSLATION

After saying this, he made them all eat the various cakes and condensed-milk preparations. After feeding them, he offered them water to wash their hands, feet and mouths.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 6.47

ajña magi' gela gopinatha acaryake laña
prabhura nikata aila bhojana kariña

SYNONYMS

ajña magi' — taking permission; gela — went; gopinatha acaryake laña — taking Gopinatha Acarya; prabhura — Lord Caitanya Mahāprabhu; nikata — near; aila — went; bhojana kariña — after taking lunch.

TRANSLATION

Begging permission from Lord Caitanya Mahāprabhu and His devotees, Sarvabhauma Bhattacharya then went with Gopinatha Acarya to take lunch. After finishing their lunch, they returned to Lord Caitanya Mahāprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 6.48

'namo narayanaya' bali' namaskara kaila
'krsne matir astu' bali' gosañi kahila

SYNONYMS

namah narayanaya — I offer my respects to Narayana; **bali'** — saying; **namaskara kaila** — offered respects to Lord Caitanya Mahāprabhu; **krsne** — unto Lord Kṛṣṇa; **matih astu** — let there be attraction; **bali'** — saying; **gosañi** — Sri Caitanya Mahāprabhu; **kahila** — spoke.

TRANSLATION

Offering his obeisances to Caitanya Mahāprabhu, Sarvabhauma Bhattacharya said, "Namo narayanaya" ["I offer my obeisances to Narayana"].

In return, Caitanya Mahāprabhu said, "Krsne matir astu" ["Let your attention be on Kṛṣṇa"].

PURPORT

It is the etiquette among sannyasis, those on the fourth platform of spiritual life, to offer respects by saying *namo narayanaya* ("I offer my respectful obeisances unto Narayana"). This greeting is used especially by Mayavadi sannyasis. According to the smṛti scriptures, a sannyasi should not expect anything from anyone, nor should he consider himself identical with the Supreme Personality of Godhead. Vaisnava sannyasis never think of themselves as being one with the Lord; they always consider themselves eternal servants of Kṛṣṇa, and they want to see everyone in the world become Kṛṣṇa conscious. For this reason, a Vaisnava sannyasi always offers his blessings to everyone, saying *krsne matir astu* ("May you become Kṛṣṇa conscious").

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.49

sunī' sarvabhauma mane vicara karila
vaisnava-sannyasi inho, vacane janila

SYNONYMS

sunī' — hearing this; sarvabhauma — Sarvabhauma Bhattacharya; mane — within the mind; vicara karila — considered; vaisnava-sannyasi — Vaisnava sannyasi; inho — this person; vacane — by words; janila — understood.

TRANSLATION

Hearing these words, Sarvabhauma understood Lord Caitanya to be a Vaisnava sannyasi.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.50

gopinatha acaryere kahe sarvabhauma
gosañira janite cahi kahan purvasrama

SYNONYMS

gopinatha acaryere — to Gopinatha Acarya; **kahe** — said; **sarvabhauma** — Sarvabhauma Bhattacharya; **gosañira** — of Lord Caitanya Mahaprabhu; **janite** — to know; **cahi** — I want; **kahan** — what; **purva-asrama** — previous situation.

TRANSLATION

Sarvabhauma then said to Gopinatha Acarya, "I want to know Caitanya Mahaprabhu's previous situation."

PURPORT

The word purvasrama refers to one's previous situation in life. Sometimes a person will accept the renounced order from householder life, and sometimes even from student (brahmacari) life. Sarvabhauma Bhattacharya wanted to know of Sri Caitanya Mahaprabhu's previous situation as a householder.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.51

gopinathacarya kahe, — navadvipe ghara
'jagannatha' — nama, padavi — 'misra purandara'

SYNONYMS

gopinatha-acarya kahe — Gopinatha Acarya replied; **navadvipe** — in Navadvipa; **ghara** — residence; **jagannatha** — Jagannatha; **nama** — named; **padavi** — the surname; **misra purandara** — Misra Purandara.

TRANSLATION

Gopinatha Acarya replied, "There was a man named Jagannatha, who was a resident of Navadvipa, and whose surname was Misra Purandara.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.52

'visvambhara' — nama inhara, tanra inho putra
nilambara cakravartira hayena dauhitra

SYNONYMS

visvambhara — Visvambhara; nama — the name; inhara — His; tanra — of Jagannatha Misra; inho — He; putra — son; nilambara cakravartira — of Nilambara Cakravarti; hayena — is; dauhitra — grandson (daughter's son).

TRANSLATION

"Lord Caitanya Mahaprabhu is the son of that Jagannatha Misra, and His former name was Visvambhara Misra. He also happens to be the grandson of Nilambara Cakravarti."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.53

sarvabhauma kahe, — nilambara cakravarti
visaradera samadhyayi, — ei tanra khyati

SYNONYMS

sarvabhauma kahe — Sarvabhauma said; **nilambara cakravarti** — the gentleman named Nilambara Cakravarti; **visaradera** — of Mahesvara Visarada (Sarvabhauma's father); **samadhyayi** — class friend; **ei** — this; **tanra** — of him; **khyati** — acquaintance.

TRANSLATION

The Bhattacharya said, "Nilambara Cakravarti was a classmate of my father, Mahesvara Visarada. I knew him as such.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.54

'misra purandara' tanra manya, hena jani
pitara sambandhe donhake puja kari' mani

SYNONYMS

misra purandara — Jagannatha Misra Purandara; **tanra** — his; **manya** — respectable; **hena** — thus; **jani** — I know; **pitara sambandhe** — in relationship to my father; **donhake** — both of them (Nilambara Cakravarti and Jagannatha Misra); **puja** — respectable; **kari'** — thinking; **mani** — I accept.

TRANSLATION

"Jagannatha Misra Purandara was respected by my father. Thus because of their relationship with my father, I respect both Jagannatha Misra and Nilambara Cakravarti."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.55

nadiya-sambandhe sarvabhauma hrsta haila
prita haña gosañire kahite lagila

SYNONYMS

nadiya-sambandhe — in connection with Nadia; **sarvabhauma** — Sarvabhauma Bhattacharya; **hrsta** — pleased; **haila** — became; **prita haña** — thus being pleased; **gosañire** — unto Lord Sri Caitanya Mahaprabhu; **kahite lagila** — began to speak.

TRANSLATION

Hearing that Sri Caitanya Mahaprabhu belonged to the Nadia district, Sarvabhauma Bhattacharya became very pleased and addressed the Lord as follows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.56

'sahajei puja tumi, are ta' sannyasa
ataeva han tomara ami nija-dasa'

SYNONYMS

sahajei — naturally; **puja** — respectable; **tumi** — You; **are** — over and above this; **ta'** — certainly; **sannyasa** — the renounced order of life; **ataeva** — therefore; **han** — am; **tomara** — Your; **ami** — I; **nija-dasa** — personal servant.

TRANSLATION

"You are naturally respectable. Besides, You are a sannyasi; thus I wish to become Your personal servant."

PURPORT

A sannyasi is always to be worshiped and offered all kinds of respect by the gṛhasthas (householders). Although Sarvabhauma Bhattacharya was older than Sri Caitanya Mahaprabhu, Sarvabhauma respected Him as a sannyasi and as one who had attained the topmost platform of spiritual ecstasy. Thus the Bhattacharya certainly accepted Him as his master.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.57

sunī' mahāprabhu kaila sri-visnu smarana
bhattachārye kahe kichu vinaya vacana

SYNONYMS

sunī' — hearing this; **mahāprabhu** — Lord Caitanya Mahāprabhu; **kaila** — did; **sri-visnu smarana** — remembering Lord Visnu; **bhattachārye** — to Sarvabhauma Bhattacharya; **kahe** — speaks; **kichu** — some; **vinaya vacana** — very humble statements.

TRANSLATION

As soon as Caitanya Mahāprabhu heard this from the Bhattacharya, He immediately remembered Lord Visnu and began to speak humbly to him as follows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.58

"tumi jagad-guru — sarvaloka-hita-karta
vedanta padao, sannyasira upakarta

SYNONYMS

tumi jagad-guru — you are the master of all people; **sarva-loka** — of all people; **hita-karta** — the well-wisher; **vedanta padao** — you teach Vedanta philosophy; **sannyasira** — of the mendicants in the renounced order of life; **upakarta** — the benefactor.

TRANSLATION

"Because you are a teacher of Vedanta philosophy, you are the master of all the people in the world and their well-wisher as well. You are also the benefactor of all kinds of sannyasis.

PURPORT

Because the Mayavadi sannyasis teach Vedanta philosophy to their students or disciples, they are customarily called jagad-guru. This indicates that they are the benefactors of all people. Although Sarvabhauma Bhattacharya was not a sannyasi but a householder, he used to invite all the sannyasis to his home and offer them prasadam. Thus he was accepted as the best well-wisher and friend of all the sannyasis.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.59

ami balaka-sannyasi — bhanda-manda nahi jani
tomara asraya nilun, guru kari' mani

SYNONYMS

ami — I; balaka-sannyasi — a young sannyasi; bhanda-manda — good and bad; nahi — not; jani — know; tomara — your; asraya — shelter; nilun — have taken; guru — spiritual master; kari' — taking as; mani — I accept.

TRANSLATION

"I am a young sannyasi, and I actually have no knowledge of what is good and what is bad. Therefore I am taking shelter of you and accepting you as My spiritual master.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.60

tomara sanga lagi' mora ihan agamana
sarva-prakare karibe amaya palana

SYNONYMS

tomara — your; sanga — association; lagi' — for the sake of; mora — My; ihan — here; agamana — arrival; sarva-prakare — in all respects; karibe — you will do; amaya — unto Me; palana — maintaining.

TRANSLATION

"I have come here only to associate with you, and I am now taking shelter of you. Will you kindly maintain Me in all respects?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.61

aji ye haila amara bada-i vipatti
taha haite kaile tumi amara avyahati"

SYNONYMS

aji — today; ye — that which; haila — happened; amara — My; bada-i — very great; vipatti — obstacle; taha — that danger; haite — from; kaile — did; tumi — you; amara — My; avyahati — relief.

TRANSLATION

"The incident that happened today was a great obstacle for Me, but you have kindly relieved Me of it."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.62

bhattacarya kahe, — ekale tumi na yaiha darsane
amara sange yabe, kimva amara loka-sane

SYNONYMS

bhattacarya kahe — the Bhattacarya said; **ekale** — alone; **tumi** — You; **na** — not; **yaiha** — go; **darsane** — to see the Deity; **amara sange** — with me; **yabe** — You should go; **kimva** — or; **amara loka-sane** — with my men.

TRANSLATION

The Bhattacarya replied, "Do not go alone to see the Deity at the Jagannatha temple. It is better that You go with me or my men."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.63

prabhu kahe, — 'mandira bhitare na yaiba
garudera pase rahi' darsana kariba'

SYNONYMS

prabhu kahe — Sri Caitanya replied; mandira — the temple; bhitare — inside; na — never; yaiba — I shall go; garudera — of the column known as the Garuda-stambha; pase — by the side; rahi' — staying; darsana — seeing; kariba — I shall do.

TRANSLATION

The Lord said, "I shall never enter the temple but shall always view the Lord from the side of the Garuda-stambha."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.64

gopinathacaryake kahe sarvabhauma
'tumi gosañire laña karaiha darasana

SYNONYMS

gopinatha-acaryake — to Gopinatha Acarya; **kahe** — says; **sarvabhauma** — Sarvabhauma Bhattacharya; **tumi** — you; **gosañire** — Lord Caitanya Mahaprabhu; **laña** — taking; **karaiha** — make Him do; **darasana** — seeing of Lord Jagannatha.

TRANSLATION

Sarvabhauma Bhattacharya then told Gopinatha Acarya, "Take Gosvamiji and show Him Lord Jagannatha.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.65

amara matr-svasa-grha — nirjana sthana
tahan vasa deha, kara sarva samadhana'

SYNONYMS

amara — my; matr-svasa — of the aunt; grha — the home; nirjana sthana — very solitary place; tahan — there; vasa — an apartment; deha — give; kara — make; sarva — all; samadhana — arrangements.

TRANSLATION

"Also, the apartment belonging to my maternal aunt is in a very solitary place. Make all arrangements for Him to stay there."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.66

gopinatha prabhu laña tahan vasa dila
jala, jala-patradika sarva samadhana kaila

SYNONYMS

gopinatha — Gopinatha Acarya; **prabhu** — Lord Caitanya Mahaprabhu; **laña** — taking; **tahan** — there; **vasa** — apartment; **dila** — gave; **jala** — water; **jala-patra-adika** — waterpots and other vessels; **sarva** — all; **samadhana** — arrangements; **kaila** — made.

TRANSLATION

Thus Gopinatha Acarya took Lord Caitanya Mahaprabhu to His residential quarters and showed Him where to find water, tubs and waterpots. Indeed, he arranged everything.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.67

ara dina gopinatha prabhu sthane giya
sayyotthana darasana karaila laña

SYNONYMS

ara dina — the next day; **gopinatha** — Gopinatha Acarya; **prabhu** — of Lord Caitanya Mahaprabhu; **sthane** — to the place; **giya** — going; **sayya-utthana** — the rising from bed of Lord Jagannatha; **darasana** — seeing; **karaila** — caused; **laña** — taking Him.

TRANSLATION

The next day Gopinatha Acarya took Lord Caitanya Mahaprabhu to see the early rising of Lord Jagannatha.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.68

mukunda-datta laña aila sarvabhauma sthane
sarvabhauma kichu tanre balila vacane

SYNONYMS

mukunda-datta — Mukunda Datta; **laña** — taking; **aila** — went; **sarvabhauma** — of Sarvabhauma Bhattacharya; **sthane** — to the place; **sarvabhauma** — Sarvabhauma Bhattacharya; **kichu** — something; **tanre** — to Mukunda Datta; **balila** — said; **vacane** — in words.

TRANSLATION

Gopinatha Acarya then took Mukunda Datta with him and went to Sarvabhauma's house. When they arrived, Sarvabhauma addressed Mukunda Datta as follows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.69

'prakṛti-vinita, sannyasi dekhite sundara
amara bahu-pṛiti bade inhara upara

SYNONYMS

prakṛti-vinita — by nature very humble and meek; **sannyasi** — renouncer; **dekhite** — to see; **sundara** — very beautiful; **amara** — my; **bahu-pṛiti** — great affection; **bade** — increases; **inhara** — Him; **upara** — upon.

TRANSLATION

"The sannyasi is very meek and humble by nature, and His person is very beautiful to see. Consequently my affection for Him increases.

PURPORT

Sarvabhauma Bhattacharya considered Sri Caitanya Mahāprabhu a very humble and meek person because although Caitanya Mahāprabhu was a sannyasi, He still retained His brahmacari name. The Lord took sannyasa from Kesava Bharati in the Bharati sampradaya, in which the brahmacaris (the assistants of the sannyasis) are named "Caitanya." Even after accepting sannyasa, Caitanya Mahāprabhu retained the name "Caitanya," meaning a humble servant of a sannyasi. Sarvabhauma Bhattacharya appreciated this very much.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.70

kon sampradaye sannyasa karyachena grahana
kiba nama inhara, sunite haya mana'

SYNONYMS

kon sampradaye — in which community; **sannyasa** — the renounced order of life; **karyachena** — has made; **grahana** — acceptance; **kiba** — what; **nama** — name; **inhara** — His; **sunite** — to hear; **haya** — it is; **mana** — my mind.

TRANSLATION

"From which sampradaya has He accepted the sannyasa order, and what is His name?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.71

gopinatha kahe, — nama sri-krsna-caitanya
guru inhara kesava-bharati maha-dhanya

SYNONYMS

gopinatha kahe — Gopinatha Acarya replied; **nama** — His name; **sri-krsna-caitanya** — Sri Krsna Caitanya; **guru** — sannyasa-guru; **inhara** — His; **kesava-bharati** — of the name Kesava Bharati; **maha-dhanya** — the greatly fortunate personality.

TRANSLATION

Gopinatha Acarya replied, "The Lord's name is Sri Krsna Caitanya, and His sannyasa preceptor is the greatly fortunate Kesava Bharati."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.72

sarvabhauma kahe, — 'inhara nama sarvottama
bharati-sampradaya inho — hayena madhyama'

SYNONYMS

sarvabhauma kahe — Sarvabhauma Bhattacharya replied; inhara — His; nama — name; sarva-uttama — first-class; bharati-sampradaya — the community of the Bharati sannyasis; inho — He; hayena — becomes; madhyama — middle-class.

TRANSLATION

Sarvabhauma Bhattacharya said, "'Sri Krsna' is a very good name, but He belongs to the Bharati community. Therefore He is a second-class sannyasi."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.73

gopinatha kahe, — inhara nahi bahyapeksa
ataeva bada sampradayera nahika apeksa

SYNONYMS

gopinatha kahe — Gopinatha Acarya replied; **inhara** — of the Lord; **nahi** — there is not; **bahya-apeksa** — dependence on any external formality; **ataeva** — therefore; **bada** — big; **sampradayera** — of a community; **nahika** — there is not; **apeksa** — necessity.

TRANSLATION

Gopinatha Acarya replied, "Sri Krsna Caitanya Mahaprabhu does not rely on any external formality. There is no need for Him to accept the sannyasa order from a superior sampradaya."

PURPORT

Sri Caitanya Mahaprabhu accepted sannyasa from the Bharati sampradaya (community), which belongs to the disciplic succession of Sankaracarya. Sankaracarya introduced names for his sannyasa disciples, and these are ten in number. Out of these, the surnames Tirtha, Asrama and Sarasvati are considered topmost. In the monastery at Sringeri, the surname Sarasvati is considered first class, Bharati second class and Puri third class. A sannyasi who has very nicely understood the slogan *tat tvam asi* and who takes his bath at the confluence of the rivers Ganges, Yamuna and Sarasvati is called a Tirtha. A person who is very eager to accept sannyasa, who is detached from worldly activities, who has no desire for any kind of material facilities, and who is thus saved from repeated birth and death is known as Asrama. When a sannyasi lives in a beautiful, solitary place in the forest and is freed from all material desires, he is called Vana. A sannyasi who always lives in the forest and renounces all connection with the world in order to be elevated to the heavenly planets, where he can live in the Nandana-kanana, is called Aranya. One who prefers living in the mountains engaging in the study of the Bhagavad-gita and whose intelligence is fixed is called Giri. One who prefers living in great mountains, even among ferocious animals, to attain the summit of philosophical speculation (understanding that the essence of this material world is useless) is called Parvata. A sannyasi who has dipped into the ocean of the Absolute Truth and collected some valuable stones of knowledge from that ocean, who never falls from the regulative principles of a sannyasi, is called Sagara. One who has learned the classical art of music, who engages in its culture, and who has become expert and completely aloof from material attachment is called Sarasvati. Sarasvati is the goddess of music and learning, and in one hand she holds a musical instrument called a vina. A sannyasi who is always engaged in music for spiritual elevation is called Sarasvati. One who has become completely educated and is freed from all kinds of ignorance and who is never unhappy, even in a distressed condition, is called Bharati. One who has become very expert in absolute knowledge, who is situated in the Absolute Truth, and who always discusses the Absolute Truth is called Puri.

All these sannyasis are assisted by brahmacaris, who are described as follows: One who knows his real identity and is fixed in his particular occupational duty, who is always happy in spiritual understanding, is called Svarupa-brahmacari. One who completely knows the Brahman effulgence and is always engaged in the practice of yoga is called Prakasa-brahmacari. One who has acquired absolute knowledge and who always meditates on the Absolute Truth, knowledge, the unlimited and the Brahman effulgence, thus keeping himself in transcendental bliss, is called Ananda-brahmacari. One who is able to distinguish between matter and spirit, who is never

disturbed by material transformations, and who meditates on the unlimited, inexhaustible, auspicious Brahman effulgence is a first-class, learned brahmacari and is named Caitanya.

When Sarvabhauma Bhattacharya was talking with Gopinatha Acarya about Sri Caitanya Mahaprabhu's sannyasa community, he appreciated the first name, "Sri Krsna," but did not like the surname, "Caitanya," which is the name for a brahmacari belonging to the Bharati community. He therefore suggested that the Lord be elevated to the Sarasvati community. However, Gopinatha Acarya pointed out that the Lord does not depend on any external formality. Gopinatha Acarya was firmly convinced that Sri Caitanya Mahaprabhu was Krsna Himself and therefore independent of any external ritual or formality. If one wants to engage in pure devotional service, he does not require titular superiority as a Bharati or a Sarasvati.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.74

bhattacharya kahe, — 'inhara praudha yauvana
kemate sannyasa-dharma ha-ibe raksana

SYNONYMS

bhattacharya kahe — Sarvabhauma Bhattacharya replied; **inhara** — His; **praudha** — full; **yauvana** — youth; **kemate** — how; **sannyasa-dharma** — principles of a sannyasi; **ha-ibe** — there will be; **raksana** — protection.

TRANSLATION

The Bhattacharya inquired, "Sri Caitanya Mahaprabhu is in His full-fledged youthful life. How can He keep the principles of sannyasa?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.75

nirantara inhake vedanta sunaiba
vairagya-advaita-marge pravesa karaiba

SYNONYMS

nirantara — continually; **inhake** — to Him; **vedanta** — Vedanta philosophy; **sunaiba** — I shall recite; **vairagya** — of renunciation; **advaita** — of monism; **marge** — on the path; **pravesa** — entrance; **karaiba** — I shall cause Him to make.

TRANSLATION

"I shall continually recite Vedanta philosophy before Caitanya Mahaprabhu so that He may remain fixed in His renunciation and thus enter upon the path of monism."

PURPORT

According to Sarvabhauma Bhattacharya, among sannyasis the cultivation of Vedanta philosophy helps in becoming detached from sense gratification. Thus a sannyasi can protect the prestige of wearing a loincloth (kaupina). One has to practice sense control as well as mind control and subdue the six forces of speech, mind, anger, tongue, belly and genitals. Then one can become expert in understanding the devotional service of the Lord and thus become a perfect sannyasi. For that purpose one must cultivate knowledge and renunciation regularly. When one is attached to material sense gratification, he cannot protect his sannyasa order. Sarvabhauma Bhattacharya suggested that by the study of vairagya (renunciation) Sri Caitanya Mahaprabhu might be saved from the clutches of full-fledged youthful desires.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.76

kahena yadi, punarapi yoga-patta diya
kariye uttama-sampradaye aniya'

SYNONYMS

kahena — says; **yadi** — if; **punarapi** — again; **yoga-patta diya** — offering Him saffron cloth; — reformatory process; **kariye** — I perform; **uttama** — first-class; **sampradaye** — to the community; **aniya** — bringing.

TRANSLATION

Sarvabhauma Bhattacharya then suggested, "If Sri Caitanya Mahaprabhu would like, I could bring Him into a first-class sampradaya by offering Him saffron cloth and performing the reformatory process again."

PURPORT

The Bhattacharya wanted to reinstate Sri Caitanya Mahaprabhu into the Sarasvati sampradaya because he did not like the Lord's belonging to the Bharati sampradaya or Puri sampradaya. Actually, he did not know the position of Lord Caitanya Mahaprabhu. As the Supreme Personality of Godhead, Caitanya Mahaprabhu did not depend on an inferior or superior sampradaya. The Supreme Personality of Godhead remains in the supreme position in all circumstances.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.77

sunī' gopinatha-mukunda dunhe dukkhi haila
gopinathacarya kichu kahite lagila

SYNONYMS

sunī' — hearing; gopinatha-mukunda — Gopinatha Acarya and Mukunda Datta; dunhe — both; dukkhi — unhappy; haila — became; gopinatha-acarya — Gopinatha Acarya; kichu — something; kahite — to speak; lagila — began.

TRANSLATION

Gopinatha Acarya and Mukunda Datta became very unhappy when they heard this. Gopinatha Acarya therefore addressed Sarvabhauma Bhattacharya as follows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 6.78

'bhattacarya' tumi inhara na jana mahima
bhagavatta-laksanera inhatei sima

SYNONYMS

bhattacarya — my dear Bhattacarya; **tumi** — you; **inhara** — of Lord Caitanya Mahaprabhu; **na** — not; **jana** — know; **mahima** — the greatness; **bhagavatta** — of being the Supreme Personality of Godhead; **laksanera** — of symptoms; **inhatei** — in Him; **sima** — the highest degree.

TRANSLATION

"My dear Bhattacarya, you do not know the greatness of Lord Caitanya Mahaprabhu. All the symptoms of the Supreme Personality of Godhead are found in Him to the highest degree."

PURPORT

Since the Bhattacarya was an impersonalist, he had no idea of the Absolute Truth beyond the impersonal effulgence. However, Gopinatha Acarya informed him that Caitanya Mahaprabhu was the Supreme Personality of Godhead. Those who know the Absolute Truth know it in three phases, as explained in Srimad-Bhagavatam (1.2.11):

vadanti tat tattva-vidas yaj jñanam advayam
brahmeti paramatmeti bhagavan iti sabdyate

"Those who are in knowledge of the nondual Absolute Truth know very clearly what is Brahman, what is Paramatma, and what is the Supreme Personality of Godhead." The Supreme Personality of Godhead is sad-aisvarya-purna, complete with six opulences. Gopinatha Acarya emphasized that all those six opulences were completely existing in Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.79

tahate vikhyata inho parama-isvara
ajña-sthane kichu nahe vijñera gocara'

SYNONYMS

tahate — therefore; **vikhyata** — celebrated; **inho** — Lord Caitanya Mahaprabhu; **parama-isvara** — the Supreme Personality of Godhead; **ajña-sthane** — before an ignorant person; **kichu** — any; **nahe** — not; **vijñera** — of the person who knows; **gocara** — information.

TRANSLATION

Gopinatha Acarya continued, "Lord Caitanya Mahaprabhu is celebrated as the Supreme Personality of Godhead. Those who are ignorant in this connection find the conclusion of knowledgeable men very difficult to understand."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 6.80

sisya-gana kahe, — 'isvara kaha kon pramane'
acarya kahe, — 'vijña-mata isvara-laksane'

SYNONYMS

sisya-gana kahe — the disciples of Sarvabhauma Bhattacharya said; **isvara kaha** — you say the Supreme Personality of Godhead; **kon pramane** — by what evidence; **acarya kahe** — Gopinatha Acarya replied; **vijña-mata** — statements of authorized persons; **isvara-laksane** — in understanding the Supreme Personality of Godhead.

TRANSLATION

The disciples of Sarvabhauma Bhattacharya retaliated, "By what evidence do you conclude that Sri Caitanya Mahaprabhu is the Supreme Lord?"

Gopinatha Acarya replied, "The statements of authorized acaryas who understand the Supreme Personality of Godhead are proof."

PURPORT

Since the appearance of Sri Caitanya Mahaprabhu, there have been many pseudo incarnations in India who do not present authorized evidence. Five hundred years ago the disciples of Sarvabhauma Bhattacharya, being very learned scholars, were certainly right in asking Gopinatha Acarya for evidence. If a person proposes that he himself is God or that someone else is an incarnation of God or God Himself, he must cite evidence from sastra to prove his claim. Thus the request of the Bhattacharya's disciples is quite bona fide. Unfortunately, at the present moment it has become fashionable to present someone as an incarnation of God without referring to the sastras. Before an intelligent person accepts someone as an incarnation of God, however, he must ask about the evidence. When the disciples of Sarvabhauma Bhattacharya challenged Gopinatha Acarya, he immediately replied correctly: "We must hear the statements of great personalities in order to understand the Supreme Personality of Godhead." Lord Kṛṣṇa is established as the Supreme Personality of Godhead by statements from many authorized persons, such as Brahma, Narada, Vyasadeva, Asita and Arjuna. Similarly, Sri Caitanya Mahaprabhu is also established as the Supreme Personality of Godhead by evidence from the same personalities. This will be explained later.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 6.81

sisya kahe, — 'isvara-tattva sadhi anumane'
acārya kahe, — 'anumane nahe isvara-jñāne

SYNONYMS

sisya kahe — the disciples said; **isvara-tattva** — the truth of the Absolute; **sadhi** — derive; **anumane** — by hypothesis; **acārya kahe** — Gopinātha Acārya replied; **anumane** — by hypothesis; **nahe** — there is not; **isvara-jñāne** — real knowledge of the Supreme Personality of Godhead.

TRANSLATION

The disciples of the Bhattācārya said, "We derive knowledge of the Absolute Truth by logical hypothesis."

Gopinātha Acārya replied, "One cannot attain real knowledge of the Supreme Personality of Godhead by such logical hypothesis and argument."

PURPORT

The Mayavādī philosophers in particular make certain hypotheses about the Absolute Truth. They reason that in the material world we experience that everything is created. If we trace the history of anything, we find a creator. Therefore there must be a creator of this huge cosmic manifestation. By such reasoning they come to the conclusion that a higher power has created this cosmic manifestation. The Mayavādīs do not accept this great power to be a person. Their brains cannot accommodate the fact that the huge cosmic manifestation can be created by a person. They doubt this because as soon as they think of a person, they think of a person within the material world with limited potency. Sometimes the Mayavādī philosophers will accept Lord Kṛṣṇa or Lord Rāma as Bhagavan, but they think of the Lord as a person having a material body. The Mayavādīs do not understand that the Supreme Personality of Godhead, Kṛṣṇa, has a spiritual body. They think of Kṛṣṇa as a great personality, a human being, within whom there is the supreme impersonal power, Brahman. Therefore they finally conclude that the impersonal Brahman is the Supreme, not the personality Kṛṣṇa. This is the basis of Mayavādī philosophy. However, from the sastras we can understand that the Brahman effulgence consists of the bodily rays of Kṛṣṇa:

yasya prabha prabhavato jagad-ānda-koti-
kotisv asesa-vasudhādī-vibhūti-bhinnam
tad brahma niskalam anantam asesa-
govindam adī-purus tam bhajami
[Bs. 5.40]

"I serve the Supreme Personality of Godhead, Govinda, the primeval Lord, the effulgence of whose transcendental body is known as the brahmajyoti. That brahmajyoti, which is unlimited, unfathomed and all-pervasive, is the cause of the creation of unlimited numbers of planets with varieties of climates and specific conditions of life." (Brahma- 5.40)

Mayavādī philosophers study the Vedic literature, but they do not understand that in the last stage of realization the Absolute Truth is the Supreme Personality of Godhead, Kṛṣṇa. They

do accept the fact that there is a creator of this cosmic manifestation, but that is anumana (hypothesis). The Mayavadi philosophers' logic is something like seeing smoke on a hill and concluding that there is a fire. When there is a forest fire on a high hill, smoke is first of all visible. Since it is known that smoke is created when there is fire, from seeing the smoke on the hill one can conclude that a fire is burning there. Similarly, from seeing this cosmic manifestation the Mayavadi philosophers conclude that there must be a creator.

The disciples of Sarvabhauma Bhattacharya wanted evidence to show that Sri Caitanya Mahaprabhu was actually the creator of the cosmic manifestation. Only then would they accept Him as the Supreme Personality of Godhead, the original cause of creation. Gopinatha Acarya replied that one could not understand the Supreme Personality of Godhead by guesswork. As Krsna says in the Bhagavad-gita (7.25):

prakasah sarvasya yoga-maya-samavrtah
mudho ' nabhijanati loko mam ajam avyayam

"I am never manifest to the foolish and unintelligent. For them I am covered by My eternal creative potency [yogamaya]; and so the deluded world knows Me not, who am unborn and infallible." The Supreme Personality of Godhead reserves the right of not being exposed to nondevotees. He can only be understood by bona fide devotees. Lord Krsna says elsewhere in the Bhagavad-gita (18.55), bhaktya mam abhijanati: "One can understand Me only by the devotional process." In the Fourth Chapter of the Bhagavad-gita (4.3) Lord Krsna says, bhakto 'si me sakha ceti hy etad uttamam. Here Lord Krsna informs Arjuna that He is disclosing the secrets of the Bhagavad-gita to him because he is His devotee. Arjuna was not a sannyasi, nor was he a Vedantist or brahmana. He was, however, a devotee of Krsna. The conclusion is that we have to understand the Supreme Personality of Godhead from the devotees. Sri Caitanya Mahaprabhu Himself says, guru-krsna-prasade paya bhakti-lata-bija. (Cc. Madhya 19.151)

More evidence can be cited to show that without the mercy of a devotee or the mercy of Krsna, one cannot understand what is Krsna and what is the Supreme Personality of Godhead. This is confirmed in the next verse.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 6.82

anumana pramana nahe isvara-tattva-jñane
krpa vina isvarere keha nahi jane

SYNONYMS

anumana pramana — evidence by hypothesis; **nahe** — there is not; **isvara-tattva-jñane** — in understanding the Absolute Truth, the Supreme Personality of Godhead; **krpa vina** — without His mercy; **isvarere** — the Supreme Personality of Godhead; **keha** — anyone; **nahi** — not; **jane** — knows.

TRANSLATION

Gopinatha Acarya continued, "One can understand the Supreme Personality of Godhead only by His mercy, not by guesswork or hypothesis."

PURPORT

One cannot understand the Supreme Personality of Godhead simply by exhibiting some mundane magic. Foolish people are enchanted by magical demonstrations, and when they see a few wonderful things done by mystical power, they accept a magician as the Personality of Godhead or an incarnation. This is not the way of realization. Nor should one guess or speculate about an incarnation of God or the Personality of Godhead. One has to learn from the bona fide person or from the Supreme Personality of Godhead Himself, as Arjuna did, by the mercy of Kṛṣṇa. Kṛṣṇa Himself also gives many hints about His potencies as the Supreme Personality of Godhead. One should understand the Supreme Personality of Godhead only through the evidence presented by the sastras and the mahajananas. In any case, one must have the mercy of the Lord in order to understand the Supreme Personality of Godhead by devotional service.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 6.83

isvarera krpa-lesa haya ta' yahare
sei ta' isvara-tattva janibare pare

SYNONYMS

isvarera — of the Personality of Godhead; **krpa-lesa** — a little mercy; **haya** — there is; **ta'** — certainly; **yahare** — upon whom; **sei ta'** — he certainly; **isvara-tattva** — the Absolute Truth; **janibare** — to know; **pare** — is able.

TRANSLATION

The Acarya continued, "If one receives but a tiny bit of the Lord's favor by dint of devotional service, he can understand the nature of the Supreme Personality of Godhead.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.84

athapi te deva padambuja-dvaya-
prasada-lesanugrhita eva hi
janati bhagavan-mahimno
na canya eko 'pi vicinvan

SYNONYMS

atha — therefore; **api** — indeed; **te** — Your; **deva** — my Lord; **pada-ambuja-dvaya** — of the two lotus feet; **prasada** — of the mercy; **lesa** — by only a trace; **anugrhita** — favored; **eva** — certainly; **hi** — indeed; **janati** — one knows; **tattvam** — the truth; **bhagavat** — of the Supreme Personality of Godhead; **mahimnah** — of the greatness; **na** — never; **ca** — and; **anyah** — another; **ekah** — one; **api** — although; **ciram** — for a long period; **vicinvan** — speculating.

TRANSLATION

"My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate in order to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the Vedas for many years."

PURPORT

The above verse is from Srimad-Bhagavatam (10.14.29). The Brahma- states, vedesu durlabham adurlabham atma-bhaktau (Bs. 5.33). Although the Supreme Personality of Godhead, Krsna, is the ultimate goal of knowledge (vedais ca sarvair aham eva vedyah [Bg. 15.15]), one who is not a pure devotee and who is not engaged in the service of the Lord cannot understand Him. Lord Brahma therefore confirms this. Vedesu durlabham: "It is very difficult to understand the Supreme Lord simply through one's studies." Adurlabham atma-bhaktau: "However, it is very easy for the devotees to capture the Lord." The Lord is known as ajita (unconquerable). No one can conquer the Supreme Personality of Godhead, but the Lord consents to be conquered by His devotees. That is His nature. As stated in the Padma Purana:

atah sri-krsna-namadi na bhaved grahyam indriyaih
sevonmukhe hi jihvadau svayam eva sphuraty adah
[BRS. 1.2.234]

Being pleased by devotional activities, the Lord reveals Himself to His devotees. That is the way to understand Him.

The verse from Srimad-Bhagavatam quoted by Gopinatha Acarya was originally spoken by Lord Brahma when he was defeated by Lord Krsna. Lord Brahma had stolen all the calves and cowherd boys in order to test Krsna's power. Lord Brahma admitted that his own extraordinary powers within the universe were not in the least comparable to the unlimited powers of Lord Krsna. If Lord Brahma can make a mistake in understanding Krsna, what to speak of ordinary persons, who either misunderstand Krsna or falsely present a so-called incarnation of Krsna for their own sense gratification.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 6.85-86

yadyapi jagad-guru tumi — sastra-jñānavan
prthivite nahi pandita tomara samana
isvarera kṛpa-lesa nahika tomate
ataeva isvara-tattva na para janite

SYNONYMS

yadyapi — although; **jagat-guru** — a teacher of many disciples; **tumi** — you; **sastra-jñānavan** — well versed in Vedic knowledge; **prthivite** — on this earth; **nahi** — there is not; **pandita** — a learned scholar; **tomara** — your; **samana** — equal; **isvarera** — of the Supreme Personality of Godhead; **kṛpa** — of mercy; **lesa** — a bit; **nahika** — there is not; **tomate** — on you; **ataeva** — therefore; **isvara-tattva** — the Absolute Truth (the Supreme personality of Godhead); **na para** — are not able; **janite** — to know.

TRANSLATION

Gopinatha Acarya then addressed Sarvabhauma Bhattacharya: "You are a great scholar and a teacher of many disciples. Indeed, there is no other scholar like you on earth. Nonetheless, because you are bereft of even a pinch of the Lord's mercy, you cannot understand Him, even though He is present in your home.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.87

tomara nahika dosa, sastre ei kahe
pandityadye isvara-tattva-jñana kabhu nahe'

SYNONYMS

tomara — your; **nahika** — there is not; **dosa** — fault; **sastre** — the scriptures; **ei** — this; **kahe** — mention; **panditya-adye** — simply by scholarship, etc.; **isvara-tattva-jñana** — knowledge of the principles of the Supreme Personality of Godhead; **kabhu** — ever; **nahe** — there is not.

TRANSLATION

"It is not your fault; it is the verdict of the scriptures. You cannot understand the Supreme Personality of Godhead simply by scholarship."

PURPORT

This is a very important verse. Even big scholars cannot understand Kṛṣṇa, yet they dare comment on the Bhagavad-gīta. Reading the Bhagavad-gīta means understanding Kṛṣṇa, yet we actually see many scholars making blunders in trying to understand Kṛṣṇa. Gopinātha Acārya's statement is confirmed in many places in the Vedic literature. In the Katha Upanisad (1.2.23) it is stated:

nayam atma pravacanena labhyo
na medhaya na bahuna srutena
yam evaisa vrnute tena labhyas
tasyaisa atma vivrnute svam

It is also stated in Katha Upanisad (1.2.9):

naisa tarkena matir apaneya
proktanyenaiva sujñanaya prestha
tvam apah satya-dhrtir batasi
tvadrñ no bhuyan naciketah prasta

The fact is that the Supreme Personality of Godhead, the Supersoul, cannot be attained simply by explanations, logic and erudite scholarship. One cannot understand Him simply by one's brain substance. Even by studying all the Vedic literatures, one cannot understand the Supreme Lord. However, if one is slightly favored by the mercy of the Lord, if the Lord is pleased, one can understand Him. But who are the candidates eligible to receive the mercy of the Lord? Only the devotees. They alone can understand what is the Supreme Personality of Godhead. The Lord reveals Himself to the sincere devotee when He is pleased with his service: svayam eva sphuraty adah. One should not try to understand the Lord simply from the statements of the Vedas, nor should one uselessly attempt to decry these statements through reasoning and logic.





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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.88

sarvabhauma kahe, — acarya, kaha savadhane
tomate isvara-krpa ithe ki pramane

SYNONYMS

sarvabhauma kahe — Sarvabhauma Bhattacharya says; **acarya** — my dear Gopinatha Acarya; **kaha** — kindly speak; **savadhane** — very carefully; **tomate** — unto you; **isvara-krpa** — mercy of the Lord; **ithe** — in this matter; **ki pramane** — by what evidence.

TRANSLATION

Sarvabhauma Bhattacharya replied, "My dear Gopinatha Acarya, please speak with great care. What is the proof that you have received the mercy of the Lord?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.89

acarya kahe, — "vastu-visaye haya vastu-jñana
vastu-tattva-jñana haya krpate pramana

SYNONYMS

acarya kahe — Gopinatha Acarya replied; **vastu-visaye** — in the matter of the summum bonum; **haya** — there is; **vastu-jñana** — knowledge of the Supreme; **vastu-tattva** — of the Absolute Truth; **jñana** — knowledge; **haya** — is; **krpate** — of the mercy; **pramana** — the evidence.

TRANSLATION

Gopinatha Acarya replied, "Knowledge of the summum bonum, the Absolute Truth, is evidence of the mercy of the Supreme Lord."

PURPORT

Sarvabhauma Bhattacharya informed his brother-in-law, Gopinatha Acarya, "The Supreme Personality of Godhead may not have shown mercy to me, but what is the proof of His having shown it to you? Kindly let us know about this." In reply to this, Gopinatha Acarya said that the summum bonum, the Absolute Truth, and His different potencies are identical. Therefore one can understand the substance of the Absolute Truth by the manifestation of His different potencies. The summum bonum includes all potencies in one unit. The Absolute Truth combined with different characteristics is the original substance (vastu): *parasya saktir vividhaiva sruyate*.

Thus the Vedas state that the Absolute Truth has different potencies. When one understands the characteristics of the potencies of the Absolute Truth, one is aware of the Absolute Truth. On the material platform as well, one can understand the substance by the manifestation of its symptoms. For example, when there is heat, it is to be understood that there is fire. The heat of the fire is perceived directly. The fire may not be visible, but one can search out the fire by feeling heat. Similarly, if one can perceive the characteristics of the Absolute Truth, we can know that he has understood the substance of the Absolute Truth by the mercy of the Lord.

In the Bhagavad-gita (7.25) *prakasah sarvasya*: the Supreme Personality of Godhead reserves the right of not being exposed to everyone. *Sevonmukhe hi jihvadau svayam eva sphuraty adah*: "The Lord reveals Himself to a devotee when He is completely satisfied by the devotee's service." Thus one cannot understand the Supreme Lord without His mercy. The Absolute Truth cannot be understood by speculation, and this is the conclusion of the Bhagavad-gita.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 6.90

inhara sarire saba isvara-laksana
maha-premavesa tumi pañacha darsana

SYNONYMS

inhara — His; **sarire** — in the body; **saba** — all; **isvara-laksana** — characteristics of the Supreme Personality of Godhead; **maha-prema-avesa** — absorption in transcendental ecstasy; **tumi** — you; **pañacha** — have obtained; **darsana** — seeing.

TRANSLATION

Gopinātha Acārya continued, "You have seen the symptoms of the Supreme Personality of Godhead in the body of Sri Caitanya Mahāprabhu during His absorption in an ecstatic mood.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 6.91

tabu ta' isvara-jñāna na haya tomara
isvarera maya ei — bali vyavahara

SYNONYMS

tabu ta' — still, however; isvara-jñāna — knowledge of the Supreme Personality of Godhead; na — not; haya — there is; tomara — your; isvarera — of the Lord; maya — the illusion; ei — this; bali — saying; vyavahara — the general term.

TRANSLATION

"Despite directly perceiving the symptoms of the Supreme Lord in the body of Sri Caitanya Mahāprabhu, you cannot understand Him. This is commonly called illusion.

PURPORT

Gopinātha Acārya is pointing out that Sarvabhauma Bhattacharya had already seen uncommon symptoms of ecstasy in the body of Sri Caitanya Mahāprabhu.

These uncommon symptoms of ecstatic love indicated the Supreme Person, but despite having seen all these symptoms, the Bhattacharya could not understand the Lord's transcendental nature. He was considering the Lord's pastimes to be mundane. This was certainly due to illusion.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.92

dekhile na dekhe tare bahirmukha jana"
suni' hasi' sarvabhauma balila vacana

SYNONYMS

dekhile — even after seeing; **na** — not; **dekhe** — sees; **tare** — the Supreme Person; **bahih-mukha jana** — a person influenced by the external energy; **suni'** — hearing this; **hasi'** — smiling; **sarvabhauma** — Sarvabhauma Bhattacharya; **balila** — said; **vacana** — the words.

TRANSLATION

"A person influenced by the external energy is called bahirmukha jana, a mundane person, because despite his perception, he cannot understand the real substance." Hearing Gopinatha Acarya say this, Sarvabhauma Bhattacharya smiled and began to speak as follows.

PURPORT

When one's heart is not cleansed, one cannot awaken the transcendental nature of devotional service. As Lord Krsna confirms in the Bhagavad-gita (7.28):

yes tv anta- punya-karmanam
te dvandva-moha-nirmukta bhajante drdha-vratah

"Persons who have acted piously in previous lives and in this life and whose sinful actions are completely eradicated are freed from the dualities of delusion, and they engage themselves in My service with determination."

When one is actually engaged in pure devotional service, it is understood that he has already attained freedom from all reactions to sinful activities. In other words, it is to be understood that devotees are already freed from sin. A sinful person, a miscreant (duskrti), cannot engage in devotional service. Nor can one engage in devotional service simply on the basis of scholarly speculation. One has to wait for the mercy of the Lord in order to render pure devotional service.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.93

ista-gosthi vicara kari, na kariha rosa
sastra-drstye kahi, kichu na la-iha dosa

SYNONYMS

ista-gosthi — discussion among friends; **vicara** — consideration; **kari** — we do; **na** — not; **kariha** — make; **rosa** — anger; **sastra-drstye** — according to the conclusion of scriptures; **kahi** — we speak; **kichu** — any; **na** — not; **la-iha** — take; **dosa** — fault.

TRANSLATION

The Bhattacharya said, "We are just having a discussion among friends and considering the points described in the scriptures. Do not become angry. I am simply speaking on the strength of the sastras. Please don't take any offense.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.94

maha-bhagavata haya caitanya-gosañi
ei kali-kale visnura avatara nai

SYNONYMS

maha-bhagavata — a great devotee; **haya** — is; **caitanya-gosañi** — Lord Sri Caitanya Mahaprabhu; **ei** — this; **kali-kale** — in the Age of Kali; **visnura** — of Lord Visnu; **avatara** — incarnation; **nai** — there is not.

TRANSLATION

"Sri Caitanya Mahaprabhu is certainly a great, uncommon devotee, but we cannot accept Him as an incarnation of Lord Visnu because, according to sastra, there is no incarnation in this Age of Kali.

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ataeva 'tri-yuga' kari' kahi visnu-nama
kali-yuge avatara nahi, — sastra-jñana

SYNONYMS

ataeva — therefore; **tri-yuga** — the Lord, who appears in three yugas only; **kari'** — making; **kahi** — we say; **visnu-nama** — the holy name of Lord Visnu; **kali-yuge** — in the Age of Kali; **avatara** — incarnation; **nahi** — there is not; **sastra-jñana** — the verdict of the scriptures.

TRANSLATION

"Another name for Lord Visnu is Triyuga because there is no incarnation of Lord Visnu in Kali-yuga. Indeed, this is the verdict of the revealed scriptures."

PURPORT

The Supreme Personality of Godhead, Lord Visnu, is known as Triyuga, which means that He is manifest in three yugas. However, this means that in the Age of Kali the Lord appears not directly but in disguise. This is confirmed in Srimad-Bhagavatam (7.9.38):

nr-tiryag-rsi-deva-jhasavatarair
lokan vibhavayasi jagat-pratipan
maha-purusa pasi yuganuvr
channah kalau yad abhavas tri-yugo 'tha sa tvam

"My Lord, You kill all the enemies of the world in Your multifarious incarnations in the families of men, animals, demigods, rsis, aquatics and so on. Thus You illuminate the worlds with transcendental knowledge. In the Age of Kali, O Mahapurusa, You sometimes appear in a covered incarnation. Therefore You are known as Triyuga [one who appears in only three yugas]."

Srila Sridhara Svami has also verified that Lord Visnu appears in the Age of Kali but does not act as He does in other ages. Lord Visnu incarnates for two purposes: paritrana vinasaya ca duskrtam [Bg. 4.8]. That is, He comes to engage in pastimes with His devotees and to annihilate the demons. These purposes are visible in the Satya, Treta and Dvapara yugas, but in Kali-yuga the Lord appears disguised. He does not directly kill demons and give protection to the faithful. Because the Lord is not directly perceived in Kali-yuga but is directly known in the other three yugas, His name is Triyuga.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.96

suniya acarya kahe dukkhi haña mane
sastra-jña kariña tumi kara abhimane

SYNONYMS

suniya — hearing this; **acarya** — Gopinatha Acarya; **kahe** — says; **dukkhi** — unhappy; **haña** — becoming; **mane** — in the mind; **sastra-jña** — well versed in Vedic scriptures; **kariña** — taking as; **tumi** — you; **kara** — do; **abhimane** — pride.

TRANSLATION

Upon hearing this, Gopinatha Acarya became very unhappy. He said to the Bhattacharya, "You consider yourself the knower of all Vedic scriptures.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.97

bhagavata-bharata dui sastrera pradhana
sei dui-grantha-vakye nahi avadhana

SYNONYMS

bhagavata — Srimad-Bhagavatam; **bharata** — Mahabharata; **dui** — two; **sastrera** — of all Vedic scriptures; **pradhana** — the most prominent; **sei** — those; **dui-grantha** — of the two scriptures; **vakye** — in the statements; **nahi** — there is not; **avadhana** — attention.

TRANSLATION

"Srimad-Bhagavatam and the Mahabharata are the two most important Vedic scriptures, but you have paid no attention to their statements.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.98

sei dui kahe kalite saksat-avatara
tumi kaha, — kalite nahi visnura pracara

SYNONYMS

sei — those; dui — two; kahe — say; kalite — in this Age of Kali; saksat — direct; avatara — incarnation; tumi — you; kaha — say; kalite — in this Age of Kali; nahi — there is not; visnura — of Lord Visnu; pracara — manifestation.

TRANSLATION

"In Srimad-Bhagavatam and Mahabharata it is stated that the Lord appears directly, but you say that in this age there is no manifestation or incarnation of Lord Visnu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 6.99

kali-yuge lilavatara na kare bhagavan
ataeva 'tri-yuga' kari' kahi tara nama

SYNONYMS

kali-yuge — in this Age of Kali; **lila-avatara** — a pastime incarnation; **na** — not; **kare** — does; **bhagavan** — the Supreme Personality of Godhead; **ataeva** — therefore; **tri-yuga** — Triyuga (manifested in three yugas); **kari'** — accepting; **kahi** — I say; **tara nama** — His holy name.

TRANSLATION

"In this Age of Kali there is no lila-avatara of the Supreme Personality of Godhead; therefore He is known as Triyuga. That is one of His holy names."

PURPORT

A lila-avatara is an incarnation of the Lord who performs a variety of activities without making any special endeavor. He always has one pastime after another, all full of transcendental pleasure, and these pastimes are fully controlled by the Supreme Person. The Supreme Person is totally independent of all others in these pastimes. While teaching Sanatana Gosvami (Cc. Madhya 20.296-298), Sri Caitanya Mahāprabhu pointed out that one cannot count the number of lila-avatars:

lilavatara krsnera na yaya ganana
pradhana kariya kahi dig-darasana

"However," the Lord told Sanatana, "I shall explain the chief lila-avatars."

matsya, kurma, raghunatha, nr, vamaṇa
varahadi — lekha yanra na yaya ganana

Thus the Lord's incarnations were enumerated, including Matsya, the fish incarnation; Kurma, the tortoise; Lord Rāmacandra; Nṛ Varaha, the boar incarnation. Thus there are innumerable lila-avatars, and all of these exhibit wonderful pastimes. Lord Varaha, the boar incarnation, lifted the entire planet earth from the depths of the Garbhodaka Ocean. The tortoise incarnation, Lord Kurma, became a pivot for the emulsification of the whole sea, and Lord Nṛ features of lila-avatars.

In his book Laghu-bhagavatamṛta, Srīla Rupa Gosvami has enumerated the following twenty-five lila-avatars: Catuh-sana, Narada, Varaha, Matsya, Yajña, Nara-Narayana, Kapila, Dattatreya, Hayasirsa (Hayagrīva), , Prsnigarbha, Rsabha, Prthu, Nṛ, Kurma, Dhanvantari, Mohini, Vamaṇa, Parasurama, Raghavendra, Vyasa, Balarama, Kṛṣṇa, Buddha and Kalki.

Sri Caitanya Mahāprabhu is not mentioned as a lila-avatara because He is an incarnation in disguise (channa-avatara). In this Age of Kali there are no lila-avatars, but there is an incarnation of the Lord manifested in the body of Sri Caitanya Mahāprabhu. This has been explained in Srimad-Bhagavatam.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.100

pratiyuge karena krsna yuga-avatara
tarka-nistha hrdaya tomara nahika vicara

SYNONYMS

prati-yuge — in every age or millennium; **karena** — makes; **krsna** — Lord Krsna; **yuga-avatara** — incarnation for the age; **tarka-nistha** — hardened by argument; **hrdaya** — heart; **tomara** — your; **nahika** — there is not; **vicara** — consideration.

TRANSLATION

Gopinatha Acarya continued, "There is certainly an incarnation in every age, and such an incarnation is called the yuga-avatara. But your heart has become so hardened by logic and argument that you cannot consider all these facts.

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asan varnas trayo hy asya
grhnato 'nu- tanuh
suklo raktas tatha pita
krsn gatah

SYNONYMS

asan — there were; **varnah** — colors; **trayah** — three; **hi** — indeed; **asya** — of Him; **grhnatah** — accepting; **anu-yugam** — according to the age; **tanuh** — bodies; **suklah** — white; **raktah** — red; **tatha** — also; **pitah** — yellow; **idanim** — at the present moment; **krsnatam** — blackish; **gatah** — has accepted.

TRANSLATION

"In the past, your son has had bodies of three different colors, according to the age. These colors were white, red and yellow. In this age [Dvapara-yuga] He has accepted a blackish body.'

PURPORT

This verse from Srimad-Bhagavatam (10.8.13) was spoken by Garga Muni when he was performing the rituals at Lord Krsna's name-giving ceremony. He states that the incarnations of the Lord in other ages had been white, red and yellow. This yellow color refers to Sri Caitanya Mahaprabhu, whose bodily complexion was yellowish. This confirms that in past Kali-yugas the Lord also had incarnated in a body that was yellow in hue. It is understood that the Lord incarnates in different colors for the different yugas (Satya, Treta, Dvapara and Kali). Accepting the color yellow (pita), as well as other characteristics, the Lord incarnated as Sri Caitanya Mahaprabhu. This is the verdict of all Vedic authorities.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.102

iti dvapara urv-isa
stuvanti jagad-isvaram
nana-tantra-vidhanena
kalav api tatha srnu

SYNONYMS

iti — thus; dvapare — in Dvapara-yuga; uru-isa — O King; stuvanti — offer prayers; jagat-isvaram — unto the Supreme Personality of Godhead; nana — various; tantra — of the supplementary Vedic literatures; vidhanena — by regulative principles; kalau — in the Age of Kali; api — certainly; tatha — so also; srnu — hear.

TRANSLATION

"In the Age of Kali, as well as in Dvapara-yuga, the people offer prayers to the Supreme Personality of Godhead by various mantras and observe the regulative principles of the supplementary Vedic literatures. Now please hear of this from me.

PURPORT

This is a quotation from Srimad-Bhagavatam (11.5.31).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.103

krsna-varn tvisakrsn
sangopangastra-parsadam
yajñaih sankirtana-prayair
yajanti hi su-medhasah

SYNONYMS

krsna-varnam — chanting the two syllables krs and na; **tvisa** — by complexion; **akrsnam** — not blackish; **sa-anga** — accompanied by personal expansions; **upa-anga** — devotees; **astra** — the weapon of chanting the Hare Krsna mantra; **parsadam** — and associates like Gadadhara, Svarupa Damodara, etc.; **yajñaih** — by sacrifice; **sankirtana** — congregational chanting of the Hare Krsna mantra; **prayaih** — chiefly consisting of; **yajanti** — worship; **hi** — indeed; **su-medhasah** — those who are intelligent.

TRANSLATION

"In this Age of Kali, those who are intelligent perform the congregational chanting of the Hare Krsna maha-mantra, worshiping the Supreme Personality of Godhead, who appears in this age always describing the glories of Krsna. That incarnation is yellowish in hue and is always associated with His plenary expansions [such as Sri Nityananda Prabhu] and personal expansions [such as Gadadhara], as well as His devotees and associates [such as Svarupa Damodara]."

PURPORT

This verse from Srimad-Bhagavatam (11.5.32) is explained by Sri Jiva Gosvami in his Krama-sandarbha, as quoted by Srila Bhaktivinoda Thakura in regard to the explanation of Adi-lila, Third Chapter, verse 52.

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suvarna-varno hemango
varangas candanangadi
sannyasa-krc chamah santo
nistha-santi-parayanah

SYNONYMS

suvarna-varnah — whose complexion is like gold; **hema-angah** — having a body like molten gold; **vara-angah** — whose body is very beautifully constructed; **candana-angadi** — smeared with the pulp of sandalwood; **sannyasa-krt** — accepting the renounced order of life; **samah** — self-controlled; **santah** — peaceful; **nistha** — firmly fixed; **santi** — bringing peace by propagating the Hare Krsna maha-mantra; **parayanah** — always in the ecstatic mood of devotional service.

TRANSLATION

"The Lord [in the incarnation of Gaurasundara] has a golden complexion. Indeed, His entire body, which is very nicely constituted, is like molten gold. Sandalwood pulp is smeared all over His body. He will take the fourth order of spiritual life [sannyasa] and will be very much self-controlled. He will be distinguished from Mayavadi sannyasis in that He will be fixed in devotional service and will spread the sankirtana movement."

PURPORT

Gopinatha Acarya quoted this verse from the Mahabharata's Visnu-sahasra-nama-stotra.

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tomara age eta kathara nahi prayojana
usara-bhumite yena bijera ropana

SYNONYMS

tomara age — before you; eta — so many; kathara — of words; nahi — there is not; prayojana — necessity; usara-bhumite — in barren land; yena — like; bijera — of the seed; ropana — sowing.

TRANSLATION

Gopinatha Acarya then said, "There is no need to quote so much evidence from the sastras, for you are a very dry speculator. There is no need to sow seeds in barren land.

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tomara upare tanra krpa yabe habe
e-saba siddhanta tabe tumiha kahibe

SYNONYMS

tomara upare — upon you; **tanra** — the Lord's; **krpa** — mercy; **yabe** — when; **habe** — there will be; **e-saba** — all these; **siddhanta** — conclusions; **tabe** — at that time; **tumiha** — you also; **kahibe** — will quote.

TRANSLATION

"When the Lord will be pleased with you, you will also understand these conclusions and will quote from the sastras.

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tomara ye sisya kahe kutarka, nana-vada
ihara ki dosa — ei mayara prasada

SYNONYMS

tomara — your; ye — which; sisya — disciples; kahe — say; ku-tarka — false arguments; nana-vada — jugglery of philosophy; ihara — their; ki — what; dosa — fault; ei — this; mayara — of illusion; prasada — benediction.

TRANSLATION

"The false arguments and philosophical word jugglery of your disciples are not faults of theirs. They have simply received the benediction of Mayavada philosophy.

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yac-chaktayo vai
vivada--bhavo bhavanti
kurvanti cais atma-
tasmai namo 'nanta-gunaya bhume

SYNONYMS

yat — whose; saktayah — potencies; vadatam — contending; vadinam — of the opposing disputants; vai — indeed; vivada — of opposition; — of agreement; bhuvah — objects; bhavanti — become; kurvanti — do; ca — also; esam — of them; muhuh — always; atma-moham — illusion of the self; tasmai — unto Him; namah — obeisances; ananta — unlimited; gunaya — who has qualities; bhume — the Supreme.

TRANSLATION

"I offer my respectful obeisances unto the Supreme Personality of Godhead, who is full of unlimited qualities and whose different potencies bring about agreement and disagreement between disputants. Thus the illusory energy again and again covers the self-realization of both disputants."

PURPORT

This is a quotation from Srimad-Bhagavatam (6.4.31).

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ca santi sarvatra
bhasante brahmana yatha
madiyah udgrhya
nu durghatam

SYNONYMS

yuktam — quite befitting; **ca** — also; **santi** — are; **sarvatra** — everywhere; **bhasante** — speak; **brahmanah** — the learned; **yatha** — as much; **mayam** — illusion; **madiyah** — of Me; **udgrhya** — accepting; **vadatam** — of the speculators; **kim** — what; **nu** — certainly; **durghatam** — impossible.

TRANSLATION

"In almost all cases, whatever learned brahmanas speak becomes accepted; nothing is impossible for one who takes shelter of My illusory energy and speaks under her influence."

PURPORT

In this verse from Srimad-Bhagavatam (11.22.4), the Supreme Personality of Godhead explains that His illusory energy can perform the impossible; such is the power of the illusory energy. In many cases philosophical speculators have covered the real truth and have boldly set forth false theories. In ancient times philosophers like Kapila, Gautama, Jaimini, Kanada and similar brahmanas propounded useless philosophical theories, and in modern days so-called scientists are setting forth many false theories about the creation, backed up by seemingly logical arguments. This is all due to the influence of the Supreme Lord's illusory energy. The illusory energy, therefore, sometimes appears correct because it is emanating from the Supreme Correct. To avoid the very bewildering illusory influence, one must accept the words of the Supreme Personality of Godhead as they are. Only then can one escape the influence of the illusory energy.

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tabe bhattacharya kahe, yaha gosañira sthane
amara name gana-sahita kara nimantrane

SYNONYMS

tabe — thereafter; **bhattacharya** — Sarvabhauma Bhattacharya; **kahe** — says; **yaha** — please go; **gosañira sthane** — to the place of Sri Caitanya Mahaprabhu; **amara name** — in my name; **gana-sahita** — with His associates; **kara** — make; **nimantrane** — invitation.

TRANSLATION

After hearing this from Gopinatha Acarya, Sarvabhauma Bhattacharya said, "First go to the place where Sri Caitanya Mahaprabhu is staying and invite Him here with His associates. Ask Him on my account.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.111

prasada ani' tanre karaha age bhiksa
pascata asi' amare karaiha siksa

SYNONYMS

prasada ani' — bringing jagannatha-prasadam; **tanre** — unto Him; **karaha** — make; **age** — first; **bhiksa** — acceptance; **pascata** — afterwards; **asi'** — coming here; **amare** — unto me; **karaiha** — cause; **siksa** — teaching.

TRANSLATION

"Take jagannatha-prasadam and first give it to Caitanya Mahaprabhu and His associates. After that, come back here and teach me well."

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acarya — bhagini-pati, syalaka — bhattacharya
ninda-stuti-hasye siksa kara'na acarya

SYNONYMS

acarya — Gopinatha Acarya; **bhagini-pati** — sister's husband; **syalaka** — wife's brother; **bhattacharya** — Sarvabhauma Bhattacharya; **ninda** — sometimes blaspheming; **stuti** — sometimes by praising; **hasye** — sometimes by laughing; **siksa** — instruction; **kara'na** — causes; **acarya** — Gopinatha Acarya.

TRANSLATION

Gopinatha Acarya was the brother-in-law of Sarvabhauma Bhattacharya; therefore their relationship was very sweet and intimate. Under the circumstances, Gopinatha Acarya taught him by sometimes blaspheming him, sometimes praising him and sometimes laughing at him. This had been going on for some time.

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acaryera siddhante mukundera haila santosa
bhattacharyera vakya mane haila dukkha-rosa

SYNONYMS

acaryera — of Gopinatha Acarya; **siddhante** — with the conclusions; **mukundera** — of Mukunda Datta; **haila** — there was; **santosa** — satisfaction; **bhattacharyera** — of Sarvabhauma Bhattacharya; **vakye** — by the words; **mane** — in the mind; **haila** — there was; **dukkha** — unhappiness; **rosa** — and anger.

TRANSLATION

Srila Mukunda Datta felt very satisfied to hear the conclusive statements of Gopinatha Acarya, but he became very unhappy and angry to hear the statements put forward by Sarvabhauma Bhattacharya.

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gosañira sthane acarya kaila agamana
bhattacharyera name tanre kaila nimantrana

SYNONYMS

gosañira sthane — to the place where Sri Caitanya Mahāprabhu was staying; **acarya** — Gopinātha Acarya; **kaila** — did; **agamana** — coming; **bhattacharyera name** — on behalf of Sarvabhauma Bhattacharya; **tanre** — unto Him; **kaila** — made; **nimantrana** — invitation.

TRANSLATION

According to the instructions of Sarvabhauma Bhattacharya, Gopinātha Acarya went to Sri Caitanya Mahāprabhu and invited Him on the Bhattacharya's behalf.

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mukunda-sahita kahe bhattacharyera katha
bhattacharyera ninda kare, mane paña vyatha

SYNONYMS

mukunda-sahita — along with Mukunda; **kahe** — describes; **bhattacharyera katha** — all the words of Sarvabhauma Bhattacharya; **bhattacharyera** — of Sarvabhauma Bhattacharya; **ninda** — defamation; **kare** — does; **mane** — in the mind; **pañā** — getting; **vyatha** — some pain.

TRANSLATION

The Bhattacharya's statements were discussed before Sri Caitanya Mahaprabhu. Gopinatha Acarya and Mukunda Datta disapproved of the Bhattacharya's statements because they caused mental pain.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.116

sunī mahāprabhu kahe aiche mat kaha
ama prati bhattacharyera haya anugraha

SYNONYMS

sunī — hearing them; mahāprabhu — Caitanya Mahāprabhu; kahe — says; aiche — such; mat kaha — do not speak; ama prati — toward Me; bhattacharyera — of Sarvabhauma Bhattacharya; haya — there is; anugraha — mercy.

TRANSLATION

Hearing this, Sri Caitanya Mahāprabhu said, "Do not speak like that. Sarvabhauma Bhattacharya has shown great affection and mercy toward Me.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.117

amara sannyasa-dharma cahena rakhite
vatsalye karuna karena, ki dosa ihate

SYNONYMS

amara — My; **sannyasa-dharma** — regulative principles of sannyasa; **cahena** — he wants; **rakhite** — to keep; **vatsalye** — out of paternal affection; **karuna** — mercy; **karena** — does; **ki** — what; **dosa** — fault; **ihate** — in this connection.

TRANSLATION

"Out of paternal affection for Me, he wants to protect Me and see that I follow the regulative principles of a sannyasi. What fault is there in this?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.118

ara dina mahaprabhu bhattacharya-sane
anande karila jagannatha darasane

SYNONYMS

ara dina — the next day; **mahaprabhu** — Sri Caitanya Mahaprabhu; **bhattacharya-sane** — along with Sarvabhauma Bhattacharya; **anande** — in great pleasure; **karila** — did; **jagannatha** — to Lord Jagannatha; **darasane** — visit.

TRANSLATION

The next morning, Sri Caitanya Mahaprabhu and Sarvabhauma Bhattacharya together visited the temple of Lord Jagannatha. Both of them were in a very pleasant mood.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.119

bhattacharya-sange tanra mandire aila
prabhure asana diya apane vasila

SYNONYMS

bhattacharya-sange — along with Sarvabhauma Bhattacharya; **tanra** — His (Lord Jagannatha's); **mandire** — to the temple; **aila** — came; **prabhure** — unto Lord Sri Caitanya Mahaprabhu; **asana** — sitting place; **diya** — giving; **apane** — personally; **vasila** — sat down.

TRANSLATION

When they entered the temple, Sarvabhauma Bhattacharya offered Caitanya Mahaprabhu a seat, while he himself sat down on the floor out of due respect for a sannyasi.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.120

vedanta padaite tabe arambha karila
sneha-bhakti kari' kichu prabhure kahila

SYNONYMS

vedanta — Vedanta philosophy; **padaite** — to instruct; **tabe** — then; **arambha** — beginning; **karila** — made; **sneha** — affection; **bhakti** — and devotion; **kari'** — showing; **kichu** — something; **prabhure** — unto the Lord; **kahila** — said.

TRANSLATION

He then began to instruct Lord Caitanya Mahaprabhu on Vedanta philosophy, and out of affection and devotion, he spoke to the Lord as follows.

PURPORT

The Vedanta- or Brahma-sutra, written by Srila Vyasadeva, is a book studied by all advanced spiritual students, especially by the sannyasis of all religious communities (sampradayas). The sannyasis must read the Vedanta-sutra to establish their final conclusions concerning Vedic knowledge. Here, of course, the Vedanta mentioned is the commentary of Sankaracarya, known as Sariraka-bhasya. Sarvabhauma Bhattacharya intended to convert Caitanya Mahaprabhu, who was a Vaisnava sannyasi, into a Mayavadi sannyasi. He therefore made this arrangement to instruct Him in the Vedanta-sutra according to the Sariraka commentary of Sankaracarya. All the sannyasis of the Sankara-sampradaya enjoy seriously studying the Vedanta-sutra with the Sariraka-bhasya commentary. It is said, vedanta-vakyesu sada ramantah: "One should always enjoy the studies of the Vedanta-sutra."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.121

vedanta-sravana, — ei sannyasira dharma
nirantara kara tumi vedanta sravana

SYNONYMS

vedanta-sravana — hearing of Vedanta philosophy; **ei** — this; **sannyasira** — of a person in the renounced order; **dharma** — factual occupation; **nirantara** — incessantly; **kara** — do; **tumi** — You; **vedanta** — of Vedanta philosophy; **sravana** — hearing.

TRANSLATION

The Bhattacharya said, "Hearing Vedanta philosophy is a sannyasi's main business. Therefore without hesitation You should study Vedanta philosophy, hearing it without cessation from a superior person."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.122

prabhu kahe, — 'more tumi kara anugraha
sei se kartavya, tumi yei more kaha'

SYNONYMS

prabhu kahe — the Lord replied; more — unto Me; tumi — you; kara — show; anugraha — mercy; sei se — that; kartavya — duty; tumi — you; yei — whatever; more — unto Me; kaha — say.

TRANSLATION

Lord Caitanya replied, "You are very merciful to Me, and therefore I think it is My duty to obey your order."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.123

sata dina paryanta aiche karena sravane
bhala-manda nahi kahe, vasi' matra sune

SYNONYMS

sata dina — seven days; **paryanta** — up to; **aiche** — in this way; **karena** — does; **sravane** — hearing; **bhala** — right; **manda** — wrong; **nahi** — not; **kahe** — says; **vasi'** — sitting; **matra** — only; **sune** — hears.

TRANSLATION

Thus for seven days continually, Sri Caitanya Mahaprabhu listened to the Vedanta philosophy expounded by Sarvabhauma Bhattacharya. However, Caitanya Mahaprabhu did not say anything and did not indicate whether it was right or wrong. He simply sat there and listened to the Bhattacharya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 6.124

astama-divase tanre puche sarvabhauma
sata dina kara tumi vedanta sravana

SYNONYMS

astama-divase — on the eighth day; **tanre** — unto Him; **puche** — inquires; **sarvabhauma** — Sarvabhauma Bhattacharya; **sata dina** — seven days; **kara** — do; **tumi** — You; **vedanta** — Vedanta philosophy; **sravana** — hearing.

TRANSLATION

On the eighth day, Sarvabhauma Bhattacharya said to Caitanya Mahāprabhu, "You have been listening to Vedanta philosophy from me continually for seven days.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.125

bhala-manda nahi kaha, raha mauna dhari'
bujha, ki na bujha, — iha bujhite na pari

SYNONYMS

bhala-manda — right or wrong; **nahi kaha** — not speak; **raha** — keep; **mauna** — silence; **dhari'** — holding; **bujha** — understand; **ki** — or; **na** — not; **bujha** — understand; **iha** — this; **bujhite** — to understand; **na** — not; **pari** — I am able.

TRANSLATION

"You have simply been listening, fixed in Your silence. Since You do not say whether You think it is right or wrong, I cannot know whether You are actually understanding Vedanta philosophy or not."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.126

prabhu kahe — "murkha ami, nahi adhyayana
tomara ajñate matra kariye sravana

SYNONYMS

prabhu kahe — the Lord replied; **murkha ami** — I am a fool; **nahi** — there is not; **adhyayana** — study; **tomara** — your; **ajñate** — by the order; **matra** — only; **kariye** — I do; **sravana** — hearing.

TRANSLATION

Sri Caitanya Mahaprabhu replied, "I am a fool, and consequently I do not study the Vedanta-sutra. I am just trying to hear it from you because you have ordered Me.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.127

sannyasira dharma lagi' sravana matra kari
tumi yei artha kara, bujhite na pari"

SYNONYMS

sannyasira — of one in the renounced order of life; **dharma** — the occupation; **lagi'** — for the matter of; **sravana** — hearing; **matra** — only; **kari** — I do; **tumi** — you; **yei** — whatever; **artha** — meaning; **kara** — present; **bujhite** — to understand; **na** — not; **pari** — I am able.

TRANSLATION

"Only for the sake of executing the duties of the renounced order of sannyasa do I listen. Unfortunately, I cannot in the least understand the meaning you are presenting."

PURPORT

Sri Caitanya Mahaprabhu presented Himself as if He were a sannyasi in name only or, in other words, a number-one fool. Mayavadi sannyasis in India are very much accustomed to declaring themselves jagad-gurus, teachers of the world, although they have no information of the outside world and are limited in their experience to a small town or village, or perhaps to the country of India. Nor do such sannyasis have sufficient education. Unfortunately, at the present moment there are many foolish sannyasis, both in India and elsewhere, who simply read and study Vedic literature without understanding the purports. When Caitanya Mahaprabhu was having His discussion with the Chand Kazi, the Muslim magistrate of Navadvipa, He recited a verse from the Vedic literature to the effect that the order of sannyasa is prohibited in this Age of Kali. Only those who are very serious and who follow the regulative principles and study Vedic literature should accept sannyasa. Sri Caitanya Mahaprabhu approved of a sannyasi's reading the Vedanta-sutra, or Brahma-sutra, but He did not approve the Sariraka commentary of Sankaracarya. Indeed, He said elsewhere, mayavadi-bhasya sunile haya sarva-nasa: "If one hears the Sariraka-bhasya of Sankaracarya, he is doomed." Thus a sannyasi, a transcendentalist, must read the Vedanta-sutra regularly, but he should not read the Sariraka-bhasya. This is the conclusion of Sri Caitanya Mahaprabhu. The real commentary on the Vedanta-sutra is Srimad-Bhagavatam. Artho ' brahma-sutranam: Srimad-Bhagavatam is the original commentary on the Vedanta-sutra, written by the author himself, Srila Vyasadeva.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.128

bhattacharya kahe, — na bujhi', hena jñana yara
bujhibara lagi' seha puচে punarbara

SYNONYMS

bhattacharya kahe — Sarvabhauma Bhattacharya replied; **na bujhi'** — not understanding; **hena** — this; **jñana** — the knowledge; **yara** — of someone; **bujhibara lagi'** — just to understand; **seha** — he also; **puচে** — inquires; **punah-bara** — again.

TRANSLATION

Sarvabhauma Bhattacharya replied, "I accept that You do not understand, yet even one who does not understand inquires about the subject matter.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.129

tumi suni' suni' raha mauna matra dhari'
hrdaye ki ache tomara, bujhite na pari

SYNONYMS

tumi — You; suni' — hearing; suni' — hearing; raha — keep; mauna — silence; matra — only; dhari' — holding; hrdaye — in the heart; ki — what; ache — there is; tomara — Your; bujhite — to understand; na — not; pari — am able.

TRANSLATION

"You are hearing again and again, yet You keep silent. I cannot understand what is actually within Your mind."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.130

prabhu kahe, — "sutrera artha bujhiye nirmala
tomara vyakhya suni' mana haya ta' vikala

SYNONYMS

prabhu kahe — the Lord replied; **sutrera artha** — the meaning of the sutras; **bujhiye** — I can understand; **nirmala** — very clearly; **tomara** — your; **vyakhya** — explanation; **sunī'** — hearing; **mana** — mind; **haya** — becomes; **ta'** — indeed; **vikala** — disturbed.

TRANSLATION

Sri Caitanya Mahaprabhu then revealed His mind, saying, "I can understand the meaning of each sutra very clearly, but your explanations have simply agitated My mind.

PURPORT

The factual meaning of the aphorisms of the Vedanta-sutra is as clear as sunshine. The Mayavadi philosophers simply try to cover the sunshine with the clouds of interpretations imagined by Sankaracarya and his followers.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.131

sutrera artha bhasya kahe prakasiya
tumi, bhasya kaha — sutrera artha acchadiya

SYNONYMS

sutrera artha — meanings of the sutras; **bhasya** — the purport; **kahe** — one speaks; **prakasiya** — clearly manifesting; **tumi** — you; **bhasya kaha** — make a comment; **sutrera** — of the sutras; **artha** — the meanings; **acchadiya** — covering.

TRANSLATION

"The meaning of the aphorisms in the Vedanta-sutra contain clear purports in themselves, but other purports you presented simply covered the meaning of the sutras like a cloud.

PURPORT

Please refer to Adi-lila, Seventh Chapter, verses 106-146, for an explanation of this verse.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.132

sutrera mukhya artha na karaha vyakhyana
kalpanarthe tumi taha kara acchadana

SYNONYMS

sutrera — of the sutras; **mukhya** — direct; **artha** — of meanings; **na** — not; **karaha** — you do; **vyakhyana** — explanation; **kalpana-arthe** — because of imaginative meaning; **tumi** — you; **taha** — of that; **kara** — do; **acchadana** — covering.

TRANSLATION

"You do not explain the direct meaning of the Brahma-sutras. Indeed, it appears that your business is to cover their real meaning."

PURPORT

This is typical of all Mayavadis or atheists who interpret the meaning of Vedic literature in their own imaginative way. The real purpose of such foolish people is to impose the impersonalist conclusion on all Vedic literature. The Mayavadi atheists also interpret the Bhagavad-gita. In every verse of Srimad Bhagavad-gita it is clearly stated that Krsna is the Supreme Personality of Godhead. In every verse Vyasadeva says, sri-bhagavan uvaca, "the Supreme Personality of Godhead said," or "the Blessed Lord said." It is clearly stated that the Blessed Lord is the Supreme Person, but Mayavadi atheists still try to prove that the Absolute Truth is impersonal. In order to present their false, imaginary meanings, they must adopt so much word jugglery and grammatical interpretation that they finally become ludicrous. Therefore Sri Caitanya Mahaprabhu remarked that no one should hear the Mayavadi commentaries or purports to any Vedic literature.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.133

upanisad-sabde yei mukhya artha haya
sei artha mukhya, — vyasa-sutre saba kaya

SYNONYMS

upanisad — of the Vedas; **sabde** — by the words; **yei** — whatever; **mukhya** — direct; **artha** — meaning; **haya** — is; **sei** — that; **artha** — meaning; **mukhya** — chief; **vyasa-sutre** — in the Vedanta-sutra; **saba** — all; **kaya** — describes.

TRANSLATION

Caitanya Mahaprabhu continued, "The Vedanta-sutra is the summary of all the Upanisads; therefore whatever direct meaning is there in the Upanisads is also recorded in the Vedanta-sutra, or Vyasa-sutra.

PURPORT

Srila Bhaktisiddhanta Sarasvati has explained the word upanisad in his Anubhasya. Please refer to Adi-lila, Second Chapter, fifth verse, and Adi-lila, Seventh Chapter, verses 106 and 108, for his explanation.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.134

mukhyartha chadiya kara gaunartha kalpana
'abhidha'-vrtti chadi' kara sabdera laksana

SYNONYMS

mukhya-artha — direct meaning; **chadiya** — giving up; **kara** — you do; **gauna-artha** — indirect meaning; **kalpana** — imagining; **abhidha-vrtti** — the meaning that is understood immediately; **chadi'** — giving up; **kara** — you do; **sabdera** — of the words; **laksana** — interpretation.

TRANSLATION

"For each sutra the direct meaning must be accepted without interpretation. However, you simply abandon the direct meaning and proceed with your imaginative interpretation.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.135

pramanera madhye sruti pramana — pradhana
sruti ye mukhyartha kahe, sei se pramana

SYNONYMS

pramanera — of the evidences; **madhye** — in the midst; **sruti** — the Vedic version; **pramana** — evidence; **pradhana** — chief; **sruti** — the Vedic version; **ye** — whatever; **mukhya-artha** — chief meaning; **kahe** — says; **sei se** — that indeed; **pramana** — evidence.

TRANSLATION

"Although there is other evidence, the evidence given in the Vedic version must be taken as foremost. Vedic versions understood directly are first-class evidence."

PURPORT

Works that should be consulted are Srila Jiva Gosvami's Tattva-sandarbha (10-11), Srila Baladeva Vidyabhusana's commentary on that, and the following verses of the Brahma-sutra: sastra-yonitvat (Vs. 1.1.3), tarkapratisthanat (Vs. 2.1.11) and srutes tu sabda-mulatvat (Vs. 2.1.27), as commented upon by Sri Ramanujacarya, Sri Madhvacarya, Sri Nimbarkacarya and Srila Baladeva Vidyabhusana. In his book Sarva Srila Jiva Gosvami has noted that although there are ten kinds of evidence — direct perception, the Vedic version, historical reference, hypothesis and so on — and although they are all generally accepted as evidence, the person presenting a hypothesis, reading the Vedic version, perceiving or interpreting by his experience is certain to be imperfect in four ways. That is, he is subject to committing mistakes, to becoming illusioned, to cheating and to having imperfect senses. Although the evidence may be correct, the person himself is in danger of being misled due to his material defects. Apart from the direct presentation, there is a chance that an interpretation may not be perfect. Therefore the conclusion is that only a direct presentation can be considered evidence. An interpretation cannot be accepted as evidence, but may be considered proof of evidence.

In the Bhagavad-gita, at the very beginning it is stated:

dhrtarastra uvaca
dharma-ksetre kuru-ksetre samaveta yuyutsavah
mamakah pandavas caiva kim akurvata sañjaya
[Bg. 1.1]

The statements of the Bhagavad-gita are themselves proof that there is a place of religious pilgrimage named Kuruksetra where the Pandavas and Kurus met to fight. After meeting there, what did they do? This was Dhrtarastra's inquiry to Sañjaya. Although these statements are very clear, atheists try to interpret different meanings of the words dharma-ksetra and kuru-ksetra. Therefore Srila Jiva Gosvami has warned us not to depend on any kind of interpretation. It is better to take the verses as they are, without interpretation.





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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.136

jivera asthi-vistha dui — sankha-gomaya
sruti-vakye sei dui maha-pavitra haya

SYNONYMS

jivera — of the living entity; **asthi** — the bone; **vistha** — stool; **dui** — two; **sankha** — conchshell; **go-maya** — cow dung; **sruti-vakye** — in the words of the Vedic version; **sei** — that; **dui** — two; **maha** — greatly; **pavitra** — pure; **haya** — are.

TRANSLATION

Caitanya Mahaprabhu continued, "Conchshells and cow dung are nothing but the bones and the stool of some living entities, but according to the Vedic version they are both considered very pure.

PURPORT

According to Vedic principles, bones and dung are generally considered very impure. If one touches a bone or stool, he must take a bath immediately. That is the Vedic injunction. Yet the Vedas also enjoin that a conchshell, although the bone of an animal, and cow dung, although the stool of an animal, are very much sanctified. Even though such statements appear contradictory, on the basis of the Vedic version we still accept the fact that conchshells and cow dung are pure and sanctified. .

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.137

svatah-pramana veda satya yei kaya
'laksana' karile svatah-pramanya-hani haya

SYNONYMS

svatah-pramana — self-evidence; **veda** — Vedic literature; **satya** — truth; **yei** — whatever; **kaya** — say; **laksana** — interpretation; **karile** — by making; **svatah-pramanya** — self-evidential proof; **hani** — lost; **haya** — becomes.

TRANSLATION

"The Vedic statements are self-evident. Whatever is stated there must be accepted. If we interpret according to our own imagination, the authority of the Vedas is immediately lost."

PURPORT

Out of four main types of evidence — direct perception, hypothesis, historical reference and the Vedas — Vedic evidence is accepted as the foremost. If we want to interpret the Vedic version, we must imagine an interpretation according to what we want to do. First of all, we set forth such an interpretation as a suggestion or hypothesis. As such, it is not actually true, and the self-evident proof is lost.

Srila Madhvacarya, commenting on the aphorism *drsyate tu* (Vedanta-sutra 2.1.6), quotes the Bhavisya Purana as follows:

rg-yajuh-samatharvas ca pañcaratrakam
mula-ramayan veda ity eva sabditah
puranani ca yaniha vaisnavani vido viduh
svatah-pramanyam etes natra kiñcid vicaryate

The Rg Veda, Yajur Veda, Sama Veda, Atharva Veda, Mahabharata, Pañcaratras and original Ramayana are all considered Vedic literature. The Puranas (such as the Brahma-vaivarta Purana, Naradiya Purana, Visnu Purana and Bhagavata Purana) are especially meant for Vaisnavas and are also Vedic literature. As such, whatever is stated within the Puranas, Mahabharata and Ramayana is self-evident. There is no need for interpretation. The Bhagavad-gita is also within the Mahabharata; therefore all the statements of the Bhagavad-gita are self-evident. There is no need for interpretation, and if we do interpret, the entire authority of the Vedic literature is lost.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.138

vyasa-sutrera artha — yaiche suryera kirana
sva-kalpita bhasya-meghe kare acchadana

SYNONYMS

vyasa-sutrera — of the Vedanta-sutra, by Vyasadeva; **artha** — the meanings; **yaiche** — just as; **suryera** — of the sun; **kirana** — shining rays; **sva-kalpita** — imaginative; **bhasya** — of the commentary; **meghe** — by the cloud; **kare** — does; **acchadana** — covering.

TRANSLATION

Sri Caitanya Mahaprabhu continued, "The Brahma-sutra, compiled by Srila Vyasadeva, is as radiant as the sun. One who tries to interpret its meaning simply covers that sunshine with a cloud.

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veda-purane kahe brahma-nirupana
sei brahma — brhad-vastu, isvara-laksana

SYNONYMS

veda-purane — in the Vedas and the Puranas; **kahe** — it is stated; **brahma-nirupana** — explaining the Supreme; **sei brahma** — that Supreme; **brhat-vastu** — the greatest; **isvara-laksana** — feature of the Supreme Personality.

TRANSLATION

"All the Vedas and literature that strictly follows the Vedic principles explain that the Supreme Brahman is the Absolute Truth, the greatest of all, and a feature of the Supreme Lord.

PURPORT

The greatest of everything is Sri Kṛṣṇa. Lord Kṛṣṇa states in the Bhagavad-gītā (15.15), *vedais ca sarvair aham eva vedyah*: "By all the Vedas, I am to be known." In Srimad-Bhagavatam (1.2.11) it is said that the Absolute Truth is understood in three phases — namely, Brahman, Paramatma and Bhagavan, the Supreme Personality of Godhead (*brahmeti paramatmeti bhagavan iti sabdyate*). Thus the Supreme Personality of Godhead is the last word in understanding the Absolute Truth, Brahman.

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sarvaisvarya-paripurna bhagavan
tanre nirakara kari' karaha vyakhyana

SYNONYMS

sarva-aisvarya-paripurna — full with all opulences; **svayam** — personally; **bhagavan** — the Supreme Personality of Godhead; **tanre** — Him; **nirakara** — impersonal; **kari'** — making; **karaha** — you make; **vyakhyana** — explanation,

TRANSLATION

"Actually, the Supreme Absolute Truth is a person, the Supreme Personality of Godhead, full with all opulences. You are trying to explain Him as impersonal and formless.

PURPORT

Brahman means brhattva, the greatest of all. The greatest of all is Sri Krsna, the Supreme Personality of Godhead. He possesses all potencies and opulence in full; therefore the Absolute Truth, the greatest of all, is the Supreme Personality of Godhead. Whether one says "Brahman" or "the Supreme Personality of Godhead," the fact is the same, for they are identical. In the Bhagavad-gita, Arjuna accepted Krsna as brahma dhama [Bg. 10.12]. Although the living entities or material nature are sometimes described as Brahman, Parabrahman — the Supreme, the greatest of all Brahman — is still Krsna, the Supreme Personality of Godhead. He is full with all opulences, and as such He possesses all riches, all strength, all reputation, all knowledge, all beauty and all renunciation. He is eternally a person and eternally supreme. If one tries to explain the Supreme impersonally, one distorts the real meaning of Brahman.

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'nirvīśesa' tanre kahe yei śruti-gaṇa
'prakṛta' nīśedhi kare 'aprakṛta' śthapana

SYNONYMS

nirvīśesa — impersonal; tanre — Him; kahe — say; yei — whatever; śruti-gaṇa — the Vedas; prakṛta — mundane; nīśedhi — forbidding; kare — does; aprakṛta — transcendental; śthapana — confirmation.

TRANSLATION

"Wherever there is an impersonal description in the Vedas, the Vedas mean to establish that everything belonging to the Supreme Personality of Godhead is transcendental and free of mundane characteristics."

PURPORT

There are many impersonal statements about the Supreme Personality of Godhead. As stated in the Svetasvatara Upanisad (3.19):

apani-pado javano grahita
pasyaty acaksuh sa srnoty akarnah
sa vetti na ca tasyasti vetta
tam ahur purus mahantam

Although the Supreme Lord is described as having no hands and legs, He nonetheless accepts all sacrificial offerings. He has no eyes, yet He sees everything. He has no ears, yet He hears everything. When it is stated that the Supreme Lord has no hands and legs, one should not think that He is impersonal. Rather, He has no mundane hands or legs like ours. "He has no eyes, yet He sees." This means that He does not have mundane, limited eyes like ours. Rather, He has such eyes that He can see past, present and future, everywhere, in every corner of the universe and in every corner of the heart of every living entity. Thus the impersonal descriptions in the Vedas intend to deny mundane characteristics in the Supreme Lord. They do not intend to establish the Supreme Lord as impersonal.

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ya ya srutir jalpati nirvises
sa sabhidhatte sa-visesam eva
vicara-yoge sati hanta
prayo baliyah sa-visesam eva

SYNONYMS

ya ya — whatever; **srutih** — the Vedic hymns; **jalpati** — describe; **nirvisesam** — impersonal truth; **sa** — that; **sa** — that; **abhidhatte** — directly describes (like a dictionary meaning); **sa-visesam** — personality; **eva** — certainly; **vicara-yoge** — when accepted by intelligence; **sati** — being; **hanta** — alas; **tasam** — of all the Vedic mantras; **prayah** — mostly; **baliyah** — more powerful; **sa-visesam** — personal variety; **eva** — certainly.

TRANSLATION

Sri Caitanya Mahaprabhu continued, "Whatever Vedic mantras describe the Absolute Truth impersonally only prove in the end that the Absolute Truth is a person. The Supreme Lord is understood in two features — impersonal and personal. If one considers the Supreme Personality of Godhead in both features, he can actually understand the Absolute Truth. He knows that the personal understanding is stronger because we see that everything is full of variety. No one can see anything that is not full of variety.'

PURPORT

This is a quotation from Sri Caitanya-candrodaya-nataka (6.67), by Kavi-karnapura.

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brahma haite janme visva, brahmete jivaya
sei brahme punarapi haye yaya laya

SYNONYMS

brahma haite — from the Supreme Brahman; **janme** — emanates; **visva** — the whole cosmic manifestation; **brahmete** — in the Absolute Truth; **jivaya** — exists; **sei** — that; **brahme** — in the Absolute Truth; **punarapi** — again; **haye** — being; **yaya** — goes; **laya** — to annihilation.

TRANSLATION

"Everything in the cosmic manifestation emanates from the Absolute Truth, remains in the Absolute Truth, and after annihilation again enters the Absolute Truth.

PURPORT

In the Taittiriya Upanisad (3.1) it is said, yato va imani bhutani jayante: "The entire material cosmic manifestation is born of the Supreme Brahman." Also, the Brahma-sutra begins with the verse janmady asya yatah: [SB 1.1.1] "The Absolute Truth is that from whom everything emanates." (Bs. 1.1.2) That Absolute Truth is Krsna. In the Bhagavad-gita (10.8), Krsna says, sarvasya prabhavo mattah pravartate: "I am the source of all spiritual and material worlds. Everything emanates from Me." Therefore Krsna is the original Absolute Truth, the Supreme Personality of Godhead. Again, Krsna states in the Bhagavad-gita (9.4), maya tatam jagad avyakta-murtina: "By Me, in My unmanifested form, this entire universe is pervaded." And as confirmed in the Brahma- (5.37), goloka eva nivasaty akhilatma-bhutah: "Although the Lord always stays in His abode, Goloka Vrndavana, He is still all-pervading." His all-pervasive feature is understood to be impersonal because one does not find the form of the Lord in that all-pervasiveness. Actually, everything is resting on the rays of His bodily effulgence. The Brahma- (5.40) also states:

yasya prabha prabhavato jagad-anda-koti-
kotisv asesa-vasudhadi-vibhuti-bhinnam

Due to the rays of the Lord's bodily effulgence, millions of universes are created, just as planets are created from the sun.

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'apadana,' 'karana,' 'adhikarana'-karaka tina
bhagavanera savisesa ei tina cihna

SYNONYMS

apadana — ablative; karana — instrumental; adhikarana — locative; karaka — cases; tina — three; bhagavanera — of the Supreme Personality of Godhead; sa-visesa — in the personality; ei — these; tina — three; cihna — symptoms.

TRANSLATION

"The personal features of the Supreme Personality of Godhead are categorized in three cases — namely ablative, instrumental and locative."

PURPORT

Srila Bhaktivinoda Thakura states in his Amṛta-pravaha-bhāṣya that according to the injunction of the Upanisads ("the Supreme Absolute Truth is He from whom everything emanates"), it is understood that the whole cosmic manifestation emanated from Brahman, the Supreme Absolute Truth. The creation subsists by the energy of the Supreme Brahman and, after annihilation, merges into the Supreme Brahman. From this we can understand that the Absolute Truth can be categorized in three cases — ablative, instrumental and locative. According to these three cases, the Absolute Truth is positively personified. In this connection, Srila Bhaktisiddhanta Sarasvatī quotes the Aitareya Upanisad (1.1.1): *atma va idam eka evagra asin nanyat kiñcana misat sa iksata lokan nu srja iti*. Similarly, in the Svetasvatara Upanisad (4.9) it is stated:

yajñah kratavo vratani
yac ca veda vadanti
yasman mayi srjate visvam etat
mayaya sanniruddhah

And in the Taittiriya Upanisad (3.1): *yato va imani bhutani jayante, yena jatani jivanti, yat tad vijijñāśasva tad brahma*. This was the answer given by father Varuṇa when questioned by his son Varuṇi Bhṛgu about the Absolute Truth. In this mantra, the word *yatah*, the Absolute Truth from which the cosmic manifestation has emanated, is in the ablative case; that Brahman by which this universal creation is maintained is in the instrumental case (*yena*); and that Brahman into which the whole cosmic manifestation merges is in the locative case (*yat or yasmin*). It is stated in Srimad-Bhagavatam (1.5.20):

hi bhagavan ivetaro
yato jagat-sthana-nirodha-sambhavaḥ

"The entire universal creation is contained in the gigantic form of the Supreme Personality of Godhead. Everything emanates from Him, everything rests in His energy, and after annihilation everything merges into His person."



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.145-146

bhagavan bahu haite yabe kaila mana
prakṛta-saktite tabe kaila vilokana
se kale nahi janme 'prakṛta' mano-nayana
ataeva 'aprakṛta' brahmera netra-mana

SYNONYMS

bhagavan — the Supreme Personality of Godhead; **bahu** — many; **haite** — to become; **yabe** — when; **kaila** — made; **mana** — His mind; **prakṛta** — material; **saktite** — on the energy; **tabe** — at that time; **kaila** — did; **vilokana** — glancing; **se kale** — at that time; **nahi** — not; **janme** — in creation; **prakṛta** — mundane; **manah-nayana** — mind and eyes; **ataeva** — therefore; **aprakṛta** — transcendental; **brahmera** — of the Absolute Truth; **netra-mana** — eyes and mind.

TRANSLATION

Sri Caitanya Mahaprabhu continued, "When the Supreme Personality of Godhead wished to become many, He glanced over the material energy. Before the creation there were no mundane eyes or mind; therefore the transcendental nature of the Absolute Truth's mind and eyes is confirmed.

PURPORT

In the Chandogya Upanisad (6.2.3), it is said, tad aiksata bahu prajayeya. This statement confirms the fact that when the Supreme Personality of Godhead wishes to become many, the cosmic manifestation arises simply by His glancing over material energy. It may be noted that the Supreme Lord glanced over the material nature before the creation of this cosmic manifestation. Before the creation there were no material minds or material eyes; therefore the mind by which the Supreme Personality of Godhead desired to create is transcendental, and the eyes with which He glanced over material nature are also transcendental. Thus the Lord's mind, eyes and other senses are all transcendental.

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brahma-sabde kahe purna bhagavan
bhagavan krsna, — sastrera pramana

SYNONYMS

brahma-sabde — by the word "Brahman"; **kahe** — it is said; **purna** — complete; **svayam** — personally; **bhagavan** — the Supreme Personality of Godhead; **svayam** — personally; **bhagavan** — the Supreme Personality of Godhead; **krsna** — Lord Kṛṣṇa; **sastrera pramana** — the verdict of all Vedic literature.

TRANSLATION

"The word 'Brahman' indicates the complete Supreme Personality of Godhead, who is Sri Kṛṣṇa. That is the verdict of all Vedic literature.

PURPORT

This is also confirmed in the Bhagavad-gītā (15.15), where the Lord says, *vedais ca sarvair aham eva vedyah*. The ultimate object in all Vedic literature is Kṛṣṇa. Everyone is searching for Him. This is also confirmed elsewhere in the Bhagavad-gītā (7.19):

janmanam ante jñānavan prapadyate
vasudevah sarvam iti sa mahatma sudurlabhah

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare."

When one has actually become wise through the study of Vedic literature, he surrenders unto Vasudeva, Bhagavan Sri Kṛṣṇa. This is also confirmed in Srimad-Bhagavatam (1.2.7-8):

vasudeve bhagavati bhakti-yogah prayojitah
janayaty asu ca yad ahaitukam
dharmah sv-anusthitah visvaksena-kathasu yah
notpadayed yadi srama eva hi kevalam

Understanding Vasudeva is real knowledge. By engaging in the devotional service of Vasudeva, Kṛṣṇa, one acquires perfect knowledge and Vedic understanding. Thus one becomes detached from the material world. This is the perfection of human life. Although one may perfectly follow religious rituals and ceremonies, he is simply wasting his time (*srama eva hi kevalam*) if he does not attain this perfection.

Before the creation of the cosmic manifestation, the Supreme Personality of Godhead possessed His totally transcendental mind and eyes. That Supreme Personality of Godhead is Kṛṣṇa. A person may think that there is no direct statement about Kṛṣṇa in the Upanisads, but the fact is that the Vedic mantras cannot be understood by people with mundane senses. As stated in the Padma Purāna, *atah sri-kṛṣṇa-namadi na bhaved grahyam indriyaiḥ*: [BRS. 1.2.234] a person with mundane senses cannot fully understand the name, qualities, form and pastimes of Sri Kṛṣṇa. The Purānas are therefore meant to explain and supplement Vedic

knowledge. The great sages present the Puranas in order to make the Vedic mantras understandable for common men (stri-sudra-dvija-bandhunam). Considering that women, sudras and dvija-bandhus (unworthy sons of the twice-born) cannot understand the Vedic hymns directly, Srila Vyasadeva compiled the Mahabharata. Actually, the Supreme Personality of Godhead is vedesu durlabham (untraceable in the Vedas), but when the Vedas are properly understood or when Vedic knowledge is received from devotees, one can understand that all Vedic knowledge leads to Sri Krsna.

The Brahma-sutra (1.1.3) confirms this fact also: sastra-yonitvat. Commenting upon this Brahma-sutra aphorism, Sri Madhvacarya says, "The Rg Veda, Yajur Veda, Sama Veda, Atharva Veda, Mahabharata, Pañcaratra and the original Valmiki Ramayana are all Vedic literatures. Any literature following the conclusive statements of these Vedic literatures is also to be considered Vedic literature. That literature which does not conform to Vedic literature is simply misleading."

Therefore when reading Vedic literature, we must take the path traversed by great acaryas: maha-jano yena gatah sa panthah. Unless one follows the path traversed by great acaryas, he cannot understand the real purport of the Vedas.



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vedera nigudha artha bujhana na haya
purana-vakye sei artha karaya niscaya

SYNONYMS

vedera — of the Vedic literature; **nigudha** — confidential; **artha** — meaning; **bujhana** — understanding; **na** — not; **haya** — is; **purana-vakye** — by the words of the Puranas; **sei** — that; **artha** — meaning; **karaya** — makes; **niscaya** — certain.

TRANSLATION

"The confidential meaning of the Vedas is not easily understood by common men; therefore that meaning is supplemented by the words of the Puranas.

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aho bhagyam aho
nanda-gopa-vrajaukasam
yan-
purn brahma sanatanam

SYNONYMS

aho — what great; **bhagyam** — fortune; **aho** — what great; **bhagyam** — fortune; **nanda** — of Maharaja Nanda; **gopa** — of other cowherd men; **vraja-okasam** — of the inhabitants of Vrajabhumi; **yat** — of whom; **mitram** — friend; **parama-anandam** — the supreme bliss; **purnam** — complete; **brahma** — the Absolute Truth; **sanatanam** — eternal.

TRANSLATION

"How greatly fortunate are Nanda Maharaja, the cowherd men and all the inhabitants of Vrajabhumi! There is no limit to their fortune, because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend.'

PURPORT

This quotation from Srimad-Bhagavatam (10.14.32) is spoken by Lord Brahma.

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'apani-pada'-sruti varje 'prakrta' pani-carana
punah kahe, sighra cale, kare sarva grahana

SYNONYMS

apani-pada-sruti — the sruti-mantra beginning apani-padah; **varje** — rejects; **prakrta** — material; **pani-carana** — hands and legs; **punah** — again; **kahe** — says; **sighra cale** — walks very fast; **kare** — does; **sarva** — of everything; **grahana** — accepting.

TRANSLATION

"The Vedic 'apani-pada' mantra rejects material hands and legs, yet it states that the Lord goes very fast and accepts everything offered to Him.

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ataeva sruti kahe, brahma — savisesa
'mukhya' chadi' 'laksana'te mane nirvisesa

SYNONYMS

ataeva — therefore; sruti — Vedic mantras; kahe — say; brahma — the Absolute Truth; sa-visesa — personal; mukhya — direct meaning; chadi' — giving up; laksana'te — by interpretation; mane — accept; nirvisesa — impersonal.

TRANSLATION

"All these mantras confirm that the Absolute Truth is personal, but the Mayavadis, throwing away the direct meaning, interpret the Absolute Truth as impersonal.

PURPORT

As mentioned above, the Svetasvatara Upanisad (3.19) states:

apani-pado javano grahita
pasyaty acaksuh sa srnoty akarnah
sa vetti na ca tasyasti vetta
tam ahur purus mahantam

This Vedic mantra clearly states, purus mahantam. The word purusa means "person." In the Bhagavad-gīta (10.12) Arjuna confirms that this person is Kṛṣṇa when he addresses Kṛṣṇa as purus sasvatam: "You are the original person." Thus the purus mahantam mentioned in the verse from the Svetasvatara Upanisad is Sri Kṛṣṇa. His hands and legs are not mundane but are completely transcendental. However, when He comes, fools take Him to be an ordinary person (avajananti mudha manus tanum asritam [Bg. 9.11]). One who has no Vedic knowledge, who has not studied the Vedas from a bona fide spiritual master, does not know Kṛṣṇa. Therefore he is a mudha. Such fools take Kṛṣṇa to be an ordinary person (bhavam ajanantah). They do not actually know what Kṛṣṇa is. Manusyan sahasresu kascid yatati siddhaye [Bg. 7.3]. It is not possible to understand Kṛṣṇa simply by studying the Vedas perfectly. One must have the mercy of a devotee (yat-padam). Unless one is favored by a devotee, he cannot understand the Supreme Personality of Godhead. Arjuna also confirms this in the Bhagavad-gīta (10.14): "My Lord, it is very difficult to understand Your personality." The less intelligent class of men cannot understand the Supreme Personality of Godhead without being favored by His devotee. Therefore the Bhagavad-gīta (4.34) contains another injunction:

tad viddhi pranipatena pariprasnena sevaya
upadeksyanti te jñāninas tattva-darsinah

One has to approach a bona fide spiritual master and surrender to him. Only then can one understand the Supreme Personality of Godhead as a person.





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sad-aiśvarya-purnananda-vigraha yanhara
hena-bhagavane tumi kaha nirakara ?

SYNONYMS

sat-aiśvarya-purna — with six opulences in full; **ananda** — blissful; **vigraha** — form; **yanhara** — whose; **hena-bhagavane** — unto that Supreme Personality of Godhead; **tumi** — you; **kaha** — said; **nirakara** — without any form.

TRANSLATION

"Are you describing as formless that Supreme Personality of Godhead whose transcendental form is complete with six transcendental opulences?"

PURPORT

If the Supreme Personality of Godhead is formless, how can He be said to walk very fast and accept everything offered to Him? Rejecting the direct meaning of the Vedic mantras, the Mayavadi philosophers interpret them and try to establish the Absolute Truth as formless. Actually, the Supreme Lord has an eternal personal form full of all opulence. The Mayavadi philosophers try to interpret the Absolute Truth as being without potency. However, in the Svetasvatara Upanisad (6.8) it is clearly said, *parasya saktir vividhaiva sruyate*: "The Absolute Truth has multipotencies."

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svabhavika tina sakti yei brahme haya
'nihsaktika' kari' tanre karaha niscaya?

SYNONYMS

svabhavika — by nature; **tina** — three; **sakti** — potencies; **yei** — which; **brahme** — in the Absolute Truth; **haya** — there are; **nihsaktika** — without potency; **kari'** — making; **tanre** — Him; **karaha** — you do; **niscaya** — proof.

TRANSLATION

"The Supreme Personality of Godhead has three primary potencies. Are you trying to prove that He has no potencies?"

PURPORT

Sri Caitanya Mahaprabhu now quotes four verses from the Visnu Purana (6.7.61-63 and 1.12.69) to explain the different potencies of the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.154

visnu-saktih para prokta
ksetra-jñakhya tatha para
avidya-karma
trtiya saktir isyate

SYNONYMS

visnu-saktih — the internal potency of Lord Visnu, the Supreme Personality of Godhead; **para** — spiritual; **prokta** — said; **ksetra-jña** — the living entities; **akhya** — known as; **tatha** — also; **para** — spiritual; **avidya** — nescience, or godlessness; **karma** — and fruitive activities; — known as; **anya** — another; **trtiya** — third; **saktih** — potency; **isyate** — is accepted as.

TRANSLATION

"The internal potency of the Supreme Lord, Visnu, is spiritual, as verified by the sastras. There is another spiritual potency, known as ksetra-jña, or the living entity. The third potency, which is known as nescience, makes the living entity godless and fills him with fruitive activity.

PURPORT

In the Bhagavad-gita, in Sri Krsna's discourse on the ksetra and the ksetra-jña, it is clearly stated that the ksetra-jña is the living entity, who knows his field of activities. The living entities in the material world are forgetful of their eternal relationship with the Supreme Personality of Godhead. This forgetfulness is called avidya, or nescience. The avidya-sakti, the avidya potency of the material world, provokes fruitive activity. Although this avidya-sakti (material energy, or nescience) is also an energy of the Supreme Personality of Godhead, it is especially intended to keep the living entities in a state of forgetfulness. This is due to their rebellious attitude toward the Lord. Thus although the living entities are constitutionally spiritual, they come under the influence of the potency of nescience. How this happens is described in the following verse.

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yaya ksetra-jñā-saktih sa
vestita nrpa sarva-ga
-tapan akhilan
avapnoty atra santatan

SYNONYMS

yaya — by which; **ksetra-jñā-saktih** — the living entities, known as the ksetra-jñā potency; **sa** — that potency; **vestita** — covered; **nrpa** — O King; **sarva-ga** — capable of going anywhere in the spiritual or material worlds; **-tapan** — miseries due to the cycle of repeated birth and death; **akhilan** — all kinds of; **avapnoti** — obtains; **atra** — in this material world; **santatan** — arising from suffering or enjoying various kinds of reactions to fruitive activities.

TRANSLATION

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

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taya tirohitatvac ca
saktih ksetra-jña-
sarva-bhutesu bhu-pala
taratamyena vartate

SYNONYMS

taya — by her; **tirohitatvat** — from being freed from the influence; **ca** — also; **saktih** — the potency; **ksetra-jña** — ksetra-jña; — known by the name; **sarva-bhutesu** — in different types of bodies; **bhu-pala** — O King; **taratamyena** — in different degrees; **vartate** — exists.

TRANSLATION

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

PURPORT

The material energy acts on the living entity in different degrees, according to how he acquires the association of the three modes of material nature. There are 8,400,000 species of life, some inferior, some superior and some mediocre. The gradations of the bodies are calculated according to the covering of material energy. In the lower categories — including aquatics, trees, plants, insects, birds and so forth — spiritual consciousness is almost nonexistent. In the mediocre category — the human form of life — spiritual consciousness is comparatively awakened. In the superior life forms, spiritual consciousness is fully awakened. Then the living entity understands his real position and tries to escape the influence of material energy by developing Kṛṣṇa consciousness.

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hladini sandhini samvit
tvayy eka sarva-
hlada-tapa-kari misra
tvayi no guna-varjite

SYNONYMS

hladini — the pleasure potency; **sandhini** — the eternity potency; **samvit** — the knowledge potency; **tvayi** — in You; **eka** — one spiritual (cit) potency; **sarva-** — the shelter of everything; **hlada** — pleasure; **tapa-kari** — causing displeasure; **misra** — mixed; **tvayi** — in You; **na u** — not; **guna-varjite** — devoid of all material qualities.

TRANSLATION

"The Supreme Personality of Godhead is sac-cid-ananda-vigraha [Bs. 5.1]. This means that He originally has three potencies — the pleasure potency, the potency of eternity and the potency of knowledge. Together these are called the cit potency, and they are present in full in the Supreme Lord. For the living entities, who are part and parcel of the Lord, the pleasure potency in the material world is sometimes displeasing and sometimes mixed. This is not the case with the Supreme Personality of Godhead, because He is not under the influence of the material energy or its modes.'

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sac-cid-ananda-maya haya isvara-svarupa
tina cic-chakti haya tina rupa

SYNONYMS

sat-cit-ananda-maya — full of eternity, knowledge and bliss; **haya** — is; **isvara** — of the Supreme Lord; **svarupa** — the transcendental form; **tina** — in three parts; **cit-sakti** — the spiritual potency; **haya** — becomes; **tina** — three; **rupa** — forms.

TRANSLATION

"The Supreme Personality of Godhead in His original form is full of eternity, knowledge and bliss. The spiritual potency in these three portions [sat, cit and ananda] assumes three different forms.

PURPORT

According to the verdict of all Vedic literature, the Supreme Personality of Godhead, the living entity and the illusory energy (this material world) constitute the subject matter of knowledge. Everyone should try to understand the relationship between them. First of all, one should try to understand the nature of the Supreme Personality of Godhead. From the sastras we understand that the nature of the Supreme Personality of Godhead is the sum total of eternity, bliss and knowledge. As stated in verse 154 (visnu-saktih para prokta [Cc. Madhya 6.154]), the Supreme Personality of Godhead is the reservoir of all potencies, and His potencies are all spiritual.

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hladini, 'sad- 'sandhini'
cid- 'samvit', yare jñana kari mani

SYNONYMS

ananda- — in the part of bliss; **hladini** — the pleasure potency; **sat-** — in the part of eternity; **sandhini** — the sandhini potency; **cit-** — in the part of knowledge; **samvit** — the samvit potency; **yare** — which; **jñana** — as knowledge; **kari mani** — we accept.

TRANSLATION

"The three portions of the spiritual potency are called hladini [the bliss portion], sandhini [the eternity portion] and samvit [the knowledge portion]. We accept knowledge of these as full knowledge of the Supreme Personality of Godhead.

PURPORT

To acquire knowledge of the Supreme Personality of Godhead, one must take shelter of the samvit potency of the Supreme Lord.

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antaranga — cic-chakti, tatastha — jiva-sakti
bahiranga — maya, — tine kare prema-bhakti

SYNONYMS

antaranga — the internal potency; **cit-sakti** — the spiritual potency; **tatastha** — the marginal potency; **jiva-sakti** — the living entities; **bahiranga** — the external potency; **maya** — the illusory energy; **tine** — all three of them; **kare** — do; **prema-bhakti** — devotional service in love.

TRANSLATION

"The spiritual potency of the Supreme Personality of Godhead also appears in three phases — internal, marginal and external. These are all engaged in His devotional service in love.

PURPORT

The spiritual potency of the Lord is manifested in three phases — the internal or spiritual potency, the marginal potency, which consists of the living entities, and the external potency, known as maya-sakti. We must understand that in each of these three phases the original spiritual potencies of pleasure, eternity and knowledge remain intact. When the potencies of spiritual pleasure and knowledge are both bestowed upon the conditioned souls, the conditioned souls can escape the clutches of the external potency, maya, which acts as a cover obscuring one's spiritual identity. When freed, the living entity awakens to Krsna consciousness and engages in devotional service with love and affection.

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sad-vidha aisvarya — prabhura cic-chakti-vilasa
hena sakti nahi mana, — parama sahasa

SYNONYMS

sat-vidha — six kinds; **aisvarya** — of opulences; **prabhura** — of the Lord; **cit-sakti-vilasa** — enjoyment in the spiritual potency; **hena sakti** — such sublime potencies; **nahi** — not; **mana** — you accept; **parama sahasa** — great impudence.

TRANSLATION

"In His spiritual potency, the Supreme Lord enjoys six kinds of opulences. You do not accept this spiritual potency, and this is due to your great impudence.

PURPORT

The Supreme Personality of Godhead is full with six opulences. All of these potencies are on the transcendental platform. To understand the Supreme Personality of Godhead as impersonal and devoid of potency is to go completely against Vedic information.

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'mayadhisa' 'maya-vasa' — isvare-jive bheda
hena-jive isvara-saha kaha ta' abheda

SYNONYMS

maya-adhisa — the Lord of energy; **maya-vasa** — subjected to the influence of maya; **isvare** — in the Supreme Personality of Godhead; **jive** — in the living entities; **bheda** — the difference; **hena-jive** — such living entities; **isvara-saha** — with the Supreme Personality of Godhead; **kaha** — you say; **ta'** — indeed; **abheda** — one and the same.

TRANSLATION

"The Lord is the master of the potencies, and the living entity is the servant of them. That is the difference between the Lord and the living entity. However, you declare that the Lord and the living entities are one and the same.

PURPORT

The Supreme Personality of Godhead is by nature the master of all potencies. By nature, the living entities, being infinitesimal, are always under the influence of the Lord's potencies. According to the Mundaka Upanisad (3.1.1-2):

dva suparna sayuja sakhaya
vrks parisavajate
tayor anyah svadv atty
anasnann anyo 'bhicakasiti
samane vrkse puruso nimagno
'nisaya socati muhyamanah
just yada pasyaty anyam isam
asya mahimanam eti vita-sokah

The Mundaka Upanisad completely distinguishes the Lord from the living entities. The living entity is subjected to the reactions of fruitive activity, whereas the Lord simply witnesses such activity and bestows the results. According to the living entity's desires, he is wandering from one body to another and from one planet to another, under the direction of the Supreme Personality of Godhead, Paramatma. However, when the living entity comes to his senses by the mercy of the Lord, he is awarded devotional service. Thus he is saved from the clutches of maya. At such a time he can see his eternal friend, the Supreme Personality of Godhead, and become free from all lamentation and hankering. This is confirmed in the Bhagavad-gita (18.54), where the Lord says, brahma-bhutah prasannatma na socati na kanksati: "One who is thus transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything." Thus it is definitely proved that the Supreme Personality of Godhead is the master of all potencies and that the living entities are always subjected to these potencies. That is the difference between mayadhisa and maya-vasa.





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gita-sastre jiva-rupa 'sakti' kari' mane
hena jive 'bheda' kara isvarera sane

SYNONYMS

gita-sastre — in the Bhagavad-gita; **jiva-rupa** — the identity of the living entity; **sakti** — potency; **kari'** — making; **mane** — accepts; **hena** — such; **jive** — living entity; **bheda** — different; **kara** — you make; **isvarera** — the Supreme Personality of Godhead; **sane** — with.

TRANSLATION

"In the Bhagavad-gita the living entity is established as the marginal potency of the Supreme Personality of Godhead. Yet you say that the living entity is completely different from the Lord.

PURPORT

The Brahma-sutra states that according to the principle of sakti-saktimator abhedah, the living entity is simultaneously one with and different from the Supreme Personality of Godhead. Qualitatively the living entity and the Supreme Lord are one, but in quantity they are different. According to Sri Caitanya Mahaprabhu's philosophy of acintya-bhedabheda-tattva, the living entity and the Supreme Lord are accepted as one and different at the same time.

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bhumir apo 'nalo vayuh
mano buddhir eva ca
ahankara
bhinna praktir astadha

SYNONYMS

bhumih — earth; **apah** — water; **analah** — fire; **vayuh** — air; **kham** — ether; **manah** — mind; **buddhih** — intelligence; **eva** — certainly; **ca** — and; **ahankarah** — false ego; **iti** — thus; **iyam** — this; **me** — My; **bhinna** — separated; **praktih** — energy; **astadha** — eightfold.

TRANSLATION

"Earth, water, fire, air, ether, mind, intelligence and false ego are My eightfold separated energies.

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apareyam itas tv
prakr viddhi me param
jiva- maha-baho
dharyate jagat

SYNONYMS

apara — inferior; **iyam** — this; **itah** — from this; **tu** — but; **anyam** — another; **prakrtim** — nature; **viddhi** — know; **me** — My; **param** — transcendental; **jiva-bhutam** — existing as the living entities; **maha-baho** — O mighty-armed one; **yaya** — by which; **idam** — this; **dharyate** — is sustained; **jagat** — material world.

TRANSLATION

"Besides these inferior energies, which are material, there is another energy, a spiritual energy, and this is the living being, O mighty-armed one. The entire material world is sustained by the living entities.'

PURPORT

Verses 164 and 165 are quotations from the Bhagavad-gita (7.4-5).

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isvarera sri-vigraha sac-cid-anandakara
se-vigrahe kaha sattva-gunera vikara

SYNONYMS

isvarera — of the Supreme Personality of Godhead; **sri-vigraha** — the form; **sat-cit-ananda-akara** — complete in eternity, cognizance and bliss; **se-vigrahe** — about that form of the Lord; **kaha** — you say; **sattva-gunera** — of the quality of material goodness; **vikara** — transformation.

TRANSLATION

"The transcendental form of the Supreme Personality of Godhead is complete in eternity, cognizance and bliss. However, you describe this transcendental form as a product of material goodness.

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sri-vigraha ye na mane, sei ta' pasandi
adrsya asprsya, sei haya yama-dandi

SYNONYMS

sri-vigraha — the form of the Lord; **ye** — anyone who; **na** — not; **mane** — accepts; **sei** — he; **ta'** — indeed; **pasandi** — agnostic; **adrsya** — not to be seen; **asprsya** — untouchable; **sei** — he; **haya** — is; **yama-dandi** — subject to be punished by Yamaraja.

TRANSLATION

"One who does not accept the transcendental form of the Lord is certainly an agnostic. Such a person should be neither seen nor touched. Indeed, he is subject to be punished by Yamaraja.

PURPORT

According to the Vedic instructions, the Supreme Personality of Godhead has His eternal, transcendental form, which is always blissful and full of knowledge. Impersonalists think that "material" refers to the forms within our experience and that "spiritual" refers to an absence of form. However, one should know that beyond this material nature is another nature, which is spiritual. Just as there are material forms in this material world, there are spiritual forms in the spiritual world. This is confirmed by all Vedic literature. The spiritual forms in the transcendental world have nothing to do with the negative conception of formlessness. The conclusion is that a person is an agnostic when he does not agree to worship the transcendental form of the Lord.

Actually, at the present moment all systems of religion deny the worship of the form of the Lord due to ignorance of His transcendental form. The first-class materialists (the Mayavadis) imagine five specific forms of the Lord, but when they try to equate the worship of such imaginary forms with bhakti, they are immediately condemned. Lord Sri Kṛṣṇa confirms this in the Bhagavad-gīta (7.15), where He says, *na duskṛtino mudhah prapadyante naradhamah*. Bereft of real knowledge due to agnosticism, the Mayavadi philosophers should not even be seen by the devotees of the Lord, nor touched, because those philosophers are liable to be punished by Yamaraja, the superintendent demigod who judges the activities of sinful men. The Mayavadi agnostics wander within this universe in different species of life due to their nondevotional activities. Such living entities are subjected to the punishments of Yamaraja. Only the devotees, who are always engaged in the service of the Lord, are exempt from the jurisdiction of Yamaraja.

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veda na maniya bauddha haya ta' nastika
vedasraya nastikya-vada bauddhake adhika

SYNONYMS

veda — the Vedic literature; **na** — not; **maniya** — accepting; **bauddha** — the Buddhists; **haya** — are; **ta'** — indeed; **nastika** — agnostics; **veda-asraya** — taking shelter of Vedic civilization; **nastikya-vada** — agnosticism; **bauddhake** — even Buddhists; **adhika** — surpassing.

TRANSLATION

"The Buddhists do not recognize the authority of the Vedas; therefore they are considered agnostics. However, those who have taken shelter of the Vedic scriptures yet preach agnosticism in accordance with the Mayavada philosophy are certainly more dangerous than the Buddhists.

PURPORT

Although the Buddhists are directly opposed to Vaisnava philosophy, it can easily be understood that the Sankarites are more dangerous because they accept the authority of the Vedas yet act contrary to Vedic instruction. Vedasraya nastikya-vada means "agnosticism under the shelter of Vedic culture" and refers to the monistic philosophy of the Mayavadis. Lord Buddha abandoned the authority of the Vedic literature and therefore rejected the ritualistic ceremonies and sacrifices recommended in the Vedas. His nirvana philosophy means stopping all material activities. Lord Buddha did not recognize the presence of transcendental forms and spiritual activities beyond the material world. He simply described voidism beyond this material existence. The Mayavadi philosophers offer lip service to Vedic authority but try to escape the Vedic ritualistic ceremonies. They concoct some idea of a transcendental position and call themselves Narayana, or God. However, God's position is completely different from their concoction. Such Mayavadi philosophers consider themselves above the influence of karma-kanda (fruitive activities and their reactions). For them, the spiritual world is equated with the Buddhist voidism. There is very little difference between impersonalism and voidism. Voidism can be directly understood, but the impersonalism enunciated by Mayavadi philosophers is not very easily understandable. Of course, Mayavadi philosophers accept a spiritual existence, but they do not know about the spiritual world and spiritual beings. According to Srimad-Bhagavatam (10.2.32):

ye 'nye 'ravindaksa vimukta-maninas
tvayy asta-bhavad avisuddha-buddhayah
aruhya krcchrena tatah
patanty adho 'nadrta-yusmad-anhrayah

The intelligence of the Mayavadis is not purified; therefore even though they practice austerities for self-realization, they cannot remain within the impersonal brahmajyoti. Consequently, they fall down again into this material world.

The Mayavadis' conception of spiritual existence is almost identical to the negation of material existence. The Mayavadis believe that there is nothing positive in spiritual life. As a result, they cannot understand devotional service or the worship of the Supreme Person, sac-

cid-ananda-vigraha [Bs. 5.1]. The Mayavadi philosophers consider Deity worship in devotional service to be pratibimba-vada, or the worship of a form that is the reflection of a false material form. Thus the Lord's transcendental form, which is eternally blissful and full of knowledge, is unknown to Mayavadi philosophers. Although the term "Bhagavan" is explicitly described in Srimad-Bhagavatam, they cannot understand it. Brahmeti paramatmeti bhagavan iti sabdyate: "The Absolute Truth is called Brahman, Paramatma and Bhagavan." (Bhag. 1.2.11) The Mayavadis try to understand Brahman only, or, at the most, Paramatma. However, they are unable to understand Bhagavan. Therefore the Supreme Personality of Godhead, Krsna, says, mayayapahrta-jñānah. Because of the temperament of the Mayavadi philosophers, real knowledge is taken from them. Because they cannot receive the mercy of the Lord, they will always be bewildered by His transcendental form. Impersonal philosophy destroys the three phases of knowledge — jñāna, jñeya and jñata. As soon as one speaks of knowledge, there must be a person who is the knower, the knowledge itself and the object of knowledge. Mayavada philosophy combines these three categories; therefore the Mayavadis cannot understand how the spiritual potencies of the Supreme Personality of Godhead act. Because of their poor fund of knowledge, they cannot understand the distinction in the spiritual world between knowledge, the knower and the object of knowledge. Because of this, Sri Caitanya Mahaprabhu considers the Mayavadi philosophers more dangerous than the Buddhists.



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jivera nistara lagi' sutra kaila vyasa
mayavadi-bhasya sunile haya sarva-nasa

SYNONYMS

jivera — of the living entities; **nistara** — deliverance; **lagi'** — for the matter of; **sutra** — the Vedānta-sūtra; **kaila** — made; **vyasa** — Śrīla Vyāsadeva; **mayavadi** — of the impersonalists; **bhasya** — commentary; **sunile** — if hearing; **haya** — becomes; **sarva-nasa** — all destruction.

TRANSLATION

"Śrīla Vyāsadeva presented the Vedānta philosophy for the deliverance of conditioned souls, but if one hears the commentary of Sankarācārya, everything is spoiled.

PURPORT

Factually, the devotional service of the Lord is described in the Vedānta-sūtra, but the Mayavādi philosophers, the Sankarites, prepared a commentary known as Sarīraka-bhasya, in which the transcendental form of the Lord is denied. The Mayavādi philosophers think that the living entity is identical with the Supreme Soul, Brahman. Their commentaries on the Vedānta-sūtra are completely opposed to the principle of devotional service. Caitanya Mahāprabhu therefore warns us to avoid these commentaries. If one indulges in hearing the Sankarite Sarīraka-bhasya, he will certainly be bereft of all real knowledge.

The ambitious Mayavādi philosophers desire to merge into the existence of the Lord, and this may be accepted as sayujya-mukti. However, this form of mukti means denying one's individual existence. In other words, it is a kind of spiritual suicide. This is absolutely opposed to the philosophy of bhakti-yoga. Bhakti-yoga offers immortality to the individual conditioned soul. If one follows the Mayavādi philosophy, he misses his opportunity to become immortal after giving up the material body. The immortality of the individual person is the highest perfectional stage a living entity can attain.

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'parinama-vada' — vyasa-sutrera sammata
acintya-sakti isvara jagad-rupe parinata

SYNONYMS

parinama-vada — the theory of transformation; **vyasa-sutrera** — of the Vedanta-sutra; **sammata** — purpose; **acintya-sakti** — inconceivable power; **isvara** — the Supreme Personality of Godhead; **jagad-rupe** — in the form of the cosmic manifestation; **parinata** — transformed.

TRANSLATION

"The Vedanta-sutra aims at establishing that the cosmic manifestation has come into being by the transformation of the inconceivable potency of the Supreme Personality of Godhead.

PURPORT

For a further explanation of parinama-vada, refer to Adi-lila, Seventh Chapter, verses 121-133.

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mani yaiche avikrte prasabe hema-bhara
jagad-rupa haya isvara, tabu avikara

SYNONYMS

mani — the touchstone; **yaiche** — just as; **avikrte** — without being transformed; **prasabe** — produces; **hema-bhara** — volumes of gold; **jagad-rupa** — the cosmic manifestation; **haya** — becomes; **isvara** — the Supreme Personality of Godhead; **tabu** — still; **avikara** — unchanged.

TRANSLATION

"The touchstone, after touching iron, produces volumes of gold without being changed. Similarly, the Supreme Personality of Godhead manifests Himself as the cosmic manifestation by His inconceivable potency, yet He remains unchanged in His eternal, transcendental form.

PURPORT

According to the commentary of Srila Bhaktisiddhanta Sarasvati Thakura, the purpose of the janmady asya [SB 1.1.1] verse in the Vedanta-sutra is to establish that the cosmic manifestation is the result of the transformation of the potencies of the Supreme Personality of Godhead. The Supreme Lord is the master of innumerable eternal energies, which are unlimited. Sometimes these energies are manifested, and sometimes they are not. In any case, all energies are under His control; therefore He is the original energetic, the abode of all energies. A common brain in the conditioned state cannot conceive of how these inconceivable energies abide in the Supreme Personality of Godhead, how He exists in His innumerable forms as the master of both spiritual and material energies, how He is the master of both manifest and potential powers, and how contradictory potencies can abide in Him. As long as the living entity is within this material world, in the condition of illusion, he cannot understand the activities of the inconceivable energies of the Lord. Thus the Lord's energies, though factual, are simply beyond the power of the common brain to understand.

When the atheistic philosophers or the Mayavadis, being unable to understand the inconceivable energies of the Supreme Personality of Godhead, imagine an impersonal void, their imagination is only the counterpart of materialistic thinking. Within the material world, there is nothing inconceivable. High-thinking philosophers and scientists can tackle the material energy, but not being able to understand the spiritual energy, they can simply imagine an inactive state, such as the impersonal Brahman. This is simply the negative side of material life. By such imperfect knowledge, the Mayavadi philosophers conclude that the cosmic manifestation is a transformation of the Supreme. Thus they must necessarily also accept the theory of the illusion of the Supreme (vivarta-vada). However, if we accept the inconceivable potencies of the Lord, we can understand how the Supreme Personality of Godhead can appear within this material world without being touched or contaminated by the three modes of material nature.

From the sastras we learn that there is a stone or jewel called a touchstone that can transform iron into gold. Although the touchstone turns iron into gold many times, it remains in its original condition. If such a material stone can maintain its inconceivable energy after producing volumes of gold, certainly the Supreme Personality of Godhead can remain in His original sac-cid-ananda form after creating the cosmic world. As confirmed in the Bhagavad-gita (9.10), He acts only through His different energies. Mayadhyaksena prakrtih: Krsna directs the

material energy, and that potency works in this material world. This is also confirmed in the Brahma- (5.44):

srsti-sthiti-pralaya-sadhana-saktir eka
chayeva yasya bhuvanani bibharti durga
icchanurupam api yasya ca cestate sa
govindam adi-purus tam bhajami

The durga-sakti (material energy) acts under the direction of the Supreme Personality of Godhead, and the universal creation, maintenance and destruction are being carried out by the durga-sakti. Krsna's direction is in the background. The conclusion is that the Supreme Personality of Godhead remains as He is, even though directing His energy, which makes the diverse cosmic manifestation work so wonderfully.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.172

vyasa — bhranta bali' sei sutre dosa diya
'vivarta-vada' sthapiyache kalpana kariya

SYNONYMS

vyasa — Srila Vyasadeva; bhranta — mistaken; bali' — saying; sei — that; sutre — in the Vedanta-sutra; dosa — fault; diya — accusing; vivarta-vada — the theory of illusion; sthapiyache — has established; kalpana — imagination; kariya — doing.

TRANSLATION

"Sankaracarya's theory states that the Absolute Truth is transformed. By accepting this theory, the Mayavadi philosophers denigrate Srila Vyasadeva by accusing him of error. They thus find fault in the Vedanta-sutra and interpret it to try to establish the theory of illusion.

PURPORT

The first verse of the Brahma-sutra is athato brahma jijñasa: "We must now inquire into the Absolute Truth." The second verse immediately answers, janmady asya yatah: [SB 1.1.1] "The Absolute Truth is the original source of everything." Janmady asya yatah does not suggest that the original person has been transformed. Rather, it clearly indicates that He produces this cosmic manifestation through His inconceivable energy. This is also clearly explained in the Bhagavad-gita (10.8), where Kṛṣṇa says, mattah pravartate: "From Me, everything emanates." This is also confirmed in the Taittiriya Upanisad (3.1.1): yato va imani bhutani jayante. "The Supreme Absolute Truth is that from which everything is born." Similarly, in the Mṛdaka Upanisad (1.1.7) it is stated, yathorna-nabhih srjate grhnate ca: "[The Lord creates and destroys the cosmic manifestation] as a spider creates a web and draws it back within itself." All of these sutras indicate the transformation of the Lord's energy. It is not that the Lord undergoes direct transformation, which is called parinama-vada. However, being very anxious to protect Srila Vyasadeva from criticism, Sankaracarya became a pseudo gentleman and put forward his theory of illusion (vivarta-vada). Sankaracarya concocted this meaning of parinama-vada, and by word jugglery he endeavored very hard to establish parinama-vada as vivarta-vada.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.173

jivera dehe atma-buddhi — sei mithya haya
jagat ye mithya nahe, nasvara-matra haya

SYNONYMS

jivera — of the living entities; **dehe** — in the body; **atma-buddhi** — considering as the self; **sei** — that; **mithya** — untruth; **haya** — is; **jagat** — the cosmic manifestation; **ye** — that; **mithya** — untruth; **nahe** — not; **nasvara-matra** — only temporary; **haya** — is.

TRANSLATION

"The theory of illusion can be applied only when the living entity identifies himself with the body. As far as the cosmic manifestation is concerned, it cannot be called false, although it is certainly temporary.

PURPORT

The living entity is the eternal servant of Krsna. Being part and parcel of the Lord, he is constitutionally pure, but due to his contact with material energy, he identifies himself with either the gross or the subtle material body. Such identification is certainly false and constitutes the genuine platform of the theory of illusion. The living entity is eternal: he can never be subjected to the limits of time, as are his gross and subtle bodies. The cosmic manifestation is never false, but it is subject to change by the influence of the time factor. For a living entity to accept this cosmic manifestation as the field for his sense enjoyment is certainly illusory. This material world is the manifestation of the material energy of the Lord. This is explained by Krsna in the Bhagavad-gita (7.4):

bhumir apo 'halo vayuh mano buddhir eva ca
ahankara bhinna prakrtir astadha

"Earth, water, fire, air, ether, mind, intelligence and false ego — all together these eight constitute My separated material energies."

The material world is the inferior energy of the Supreme Personality of Godhead, but it is not a fact that the Supreme Lord has been transformed into this material world. The Mayavadi philosophers, devoid of true understanding, have confused the theory of illusion and the theory of the cosmic manifestation by word jugglery. The theory of illusion can be applied to a person who identifies himself with the body. The living entity is the superior energy of the Supreme Lord, and the material world is the inferior energy. Both, however, are prakrti (energy). Although the energies are simultaneously one with the Lord and different from Him, the Lord never loses His personal form due to the transformation of His different energies.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 6.174

'pranava' ye maha-vakya — isvarera murti
pranava haite sarva-veda, jagat-utpatti

SYNONYMS

pranava — ; **ye** — that which; **maha-vakya** — transcendental vibration; **isvarera** — of the Supreme Personality of Godhead; **murti** — the form; **pranava** — ; **haite** — from; **sarva-veda** — all Vedic literature; **jagat** — of the material world; **utpatti** — production.

TRANSLATION

"The transcendental vibration is the sound form of the Supreme Personality of Godhead. All Vedic knowledge and this cosmic manifestation are produced from this sound representation of the Supreme Lord.

PURPORT

is the representation of the Supreme Personality of Godhead in sound. This form of His holy name is accepted as the transcendental vibration (maha-vakya) by virtue of which the temporary material manifestation has come into being. If one takes shelter of the sound representation of the Supreme Personality of Godhead ॐ, he can realize his constitutional identity and engage in devotional service even though in conditioned life.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.175

'tat tvam asi' — jiva-hetu pradesika vakya
pranava na mani' tare kahe maha-vakya

SYNONYMS

tat tvam asi — you are the same; jiva-hetu — for the enlightenment of the conditioned soul; pradesika — subsidiary; vakya — vibration; pranava — the incarnation; na — not; mani' — accepting; tare — that; kahe — says; maha-vakya — transcendental vibration.

TRANSLATION

"The subsidiary vibration tat tvam asi ["you are the same"] is meant for the understanding of the living entity, but the principal vibration is . Not caring for , Sankaracarya has stressed the vibration tat tvam asi."

PURPORT

Tat tvam asi is accepted as the primary vibration by one who does not accept pranava, the transcendental sound incarnation of the holy name of the Lord, as the chief principle in the Vedic literature. By word jugglery, Sankaracarya tried to create an illusory presentation of the Supreme Personality of Godhead in His relationship with the living entities and the cosmic manifestation. Tat tvam asi is a warning to the living entity not to mistake the body for the self. Therefore tat tvam asi is especially meant for the conditioned soul. The chanting of or the Hare Krsna mantra is meant for the liberated soul. Srila Rupa Gosvami has said, ayi mukta-kulair upasyamanam (Namastaka 1). Thus the holy name of the Lord is chanted by the liberated souls. Similarly, Pariksit Maharaja says, nivrtta-tarsair upagiyamanat (Bhag. 10.1.4). The holy name of the Lord can be chanted by those who have fully satisfied their material desires or who are fully situated on the transcendental platform and devoid of material desire. The name of the Lord can be chanted by one who is completely freed from material contamination (anyabhilasita- jñana-karmady-anavrtam [Bhakti-rasamrta-sindhu 1.1.11]). Sankaracarya has indirectly minimized the value of the principal Vedic mantra () by accepting a subordinate vibration (tat tvam asi) as the most important Vedic mantra.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.176

ei-mate kalpita bhasye sata dosa dila
bhattacharya purva-paksa apara karila

SYNONYMS

ei-mate — in this way; **kalpita** — imagined; **bhasye** — in the commentary; **sata** — hundreds; **dosa** — of faults; **dila** — gave; **bhattacharya** — Sarvabhauma Bhattacharya; **purva-paksa** — opposing elements; **apara** — unlimitedly; **karila** — manifested.

TRANSLATION

Thus Sri Caitanya Mahaprabhu criticized Sankaracarya's Sariraka-bhasya as imaginary, and He pointed out hundreds of faults in it. To defend Sankaracarya, however, Sarvabhauma Bhattacharya presented unlimited opposition.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.177

vitanda, chala, nigrhadi aneka uthaila
saba khandi' prabhu nija-mata se sthapila

SYNONYMS

vitanda — counterarguments; **chala** — imaginary interpretations; **nigraha-adi** — repulses to the opposite party; **aneka** — various; **uthaila** — raised; **saba** — all; **khandi'** — refuting; **prabhu** — Sri Caitanya Mahaprabhu; **nija-mata** — His own conviction; **se** — that; **sthapila** — established.

TRANSLATION

The Bhattacharya presented various types of false arguments with pseudo logic and tried to defeat his opponent in many ways. However, Sri Caitanya Mahaprabhu refuted all these arguments and established His own conviction.

PURPORT

The word vitanda indicates that a debater, not touching the main point or establishing his own point, simply tries to refute the other person's argument. When one does not touch the direct meaning but tries to divert attention by misinterpretation, he engages in chala. The word nigraha also means always trying to refute the arguments of the other party.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.178

bhagavan — 'sambandha', bhakti — 'abhidheya' haya
prema — 'prayojana', vede tina-vastu kaya

SYNONYMS

bhagavan — the Supreme Personality of Godhead; **sambandha** — relationship; **bhakti** — devotional service; **abhidheya** — transcendental activities; **haya** — is; **prema** — love of Godhead; **prayojana** — the ultimate goal of life; **vede** — the Vedas; **tina-vastu** — three subject matters; **kaya** — describe.

TRANSLATION

Sri Caitanya Mahaprabhu continued, "The Supreme Personality of Godhead is the central point of all relationships, acting in devotional service to Him is one's real occupation, and the attainment of love of Godhead is the ultimate goal of life. These three subject matters are described in the Vedic literature.

PURPORT

In the Bhagavad-gita (15.15) Lord Krsna confirms this statement: vedais ca sarvair aham eva vedyah. The actual purpose in reading the Vedas is to learn how to become a devotee of the Supreme Lord. The Lord Himself advises, man-mana bhava mad-bhakto mad-yaji namaskuru (Bg. 9.34). Therefore, after studying the Vedas, one must then execute devotional service by thinking always of the Supreme Lord (man-mana), becoming His devotee, worshiping Him and always offering Him obeisances. This is called visnu-aradhana, and it is the supreme occupational duty of all human beings. It is properly discharged in the varnasrama-dharma system, which divides society into brahmacarya, grhastha, vanaprastha and sannyasa and brahmana, ksatriya, vaisya and sudra. This is the whole scheme of Vedic civilization. However, this institution is very difficult to establish in this age; therefore Sri Caitanya Mahaprabhu advises that we not worry about the Vedic system of varnasrama-dharma. Rather, we should take directly to the chanting of the Hare Krsna mantra and simply hear about the Supreme Personality of Godhead from pure devotees. This is the process recommended by Sri Caitanya Mahaprabhu, and this is the purpose for studying the Vedas.

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ara ye ye-kichu kahe, sakala-i kalpana
svatah-pramana veda-vakye kalpena laksana

SYNONYMS

ara — except this; **ye ye** — whatever; **kichu** — something; **kahe** — says; **sakala-i** — all; **kalpana** — imagination; **svatah-pramana** — self-evident; **veda-vakye** — in the Vedic version; **kalpena** — he imagines; **laksana** — an interpretation.

TRANSLATION

"If one tries to explain the Vedic literature in a different way, he is indulging in imagination. Any interpretation of the self-evident Vedic version is simply imaginary.

PURPORT

When a conditioned soul is purified, he is called a devotee. A devotee has his relationship only with the Supreme Personality of Godhead, and his only occupational duty is to execute devotional service to satisfy the Lord. This service is rendered through the Lord's representative, the spiritual master: *yasya deve para bhaktir yatha deve tatha gurau* [SU 6.23]. When the devotee executes devotional service properly, he attains the highest perfection of life — love of Godhead: *sa vai paro dharmo yato bhaktir adhoksaje* [SB 1.2.6]. The ultimate goal of understanding the Vedas is to be elevated to the platform of rendering loving service to the Lord. The Mayavadi philosophers, however, consider the central point of relationship to be the impersonal Brahman, the function of the living entity to be the acquisition of knowledge of Brahman, resulting in detachment from material activity, and the ultimate goal of life to be liberation, or merging into the existence of the Supreme. All of this, however, is simply due to the imagination of the conditioned soul. It simply opposes him to material activities. One should always remember that all Vedic literatures are self-evident. No one is allowed to interpret the Vedic verses. If one does so, he indulges in imagination, and that has no value.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 6.180

acaryera dosa nahi, isvara-ajña haila
ataeva kalpana kari' nastika-sastra kaila

SYNONYMS

acaryera — of Sankaracarya; **dosa** — fault; **nahi** — there is not; **isvara-ajña** — the order of the Supreme Personality of Godhead; **haila** — there was; **ataeva** — therefore; **kalpana** — imagination; **kari'** — making; **nastika** — atheistic; **sastra** — scriptures; **kaila** — prepared.

TRANSLATION

"Actually there is no fault on the part of Sankaracarya. He simply carried out the order of the Supreme Personality of Godhead. He had to imagine some kind of interpretation, and therefore he presented a kind of Vedic literature that is full of atheism.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.181

svagamaih kalpitais ca
janan mad-vimukhan kuru
ca gopaya yena syat
srstir esottarottara

SYNONYMS

sva-agamaih — with your own theses; **kalpitaih** — imagined; **tvam** — you; **ca** — also; **janan** — the people in general; **mat-vimukhan** — averse to Me and addicted to fruitive activities and speculative knowledge; **kuru** — make; **mam** — Me, the Supreme Personality of Godhead; **ca** — and; **gopaya** — just cover; **yena** — by which; **syat** — there may be; **srstih** — material advancement; **esa** — this; **uttara-uttara** — more and more.

TRANSLATION

"[Addressing Lord Siva, the Supreme Personality of Godhead said:] 'Please make the general populace averse to Me by imagining your own interpretation of the Vedas. Also, cover Me in such a way that people will take more interest in advancing material civilization just to propagate a population bereft of spiritual knowledge.'

PURPORT

This is a quotation from the Padma Purana, Uttara-khanda (62.31).

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mayavadam
bauddham ucyate
mayaiva devi
kalau brahmana-murtina

SYNONYMS

mayavadam — the philosophy of Mayavada; **asat-sastram** — false scriptures; **pracchannam** — covered; **bauddham** — Buddhism; **ucyate** — it is said; **maya** — by me; **eva** — only; **vihitam** — taught; **devi** — O goddess of the material world; **kalau** — in the Age of Kali; **brahmana-murtina** — having the body of a brahmana.

TRANSLATION

"[Lord Siva informed goddess Durga, the superintendent of the material world:] 'In the Age of Kali I take the form of a brahmana and explain the Vedas through false scriptures in an atheistic way, similar to Buddhist philosophy.'"

PURPORT

The word brahmana-murtina in this verse refers to the founder of Mayavada philosophy, Sankaracarya, who was born in the Malabara district of southern India. Mayavada philosophy states that the Supreme Lord, the living entities and the cosmic manifestation are all transformations of illusory energy. To support this atheistic theory, the Mayavadis cite false scriptures, which make people bereft of transcendental knowledge and addicted to fruitive activities and mental speculation.

This verse is a quotation from the Padma Purana, Uttara-khanda (25.7).

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suni' bhattacharya haila parama vismita
mukhe na nihsare vani, ha-ila stambhita

SYNONYMS

suni' — hearing; **bhattacharya** — Sarvabhauma Bhattacharya; **haila** — became; **parama** — very much; **vismita** — astonished; **mukhe** — in the mouth; **na** — not; **nihsare** — vibrates; **vani** — words; **ha-ila** — became; **stambhita** — stunned.

TRANSLATION

Sarvabhauma Bhattacharya became very much astonished upon hearing this. He became stunned and said nothing.

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prabhu kahe, — bhattacharya, na kara vismaya
bhagavane bhakti — parama-purusartha haya

SYNONYMS

prabhu kahe — the Lord said; bhattacharya — My dear Bhattacharya; na — not; kara — do; vismaya — astonishment; bhagavane — unto the Supreme Personality of Godhead; bhakti — devotional service; parama — the Supreme; purusa-artha — human interest; haya — is.

TRANSLATION

Lord Sri Caitanya Mahaprabhu then told him, "Do not be astonished. Actually, devotional service unto the Supreme Personality of Godhead is the highest perfection of human activity.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.185

'atmarama' paryanta kare isvara bhajana
aiche acintya bhagavanera guna-gana

SYNONYMS

atma-arama — self-satisfied; **paryanta** — up to; **kare** — do; **isvara bhajana** — devotional service to the Lord; **aiche** — such; **acintya** — inconceivable; **bhagavanera** — of the Supreme Personality of Godhead; **guna-gana** — transcendental qualities.

TRANSLATION

"Even the self-satisfied sages perform devotional service to the Supreme Lord. Such are the transcendental qualities of the Lord. They are full of inconceivable spiritual potency.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.186

atmaramas ca munayo
nirgrantha apy urukrame
kurvanty bhaktim
ittham-bhuta-guno harih

SYNONYMS

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

TRANSLATION

"Those who are self-satisfied and unattracted by external material desires are also attracted to the loving service of Sri Krsna, whose qualities are transcendental and whose activities are wonderful. Hari, the Personality of Godhead, is called Krsna because He has such transcendently attractive features."

PURPORT

This is the famous atmarama verse (Bhag. 1.7.10).

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sunī' bhattacharya kahe, — 'sunā, mahasaya
ei slokera artha sunite vañcha haya'

SYNONYMS

sunī' — hearing this; bhattacharya kahe — Sarvabhauma Bhattacharya said; sunā — please hear; maha-asaya — my dear Sir; ei slokera — of this verse; artha — the meaning; sunite — to hear; vañcha — a desire; haya — there is.

TRANSLATION

After hearing the atmarama verse, Sarvabhauma Bhattacharya addressed Sri Caitanya Mahaprabhu, "My dear Sir, please explain this verse. I have a great desire to hear Your explanation of it."

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prabhu kahe, — 'tumi ki artha kara, taha age suni'
pache ami kariba artha, yeba kichu jani'

SYNONYMS

prabhu kahe — the Lord said; tumi — you; ki — what; artha — meaning; kara — do; taha — that; age — first of all; suni' — hearing; pache — after that; ami — I; kariba — shall do; artha — meaning; yeba — whatever; kichu — something; jani — I know.

TRANSLATION

The Lord replied, "First let Me hear your explanation. After that, I shall try to explain what little I know."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.189

sunī' bhattacharya sloka karila vyakhyana
tarka-sastra-mata uthaya vividha vidhana

SYNONYMS

sunī' — hearing this; bhattacharya — Sarvabhauma Bhattacharya; sloka — of the verse; karila — did; vyakhyana — explanation; tarka-sastra — scriptures dealing with logic; mata — according to; uthaya — raises; vividha — various; vidhana — propositions.

TRANSLATION

Sarvabhauma Bhattacharya then began to explain the atmarama verse, and according to the principles of logic, he put forward various propositions.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 6.190

nava-vidha artha kaila sastra-mata laña
suni' prabhu kahe kichu isat hasiya

SYNONYMS

nava-vidha — nine kinds; **artha** — meanings; **kaila** — did; **sastra-mata** — the principles of authorized scriptures; **laña** — taking; **suni'** — after hearing that; **prabhu** — Lord Caitanya; **kahe** — began to speak; **kichu** — something; **isat** — slightly; **hasiya** — smiling.

TRANSLATION

The Bhattacharya explained the atmarama verse in nine different ways on the basis of scripture. After hearing his explanation, Sri Caitanya Mahāprabhu, smiling a little, began to speak.

PURPORT

The atmarama verse was discussed at Naimisaranya at a meeting of many great sages, headed by Saunaka Rsi. They questioned Srila Suta Gosvami, who presided at the meeting, about why Srila Sukadeva Gosvami, already in the transcendental position, was attracted to a discussion of the qualities of Kṛṣṇa. In other words, they wanted to know why Sri Sukadeva Gosvami engaged in the study of Srimad-Bhagavatam.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.191

'bhattacharya', jani — tumi saksat brhaspati
sastra-vyakhya karite aiche karo nahi sakti

SYNONYMS

bhattacharya — My dear Bhattacharya; **jani** — I know; **tumi** — you; **saksat** — directly; **brhaspati** — the learned priest of the demigods named Brhaspati; **sastra-vyakhya** — explanation of the scriptures; **karite** — to do; **aiche** — such; **karo** — of anyone else; **nahi** — there is not; **sakti** — power.

TRANSLATION

Sri Caitanya Mahaprabhu said, "My dear Bhattacharya, you are exactly like Brhaspati, the priest of the heavenly kingdom. Indeed, no one within this world has the power to explain the scriptures in such a way.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.192

kintu tumi artha kaile panditya-pratibhaya
iha va-i sloker a ache aro abhipraya

SYNONYMS

kintu — but; tumi — you; artha — meaning; kaile — have shown; panditya — scholarly; pratibhaya — with prowess; iha va-i — besides this; sloker a — of the verse; ache — there is; aro — another; abhipraya — purport.

TRANSLATION

"My dear Bhattacharya, you have certainly explained this verse by the prowess of your vast learning, but you should know that, besides this scholarly explanation, there is another purport to this verse."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.193

bhattacharyera prarthanate prabhu vyakhya kaila
tanra nava artha-madhye eka na chunila

SYNONYMS

bhattacharyera — of Sarvabhauma Bhattacharya; **prarthanate** — on the request; **prabhu** — Lord Sri Caitanya Mahaprabhu; **vyakhya** — explanation; **kaila** — made; **tanra** — his; **nava artha** — of the nine different types of explanations; **madhye** — in the midst; **eka** — one; **na** — not; **chunila** — touched.

TRANSLATION

Upon the request of Sarvabhauma Bhattacharya, Lord Caitanya Mahaprabhu began to explain the verse, without touching upon the nine explanations given by the Bhattacharya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.194

atmaramas ca-sloke 'ekadasa' pada haya
prthak prthak kaila padera artha niscaya

SYNONYMS

atmaramas ca — known as such; **sloke** — in the verse; **ekadasa** — eleven; **pada** — words; **haya** — there are; **prthak prthak** — separately one after another; **kaila** — made; **padera** — of the words; **artha** — the meaning; **niscaya** — certainty.

TRANSLATION

There are eleven words in the atmarama verse, and Sri Caitanya Mahaprabhu explained each word, one after the other.

PURPORT

The words in the atmarama verse are atmaramah, ca, munayah, nirgranthah, api, urukrame, kurvanti, ahaitukim, bhaktim, ittham-bhuta-gunah and harih.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.195

tat-tat-pada-pradhanye 'atmarama' milaña
astadasa artha kaila abhipraya laña

SYNONYMS

tat-tat-pada — all those items; **pradhanye** — principally; **atmarama** — the word atmarama; **milaña** — causing to meet; **astadasa** — eighteen; **artha** — meanings; **kaila** — did; **abhipraya** — purpose; **laña** — accepting.

TRANSLATION

Lord Caitanya Mahaprabhu took each word specifically and combined it with the word "atmarama." He thus explained the word "atmarama" in eighteen different ways.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.196

bhagavan, tanra sakti, tanra guna-gana
acintya prabhava tinera na yaya kathana

SYNONYMS

bhagavan — the Supreme Personality of Godhead; **tanra sakti** — His potencies; **tanra guna-gana** — His transcendental qualities; **acintya** — inconceivable; **prabhava** — the influence; **tinera** — of the three; **na** — not; **yaya** — possible; **kathana** — to speak.

TRANSLATION

Sri Caitanya Mahaprabhu said, "The Supreme Personality of Godhead, His different potencies and His transcendental qualities all have inconceivable prowess. It is not possible to explain them fully.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 6.197

anya yata sadhya-sadhana kari' acchadana
ei tine hare siddha-sadhakera mana

SYNONYMS

anya — other; **yata** — all; **sadhya-sadhana** — objectives and transcendental practices; **kari'** — doing; **acchadana** — covering; **ei tine** — these three; **hare** — take away; **siddha** — successful; **sadhakera** — of the student engaged in spiritual activities; **mana** — the mind.

TRANSLATION

"These three items attract the mind of a perfect student engaged in spiritual activities and overcome all other processes of spiritual activity."

PURPORT

Spiritual activities other than bhakti-yoga are divided into three categories — speculative activity conducted by the jñāna-sampradaya (learned scholars), fruitive activity conducted by the general populace according to Vedic regulations, and the activities of transcendentalists not engaged in devotional service. There are many different branches of these categories, but the Supreme Personality of Godhead, by His inconceivable potencies and transcendental qualities, attracts the mind of the student engaged in the activities of karma, jñāna, yoga and so forth. The Supreme Lord is full of inconceivable potencies, which are related to His person, His energies and His transcendental qualities. All of these are very attractive to the serious student. Consequently the Lord is known as Kṛṣṇa, the all-attractive one.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.198

sanakadi-sukadeva tahate pramana
ei-mata nana artha karena vyakhyana

SYNONYMS

sanaka-adi — the four Sanas; **sukadeva** — and Sukadeva Gosvami; **tahate** — in that; **pramana** — the evidence; **ei-mata** — in this way; **nana** — varieties; **artha** — meaning; **karena** — does; **vyakhyana** — explanation.

TRANSLATION

Sri Caitanya Mahaprabhu explained the meaning of the verse by giving evidence concerning Sukadeva Gosvami and the four rsis Sanaka, Sanat-kumara, Sanatana and Sanandana. Thus the Lord gave various meanings and explanations.

PURPORT

That Krsna is all-attractive is verified by the activities of the four rsis and Sukadeva Gosvami. All of them were liberated persons, yet they were attracted by the qualities and pastimes of the Lord. It is therefore said, mukta api lilaya krtva bhajante: "Even liberated persons are attracted by the pastimes of Lord Krsna and thus engage in devotional service." (Cc. Madhya 24.112) From the very beginning of their lives, Sukadeva Gosvami and the four Kumaras, known as catuh-sana, were liberated and self-realized on the Brahman platform. Nonetheless, they were attracted by the qualities of Krsna, and they engaged in His service. The four Kumaras were attracted by the aroma of the flowers offered at the lotus feet of Krsna, and in this way they became devotees. Sukadeva Gosvami heard Srimad-Bhagavatam by the mercy of his father, Vyasadeva, and he was consequently attracted to Krsna and became a great devotee. The conclusion is that the transcendental bliss experienced in the service of the Lord must be superior to brahmananda, the bliss derived from realizing the impersonal Brahman.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.199

suni' bhattacharyera mane haila camatkara
prabhuke krsna jani' kare apana dhikkara

SYNONYMS

suni' — hearing this; **bhattacharyera** — of Sarvabhauma Bhattacharya; **mane** — in the mind; **haila** — there was; **camatkara** — wonder; **prabhuke** — Lord Sri Caitanya Mahaprabhu; **krsna** — Lord Krsna; **jani'** — accepting as; **kare** — does; **apana** — himself; **dhikkara** — condemnation.

TRANSLATION

Upon hearing Caitanya Mahaprabhu's explanation of the atmarama verse, Sarvabhauma Bhattacharya was struck with wonder. He then understood Lord Sri Caitanya Mahaprabhu to be Krsna in person, and he thus condemned himself in the following words.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.200

'in的角度 ta' saksat krsna, — muñi na janiya
maha-aparadha kainu garvita ha-iyā'

SYNONYMS

in的角度 — Sri Caitanya Mahāprabhu; **ta'** — indeed; **saksat** — directly; **krsna** — Lord Kṛṣṇa; **muñi** — I; **na** — not; **janiya** — knowing; **maha-aparadha** — a great offense; **kainu** — did; **garvita** — proud; **ha-iyā** — being.

TRANSLATION

"Caitanya Mahāprabhu is certainly Lord Kṛṣṇa Himself. Because I could not understand Him and was very proud of my own learning, I have committed many offenses."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.201

atma-ninda kari' laila prabhura sarana
krpa karibare tabe prabhura haila mana

SYNONYMS

atma-ninda — self-indictment; **kari'** — doing; **laila** — took; **prabhura** — of the Lord; **sarana** — shelter; **krpa** — mercy; **karibare** — to do; **tabe** — then; **prabhura** — of the Lord; **haila** — it was; **mana** — the mind.

TRANSLATION

When Sarvabhauma Bhattacharya denounced himself as an offender and took shelter of the Lord, the Lord desired to show him mercy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.202

nija-rupa prabhu tanre karaila darsana
catur-bhuja-rupa prabhu ha-ila takhana

SYNONYMS

nija-rupa — personal form; **prabhu** — the Lord; **tanre** — unto him; **karaila** — made; **darsana** — seeing; **catur-bhuja** — four-handed; **rupa** — form; **prabhu** — the Lord; **ha-ila** — became; **takhana** — at that time.

TRANSLATION

To show him mercy, Sri Caitanya Mahaprabhu allowed him to see His Visnu form. Thus He immediately assumed four hands.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.203

dekhaila tanre age catur-bhuja-rupa
pache syama--mukha svakiya svarupa

SYNONYMS

dekhaila — showed; **tanre** — unto him; **age** — at first; **catur-bhuja-rupa** — the form with four hands; **pache** — afterwards; **syama** — blackish; **-mukha** — with a flute to the mouth; **svakiya** — personal; **svarupa** — form.

TRANSLATION

Sri Caitanya Mahaprabhu first showed him the four-handed form and then appeared before him in His original form of Krsna, with a blackish complexion and a flute to His lips.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.204

dekhi' sarvabhauma dandavat kari' padi'
punah uthi' stuti kare dui kara yudi'

SYNONYMS

dekhi' — seeing that; sarvabhauma — Sarvabhauma Bhattacharya; dandavat — obeisances; kari' — doing; padi' — falling flat; punah — again; uthi' — standing up; stuti — prayer; kare — does; dui — two; kara — hands; yudi' — folding.

TRANSLATION

When Sarvabhauma Bhattacharya saw the form of Lord Krsna manifested in Caitanya Mahaprabhu, he immediately fell down flat to offer Him obeisances. Then he stood up and with folded hands began to offer prayers.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.205

prabhura krpaya tanra sphurila saba tattva
nama-prema-dana-adi varnena mahattva

SYNONYMS

prabhura — of the Lord; **krpaya** — by the mercy; **tanra** — to him; **sphurila** — manifested; **saba** — all; **tattva** — truths; **nama** — the holy name; **prema-dana** — distribution of love of Godhead; **adi** — and so on; **varnena** — describes; **mahattva** — the importance.

TRANSLATION

By the mercy of the Lord, all truths were revealed to Sarvabhauma Bhattacharya, and he could understand the importance of chanting the holy name and distributing love of Godhead everywhere.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.206

sata sloka kaila eka danda na yaite
brhaspati taiche sloka na pare karite

SYNONYMS

sata — one hundred; **sloka** — verses; **kaila** — composed; **eka** — one; **danda** — a duration of twenty-four minutes; **na** — not; **yaite** — passing; **brhaspati** — Brhaspati, the priest of the heavenly planets; **taiche** — such; **sloka** — verses; **na** — not; **pare** — able; **karite** — to compose.

TRANSLATION

Sarvabhauma Bhattacharya composed one hundred verses in a very short time. Indeed, not even Brhaspati, the priest of the heavenly planets, could compose verses as quickly.

PURPORT

The name of the book of one hundred beautiful verses composed by Sarvabhauma Bhattacharya is Susloka-sataka.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.207

sunī' sukhe prabhu tanre kaila alingana
bhattacharya premavese haila acetana

SYNONYMS

sunī' — hearing; **sukhe** — in happiness; **prabhu** — Lord Caitanya Mahāprabhu; **tanre** — Sarvabhauma Bhattacharya; **kaila** — did; **alingana** — embracing; **bhattacharya** — Sarvabhauma Bhattacharya; **prema-avese** — in the ecstasy of love of God; **haila** — became; **acetana** — unconscious.

TRANSLATION

After hearing the one hundred verses, Sri Caitanya Mahāprabhu happily embraced Sarvabhauma Bhattacharya, who was immediately overwhelmed in ecstatic love of Godhead and fell unconscious.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.208

asru, stambha, pulaka, sveda, kampa tharahari
nace, gaya, kande, pade prabhu-pada dhari'

SYNONYMS

asru — tears; **stambha** — a stunned condition; **pulaka** — standing of hair; **sveda** — perspiration; **kampa** — trembling; **tharahari** — with great shaking; **nace** — dances; **gaya** — sings; **kande** — cries; **pade** — falls down; **prabhu-pada** — the lotus feet of the Lord; **dhari'** — catching.

TRANSLATION

Out of ecstatic love of God, the Bhattacharya shed tears, and his body was stunned. He exhibited an ecstatic mood, and he perspired, shook and trembled. He sometimes danced, sometimes chanted, sometimes cried and sometimes fell down to touch the lotus feet of the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.209

dekhi' gopinathacarya harasita-mana
bhattachayera nrtya dekhi' hase prabhura gana

SYNONYMS

dekhi' — seeing this; gopinatha-acarya — Gopinatha Acarya; harasita-mana — a pleased mind; bhattachayera — of Sarvabhauma Bhattacharya; nrtya — dancing; dekhi' — seeing; hase — laughs; prabhura gana — the associates of Lord Caitanya Mahaprabhu.

TRANSLATION

While Sarvabhauma Bhattacharya was in this ecstasy, Gopinatha Acarya was very pleased. The associates of Sri Caitanya Mahaprabhu all laughed to see the Bhattacharya dance so.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.210

gopinathacarya kahe mahaprabhura prati
'sei bhattacharyera prabhu kaile ei gati'

SYNONYMS

gopinatha-acarya — Gopinatha Acarya; **kahe** — said; **mahaprabhura** — Sri Caitanya Mahaprabhu; **prati** — to; **sei bhattacharyera** — of that Bhattacharya; **prabhu** — my Lord; **kaile** — You have made; **ei gati** — such a situation.

TRANSLATION

Gopinatha Acarya told Lord Caitanya Mahaprabhu, "Sir, You have brought all this upon Sarvabhauma Bhattacharya."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.211

prabhu kahe, — 'tumi bhakta, tomara sanga haite
jagannatha inhare krpa kaila bhala-mate'

SYNONYMS

prabhu kahe — the Lord said; tumi bhakta — you are a devotee; tomara sanga haite — on account of your association; jagannatha — Lord Jagannatha; inhare — unto him; krpa — mercy; kaila — showed; bhala-mate — very well.

TRANSLATION

Sri Caitanya Mahaprabhu replied, "You are a devotee. Because of your association, Lord Jagannatha has shown him mercy."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 6.212

tabe bhattacharye prabhu susthira karila
sthira haña bhattacharya bahu stuti kaila

SYNONYMS

tabe — then; **bhattacharye** — unto Sarvabhauma Bhattacharya; **prabhu** — Lord Sri Caitanya Mahaprabhu; **su-sthira** — pacification; **karila** — did; **sthira haña** — being pacified; **bhattacharya** — Sarvabhauma Bhattacharya; **bahu** — many; **stuti** — prayers; **kaila** — offered.

TRANSLATION

After this, Sri Caitanya Mahaprabhu pacified the Bhattacharya, and when he was quieted, he offered many prayers to the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.213

'jagat nistarile tumi, — seha alpa-karya
ama uddharile tumi, — e sakti ascarya

SYNONYMS

jagat — the whole world; **nistarile** — have delivered; **tumi** — You; **seha** — that; **alpa-karya** — minor activity; **ama** — me; **uddharile** — have delivered; **tumi** — You; **e** — this; **sakti** — power; **ascarya** — wonderful.

TRANSLATION

Sarvabhauma Bhattacharya said, "My dear Sir, You have delivered the entire world, but that is not a very great task. However, You have also delivered me, and that is certainly the work of very wonderful powers.

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tarka-sastre jada ami, yaiche lauha-pinda
ama dravaile tumi, pratapa pracanda'

SYNONYMS

tarka-sastre — due to logical scriptures; jada — dull; ami — I; yaiche — just like; lauha-pinda — an iron bar; ama — me; dravaile — melted; tumi — You; pratapa — power; pracanda — very great.

TRANSLATION

"I had become dull-headed due to reading too many books on logic. Consequently I had become like an iron bar. Nonetheless, You have melted me, and therefore Your influence is very great."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.215

stuti suni' mahaprabhu nija vasa aila
bhattacharya acarya-dvare bhiksa karaila

SYNONYMS

stuti suni' — after hearing the prayers; **mahaprabhu** — Sri Caitanya Mahaprabhu; **nija** — own; **vasa** — to the residence; **aila** — returned; **bhattacharya** — Sarvabhauma Bhattacharya; **acarya-dvare** — through Gopinatha Acarya; **bhiksa** — luncheon; **karaila** — induced to take.

TRANSLATION

After hearing the prayers offered by Sarvabhauma Bhattacharya, Sri Caitanya Mahaprabhu returned to His residence, and the Bhattacharya, through Gopinatha Acarya, induced the Lord to accept lunch there.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.216

ara dina prabhu gela jagannatha-darasane
darsana karila jagannatha-sayyotthane

SYNONYMS

ara dina — the next day; prabhu — Lord Caitanya Mahaprabhu; gela — went; jagannatha-darasane — to see Jagannatha in the temple; darsana karila — saw; jagannatha-sayya-utthane — the Lord's rising from bed early in the morning.

TRANSLATION

Early the following morning, Sri Caitanya Mahaprabhu went to see Lord Jagannatha in the temple, and He saw the Lord rise from His bed.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.217

pujari aniya mala-prasadanna dila
prasadanna-mala paña prabhu harsa haila

SYNONYMS

pujari — the priest; **aniya** — bringing; **mala** — garlands; **prasada-anna** — remnants of food; **dila** — offered; **prasada-anna** — the prasadam; **mala** — and garlands; **pañā** — getting; **prabhu** — Lord Caitanya Mahaprabhu; **harsa** — pleased; **haila** — became.

TRANSLATION

The priest there presented Him with garlands and prasadam that had been offered to Lord Jagannatha. This pleased Caitanya Mahaprabhu very much.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.218

sei prasadanna-mala añcale bandhiya
bhattacharyera ghare aila tvarayukta haña

SYNONYMS

sei prasada-anna — those remnants of food; mala — and garlands; añcale — in the end of His cloth; bandhiya — binding; bhattacharyera — of Sarvabhauma Bhattacharya; ghare — to the house; aila — went; tvarayukta — hasty; haña — being.

TRANSLATION

Carefully tying the prasadam and garlands in a cloth, Caitanya Mahaprabhu hastened to the house of Sarvabhauma Bhattacharya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.219

arunodaya-kale haila prabhura agamana
sei-kale bhattacharyera haila jagarana

SYNONYMS

aruna-udaya — before sunrise; **kale** — at the time; **haila** — there was; **prabhura** — of Lord Sri Caitanya Mahaprabhu; **agamana** — the coming; **sei-kale** — at that time; **bhattacharyera** — of Sarvabhauma Bhattacharya; **haila** — there was; **jagarana** — arising from bed.

TRANSLATION

He arrived at the Bhattacharya's house a little before sunrise, just when the Bhattacharya was arising from bed.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.220

'krsna' 'krsna' sphuta kahi' bhattacharya jagila
krsna-nama suni' prabhura ananda badila

SYNONYMS

krsna krsna — chanting the name of Krsna; **sphuta** — distinctly; **kahi'** — saying; **bhattacharya** — Sarvabhauma Bhattacharya; **jagila** — got up from the bed; **krsna-nama** — the holy name of Lord Krsna; **sunī'** — hearing; **prabhura** — of Lord Caitanya Mahāprabhu; **ananda** — pleasure; **badila** — increased.

TRANSLATION

As Sarvabhauma Bhattacharya arose from bed, he distinctly chanted, "Krsna, Krsna." Lord Caitanya was very pleased to hear him chant the holy name of Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.221

bahire prabhura tenho paila darasana
aste-vyaste asi' kaila carana vandana

SYNONYMS

bahire — outside the house; **prabhura** — of Lord Sri Caitanya Mahaprabhu; **tenho** — he; **paila** — got; **darasana** — sight; **aste-vyaste** — with great haste; **asi'** — coming there; **kaila** — did; **carana vandana** — worshiping the lotus feet.

TRANSLATION

The Bhattacarya noticed Sri Caitanya Mahaprabhu outside, and with great haste he went to Him and offered prayers unto His lotus feet.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.222

vasite asana diya dunheta vasila
prasadanna khuli' prabhu tanra hate dila

SYNONYMS

vasite — to sit; **asana** — carpet; **diya** — offering; **dunheta** — both of them; **vasila** — sat down; **prasada-anna** — the prasadam; **khuli'** — opening; **prabhu** — Sri Caitanya Mahaprabhu; **tanra** — his; **hate** — in the hand; **dila** — offered.

TRANSLATION

The Bhattacharya offered a carpet for the Lord to sit upon, and both of them sat there. Then Sri Caitanya Mahaprabhu opened the prasadam and placed it in the hands of the Bhattacharya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.223

prasadanna paña bhattacharyera ananda haila
snana, sandhya, danta-dhavana yadyapi na kaila

SYNONYMS

prasada-anna — the remnants of food; **pañā** — getting; **bhattacharyera** — of Sarvabhauma Bhattacharya; **ananda** — pleasure; **haila** — there was; **snana** — bathing; **sandhya** — morning duties; **danta-dhavana** — washing the teeth; **yadyapi** — although; **na** — not; **kaila** — finished.

TRANSLATION

At that time the Bhattacharya had not even washed his mouth, nor had he taken his bath or finished his morning duties. Nonetheless, he was very pleased to receive the prasadam of Lord Jagannatha.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.224

caitanya-prasade manera saba jadya gela
ei sloka padi' anna bhaksana karila

SYNONYMS

caitanya-prasade — by the mercy of Lord Sri Caitanya Mahaprabhu; **manera** — of the mind; **saba** — all; **jadya** — dullness; **gela** — went away; **ei sloka** — these verses; **padi'** — reciting; **anna** — remnants of food; **bhaksana** — eating; **karila** — did.

TRANSLATION

By the mercy of Sri Caitanya Mahaprabhu, all the dullness in the mind of Sarvabhauma Bhattacharya was eradicated. After reciting the following two verses, he ate the prasadam offered to him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.225

sus paryus vapi
va dura-desatah
prapti-matrena
natra kala-vicarana

SYNONYMS

suskam — dry; paryusitam — stale; va — or; api — although; nitam — brought; va — or; dura-desatah — from a distant country; prapti-matrena — only with the receiving; bhoktavyam — to be eaten; na — not; atra — in this; kala-vicarana — consideration of time or place.

TRANSLATION

The Bhattacharya said, "One should eat the maha-prasadam of the Lord immediately upon receiving it, even though it is dried up, stale or brought from a distant country. One should consider neither time nor place.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.226

na desa-niyamas tatra
na kala-niyamas tatha
praptam sistair
harir abravat

SYNONYMS

na — not; desa — of the country; niyamah — regulation; tatra — in that; na — not; kala — of time; niyamah — regulation; tatha — so also; praptam — received; annam — prasadam; drutam — hastily; sistaih — by gentlemen; bhoktavyam — to be eaten; harih — the Lord; abravat — has said.

TRANSLATION

"The prasadam of Lord Krsna is to be eaten by gentlemen as soon as it is received; there should be no hesitation. There are no regulative principles concerning time and place. This is the order of the Supreme Personality of Godhead."

PURPORT

These verses are quoted from the Padma Purana.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 6.227

dekhi' anandita haila mahaprabhura mana
prema-vista haña prabhu kaila alingana

SYNONYMS

dekhi' — seeing this; anandita — very pleased; haila — was; mahaprabhura — of Sri Caitanya Mahāprabhu; mana — the mind; prema-avista — absorbed in the ecstasy of love of God; haña — becoming; prabhu — Sri Caitanya Mahāprabhu; kaila — did; alingana — embracing.

TRANSLATION

Sri Caitanya Mahāprabhu was very pleased to see this. He became ecstatic in love of Godhead and embraced Sarvaḥauma Bhattacārya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.228

dui-jane dhari' dunhe karena nartana
prabhu-bhrtya dunha sparse, donhara phule mana

SYNONYMS

dui-jane — both of them; **dhari'** — embracing; **dunhe** — both; **karena** — do; **nartana** — dancing; **prabhu-bhrtya** — the master and the servant; **dunha** — both; **sparse** — by touching each other; **donhara** — of both of them; **phule** — were excited; **mana** — minds.

TRANSLATION

The Lord and the servant embraced each other and began to dance. Simply by touching each other, they became ecstatic.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.229

sveda-kampa-asru dunhe anande bhasila
prema-vista haña prabhu kahite lagila

SYNONYMS

sveda — perspiration; **kampa** — trembling; **asru** — tears; **dunhe** — both of them; **anande** — in transcendental bliss; **bhasila** — floated; **prema-avista** — absorbed in ecstatic love of Godhead; **haña** — being; **prabhu** — the Lord; **kahite** — to speak; **lagila** — began.

TRANSLATION

As they danced and embraced, spiritual symptoms manifested in their bodies. They perspired, trembled and shed tears, and the Lord began to speak in His ecstasy.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 6.230

"aji muñi anayase jininu tribhuvana
aji muñi karinu vaikuntha arohana

SYNONYMS

aji — today; muñi — I; anayase — very easily; jininu — conquered; tri-bhuvana — the three worlds; aji — today; muñi — I; karinu — did; vaikuntha — to the spiritual world; arohana — ascending.

TRANSLATION

Sri Caitanya Mahāprabhu said, "Today I have conquered the three worlds very easily. Today I have ascended to the spiritual world."

PURPORT

The goal of human perfection is stated here in brief. One has to surpass all the planetary systems of the material universe, pierce through the covering of the universe and reach the spiritual world, known as Vaikunthaloka. The Vaikunthalokas are variegated spiritual planets situated in the Lord's impersonal bodily effulgence, known as the brahmajyoti. One may aspire to elevate himself to a heavenly planet within the material world, such as the moon, the sun or Venus, but if one is spiritually advanced in Kṛṣṇa consciousness, he does not wish to remain within the material universe, even in a higher planetary system. Rather, he prefers to penetrate the covering of the universe and attain the spiritual world. He can then be situated in one of the Vaikuntha planets there. However, the devotees under the guidance of Sri Caitanya Mahāprabhu aspire to reach the topmost spiritual planet, known as Goloka Vrndavana, the residence of Lord Sri Kṛṣṇa and His eternal associates.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.231

aji mora purna haila sarva abhilasa
sarvabhaumera haila maha-prasade visvasa

SYNONYMS

aji — today; mora — My; purna — satisfied; haila — became; sarva — all; abhilasa — desires; sarvabhaumera — of Sarvabhauma Bhattacharya; haila — there was; maha-prasade — in the remnants of the Lord's food; visvasa — faith.

TRANSLATION

Caitanya Mahaprabhu continued, "I think that today all My desires have been fulfilled because I see that Sarvabhauma Bhattacharya has acquired faith in the maha-prasadam of Lord Jagannatha.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.232

aji tumi niskapate haila krsnasraya
krsna aji niskapate toma haila sadaya

SYNONYMS

aji — today; **tumi** — you; **niskapate** — without a doubt; **haila** — have become; **krsna-asraya** — under the shelter of Lord Krsna; **krsna** — Lord Krsna; **aji** — today; **niskapate** — without reservation; **toma** — unto you; **haila** — has become; **sa-daya** — very merciful.

TRANSLATION

"Indeed, today you have undoubtedly taken shelter of the lotus feet of Krsna, and Krsna, without reservation, has become very merciful toward you.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.233

aji se khandila tomara dehadi-bandhana
aji tumi chinna kaile mayara bandhana

SYNONYMS

aji — today; se — that; khandila — dismantled; tomara — your; deha-adi-bandhana — material bondage due to the bodily concept of life; aji — today; tumi — you; chinna — cut to pieces; kaile — did; mayara — of illusory energy; bandhana — the shackles.

TRANSLATION

"My dear Bhattacharya, today you have been released from material bondage in the bodily conception of life; you have cut to pieces the shackles of the illusory energy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.234

aji krsna-prapti-yogya haila tomara mana
veda-dharma langhi' kaile prasada bhaksana"

SYNONYMS

aji — today; **krsna-prapti** — for attainment of the lotus feet of Krsna; **yogya** — fit; **haila** — has become; **tomara** — your; **mana** — mind; **veda** — of the four Vedas; **dharma** — the principles; **langhi'** — surpassing; **kaile** — you have done; **prasada** — the remnants of food offered to Krsna; **bhaksana** — eating.

TRANSLATION

"Today your mind has become fit to take shelter of the lotus feet of Krsna because, surpassing the Vedic regulative principles, you have eaten the remnants of food offered to the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.235

yes sa esa bhagavan dayayed anantah
sarvatmanasrita-pado yadi nirvyalikam
te dustaram atitaranti ca deva-
nais mamaham iti dhih sva-srgala-bhaksye

SYNONYMS

yesam — unto those who are fully surrendered souls; **sah** — He; **esah** — this; **bhagavan** — the Supreme Personality of Godhead; **dayayet** — may show mercy; **anantah** — the unlimited; **sarva-atmana** — fully, without reservation; **asrita-padah** — those who have taken shelter of the Lord; **yadi** — if; **nirvyalikam** — without duplicity; **te** — such persons; **dustaram** — insurmountable; **atitaranti** — surpass; **ca** — also; **deva-mayam** — the illusory material energy; **na** — not; **esam** — this; **mama aham** — "my" and "I"; **iti** — such; **dhih** — intelligence; **sva-srgala-bhaksye** — in the body, which is to be eaten by dogs and jackals.

TRANSLATION

"When a person takes shelter of the lotus feet of the Supreme Personality of Godhead without reservation, the unlimited, merciful Lord bestows His causeless mercy upon him. Thus he can pass over the insurmountable ocean of nescience. Those whose intelligence is fixed in the bodily conception, who think, "I am this body," are fit food for dogs and jackals. The Supreme Lord never bestows His mercy upon such people."

PURPORT

The Supreme Lord never bestows His benediction upon those fixed in the bodily conception. As Krsna clearly states in the Bhagavad-gita (18.66):

sarva-dharman parityajya mam saran vraja
sarva-papebhyo moksaisyami ma sucah

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear."

The verse that Caitanya Mahaprabhu quoted (Srimad-Bhagavatam 2.7.42) explains the meaning of Sri Krsna's statement. Krsna bestowed His causeless mercy upon Arjuna just to get him out of the bodily conception. This was done at the very beginning of the Second Chapter of the Bhagavad-gita (2.13), where Krsna says, dehino 'smin yatha dehe jara. In this body, there is an owner, and one should not consider the body to be the self. This is the first instruction to be assimilated by a devotee. If one is under the bodily conception, he is unable to realize his true identity and engage in the loving devotional service of the Lord. Unless one comes to the transcendental position, he cannot expect the causeless mercy of the Supreme Lord, nor can he cross over the vast ocean of material nescience. Lord Krsna confirms this in the Bhagavad-gita (7.14): mam eva ye prapadyante mayam taranti te. Without surrendering unto the lotus feet of Krsna, one cannot expect release from the clutches of maya, the illusory energy. According to Srimad-Bhagavatam (10.2.32), Mayavadi sannyasis who falsely think of themselves as liberated from the clutches of maya are called vimukta-maninah. Actually, they are not liberated, but they think that they have become liberated and have become Narayana Himself. Although they have apparently realized that they are not the material body but spirit soul, they nonetheless neglect

the duty of the spirit soul, which is to render service to the Supreme Soul. Therefore their intelligence remains unsanctified. Unless one's intelligence is sanctified, one cannot apply it to understanding devotional service. Devotional service begins when the mind, intelligence and ego are completely purified. Mayavadi sannyasis do not purify their intelligence, mind and ego, and consequently they cannot engage in the service of the Lord or expect the causeless mercy of the Lord. Although they rise to a very high position by executing severe austerities and penances, they still hover in the material world without the benediction of the lotus feet of the Lord. Sometimes they rise to the Brahman effulgence, but because their minds are not completely purified, they must return to material existence.

The karmis are fully under the bodily conception of life, and the jñanis, although theoretically understanding that they are not the body, also have no information about the lotus feet of the Lord because they overly stress impersonalism. Consequently both karmis and jñanis are unfit for receiving the mercy of the Lord and becoming devotees. Narottama dasa Thakura therefore says, karma-kanda jñana-kanda, kevala visera bhanda: those who have taken to the process of karma-kanda (fruitive activity) and jñana-kanda (speculation on the science of transcendence) have simply eaten from poisoned pots. They are condemned to remain in material existence life after life until they take shelter of the lotus feet of Kṛṣṇa. This is confirmed in Srimad Bhagavad-gita (7.19):

janmanam ante jñanavan prapadyate
vasudevah sarvam iti sa mahatma su-durlabhah

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.236

eta kahi' mahaprabhu aila nija-sthane
sei haite bhattacharyera khandila abhimane

SYNONYMS

eta kahi' — speaking in this way; **mahaprabhu** — Sri Caitanya Mahaprabhu; **aila** — returned; **nija-sthane** — to His own residence; **sei haite** — from that time; **bhattacharyera** — of Sarvabhauma Bhattacharya; **khandila** — was dismantled; **abhimane** — false pride.

TRANSLATION

After speaking to Sarvabhauma Bhattacharya in this way, Sri Caitanya Mahaprabhu returned to His residence. From that day on, the Bhattacharya was free because his false pride had been dismantled.

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caitanya-carana vine nahi jane ana
bhakti vinu sastrera ara na kare vyakhyana

SYNONYMS

caitanya-carana — the lotus feet of Lord Caitanya; **vine** — except; **nahi** — not; **jane** — knows; **ana** — other; **bhakti** — devotional service; **vinu** — except; **sastrera** — of the scripture; **ara** — any other; **na** — not; **kare** — does; **vyakhyana** — explanation.

TRANSLATION

From that day on, Sarvabhauma Bhattacharya did not know anything but the lotus feet of Lord Caitanya Mahaprabhu, and from that day he could explain the revealed scriptures only in accordance with the process of devotional service.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 6.238

gopinathacarya tanra vaisnavata dekhiya
'hari' 'hari' bali' nace hate tali diya

SYNONYMS

gopinatha-acarya — Gopinatha Acarya, the brother-in-law of Sarvabhauma Bhattacharya; **tanra** — of Sarvabhauma Bhattacharya; **vaisnavata** — firm faith in Vaisnavism; **dekhiya** — seeing; **hari hari** — the holy name of the Lord; **bali'** — saying; **nace** — dances; **hate tali diya** — clapping his two hands.

TRANSLATION

Seeing that Sarvabhauma Bhattacharya was firmly fixed in the cult of Vaisnavism, Gopinatha Acarya, his brother-in-law, began to dance, clap his hands and chant, "Hari! Hari!"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.239

ara dina bhattacharya aila darsane
jagannatha na dekhi' aila prabhu-sthane

SYNONYMS

ara dina — the next day; **bhattacharya** — Sarvabhauma Bhattacharya; **aila** — came; **darsane** — to see Lord Jagannatha; **jagannatha** — Lord Jagannatha; **na dekhi'** — without seeing; **aila** — came; **prabhu-sthane** — to the place of Lord Sri Caitanya Mahaprabhu.

TRANSLATION

The next day, the Bhattacharya went to visit the temple of Lord Jagannatha, but before he reached the temple, he went to see Caitanya Mahaprabhu.

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dandavat kari' kaila bahu-vidha stuti
dainya kari' kahe nija purva-durmati

SYNONYMS

dandavat kari' — after offering obeisances by falling flat on the ground; **kaila** — he did; **bahu-vidha** — various types of; **stuti** — prayers; **dainya kari'** — in great humbleness; **kahe** — describes; **nija** — his personal; **purva-durmati** — previous bad disposition.

TRANSLATION

When he met Lord Caitanya Mahaprabhu, the Bhattacharya fell down flat to offer Him respects. After offering various prayers to Him, he spoke of his previous bad disposition with great humility.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.241

bhakti-sadhana-srestha sunite haila mana
prabhu upadesa kaila nama-sankirtana

SYNONYMS

bhakti-sadhana — in the execution of devotional service; **srestha** — the most important item; **sunite** — to hear; **haila** — it was; **mana** — the mind; **prabhu** — Lord Sri Caitanya Mahaprabhu; **upadesa** — advice; **kaila** — gave; **nama-sankirtana** — chanting of the holy name of the Lord.

TRANSLATION

Then the Bhattacharya asked Caitanya Mahaprabhu, "Which item is most important in the execution of devotional service?" The Lord replied that the most important item was the chanting of the holy name of the Lord.

PURPORT

There are nine items to be executed in devotional service. These are enumerated in the following verse from Srimad-Bhagavatam (7.5.23):

sravan visnoh smaran pada-sevanam
sakhyam atma-nivedanam

Hearing the glories of the Lord, chanting, remembering, serving the lotus feet of the Lord, offering worship in the temple, offering prayers, becoming a servant of the Lord, becoming the Lord's friend, and sarvatma-nivedana, offering oneself fully at the lotus feet of the Lord — these are the nine devotional processes. In The Nectar of Devotion, these are expanded into sixty-four items. When Sarvabhauma Bhattacharya asked the Lord which item was most important, Sri Caitanya Mahaprabhu immediately answered that the most important item is the chanting of the holy names of the Lord — Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. He then quoted the following verse from the Brhan-naradiya Purana (38.126) to confirm His statement.

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harer nama harer nama
harer namaiva kevalam
kalau nasty eva nasty eva
nasty eva gatih anyatha
[Adi 1721]

SYNONYMS

hareh nama — the holy name of the Lord Hari; **hareh nama** — the holy name of the Lord Hari; **hareh nama** — the holy name of the Lord; **eva** — certainly; **kevalam** — only; **kalau** — in this Age of Kali; **na asti** — there is not; **eva** — certainly; **na asti** — there is not; **eva** — certainly; **na asti** — there is not; **eva** — certainly; **gatih** — means; **anyatha** — other.

TRANSLATION

"In this age of quarrel and hypocrisy, the only means of deliverance is the chanting of the holy names of the Lord. There is no other way. There is no other way. There is no other way."

PURPORT

Because the people of this age are so fallen, they can simply chant the Hare Krsna maha-mantra. In this way they can rid themselves of the bodily conception of life and become eligible to engage in the Lord's devotional service. One cannot engage in the devotional service of the Lord without being purified of all contamination. This is confirmed in the Bhagavad-gita (7.28):

yes tv anta- punya-karmanam
te dvandva-moha-nirmukta bhajante drdha-vratah

"Persons who have acted piously in previous lives and in this life and whose sinful actions are completely eradicated are freed from the dualities of delusion, and they engage themselves in My service with determination." Sometimes people are surprised to see young men and women take so seriously to the Krsna consciousness movement. By giving up sinful activity — illicit sex, meat-eating, intoxication and gambling — and strictly following the injunctions given by the spiritual master, they have become purified of all contamination. They can therefore fully engage in the devotional service of the Lord.

In this Age of Kali, hari-kirtana is very, very important. The importance of chanting the holy name of the Lord is stated in the following verses from Srimad-Bhagavatam (12.3.51-52):

kaler dosa-nidhe rajann asti hy eko mahan gunah
kirtanad eva krsnasya mukta-sangah vrajet
krte yad dhyayato visn yajato makhaih
dvapare kalau tad dhari-kirtanat

"The most important factor in this Age of Kali, which is an ocean of faults, is that one can be free from all contamination and become eligible to enter the kingdom of God simply by chanting the Hare Krsna mantra. The self-realization that was achieved in the Satya millennium by meditation, in the Treta millennium by the performance of different sacrifices, and in the

Dvapara millennium by worship of Lord Krsna can be achieved in the Age of Kali simply by chanting the holy names, Hare Krsna."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.243

ei slokera artha sunaila kariya vistara
suni' bhattacharya-mane haila camatkara

SYNONYMS

ei slokera — of this verse; artha — the meaning; sunaila — made hear; kariya — doing; vistara — extensive description; suni' — hearing; bhattacharya — of Sarvabhauma Bhattacharya; mane — in the mind; haila — there was; camatkara — wonder.

TRANSLATION

Sri Caitanya Mahaprabhu very elaborately explained the harer nama verse of the Brhan-naradiya Purana, and Sarvabhauma Bhattacharya was struck with wonder to hear His explanation.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 6.244

gopinathacarya bale, — 'ami purve ye kahila
suna, bhattacharya, tomara sei ta' ha-ila'

SYNONYMS

gopinatha-acarya — Gopinatha Acarya; **bale** — says; **ami** — I; **purve** — previously; **ye** — what; **kahila** — said; **suna** — hear; **bhattacharya** — my dear Bhattacharya; **tomara** — your; **sei** — that; **ta'** — indeed; **ha-ila** — has happened.

TRANSLATION

Gopinatha Acarya reminded Sarvabhauma Bhattacharya, "My dear Bhattacharya, what I foretold to you has now taken place."

PURPORT

Previously Gopinatha Acarya had informed Sarvabhauma Bhattacharya that when he would be blessed by the Lord he would thoroughly understand the transcendental process of devotional service. This prediction was now fulfilled. The Bhattacharya was fully converted to the cult of Vaisnavism, and he was following the principles automatically, without being pressured. In the Bhagavad-gīta (2.40) it is therefore said, *sv-āpam apy asya dharmasya trayate mahato bhayat*: "Simply by performing a little devotional service, one can escape the greatest danger." Sarvabhauma Bhattacharya had been in the greatest danger because he had adhered to Mayavada philosophy. Somehow or other he came into contact with Lord Sri Caitanya Mahāprabhu and became a perfect devotee. In this way he was saved from the great falldown of impersonalism.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.245

bhattacharya kahe tanre kari' namaskare
tomara sambandhe prabhu krpa kaila more

SYNONYMS

bhattacharya kahe — Sarvabhauma Bhattacharya replied; **tanre** — unto Gopinatha Acarya; **kari'** — doing; **namaskare** — obeisances; **tomara sambandhe** — on account of your relationship; **prabhu** — Sri Caitanya Mahaprabhu; **krpa** — mercy; **kaila** — showed; **more** — unto me.

TRANSLATION

Offering his obeisances to Gopinatha Acarya, the Bhattacharya said, "Because I am related to you and you are a devotee, by your mercy the Lord has shown mercy to me.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 6.246

tumi — mahābhagavata, ami — tarka-andhe
prabhu kṛpa kaila more tomara sambandhe

SYNONYMS

tumi — you; maha-bhagavata — a first-class devotee; ami — I; tarka-andhe — in the darkness of logical arguments; prabhu — the Lord; kṛpa — mercy; kaila — showed; more — unto me; tomara — your; sambandhe — by the relationship.

TRANSLATION

"You are a first-class devotee, whereas I am in the darkness of logical arguments. Because of your relationship with the Lord, the Lord has bestowed His benediction upon me."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.247

vinaya suni' tustye prabhu kaila alingana
kahila, — yaña karaha isvara darasana

SYNONYMS

vinaya suni' — upon hearing this humbleness of Sarvabhauma Bhattacharya; tustye — in satisfaction; prabhu — the Lord; kaila — did; alingana — embracing; kahila — said; yaña — going; karaha — do; isvara darasana — visiting the temple of Lord Jagannatha.

TRANSLATION

Sri Caitanya Mahaprabhu was very pleased with this humble statement. After embracing the Bhattacharya, He said, "Now go see Lord Jagannatha in the temple."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 6.248

jagadananda damodara, — dui sange laña
ghare aila bhattacharya jagannatha dekhiya

SYNONYMS

jagadananda — Jagadananda; **damodara** — Damodara; **dui** — two persons; **sange** — with him; **laña** — taking; **ghare** — to his home; **aila** — returned; **bhattacharya** — Sarvabhauma Bhattacharya; **jagannatha** — Lord Jagannatha; **dekhiya** — seeing in the temple.

TRANSLATION

After visiting the temple of Lord Jagannatha, Sarvabhauma Bhattacharya returned home with Jagadananda and Damodara.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.249

uttama uttama prasada bahuta anila
nija-vipra-hate dui jana sange dila

SYNONYMS

uttama uttama — very first-class; **prasada** — remnants of food offered to Jagannatha; **bahuta** — in great quantity; **anila** — brought; **nija-vipra** — of his own brahmana servant; **hate** — in the hand; **dui** — two; **jana** — persons; **sange** — with him; **dila** — gave.

TRANSLATION

The Bhattacharya brought large quantities of excellent food remnants blessed by Lord Jagannatha. All this prasadam was given to his own brahmana servant, along with Jagadananda and Damodara.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.250

nija krta dui sloka likhiya tala-pate
'prabhuke diha' bali' dila jagadananda-hate

SYNONYMS

nija — by him; **krta** — composed; **dui** — two; **sloka** — verses; **likhiya** — writing; **tala-pate** — on a leaf of a palm tree; **prabhuke diha** — give to Lord Sri Caitanya Mahaprabhu; **bali'** — saying this; **dila** — gave it; **jagadananda-hate** — in the hands of Jagadananda.

TRANSLATION

Sarvabhauma Bhattacharya then composed two verses on the leaf of a palm tree. Giving the palm leaf to Jagadananda Prabhu, the Bhattacharya requested him to deliver it to Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 6.251

prabhu-sthane aila dunhe prasada-patri laña
mukunda datta patri nila tara hate paña

SYNONYMS

prabhu-sthane — to the place where Sri Caitanya Mahāprabhu was residing; **aila** — went back; **dunhe** — both Jagadananda and Damodara; **prasada** — the remnants of food; **patri** — the leaf of a palm tree; **laña** — taking; **mukunda datta** — Mukunda Datta; **patri** — the leaf of a palm tree; **nila** — took; **tara** — of Jagadananda; **hate** — in the hand; **pañā** — receiving.

TRANSLATION

Jagadananda and Damodara then returned to Sri Caitanya Mahāprabhu, bringing Him both the prasadam and the palm leaf on which the verses were composed. But Mukunda Datta took the palm leaf from the hands of Jagadananda before he could deliver it to Sri Caitanya Mahāprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.252

dui sloka bahira-bhite likhiya rakhila
tabe jagadananda patri prabhuke laña dila

SYNONYMS

dui — two; sloka — verses; bahira — outside; bhite — on the wall; likhiya — writing; rakhila — kept; tabe — thereafter; jagadananda — Jagadananda Prabhu; patri — the palm leaf; prabhuke — to the Lord; laña — taking; dila — delivered.

TRANSLATION

Mukunda Datta then copied the two verses on the wall outside the room. After this, Jagadananda took the palm leaf from Mukunda Datta and delivered it to Lord Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.253

prabhu sloka padi' patra chindiya phelila
bhittye dekhi' bhakta saba sloka kanthe kaila

SYNONYMS

prabhu — the Lord; **sloka** — verses; **padi'** — reading; **patra** — the palm leaf; **chindiya** — tearing to pieces; **phelila** — threw; **bhittye** — on the outside wall; **dekhi'** — seeing; **bhakta** — the devotees; **saba** — all; **sloka** — verses; **kanthe** — within the throat; **kaila** — kept.

TRANSLATION

As soon as Lord Caitanya Mahaprabhu read the two verses, He immediately tore up the palm leaf. However, all the devotees read these verses on the outside wall, and they all kept them within their hearts. The verses read as follows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.254

vairagya-vidya-nija-bhakti-yoga-
siksartham ekah purusah puranah
sri-krsna-caitanya-sarira-dhari
krpambudhir yas tam prapadye

SYNONYMS

vairagya — detachment from everything that does not help develop Krsna consciousness; **vidya** — knowledge; **nija** — own; **bhakti-yoga** — devotional service; **siksa-artham** — just to instruct; **ekah** — the single person; **purusah** — the Supreme Person; **puranah** — very old, or eternal; **sri-krsna-caitanya** — of Lord Sri Krsna Caitanya Mahaprabhu; **sarira-dhari** — accepting the body; **krpa-ambudhih** — the ocean of transcendental mercy; **yah** — who; **tam** — unto Him; **aham** — I; **prapadye** — surrender.

TRANSLATION

"Let me take shelter of the Supreme Personality of Godhead, Sri Krsna, who has descended in the form of Lord Caitanya Mahaprabhu to teach us real knowledge, His devotional service and detachment from whatever does not foster Krsna consciousness. He has descended because He is an ocean of transcendental mercy. Let me surrender unto His lotus feet.

PURPORT

This verse and the following verse are included in the Caitanya-candrodaya-nataka (6.74-75), by Sri Kavi-karnapura.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.255

kalan nast bhakti- yah
pradus krsna-caitanya-nama
avirbhutas tasya padaravinde
gad gad citta-bhrngah

SYNONYMS

kalat — from misuse of material propensities and attachment to fruitive activities and speculative knowledge over the course of time; **nastam** — destroyed; **bhakti-yogam** — the science of devotional service; **nijam** — which is applicable to Him only; **yah** — one who; **praduskartum** — to revive; **krsna-caitanya-nama** — named Lord Sri Krsna Caitanya Mahaprabhu; **avirbhutah** — who has appeared; **tasya** — His; **pada-aravinde** — in the lotus feet; **gadham gadham** — very deeply; **liyatam** — let it be merged; **citta-bhrngah** — my consciousness, like a honeybee.

TRANSLATION

"Let my consciousness, which is like a honeybee, take shelter of the lotus feet of the Supreme Personality of Godhead, who has just now appeared as Sri Krsna Caitanya Mahaprabhu to teach the ancient system of devotional service to Himself. This system had almost been lost due to the influence of time."

PURPORT

As Lord Krsna states in the Bhagavad-gita (4.7):

yada yada hi dharmasya glanir bhavati bhārata
abhyutthanam adharmasya jamy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion — at that time I descend Myself."

This is also the case with Caitanya Mahaprabhu's appearance. Sri Caitanya Mahaprabhu appeared in this world as a disguised incarnation of Krsna, but His appearance is confirmed in Srimad-Bhagavatam, the Mahabharata and other Vedic scriptures. He appeared in order to teach the fallen souls in this material world, for in this Age of Kali almost everyone has become attached to fruitive and ritualistic activities and mental speculation. Consequently there was a great need to revive the system of devotional service. The Lord Himself personally came down disguised as a devotee so that the fallen populace might take advantage of the Lord's example.

At the conclusion of the Bhagavad-gita, Lord Krsna advised complete surrender unto Him, promising all protection to His devotee. Unfortunately, people are so fallen that they cannot accept the instructions of Lord Krsna; therefore Krsna returned with the same mission, but He executed it in a different way. As Lord Sri Krsna, the Supreme Personality of Godhead, He ordered us to surrender unto Himself, but as Lord Sri Caitanya Mahaprabhu, He taught us how to surrender to Krsna. Therefore He is praised by the Gosvamis: namo maha-vadanyaya krsna-prema-pradaye te. Lord Sri Krsna is certainly the Personality of Godhead, but He is not as magnanimous as Sri Caitanya Mahaprabhu. Lord Krsna simply gave orders for one to become His devotee (man-mana bhava mad-bhaktah), but Sri Caitanya Mahaprabhu actually taught the

process of Krsna consciousness. If one wants to become a devotee of Krsna, he must first take shelter of the lotus feet of Sri Caitanya Mahaprabhu, following in the footsteps of Sarvabhauma Bhattacharya and other exalted devotees.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.256

ei dui sloka — bhakta-kanthe ratna-hara
sarvabhaumera kirti ghose dhakka-vadyakara

SYNONYMS

ei dui sloka — these two verses; bhakta-kanthe — on the necks of the devotees; ratna-hara — pearl necklaces; sarvabhaumera — of Sarvabhauma Bhattacharya; kirti — reputation; ghose — declare; dhakka — of a drum; vadya — of the sound; akara — in the form.

TRANSLATION

These two verses composed by Sarvabhauma Bhattacharya will always declare his name and fame as loudly as a pounding drum, for they have become pearl necklaces around the necks of all devotees.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.257

sarvabhauma haila prabhura bhakta ekatana
mahaprabhura seva-vina nahi jane ana

SYNONYMS

sarvabhauma — Sarvabhauma Bhattacharya; **haila** — became; **prabhura** — of the Lord; **bhakta** — a devotee; **ekatana** — without deviation; **mahaprabhura** — of Lord Sri Caitanya Mahaprabhu; **seva** — service; **vina** — except; **nahi** — not; **jane** — knows; **ana** — anything else.

TRANSLATION

Indeed, Sarvabhauma Bhattacharya became an unalloyed devotee of Caitanya Mahaprabhu; he did not know anything but the service of the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.258

'sri-krsna-caitanya saci-suta guna-dhama'
ei dhyana, ei japa, laya ei nama

SYNONYMS

sri-krsna-caitanya — Lord Sri Krsna Caitanya Mahaprabhu; **saci-suta** — the son of mother Saci; **guna-dhama** — the reservoir of all good qualities; **ei** — this; **dhyana** — meditation; **ei** — this; **japa** — chanting; **laya** — he takes; **ei** — this; **nama** — holy name.

TRANSLATION

The Bhattacharya always chanted the holy name of Sri Krsna Caitanya, son of mother Saci and reservoir of all good qualities. Indeed, chanting the holy names became his meditation.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.259

eka-dina sarvabhauma prabhu-age aila
namaskara kari' sloka padite lagila

SYNONYMS

eka-dina — one day; **sarvabhauma** — Sarvabhauma Bhattacarya; **prabhu-age** — in front of Lord Sri Caitanya Mahaprabhu; **aila** — came; **namaskara kari'** — after offering obeisances; **sloka** — a verse; **padite lagila** — began to recite.

TRANSLATION

One day Sarvabhauma Bhattacarya came before Caitanya Mahaprabhu and, after offering obeisances, began to recite a verse.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.260

bhagavatera 'brahma-stave'ra sloka padila
sloka-sese dui aksara-patha phiraila

SYNONYMS

bhagavatera — from Srimad-Bhagavatam; **brahma-stavera** — of the prayers of Lord Brahma; **sloka** — a verse; **padila** — recited; **sloka-sese** — at the end of the verse; **dui aksara** — of two syllables; **patha** — the reading; **phiraila** — changed.

TRANSLATION

He began to quote one of Lord Brahma's prayers from Srimad-Bhagavatam, but he changed two syllables at the end of the verse.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.261

tat te su-samiksamano
bhuñjana evatma-kr vipakam
hrd-vag-vapurbbhir vidadhan namas te
jiveta yo bhakti-pade sa daya-bhak

SYNONYMS

tat — therefore; te — Your; **anukampam** — compassion; **su-samiksamanah** — hoping for; **bhuñjanah** — enduring; **eva** — certainly; **atma-krtam** — done by himself; **vipakam** — fruitive results; **hrd** — with the heart; **vak** — words; **vapurbbih** — and body; **vidadhan** — offering; **namah** — obeisances; **te** — unto You; **jiveta** — may live; **yah** — anyone who; **bhakti-pade** — in devotional service; **sah** — he; **daya-bhak** — a bona fide candidate.

TRANSLATION

The Bhattacharya recited, "One who seeks Your compassion and thus tolerates all kinds of adverse conditions due to the karma of his past deeds, who engages always in Your devotional service with his mind, words and body, and who always offers obeisances unto You is certainly a bona fide candidate for becoming Your unalloyed devotee."

PURPORT

When reciting this verse from Srimad-Bhagavatam (10.14.8), Sarvabhauma Bhattacharya changed the original reading from mukti-pade to bhakti-pade. Mukti means liberation and merging into the impersonal Brahman effulgence. Bhakti means rendering transcendental service unto the Supreme Personality of Godhead. Because of having developed pure devotional service, the Bhattacharya did not like the word mukti-pade, which refers to the impersonal Brahman feature of the Lord. However, he was not authorized to change a word in Srimad-Bhagavatam, as Sri Caitanya Mahaprabhu will explain. Although the Bhattacharya changed the word in his devotional ecstasy, Sri Caitanya Mahaprabhu did not approve of it.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.262

prabhu kahe, 'mukti-pade' — iha patha haya
'bhakti-pade' kene pada, ki tomara asaya

SYNONYMS

prabhu kahe — the Lord said; mukti-pade — the word mukti-pade; iha — this; patha — the reading; haya — is; bhakti-pade — the word bhakti-pade; kene — why; pada — you read; ki — what; tomara — your; asaya — intention.

TRANSLATION

Sri Caitanya Mahaprabhu immediately pointed out, "In that verse the word is 'mukti-pade,' but you have changed it to 'bhakti-pade.' What is your intention?"

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bhattacharya kahe, — 'bhakti'-sama nahe mukti-phala
bhagavad-bhakti-vimukhera haya danda kevala

SYNONYMS

bhattacharya — Sarvabhauma Bhattacharya; **kahe** — said; **bhakti** — devotional service; **sama** — equal to; **nahe** — not; **mukti** — of liberation; **phala** — the result; **bhagavat-bhakti** — to the devotional service of the Supreme Personality of Godhead; **vimukhera** — of one who is averse to; **haya** — it is; **danda** — the punishment; **kevala** — only.

TRANSLATION

Sarvabhauma Bhattacharya replied, "The awakening of pure love of Godhead, which is the result of devotional service, far surpasses liberation from material bondage. For those averse to devotional service, merging into the Brahman effulgence is a kind of punishment."

PURPORT

In the Brahmanda Purana it is said:

siddha-lokas tu tamasah pare yatra vasanti hi
siddha brahma-sukhe magna daityas ca harina hatah

"In Siddhaloka [Brahmaloka] there live two kinds of living entities — those who are killed by the Supreme Personality of Godhead due to their having been demons in their previous lives and those who are very fond of enjoying the impersonal effulgence of the Lord." The word *tamasah* means "the coverings of the universe." Layers of material elements cover the universe, and outside these coverings is the impersonal Brahman effulgence. If one is destined to remain in the Lord's impersonal effulgence, he misses the opportunity to render service to the Personality of Godhead. Therefore devotees consider remaining in the impersonal Brahman effulgence a kind of punishment. Sometimes devotees think of merging into the Brahman effulgence, and consequently they are promoted to Siddhaloka. Because of their impersonal understanding, they are actually punished. Sarvabhauma Bhattacharya continues to explain the distinction between mukti-pada and bhakti-pada in the following verses.

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krsnera vigraha yei satya nahi mane
yei ninda-yuddhadika kare tanra sane
sei daira danda haya — 'brahma-sayujya-mukti'
tara mukti phala nahe, yei kare bhakti

SYNONYMS

krsnera — of Lord Sri Krsna; **vigraha** — the transcendental form; **yei** — anyone who; **satya** — as truth; **nahi** — not; **mane** — accepts; **yei** — anyone who; **ninda** — blaspheming; **yuddha-adika** — fighting and so forth; **kare** — does; **tanra sane** — with Him, Sri Krsna; **sei** — these; **duira** — of the two; **danda haya** — there is punishment; **brahma-sayujya-mukti** — merging into the Brahman effulgence; **tara** — of him; **mukti** — such liberation; **phala** — the result; **nahe** — not; **yei** — who; **kare** — executes; **bhakti** — devotional service.

TRANSLATION

The Bhattacharya continued, "The impersonalists, who do not accept the transcendental form of Lord Sri Krsna, and the demons, who are always engaged in blaspheming and fighting with Him, are punished by being merged into the Brahman effulgence. But that does not happen to the person engaged in the devotional service of the Lord.

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yadyapi se mukti haya pañca-parakara
salokya-samipyā-sarupya-sarsti-sayujya ara

SYNONYMS

yadyapi — although; se — that; mukti — liberation; haya — is; pañca-parakara — of five different varieties; salokya — of the name salokya; samipyā — of the name samipyā; sarupya — of the name sarupya; sarsti — of the name sarsti; sayujya — of the name sayujya; ara — and.

TRANSLATION

"There are five kinds of liberation: salokya, samipyā, sarupya, sarsti and sayujya.

PURPORT

Salokya means that after material liberation one is promoted to the planet where the Supreme Personality of Godhead resides, samipyā means remaining an associate of the Supreme Personality of Godhead, sarupya means attaining a four-handed form exactly like that of the Lord., sarsti means attaining opulences like those of the Supreme Lord, and sayujya means merging into the Brahman effulgence of the Lord. These are the five types of liberation.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.267

'salokyadi' cari yadi haya seva-dvara
tabu kadacit bhakta kare angikara

SYNONYMS

salokya-adi — beginning with salokya; **cari** — four kinds of liberation; **yadi** — if; **haya** — are; **seva-dvara** — a means of rendering service to the Lord; **tabu** — still; **kadacit** — occasionally; **bhakta** — a pure devotee; **kare** — makes; **angikara** — acceptance.

TRANSLATION

"If there is a chance to serve the Supreme Personality of Godhead, a pure devotee sometimes accepts the salokya, sarupya, samipyā or sarsti forms of liberation, but never sayujya.

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'sayujya' sunite bhaktera haya ghrna-bhaya
naraka vañchaye, tabu sayujya na laya

SYNONYMS

sayujya — liberation by merging into the effulgence; **sunite** — even to hear; **bhaktera** — of the devotee; **haya** — there is; **ghrna** — hatred; **bhaya** — fear; **naraka** — a hellish condition of life; **vañchaye** — he desires; **tabu** — still; **sayujya** — merging into the effulgence of the Lord; **na laya** — never accepts.

TRANSLATION

"A pure devotee does not like even to hear about sayujya-mukti, which inspires him with fear and hatred. Indeed, the pure devotee would rather go to hell than merge into the effulgence of the Lord."

PURPORT

Srila Prabodhananda Sarasvati has sung, *narakayate*. The impersonalist's conception of becoming one with the effulgence of the Lord is exactly like hell. Therefore, of the five types of liberation, the first four (*salokya*, *samipya*, *sarupya* and *sarsti*) are not so undesirable because they can be avenues of service to the Lord. Nonetheless, a pure devotee of Lord Kṛṣṇa rejects even these types of liberation; he aspires only to serve Kṛṣṇa birth after birth. He is not very interested in stopping the repetition of birth, for he simply desires to serve the Lord, even in hellish circumstances. Consequently the pure devotee hates and fears sayujya-mukti, merging into the effulgence of the Lord. This merging is due to an offense committed against the transcendental loving service of the Lord, and therefore it is not at all desirable for a pure devotee.

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brahme, isvare sayujya dui ta' prakara
brahma-sayujya haite isvara-sayujya dhikkara

SYNONYMS

brahme — in the Brahman effulgence; **isvare** — in the body of the Lord; **sayujya** — merging; **dui** — two; **ta'** — indeed; **prakara** — varieties; **brahma-sayujya** — merging into the Brahman effulgence; **haite** — than; **isvara-sayujya** — merging into the body of the Lord; **dhikkara** — more abominable.

TRANSLATION

Sarvabhauma Bhattacharya continued, "There are two kinds of sayujya-mukti: merging into the Brahman effulgence and merging into the personal body of the Lord. Merging into the Lord's body is even more abominable than merging into His effulgence."

PURPORT

According to the opinion of the Mayavadi Vedantists, the living entity's ultimate success is to merge into the impersonal Brahman. The impersonal Brahman, or bodily effulgence of the Supreme Lord, is known as Brahmaloka or Siddhaloka. According to the Brahma- (5.40), yasya prabha prabhavato jagad-anda-koti: the material universes are generated from the bodily rays of the Supreme Personality of Godhead. Yogis who follow the principles of Patañjali accept the personality of the Absolute Truth, but they want to merge into the transcendental body of the Supreme Lord. That is their desire. Being the greatest authority, the Supreme Lord can easily allow many millions of living entities to merge into His body. The origin of everything is the Supreme Personality of Godhead, Bhagavan, and His bodily effulgence is known as the brahmajyoti, Brahmaloka or Siddhaloka. Thus Brahmaloka or Siddhaloka is a place where many sparklike living entities, parts and parcels of the Supreme Lord, are assembled. Because these living entities do not wish to keep their individual existences, they are combined and allowed to remain in Brahmaloka like so many atomic particles of sunshine emanating from the sun.

The word siddha is very significant. Siddha refers to one who has realized the Brahman effulgence and who has complete knowledge that the living entity is not a material atom but a spiritual spark. This understanding is described in the Bhagavad-gita as brahma-bhuta. In the conditioned state, the living entity is known as jiva-bhuta, or "the living force within matter." Brahma-bhuta living entities are allowed to stay in Brahmaloka or Siddhaloka, but unfortunately they sometimes again fall into the material world because they are not engaged in devotional service. This is supported by the verse in Srimad-Bhagavatam beginning ye 'nye 'ravindaksa. (Bhag. 10.2.32) These semiliberated souls falsely claim to be liberated, but unless one engages in devotional service to the Lord, he is still materially contaminated. Therefore these living entities have been described as vimukta-maninah, meaning that they falsely consider themselves liberated although their intelligence is not yet purified. Although these living entities undergo severe austerities to rise to the platform of Siddhaloka, they cannot remain there perpetually, for they are bereft of ananda (bliss). Even though these living entities attain the brahma-bhuta stage and realize the Supreme Personality of Godhead through His bodily effulgence, they nonetheless fall down due to neglecting the Lord's service. They do not properly utilize whatever little knowledge they have of the Supreme Personality of Godhead. Not attaining ananda, or bliss, they come down to the material world to enjoy. This is certainly a falldown for one who is actually liberated. The bhaktas consider such a falldown equal to

achieving a place in hell.

The followers of the Patañjali yoga system actually want to merge into the body of the Supreme Personality of Godhead. This indicates that they do not want to engage in His service despite their knowledge of Him, and thus their position is even more abominable than that of those who want to merge into the Lord's effulgence. These yogis meditate on the four-handed Viṣṇu form of the Lord in order to merge into His body. The Patañjali system describes the form of the Lord as *klesa-karma-vipakasayair apāramṛstah puruṣa-viśeṣa isvarah*: "The Supreme Personality of Godhead is a person who does not partake of a miserable material life." The yogis accept the eternity of the Supreme Person in one of their mantras — *sa purveṣam api guruḥ kalānavacchedat*: "Such a person is always supreme and is not influenced by the element of time." The followers of the Patañjali system therefore accept the eternity of the Supreme Personality of Godhead, yet, according to them, *puruṣārtha svarūpa-pratiṣṭha va citi-saktir iti*. They believe that in the perfectional stage, the conception of *puruṣa* is vanquished. According to their description, *citi-saktir iti*. They believe that when one becomes perfect, he cannot remain a person. This yoga system is therefore abominable because its final conception is impersonal. In the beginning, these yogis accept the Supreme Personality of Godhead, but they ultimately give up this idea in order to become impersonal. They are most unfortunate because although they have a personal conception of the Absolute Truth, they neglect to render devotional service to the Lord and thus fall down again into the material world. As mentioned above, this idea is supported by *Srīmad-Bhāgavatam 10.2.32*: *aruḥya kṛcchrena tātaḥ patanty adho 'nādrta-yuṣmad-anḥrayaḥ*. Due to neglecting the lotus feet of the Lord, these yogis again fall down into the material existence (*patanty adhaḥ*). Consequently this path of yoga is more abominable than the impersonalists' path. This conclusion is also supported by Lord Kapiladeva in the following verse from *Srīmad-Bhāgavatam (3.29.13)*.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.270

salokya-sarsti-samipya-
sarupyaikatvam apy uta
na grhnanti
vina mat- janah

SYNONYMS

salokya — the liberation of living in the same planet as the Lord; **sarsti** — to have opulence exactly like that of the Lord; **samipya** — to associate always with the Lord; **sarupya** — to achieve a body like that of the Lord; **ekatvam** — to merge into the body of the Lord; **api** — although; **uta** — it is said; **diyamanam** — being offered; **na** — not; **grhnanti** — do accept; **vina** — without; **mat** — My; **sevanam** — service; **janah** — the pure devotees.

TRANSLATION

Sarvabhauma Bhattacharya concluded, "Even though he is offered all kinds of liberation, the pure devotee does not accept them. He is fully satisfied engaging in the service of the Lord."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.271

prabhu kahe, — 'mukti-pade'ra ara artha haya
mukti-pada-sabde 'saksat isvara' kahaya

SYNONYMS

prabhu kahe — the Lord said; mukti-padera — of the term mukti-pade; ara — another; artha — meaning; haya — there is; mukti-pada-sabde — by the word mukti-pada; saksat — directly; isvara — the Supreme Personality of Godhead; kahaya — is said.

TRANSLATION

Lord Sri Caitanya Mahaprabhu replied, "The word 'mukti-pade' has another meaning. 'Mukti-pada' directly refers to the Supreme Personality of Godhead.

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mukti pade yanra, sei 'mukti-pada' haya
kimva navama padārtha 'muktira' samasraya

SYNONYMS

mukti — liberation; **pade** — at the lotus feet; **yanra** — of whom; **sei** — such a person; **mukti-pada haya** — is known as mukti-pada; **kimva** — or; **navama** — ninth; **pada-ārtha** — subject matter; **muktira** — of liberation; **samasraya** — shelter.

TRANSLATION

"All kinds of liberation exist under the feet of the Supreme Personality of Godhead; therefore He is known as mukti-pada. According to another meaning, mukti is the ninth subject, and the Supreme Personality of Godhead is the shelter of liberation.

PURPORT

Lord Sri Kṛṣṇa is also known as Mukunda, or He who gives transcendental bliss by offering all kinds of mukti. Srimad-Bhagavatam is divided into twelve cantos, and in the Ninth Canto different kinds of mukti are described. But the Tenth Canto is the actual center of all discussions of mukti because the Personality of Godhead Sri Kṛṣṇa, who is the tenth subject discussed in Srimad-Bhagavatam, is the exclusive subject of the Tenth Canto. Since all types of muktis reside at the lotus feet of Sri Kṛṣṇa, He may be called mukti-pada.

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dui-arthe 'krsna' kahi, kene patha phiri
sarvabhauma kahe, — o-patha kahite na pari

SYNONYMS

dui-arthe — by two interpretations; **krsna** — Lord Sri Krsna; **kahi** — I accept; **kene** — why; **patha** — reading; **phiri** — changing; **sarvabhauma kahe** — Sarvabhauma replied; **o-patha** — such a reading; **kahite** — to say; **na** — not; **pari** — am able.

TRANSLATION

"Since I can understand Krsna according to these two meanings," Caitanya Mahaprabhu said, "what point is there in changing the verse?"

Sarvabhauma Bhattacharya replied, "I was not able to give that reading to the verse.

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yadyapi tomara artha ei sabde kaya
tathapi 'aslisya-dose' kahana na yaya

SYNONYMS

yadyapi — although; **tomara** — Your; **artha** — meaning; **ei** — this; **sabde** — by the word; **kaya** — is said; **tathapi** — still; **aslisya-dose** — by the fault of ambiguity; **kahana** — to say; **na** — not; **yaya** — possible.

TRANSLATION

"Although Your explanation is correct, it should not be used, because there is ambiguity in the word 'mukti-pada.'

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.275

yadyapi 'mukti'-sabdera haya pañca vr̥tti
rudhi-vr̥ttye kahe tabu 'sayujye' pratiti

SYNONYMS

yadyapi — although; **mukti-sabdera** — of the word mukti; **haya** — there are; **pañca vr̥tti** — five meanings; **rudhi-vr̥ttye** — by the chief or direct meaning; **kahe** — it says; **tabu** — still; **sayujye** — to become one with the Supreme; **pratiti** — the conception.

TRANSLATION

"The word 'mukti' refers to five kinds of liberation. But its direct meaning usually conveys the idea of becoming one with the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.276

mukti-sabda kahite mane haya ghrna-trasa
bhakti-sabda kahite mane haya ta' ullasa

SYNONYMS

mukti-sabda — the word mukti; **kahite** — by pronouncing; **mane** — in the mind; **haya** — there is; **ghrna** — hatred; **trasa** — and fear; **bhakti-sabda** — the word bhakti; **kahite** — to speak; **mane** — in the mind; **haya** — there is; **ta'** — indeed; **ullasa** — transcendental joy.

TRANSLATION

"The very sound of the word 'mukti' immediately induces hate and fear, but when we say the word 'bhakti,' we naturally feel transcendental bliss within the mind."

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suniya hasena prabhu anandita-mane
bhattacharya kaila prabhu drdha alingane

SYNONYMS

suniya — hearing this explanation; **hasena** — laughs; **prabhu** — Sri Caitanya Mahaprabhu; **anandita-mane** — with great pleasure in His mind; **bhattacharya** — unto Sarvabhauma Bhattacharya; **kaila** — did; **prabhu** — the Lord; **drdha** — firm; **alingane** — embracing.

TRANSLATION

Upon hearing this explanation, the Lord began to laugh and, with great pleasure, immediately embraced Sarvabhauma Bhattacharya very firmly.

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yei bhattacharya pade padaya mayavade
tanra aiche vakya sphure caitanya-prasade

SYNONYMS

yei — that; bhattacharya — Sarvabhauma Bhattacharya; pade — reads; padaya — teaches; mayavade — the philosophy of Mayavada impersonalism; tanra — his; aiche — such; vakya — explanation; sphure — manifested; caitanya-prasade — by the mercy of Lord Sri Caitanya Mahaprabhu.

TRANSLATION

Indeed, that very person who had been accustomed to reading and teaching Mayavada philosophy was now even hating the word "mukti." This was possible only by the mercy of Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.279

lohake yavat sparsi' hema nahi kare
tavat sparsa-mani keha cinite na pare

SYNONYMS

lohake — iron; **yavat** — as long as; **sparsi'** — touching; **hema** — gold; **nahi** — not; **kare** — transforms; **tavat** — until then; **sparsa-mani** — the touchstone; **keha** — someone; **cinite** — to recognize; **na** — not; **pare** — is able.

TRANSLATION

As long as it does not turn iron into gold by its touch, no one can recognize an unknown stone to be a touchstone.

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bhattacharyera vaisnavata dekhi' sarva-jana
prabhuke janila — 'saksat vrajendra-nandana'

SYNONYMS

bhattacharyera — of Sarvabhauma Bhattacharya; **vaisnavata** — clear understanding of Vaisnava philosophy; **dekhi'** — seeing; **sarva-jana** — all persons; **prabhuke** — Lord Sri Caitanya Mahaprabhu; **janila** — knew; **saksat** — directly; **vrajendra-nandana** — Krsna, the son of Maharaja Nanda.

TRANSLATION

Upon seeing transcendental Vaisnavism in Sarvabhauma Bhattacharya, everyone could understand that Lord Caitanya was none other than Krsna, the son of Nanda Maharaja.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.281

kasi-misra-adi yata nilacala-vasi
sarana la-ila sabe prabhu-pade asi'

SYNONYMS

kasi-misra — Kasi Misra; **adi** — heading the list; **yata** — all; **nilacala-vasi** — the residents of Jagannatha Puri; **sarana** — shelter; **la-ila** — took; **sabe** — all; **prabhu-pade** — to the lotus feet of the Lord; **asi'** — coming.

TRANSLATION

After this incident, all the inhabitants of Jagannatha Puri, headed by Kasi Misra, came to take shelter of the lotus feet of the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.282

sei saba katha age kariba varnana
sarvabhauma kare yaiche prabhura sevana

SYNONYMS

sei saba — all these; katha — narrations; age — later; kariba — I shall make; varnana — description; sarvabhauma — Sarvabhauma Bhattacharya; kare — does; yaiche — as; prabhura — of the Lord; sevana — service.

TRANSLATION

Later I shall describe how Sarvabhauma Bhattacharya always engaged in the service of the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.283

yaiche paripati kare bhiksa-nirvahana
vistariya age taha kariba varnana

SYNONYMS

yaiche — how; paripati — perfectly; kare — does; bhiksa — of offering alms; nirvahana — the execution; vistariya — in full detail; age — later; taha — that; kariba varnana — I shall describe.

TRANSLATION

I shall also describe in full detail how Sarvabhauma Bhattacharya perfectly rendered service to Sri Caitanya Mahaprabhu by offering Him alms.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.285

ei mahaprabhura lila — sarvabhauma-milana
 iha yei sraddha kari' karaye sravana
 jñana-karma-pasa haite haya vimocana
 acire milaye tanre caitanya-carana

SYNONYMS

ei — this; mahaprabhura — of Lord Sri Caitanya Mahaprabhu; lila — pastime; sarvabhauma-milana — meeting with Sarvabhauma Bhattacharya; iha — this; yei — anyone who; sraddha — faith; kari' — having; karaye — does; sravana — hearing; jñana-karma — of speculation and fruitive activities; pasa — the net; haite — from; haya — there is; vimocana — liberation; acire — very soon; milaye — meets; tanre — such a devotee; caitanya-carana — the lotus feet of Lord Caitanya.

TRANSLATION

If one hears with faith and love these pastimes concerning Lord Caitanya Mahaprabhu's meeting with Sarvabhauma Bhattacharya, he very soon is freed from the net of speculation and fruitive activity and attains the shelter of Sri Caitanya Mahaprabhu's lotus feet.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 6.286

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

SYNONYMS

sri-rupa — Srila Rupa Gosvami; **raghunatha** — Srila Raghunatha dasa Gosvami; **pade** — at the lotus feet; **yara** — whose; **asa** — expectation; **caitanya-caritamrta** — the book named Caitanya-caritamrta; **kahe** — describes; **krsnadasa** — Srila Krsnadasa Kaviraja Gosvami.

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, Madhya-lila, Sixth Chapter, describing the liberation of Sarvabhauma Bhattacharya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7 Summary

In his Amrta-pravaha-bhasya, Srila Bhaktivinoda Thakura summarizes the Seventh Chapter as follows. Sri Caitanya Mahaprabhu accepted the renounced order of life in the month of Magha (January-February) and went to Jagannatha Puri in the month of Phalguna (February-March). He saw the Dola-yatra festival during the month of Phalguna, and in the month of Caitra He liberated Sarvabhauma Bhattacharya. During the month of Vaisakha, He began to tour South India. When He proposed to travel to South India alone, Sri Nityananda Prabhu gave Him a brahmana assistant named Krsnadasa. When Sri Caitanya Mahaprabhu was beginning His tour, Sarvabhauma Bhattacharya gave Him four sets of clothes and requested Him to see Ramananda Raya, who was residing at that time on the bank of the river Godavari. Along with other devotees, Nityananda Prabhu accompanied the Lord to Alalanatha, but there Lord Caitanya left them all behind and went ahead with the brahmana Krsnadasa. The Lord began chanting the mantra "krsna krsna krsna krsna krsna krsna krsna he." In whatever village He spent the night, whenever a person came to see Him in His shelter, the Lord implored him to preach the Krsna consciousness movement. After teaching the people of one village, the Lord proceeded to other villages to increase devotees. In this way He finally reached Kurma-sthana. While there, He bestowed His causeless mercy upon a brahmana called Kurma and cured another brahmana, named Vasudeva, who was suffering from leprosy. After curing this brahmana leper, Sri Caitanya Mahaprabhu received the title Vasudevamrta-prada, meaning "one who delivered nectar to the leper Vasudeva."



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.1

naumi
dayardra-dhi
nasta-kust rupa-pust
bhakti-tust cakara yah

SYNONYMS

dhanyam — auspicious; **tam** — unto Him; **naumi** — I offer obeisances; **caitanyam** — Sri Caitanya Mahaprabhu; **vasudevam** — unto the brahmana Vasudeva; **daya-ardra-dhi** — being compassionate; **nasta-kustham** — cured the leprosy; **rupa-pustam** — beautiful; **bhakti-tustam** — satisfied in devotional service; **cakara** — made; **yah** — the Supreme Personality of Godhead.

TRANSLATION

Lord Caitanya Mahaprabhu, being very compassionate toward a brahmana named Vasudeva, cured him of leprosy. He transformed him into a beautiful man satisfied with devotional service. I offer my respectful obeisances unto the glorious Lord Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.2

jaya jaya sri-caitanya jaya nityananda
jayadvaita-candra jaya gaura-bhakta-vrnda

SYNONYMS

jaya jaya — all glories; **sri-caitanya** — to Lord Caitanya Mahaprabhu; **jaya** — all glories; **nityananda** — to Lord Nityananda Prabhu; **jaya advaita-candra** — all glories to Advaita Acarya; **jaya gaura-bhakta-vrnda** — all glories to the devotees of Lord Caitanya.

TRANSLATION

All glories to Lord Caitanya Mahaprabhu! All glories to Lord Nityananda Prabhu! All glories to Advaita Acarya! And all glories to all the devotees of Lord Caitanya!

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.3

ei-mate sarvabhaumera nistara karila
daksina-gamane prabhura iccha upajila

SYNONYMS

ei-mate — in this way; **sarvabhaumera** — of Sarvabhauma Bhattacharya; **nistara** — the liberation; **karila** — was executed; **daksina-gamane** — in going to South India; **prabhura** — of the Lord; **iccha** — a desire; **upajila** — arose.

TRANSLATION

After delivering Sarvabhauma Bhattacharya, the Lord desired to go to South India to preach.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.4

magha-sukla-pakse prabhu karila sannyasa
phalgune asiya kaila nilacale vasa

SYNONYMS

magha-sukla-pakse — in the waxing fortnight of the month of Magha; **prabhu** — the Lord; **karila** — accepted; **sannyasa** — the renounced order of life; **phalgune** — in the next month, Phalguna; **asiya** — coming; **kaila** — did; **nilacale** — at Jagannatha Puri; **vasa** — residence.

TRANSLATION

Sri Caitanya Mahaprabhu accepted the renounced order during the waxing fortnight of the month of Magha. During the following month, Phalguna, He went to Jagannatha Puri and resided there.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.5

phalgunera sese dola-yatra se dekhila
prema-avese tanha bahu nrtya-gita kaila

SYNONYMS

phalgunera — of the month of Phalguna; **sese** — at the end; **dola-yatra** — the Dola-yatra festival; **se** — that; **dekhila** — saw; **prema-avese** — in the ecstasy of love of Godhead; **tanha** — there; **bahu** — much; **nrtya-gita** — chanting and dancing; **kaila** — performed.

TRANSLATION

At the end of the month of Phalguna, He witnessed the Dola-yatra ceremony, and in His usual ecstatic love of God, He chanted and danced in various ways on the occasion.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.6

caitre rahi' kaila sarvabhauma-vimocana
vaisakhera prathame daksina yaite haila mana

SYNONYMS

caitre — in the month of Caitra (March-April); **rahi'** — residing there; **kaila** — did; **sarvabhauma-vimocana** — liberation of Sarvabhauma Bhattacharya; **vaisakhera** — of the month of Vaisakha; **prathame** — at the beginning; **daksina** — to South India; **yaite** — to go; **haila** — it was; **mana** — the mind.

TRANSLATION

During the month of Caitra, while living at Jagannatha Puri, the Lord delivered Sarvabhauma Bhattacharya, and at the beginning of the next month (Vaisakha), He decided to go to South India.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.7-8

nija-gana ani' kahe vinaya kariya
alingana kari' sabaya sri-haste dhariya
toma-saba jani ami pranadhika kari'
prana chada yaya, toma-saba chadite na pari

SYNONYMS

nija-gana ani' — calling all the devotees; kahe — said; vinaya — humbleness; kariya — showing; alingana kari' — embracing; sabaya — all of them; sri-haste — with His hands; dhariya — catching them; toma-saba — all of you; jani — I know; ami — I; prana-adhika — more than My life; kari' — taking; prana chada — giving up life; yaya — is possible; toma-saba — all of you; chadite — to give up; na pari — I am not able.

TRANSLATION

Sri Caitanya Mahaprabhu called all His devotees together and, holding them by the hand, humbly informed them, "You are all more dear to Me than My life. I can give up My life, but to give you up is difficult for Me.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.9

tumi-saba bandhu mora bandhu-krtya kaile
ihan ani' more jagannatha dekhaile

SYNONYMS

tumi-saba — all of you; bandhu — friends; mora — My; bandhu-krtya — duties of a friend; kaile — you have executed; ihan — here; ani' — bringing; more — to Me; jagannatha — Lord Jagannatha; dekhaile — you have shown.

TRANSLATION

"You are all My friends, and you have properly executed the duties of friends by bringing Me here to Jagannatha Puri and giving Me the chance to see Lord Jagannatha in the temple.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 7.10

ebe saba-sthane muñi magon eka dane
sabe meli' ajña deha, yaiba daksine

SYNONYMS

ebe — now; saba-sthane — from all of you; muñi — I; magon — beg; eka dane — one gift; sabe meli' — all combining together; ajña deha — give permission; yaiba — I shall go; daksine — to South India.

TRANSLATION

"I now beg all of you for one bit of charity. Please give Me permission to leave for a tour of South India.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.11

visvarupa-uddese avasya ami yaba
ekaki yaiba, kaho sange na la-iba

SYNONYMS

visvarupa-uddese — to find Visvarupa; **avasya** — certainly; **ami** — I; **yaba** — shall go; **ekaki** — alone; **yaiba** — I shall go; **kaho** — someone; **sange** — in association; **na** — not; **la-iba** — I shall take.

TRANSLATION

"I shall go to search out Visvarupa. Please forgive Me, but I want to go alone; I do not wish to take anyone with Me.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.12

setubandha haite ami na asi yavat
nilacale tumi saba rahibe tavat

SYNONYMS

setubandha — the extreme southern point of India; **haite** — from; **ami** — I; **na** — not; **asi** — returning; **yavat** — as long as; **nilacale** — in Jagannatha Puri; **tumi** — you; **saba** — all; **rahibe** — should stay; **tavat** — that long.

TRANSLATION

"Until I return from Setubandha, all of you dear friends should remain at Jagannatha Puri."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.13

visvarupa-siddhi-prapti janena sakala
daksina-desa uddharite karena ei chala

SYNONYMS

visvarupa — of Visvarupa; **siddhi** — of perfection; **prapti** — achievement; **janena** — the Lord knows; **sakala** — everything; **daksina-desa** — South India; **uddharite** — just to liberate; **karena** — makes; **ei** — this; **chala** — pretense.

TRANSLATION

Knowing everything, Sri Caitanya Mahaprabhu was aware that Visvarupa had already passed away. A pretense of ignorance was necessary, however, so that He could go to South India and liberate the people there.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.14

suniya sabara mane haila maha-duhkha
nihsabda ha-ila, sabara sukaila mukha

SYNONYMS

suniya — hearing this; **sabara** — of all the devotees; **mane** — in the minds; **haila** — there was; **maha-duhkha** — great unhappiness; **nihsabda** — silent; **ha-ila** — became; **sabara** — of everyone; **sukaila** — dried up; **mukha** — the faces.

TRANSLATION

Upon hearing this message from Sri Caitanya Mahaprabhu, all the devotees became very unhappy and remained silent with sullen faces.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.15

nityananda-prabhu kahe, — "aiche kaiche haya
ekaki yaibe tumi, ke iha sahaya

SYNONYMS

nityananda-prabhu kahe — Lord Nityananda Prabhu replied; aiche kaiche haya — how is this possible; ekaki — alone; yaibe — shall go; tumi — You; ke — who; iha — this; sahaya — can tolerate.

TRANSLATION

Nityananda Prabhu then said, "How is it possible for You to go alone? Who can tolerate this?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.16

dui-eka sange caluka, na pada hatha-range
yare kaha sei dui caluk tomara sange

SYNONYMS

dui — two; **eka** — or one; **sange** — with You; **caluka** — let go; **na** — do not; **pada** — fall; **hatha-range** — in the clutches of thieves and rogues; **yare** — whoever; **kaha** — You say; **sei** — those; **dui** — two; **caluk** — let go; **tomara** — You; **sange** — along with.

TRANSLATION

"Let one or two of us go with You; otherwise You may fall into the clutches of thieves and rogues along the way. They may be whomever You like, but two persons should go with You.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.17

daksinera tirtha-patha ami saba jani
ami sange yai, prabhu, ajña deha tumi"

SYNONYMS

daksinera — of South India; **tirtha-patha** — the ways to different places of pilgrimage; **ami** — I; **saba** — all; **jani** — know; **ami** — I; **sange** — with You; **yai** — go; **prabhu** — O My Lord; **ajña** — order; **deha** — give; **tumi** — You.

TRANSLATION

"Indeed, I know all the paths to the different places of pilgrimage in South India. Just order Me, and I shall go with You."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.18

prabhu kahe, "ami — nartaka, tumi — sutra-dhara
tumi yaiche nacao, taiche nartana amara

SYNONYMS

prabhu kahe — the Lord replied; ami — I; nartaka — a dancer; tumi — You; sutra-dhara — wire-puller; tumi — You; yaiche — just as; nacao — make dance; taiche — in that way; nartana — dancing; amara — My.

TRANSLATION

The Lord replied, "I am simply a dancer, and You are the wire-puller. However You pull the wires to make Me dance, I shall dance in that way.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.19

sannyasa kariya ami calilan vrndavana
tumi ama laña aile advaita-bhavana

SYNONYMS

sannyasa kariya — after accepting the renounced order; **ami** — I; **calilan** — went; **vrndavana** — toward Vrndavana; **tumi** — You; **ama** — Me; **laña** — taking; **aile** — went; **advaita-bhavana** — to the house of Advaita Prabhu.

TRANSLATION

"After accepting the sannyasa order, I decided to go to Vrndavana, but You took Me instead to the house of Advaita Prabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.20

nilacala asite pathe bhangila mora danda
toma-sabara gadha-snehe amara karya-bhanga

SYNONYMS

nilacala — to Jagannatha Puri; **asite** — going there; **pathe** — on the road; **bhangila** — You broke; **mora** — My; **danda** — sannyasa staff; **toma-sabara** — of all of you; **gadha-snehe** — on account of the deep affection; **amara** — My; **karya-bhanga** — disturbance of activities.

TRANSLATION

"While on the way to Jagannatha Puri, You broke My sannyasa staff. I know that all of you have great affection for Me, but such things disturb My activities.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.21

jagadananda cahe ama visaya bhuñjaite
yei kahe sei bhaye cahiye karite

SYNONYMS

jagadananda — Jagadananda; **cahe** — wants; **ama** — Me; **visaya** — sense gratification; **bhuñjaite** — to cause to enjoy; **yei kahe** — whatever he says; **sei** — that; **bhaye** — out of fear; **cahiye** — I want; **karite** — to do.

TRANSLATION

"Jagadananda wants Me to enjoy bodily sense gratification, and out of fear I do whatever he tells Me.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.22

kabhu yadi inhara vakya kariye anyatha
krodhe tina dina more nahi kahe katha

SYNONYMS

kabhu — sometimes; **yadi** — if; **inhara** — of Jagadananda; **vakya** — the words; **kariye** — I do; **anyatha** — other than; **krodhe** — in anger; **tina dina** — for three days; **more** — to Me; **nahi** — not; **kahe** — speaks; **katha** — words.

TRANSLATION

"If I sometimes do something against his desire, out of anger he will not talk to Me for three days.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.23

mukunda hayena dukkhi dekhi' sannyasa-dharma
tinabare site snana, bhumite sayana

SYNONYMS

mukunda — Mukunda; **hayena** — becomes; **dukkhi** — unhappy; **dekhi'** — seeing; **sannyasa-dharma** — My regulative principles in the renounced order; **tina-bare** — three times; **site** — in the winter; **snana** — bath; **bhumite** — on the ground; **sayana** — lying down.

TRANSLATION

"Being a sannyasi, I have a duty to lie down on the ground and to take a bath three times a day, even during the winter. But Mukunda becomes very unhappy when he sees My severe austerities.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.24

antare duhkhi mukunda, nahi kahe mukhe
ihara duhkha dekhi' mora dvi-guna haye duhkhe

SYNONYMS

antare — within himself; **duhkhi** — unhappy; **mukunda** — Mukunda; **nahi** — not; **kahe** — says; **mukhe** — in the mouth; **ihara** — of him; **duhkha** — the unhappiness; **dekhi'** — seeing; **mora** — My; **dvi-guna** — twice; **haye** — there is; **duhkhe** — the unhappiness.

TRANSLATION

"Of course, Mukunda does not say anything, but I know that he is very unhappy within, and upon seeing him unhappy, I become twice as unhappy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.25

ami ta' — sannyasi, damodara — brahmacari
sada rahe amara upara siksa-danda dhari'

SYNONYMS

ami ta' — I indeed; sannyasi — in the renounced order of life; damodara — Damodara; brahmacari — in a stage of complete celibacy; sada — always; rahe — remains; amara upara — on Me; siksa-danda — a stick for My education; dhari' — keeping.

TRANSLATION

"Although I am in the renounced order of life and Damodara is a brahmacari, he still keeps a stick in his hand just to educate Me.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.26

inhara age ami na jani vyavahara
inhare na bhaya svatantra caritra amara

SYNONYMS

inhara age — in front of him; **ami** — I; **na** — not; **jani** — know; **vyavahara** — social etiquette; **inhare** — for him; **na** — not; **bhaya** — exists; **svatantra** — independent; **caritra** — character; **amara** — My.

TRANSLATION

"According to Damodara, I am still a neophyte as far as social etiquette is concerned; therefore he does not like My independent nature.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.27

lokapeksa nahi inhara krsna-krpa haite
ami lokapeksa kabhu na pari chadite

SYNONYMS

loka-apeksa — care for society; **nahi** — there is none; **inhara** — of Damodara; **krsna-krpa** — the mercy of the Lord; **haite** — from; **ami** — I; **loka-apeksa** — dependence on public opinion; **kabhu** — at any time; **na** — not; **pari** — able; **chadite** — to give up,

TRANSLATION

"Damodara Pandita and others are more advanced in receiving the mercy of Lord Krsna; therefore they are independent of public opinion. As such, they want Me to enjoy sense gratification, even though it be unethical. But since I am a poor sannyasi, I cannot abandon the duties of the renounced order, and therefore I follow them strictly.

PURPORT

A brahmacari is supposed to assist a sannyasi; therefore a brahmacari should not try to instruct a sannyasi. That is the etiquette. Consequently Damodara should not have advised Caitanya Mahaprabhu of His duty.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.28

ataeva tumi saba raha nilacale
dina kata ami tirtha bhramiba ekale"

SYNONYMS

ataeva — therefore; tumi — you; saba — all; raha — remain; nilacale — at Jagannatha Puri; dina — days; kata — some; ami — I; tirtha — the sacred places of pilgrimage; bhramiba — I shall tour; ekale — alone.

TRANSLATION

"You should all therefore remain here in Nilacala for some days while I tour the sacred places of pilgrimage alone."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.29

inha-sabara vasa prabhu haye ye ye gune
dosaropa-cchale kare guna asvadane

SYNONYMS

inha-sabara — of all the devotees; **vasa** — controlled; **prabhu** — the Lord; **haye** — is; **ye ye** — whatever; **gune** — by the qualities; **dosa-aropa-chale** — on the plea of attributing faults; **kare** — does; **guna** — high qualities; **asvadane** — tasting.

TRANSLATION

Actually the Lord was controlled by the good qualities of all His devotees. On the pretense of attributing faults, He tasted all these qualities.

PURPORT

All the accusations made by Sri Caitanya Mahaprabhu against His beloved devotees actually showed His great appreciation of their intense love for Him. Yet He mentioned these faults one after another as if He were offended by their intense affection. The personal associates of Sri Caitanya Mahaprabhu sometimes behaved contrary to regulative principles out of intense love for the Lord, and because of their love Sri Caitanya Mahaprabhu Himself sometimes violated the regulative principles of a sannyasi. In the eyes of the public, such violations are not good, but Sri Caitanya Mahaprabhu was so controlled by His devotees' love that He was obliged to break some of the rules. Although accusing them, Sri Caitanya Mahaprabhu was indirectly indicating that He was very satisfied with their behavior in pure love of Godhead. Therefore in verse 27 He mentions that His devotees and associates place more importance on love of Krsna than on social etiquette. There are many instances of devotional service rendered by previous acaryas who did not care about social behavior when intensely absorbed in love for Krsna. Unfortunately, as long as we are within this material world, we must observe social customs to avoid criticism by the general populace. This is Sri Caitanya Mahaprabhu's desire.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.30

caitanyera bhakta-vatsalya — akathya-kathana
apane vairagya-duhkha karena sahana

SYNONYMS

caitanyera — of Lord Sri Caitanya Mahaprabhu; **bhakta-vatsalya** — the love for His devotees; **akathya-kathana** — indescribable by words; **apane** — personally; **vairagya** — of the renounced order; **duhkha** — unhappiness; **karena** — does; **sahana** — toleration.

TRANSLATION

No one can properly describe Lord Sri Caitanya Mahaprabhu's affection for His devotees. He always tolerated all kinds of personal unhappiness resulting from His acceptance of the renounced order of life.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.31

sei duhkha dekhi' yei bhakta duhkha paya
sei duhkha tanra saktye sahana na yaya

SYNONYMS

sei duhkha — that unhappiness; dekhi' — seeing; yei — whatever; bhakta — the devotees; duhkha — unhappiness; paya — get; sei duhkha — that unhappiness; tanra — His; saktye — by the power; sahana — toleration; na — not; yaya — possible.

TRANSLATION

The regulative principles observed by Caitanya Mahaprabhu were sometimes intolerable, and all the devotees became greatly affected by them. Although strictly observing the regulative principles, Caitanya Mahaprabhu could not tolerate the unhappiness felt by His devotees.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.32

gune dosodgara-cchale saba nisedhiya
ekaki bhramibena tirtha vairagya kariya

SYNONYMS

gune — in the good qualities; **dosa-udgara-chale** — on the plea of attributing faults; **saba** — all of them; **nisedhiya** — forbidding; **ekaki** — alone; **bhramibena** — will tour; **tirtha** — the sacred places of pilgrimage; **vairagya** — regulative principles of the renounced order of life; **kariya** — observing.

TRANSLATION

Therefore, to prevent them from accompanying Him and becoming unhappy, Sri Caitanya Mahaprabhu declared their good qualities to be faults.

PURPORT

The Lord wanted to tour all the places of pilgrimage alone and strictly observe the duties of the renounced order.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.33

tabe cari-jana bahu minati karila
svatantra isvara prabhu kabhu na manila

SYNONYMS

tabe — thereafter; **cari-jana** — four men; **bahu** — many; **minati** — petitions; **karila** — submitted; **svatantra** — independent; **isvara** — the Supreme Personality of Godhead; **prabhu** — Sri Caitanya Mahaprabhu; **kabhu** — at any time; **na** — not; **manila** — accepted.

TRANSLATION

Four devotees then humbly insisted that they go with the Lord, but Sri Caitanya Mahaprabhu, being the independent Supreme Personality of Godhead, did not accept their request.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.34

tabe nityananda kahe, — ye ajña tomara
duhkha sukha ye ha-uk kartavya amara

SYNONYMS

tabe — thereupon; **nityananda** — Lord Nityananda Prabhu; **kahe** — says; **ye ajña** — whatever order; **tomara** — Your; **duhkha sukha** — distress or happiness; **ye** — whatever; **ha-uk** — let there be; **kartavya** — the duty; **amara** — My.

TRANSLATION

Thereupon Lord Nityananda said, "Whatever You order is My duty, regardless of whether it results in happiness or unhappiness.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.35

kintu eka nivedana karon ara bara
vicara kariya taha kara angikara

SYNONYMS

kintu — but; **eka** — one; **nivedana** — petition; **karon** — I do; **ara bara** — again; **vicara** — consideration; **kariya** — giving; **taha** — that; **kara** — do; **angikara** — acceptance.

TRANSLATION

"Yet I still submit one petition to You. Please consider it, and if You think it proper, please accept it.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.36

kaupina, bahir-vasa ara jala-patra
ara kichu nahi yabe, sabe ei matra

SYNONYMS

kaupina — loincloth; **bahir-vasa** — outer garments; **ara** — and; **jala-patra** — waterpot; **ara kichu** — anything else; **nahi** — not; **yabe** — will go; **sabe** — all; **ei** — this; **matra** — only.

TRANSLATION

"You must take with You a loincloth, external clothes and a waterpot. You should take nothing more than this.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.37

tomara dui hasta baddha nama-ganane
jala-patra-bahirvasa vahibe kemane

SYNONYMS

tomara — Your; dui — two; hasta — hands; baddha — engaged; nama — the holy name; ganane — in counting; jala-patra — waterpot; bahir-vasa — external garments; vahibe — will carry; kemane — how.

TRANSLATION

"Since Your two hands will always be engaged in chanting and counting the holy names, how will You be able to carry the waterpot and external garments?"

PURPORT

From this verse it is clear that Caitanya Mahaprabhu was chanting the holy names a fixed number of times daily. The Gosvamis used to follow in the footsteps of Sri Caitanya Mahaprabhu, and Haridasa Thakura also followed this principle. Concerning the Gosvamis — Srila Rupa Gosvami, Srila Sanatana Gosvami, Srila Raghunatha Bhatta Gosvami, Srila Jiva Gosvami, Srila Gopala Bhatta Gosvami and Srila Raghunatha dasa Gosvami — Srinivasa Acarya confirms, sankhya-purvaka-nama-gana-natibhih. (Sad-gosvamy-astaka 6) In addition to other duties, Sri Caitanya Mahaprabhu introduced the system of chanting the holy name of the Lord a fixed number of times daily, as confirmed in this verse (tomara dui hasta baddha nama-ganane). Caitanya Mahaprabhu used to count on His fingers. While one hand was engaged in chanting, the other hand kept the number of rounds. This is corroborated in the Caitanya-candramrta and also in Srila Rupa Gosvami's Stava-mala:

badhnan prema-bhara-prakampita-karo granthin kati-dorakaih
nija-loka-mangala-hare-krsneti japan
(Caitanya-candramrta 16)
hare krsnety uccaih sphurita-rasano nama-ganana-
krta-granthi-sreni-subhaga-kati-sutrojvala-karah
(Prathama-caitanyastaka 5)

Therefore devotees in the line of Sri Caitanya Mahaprabhu must chant at least sixteen rounds daily, and this is the number prescribed by the International Society for Krishna Consciousness. Haridasa Thakura daily chanted 300,000 names. Sixteen rounds is about 28,000 names. There is no need to imitate Haridasa Thakura or the other Gosvamis, but chanting the holy name a fixed number of times daily is essential for every devotee.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.38

premavese pathe tumi habe acetana
e-saba samagri tomara ke kare raksana

SYNONYMS

prema-avese — in ecstatic love of God; **pathe** — on the way; **tumi** — You; **habe** — will be; **acetana** — unconscious; **e-saba** — all this; **samagri** — paraphernalia; **tomara** — Your; **ke** — who; **kare** — does; **raksana** — protection.

TRANSLATION

"When, along the way, You fall unconscious in ecstatic love of Godhead, who will protect Your belongings — the waterpot, garments and so forth?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.39

'krsnadasa'-name ei sarala brahmana
inho sange kari' laha, dhara nivedana

SYNONYMS

krsna-dasa-name — named Krsnadasa; **ei** — this; **sarala** — simple; **brahmana** — brahmana; **inho** — he; **sange** — with You; **kari'** — accepting; **laha** — take; **dhara** — just catch; **nivedana** — the petition.

TRANSLATION

Sri Nityananda Prabhu continued, "Here is a simple brahmana named Krsnadasa. Please accept him and take him with You. That is My request.

PURPORT

This Krsnadasa, known as Kala Krsnadasa, is not the Kala Krsnadasa mentioned in the Eleventh Chapter, verse 37, of the Adi-lila. The Kala Krsnadasa mentioned in the Eleventh Chapter is one of the twelve gopals (cowherd boys) who appeared to substantiate the pastimes of Lord Caitanya Mahaprabhu. He is known as a great devotee of Lord Nityananda Prabhu. The brahmana named Kala Krsnadasa who went with Sri Caitanya to South India and later to Bengal is mentioned in the Madhya-lila, Tenth Chapter, verses 62-79. One should not take these two to be the same person.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.40

jala-patra-vastra vahi' toma-sange yabe
ye tomara iccha, kara, kichu na balibe

SYNONYMS

jala-patra — waterpot; **vastra** — and garments; **vahi'** — carrying; **toma-sange** — with You; **yabe** — will go; **ye** — whatever; **tomara iccha** — Your desire; **kara** — You do; **kichu na balibe** — he will not say anything.

TRANSLATION

"He will carry Your waterpot and garments. You may do whatever You like; he will not say a word."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.41

tabe tanra vakya prabhu kari' angikare
taha-saba laña gela sarvabhauma-ghare

SYNONYMS

tabe — thereupon; **tanra** — of Lord Nityananda Prabhu; **vakya** — the words; **prabhu** — Lord Caitanya Mahaprabhu; **kari'** — doing; **angikare** — acceptance; **taha-saba** — all of them; **laña** — taking; **gela** — went; **sarvabhauma-ghare** — to the house of Sarvabhauma Bhattacharya.

TRANSLATION

Accepting the request of Lord Nityananda Prabhu, Lord Caitanya took all His devotees and went to the house of Sarvabhauma Bhattacharya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.42

namaskari' sarvabhauma asana nivedila
sabakare mili' tabe asane vasila

SYNONYMS

namaskari' — offering obeisances; sarvabhauma — Sarvabhauma Bhattacharya; asana — sitting places; nivedila — offered; sabakare — all of them; mili' — meeting; tabe — after that; asane vasila — he took his seat.

TRANSLATION

As soon as they entered his house, Sarvabhauma Bhattacharya offered the Lord obeisances and a place to sit. After seating all the others, the Bhattacharya took his seat.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.43

nana krsna-varta kahi' kahila tanhare
'tomara thañi ailan ajña magibare

SYNONYMS

nana — various; krsna-varta — topics on Lord Krsna; kahi' — discussing; kahila — He informed; tanhare — Sarvabhauma Bhattacharya; tomara thañi — to your place; ailan — I have come; ajña — order; magibare — to beg.

TRANSLATION

After they had discussed various topics about Lord Krsna, Sri Caitanya Mahaprabhu informed Sarvabhauma Bhattacharya, "I have come to your place just to receive your order.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.44

sannyasa kari' visvarupa giyache daksine
avasya kariba ami tanra anvesane

SYNONYMS

sannyasa kari' — after accepting the sannyasa order; **visvarupa** — Visvarupa (the elder brother of Sri Caitanya Mahaprabhu); **giyache** — has gone; **daksine** — to South India; **avasya** — certainly; **kariba** — shall do; **ami** — I; **tanra** — of Him; **anvesane** — searching for.

TRANSLATION

"My elder brother, Visvarupa, has taken sannyasa and gone to South India. Now I must go search for Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 7.45

ajña deha, avasya ami daksine caliba
tomara ajñate sukhe leuti' asiba'

SYNONYMS

ajña deha — please give permission; avasya — certainly; ami — I; daksine — in South India; caliba — shall go; tomara — your; ajñate — by the order; sukhe — in happiness; leuti' — returning; asiba — I shall come.

TRANSLATION

"Please permit Me to go, for I must tour South India. With your permission, I shall soon return very happily."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.46

sunī' sarvabhauma haila atyanta katara
carane dhariya kahe visada-uttara

SYNONYMS

sunī' — hearing this; sarvabhauma — Sarvabhauma Bhattacharya; haila — became; atyanta — greatly; katara — agitated; carane — the lotus feet; dhariya — taking; kahe — says; visada — of lamentation; uttara — a reply.

TRANSLATION

Upon hearing this, Sarvabhauma Bhattacharya became very much agitated. Catching hold of the lotus feet of Caitanya Mahaprabhu, he gave this sorrowful reply.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.47

'bahu-janmera punya-phale painu tomara sanga
hena-sanga vidhi mora karileka bhanga

SYNONYMS

bahu-janmera — of many births; **punya-phale** — as the fruit of pious activities; **painu** — I got; **tomara** — Your; **sanga** — association; **hena-sanga** — such association; **vidhi** — providence; **mora** — my; **karileka** — has done; **bhanga** — breaking.

TRANSLATION

"After many births, due to some pious activity I got Your association. Now providence is breaking this invaluable association.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.48

sire vajra pade yadi, putra mari' yaya
taha sahi, tomara viccheda sahana na yaya

SYNONYMS

sire — on the head; vajra — a thunderbolt; pade — falls; yadi — if; putra — son; mari' — dying; yaya — goes; taha — that; sahi — I can tolerate; tomara — Your; viccheda — separation; sahana — enduring; na yaya — cannot be done.

TRANSLATION

"If a thunderbolt falls on my head or if my son dies, I can tolerate it. But I cannot endure the unhappiness of separation from You.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.49

svatantra-isvara tumi karibe gamana
dina katho raha, dekhi tomara carana'

SYNONYMS

svatantra-isvara — the independent Supreme Personality of Godhead; **tumi** — You; **karibe** — will make; **gamana** — departure; **dina** — days; **katho** — some; **raha** — please stay; **dekhi** — I may see; **tomara carana** — Your lotus feet.

TRANSLATION

"My dear Lord, You are the independent Supreme Personality of Godhead. Certainly You will depart. I know that. Still, I ask You to stay here a few days more so that I can see Your lotus feet."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.50

tahara vinaye prabhura sithila haila mana
rahila divasa katho, na kaila gamana

SYNONYMS

tahara — of Sarvabhauma Bhattacarya; **vinaye** — on the request; **prabhura** — of Lord Sri Caitanya Mahaprabhu; **sithila** — slackened; **haila** — became; **mana** — the mind; **rahila** — stayed; **divasa** — days; **katho** — a few; **na** — not; **kaila** — did; **gamana** — departure.

TRANSLATION

Upon hearing Sarvabhauma Bhattacarya's request, Caitanya Mahaprabhu relented. He stayed a few days longer and did not depart.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.51

bhattacharya agraha kari' karena nimantrana
grhe paka kari' prabhuke kara'na bhojana

SYNONYMS

bhattacharya — Sarvabhauma Bhattacharya; **agraha** — eagerness; **kari'** — showing; **karena** — did; **nimantrana** — invitation; **grhe** — at home; **paka** — cooking; **kari'** — doing; **prabhuke** — Lord Sri Caitanya Mahaprabhu; **kara'na** — made; **bhojana** — eating.

TRANSLATION

The Bhattacharya eagerly invited Lord Caitanya Mahaprabhu to his home and fed Him very nicely.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.52

tanhara brahmani, tanra nama — 'sathira mata'
randhi' bhiksa dena tenho, ascarya tanra katha

SYNONYMS

tanhara brahmani — his wife; tanra nama — her name; sathira mata — the mother of Sathi; randhi' — cooking; bhiksa dena — offers food; tenho — she; ascarya — wonderful; tanra — her; katha — narration.

TRANSLATION

The Bhattacharya's wife, whose name was Sathimata (the mother of Sathi), did the cooking. The narrations of these pastimes are very wonderful.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.53

age ta' kahiba taha kariya vistara
ebe kahi prabhura daksina-yatra-samacara

SYNONYMS

age — later; ta' — indeed; kahiba — I shall speak; taha — all those incidents; kariya — doing; vistara — elaboration; ebe — now; kahi — let me describe; prabhura — of Lord Caitanya Mahaprabhu; daksina — in South India; yatra — of the touring; samacara — the narration.

TRANSLATION

Later I shall tell about this in elaborate detail, but at present I wish to describe Sri Caitanya Mahaprabhu's South Indian tour.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 7.54

dina panca rahi' prabhu bhattacharya-sthane
calibara lagi' ajña magila apane

SYNONYMS

dina panca — five days; **rahi'** — staying; **prabhu** — Lord Sri Caitanya Mahāprabhu; **bhattacharya-sthane** — at Sarvabhauma Bhattacharya's place; **calibara lagi'** — for starting; **ajña** — order; **magila** — begged; **apane** — personally.

TRANSLATION

After staying five days at the home of Sarvabhauma Bhattacharya, Sri Caitanya Mahāprabhu personally asked his permission to depart for South India.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.55

prabhura agrāhe bhāttacārya sammata ha-ila
prabhu tanre laña jagannatha-mandire gela

SYNONYMS

prabhura agrāhe — by the eagerness of Sri Caitanya Mahāprabhu; **bhāttacārya** — Sarvabhauma Bhāttacārya; **sammata ha-ila** — became agreeable; **prabhu** — Lord Sri Caitanya Mahāprabhu; **tanre** — him (Sarvabhauma Bhāttacārya); **laña** — taking; **jagannatha-mandire** — to the temple of Lord Jagannatha; **gela** — went.

TRANSLATION

After receiving the Bhāttacārya's permission, Lord Caitanya Mahāprabhu went to see Lord Jagannatha in the temple. He took the Bhāttacārya with Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 7.56

darsana kari' thakura-pasa ajña magila
pujari prabhure mala-prasada ani' dila

SYNONYMS

darsana kari' — visiting the Lord; **thakura-pasa** — from the Lord; **ajña magila** — begged permission; **pujari** — the priest; **prabhure** — unto Lord Sri Caitanya Mahāprabhu; **mala** — garland; **prasada** — remnants of food; **ani'** — bringing; **dila** — delivered.

TRANSLATION

Seeing Lord Jagannātha, Sri Caitanya Mahāprabhu also begged His permission. The priest then immediately delivered prasadam and a garland to Lord Caitanya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 7.57

ajña-mala paña harse namaskara kari'
anande daksina-dese cale gaurahari

SYNONYMS

ajña-mala — the garland of permission; **pañā** — getting; **harse** — in great jubilation; **namaskara** — obeisances; **kari'** — offering; **anande** — with great pleasure; **daksina-dese** — to South India; **cale** — goes; **gaurahari** — Lord Sri Caitanya Mahāprabhu.

TRANSLATION

Thus receiving Lord Jagannatha's permission in the form of a garland, Sri Caitanya Mahāprabhu offered obeisances, and then in great jubilation He prepared to depart for South India.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.58

bhattacharya-sange ara yata nija-gana
jagannatha pradaksina kari' karila gamana

SYNONYMS

bhattacharya-sange — with Sarvabhauma Bhattacharya; **ara** — and; **yata** — all; **nija-gana** — personal devotees; **jagannatha** — Lord Jagannatha; **pradaksina** — circumambulation; **kari'** — finishing; **karila** — made; **gamana** — departure.

TRANSLATION

Accompanied by His personal associates and Sarvabhauma Bhattacharya, Sri Caitanya Mahaprabhu circumambulated the altar of Jagannatha. The Lord then departed on His South Indian tour.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.59

samudra-tire tire alalanatha-pathe
sarvabhauma kahilena acarya-gopinathe

SYNONYMS

samudra-tire — on the shore of the sea; **tire** — on the shore; **alalanatha-pathe** — on the path to the temple of Alalanatha; **sarvabhauma** — Sarvabhauma Bhattacharya; **kahilena** — said; **acarya-gopinathe** — to Gopinatha Acarya.

TRANSLATION

While the Lord was going along the path to Alalanatha, which was located on the seashore, Sarvabhauma Bhattacharya gave the following orders to Gopinatha Acarya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.60

cari kopina-bahirvasa rakhiyachi ghare
taha, prasadanna, laña aisa vipra-dvare

SYNONYMS

cari kopina-bahirvasa — four sets of loincloths and external clothing; **rakhiyachi** — I have kept; **ghare** — at home; **taha** — that; **prasada-anna** — remnants of food of Lord Jagannatha; **laña** — taking; **aisa** — come here; **vipra-dvare** — by means of some brahmana.

TRANSLATION

"Bring the four sets of loincloths and outer garments I keep at home, and also some prasadam of Lord Jagannatha. You may carry these things with the help of some brahmana."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.61

tabe sarvabhauma kahe prabhura carane
avasya palibe, prabhu, mora nivedane

SYNONYMS

tabe — thereafter; **sarvabhauma** — Sarvabhauma Bhattacharya; **kahe** — said; **prabhura carane** — unto the lotus feet of the Lord; **avasya** — certainly; **palibe** — You will keep; **prabhu** — my Lord; **mora** — my; **nivedane** — request.

TRANSLATION

While Lord Sri Caitanya Mahaprabhu was departing, Sarvabhauma Bhattacharya submitted the following at His lotus feet: "My Lord, I have one final request that I hope You will kindly fulfill.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.62

'ramananda raya' ache godavari-tire
adhikari hayena tenho vidyanagare

SYNONYMS

ramananda raya — Ramananda Raya; **ache** — there is; **godavari-tire** — on the bank of river Godavari; **adhikari** — a responsible officer; **hayena** — is; **tenho** — he; **vidyanagare** — in the town known as Vidyanagara.

TRANSLATION

"In the town of Vidyanagara, on the bank of the Godavari, there is a responsible government officer named Ramananda Raya.

PURPORT

In the Amrta-pravaha-bhasya, Bhaktivinoda Thakura states that Vidyanagara is today known as Porbandar. There is another Porbandar in western India, in the province of Gujarat.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.63

sudra visayi-jñane upekṣa na karibe
amara vacane tanre avasya milibe

SYNONYMS

sudra — the fourth social division; **visayi-jñane** — by the impression of being a worldly man; **upekṣa** — negligence; **na karibe** — should not do; **amara** — my; **vacane** — on the request; **tanre** — him; **avasya** — certainly; **milibe** — You should meet.

TRANSLATION

"Please do not neglect him, thinking he belongs to a sudra family engaged in material activities. It is my request that You meet him without fail."

PURPORT

In the varnasrama-dharma, the sudra karma sudrasyapi svabhava-jam (Bg. 18.44). Sudras are meant to engage in the service of the three higher classes — brahmanas, ksatriyas and vaisyas. Sri Ramananda Raya belonged to the karana class, which is the equivalent of the kayastha class in Bengal. This class is regarded all over India as sudra. It is said that the Bengali kayasthas were originally engaged as servants of brahmanas who came from North India to Bengal. Later, the clerical class became the kayasthas in Bengal. Now there are many mixed classes known as kayastha. Sometimes it is said in Bengal that those who cannot claim any particular class belong to the kayastha class. Although these kayasthas or karanas are considered sudras, they are very intelligent and highly educated. Most of them are professionals such as lawyers or politicians. Thus in Bengal the kayasthas are sometimes considered ksatriyas. In Orissa, however, the kayastha class, which includes the karanas, is considered in the sudra category. Srila Ramananda Raya belonged to this karana class; therefore he was considered a sudra. He was also the governor of South India under the regime of Maharaja Prataparudra of Orissa. In other words, Sarvabhauma Bhattacharya informed Lord Caitanya Mahaprabhu that Ramananda Raya, although belonging to the sudra class, was a highly responsible government officer. As far as spiritual advancement is concerned, materialists, politicians and sudras are generally disqualified. Sarvabhauma Bhattacharya therefore requested that Lord Caitanya Mahaprabhu not neglect Ramananda Raya, who was highly advanced spiritually although he was born a sudra and a materialist.

A visayi is one who is attached to family life and is interested only in wife, children and worldly sense gratification. The senses can be engaged either in worldly enjoyment or in the service of the Lord. Those who are not engaged in the service of the Lord and are interested only in material sense gratification are called visayi. Srila Ramananda Raya was engaged in government service, and he belonged to the karana class. He was certainly not a sannyasi in saffron cloth, yet he was in the transcendental position of a householder. Before becoming Caitanya Mahaprabhu's disciple, Sarvabhauma Bhattacharya considered Ramananda Raya an ordinary visayi because he was a householder engaged in government service. However, when the Bhattacharya was actually enlightened in Vaisnava philosophy, he could understand the exalted transcendental position of Sri Ramananda Raya; therefore he referred to him as adhikari. An adhikari is one who knows the transcendental science of Kṛṣṇa and is engaged in His service; therefore all grhastha devotees are designated as dasa adhikari.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.64

tomara sangera yogya tenho eka jana
prthivite rasika bhakta nahi tanra sama

SYNONYMS

tomara — Your; **sangera** — of association; **yogya** — fit; **tenho** — he (Ramananda Raya); **eka** — one; **jana** — person; **prthivite** — in the world; **rasika** — expert in transcendental mellows; **bhakta** — devotee; **nahi** — there is none; **tanra sama** — like him.

TRANSLATION

Sarvabhauma Bhattacharya continued, "Ramananda Raya is a fit person to associate with You; no other devotee can compare with him in knowledge of the transcendental mellows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.65

panditya ara bhakti-rasa, — dunhera tenho sima
sambhasile janibe tumi tanhara mahima

SYNONYMS

panditya — learning; **ara** — and; **bhakti-rasa** — the mellows of devotional service; **dunhera** — of these two; **tenho** — he; **sima** — the limit; **sambhasile** — when You talk with him; **janibe** — will know; **tumi** — You; **tanhara** — his; **mahima** — glories.

TRANSLATION

"He is a most learned scholar as well as an expert in devotional mellows. Actually he is most exalted, and if You talk with him, You will see how glorious he is.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.66

alaukika vakya cesta tanra na bujhiya
parihasa kariyachi tanre 'vaisnava' baliya

SYNONYMS

alaukika — uncommon; **vakya** — words; **cesta** — endeavor; **tanra** — his; **na** — without; **bujhiya** — understanding; **parihasa** — joking; **kariyachi** — I have done; **tanre** — unto him; **vaisnava** — a devotee of the Lord; **baliya** — as.

TRANSLATION

"I could not realize when I first spoke with Ramananda Raya that his topics and endeavors were all transcendently uncommon. I made fun of him simply because he was a Vaisnava."

PURPORT

Anyone who is not a Vaisnava, or an unalloyed devotee of the Supreme Lord, must be a materialist. A Vaisnava living according to Sri Caitanya Mahaprabhu's injunctions is certainly not on the materialistic platform. Caitanya means "spiritual force." All of Sri Caitanya Mahaprabhu's activities were carried out on the platform of spiritual understanding; therefore only those who are on the spiritual platform are able to understand the activities of Sri Caitanya Mahaprabhu. Materialistic persons cannot understand these activities and are generally known as karmis or jñanis. The jñanis are mental speculators who simply try to understand what is spirit and what is matter. Their process is neti neti: "This is not spirit, this is not Brahman." The jñanis are a little more advanced than the dull-headed karmis, who are simply interested in sense gratification. Before becoming a Vaisnava, Sarvabhauma Bhattacharya was a mental speculator (jñani), and being such, he always cut jokes with Vaisnavas. A Vaisnava never agrees with the speculative system of the jñanis. Both the jñanis and karmis depend on direct sense perception for their imperfect knowledge. The karmis never agree to accept anything not directly perceived, and the jñanis put forth only hypotheses. However, the Vaisnavas, the unalloyed devotees of the Lord, do not follow the process of acquiring knowledge by direct sense perception or mental speculation. Because they are servants of the Supreme Lord, devotees receive knowledge directly from the Supreme Personality of Godhead as He speaks it in the Bhagavad-gita, or sometimes as He imparts it from within as the caitya-guru. As Lord Kṛṣṇa states in the Bhagavad-gita (10.10):

tes satata- priti-purvakam
dadami buddhi- yena mam upayanti te

"To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me."

The Vedas are considered to have been spoken by the Supreme Lord. They were first realized by Brahma, who is the first created being within the universe (tene brahma hrda ya adi-kavaye). Our process is to receive knowledge through the parampara system, from Kṛṣṇa to Brahma, to Narada, Vyasa, Sri Caitanya Mahaprabhu and the six Gosvamis. By disciplic succession, Lord Brahma was enlightened from within by the original person, Kṛṣṇa. Our knowledge is fully perfect due to being handed from master to disciple. A Vaisnava is always engaged in the transcendental loving service of the Lord, and thus neither karmis nor jñanis can

understand the activities of a Vaisnava. It is said, vaisnavera kriya-mudra vijñeha na bujhaya: even the most learned man depending on direct perception of knowledge cannot understand the activities of a Vaisnava. After being initiated into Vaisnavism by Sri Caitanya Mahaprabhu, Sarvabhauma Bhattacharya realized what a mistake he had made in trying to understand Ramananda Raya, who was very learned and whose endeavors were all directed to rendering transcendental loving service to the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.67

tomara prasade ebe janinu tanra tattva
sambhasile janibe tanra yemana mahattva

SYNONYMS

tomara prasade — by Your mercy; **ebe** — now; **janinu** — I have understood; **tanra** — of him (Ramananda Raya); **tattva** — the truth; **sambhasile** — in talking together; **janibe** — You will know; **tanra** — his; **yemana** — such; **mahattva** — greatness.

TRANSLATION

The Bhattacharya said, "By Your mercy I can now understand the truth about Ramananda Raya. In talking with him, You also will acknowledge his greatness."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.68

angikara kari' prabhu tanhara vacana
tanre vidaya dite tanre kaila alingana

SYNONYMS

angikara kari' — accepting this proposal; **prabhu** — Lord Caitanya Mahaprabhu; **tanhara** — of him (Sarvabhauma Bhattacharya); **vacana** — the request; **tanre** — unto him; **vidaya dite** — to offer farewell; **tanre** — him; **kaila** — did; **alingana** — embracing.

TRANSLATION

Lord Sri Caitanya Mahaprabhu accepted Sarvabhauma Bhattacharya's request that He meet Ramananda Raya. Bidding Sarvabhauma farewell, the Lord embraced him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.69

"ghare krsna bhaji' more kariha asirvade
nilacale asi' yena tomara prasade"

SYNONYMS

ghare — at home; **krsna** — Lord Krsna; **bhaji'** — worshiping; **more** — unto Me; **kariha** — do; **asirvade** — blessing; **nilacale** — at Jagannatha Puri; **asi'** — returning; **yena** — so that; **tomara** — your; **prasade** — by the mercy.

TRANSLATION

Sri Caitanya Mahaprabhu asked the Bhattacharya to bless Him while he engaged in the devotional service of Lord Krsna at home, so that by Sarvabhauma's mercy the Lord could return to Jagannatha Puri.

PURPORT

The word kariha asirvade means "continue to bestow your blessings upon Me." Being a sannyasi, Caitanya Mahaprabhu was in the fourth order of life and was thus due all respect and adoration, whereas Sarvabhauma Bhattacharya, as a householder, was in the second order. A sannyasi is supposed to offer blessings to a grhastha, yet now, by His practical behavior, Sri Caitanya Mahaprabhu requested the blessings of a grhastha. This incident shows the special significance of Sri Caitanya Mahaprabhu's preaching. He gave equal status to everyone, regardless of material considerations. His movement is thoroughly spiritual. Although apparently a grhastha (householder), Sarvabhauma Bhattacharya was unlike the so-called karmis interested in sense gratification. After being initiated by Sri Caitanya Mahaprabhu, the Bhattacharya was perfectly situated in the spiritual order; therefore it was quite possible for him to offer blessings even to a sannyasi. He was always engaged in the service of the Lord, even at home. In our disciplic line we have the example of a perfect householder — Srila Bhaktivinoda Thakura. In his book Saranagati, Bhaktivinoda Thakura states, ye-dina grhe, bhajana dekhi', grhete goloka bhaya (Saranagati 31.6). Whenever a householder glorifies the Supreme Lord in his home, his activities are immediately transformed into the activities of Goloka Vrndavana, spiritual activities taking place in the Goloka Vrndavana planet of Krsna. Activities exhibited by Krsna Himself at Bhauma Vrndavana, the Vrndavana-dhama existing on this planet, are not different from His activities on the planet Goloka Vrndavana. This is proper realization of Vrndavana anywhere. In our Krsna consciousness movement we inaugurated the New Vrndavana activities, wherein devotees are always engaged in the transcendental loving service of the Lord, and this is not different from Goloka Vrndavana. The conclusion is that one who acts strictly in the line of Sri Caitanya Mahaprabhu is competent to offer blessings to sannyasis, even though he be a grhastha householder. Although he is in an exalted position, a sannyasi still must elevate himself to the transcendental platform by rendering service to the Lord. By His actual behavior, Caitanya Mahaprabhu begged the blessings of Sarvabhauma Bhattacharya. In this way He set the example of how one should expect blessings from a Vaisnava regardless of his social position.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 7.70

eta bali' mahaprabhu karila gamana
murcchita haña tahan padila sarvabhauma

SYNONYMS

eta bali' — saying this; mahaprabhu — Sri Caitanya Mahaprabhu; karila — made; gamana — departure; murcchita — fainted; haña — becoming; tahan — there; padila — fell down; sarvabhauma — Sarvabhauma Bhattacharya.

TRANSLATION

Saying this, Sri Caitanya Mahaprabhu departed on His tour, and Sarvabhauma Bhattacharya immediately fainted and fell to the ground.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.71

tanre upeksiya kaila sikhra gamana
ke bujhite pare mahaprabhura citta-mana

SYNONYMS

tanre — unto Sarvabhauma Bhattacharya; **upeksiya** — not paying serious attention; **kaila** — did; **sikhra** — very fast; **gamana** — walking; **ke** — who; **bujhite** — to understand; **pare** — is able; **mahaprabhura** — of Sri Caitanya Mahaprabhu; **citta-mana** — the mind and intention.

TRANSLATION

Although Sarvabhauma Bhattacharya fainted, Sri Caitanya Mahaprabhu did not take notice of him. Rather, He left quickly. Who can understand the mind and intention of Sri Caitanya Mahaprabhu?

PURPORT

It was naturally expected that when Sarvabhauma Bhattacharya fainted and fell to the ground Sri Caitanya Mahaprabhu would have taken care of him and waited for him to regain consciousness, but He did not do so. Rather, Sri Caitanya Mahaprabhu immediately started on His tour. It is therefore very difficult to understand the activities of a transcendental person. Sometimes they may seem rather odd, but a transcendental personality remains in his position, unaffected by material considerations.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.72

mahanubhavera cittera svabhava ei haya
puspa-sama komala, kathina vajra-maya

SYNONYMS

maha-anubhavera — of a great personality; **cittera** — of the mind; **svabhava** — the nature; **ei haya** — this is; **puspa-sama** — like a flower; **komala** — soft; **kathina** — hard; **vajra-maya** — like a thunderbolt.

TRANSLATION

This is the nature of the mind of an uncommon personality. Sometimes it is soft like a flower, but sometimes it is as hard as a thunderbolt.

PURPORT

The softness of a flower and the hardness of a thunderbolt are reconciled in the behavior of a great personality. The following quotation from Uttara-rama-carita (2.7) explains this behavior. One may also consult the Madhya-lila, Third Chapter, verse 212.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.73

vajrad api kathorani
mrduni kusumad api
lokottaran
ko nu vijñatum isvarah

SYNONYMS

vajrat api — than a thunderbolt; **kathorani** — harder; **mrduni** — softer; **kusumat api** — than a flower; **loka-uttaranam** — persons above the human platform of behavior; — the hearts; **kah** — who; **nu** — but; **vijñatum** — to understand; **isvarah** — able.

TRANSLATION

"The hearts of those above common behavior are sometimes harder than a thunderbolt and sometimes softer than a flower. How can one accommodate such contradictions in great personalities?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.74

nityananda prabhu bhattacharye uthaila
tanra loka-sange tanre ghare pathaila

SYNONYMS

nityananda prabhu — Lord Sri Nityananda Prabhu; **bhattacharye** — Sarvabhauma Bhattacharya; **uthaila** — raised; **tanra** — His; **loka-sange** — along with associates; **tanre** — him (the Bhattacharya); **ghare** — to his home; **pathaila** — sent.

TRANSLATION

Lord Nityananda Prabhu raised Sarvabhauma Bhattacharya and with the help of His men saw him to his home.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.75

bhakta-gana sighra asi' laila prabhura satha
vastra-prasada laña tabe aila gopinatha

SYNONYMS

bhakta-gana — devotees; **sighra** — very swiftly; **asi'** — coming; **laila** — took; **prabhura** — of the Lord; **satha** — the company; **vastra** — the garments; **prasada** — and Lord Jagannatha's prasadam; **laña** — with; **tabe** — thereafter; **aila** — came; **gopinatha** — Gopinatha Acarya.

TRANSLATION

Immediately all the devotees came and partook of Sri Caitanya Mahaprabhu's company. Afterwards, Gopinatha Acarya came with the garments and prasadam.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.76

saba-sange prabhu tabe alalanatha aila
namaskara kari' tare bahu-stuti kaila

SYNONYMS

saba-sange — with all of them; **prabhu** — Lord Sri Caitanya Mahaprabhu; **tabe** — then; **alalanatha** — the place named Alalanatha; **aila** — reached; **namaskara kari'** — offering obeisances; **tare** — Lord Sri Caitanya Mahaprabhu; **bahu-stuti** — many prayers; **kaila** — offered.

TRANSLATION

All the devotees followed Sri Caitanya Mahaprabhu to a place known as Alalanatha. There they all offered respects and various prayers.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.77

premavese nrtya-gita kaila kata-ksana
dekhite aila tahan vaise yata jana

SYNONYMS

prema-avese — in the great ecstasy of love of Godhead; **nrtya-gita** — dancing and chanting; **kaila** — performed; **kata-ksana** — for some time; **dekhite** — to see; **aila** — came; **tahan** — there; **vaise** — who live; **yata jana** — all the men.

TRANSLATION

In great ecstasy, Sri Caitanya Mahaprabhu danced and chanted for some time. Indeed, all the neighbors came to see Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.78

caudikete saba loka bale 'hari' 'hari'
premavese madhye nrtya kare gaurahari

SYNONYMS

caudikete — all around; **saba loka** — all persons; **bale** — shout; **hari hari** — the holy name of the Lord; **prema-avese** — in ecstatic love; **madhye** — in the middle; **nrtya kare** — dances; **gaurahari** — Sri Caitanya Mahaprabhu.

TRANSLATION

All around Sri Caitanya Mahaprabhu, who is also known as Gaurahari, people began to shout the holy name of Hari. Lord Caitanya, immersed in His usual ecstasy of love, danced in the midst of them.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 7.79

kañcana-sadṛsa deha, aruna vasana
pulakasru-kampa-sveda tahate bhusana

SYNONYMS

kañcana-sadṛsa — like molten gold; deha — a body; aruna — saffron; vasana — garments; pulaka-asru — standing up of bodily hair and crying; kampa — trembling; sveda — perspiration; tahate — therein; bhusana — the ornaments.

TRANSLATION

The body of Sri Caitanya Mahāprabhu was naturally very beautiful. It was like molten gold dressed in saffron cloth. Indeed, He was most beautiful for being ornamented with the ecstatic symptoms, which caused His bodily hair to stand on end, tears to well up in His eyes, and His body to tremble and perspire all over.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.80

dekhiya lokera mane haila camatkara
yata loka aise, keha nahi yaya ghara

SYNONYMS

dekhiya — seeing all this; **lokera** — of the people; **mane** — in the minds; **haila** — there was; **camatkara** — astonishment; **yata** — all; **loka** — people; **aise** — came there; **keha** — anyone; **nahi** — not; **yaya** — goes; **ghara** — home.

TRANSLATION

Everyone present was astonished to see Sri Caitanya Mahaprabhu's dancing and His bodily transformations. Whoever came did not want to return home.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.81

keha nace, keha gaya, 'sri-krsna' 'gopala'
premete bhasila loka, — stri-vrddha-abala

SYNONYMS

keha nace — someone dances; **keha gaya** — someone chants; **sri-krsna** — Lord Sri Krsna's name; **gopala** — Gopala's name; **premete** — in love of Godhead; **bhasila** — floated; **loka** — all the people; **stri** — women; **vrddha** — old men; **a-bala** — from the children.

TRANSLATION

Everyone — including children, old men and women — began to dance and to chant the holy names of Sri Krsna and Gopala. In this way they all floated in the ocean of love of Godhead.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.82

dekhi' nityananda prabhu kahe bhakta-gane
ei-rupe nrtya age habe grame-grame

SYNONYMS

dekhi' — seeing this; nityananda — Lord Nityananda Prabhu; prabhu — the Lord; kahe — says; bhakta-gane — unto the devotees; ei-rupe — in this way; nrtya — dancing; age — ahead; habe — there will be; grame-grame — in every village.

TRANSLATION

Upon seeing the chanting and dancing of Lord Sri Caitanya Mahaprabhu, Lord Nityananda predicted that later there would be dancing and chanting in every village.

PURPORT

This prediction of Sri Nityananda Prabhu's is applicable not only in India but also all over the world. That is now happening by His grace. The members of the International Society for Krishna Consciousness are now traveling from one village to another in the Western countries and are even carrying the Deity with them. These devotees distribute various literatures all over the world. We hope that these devotees who are preaching the message of Sri Caitanya Mahaprabhu will very seriously follow strictly in His footsteps. If they follow the rules and regulations and chant sixteen rounds daily, their endeavor to preach the cult of Sri Caitanya Mahaprabhu will certainly be successful.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.83

atikala haila , loka chadiya na yaya
tabe nityananda-gosañi srjila upaya

SYNONYMS

atikala — very late; **haila** — it was; **loka** — the people in general; **chadiya** — giving up; **na yaya** — do not go; **tabe** — at that time; **nityananda** — Srila Nityananda Prabhu; **gosañi** — the spiritual master; **srjila** — invented; **upaya** — a means.

TRANSLATION

Seeing that it was already getting late, Lord Nityananda Prabhu, the spiritual master, invented a means to disperse the crowd.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.84

madhyahna karite gela prabhuke laña
taha dekhi' loka aise caudike dhaña

SYNONYMS

madhyahna karite — to take lunch at noon; **gela** — went; **prabhuke** — Lord Sri Caitanya Mahaprabhu; **laña** — taking; **taha dekhi'** — seeing that; **loka** — the people in general; **aise** — came; **caudike** — all around; **dhaña** — running.

TRANSLATION

When Lord Nityananda Prabhu took Sri Caitanya Mahaprabhu for lunch at noon, everyone came running around Them.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.85

madhyahna kariya aila devata-mandire
nija-gana pravesi' kapata dila bahir-dvare

SYNONYMS

madhyahna kariya — performing bathing, etc.; **aila** — came back; **devata-mandire** — to the temple of the Lord; **nija-gana pravesi'** — allowing His own men; **kapata dila** — shut; **bahir-dvare** — the outside door.

TRANSLATION

After finishing Their baths, They returned at noon to the temple. Admitting His own men, Sri Nityananda Prabhu closed the outside door.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.86

tabe gopinatha dui-prabhure bhiksa karaila
prabhura sesa prasadanna sabe banti' khaila

SYNONYMS

tabe — thereupon; **gopinatha** — Gopinatha Acarya; **dui-prabhure** — unto the two Lords Caitanya Mahaprabhu and Nityananda Prabhu; **bhiksa karaila** — gave prasadam to eat; **prabhura** — of the Lord; **sesa** — the remnants; **prasada-anna** — food; **sabe** — all of them; **banti'** — sharing; **khaila** — ate.

TRANSLATION

Gopinatha Acarya then brought prasadam for the two Lords to eat, and after They had eaten, the remnants of the food were distributed to all the devotees.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.87

sunī' sunī' loka-saba asi' bahir-dvare
'hari' 'hari' bali' loka kolahala kare

SYNONYMS

sunī' sunī' — hearing this; loka-saba — all the people; asi' — coming there; bahir-dvare — to the outside door; hari hari — the holy name of the Lord; bali' — chanting; loka — all the people; kolahala — tumultuous sound; kare — made.

TRANSLATION

Hearing about this, everyone there came to the outside door and began chanting the holy name, "Hari! Hari!" Thus there was a tumultuous sound.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.88

tabe mahaprabhu dvara karaila mocana
anande asiya loka paila darasana

SYNONYMS

tabe — thereupon; **mahaprabhu** — Sri Caitanya Mahaprabhu; **dvara** — the door; **karaila** — made; **mocana** — opening; **anande** — in great pleasure; **asiya** — coming; **loka** — all the people; **paila** — got; **darasana** — sight.

TRANSLATION

After lunch, Sri Caitanya Mahaprabhu made them open the door. In this way everyone received His audience with great pleasure.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 7.89

ei-mata sandhya paryanta loka ase, yaya
'vaisnava' ha-ila loka, sabe nace, gaya

SYNONYMS

ei-mata — in this way; sandhya paryanta — until evening; loka — people; ase yaya — come and go; vaisnava — devotees; ha-ila — became; loka — all the people; sabe — all of them; nace — dance; gaya — and chant.

TRANSLATION

The people came and went until evening, and all of them became Vaisnava devotees and began to chant and dance.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 7.90

ei-rupe sei thaṇi bhakta-gana-sange
sei ratri gonaila kṛṣṇa-katha-range

SYNONYMS

ei-rupe — in this way; sei thaṇi — in that place; bhakta-gana-sange — with the devotees; sei ratri — that night; gonaila — passed; kṛṣṇa-katha-range — in great pleasure discussing Lord Kṛṣṇa.

TRANSLATION

Sri Caitanya Mahāprabhu then passed the night there and discussed the pastimes of Lord Kṛṣṇa with His devotees with great pleasure.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.91

pratah-kale snana kari' karila gamana
bhakta-gane vidaya dila kari' alingana

SYNONYMS

pratah-kale — in the morning; **snana** — bath; **kari'** — after taking; **karila** — started; **gamana** — tour; **bhakta-gane** — to all the devotees; **vidaya** — farewell; **dila** — gave; **kari'** — doing; **alingana** — embracing.

TRANSLATION

The next morning, after taking His bath, Sri Caitanya Mahaprabhu started on His South Indian tour. He bade farewell to the devotees by embracing them.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 7.92

murcchita haña sabe bhumite padila
tanha-saba pane prabhu phiri' na cahila

SYNONYMS

murcchita haña — becoming unconscious; **sabe** — all; **bhumite** — to the ground; **padila** — fell down; **tanha-saba** — all of them; **pane** — toward; **prabhu** — Lord Sri Caitanya Mahāprabhu; **phiri'** — turning; **na** — not; **cahila** — saw.

TRANSLATION

Although they all fell to the ground unconscious, the Lord did not turn to see them but proceeded onward.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.93

vicchede vyakula prabhu calila dukhi haña
pache krsnadasa yaya jala-patra laña

SYNONYMS

vicchede — in separation; **vyakula** — perturbed; **prabhu** — Lord Sri Caitanya Mahaprabhu; **calila** — went on; **dukhhi** — unhappy; **haña** — becoming; **pache** — just behind; **krsnadasa** — His servant Krsnadasa; **yaya** — went; **jala-patra** — the waterpot; **laña** — taking.

TRANSLATION

In separation, the Lord became very much perturbed and walked on unhappily. His servant, Krsnadasa, who was carrying His waterpot, followed behind.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.94

bhakta-gana upavasi tahani rahila
ara dine duhkhi haña nilacale aila

SYNONYMS

bhakta-gana — the devotees; **upavasi** — fasting; **tahani** — there; **rahila** — remained; **ara dine** — on the next day; **duhkhi** — unhappy; **haña** — becoming; **nilacale** — to Jagannatha Puri; **aila** — returned.

TRANSLATION

All the devotees remained there and fasted, and the next day they all unhappily returned to Jagannatha Puri.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.95

matta--praya prabhu karila gamana
prema-veśe yaya kari' nama-sankirtana

SYNONYMS

matta- — a mad lion; **praya** — almost like; **prabhu** — Lord Sri Caitanya Mahaprabhu; **karila** — did; **gamana** — touring; **prema-aveśe** — in ecstatic love; **yaya** — goes; **kari'** — performing; **nama-sankirtana** — chanting Kṛṣṇa's name.

TRANSLATION

Almost like a mad lion, Lord Sri Caitanya Mahaprabhu went on His tour filled with ecstatic love and performing sankirtana, chanting Kṛṣṇa's names as follows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.96

krsna! krsna! krsna! krsna! krsna! krsna! krsna! he
 krsna! krsna! krsna! krsna! krsna! krsna! krsna! he
 krsna! krsna! krsna! krsna! krsna! krsna! raksa mam
 krsna! krsna! krsna! krsna! krsna! krsna! pahi mam
 rama! raghava! rama! raghava! rama! raghava! raksa mam
 krsna! kesava! krsna! kesava! krsna! kesava! pahi mam

SYNONYMS

krsna — Lord Krsna; **he** — O; **raksa** — please protect; **mam** — Me; **pahi** — please maintain; **rama** — Lord Rama; **raghava** — descendant of King Raghu; **kesava** — killer of the Kesi demon.

TRANSLATION

The Lord chanted:

Krsna! Krsna! Krsna! Krsna! Krsna! Krsna! Krsna! he

Krsna! Krsna! Krsna! Krsna! Krsna! Krsna! Krsna! he

Krsna! Krsna! Krsna! Krsna! Krsna! Krsna! raksa mam

Krsna! Krsna! Krsna! Krsna! Krsna! Krsna! pahi mam

That is, "O Lord Krsna, please protect Me and maintain Me." He also chanted:

Rama! Raghava! Rama! Raghava! Rama! Raghava! raksa mam

Krsna! Kesava! Krsna! Kesava! Krsna! Kesava! pahi mam

That is, "O Lord Rama, descendant of King Raghu, please protect Me. O Krsna, O Kesava, killer of the Kesi demon, please maintain Me."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.97

ei sloka padi' pathe calila gaurahari
loka dekhi' pathe kahe, — bala 'hari' 'hari'

SYNONYMS

ei sloka padi' — reciting this verse krsna! krsna!; pathe — on the way; calila — went; gaurahari — Lord Sri Caitanya Mahaprabhu; loka dekhi' — seeing other people; pathe — on the way; kahe — He says; bala — say; hari hari — the holy name of Lord Hari.

TRANSLATION

Chanting this verse, Lord Sri Caitanya Mahaprabhu, known as Gaurahari, went on His way. As soon as He saw someone, He would request him to chant "Hari! Hari!"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.98

sei loka prema-matta haña bale 'hari' 'krsna'
prabhura pache sange yaya darsana-satrsna

SYNONYMS

sei loka — that person; **prema-matta** — maddened in love of Godhead; **haña** — becoming; **bale** — says; **hari krsna** — the holy name of Lord Hari and Lord Krsna; **prabhura pache** — behind the Lord; **sange** — with Him; **yaya** — goes; **darsana-satrsna** — being very eager to see Him.

TRANSLATION

Whoever heard Lord Caitanya Mahaprabhu chant "Hari! Hari!" also chanted the holy name of Lord Hari and Krsna. In this way they all followed the Lord, very eager to see Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.99

kata-ksane rahi' prabhu tare alingiya
vidaya karila tare sakti sañcariya

SYNONYMS

kata-ksane rahi' — after remaining for some time; **prabhu** — Lord Sri Caitanya Mahaprabhu; **tare** — each of them; **alingiya** — embracing; **vidaya karila** — bade farewell; **tare** — in each of them; **sakti** — spiritual potency; **sañcariya** — investing.

TRANSLATION

After some time the Lord would embrace these people and bid them return home, having invested each of them with spiritual potency.

PURPORT

In his Amṛta-pravaha-bhāṣya, Śrīla Bhaktivinoda Thākura explains that this spiritual potency is the essence of the pleasure potency and the knowledge potency. By these two potencies, one is empowered with devotional service. Lord Kṛṣṇa Himself or His representative, the unalloyed devotee, can mercifully bestow these combined potencies upon any man. Being thus endowed with such potencies, one can become an unalloyed devotee of the Lord. Anyone favored by Lord Sri Caitanya Mahaprabhu was empowered with this bhakti-sakti. Thus the Lord's followers were able to preach Kṛṣṇa consciousness by divine grace.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.100

sei-jana nija-grame kariya gamana
'krsna' bali' hase, kande, nace anuksana

SYNONYMS

sei-jana — that person; nija-grame — to his own village; kariya gamana — returning there; krsna bali' — saying the holy name of Lord Krsna; hase — laughs; kande — cries; nace — dances; anuksana — always.

TRANSLATION

Each of these empowered persons would return to his own village, always chanting the holy name of Krsna and sometimes laughing, crying and dancing.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.101

yare dekhe, tare kahe, — kaha krsna-nama
ei-mata 'vaisnava' kaila saba nija-grama

SYNONYMS

yare dekhe — whomever he meets; **tare** — to him; **kahe** — he says; **kaha krsna-nama** — kindly chant the Hare Krsna mantra; **ei-mata** — in this way; **vaisnava** — devotees of the Supreme Personality of Godhead; **kaila** — made; **saba** — all; **nija-grama** — his own village.

TRANSLATION

Such an empowered person would request everyone and anyone — whomever he saw — to chant the holy name of Krsna. In this way all the villagers would also become devotees of the Supreme Personality of Godhead.

PURPORT

In order to become an empowered preacher, one must be favored by Lord Sri Caitanya Mahaprabhu or His devotee, the spiritual master. One must also request everyone to chant the maha-mantra. In this way, such a person can convert others to Vaisnavism, showing them how to become pure devotees of the Supreme Personality of Godhead.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.102

gramantara haite dekhite aila yata jana
tanra darsana-krpaya haya tanra sama

SYNONYMS

grama-antara haite — from different villages; **dekhite** — to see; **aila** — came; **yata jana** — all the persons; **tanra** — his; **darsana-krpaya** — by the mercy of seeing him; **haya** — become; **tanra sama** — similar Vaisnavas.

TRANSLATION

People from different villages who came to see such an empowered individual would become like him simply by seeing him and receiving the mercy of his glance.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.103

sei yai' gramera loka vaisnava karaya
anya-grami asi' tanre dekhi' vaisnava haya

SYNONYMS

sei — that Vaisnava; yai' — going to his own village; gramera loka — all the people of the village; vaisnava — devotees; karaya — makes; anya-grami — inhabitants from different villages; asi' — coming there; tanre dekhi' — by seeing him; vaisnava haya — become devotees.

TRANSLATION

When each of these newly empowered individuals returned to his own village, he also converted the villagers into devotees. And when others came from different villages to see him, they were also converted.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.104

sei yai' ara grame kare upadesa
ei-mata 'vaisnava' haila saba daksina-desa

SYNONYMS

sei — that man; yai' — going; ara — different; grame — to the villages; kare — gives; upadesa — instruction; ei-mata — in this way; vaisnava — devotees; haila — became; saba — all; daksina-desa — the people of South India.

TRANSLATION

In this way, as empowered men went from one village to another, all the people of South India became devotees.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.105

ei-mata pathe yaite sata sata jana
'vaisnava' karena tanre kari' alingana

SYNONYMS

ei-mata — in this way; **pathe** — on the way; **yaite** — while passing; **sata sata** — hundreds and hundreds; **jana** — persons; **vaisnava** — devotees; **karena** — makes; **tanre** — Him; **kari'** — doing; **alingana** — embracing.

TRANSLATION

Thus many hundreds of people became Vaisnavas when they passed the Lord on the way and were embraced by Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.106

yei grame rahi' bhiksa karena yanra ghare
sei gramera yata loka aise dekhigare

SYNONYMS

yei grame — in whatever village; rahi' — staying; bhiksa — alms; karena — accepts; yanra — whose; ghare — at home; sei — that; gramera — of the village; yata loka — all the persons; aise — come; dekhigare — to see.

TRANSLATION

In whatever village Sri Caitanya Mahaprabhu stayed to accept alms, many people came to see Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.107

prabhura krpaya haya mahabhagavata
sei saba acarya haña tarila jagat

SYNONYMS

prabhura krpaya — by the mercy of the Lord; **haya** — become; **maha-bhagavata** — first-class devotees; **sei saba** — all such persons; **acarya** — teachers; **haña** — becoming; **tarila** — liberated; **jagat** — the whole world.

TRANSLATION

By the mercy of the Supreme Lord, Sri Caitanya Mahaprabhu, everyone became a first-class devotee. Later they became teachers or spiritual masters and liberated the entire world.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.108

ei-mata kaila yavat gela setubandhe
sarva-desa 'vaisnava' haila prabhura sambandhe

SYNONYMS

ei-mata — in this way; **kaila** — performed; **yavat** — until; **gela** — went; **setubandhe** — to the southernmost part of India; **sarva-desa** — all the countries; **vaisnava** — devotees; **haila** — became; **prabhura** — Lord Sri Caitanya Mahaprabhu; **sambandhe** — in connection with.

TRANSLATION

In this way the Lord went to the extreme southern part of India, and He converted all the provinces to Vaisnavism.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.109

navadvipe yei sakti na kaila prakase
se sakti prakasi' nistarila daksina-dese

SYNONYMS

navadvipe — at Navadvipa; yei — that which; sakti — the potency; na — not; kaila — did; prakase — manifestation; se — that; sakti — potency; prakasi' — manifesting; nistarila — delivered; daksina-dese — South India.

TRANSLATION

Lord Sri Caitanya Mahaprabhu did not manifest His spiritual potencies at Navadvipa, but He did manifest them in South India and liberated all the people there.

PURPORT

At that time there were many smartas (nondevotee followers of Vedic rituals) at the holy place of Navadvipa, which was also the birthplace of Lord Sri Caitanya Mahaprabhu. Followers of the smṛti-saṣtra are called smartas. Most of them are nondevotees, and their main business is following the brahminical principles strictly. However, they are not enlightened in devotional service. In Navadvipa all the learned scholars are followers of the smṛti-saṣtra, and Lord Caitanya Mahaprabhu did not attempt to convert them. Therefore the author has remarked that the spiritual potency Lord Sri Caitanya Mahaprabhu did not manifest at Navadvipa was by His grace manifested in South India. Thus everyone there became a Vaisnava. By this it is to be understood that people are really interested in preaching in a favorable situation. If the candidates for conversion are too disturbing, a preacher may not attempt to spread Kṛṣṇa consciousness amongst them. It is better to go where the situation is more favorable. This Kṛṣṇa consciousness movement was first attempted in India, but the people of India, being absorbed in political thoughts, did not take to it. They were entranced by the political leaders. We preferred, therefore, to come to the West, following the order of our spiritual master, and by the grace of Lord Caitanya Mahaprabhu this movement is becoming successful.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.110

prabhuke ye bhaje, tare tanra krpa haya
sei se e-saba lila satya kari' laya

SYNONYMS

prabhuke — Lord Sri Caitanya Mahaprabhu; **ye** — anyone who; **bhaje** — worships; **tare** — unto him; **tanra** — of Lord Caitanya Mahaprabhu; **krpa** — the mercy; **haya** — there is; **sei se** — such person; **e-saba** — all these; **lila** — pastimes; **satya** — truth; **kari'** — accepting as; **laya** — takes.

TRANSLATION

Lord Sri Caitanya Mahaprabhu's empowering of others can be understood by one who is actually a devotee of the Lord and who has received His mercy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.111

alaukika-lilaya yara na haya visvasa
iha-loka, para-loka tara haya nasa

SYNONYMS

alaukika — uncommon; **lilaya** — in the pastimes; **yara** — of someone; **na** — not; **haya** — there is; **visvasa** — faith; **iha-loka** — in this world; **para-loka** — in the next world; **tara** — of him; **haya** — there is; **nasa** — destruction.

TRANSLATION

If one does not believe in the uncommon transcendental pastimes of the Lord, he is vanquished both in this world and in the next.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.112

prathamei kahila prabhura ye-rupe gamana
ei-mata janiha yavat daksina-bhramana

SYNONYMS

prathamei — at the beginning; **kahila** — I have explained; **prabhura** — of Lord Sri Caitanya Mahaprabhu; **ye-rupe** — as; **gamana** — the touring; **ei-mata** — in this way; **janiha** — you should know; **yavat** — as long as; **daksina-bhramana** — touring in South India.

TRANSLATION

Whatever I have stated about the beginning of the Lord's tour should also be understood to hold for as long as the Lord toured South India.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.113

ei-mata yaite yaite gela kurma-sthane
kurma dekhi' kaila tanre stavana-praname

SYNONYMS

ei-mata — in this way; yaite yaite — while passing; gela — He went; kurma-sthane — to the place of pilgrimage known as Kurma-ksetra; kurma dekhi' — seeing Lord Kurma; kaila — offered; tanre — unto Him; stavana — prayers; praname — and obeisances.

TRANSLATION

When Lord Sri Caitanya Mahaprabhu came to the holy place known as Kurma-ksetra, He saw the Deity and offered prayers and obeisances.

PURPORT

Kurma-sthana is a well-known place of pilgrimage. There is a temple there of Kurmadeva. In the Prapannamrta it is said that Lord Jagannatha took Sri Ramanujacarya from Jagannatha Puri and one night threw him to Kurma-ksetra. Kurma-ksetra is situated on the line of the Southern Railway in India. One has to go to the railway station known as Cika Kola Road. From this station one goes eight miles to the east to reach the holy place known as Kurmacala. Those who speak the Telugu language consider this holy place very important. This statement is reported in the government gazette known as Gañjama Manual. There is the Deity of Kurma there, and, as mentioned above, Srila Ramanujacarya was thrown from Jagannatha Puri to this place. At that time he thought that the Deity of Kurma was Lord Siva's deity; therefore he was fasting there. Later, when he understood that the kurma-murti was another form of Lord Visnu, he instituted very gorgeous worship of Lord Kurma. This statement is found in the Prapannamrta (Chapter Thirty-six). The holy place of Kurma-ksetra, or Kurma-sthana, was actually reestablished by Sripada Ramanujacarya under the influence of Lord Jagannatha-deva at Jagannatha Puri. Later the temple came under the jurisdiction of the king of Vijaya-nagara. The Deity was worshiped by the Vainavas of the Madhvacarya-sampradaya. In the temple there are some inscriptions said to be written by Sri Narahari Tirtha, who was in the disciplic succession of Madhvacarya. Srila Bhaktisiddhanta Sarasvati Thakura explains those inscriptions as follows: (1) Sri Purusottama Yati appeared as the instructor of many learned men. He was a very favorite devotee of Lord Visnu. (2) His preaching was accepted throughout the world with great respect, and by his power he liberated many nondevotees with strong reason and logic. (3) He initiated Ananda Tirtha and converted many foolish men to accept sannyasa and punished them with his rod. (4) All his writings and words are very potent. He gave people devotional service to Lord Visnu so they could be elevated to liberation in the spiritual world. (5) His instructions in devotional service were able to elevate any man to the lotus feet of the Lord. (6) Narahari Tirtha was also initiated by him and became the ruler of Kalinga Province. (7) Narahari Tirtha fought with the Sabaras, who were cardalas, or hunters, and thus saved the temple of Kurma. (8) Narahari Tirtha was a very religious and powerful king. (9) He died in the Saka Era 1203, in the month of Vaisakha, in the fortnight of the moon's waxing period, on the day of Ekadasi, after the temple was constructed and dedicated to the holy name of Yogananda Nr





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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.114

premavese hasi' kandi' nrtya-gita kaila
dekhi' sarva lokera citte camatkara haila

SYNONYMS

prema-avese — in great ecstasy of love of Godhead; **hasi'** — laughing; **kandi'** — crying; **nrtya-gita** — dancing and chanting; **kaila** — performed; **dekhi'** — seeing; **sarva lokera** — of all the people there; **citte** — within the hearts; **camatkara** — astonishment; **haila** — there was.

TRANSLATION

While at this place, Lord Sri Caitanya Mahaprabhu was in His usual ecstasy of love of Godhead and was laughing, crying, dancing and chanting. Everyone who saw Him was astonished.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.115

ascarya suniya loka aila dekhigare
prabhura rupa-prema dekhi' haila camatkare

SYNONYMS

ascarya — wonderful occurrence; **suniya** — hearing; **loka** — people; **aila** — came; **dekhigare** — to see; **prabhura** — of Lord Sri Caitanya Mahaprabhu; **rupa** — beauty; **prema** — and love of Godhead; **dekhi'** — seeing; **haila** — there was; **camatkare** — astonishment.

TRANSLATION

After hearing of these wonderful occurrences, everyone came to see Him there. When they saw the beauty of the Lord and His ecstatic condition, they were all struck with wonder.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.116

darsane 'vaisnava' haila, bale 'krsna' 'hari'
prema-avese nace loka urdhva bahu kari'

SYNONYMS

darsane — in seeing; **vaisnava haila** — they became devotees; **bale** — started to say; **krsna** — Lord Krsna; **hari** — Lord Hari; **prema-avese** — in the great ecstasy of love of Godhead; **nace** — dance; **loka** — all the people; **urdhva bahu kari'** — raising the arms.

TRANSLATION

Just by seeing Lord Caitanya Mahaprabhu, everyone became a devotee. They began to chant "Krsna" and "Hari" and all the holy names. They all were merged in a great ecstasy of love, and they began to dance, raising their arms.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.117

krsna-nama loka-mukhe suni' avirama
sei loka 'vaisnava' kaila anya saba grama

SYNONYMS

krsna-nama — the holy name of Lord Krsna; **loka-mukhe** — from the mouth of those people; **sunī'** — hearing; **avirama** — always; **sei loka** — those persons; **vaisnava** — devotees; **kaila** — made; **anya** — other; **saba** — all; **grama** — villages.

TRANSLATION

Always hearing them chant the holy names of Lord Krsna, the residents of all the other villages also became Vaisnavas.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.118

ei-mata paramparaya desa 'vaisnava' haila
krsna-namamrta-vanyaya desa bhasaila

SYNONYMS

ei-mata — in this way; **paramparaya** — by disciplic succession; **desa** — the country; **vaisnava haila** — became devotees; **krsna-nama-amrta** — of the nectar of the holy name of Krsna; **vanyaya** — in the inundation; **desa** — the whole country; **bhasaila** — overflowed.

TRANSLATION

By hearing the holy name of Krsna, the entire country became Vaisnava. It was as if the nectar of the holy name of Krsna overflowed the entire country.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.119

kata-ksane prabhu yadi bahya prakasila
kurmera sevaka bahu sammana karila

SYNONYMS

kata-ksane — after some time; **prabhu** — Lord Caitanya Mahaprabhu; **yadi** — when; **bahya** — external consciousness; **prakasila** — manifested; **kurmera** — of the Lord Kurma Deity; **sevaka** — a servant; **bahu** — much; **sammana** — respect; **karila** — showed.

TRANSLATION

After some time, when Lord Sri Caitanya Mahaprabhu manifested His external consciousness, a priest of the Lord Kurma Deity gave Him various offerings.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 7.120

yei grame yaya tahan ei vyavahara
eka thaṇi kahila, na kahiba ara bara

SYNONYMS

yei grame — to whichever village; yaya — He goes; tahan — there; ei — this; vyavahara — behavior; eka thaṇi — one place; kahila — described; na — not; kahiba — shall describe; ara — another; bara — time.

TRANSLATION

Sri Caitanya Mahāprabhu's mode of preaching has already been explained, and I shall not repeat the explanation. In whichever village the Lord entered, His behavior was the same.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.121

'kurma'-name sei grame vaidika brahmana
bahu sraddha-bhaktye kaila prabhura nimantrana

SYNONYMS

kurma-name — of the name Kurma; **sei** — that; **grame** — in the village; **vaidika brahmana** — a Vedic brahmana; **bahu** — much; **sraddha-bhaktye** — with faith and devotion; **kaila** — made; **prabhura** — of Sri Caitanya Mahaprabhu; **nimantrana** — invitation.

TRANSLATION

In one village there was a Vedic brahmana named Kurma. He invited Lord Caitanya Mahaprabhu to his home with great respect and devotion.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.122

ghare ani' prabhura kaila pada praksalana
sei jala -sahita karila bhaksana

SYNONYMS

ghare ani' — after bringing Him home; **prabhura** — of Lord Sri Caitanya Mahaprabhu; **kaila** — did; **pada praksalana** — washing of the lotus feet; **sei jala** — that water; **-sahita** — with all the family members; **karila bhaksana** — drank.

TRANSLATION

This brahmana brought Lord Caitanya Mahaprabhu to his home, washed His lotus feet and, with his family members, drank that water.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.123

aneka-prakara snehe bhiksa karaila
gosañira sesanna sa- khaila

SYNONYMS

aneka-prakara — various kinds; **snehe** — in affection; **bhiksa** — food; **karaila** — made Him eat; **gosañira** — of Lord Caitanya Mahaprabhu; **sesa-anna** — remnants of food; **sa-** — with all the members of the family; **khaila** — ate.

TRANSLATION

With great affection and respect, that Kurma brahmana made Sri Caitanya Mahaprabhu eat all kinds of food. After that, the remnants were shared by all the members of the family.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.124

'yei pada-padma tomara brahma dhyana kare
sei pada-padma saksat aila mora ghare

SYNONYMS

yei — those; pada-padma — lotus feet; tomara — Your; brahma — Lord Brahma; dhyana kare — meditates on; sei pada-padma — those lotus feet; saksat — directly; aila — have come; mora — my; ghare — to the home.

TRANSLATION

The brahmana then began to pray, "O my Lord, Your lotus feet are meditated upon by Lord Brahma, and these very lotus feet have come into my home.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.125

mora bhagyera sima na yaya kahana
aji mora slaghya haila janma-kula-dhana

SYNONYMS

mora — my; **bhagyera** — of the fortune; **sima** — the limit; **na** — not; **yaya** — possible; **kahana** — describing; **aji** — today; **mora** — my; **slaghya** — glorious; **haila** — became; **janma** — birth; **kula** — family; **dhana** — and wealth.

TRANSLATION

"My dear Lord, there is no limit to my great fortune. It cannot be described. Today my family, birth and riches have all been glorified."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.126

krpa kara, prabhu, more, yan toma-sange
sahite na pari dukha visaya-tarange'

SYNONYMS

krpa kara — kindly show favor; prabhu — O my Lord; more — unto me; yan — I go; toma-sange — with You; sahite na pari — I cannot tolerate; dukha — the troubles; visaya-tarange — in the waves of materialistic life.

TRANSLATION

The brahmana begged Lord Caitanya Mahaprabhu, "My dear Lord, kindly show me favor and let me go with You. I can no longer tolerate the waves of misery caused by materialistic life."

PURPORT

This statement is applicable for everyone, regardless of how rich or prosperous one may be. Narottama dasa Thakura has confirmed this statement: -visanale, diva-nisi hiya jvale. He states that the materialistic way of life causes a burning in the heart. One cannot make any provisions for the troublesome life of the material world. It is a fact that one may be very happy as far as riches are concerned and one may be very opulent in every respect, yet one has to manage the visayas to meet the demands of the body and of so many family members and subordinates. One has to take so much trouble to minister to others. Narottama dasa Thakura therefore prays: visaya chadiya kabe suddha ha'be mana. Thus one must become freed from the materialistic way of life. One has to merge himself in the ocean of transcendental bliss. In other words, one cannot relish transcendental bliss without being freed from the materialistic way of life. It appears that the brahmana named Kurma was materially very happy, for he expressed his family tradition as janma-kula-dhana. Now, being glorious, he wanted to leave all these material opulences. He wanted to travel with Sri Caitanya Mahaprabhu. According to the Vedic way of civilization, one should leave his family after attaining fifty years of age and go to the forest of Vrndavana to devote the rest of his life to the service of the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.127

prabhu kahe, — "aiche bat kabhu na kahiba
grhe rahi' krsna-nama nirantara laiba

SYNONYMS

prabhu kahe — Sri Caitanya Mahaprabhu said; **aiche bat** — such words; **kabhu** — at any time; **na kahiba** — you should not speak; **grhe rahi'** — staying at home; **krsna-nama** — the holy name of the Lord; **nirantara** — always; **laiba** — you should chant.

TRANSLATION

Sri Caitanya Mahaprabhu replied, "Don't speak like that again. Better to remain at home and chant the holy name of Krsna always.

PURPORT

It is not advisable in this Age of Kali to leave one's family suddenly, for people are not trained as proper brahmacaris and gṛhasthas. Therefore Sri Caitanya Mahaprabhu advised the brahmana not to be too eager to give up family life. It would be better to remain with his family and try to become purified by chanting the Hare Krsna maha-mantra regularly under the direction of a spiritual master. This is the instruction of Sri Caitanya Mahaprabhu. If this principle is followed by everyone, there is no need to accept sannyasa. In the next verse Sri Caitanya Mahaprabhu advises everyone to become an ideal householder by offenselessly chanting the Hare Krsna mantra and teaching the same principle to everyone he meets.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 7.128

yare dekha, tare kaha 'kṛṣṇa'-upadeśa
amara ajñāya guru hañā tara' ei deśa

SYNONYMS

yare — whomever; **dekha** — you meet; **tare** — him; **kaha** — tell; **kṛṣṇa-upadeśa** — the instruction of the Bhagavad-gīta as it is spoken by the Lord or of Srimad-Bhagavatam, which advises one to worship Sri Kṛṣṇa; **amara ajñāya** — under My order; **guru hañā** — becoming a spiritual master; **tara'** — deliver; **ei deśa** — this country.

TRANSLATION

"Instruct everyone to follow the orders of Lord Sri Kṛṣṇa as they are given in the Bhagavad-gīta and Srimad-Bhagavatam. In this way become a spiritual master and try to liberate everyone in this land."

PURPORT

This is the sublime mission of the International Society for Krishna Consciousness. Many people come and inquire whether they have to give up family life to join the Society, but that is not our mission. One can remain comfortably in his residence. We simply request everyone to chant the maha-mantra: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. If one is a little literate and can read Bhagavad-gīta As It Is and Srimad-Bhagavatam, that is so much the better. These works are now available in an English translation and are done very authoritatively to appeal to all classes of men. Instead of living engrossed in material activities, people throughout the world should take advantage of this movement and chant the Hare Kṛṣṇa maha-mantra at home with their families. One should also refrain from sinful activities — illicit sex, meat-eating, gambling and intoxication. Out of these four items, illicit sex is very sinful. Every person must get married. Every woman especially must get married. If the women outnumber the men, some men can accept more than one wife. In that way there will be no prostitution in society. If men can marry more than one wife, illicit sex life will be stopped. One can also produce many nice preparations to offer Kṛṣṇa — grain, fruit, flowers and milk. Why should one indulge in unnecessary meat-eating and maintain horrible slaughterhouses? What is the use of smoking and drinking tea and coffee? People are already intoxicated by material enjoyment, and if they indulge in further intoxication, what chance is there for self-realization? Similarly, one should not partake in gambling and unnecessarily agitate the mind. The real purpose of human life is to attain the spiritual platform and return to Godhead. That is the summum bonum of spiritual realization. The Kṛṣṇa consciousness movement is trying to elevate human society to the perfection of life by pursuing the method described by Sri Caitanya Mahāprabhu in His advice to the brahmana Kurma. That is, one should stay at home, chant the Hare Kṛṣṇa mantra and preach the instructions of Kṛṣṇa as they are given in the Bhagavad-gīta and Srimad-Bhagavatam.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.129

kabhu na badhibe tomara visaya-taranga
punarapi ei thañi pabe mora sanga"

SYNONYMS

kabhu — at any time; **na** — not; **badhibe** — will obstruct; **tomara** — your; **visaya-taranga** — materialistic way of life; **punarapi** — again; **ei thañi** — at this place; **pabe** — you will get; **mora** — My; **sanga** — association.

TRANSLATION

Sri Caitanya Mahaprabhu further advised the brahmana Kurma, "If you follow this instruction, your materialistic life at home will not obstruct your spiritual advancement. Indeed, if you follow these regulative principles, we will again meet here, or, rather, you will never lose My company."

PURPORT

This is an opportunity for everyone. If one simply follows the instructions of Sri Caitanya Mahaprabhu, under the guidance of His representative, and chants the Hare Krsna mantra, teaching everyone as far as possible the same principle, the contamination of the materialistic way of life will not even touch him. It does not matter whether one lives in a holy place like Vrndavana, Navadvipa or Jagannatha Puri or in the midst of European cities, where the materialistic way of life is very prominent. If a devotee follows the instructions of Sri Caitanya Mahaprabhu, he lives in the company of the Lord. Wherever he lives, he converts that place into Vrndavana and Navadvipa. This means that materialism cannot touch him. This is the secret of success for one advancing in Krsna consciousness.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.130

ei mata yanra ghare kare prabhu bhiksa
sei aiche kahe, tanre karaya ei siksa

SYNONYMS

ei mata — in this way; **yanra** — of whom; **ghare** — at the home; **kare** — does; **prabhu** — Lord Sri Caitanya Mahaprabhu; **bhiksa** — accepting prasadam; **sei** — that man; **aiche** — similarly; **kahe** — says; **tanre** — unto him; **karaya** — does; **ei** — this; **siksa** — enlightenment.

TRANSLATION

At whosever house Sri Caitanya accepted His alms by taking prasadam, He would convert the dwellers to His sankirtana movement and advise them just as He advised the brahmana named Kurma.

PURPORT

The cult of Sri Caitanya Mahaprabhu is explained here very nicely. One who surrenders to Him and is ready to follow Him with heart and soul does not need to change his location. Nor is it necessary for one to change his status. One may remain a householder, a medical practitioner, an engineer or whatever. It doesn't matter. One only has to follow the instruction of Sri Caitanya Mahaprabhu, chant the Hare Krsna maha-mantra and instruct relatives and friends in the teachings of the Bhagavad-gita and Srimad-Bhagavatam. One has to learn humility and meekness at home, following the instructions of Sri Caitanya Mahaprabhu, and in that way one's life will be spiritually successful. One should not try to be an artificially advanced devotee, thinking, "I am a first-class devotee." Such thinking should be avoided. It is best not to accept any disciples. One has to become purified at home by chanting the Hare Krsna maha-mantra and preaching the principles enunciated by Sri Caitanya Mahaprabhu. Thus one can become a spiritual master and be freed from the contamination of material life.

There are many sahajiyas who decry the activities of the six Gosvamis — Srila Rupa, Sanatana, Raghunatha dasa, Bhatta Raghunatha, Jiva and Gopala Bhatta Gosvamis — who are the personal associates of Sri Caitanya Mahaprabhu and who enlightened society by writing books on devotional service. Similarly, Narottama dasa Thakura and other great acaryas like Madhvacarya, Ramanujacarya and others accepted many thousands of disciples to induce them to render devotional service. However, there is a class of sahajiyas who think that these activities are opposed to the principles of devotional service. Indeed, they consider such activities simply another phase of materialism. Thus opposing the principles of Sri Caitanya Mahaprabhu, they commit offenses at His lotus feet. They should better consider His instructions and, instead of seeking to be considered humble and meek, should refrain from criticizing the followers of Sri Caitanya Mahaprabhu who engage in preaching. To protect His preachers, Sri Caitanya Mahaprabhu has given much clear advice in these verses of Sri Caitanya-caritamrta.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 7.131-132

pathe yaite devalaye rahe yei grame
yanra ghare bhikṣa kare, sei maha-jane
kurme yaiche riti, taiche kaila sarva-thaṇi
nilacale punah yavat na aila gosaṇi

SYNONYMS

pathe yaite — while passing on the road; devalaye — in a temple; rahe — He stays; yei grame — in any village; yanra ghare — at whose place; bhikṣa kare — takes alms or eats; sei maha-jane — to such a great personality; kurme — unto the brahmana Kurma; yaiche — just as; riti — the process; taiche — in the same way; kaila — did; sarva-thaṇi — in all places; nilacale — to Jagannatha Puri; punah — again; yavat — until; na — not; aila — returned; gosaṇi — the Lord.

TRANSLATION

While on His tour, Sri Caitanya Mahāprabhu would spend the night at a temple or on the roadside. Whenever He accepted food from a person, He would give him the same advice He gave the brahmana named Kurma. He adopted this process until He returned to Jagannatha Puri from His South Indian tour.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.133

ataeva ihan kahilan kariya vistara
ei-mata janibe prabhura sarvatra vyavahara

SYNONYMS

ataeva — therefore; **ihan** — here; **kahilan** — I have described; **kariya vistara** — elaborately; **ei-mata** — in this way; **janibe** — you will know; **prabhura** — of Sri Caitanya Mahaprabhu; **sarvatra** — everywhere; **vyavahara** — the behavior.

TRANSLATION

Thus I have described the Lord's behavior elaborately in the case of Kurma. In this way, you will know Sri Caitanya Mahaprabhu's dealings throughout South India.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.134

ei-mata sei ratri tahani rahila
pratah-kale prabhu snana kariya calila

SYNONYMS

ei-mata — in this way; **sei ratri** — that night; **tahani** — there; **rahila** — stayed; **pratah-kale** — in the morning; **prabhu** — Sri Caitanya Mahaprabhu; **snana** — bath; **kariya** — taking; **calila** — again started.

TRANSLATION

Thus Lord Sri Caitanya Mahaprabhu would remain at night in one place, and the next morning, after bathing, He would start again.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.135

prabhura anuvraji' kurma bahu dura aila
prabhu tanre yatna kari' ghare pathaila

SYNONYMS

prabhura — Lord Sri Caitanya Mahaprabhu; **anuvraji'** — following behind; **kurma** — the brahmana named Kurma; **bahu** — much; **dura** — distance; **aila** — came; **prabhu** — Lord Sri Caitanya Mahaprabhu; **tanre** — him; **yatna kari'** — taking much care; **ghare** — to his home; **pathaila** — sent.

TRANSLATION

When Sri Caitanya Mahaprabhu left, the brahmana Kurma followed Him a great distance, but eventually Lord Caitanya took care to send him back home.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.136

'vasudeva'-nama eka dvija mahasaya
sarvange galita kustha, tate kida-maya

SYNONYMS

vasudeva-nama — of the name Vasudeva; **eka dvija** — one brahmana; **mahasaya** — a great person; **sarva-ange** — all over his body; **galita** — acute; **kustha** — leprosy; **tate** — in that; **kida-maya** — full of living worms.

TRANSLATION

There was also a brahmana named Vasudeva, who was a great person but was suffering from leprosy. Indeed, his body was filled with living worms.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.137

anga haite yei kida khasiya padaya
uthaṇa sei kida rakhe sei thaṇa

SYNONYMS

anga haite — from his body; **yei** — which; **kida** — a worm; **khasiya** — drops; **padaya** — falling off; **uthaṇa** — picking up; **sei** — that; **kida** — worm; **rakhe** — places; **sei thaṇa** — in the same place.

TRANSLATION

Although suffering from leprosy, the brahmana Vasudeva was enlightened. As soon as one worm fell from his body, he would pick it up and place it back again in the same location.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.138

ratriṭe sunila tenho gosañira agamana
dekhigare aila prabhate kurmera bhavana

SYNONYMS

ratriṭe — at night; **sunila** — heard; **tenho** — he; **gosañira** — of Lord Sri Caitanya Mahaprabhu; **agamana** — the arrival; **dekhigare** — to see Him; **aila** — he came; **prabhate** — in the morning; **kurmera** — of the brahmana named Kurma; **bhavana** — to the house.

TRANSLATION

Then one night Vasudeva heard of Lord Caitanya Mahaprabhu's arrival, and in the morning he came to see the Lord at the house of Kurma.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.139

prabhura gamana kurma-mukhete suniña
bhumite padila dukkhe murcchita haña

SYNONYMS

prabhura — of Lord Sri Caitanya Mahaprabhu; **gamana** — the going; **kurma-mukhete** — from the mouth of the brahmana Kurma; **suniña** — hearing; **bhumite** — on the ground; **padila** — fell down; **dukkhe** — in great distress; **murcchita** — unconsciousness; **haña** — becoming.

TRANSLATION

When the leper Vasudeva came to Kurma's house to see Caitanya Mahaprabhu, he was informed that the Lord had already left. The leper then fell to the ground unconscious.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.140

aneka prakara vilapa karite lagila
sei-ksane asi' prabhu tanre alingila

SYNONYMS

aneka prakara — various kinds; **vilapa** — lamentation; **karite** — to do; **lagila** — began; **sei-ksane** — immediately; **asi'** — coming back; **prabhu** — Sri Caitanya Mahaprabhu; **tanre** — him; **alingila** — embraced.

TRANSLATION

When Vasudeva, the leper brahmana, was lamenting due to not being able to see Caitanya Mahaprabhu, the Lord immediately returned to that spot and embraced him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.141

prabhu-sparse dukkha-sange kustha dure gela
ananda sahite anga sundara ha-ila

SYNONYMS

prabhu-sparse — by the touch of Sri Caitanya Mahaprabhu; **dukkha-sange** — along with his unhappiness; **kustha** — the infection of leprosy; **dure** — to a distant place; **gela** — went; **ananda sahite** — with great pleasure; **anga** — whole body; **sundara** — beautiful; **ha-ila** — became.

TRANSLATION

When Sri Caitanya Mahaprabhu touched him, both the leprosy and his distress went to a distant place. Indeed, Vasudeva's body became very beautiful, to his great happiness.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.142

prabhura krpa dekhi' tanra vismaya haila mana
sloka padi' paye dhari, karaye stavana

SYNONYMS

prabhura — of Lord Sri Caitanya Mahaprabhu; **krpa** — the mercy; **dekhi'** — seeing; **tanra** — of the brahmana Vasudeva; **vismaya haila mana** — there was astonishment in his mind; **sloka padi'** — reciting a verse; **paye dhari** — touching His lotus feet; **karaye stavana** — offers prayers.

TRANSLATION

The brahmana Vasudeva was astonished to behold the wonderful mercy of Sri Caitanya Mahaprabhu, and he began to recite a verse from Srimad-Bhagavatam, touching the Lord's lotus feet.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.143

daridrah papiyan
kva krsnah sri-niketanah
brahma-bandhur iti
parirambhitah

SYNONYMS

kva — who; **aham** — I; **daridrah** — poor; **papiyan** — sinful; **kva** — who; **krsnah** — the Supreme Personality of Godhead; **sri-niketanah** — the transcendental form of all opulence; **brahma-bandhuh** — the friend of a brahmana, not fit even to be called a brahmana; **iti** — thus; **sma** — certainly; **aham** — I; **bahubhyam** — by the arms; **parirambhitah** — embraced.

TRANSLATION

He said, "Who am I? A sinful, poor friend of a brahmana. And who is Krsna? The Supreme Personality of Godhead, full in six opulences. Nonetheless, He has embraced me with His two arms."

PURPORT

This verse was spoken by Sudama Brahmana in Srimad-Bhagavatam (10.81.16), in connection with his meeting Lord Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.144-145

bahu stuti kari' kahe, — suna, daya-maya
jive ei guna nahi, tomate ei haya
more dekhi' mora gandhe palaya pamara
hena-more sparsa' tumi, — svatantra isvara

SYNONYMS

bahu — many; stuti — prayers; kari' — presenting; kahe — says; suna — kindly hear; daya-maya — O greatly merciful Lord; jive — in the living entity; ei — this; guna — quality; nahi — there is not; tomate — in You; ei — this; haya — is; more dekhi' — by seeing me; mora gandhe — from smelling my body; palaya — runs away; pamara — even a sinful man; hena-more — such a person as me; sparsa' — touch; tumi — You; svatantra — fully independent; isvara — the Supreme Personality of Godhead.

TRANSLATION

The brahmana Vasudeva continued, "O my merciful Lord, such mercy is not possible for ordinary living entities. Such mercy can be found only in You. Upon seeing me, even a sinful person goes away due to my bad bodily odor. Yet You have touched me. Such is the independent behavior of the Supreme Personality of Godhead."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.146

kintu achilan bhala adhama haña
ebe ahankara mora janmibe asiya

SYNONYMS

kintu — but; **achilan** — I was; **bhala** — all right; **adhama** — the lowest of mankind; **haña** — being; **ebe** — now; **ahankara** — pride; **mora** — my; **janmibe** — will appear; **asiya** — coming.

TRANSLATION

Being meek and humble, the brahmana Vasudeva worried that he would become proud after being cured by the grace of Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 7.147

prabhu kahe, — "kabhu tomara na habe abhimana
nirantara kaha tumi 'kṛṣṇa' 'kṛṣṇa' nama

SYNONYMS

prabhu kahe — the Lord said; kabhu — at any time; tomara — your; na — not; habe — there will be; abhimana — pride; nirantara — incessantly; kaha — chant; tumi — you; kṛṣṇa kṛṣṇa nama — the holy name of Lord Kṛṣṇa.

TRANSLATION

To protect the brahmana, Sri Caitanya Mahāprabhu advised him to chant the Hare Kṛṣṇa mantra incessantly. By doing so, he would never become unnecessarily proud.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 7.148

kṛṣṇa upadesi' kara jivera nistara
acirata kṛṣṇa toma karibena angikara"

SYNONYMS

kṛṣṇa upadesi' — instructing about Kṛṣṇa; **kara** — just do; **jivera** — of all living entities; **nistara** — the liberation; **acirata** — very soon; **kṛṣṇa** — Lord Kṛṣṇa; **toma** — you; **karibena** — will make; **angikara** — acceptance.

TRANSLATION

Sri Caitanya Mahāprabhu also advised Vasudeva to preach about Kṛṣṇa and thus liberate living entities. As a result, Kṛṣṇa would very soon accept him as His devotee.

PURPORT

Although Vasudeva Vipra was a leper and had suffered greatly, still, after Sri Caitanya Mahāprabhu cured him He instructed him to preach Kṛṣṇa consciousness. Indeed, the only return the Lord wanted was that Vasudeva preach the instructions of Kṛṣṇa and liberate all human beings. That is the process of the International Society for Krishna Consciousness. Each and every member of this Society was rescued from a very abominable condition, but now they are engaged in preaching the cult of Kṛṣṇa consciousness. They are not only cured of the disease called materialism but are also living a very happy life. Everyone accepts them as great devotees of Kṛṣṇa, and their qualities are manifest in their very faces. If one wants to be recognized as a devotee by Kṛṣṇa, he should take to preaching work, following the advice of Sri Caitanya Mahāprabhu. Then one will undoubtedly attain the lotus feet of Sri Kṛṣṇa Caitanya, Lord Kṛṣṇa Himself, without delay.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.149

eteka kahiya prabhu kaila antardhane
dui vipra galagali kande prabhura gune

SYNONYMS

eteka — so much; **kahiya** — speaking; **prabhu** — Lord Sri Caitanya Mahaprabhu; **kaila** — made; **antardhane** — disappearance; **dui vipra** — the two brahmanas, Kurma and Vasudeva; **galagali** — embracing one another; **kande** — cry; **prabhura gune** — due to the mercy of Sri Caitanya Mahaprabhu.

TRANSLATION

After instructing the brahmana Vasudeva in that way, Sri Caitanya Mahaprabhu disappeared from that place. Then the two brahmanas, Kurma and Vasudeva, embraced each other and began to cry, remembering the transcendental qualities of Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.150

'vasudevoddhara' ei kahila akhyana
'vasudevamrta-prada' haila prabhura nama

SYNONYMS

vasudeva-uddhara — giving liberation to Vasudeva; **ei** — this; **kahila** — is described; **akhyana** — narration; **vasudeva-amrta-prada** — the giver of nectar to Vasudeva; **haila** — became; **prabhura nama** — Lord Sri Caitanya Mahaprabhu's holy name.

TRANSLATION

Thus I have described how Sri Caitanya Mahaprabhu reclaimed the leper Vasudeva and so received the name Vasudevamrta-prada.

PURPORT

The name Vasudevamrta-prada is mentioned in the verses composed by Sarvabhauma Bhattacharya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.151

ei ta' kahila prabhura prathama gamana
kurma-darasana, vasudeva-vimocana

SYNONYMS

ei ta' kahila — thus I have described; prabhura — of Lord Sri Caitanya Mahaprabhu; prathama gamana — the beginning of the tour; kurma-darasana — visiting the temple of Kurma; vasudeva-vimocana — and liberating the leper brahmana of the name Vasudeva.

TRANSLATION

Thus I end my description of the beginning of the tour of Sri Caitanya Mahaprabhu, His visiting the temple of Kurma and His liberating the leper brahmana Vasudeva.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.152

sraddha kari' ei lila ye kare sravana
acirate milaye tare caitanya-carana

SYNONYMS

sraddha kari' — with great faith; **ei lila** — this pastime; **ye** — anyone; **kare** — does; **sravana** — hearing; **acirate** — very soon; **milaye** — meets; **tare** — him; **caitanya-carana** — the lotus feet of Sri Caitanya Mahaprabhu.

TRANSLATION

One who hears these pastimes of Sri Caitanya Mahaprabhu with great faith will surely very soon attain the lotus feet of Lord Sri Caitanya Mahaprabhu.

PURPORT

When a person actually revives his consciousness with thoughts of Krsna by the mercy of Sri Caitanya Mahaprabhu, he revives his spiritual life and becomes addicted to the service of the Lord. Only then can he act as an acarya. In other words, everyone should engage in preaching, following in the footsteps of Sri Caitanya Mahaprabhu. In this way one will be very much appreciated by Lord Krsna and will quickly be recognized by Him. Actually a devotee of Sri Caitanya Mahaprabhu must engage in preaching in order to increase the followers of the Lord. By thus preaching actual Vedic knowledge all over the world, one will benefit all mankind.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.153

caitanya-lilara adi-anta nahi jani
sei likhi, yei mahantera mukhe suni

SYNONYMS

caitanya-lilara — of the pastimes of Sri Caitanya Mahaprabhu; **adi** — beginning; **anta** — and end; **nahi** — not; **jani** — I know; **sei** — that; **likhi** — I write; **yei** — which; **mahantera** — of the great personalities; **mukhe** — from the mouths; **sun** — I hear.

TRANSLATION

I admit that I do not know the beginning or the end of Sri Caitanya Mahaprabhu's pastimes. However, whatever I have written I have heard from the mouths of great personalities.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 7.154

ithe aparadha mora na la-io, bhakta-gana
toma-sabara carana — mora ekanta sarana

SYNONYMS

ithe — in this; aparadha — offenses; mora — my; na la-io — do not take; bhakta-gana — O devotees; toma — of your; sabara — of all; carana — the lotus feet; mora — my; ekanta — only; sarana — shelter.

TRANSLATION

O devotees, please do not consider my offenses in this regard. Your lotus feet are my only shelter.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 7.155

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

SYNONYMS

sri-rupa — Srila Rupa Gosvami; **raghunatha** — Srila Raghunatha dasa Gosvami; **pade** — at the lotus feet; **yara** — whose; **asa** — expectation; **caitanya-caritamrta** — the book named Caitanya-caritamrta; **kahe** — describes; **krsna-dasa** — Srila Krsnadasa Kaviraja Gosvami.

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, Madhya-lila, Seventh Chapter, describing the start of the Lord's tour of South India and the liberation of the brahmana Vasudeva.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8 Summary

The summary of the Eighth Chapter is given by Srila Bhaktivinoda Thakura in his Amrta-pravaha-bhasya. After visiting the temple of Jiyada-nr, Sri Caitanya Mahaprabhu went to the banks of the river Godavari, to a place known as Vidyanagara. When Srila Ramananda Raya went there to take his bath, they met. After introducing himself, Sri Ramananda Raya requested Sri Caitanya Mahaprabhu to remain in the village for some days. Honoring his request, Caitanya Mahaprabhu stayed there in the home of some Vedic brahmanas. In the evening, Srila Ramananda Raya used to come to see Sri Caitanya Mahaprabhu. Ramananda Raya, who was clothed in ordinary dress, offered the Lord respectful obeisances. Sri Caitanya Mahaprabhu questioned him on the object and process of worship and also asked him to recite verses from the Vedic literature.

First of all, Srila Ramananda Raya enunciated the system of the varnasrama institution. He recited various verses about karmarpana, stating that everything should be dedicated to the Lord. He then spoke of detached action, knowledge mixed with devotional service, and finally the spontaneous loving service of the Lord. After hearing Srila Ramananda Raya recite some verses, Sri Caitanya Mahaprabhu accepted the principle of pure devotional service devoid of all kinds of speculation. After this, Sri Caitanya Mahaprabhu asked Ramananda Raya to explain the higher platform of devotional service. Then Srila Ramananda Raya explained unalloyed devotional service, love of Godhead, and serving the Lord in the moods of pure servitude, fraternity and parental love. Finally he spoke of serving the Lord in conjugal love. He then spoke of how conjugal love can be developed in various ways. This conjugal love attains its highest perfection in Srimati Radharani's love for Krsna. He next described the position of Srimati Radharani and the transcendental mellows of love of God. Srila Ramananda Raya then recited a verse of his own concerning the platform of ecstatic vision, technically called prema-vilasa-vivarta. Srila Ramananda Raya also explained that all stages of conjugal love can be attained through the mercy of the residents of Vrndavana, especially by the mercy of the gopis. All these subject matters were thus vividly described. Gradually Ramananda Raya could understand the position of Sri Caitanya Mahaprabhu, and when Sri Caitanya Mahaprabhu exhibited His real form, Ramananda Raya fell unconscious. After some days, Sri Caitanya Mahaprabhu asked Ramananda Raya to retire from government service and come to Jagannatha Puri. These descriptions of the meetings between Ramananda Raya and Sri Caitanya Mahaprabhu are taken from the notebook of Svarupa Damodara Gosvami.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.1

sañcarya ramabhidha-bhakta-meghe
sva-bhakti-siddhanta-cayamrtani
gaurabdhir etair amuna vitirnaish
taj-jñatva prayati

SYNONYMS

sañcarya — by empowering; **rama-abhidha** — of the name Rama; **bhakta-meghe** — in the cloudlike devotee; **sva-bhakti** — of His own devotional service; **siddhanta** — of conclusions; **caya** — all collections; **amrtani** — nectar; **gaura-abdhih** — the ocean known as Sri Caitanya Mahaprabhu; **etaih** — by these; **amuna** — by the cloud known as Ramananda Raya; **vitirnaish** — distributed; **taj-jñatva** — of knowledge of devotional service; **ratna-alayatam** — the quality of being an ocean containing valuable jewels; **prayati** — achieved.

TRANSLATION

Sri Caitanya Mahaprabhu, who is known as Gauranga, is the ocean of all conclusive knowledge in devotional service. He empowered Sri Ramananda Raya, who may be likened to a cloud of devotional service. This cloud was filled with the water of all the conclusive purports of devotional service and was empowered by the ocean to spread this water over the sea of Sri Caitanya Mahaprabhu Himself. Thus the ocean of Caitanya Mahaprabhu became filled with the jewels of the knowledge of pure devotional service.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.2

jaya jaya sri-caitanya jaya nityananda
jayadvaita-candra jaya gaura-bhakta-vrnda

SYNONYMS

jaya jaya — all glories; **sri-caitanya** — Lord Sri Caitanya Mahaprabhu; **jaya** — all glories; **nityananda** — to Lord Nityananda; **jaya advaita-candra** — all glories to Advaita Acarya; **jaya gaura-bhakta-vrnda** — all glories to the devotees of Sri Caitanya Mahaprabhu.

TRANSLATION

All glories to Lord Sri Caitanya Mahaprabhu! All glories to Lord Nityananda! All glories to Advaita Acarya! And all glories to all the devotees of Lord Sri Caitanya Mahaprabhu!

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.3

purva-rite prabhu age gamana karila
'jiyada-nr'-ksetre kata-dine gela

SYNONYMS

purva-rite — according to His previous program; **prabhu** — Lord Sri Caitanya Mahaprabhu; **age** — ahead; **gamana** — going; **karila** — did; **jiyada-nr** — of the name Jiyada-nr; **ksetre** — at the place of pilgrimage; **kata-dine** — after some days; **gela** — arrived.

TRANSLATION

According to His previous program, Lord Sri Caitanya Mahaprabhu went forward on His tour and after some days arrived at the place of pilgrimage known as Jiyada-nr.

PURPORT

The Jiyada-nr temple is situated on the top of a hill about five miles away from

a typical example of the architecture of the area. On one stone tablet it is mentioned that formerly a queen covered the Deity with gold plate. This is mentioned in the Visakhapatnam Gazetteer. About the temple, there are residential quarters for the priests and devotees. Indeed, at the present moment there are many residential quarters to accommodate visiting devotees. The original Deity is situated within the depths of the temple, but there is another Deity, a duplicate, known as the vijaya-murti. This smaller Deity can be moved from the temple and taken on public processions. Priests who generally belong to the Ramanuja-sampradaya are in charge of the Deity worship.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.4

nr dekhiya kaila dandavat-pranati
premavese kaila bahu nrtya-gita-stuti

SYNONYMS

nr dekhiya — by seeing Lord Nr in the temple; **kaila** — did; **dandavat-pranati** — offering of obeisances, falling flat before the Deity; **premavese** — in ecstatic love; **kaila** — did; **bahu** — all kinds of; **nrtya** — dancing; **gita** — chanting; **stuti** — and offering of prayers.

TRANSLATION

Upon seeing the Deity of Lord Nr in the temple, Sri Caitanya Mahaprabhu offered His respectful obeisances by falling flat. Then, in ecstatic love, He performed various dances, chanted, and offered prayers.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.5

"sri-nr, jaya nr, jaya jaya nr
prahladesa jaya padma-mukha-padma-bhrnga"

SYNONYMS

sri-nr — Lord Nr with Laksmi; **jaya nr** — all glories to Lord Nr; **jaya jaya** — again and again glories; **nr** — to Nr **prahlada-isa** — to the Lord of Pahlada Maharaja; **jaya** — all glories; **padma** — of the goddess of fortune; **mukha-padma** — of the lotuslike face; **bhrnga** — the bee.

TRANSLATION

"All glories to Nr Pahlada Maharaja and, like a honeybee, is always engaged in beholding the lotuslike face of the goddess of fortune."

PURPORT

The goddess of fortune is always embraced by Lord Nr commentary on Srimad-Bhagavatam written by the great commentator Srila Sridhara Svami. The following verse was composed by Sridhara Svami in his commentary on the Tenth Canto of Srimad-Bhagavatam (10.87.1):

vag-isa yasya vadane laksmir yasya ca vaksasi
yasyaste hrdaye samvit nr bhaje

"Lord Nr Sarasvati, the goddess of learning, and He is always embracing the goddess of fortune to His chest. The Lord is always complete in knowledge within Himself. Let us offer obeisances unto Nr

Similarly, in his commentary on the First Canto of Srimad-Bhagavatam (1.1.1), Sridhara Svami describes Lord Nr

prahlada-hr vidaranam
sarad-indu- vande parindra- harim

"Let me offer my obeisances unto Lord Nr Pahlada Maharaja within his heart and who always kills the nescience that attacks the devotees. His mercy is distributed like moonshine, and His face is like that of a lion. Let me offer my obeisances unto Him again and again."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.6

sva- nr-kesari
kesariva sva-potanam
anyes ugra-vikramah

SYNONYMS

ugrah — ferocious; **api** — although; **anugrah** — not ferocious; **eva** — certainly; **ayam** — this; **sva-bhaktanam** — to His pure devotees; **nr-kesari** — having the body of a human being and a lion; **kesari iva** — like a lioness; **sva-potanam** — to her young cubs; **anyesam** — to others; **ugra** — ferocious; **vikramah** — whose strength.

TRANSLATION

"Although very ferocious, the lioness is very kind to her cubs. Similarly, although very ferocious to nondevotees like Hiranyakasipu, Lord Nṛ Prahlada Maharaja."

PURPORT

This verse was composed by Sridhara Svami in his commentary on the Seventh Canto of Srimad-Bhagavatam (7.9.1).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.7

ei-mata nana sloka padi' stuti kaila
nr-sevaka mala-prasada ani' dila

SYNONYMS

ei-mata — in this way; **nana** — various; **sloka** — verses; **padi'** — reciting; **stuti** — prayers; **kaila** — offered; **nr-sevaka** — the priest of Lord Nr in the temple; **mala** — garlands; **prasada** — and remnants of the food of Lord Nr **ani'** — bringing; **dila** — offered.

TRANSLATION

In this way Lord Sri Caitanya Mahaprabhu recited different verses from the sastra. The priest of Lord Nr to Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.8

purvavat kona vipre kaila nimantrana
sei ratri tahan rahi' karila gamana

SYNONYMS

purva-vat — as previously; **kona** — some; **vipre** — brahmana; **kaila** — made; **nimantrana** — invitation; **sei ratri** — that night; **tahan** — there; **rahi'** — staying; **karila** — did; **gamana** — touring.

TRANSLATION

As usual, a brahmana offered Sri Caitanya Mahaprabhu an invitation. The Lord passed the night in the temple and then commenced His tour again.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 8.9

prabhate uthiya prabhu calila premavese
dig-vidik nahi jñana ratri-divase

SYNONYMS

prabhate — in the morning; **uthiya** — rising; **prabhu** — Lord Sri Caitanya Mahāprabhu; **calila** — went; **prema-avese** — in great ecstatic love; **dik-vidik** — the right or wrong direction; **nahi** — there was not; **jñana** — knowledge; **ratri-divase** — day and night.

TRANSLATION

The next morning, in the great ecstasy of love, Lord Sri Caitanya Mahāprabhu started on His tour with no knowledge of the proper direction, and He continued the whole day and night.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.10

purvavat 'vaisnava' kari' sarva loka-gane
godavari-tire prabhu aila kata-dine

SYNONYMS

purva-vat — as previously; **vaisnava** — devotees; **kari'** — making; **sarva** — all; **loka-gane** — the people; **godavari-tire** — on the bank of the river Godavari; **prabhu** — the Lord; **aila** — arrived; **kata-dine** — after some days.

TRANSLATION

As previously, Sri Caitanya Mahaprabhu converted to Vaisnavism many people He met on the road. After some days, the Lord reached the banks of the river Godavari.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.11

godavari dekhi' ha-ila 'yamuna'-smarana
tira vana dekhi' smrti haila vrndavana

SYNONYMS

godavari — the river Godavari; **dekhi'** — seeing; **ha-ila** — there was; **yamuna smarana** — remembrance of the river Yamuna; **tira** — on the banks; **vana** — the forests; **dekhi'** — seeing; **smrti** — remembrance; **haila** — there was; **vrndavana** — Sri Vrndavana.

TRANSLATION

When He saw the river Godavari, the Lord remembered the river Yamuna, and when He saw the forest on the banks of the river, He remembered Sri Vrndavana-dhama.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 8.12

sei vane kata-ksana kari' nrtya-gana
godavari para haña tahan kaila snana

SYNONYMS

sei vane — in that forest; kata-ksana — for some time; kari' — performing; nrtya-gana — dancing and chanting; godavari — the river; para haña — crossing; tahan — there; kaila — took; snana — bath.

TRANSLATION

After performing His usual chanting and dancing for some time in this forest, the Lord crossed the river and took His bath on the other bank.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.13

ghata chadi' kata-dure jala-sannidhane
vasi' prabhu kare krsna-nama-sankirtane

SYNONYMS

ghata chadi' — leaving the bathing place; **kata-dure** — a short distance away; **jala-sannidhane** — near the water; **vasi'** — sitting; **prabhu** — the Lord; **kare** — does; **krsna-nama-sankirtane** — chanting of the holy name of Lord Krsna.

TRANSLATION

After bathing in the river, the Lord walked a little distance from the bathing place and engaged in chanting the holy name of Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.14

hena-kale dolaya cadi' ramananda raya
snana karibare aila, bajana bajaya

SYNONYMS

hena-kale — at this time; **dolaya cadi'** — riding on a palanquin; **ramananda raya** — Srila Ramananda Raya; **snana** — bath; **karibare** — to take; **aila** — came there; **bajana bajaya** — accompanied by a musical band.

TRANSLATION

At that time, accompanied by the sounds of music, Ramananda Raya came there on a palanquin to take his bath.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.15

tanra sange bahu aila vaidika brahmana
vidhi-mate kaila tenho snanadi-tarpana

SYNONYMS

tanra sange — with him; **bahu** — many; **aila** — came; **vaidika** — following the Vedic principles; **brahmana** — brahmanas; **vidhi-mate** — according to ritualistic ceremonies; **kaila** — did; **tenho** — he, Srila Ramananda Raya; **snana-adi-tarpana** — bathing and offering oblations, etc.

TRANSLATION

Many brahmanas following the Vedic principles accompanied Ramananda Raya. According to the Vedic rituals, Ramananda Raya took his bath and offered oblations to his forefathers.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.16

prabhu tanre dekhi' janila — ei rama-raya
tanhare milite prabhura mana uthi' dhaya

SYNONYMS

prabhu — Sri Caitanya Mahaprabhu; **tanre** — him; **dekhi'** — seeing; **janila** — could understand; **ei** — this; **rama-raya** — Srila Ramananda Raya; **tanhare** — him; **milite** — to meet; **prabhura** — of Lord Caitanya Mahaprabhu; **mana** — mind; **uthi'** — rising; **dhaya** — runs after.

TRANSLATION

Sri Caitanya Mahaprabhu could understand that the person who had come to bathe in the river was Ramananda Raya. The Lord wanted so much to meet him that His mind immediately began running after him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.17

tathapi dhairya dhari' prabhu rahila vasiya
ramananda aila apurva sannyasi dekhiya

SYNONYMS

tathapi — still; dhairya dhari' — keeping patient; prabhu — Lord Sri Caitanya Mahaprabhu; rahila — remained; vasiya — sitting; ramananda — Srila Ramananda Raya; aila — arrived; apurva — wonderful; sannyasi — renunciant; dekhiya — seeing.

TRANSLATION

Although Sri Caitanya Mahaprabhu was running after him mentally, He patiently remained sitting. Ramananda Raya, seeing the wonderful sannyasi, then came to see Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.18

surya-sata-sama kanti, aruna vasana
subalita prakanda deha, kamala-locana

SYNONYMS

surya-sata — hundreds of suns; **sama** — like; **kanti** — luster; **aruna** — saffron; **vasana** — garments; **subalita** — very strongly built; **prakanda** — big; **deha** — body; **kamala-locana** — eyes like lotus petals.

TRANSLATION

Srila Ramananda Raya then saw Sri Caitanya Mahaprabhu to be as brilliant as a hundred suns. The Lord was covered by a saffron garment. He was large in body and very strongly built, and His eyes were like lotus petals.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.19

dekhiya tanhara mane haila camatkara
asiya karila dandavat namaskara

SYNONYMS

dekhiya — seeing; tanhara — his; mane — in the mind; haila — there was; camatkara — wonder; asiya — coming there; karila — did; danda-vat — like a rod; namaskara — obeisances.

TRANSLATION

When Ramananda Raya saw the wonderful sannyasi, he was struck with wonder. He went to Him and immediately offered his respectful obeisances, falling down flat like a rod.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.20

uthi' prabhu kahe, — utha, kaha 'krsna' 'krsna'
tare alingite prabhura hrdaya satrsna

SYNONYMS

uthi' — rising; prabhu — the Lord; kahe — said; utha — get up; kaha — chant; krsna krsna — the holy name of Lord Krsna; tare — him; alingite — to embrace; prabhura — of Lord Sri Caitanya Mahaprabhu; hrdaya — the heart; sa-trsna — very eager.

TRANSLATION

The Lord stood up and asked Ramananda Raya to arise and chant the holy name of Krsna. Indeed, Sri Caitanya Mahaprabhu was very eager to embrace him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.21

tathapi puchila, — tumi raya ramananda?
tenho kahe, — sei hana dasa sudra manda

SYNONYMS

tathapi — still; puchila — He inquired; tumi — you; raya ramananda — Ramananda Raya; tenho kahe — he replied; sei hana — I am that; dasa — servant; sudra — belonging to the sudra community; manda — very low.

TRANSLATION

Sri Caitanya Mahaprabhu then inquired whether he was Ramananda Raya, and he replied, "Yes, I am Your very low servant, and I belong to the sudra community."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.22

tabe tare kaila prabhu drdha alingana
prema-avese prabhu-bhrtya donhe acetana

SYNONYMS

tabe — thereafter; **tare** — him; **kaila** — did; **prabhu** — Lord Sri Caitanya Mahaprabhu; **drdha** — firm; **alingana** — embracing; **prema-avese** — in ecstatic love; **prabhu-bhrtya** — the servant and the master; **donhe** — both; **acetana** — unconscious.

TRANSLATION

Sri Caitanya Mahaprabhu then embraced Sri Ramananda Raya very firmly. Indeed, both the master and the servant almost lost consciousness due to ecstatic love.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 8.23

svabhavika prema donhara udaya karila
dunha alingiya dunhe bhumite padila

SYNONYMS

svabhavika — natural; **prema** — love; **donhara** — of both of them; **udaya** — awakening; **karila** — there was; **dunha** — both; **alingiya** — embracing; **dunhe** — both of them; **bhumite** — on the ground; **padila** — fell down.

TRANSLATION

Their natural love for each other was awakened in them both, and they embraced and fell to the ground.

PURPORT

Srīla Ramananda Raya was an incarnation of the gopi Visakha. Since Sri Caitanya Mahāprabhu was Lord Kṛṣṇa Himself, there was naturally an awakening of love between Visakha and Kṛṣṇa. Sri Kṛṣṇa Caitanya Mahāprabhu is the combination of Srimatī Rādhārāṇī and Kṛṣṇa, and the gopi Visakha is a principal gopi assisting Srimatī Rādhārāṇī. Thus the natural love between Ramananda Raya and Sri Caitanya Mahāprabhu awakened and they embraced.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.24

stambha, sveda, asru, kampa, pulaka, vaivarnya
dunhara mukhete suni' gadgada 'krsna' varna

SYNONYMS

stambha — paralysis; **sveda** — perspiration; **asru** — tears; **kampa** — shivering; **pulaka** — horripilation; **vaivarnya** — paleness; **dunhara** — of both of them; **mukhete** — in the mouth; **sunī'** — hearing; **gadgada** — faltering; **krsna varna** — Krsna's name.

TRANSLATION

When they embraced each other, ecstatic symptoms — paralysis, perspiration, tears, shivering, paleness and standing up of the bodily hairs — appeared. The word "Krsna" came from their mouths falteringly.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.25

dekhiya brahmana-ganera haila camatkara
vaidika brahmana saba karena vicara

SYNONYMS

dekhiya — seeing this; **brahmana-ganera** — of the ritualistic brahmanas; **haila** — there was; **camatkara** — wonder; **vaidika** — followers of Vedic ritualistic ceremonies; **brahmana** — the brahmanas; **saba** — all; **karena** — did; **vicara** — consideration.

TRANSLATION

When the stereotyped, ritualistic brahmanas who were following the Vedic principles saw this ecstatic manifestation of love, they were struck with wonder. All these brahmanas began to reflect as follows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.26

ei ta' sannyasira teja dekhi brahma-sama
sudre alingiya kene karena krandana

SYNONYMS

ei ta' — this indeed; sannyasira — of the sannyasi, Sri Caitanya Mahaprabhu; teja — bodily effulgence; dekhi — we see; brahma-sama — exactly like Brahman; sudre — a sudra, or worker; alingiya — embracing; kene — why; karena — does; krandana — crying.

TRANSLATION

The brahmanas thought, "We can see that this sannyasi has a luster like the effulgence of Brahman, but how is it He is crying upon embracing a sudra, a member of the fourth caste in the social order?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.27

ei maharaja — maha-pandita, gambhira
sannyasira sparse matta ha-ila asthira

SYNONYMS

ei maharaja — this Ramananda Raya, who is the Governor; maha-pandita — a very learned person; gambhira — grave; sannyasira sparse — by touching a sannyasi; matta — mad; ha-ila — became; asthira — restless.

TRANSLATION

They thought, "This Ramananda Raya is the Governor of Madras, a highly learned and grave person, a maha-pandita, but upon touching this sannyasi he has become restless like a madman."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.28

ei-mata vipra-gana bhava mane mana
vijatiya loka dekhi, prabhu kaila samvarana

SYNONYMS

ei-mata — in this way; vipra-gana — all the brahmanas; bhava — think; mane mana — within their minds; vijatiya loka — outside people; dekhi — seeing; prabhu — Lord Caitanya Mahaprabhu; kaila — did; samvarana — restraining.

TRANSLATION

While the brahmanas were thinking in this way about the activities of Sri Caitanya Mahaprabhu and Ramananda Raya, Sri Caitanya Mahaprabhu saw those outsiders and restrained His transcendental emotions.

PURPORT

Ramananda Raya was intimately related to Sri Caitanya Mahaprabhu; therefore he can be accepted as a sajatiya, a person within the intimate circle of the Lord. The brahmanas, however, were followers of the Vedic rituals and were not able to have an intimate connection with Sri Caitanya Mahaprabhu. Consequently they are called vijatiya-loka. In other words, they were not pure devotees. One may be a highly learned brahmana, but if he is not a pure devotee he is a vijatiya, an outcaste, one outside devotional service — in other words, a nondevotee. Although Sri Caitanya Mahaprabhu and Ramananda Raya were embracing in ecstasy, the Lord restrained His transcendental emotions upon seeing the outsider brahmanas.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.29

sustha haña dunhe sei sthanete vasila
tabe hasi' mahaprabhu kahite lagila

SYNONYMS

su-stha haña — becoming steady; **dunhe** — both of them; **sei** — that; **sthanete** — in the place; **vasila** — sat down; **tabe** — then; **hasi'** — smiling; **mahaprabhu** — Caitanya Mahaprabhu; **kahite** — to speak; **lagila** — began.

TRANSLATION

When they regained their sanity, they both sat down, and Sri Caitanya Mahaprabhu smiled and began to speak as follows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.30

'sarvabhauma bhattacharya kahila tomara gune
tomare milite more karila yatane

SYNONYMS

sarvabhauma bhattacharya — Sarvabhauma Bhattacharya; **kahila** — has spoken; **tomara** — your; **gune** — good qualities; **tomare** — you; **milite** — to meet; **more** — Me; **karila** — made; **yatane** — endeavor.

TRANSLATION

"Sarvabhauma Bhattacharya spoke of your good qualities, and he made a great endeavor to convince Me to meet you.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.31

toma milibare mora etha agamana
bhala haila, anayase pailun darasana'

SYNONYMS

toma — you; milibare — to meet; mora — My; etha — here; agamana — coming; bhala haila — it was very good; anayase — without difficulty; pailun — I have gotten; darasana — interview.

TRANSLATION

"Indeed, I have come here just to meet you. It is very good that even without making an effort I have gotten your interview here."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.32

raya kahe, — sarvabhauma kare bhrtya-jñana
parokseha mora hite haya savadhana

SYNONYMS

raya kahe — Ramananda Raya replied; sarvabhauma — Sarvabhauma Bhattacharya; kare — does; bhrtya-jñana — thinks of me as his servant; parokseha — in my absence; mora — of me; hite — for the benefit; haya — is; savadhana — always careful.

TRANSLATION

Ramananda Raya replied, "Sarvabhauma Bhattacharya thinks of me as his servant. Even in my absence he is very careful to do me good.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.33

tanra krpaya painu tomara darasana
aji saphala haila mora manusya-janama

SYNONYMS

tanra krpaya — by his mercy; painu — I have gotten; tomara — Your; darasana — interview; aji — today; sa-phala — successful; haila — has become; mora — my; manusya-janama — birth as a human being.

TRANSLATION

"By his mercy I have received Your interview here. Consequently I consider that today I have become a successful human being.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.34

sarvabhaume tomara krpa, — tara ei cihna
asprsya sparsile haña tanra premadhina

SYNONYMS

sarvabhaume — unto Sarvabhauma Bhattacharya; **tomara** — Your; **krpa** — mercy; **tara** — of such mercy; **ei** — this; **cihna** — the symptom; **asprsya** — untouchable; **sparsile** — You have touched; **haña** — becoming; **tanra** — his; **prema-adhina** — influenced by love.

TRANSLATION

"I can see that You have bestowed special mercy upon Sarvabhauma Bhattacharya. Therefore You have touched me, although I am untouchable. This is due only to his love for You.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.35

kahan tumi — saksat isvara narayana
kahan muñi — raja-sevi visayi sudradhama

SYNONYMS

kahan — whereas; **tumi** — You; **saksat** — directly; **isvara narayana** — the Supreme Personality of Godhead; **kahan** — whereas; **muñi** — I; **raja-sevi** — government servant; **visayi** — materialist; **sudra-adhama** — worse than a sudra, or fourth-class man.

TRANSLATION

"You are the Supreme Personality of Godhead, Narayana Himself, and I am only a government servant interested in materialistic activities. Indeed, I am the lowest among men of the fourth caste.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.36

mora sparse na karile ghrna, veda-bhaya
mora darsana toma vede nisedhaya

SYNONYMS

mora — of me; **sparse** — by the touch; **na** — not; **karile** — You did; **ghrna** — hatred; **veda-bhaya** — afraid of the injunctions of the Vedas; **mora** — of me; **darsana** — seeing; **toma** — You; **vede** — the Vedic injunctions; **nisedhaya** — forbid.

TRANSLATION

"You do not fear the Vedic injunctions stating that You should not associate with a sudra. You were not contemptuous of my touch, although in the Vedas You are forbidden to associate with sudras.

PURPORT

In the Bhagavad-gita (9.32) the Lord says:

hi partha vyapasritya ye 'pi syuh papa-yonayah
striyo vaisyas tatha sudras te 'pi yanti gatim

"O son of Prtha, those who take shelter in Me, though they be of lower birth — women, vaisyas [merchants], as well as sudras [workers] — can attain the supreme destination."

The word papa-yonayah means "born into a lower class." According to the Vedic system of classification, women, vaisyas, and sudras belong to a lower social order. A low life means a life without Krsna consciousness. High and low positions in society are calculated by considering a person's Krsna consciousness. A brahmana is considered to be on the highest platform because he knows Brahman, the Absolute Truth. The second caste, the ksatriya caste, also know Brahman, but not as well as the brahmanas. The vaisyas and sudras do not clearly understand God consciousness, but if they take to Krsna consciousness by the mercy of Krsna and the spiritual master, they do not remain in the lower castes (papa-yonayah). It is clearly stated: te 'pi yanti gatim.

Unless one has attained the highest standard of life, one cannot return home, back to Godhead. One may be a sudra, vaisya or woman, but if one is situated in the service of the Lord in Krsna consciousness, one should not be considered stri, sudra, vaisya or lower than sudra. Though a person may be from a lowborn family, if he is engaged in the Lord's service he should never be considered to belong to a lowborn family. The Padma Purana forbids, viksate jati-samanyat sa yati -dhruvam. A person goes to hell quickly when he considers a devotee of the Lord in terms of birth. Although Sri Ramananda Raya supposedly took birth in a sudra family, he is not to be considered a sudra, for he was a great advanced devotee. Indeed, he was on the transcendental platform. Sri Caitanya Mahaprabhu therefore embraced him. Out of spiritual humility, Sri Ramananda Raya presented himself as a sudra (raja-sevi visayi sudradhama). Even though one may engage in government service or in any other pounds-shillings-pence business — in short, in materialistic life — he need only take to Krsna consciousness. Krsna consciousness is a very simple process. One need only chant the holy

names of the Lord and strictly follow the principles forbidding sinful activity. In this way one can no longer be considered an untouchable, a visayi or a sudra. One who is advanced in spiritual life should not associate with nondevotees — namely men in government service and men engaged in materialistic activity for sense gratification or in the service of others. Such men are considered visayi, materialistic. It is said:

niskiñcanasya bhagavad-bhajanonmukhasya
jigamisor bhava-sagarasya
visayinam atha yos ca
ha hanta hanta visa-bhaksanato 'py asadhu

"A person who is very seriously engaged in cultivating devotional service with a view to crossing the ocean of nescience and who has completely abandoned all material activities should never see a sudra, a vaisya or a woman." (Sri Caitanya-candrodaya-nataka 8.23)

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 8.37

tomara kṛpaya tomaya karaya nindya-karma
saksat isvara tumi, ke jane tomara marma

SYNONYMS

tomara kṛpaya — Your mercy; tomaya — unto You; karaya — induces; nindya-karma — forbidden actions; saksat isvara — directly the Supreme Personality of Godhead; tumi — You; ke jane — who can know; tomara — Your; marma — purpose.

TRANSLATION

"You are the Supreme Personality of Godhead Himself; therefore no one can understand Your purpose. By Your mercy You are touching me, although this is not sanctioned by the Vedas.

PURPORT

A sannyasi is strictly forbidden to see the visayis, the materialistic people. But Sri Caitanya Mahāprabhu, out of His boundless and causeless mercy, could show favor to anyone, regardless of birth and position.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.38

ama nistarite tomara ihan agamana
parama-dayalu tumi patita-pavana

SYNONYMS

ama nistarite — to deliver me; tomara — Your; ihan — here; agamana — appearance; parama-dayalu — greatly merciful; tumi — You; patita-pavana — the deliverer of all fallen souls.

TRANSLATION

"You have come here specifically to deliver me. You are so merciful that You alone can deliver all fallen souls.

PURPORT

Srila Narottama dasa Thakura sings in his Prarthana (39):

sri-krsna-caitanya-prabhu daya kara more,
toma vina ke dayalu jagat-
patita-pavana-hetu tava avatara,
mo sama patita prabhu na paibe ara

"My dear Lord, please be merciful to me. Who can be more merciful than Your Lordship within these three worlds? You appear as an incarnation just to reclaim the conditioned, fallen souls, but I assure You that You will not find a soul more fallen than me."

Sri Caitanya Mahaprabhu's specific mission is to deliver fallen souls. Of course, in this Age of Kali there is hardly anyone who is not fallen according to the calculations of Vedic behavior. In His instructions to Rupa Gosvami, Sri Caitanya Mahaprabhu described the so-called followers of Vedic religion in this way (Madhya 19.146):

veda-nistha-madhye ardheka veda 'mukhe' mane
veda-nisiddha papa kare, dharma nahi gane

So-called followers of Vedic principles simply accept the Vedas formally, but they act against Vedic principles. This is symptomatic of this Age of Kali. People claim to follow a certain type of religion, saying formally, "I am Hindu," "I am Muslim," "I am Christian," "I am this or that," but actually no one follows the principles enunciated in religious scriptures. This is the disease of this age. Therefore the merciful Sri Caitanya Mahaprabhu has simply advised us to chant the Hare Krsna maha-mantra: harer nama harer nama harer namaiva kevalam [Adi 17.21]. The Lord can deliver anyone and everyone, even though one may have fallen from the injunctions of revealed scriptures. This is Sri Caitanya Mahaprabhu's special mercy. Consequently He is known as patita-pavana, the deliverer of all fallen souls.





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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.39

mahanta-svabhava ei tarite pamara
nija karya nahi tabu yana tara ghara

SYNONYMS

mahanta-svabhava — the nature of saintly persons; **ei** — this; **tarite** — to deliver; **pamara** — fallen souls; **nija** — own; **karya** — business; **nahi** — there is not; **tabu** — still; **yana** — goes; **tara** — his; **ghara** — house.

TRANSLATION

"It is the general practice of all saintly people to deliver the fallen. Therefore they go to people's houses, although they have no personal business there.

PURPORT

A sannyasi is supposed to beg from door to door. He does not beg simply because he is hungry. His real purpose is to enlighten the occupant of every house by preaching Krsna consciousness. A sannyasi does not abandon his superior position and become a beggar just for the sake of begging. Similarly, a person in householder life may be very important, but he may also voluntarily take to the mendicant way of life. Rupa Gosvami and Sanatana Gosvami were ministers, but they voluntarily accepted the mendicant's life in order to humbly preach Sri Caitanya Mahaprabhu's message. It is said about them: *tyaktva turnam asesamandala-patisren sada tuccha-vat bhutva dina-ganesakau karunaya kaupina-kanthasritau*. Although the Gosvamis were very aristocratic, on the order of Sri Caitanya Mahaprabhu they became mendicants just to deliver the fallen souls. One should also consider that those who engage in the missionary activities of the Krsna consciousness movement are under the guidance of Sri Caitanya Mahaprabhu. They are not actually beggars; their real business is to deliver fallen souls. Therefore they may go from door to door just to introduce a book about Krsna consciousness so that people can become enlightened by reading. Formerly brahmacaris and sannyasis used to beg from door to door. At the present moment, especially in the Western countries, a person may be handed over to the police if he begs from door to door. In Western countries, begging is considered criminal. Members of the Krsna consciousness movement have no business begging. Instead, they work very hard to introduce some literatures about Krsna consciousness so that people can read them and be benefited. But if one gives some contribution to a Krsna conscious man, he never refuses it.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.40

mahad- n
grhin dina-cetasam
nihsreyasaya bhagavan
nanyatha kalpate kvacit

SYNONYMS

mahat-vicalanam — the wandering of saintly persons; **nam** — of human beings; **grhinam** — who are householders; **dina-cetasam** — low-minded; **nihsreyasaya** — for the ultimate benefit; **bhagavan** — O my Lord; **na anyatha** — not any other purpose; **kalpate** — one imagines; **kvacit** — at any time.

TRANSLATION

"My dear Lord, sometimes great saintly persons go to the homes of householders, although these householders are generally low-minded. When a saintly person visits their homes, one can understand that it is for no other purpose than to benefit the householders."

PURPORT

This verse is from Srimad-Bhagavatam (10.8.4).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.41

amara sange brahmanadi sahasreka jana
tomara darsane sabara dravi-bhuta mana

SYNONYMS

amara sange — with me; **brahmana-adi** — brahmanas and others; **sahasreka** — more than one thousand; **jana** — persons; **tomara** — of You; **darsane** — in seeing; **sabara** — of all of them; **dravi-bhuta** — became melted; **mana** — the hearts.

TRANSLATION

"Along with me there are about a thousand men — including the brahmanas — and all of them appear to have had their hearts melted simply by seeing You.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.42

'krsna' 'krsna' nama suni sabara vadane
sabara anga — pulakita, asru — nayane

SYNONYMS

krsna krsna — "Krsna," "Krsna"; **nama** — the holy name; **sunī** — I hear; **sabara** — of everyone; **vadane** — in the mouths; **sabara** — of all; **anga** — the bodies; **pulakita** — gladdened; **asru** — tears; **nayane** — in the eyes.

TRANSLATION

"I hear everyone chanting the holy name of Krsna. Everyone's body is thrilled with ecstasy, and there are tears in everyone's eyes.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.43

akrtye-prakrtye tomara isvara-laksana
jive na sambhave ei aprakrta guna

SYNONYMS

akrtye — in bodily features; **prakrtye** — in behavior; **tomara** — of You; **isvara** — of the Supreme Personality of Godhead; **laksana** — the symptoms; **jive** — in an ordinary living being; **na** — not; **sambhave** — possible; **ei** — these; **aprakrta** — transcendental; **guna** — qualities.

TRANSLATION

"My dear Sir, according to Your behavior and bodily features, You are the Supreme Personality of Godhead. It is impossible for ordinary living beings to possess such transcendental qualities."

PURPORT

Sri Caitanya Mahaprabhu's bodily features were uncommon. Indeed, His body was extraordinary in its measurements. The measurement of His chest and the measurement of His forearms were the same. This is called nyagrodha-parimandala. As far as His nature is concerned, He was kind to everyone. No one but the Supreme Personality of Godhead can be kind to everyone. Therefore the Lord's name is Krsna, "all-attractive." As stated in the Bhagavad-gita (14.4), Krsna is the kind father of everyone. In every species of life (sarva-yonisu), He is the original father, the seed-giver (bija-pradah pita). How, then, can He be unkind to any living entity? One may be a man, an animal or even a tree, but the Lord is kind to everyone. That is God's qualification. He also says in the Bhagavad-gita (9.29), samo 'sarva-bhutesu: "I am equally kind to everyone." And He advises, sarva-dharman parityajya mam saran vraja: [Bg. 18.66] "Give up all other engagements and simply surrender unto Me." This instruction is meant not only for Arjuna but for all living entities. Whoever takes advantage of this offer is immediately immune to all sinful activity and returns home, back to Godhead. While present on this planet, Sri Caitanya Mahaprabhu made the same offer.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.44

prabhu kahe, — tumi maha-bhagavatottama
tomara darsane sabara drava haila mana

SYNONYMS

prabhu kahe — the Lord replied; **tumi** — you; **maha-bhagavata-uttama** — the best of the topmost devotees; **tomara darsane** — by seeing you; **sabara** — of everyone; **drava** — melted; **haila** — became; **mana** — the heart.

TRANSLATION

The Lord replied to Ramananda Raya, "Sir, you are the best of the topmost devotees; therefore simply the sight of you has melted everyone's heart.

PURPORT

Unless one is a first-class devotee, he cannot be a preacher. A preacher is generally a topmost devotee, but in order to meet the general populace, he has to come to distinguish between devotees and nondevotees. Otherwise, an advanced devotee makes no such distinctions. Indeed, he always sees that everyone is engaged in the service of the Lord. When one engages in preaching work, he must distinguish between people and understand that some people are not engaged in the devotional service of the Lord. The preacher then has to take compassion upon such innocent people who do not know how to worship the Lord. In Srimad-Bhagavatam (11.2.45), the symptoms of a topmost devotee are described as follows:

sarva-bhutesu yah pasyed bhagavad-bhavam atmanah
bhutani bhagavaty atmany esa bhagavatottamah

"The advanced devotee sees that all living entities are part and parcel of the Supreme Personality of Godhead. Everyone is in Krsna, and Krsna is also within everyone. Such a vision is possible only for a person who is very advanced in devotional service."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.45

anyera ki katha, ami — 'mayavadi sannyasi'
amiha tomara sparse krsna-preme bhasi

SYNONYMS

anyera — of others; **ki katha** — what to speak; **ami** — I; **mayavadi sannyasi** — a sannyasi of the Mayavadi sect; **amiha** — I; **tomara** — of you; **sparse** — by the touch; **krsna** — of Krsna; **preme** — in love; **bhasi** — float.

TRANSLATION

"Although I am a Mayavadi sannyasi, a nondevotee, I am also floating in the ocean of love of Krsna simply by touching you. And what to speak of others?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.46

ei jani' kathina mora hrdaya sodhite
sarvabhauma kahilena tomare milite

SYNONYMS

ei jani' — knowing this; kathina — very hard; mora — My; hrdaya — heart; sodhite — to rectify; sarvabhauma — Sarvabhauma Bhattacharya; kahilena — asked; tomare — you; milite — to meet.

TRANSLATION

"Sarvabhauma Bhattacharya knew this would happen, and thus to rectify My heart, which is very hard, he asked Me to meet you."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.47

ei-mata dunhe stuti kare dunhara guna
dunhe dunhara darasane anandita mana

SYNONYMS

ei-mata — in this way; dunhe — both of them; stuti — praise; kare — offer; dunhara — of both of them; guna — qualities; dunhe — both of them; dunhara — of both of them; darasane — by the seeing; anandita — pleased; mana — the minds.

TRANSLATION

In this way each of them praised the qualities of the other, and both of them were pleased to see each other.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.48

hena-kale vaidika eka vaisnava brahmana
dandavat kari' kaila prabhure nimantrana

SYNONYMS

hena-kale — at this time; **vaidika** — a follower of the Vedic ritualistic ceremonies; **eka** — one; **vaisnava brahmana** — a brahmana following Vaisnava principles; **dandavat** — obeisances offered by falling flat; **kari'** — offering; **kaila** — made; **prabhure** — unto Lord Sri Caitanya Mahaprabhu; **nimantrana** — invitation.

TRANSLATION

At this time a brahmana Vaisnava following the Vedic principles came and offered obeisances. He fell flat before Sri Caitanya Mahaprabhu and invited Him for lunch.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 8.49

nimantrana manila tanre vaisnava janiya
ramanande kahe prabhu isat hasiya

SYNONYMS

nimantrana — the invitation; **manila** — accepted; **tanre** — him (the brahmana); **vaisnava** — a devotee; **janiya** — understanding; **ramanande** — unto Ramananda; **kahe** — said; **prabhu** — Sri Caitanya Mahāprabhu; **isat** — a little; **hasiya** — smiling.

TRANSLATION

Lord Sri Caitanya Mahāprabhu accepted the invitation, knowing the brahmana to be a devotee, and slightly smiling, He spoke as follows to Ramananda Raya.

PURPORT

Sri Caitanya Mahāprabhu accepted the invitation of the Vaisnava brahmana. Even though one is a brahmana strictly following all the rules and regulations of brahminical culture, if he is not a devotee, a follower of Sri Caitanya Mahāprabhu, one should not accept his invitation. At the present moment people have become so degraded that they do not even follow the Vedic principles, to say nothing of Vaisnava principles. They eat anything and everything — whatever they like — and therefore the members of the Kṛṣṇa consciousness movement should be very cautious about accepting invitations.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.50

tomara mukhe krsna-katha sunite haya mana
punarapi pai yena tomara darasana

SYNONYMS

tomara mukhe — in your mouth; **krsna-katha** — talks on Krsna; **sunite** — to hear; **haya** — there is; **mana** — My mind; **punarapi** — again; **pai** — I may get; **yena** — if possible; **tomara** — your; **darasana** — interview.

TRANSLATION

"I wish to hear from you about Lord Krsna. Indeed, My mind is inclined to desire this; therefore I wish to see you again."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.51-52

raya kahe, aila yadi pamara sodhite
darsana-matre suddha nahe mora dusta citte
dina panca-sata rahi' karaha marjana
tabe suddha haya mora ei dusta mana

SYNONYMS

raya kahe — Ramananda Raya replied; **aila** — You have come; **yadi** — although; **pamara** — a fallen soul; **sodhite** — to rectify; **darsana-matre** — simply seeing You; **suddha nahe** — not purified; **mora** — my; **dusta** — polluted; **citte** — consciousness; **dina** — days; **panca-sata** — five or seven; **rahi'** — staying; **karaha** — kindly do; **marjana** — cleansing; **tabe** — then; **suddha** — pure; **haya** — it is; **mora** — my; **ei** — this; **dusta** — polluted; **mana** — mind.

TRANSLATION

Ramananda Raya replied, "My Lord, although You have come to correct me, a fallen soul, my mind is not yet purified simply by seeing You. Please stay for five or seven days and kindly cleanse my polluted mind. After that much time, my mind will certainly be pure."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.53

yadyapi viccheda donhara sahana na yaya
tathapi dandavat kari' calila rama-raya

SYNONYMS

yadyapi — although; viccheda — separation; donhara — of both of them; sahana — toleration; na — not; yaya — possible; tathapi — still; dandavat — obeisances; kari' — offering; calila — departed; rama-raya — Ramananda Raya.

TRANSLATION

Although neither could tolerate separation from the other, Ramananda Raya nonetheless offered his obeisances to Lord Sri Caitanya Mahaprabhu and departed.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.54

prabhu yai' sei vipra-ghare bhiksa kaila
dui janara utkanthaya asi' sandhya haila

SYNONYMS

prabhu — Lord Sri Caitanya Mahaprabhu; **yai'** — going; **sei** — that; **vipra-ghare** — to the house of the brahmana; **bhiksa** — lunch; **kaila** — accepted; **dui** — two; **janara** — of the persons; **utkanthaya** — in the impatience; **asi'** — coming; **sandhya** — evening; **haila** — appeared.

TRANSLATION

Lord Sri Caitanya Mahaprabhu then went to the house of the brahmana who had invited Him and took His lunch there. When the evening of that day arrived, both Ramananda Raya and the Lord were eager to meet each other again.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.55

prabhu snana-kṛtya kari' achena vasiya
eka-bhrtya-sange raya milila asiya

SYNONYMS

prabhu — the Lord; **snana-kṛtya** — the daily duty of bathing; **kari'** — finishing; **achena** — was; **vasiya** — sitting; **eka** — one; **bhrtya** — servant; **sange** — with; **raya** — Raya Ramananda; **milila** — met; **asiya** — coming.

TRANSLATION

After finishing His evening bath, Sri Caitanya Mahaprabhu sat down and waited for Ramananda Raya to come. Then Ramananda Raya, accompanied by one servant, came to meet Him.

PURPORT

A Vaisnava who is supposed to be advanced in spiritual understanding — be he a householder or a sannyasi — must bathe three times a day: morning, noon and evening. When one is engaged in the service of the Deity, he must especially follow the principles of the Padma Purana and take regular baths. He should also, after bathing, decorate his body with the twelve tilakas.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.56

namaskara kaila raya, prabhu kaila alingane
dui jane krsna-katha kaya rahah-sthane

SYNONYMS

namaskara — obeisances; **kaila** — offered; **raya** — Ramananda Raya; **prabhu** — Lord Sri Caitanya Mahaprabhu; **kaila** — did; **alingane** — embracing; **dui** — two; **jane** — the persons; **krsna-katha** — talks about Krsna; **kaya** — discussed; **raha-sthane** — in a secluded place.

TRANSLATION

Ramananda Raya approached Lord Sri Caitanya and offered his respectful obeisances, and the Lord embraced him. Then they began to discuss Krsna in a secluded place.

PURPORT

The word rahah-sthane, "in a secluded place," is very significant. Talks about Krsna and His pastimes — especially His pastimes in Vrndavana and His dealings with the gopis — are all very confidential. They are not subject matter for public discussion because those who have no understanding of the transcendental nature of Krsna's pastimes always commit great offenses, thinking Krsna to be an ordinary human being and the gopis ordinary girls. Following the principle of Lord Sri Caitanya Mahaprabhu, who never discussed the dealings between Krsna and the gopis publicly, devotees in the Krsna consciousness movement are enjoined not to discuss the pastimes of Lord Krsna in Vrndavana in public. For the general public, sankirtana is the most effective method to awaken Krsna consciousness. If possible, one should discuss the principles enunciated in the Bhagavad-gita. Sri Caitanya Mahaprabhu followed this principle very strictly and discussed the philosophy of the Bhagavad-gita with learned scholars like Sarvabhauma Bhattacarya and Prakasananda Sarasvati. However, He taught the principles of the bhakti cult to students like Sanatana Gosvami and Rupa Gosvami, and He discussed with Sri Ramananda Raya the topmost devotional dealings between Krsna and the gopis. For the general populace, He performed sankirtana very vigorously. We must also follow these principles in preaching Krsna consciousness all over the world.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.57

prabhu kahe, — "pada sloka sadhyera nirnaya"
raya kahe, — "sva-dharmacarane visnu-bhakti haya"

SYNONYMS

prabhu kahe — Lord Sri Caitanya Mahaprabhu said; **pada** — just recite; **sloka** — a verse from the revealed scriptures; **sadhyera** — of the aim of life; **nirnaya** — an ascertainment; **raya kahe** — Ramananda Raya replied; **sva-dharma-acarane** — by executing one's occupational duty; **visnu-bhakti** — devotional service to Lord Visnu; **haya** — there is.

TRANSLATION

Sri Caitanya Mahaprabhu ordered Ramananda Raya, "Recite a verse from the revealed scriptures concerning the ultimate goal of life."

Ramananda replied, "If one executes the prescribed duties of his social position, he awakens his original Krsna consciousness."

PURPORT

In this connection, Sri Ramanujacarya states in the Vedartha-sangraha that devotional service is naturally very dear to the living entity. Indeed, it is life's goal. This devotional service is supreme knowledge, or Krsna consciousness, and it brings detachment from all material activity. In the transcendental position, a living being can perfectly acknowledge the superiority of serving the Supreme Lord. The devotees attain the Supreme Lord only by devotional service. Having such knowledge, one engages in his occupational duty, and that is called bhakti-yoga. By performing bhakti-yoga, one can rise to the platform of pure devotional service.

A great saint, the father of Srila Vyasadeva, Parasara Muni, has specifically mentioned that devotional service to the Lord can ultimately be awakened in human society by the discharge of duties in accordance with the varnasrama system. The Supreme Personality of Godhead instituted varnasrama-dharma to give human beings a chance to return home, back to Godhead. The Supreme Personality of Godhead, Lord Sri Krsna, who is known in the Bhagavad-gita as Purusottama — the greatest of all personalities — personally came and declared that the institution of varnasrama-dharma was founded by Him. As stated in the Bhagavad-gita (4.13):

catur-varn maya srst guna-karma-vibhagasah
tasya kartaram api viddhy akartaram avyayam

Elsewhere in the Bhagavad-gita (18.45-46) the Lord says:

sve sve karmany abhiratah labhate narah
sva-karma-niratah yatha vindati tac chrnu
yatah pravrttir yena sarvam tatam
sva-karmana tam abhyarcya vindati manavah

Human society should be divided into four divisions — brahmana, ksatriya, vaisya and sudra — and everyone should always engage in his occupational duty. The Lord says that those engaged in their occupational duty can attain perfection simply by rendering loving devotional service to the Lord while executing their particular duty. Actually the modern ideal of a classless society can be introduced only by Krsna consciousness. Let men perform their occupational duty, and let them give their profits to the service of the Lord. In other words, one can attain the perfection of life by discharging one's occupational duty and employing the results in the service of the Lord. This method is confirmed by great personalities like Bodhayana, Tanka, Dramida, Guhadeva, Kapardi and Bharuci. It is also confirmed by the Vedanta-sutra.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.58

varnasramacara-vata
purusena parah puman
visnur aradhyate pantha
nanyat tat-tosa-karanam

SYNONYMS

varna-asrama-acara-vata — who behaves according to the system of four divisions of social order and four divisions of spiritual life; **purusena** — by a man; **parah** — the supreme; **puman** — person; **visnuh** — Lord Visnu; **aradhyate** — is worshiped; **pantha** — way; **na** — not; **anyat** — another; **tat-tosa-karanam** — cause of satisfying the Lord.

TRANSLATION

"The Supreme Personality of Godhead, Lord Visnu, is worshiped by the proper execution of prescribed duties in the system of varna and asrama. There is no other way to satisfy the Supreme Personality of Godhead. One must be situated in the institution of the four varnas and asramas."

PURPORT

This is a quotation from the Visnu Purana (3.8.9). As stated by Srila Bhaktivinoda Thakura in his Amrta-pravaha-bhasya, "The purport is that one can realize life's perfection simply by satisfying the Supreme Personality of Godhead." This is also confirmed in Srimad-Bhagavatam (1.2.13):

atah pumbhir dvija-srestha varnasrama-vibhagasah
sv-anusthitasya dharmasya hari-tosanam

"O best among the twice-born, it is therefore concluded that the highest perfection one can achieve by discharging the duties prescribed for one's own occupation according to caste divisions and orders of life is to please the Personality of Godhead."

Every man should perform his occupational duty in the light of his particular tendency. According to his abilities, one should accept a position in the varnasrama institution. The divisions of brahmana, ksatriya, vaisya and sudra are natural divisions within society. Indeed, everyone has a prescribed duty according to the varnasrama-dharma. Those who properly execute their prescribed duties live peacefully and are not disturbed by material conditions. The spiritual orders — brahmacharya, grhastha, vanaprastha and sannyasa — are called asramas. If one executes his prescribed duty in both the social and spiritual orders, the Supreme Personality of Godhead is satisfied. If one neglects his duties, however, he becomes a transgressor and a candidate for a hellish condition. Actually we see that different people are engaged in different ways; therefore there must be divisions according to work. To attain perfection, one must make devotional service the center of life. In this way one can awaken his natural instincts by work, association and education. One should accept the varnasrama divisions by qualification, not by birth. Unless this system is introduced, human activities cannot be systematically executed.

The brahmanas are the intellectuals who can understand the Supreme Personality of

Godhead. They are always engaged in the cultivation of knowledge. It does not matter whether one is born in India or outside India. Those who are naturally very heroic and who tend to rule over others are called ksatriyas. Those who tend to produce food by agricultural methods, protect cows and other animals and engage in trade are called vaisyas, or merchants. Those who are not sufficiently intelligent to be brahmanas, ksatriyas or vaisyas are required to serve a master and are called sudras. Thus everyone can engage in the service of the Lord and awaken his natural Krsna consciousness. If a society does not function according to such natural divisions, the social orders become degraded. The conclusion is that the scientific method of varnasrama-dharma should be adopted by society.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.59

prabhu kahe, — "eho bahya, age kaha ara"
raya kahe, "krsne karmarpana — sarva-sadhya-sara"

SYNONYMS

prabhu kahe — the Lord said; eho — this; bahya — external; age — ahead; kaha — say; ara — more; raya kahe — Sri Ramananda Raya said; krsne — unto Krsna; karma-arpana — offering the results of activities; sarva-sadhya-sara — the essence of all means of perfection.

TRANSLATION

The Lord replied, "This is external. You had better tell Me of some other means."

Ramananda replied, "To offer the results of one's activities to Krsna is the essence of all perfection."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.60

yat karosi yad asnasi
yaj juhosi dadasi yat
yat tapasyasi kaunteya
tat kurusva mad-arpanam

SYNONYMS

yat — whatever; karosi — you do; yat — whatever; asnasi — you eat; yat — whatever; juhosi — you offer in sacrifice; dadasi — you give in charity; yat — whatever; yat — whatever; tapasyasi — you perform as austerity; kaunteya — O son of Kunti; tat — that; kurusva — just do; mat — unto Me; arpanam — offering.

TRANSLATION

Ramananda Raya continued, "My dear son of Kunti, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you give in charity, and whatever austerities you perform, all the results of such activities should be offered to Me, Krsna, the Supreme Personality of Godhead."

PURPORT

The Lord has said that the varnasrama-dharma is not properly executed in this Age of Kali; therefore He ordered Ramananda Raya to go further into the matter. Ramananda replied with this verse from the Bhagavad-gita (9.27), which instructs that while remaining in the system of varnasrama-dharma one may offer the results of his activities to Lord Sri Krsna in loving service. Naturally Lord Sri Caitanya Mahaprabhu was asking Ramananda Raya about the execution of devotional service. Ramananda Raya first enunciated the principle of varnasrama-dharma in consideration of materialistic people. However, this conception is not transcendental. As long as one is in the material world, he must follow the principles of varnasrama-dharma, but devotional service is transcendental. The system of varnasrama-dharma refers to the three modes of material nature, but transcendental devotional service is on the absolute platform.

Sri Caitanya Mahaprabhu belongs to the spiritual world, and His methods for propagating the sankirtana movement are also imported from the spiritual world. Srila Narottama dasa Thakura has sung: golokera prema-dhana, hari-nama-sankirtana, rati na janmila kene taya. This states that the sankirtana movement has nothing to do with this material world. It is imported from the spiritual world, Goloka Vrndavana. Narottama dasa Thakura laments that mundane people do not take this sankirtana movement seriously. Considering the position of devotional service and the sankirtana movement, Sri Caitanya Mahaprabhu deemed the system of varnasrama-dharma to be material, although it aims at elevation to the spiritual platform. However, the sankirtana movement can raise one immediately to the spiritual platform. Consequently it is said that varnasrama-dharma is external, and Caitanya Mahaprabhu requested Ramananda Raya to proceed deeper into the matter and uncover the spiritual platform.

Sometimes materialists consider Lord Visnu a material conception. Impersonalists think that above Lord Visnu is the impersonal Brahman. The impersonalists misunderstand the worship of Lord Visnu. They worship Lord Visnu to merge into His body. In order that visnu-aradhana not

be misunderstood, Sri Caitanya Mahaprabhu requested that Sri Ramananda Raya proceed further and clear up the issue. Ramananda Raya quoted the verse from the Bhagavad-gita stating that the results of one's occupational duty may be offered to Lord Visnu or Krsna. In Srimad-Bhagavatam (1.2.8) it is also said:

dharmah sv-anusthitah visvaksena-kathasu yah
notpadayed yadi srama eva hi kevalam

"If one executes the occupational duties of varnasrama-dharma but does not cultivate his dormant Krsna consciousness, his activities are futile. His occupation simply becomes unnecessary labor."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 8.61

prabhu kahe, — "eho bahya, age kaha ara"
raya kahe, — "svadharmā-tyaga, ei sadhya-sara"

SYNONYMS

prabhu kahe — the Lord replied; eho — this; bahya — external; age — ahead; kaha — speak; ara — more; raya kahe — Ramananda Raya replied; sva-dharma-tyaga — relinquishing one's occupational duties; ei — this; sadhya-sara — the essence of all perfection.

TRANSLATION

"This is also external," Sri Caitanya Mahāprabhu said. "Please proceed and speak further on this matter."

Ramananda Raya replied, "To give up one's occupational duties in the varnasrama system is the essence of perfection."

PURPORT

A brahmana may renounce his family and accept sannyasa. Others — ksatriyas and vaisyas — may also give up their families and take to Kṛṣṇa consciousness. Such renunciation is called karma-tyaga. By such renunciation, the Supreme Personality of Godhead is satisfied.

In contrast, the process of renouncing the results of one's activities by offering these results to Kṛṣṇa is not considered uncontaminated, because, although such a process implies that one recognizes Kṛṣṇa as the Supreme Person, it still involves one in activities on the material platform. Since such activities are within the material universe, Sri Caitanya Mahāprabhu considered them external. To correct this, Ramananda Raya recommended that one take to the renounced order of life in order to transcend material activities. This is supported by the following verse from Srimad-Bhagavatam (11.11.32).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.62

gunan dosan
mayadistan api svakan
dharman santyajya yah sarvan
bhajet sa ca sattamah

SYNONYMS

ajñaya — knowing perfectly; **evam** — thus; **gunan** — qualities; **dosan** — faults; **maya** — by Me; **adistan** — instructed; **api** — although; **svakan** — own; **dharman** — occupational duties; **santyajya** — giving up; **yah** — anyone who; **sarvan** — all; **mam** — unto Me; **bhajet** — may render service; **sah** — he; **ca** — and; **sat-tamah** — a first-class person.

TRANSLATION

Ramananda Raya continued, "Occupational duties are described in the religious scriptures. If one analyzes them, he can fully understand their qualities and faults and then give them up completely to render service unto the Supreme Personality of Godhead. Such a person is considered a first-class man."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.63

sarva-dharman parityajya
mam saran vraja
sarva-papebhyo
moksaisyami ma sucah

SYNONYMS

sarva-dharman — all kinds of occupational duties; **parityajya** — giving up; **mam ekam** — unto Me only; **saranam** — as shelter; **vraja** — go; **aham** — I; **tvam** — unto you; **sarva-papebhyah** — from all the reactions of sinful life; **moksaisyami** — will give liberation; **ma** — don't; **sucah** — worry.

TRANSLATION

"As stated in scripture [Bg. 18.66], 'After giving up all kinds of religious and occupational duties, if you come to Me, the Supreme Personality of Godhead, and take shelter, I will give you protection from all of life's sinful reactions. Do not worry.'"

PURPORT

In this connection, Srila Raghunatha dasa Gosvami instructs in his book Manah-siksa (2):

na sruti-gana- kila kuru
vraje radha-krsna-pracura-paricaryam iha tanu

He has thus enjoined that we should not perform religious or irreligious activities as prescribed in the Vedas. The best course is to engage always in the service of Lord Krsna and Radharani. That is the perfection of everything in this life. Similarly, in Srimad-Bhagavatam (4.29.46) it is said by Narada Muni:

yada yasyanugrhnati bhagavan atma-bhavitah
sa jahati loke vede ca parinisthitam

"When one actually takes to the loving service of the Supreme Personality of Godhead, he gives up all duties in the material world, as well as all duties prescribed by the Vedic literatures. In this way one is fixed in the service of the Lord."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 8.64

prabhu kahe, — "eho bahya, age kaha ara"
raya kahe, "jñana-misra bhakti — sadhya-sara"

SYNONYMS

prabhu kahe — the Lord said; eho — this; bahya — external; age — ahead; kaha — say; ara — more; raya kahe — Raya replied; jñana-misra bhakti — devotional service mixed with empiric knowledge; sadhya-sara — is the essence of perfection.

TRANSLATION

After hearing Ramananda Raya speak in this way, Lord Sri Caitanya Mahāprabhu again rejected his statement and said, "Go ahead and say something more."

Ramananda Raya then replied, "Devotional service mixed with empiric knowledge is the essence of perfection."

PURPORT

Devotional service mixed with non-Vedic speculative knowledge is certainly not pure devotional service. Therefore Srīla Bhaktisiddhanta Sarasvatī in his Anubhasya preaches that self-realization following the execution of ritualistic ceremonies is in the neutral stage between liberation and conditioned life. It is a place beyond this material world, in the river Viraja, where the three modes of material nature are subdued or neutralized in the unmanifest stage. However, the spiritual world is a manifestation of spiritual energy and is known as Vaikunthaloka, "the place where there is no anxiety." The material world, known as brahmanda, is the creation of the external energy. Between the two creations — the material creation and the spiritual creation — is a river known as Viraja, as well as a place known as Brahmāloka. Viraja-nadi and Brahmāloka are shelters for living entities disgusted with material life and inclined to impersonal existence by way of denying material variegatedness. Since these places are not situated in the Vaikunthalokas, or the spiritual world, Sri Caitanya Mahāprabhu proclaims them to be external. In the Brahmāloka and Viraja-nadi, one cannot conceive of the Vaikunthalokas. Brahmāloka and Viraja-nadi are also attained after difficult austerities, but in these realms there is no understanding of the Supreme Personality of Godhead and His transcendental loving service. Without such spiritual knowledge, simple detachment from material conditions is but another side of material existence. From the spiritual point of view, it is all external. When Sri Caitanya Mahāprabhu rejected this proposal, Ramananda Raya suggested that devotional service based on philosophy and logic is a more advanced position. He therefore quoted the following verse from the Bhagavad-gīta (18.54).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.65

brahma-bhutah prasannatma
na socati na kanksati
samah sarvesu bhutesu
mad- labhate param

SYNONYMS

brahma-bhutah — freed from material conceptions of life but attached to an impersonal situation; **prasanna-atma** — fully joyful; **na socati** — he does not lament; **na kanksati** — he does not hanker; **samah** — equally disposed; **sarvesu** — all; **bhutesu** — to the living entities; **mat-bhaktim** — My devotional service; **labhate** — achieves; **param** — transcendental.

TRANSLATION

Ramananda Raya continued, "According to the Bhagavad-gita, 'One who is thus transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed toward every living entity. In that state he attains pure devotional service unto Me.'"

PURPORT

In this verse from the Bhagavad-gita it is said that a person who accepts the theory of monism — being always engaged in empiric philosophical discussions about spiritual life — becomes joyful and is relieved from all material lamentation and hankering. At that stage, one is equipoised. He sees all living entities as spiritual beings. After attaining this elevated stage, one can attain pure devotional service. The conclusion is that devotional service mixed with ritualistic fruitive activity is inferior to spiritual service based on empiric philosophic discussion.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.66

prabhu kahe, "eho bahya, age kaha ara"
raya kahe, — "jñana-sunya bhakti — sadhya-sara"

SYNONYMS

prabhu kahe — the Lord said; eho — this; bahya — external; age — ahead; kaha — speak; ara — further; raya kahe — Ramananda Raya replied; jñana-sunya bhakti — devotional service independent of logic and empiric philosophy; sadhya-sara — the essence of the perfection of life.

TRANSLATION

After hearing this, the Lord, as usual, rejected it, considering it to be external devotional service. He again asked Ramananda Raya to speak further, and Ramananda Raya replied, "Pure devotional service without any touch of speculative knowledge is the essence of perfection."

PURPORT

In his Anubhasya commentary, Srila Bhaktisiddhanta Sarasvati Thakura says that this stage — devotional service mixed with speculative knowledge — is also external and not within the jurisdiction of pure devotional service as practiced in Vaikunthaloka. As soon as there is some conception of materialistic thought — be it positive or negative — the service is not spiritual. It may be free from material contamination, but because there is mental speculation the devotional service is not pure and freed from the contamination of material life. A living entity who wants to be completely pure must be above this material conception. The negation of material existence does not necessarily mean spiritual existence. After material existence is negated, spiritual existence — namely sac-cid-ananda — still may not be manifested. Until one comes to the stage of actually understanding one's eternal relationship with the Supreme Lord, he cannot enter into spiritual life. Spiritual life means becoming detached from material life and engaging in the loving service of the Lord. Sri Caitanya Mahaprabhu therefore asked Ramananda Raya to explain something transcendental to devotional service mixed with speculative knowledge. A pure devotee is completely surrendered to the lotus feet of the Lord, and only by his love does he conquer Krsna, who cannot be conquered by anyone. Krsna always stands victorious over everything. No one can conquer Him. One can attain the stage of pure devotion simply by fully surrendering. This is next corroborated by Srimad-Bhagavatam (10.14.3), wherein Lord Brahma, defeated by the potency of Sri Krsna, fully surrendered unto the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.67

jñane prayasam udapasya namanta eva
jivanti san- bhavadiya-vartam
sthane sthitah sruti- tanu-van-manobhir
ye prayaso 'jita jito 'py asi tais tri-lokyam

SYNONYMS

jñane — in gaining knowledge; **prayasam** — unnecessary endeavor; **udapasya** — setting far aside; **namantah** — completely surrendering; **eva** — certainly; **jivanti** — live; **sat-mukharitam** — declared by great realized devotees; **bhavadiya-vartam** — discussions about You, the Supreme Personality of Godhead; **sthane sthitah** — situated in their own positions; **sruti-gatam** — received aurally; **tanu-vak-manobhir** — by the body, words and mind; **ye** — those who; **prayasah** — almost always; **ajita** — O my unconquerable Lord (beyond perception and unlimitedly independent); **jitah** — conquered; **api** — indeed; **asi** — You are; **taih** — by such pure devotees; **tri-lokyam** — within the three worlds.

TRANSLATION

Ramananda Raya continued, "Lord Brahma said, 'My dear Lord, those devotees who have thrown away the impersonal conception of the Absolute Truth and have therefore abandoned discussing empiric philosophical truths should hear from self-realized devotees about Your holy name, form, pastimes and qualities. They should completely follow the principles of devotional service and remain free from illicit sex, gambling, intoxication and animal slaughter. Surrendering themselves fully with body, words and mind, they can live in any asrama or social status. Indeed, You are conquered by such persons, although You are always unconquerable.'"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.68

prabhu kahe, "eho haya, age kaha ara"
raya kahe, "prema-bhakti — sarva-sadhya-sara"

SYNONYMS

prabhu kahe — the Lord said; eho haya — this is all right; age kaha ara — speak something more; raya kahe — Raya replied; prema-bhakti — ecstatic love in devotional service to the Lord; sarva-sadhya-sara — the essence of all perfection.

TRANSLATION

At this point, Sri Caitanya Mahaprabhu replied, "This is all right, but still you can speak more on the subject."

Ramananda Raya then replied, "Ecstatic love for the Supreme Personality of Godhead is the essence of all perfection."

PURPORT

In his Amrta-pravaha-bhasya, Srila Bhaktivinoda Thakura summarizes the conversation up to this point, where Lord Caitanya Mahaprabhu says to Ramananda Raya, eho haya, age kaha ara: "This is the process accepted in devotional service, but there is something more than this. Therefore please explain what is beyond." Simply executing the duties of all varnas and asramas is not as good as offering all the results of one's activities to the Lord. When one gives up all fruitive activity and fully surrenders to the Lord, he attains sva-dharma-tyaga, wherein he abandons the social order and takes to the renounced order. That is certainly better. However, better than the renounced order is cultivation of knowledge mixed with devotional service. Yet all these activities are external to the activities of the spiritual world. There is no touch of pure devotional service in them. Pure devotional service cannot be attained by empiric philosophy, nor can perfection be attained simply by good association. Devotional service by self-realization is a different subject matter. It is untouched by fruitive activity, for one surrenders the results of activities to the Lord, abandons prescribed duties and accepts the renounced order of life. Such devotional service is situated on a higher platform than that of empiric philosophical speculation with a mixture of bhakti. This is verified by Srila Rupa Gosvami in his Bhakti-rasamrta-sindhu (1.1.11):

anyabhilasita- jñana-karmady-anavrtam
anukulyena krsnanu- bhaktir uttama
[Madhya 19.167]

"One should render transcendental loving service to the Supreme Lord Krsna favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."

Devotional activities, however, sometimes appear to be impure in the neophyte stage, but in the mature stage they are completely pure, or free from material activity. Therefore Ramananda Raya replied after hearing the last statement of Sri Caitanya Mahaprabhu: prema-bhakti — sarva-sadhya-sara. Sri Caitanya Mahaprabhu actually accepted this verse

(jñane prayasam) as the basic principle of perfection. One has to practice this principle in order to make further progress. When further progress is actually made, one comes to the platform of ecstatic loving service to the Lord. This first stage is technically called sadhana-bhakti, or devotional service in practice. The result of sadhana-bhakti must be ecstatic love, attachment for the Supreme Personality of Godhead, which is also called prema-bhakti. In the neophyte stage, sadhana-bhakti includes faith, association with devotees, and practicing devotional service. Thus one is freed from all unwanted things. One then becomes fixed in devotional service and increases his desire to act in devotional service. Thus one becomes attached to the Lord and His devotional service.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.69

nanopacara-krta-pujanam arta-bandhoh
premaiva bhakta-hr sukha- syat
yavat ksud asti jathare jaratha pipasa
tavat sukhaya bhavato nanu bhaksya-peye

SYNONYMS

nana-upacara — by varieties of offerings; **krta** — performed; **pujanam** — worshiping; **arta-bandhoh** — of the Supreme Personality of Godhead, who is the friend of all distressed persons; **prema** — by ecstatic love; **eva** — indeed; **bhakta-hridayam** — the heart of a devotee; **sukha-vidrutam** — melted in transcendental bliss; **syat** — becomes; **yavat** — as long as; **ksut** — appetite; **asti** — there is; **jathare** — in the stomach; **jaratha** — strong; **pipasa** — thirst; **tavat** — so long; **sukhaya** — for happiness; **bhavatah** — are; **nanu** — indeed; **bhaksya** — eatables; **peye** — and drinkables.

TRANSLATION

Ramananda Raya continued, "As long as there is hunger and thirst within the stomach, varieties of food and drink make one feel very happy. Similarly, when the Lord is worshiped with pure love, the various activities performed in the course of that worship awaken transcendental bliss in the heart of the devotee.'

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.70

krsna-bhakti-rasa-bhavita matih
yadi kuto 'pi labhyate
tatra laulyam api mulyam
janma-koti-sukrtair na labhyate

SYNONYMS

krsna-bhakti-rasa-bhavita — absorbed in the mellows of executing devotional service to Krsna; **matih** — intelligence; **kriyatam** — let it be purchased; **yadi** — if; **kutah api** — somewhere; **labhyate** — is available; **tatra** — there; **laulyam** — greed; **api** — indeed; **mulyam** — price; **ekalam** — only; **janma-koti** — of millions of births; **sukrtaih** — by pious activities; **na** — not; **labhyate** — is obtained.

TRANSLATION

"Pure devotional service in Krsna consciousness cannot be had even by pious activity in hundreds and thousands of lives. It can be attained only by paying one price — that is, intense greed to obtain it. If it is available somewhere, one must purchase it without delay."

PURPORT

The previous two verses are included in the Padyavali (13, 14), an anthology compiled by Srila Rupa Gosvami. Verse 69 refers to devotional service in faith, and verse 70 refers to devotional service rendered out of intense greed. The first is devotional service rendered in accordance with the regulative principles, and the second refers to spontaneous loving service of the Lord without extraneous endeavor. Henceforward the basic principle underlying the talks between Sri Caitanya Mahaprabhu and Ramananda Raya will be spontaneous loving service to the Lord. The regulative principles according to the injunctions of the sastras are necessary insofar as one's original dormant Krsna consciousness is not spontaneously awakened. An example of spontaneous action is the flowing of rivers into the ocean. Nothing can stop this flow of water. Similarly, when one's dormant Krsna consciousness is awakened, it spontaneously flows to the lotus feet of Krsna without impediment. Whatever will be spoken henceforth by Ramananda Raya based on spontaneous love will be agreeable to Sri Caitanya Mahaprabhu, and the Lord will ask him more and more about this subject.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.71

prabhu kahe, "eho haya, age kaha ara"
raya kahe, "dasya-prema — sarva-sadhya-sara"

SYNONYMS

prabhu kahe — the Lord said; eho haya — this is all right; age kaha ara — please speak more; raya kahe — Ramananda Raya replied; dasya-prema — spontaneous love in the humor of servitude; sarva-sadhya-sara — the essence of perfection.

TRANSLATION

Hearing up to the point of spontaneous love, the Lord said, "This is all right, but if you know more, please tell Me."

In reply, Ramananda Raya said, "Spontaneous loving service in servitude — as exchanged by master and servant — is the highest perfection.

PURPORT

Spontaneous loving service to the Lord is called devotional service with an intimate attachment between the servitor and the served. This intimacy is called mamata. Between the servitor and the served there is a feeling of oneness. This mamata begins with dasya-prema, service rendered to the master by the servant. Unless there is such a relationship, the loving affairs between the Lord and His devotee are not actually fixed. When the devotee feels "The Lord is my master" and renders service unto Him, Krsna consciousness is awakened. This fixed consciousness is on a higher platform than simple cognizance of love of Godhead.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.72

yan-nama-sruti-matrena
puman bhavati nirmalah
tasya tirtha-padah va
dasanam avasisyate

SYNONYMS

yat — of whom; **nama** — of the name; **sruti-matrena** — simply by hearing; **puman** — a person; **bhavati** — becomes; **nirmalah** — pure; **tasya** — of Him; **tirtha-padah** — of the Supreme Personality of Godhead, at whose lotus feet are all places of pilgrimage; **kim** — what; **va** — more; **dasanam** — of the servants; **avasisyate** — is remaining.

TRANSLATION

"A man becomes purified simply by hearing the holy name of the Supreme Personality of Godhead, whose lotus feet create the holy places of pilgrimage. Therefore what remains to be attained by those who have become His servants?"

PURPORT

This is a quotation from Srimad-Bhagavatam (9.5.16) and is an admission by the great sage Durvasa Muni. Durvasa Muni, a caste brahmana and great yogi, used to hate Maharaja Ambarisa. When he decided to chastise Maharaja Ambarisa through his yogic powers, he was chased by the Sudarsana cakra of the Supreme Personality of Godhead. When things were settled, he said, "When the holy name of the Supreme Personality of Godhead is heard by any person, that person is immediately sanctified. The Supreme Lord is master of the devotees, and the devotees, under His shelter, naturally come to own His opulences."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.73

bhavantam evanucaran nirantarāh
prasanta-nihsesa-mano-rathantarāh
kadāham aikāntika-nitya-kinkarāh
praharsayisyami sa-natha-jivitam

SYNONYMS

bhavantam — You; **eva** — certainly; **anucaran** — serving; **nirantarāh** — always; **prasanta** — pacified; **nihsesa** — all; **manah-ratha** — desires; **antarāh** — other; **kada** — when; **aham** — I; **aikāntika** — exclusive; **nitya** — eternal; **kinkarāh** — servant; **praharsayisyami** — I shall become joyful; **sa-natha** — with a fitting master; **jivitam** — living.

TRANSLATION

"By serving You constantly, one is freed from all material desires and is completely pacified. When shall I engage as Your permanent eternal servant and always feel joyful to have such a perfect master?"

PURPORT

This is a statement made by the great saintly devotee Yamunacarya in his Stotra-ratna (43).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.74

prabhu kahe, "eho haya, kichu age ara"
raya kahe, "sakhya-prema — sarva-sadhya-sara"

SYNONYMS

prabhu kahe — the Lord said; eho haya — this is also right; kichu — something; age — ahead; ara — more; raya kahe — Ramananda Raya replied; sakhya-prema — transcendental loving service in fraternity; sarva-sadhya-sara — the highest perfectional stage.

TRANSLATION

Hearing this from Ramananda Raya, the Lord again requested him to go a step further. In reply, Ramananda Raya said, "Loving service to Krsna rendered in fraternity is the highest perfection.

PURPORT

As long as loving service is rendered to the Lord in the master-servant relationship, there is some fear, for the servant is always afraid of the master, despite the intimacy of self-interest. In this stage the servant is always afraid of the master and respectful of Him. When the devotee is further advanced, he has nothing to fear. He considers the Lord and himself on an equal level. At such a time, the devotee is fully convinced that Lord Krsna is a friend and cannot at all be dissatisfied if the devotee lives with Him on an equal level. This understanding is called visrambha, that is, devoid of a respectful attitude. When this attitude is chosen, it becomes sakhya-prema, or love of Godhead in friendship. On this stage there is developed consciousness of equality between the Lord and the devotee.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.75

brahma-sukhanubhutyā
para-daivatena
nara-darakena
vijahruh krta-punya-puñjah

SYNONYMS

ittham — in this way; **satam** — of persons who prefer the impersonal feature of the Lord; **brahma** — of the impersonal effulgence; **sukha** — by the happiness; **anubhutyā** — who is realized; **dasyam** — the mode of servitude; **gatanam** — of those who have accepted; **para-daivatena** — who is the supreme worshipable Deity; **maya-asritanam** — for ordinary persons under the clutches of the external energy; **nara-darakena** — with Him, who is like a boy of this material world; **sardham** — in friendship; **vijahruh** — played; **krta-punya-puñjah** — those who have accumulated volumes of pious activities.

TRANSLATION

"Neither those engaged in the self-realization of appreciating the Brahman effulgence of the Lord, nor those engaged in devotional service while accepting the Supreme Personality of Godhead as master, nor those under the clutches of Maya, thinking the Lord an ordinary person, can understand that certain exalted personalities, after accumulating volumes of pious activities, are now playing with the Lord in friendship as cowherd boys."

PURPORT

This is a statement made by Sukadeva Gosvami (Bhag. 10.12.11), who appreciated the good fortune of the cowherd boys who played with Kṛṣṇa and ate with Him on the banks of the Yamuna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.76

prabhu kahe, — "eho uttama, age kaha ara"
raya kahe, "vatsalya-prema — sarva-sadhya-sara"

SYNONYMS

prabhu kahe — the Lord said; eho uttama — it is very good; age — still further; kaha — speak; ara — more; raya kahe — Raya replied; vatsalya-prema — loving service to the Lord in the stage of parental love; sarva-sadhya-sara — the highest perfectional stage.

TRANSLATION

The Lord said, "This statement is very good, but please proceed even further."

Ramananda Raya then replied, "Loving service to the Lord in the parental relationship is the highest perfectional stage."

PURPORT

The stage of loving service to the Lord in parental affection is an advanced stage of love in fraternity. In the fraternal relationship there is a sense of equality, but when that sense of equality is advanced in affection, one attains the platform of parental love. In this connection, the following verse is cited from Srimad-Bhagavatam (10.8.46), wherein Sukadeva Gosvami voices his appreciation of Nanda Maharaja's and mother Yasoda's intense love for Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.77

nandah kim akarod brahman
sreya mahodayam
yasoda va maha-bhaga
papau yasyah harih

SYNONYMS

nandah — Nanda Maharaja; **kim** — what; **akarot** — has performed; **brahman** — O brahmana; **sreyah** — auspicious activities; **evam** — thus; **maha-udayam** — rising to such an exalted position as the father of Krsna; **yasoda** — mother Yasoda; **va** — or; **maha-bhaga** — most fortunate; **papau** — drank; **yasyah** — of whom; **stanam** — by the breasts; **harih** — the Supreme Personality of Godhead.

TRANSLATION

Ramananda Raya continued, "O brahmana, what pious activities did Nanda Maharaja perform by which he received the Supreme Personality of Godhead Krsna as his son? And what pious activities did mother Yasoda perform that made the Absolute Supreme Personality of Godhead Krsna call her "Mother" and suck her breasts?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.78

na bhavo
na srir apy anga-
lebhire gopi
yat tat prapa vimukti-dat

SYNONYMS

na — not; **imam** — this (love of Godhead); **viriñcah** — Lord Brahma; **na** — not; **bhavah** — Lord Siva; **na** — nor; **srih** — the goddess of fortune; **api** — even; **anga** — on the chest of Visnu; — who is sheltered; **prasadam** — favor; **lebhire** — have obtained; **gopi** — mother Yasoda; **yat** — which; **tat** — that; **prapa** — obtained; **vimukti-dat** — from the person who gives liberation.

TRANSLATION

"The favor mother Yasoda obtained from Sri Krsna, the bestower of liberation, was never obtained even by Lord Brahma or Lord Siva, nor even by the goddess of fortune, who always remains on the chest of the Supreme Personality of Godhead Visnu."

PURPORT

This is a statement from Srimad-Bhagavatam (10.9.20). Krsna agreed to be bound by mother Yasoda after she had given up trying to bind Krsna with ropes. This is another appreciation made by Sukadeva Gosvami in his narration of the pastimes of Krsna before Maharaja Pariksit.

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prabhu kahe, "eho uttama, age kaha ara"
raya kahe, "kanta-prema sarva-sadhya-sara"

SYNONYMS

prabhu kahe — the Lord replied; eho uttama — this is very good; age — ahead; kaha — speak; ara — more; raya kahe — Ramananda Raya replied; kanta-prema — loving service between husband and wife; sarva-sadhya-sara — the highest perfectional stage.

TRANSLATION

The Lord said, "Your statements are certainly getting better and better one after the other, but surpassing all of them is another transcendental mellow, and you can speak of that as the most sublime."

Ramananda Raya then replied, "Conjugal attachment for Krsna is the topmost position in love of Godhead.

PURPORT

In general, love of Godhead is devoid of the intimacy of ownership. In the case of love in servitude, there is a want of confidence. There is a want of increased affection in the fraternal relationship, and even when this affection increases in the parental relationship, there is nonetheless a want of complete freedom. However, when one becomes a conjugal lover of Krsna, everything lacking in the other relationships is completely manifest. Love of Godhead lacks nothing in the conjugal stage. The summary of this verse is that parental love of Godhead is certainly higher than fraternal love and that conjugal love is higher yet. It was when Sri Caitanya Mahaprabhu requested Ramananda Raya to go further that he came to the point of the conjugal relationship, which is the highest perfectional stage of transcendental love.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.80

sriyo 'nga u nitanta-rateh prasadah
svar-yos nalina-gandha- kuto 'nyah
rasotsave 'sya bhuja-danda-grhita-kantha-
labdhasis ya udagad vraja-sundarinam

SYNONYMS

na — not; **ayam** — this; **sriyah** — of the goddess of fortune; **ange** — on the chest; **u** — alas; **nitanta-rateh** — who is very intimately related; **prasadah** — the favor; **svah** — of the heavenly planets; **yositam** — of women; **nalina** — of the lotus flower; **gandha** — having the aroma; **rucam** — and bodily luster; **kutah** — much less; **anyah** — others; **rasa-utsave** — in the festival of the rasa dance; **asya** — of Lord Sri Krsna; **bhuja-danda** — by the arms; **grhita** — embraced; **kantha** — their necks; **labdha-asisam** — who achieved such a blessing; **yah** — which; **udagat** — became manifest; **vraja-sundarinam** — of the beautiful gopis, the transcendental girls of Vrajabhumi.

TRANSLATION

"When Lord Sri Krsna was dancing with the gopis in the rasa-lila, the gopis were embraced around the neck by the Lord's arms. This transcendental favor was never bestowed upon the goddess of fortune or the other consorts in the spiritual world. Nor was such a thing ever imagined by the most beautiful girls in the heavenly planets, girls whose bodily luster and aroma resemble the beauty and fragrance of lotus flowers. And what to speak of worldly women, who may be very, very beautiful according to material estimation?"

PURPORT

This verse (Bhag. 10.47.60) was spoken by Uddhava when he visited Sri Vrndavana to deliver a message from Krsna to the gopis. Uddhava remained in Vrndavana to observe the activities of the gopis there. When he saw the ecstatic love for Krsna in separation manifested by the gopis, he appreciated their supreme love and therefore expressed his feelings in this verse. He admitted that the fortune of the gopis could not be compared even to the fortune of the goddess of fortune, to say nothing of the beautiful girls in the heavenly planets.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.81

tasam avirabhuc chaurih
smayamana-mukhambujah
pitambara-dharah sragvi
saksan manmatha-manmathah

SYNONYMS

tasam — among them; **avirabhut** — appeared; **saurih** — Lord Krsna; **smayamana** — smiling; **mukha-ambujah** — with a face like a lotus flower; **pita-ambara-dharah** — wearing yellow garments; **sragvi** — garlanded with flowers; **saksat** — directly; **manmatha** — of Cupid; **manmathah** — the bewilderer.

TRANSLATION

"Suddenly, due to their feelings of separation, Lord Krsna appeared among the gopis dressed in yellow garments and wearing a flower garland. His lotus face was smiling, and He was directly attracting the mind of Cupid."

PURPORT

This verse is from Srimad-Bhagavatam (10.32.2). When the rasa dance was going on, Krsna suddenly disappeared, and the gopis became so overwhelmed, due to His separation and their intense love for Him, that Krsna was obliged to appear again.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.82

krsna-praptira upaya bahu-vidha haya
krsna-prapti-taratamya bahuta achaya

SYNONYMS

krsna-praptira — of achieving the lotus feet of Krsna; **upaya** — means; **bahu-vidha** — various; **haya** — there are; **krsna-prapti** — of achieving the favor of Lord Krsna; **taratamya** — comparisons; **bahuta** — various; **achaya** — there are.

TRANSLATION

"There are various means and processes by which one may attain the favor of Lord Krsna. All those transcendental processes will be studied from the viewpoint of comparative importance.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.83

kintu yanra yei rasa, sei sarvottama
tata-stha haña vicarile, ache tara-tama

SYNONYMS

kintu — nevertheless; **yanra** — of some devotees; **yei rasa** — whatever the mellow of exchanges of love; **sei** — that; **sarva-uttama** — the best; **tata-stha** — neutral; **haña** — being; **vicarile** — if considering; **ache** — there is; **tara-tama** — lower and higher levels.

TRANSLATION

"It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love.

PURPORT

In this regard, Srila Bhaktisiddhanta Sarasvati Thakura explains that this verse does not advocate the whimsical invention of some methods of love of Godhead. Such inventions cannot be accepted as topmost. Indeed, such concoctions are not recommended in these verses. Srila Rupa Gosvami has said in the Bhakti-rasamrta-sindhu (1.2.101):

sruti-smṛti-puranadi-pañcaratṛa- vīna
aikāntiki harer bhaktir utpatayaiva kalpate
[BRS 1.2.101]

He clearly mentions in this verse that one must refer to the Vedic literatures and other, supplementary literatures and follow the conclusion of the Vedas. An invented devotional attitude simply creates disturbances in the transcendental realm. If a person overly addicted to family life takes to Srimad-Bhagavatam or Kṛṣṇa consciousness to earn a livelihood, his activity is certainly offensive. One should not become a caste guru and sell mantras for the benefit of mundane customers, nor should one make disciples for a livelihood. All these activities are offensive. One should not make a livelihood by forming a professional band to carry out congregational chanting, nor should one perform devotional service when one is attached to mundane society, friendship and love. Nor should one be dependent on so-called social etiquette. All of this is mental speculation. None of these things can be compared to unalloyed devotional service. No one can compare unalloyed devotional service, Kṛṣṇa consciousness, to mundane activities. There are many unauthorized parties pretending to belong to the Sri Caitanya cult, and some are known as *aula*, *baula*, *karttabhaja*, *neda*, *daravesa*, *sani*, *sakhibheki*, *smarta*, *jata-gosañi*, *ativadi*, *cuadhari* and *gauranga-nagari*.

Moreover, there are those who take the caste gosvamis' opinions of such parties as bona fide, comparing these opinions to those of the six Gosvamis, headed by Sri Rupa and Sri Sanatana. This is simply another cheating process. There are also nondevotees who compose unauthorized songs, who establish different temples for money, who worship the Deity as priests for salaries, who accept caste brahmanism as all in all, and who do not know the value of a pure Vaisnava. Actually the caste brahmanas of the smarta community are opposed to the principles of the Satvata-pañcaratṛa. Furthermore, there are many Mayavadis and those overly

addicted to material sense enjoyment. None of these can be compared to a person who is purely engaged in preaching Krsna consciousness. Every Krsna conscious person is constantly endeavoring to utilize different transcendental devices in the service of the Lord. Such a devotee renounces all material enjoyment and completely dedicates himself to the service of his spiritual master and Lord Sri Caitanya Mahaprabhu. He may be a perfect celibate, a restrained householder, a regulated vanaprastha or a tridandi-sannyasi in the renounced order. It doesn't matter. The pseudo transcendentalists and the pure devotees cannot be compared, nor can one argue that a person can invent his own way of worship.

The purport in presenting this verse necessitates explaining the comparative positions of the transcendental mellows known as santa, dasya, sakhya, vatsalya and madhurya. All these rasas, or mellows, are situated on the transcendental platform. Pure devotees take shelter of one of them and thus progress in spiritual life. Actually one can take shelter of such spiritual mellows only when one is completely uncontaminated by material attachment. When one is completely free from material attachment, the feelings of the transcendental mellows are awakened in the heart of the devotee. That is svarupa-siddhi, the perfection of one's eternal relationship with the Supreme Lord. Svarupa-siddhi, the eternal relationship with the Supreme Lord, may be situated in any one of the transcendental mellows. Each and every one of them is as perfect as the others. But by comparative study an unbiased person can realize that the mellow of servitorship is better than the mellow of neutrality, that the mellow of fraternity is better than the mellow of servitorship, that the parental mellow is better than that of fraternity, and that above all other mellows is the mellow of conjugal love. However, these are all spiritually situated on the same platform because all these relationships of perfection in love are based on a central point — Krsna.

These mellows cannot be compared to the feelings one derives from demigod worship. Krsna is one, but the demigods are different. They are material. Love for Krsna cannot be compared to material love for different demigods. Because Mayavadis are on the material platform, they recommend the worship of Siva or Durga and say that worship of Kali and Krsna are the same. However, on the spiritual platform there is no demigod worship. The only worshipable object is Krsna. Therefore although there is no difference between a devotee in santa-rasa or dasya-rasa, vatsalya-rasa or madhurya-rasa, one can still make a comparative study of the intensity of love in these different transcendental positions. For example, it may be said that dasya-rasa is better than santa-rasa, yet transcendental love of God is there in both of them. Similarly, we can judge that love of Godhead in fraternity is better than love of Godhead in neutrality and servitorship. Similarly, love of Godhead in parental affection is better than love in fraternity. And, as stated before, love of God in the conjugal rasa is superior to that in the parental rasa.

The analysis of different types of love of Godhead has been made by expert acaryas who know all about devotional service on the transcendental platform. Unfortunately, inexperienced and unauthorized persons in the mundane world, not understanding the transcendental position of pure love, try to find some material fault in the transcendental process. This is simply impudence on the part of spiritually inexperienced people. Such faultfinding is symptomatic of unfortunate mundane wranglers.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.84

yathottaram asau svada-
visesollasa-mayy api
ratir vasanaya svadvi
bhasate kapi kasyacit

SYNONYMS

yatha uttaram — one after another; **asau** — that; **svada-visesa** — of particular tastes; **ullasa** — pleasing; **mayi** — empowered with; **api** — although; **ratih** — love; **vasanaya** — by desire; **svadvi** — sweet; **bhasate** — appears; **ka api** — someone; **kasyacit** — one of them.

TRANSLATION

"Increasing love is experienced in various tastes, one above another. But that love which has the highest taste in the gradual succession of desires manifests itself in the form of conjugal love.'

PURPORT

This verse is from Srila Rupa Gosvami's Bhakti-rasamrta-sindhu (2.5.38), and it also appears in Adi-lila, Chapter Four, verse 45.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 8.85

purva-purva-rasera guna — pare pare haya
dui-tina ganane pañca paryanta badaya

SYNONYMS

purva-purva — of each previous; **rasera** — of the mellow; **guna** — the qualities; **pare pare** — in each subsequent; **haya** — there are; **dui-tina** — two and then three; **ganane** — in counting; **pañca** — five; **paryanta** — up to; **badaya** — increases.

TRANSLATION

"There is a gradual order of improvement in transcendental mellows from the initial ones to the later ones. In each subsequent mellow the qualities of the previous mellows are manifested, counting from two, then three, and up to the point of five complete qualities.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.86

gunadhikye svadadhikya bade prati-rase
santa-dasya-sakhya-vatsalyera guna madhurete vaise

SYNONYMS

guna-adhikye — by the increase of transcendental qualities; **svada-adhikya** — increase of taste; **bade** — increases; **prati-rase** — in each mellow; **santa** — of neutrality; **dasya** — of servitude; **sakhya** — of fraternity; **vatsalyera** — and of parental affection; **guna** — the qualities; **madhurete** — in the conjugal mellow; **vaise** — appear.

TRANSLATION

"As the qualities increase, so the taste also increases in each and every mellow. Therefore the qualities found in santa-rasa, dasya-rasa, sakhya-rasa and vatsalya-rasa are all manifested in conjugal love [madhurya-rasa].

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 8.87

akasādira guṇa yena para-para bhūte
dvi-tiṇa krame bade pañca pṛthivite

SYNONYMS

akasa-ādīra — of the sky, air and so on; **guṇa** — the qualities; **yena** — just as; **para-para** — one after another; **bhūte** — in the material elements; **dvi-tiṇa** — two and then three; **krame** — by gradations; **bade** — increase; **pañca** — all five; **pṛthivite** — in earth.

TRANSLATION

"The qualities in the material elements — sky, air, fire, water and earth — increase one after another by a gradual process of one, two and three, and at the last stage, in the element earth, all five qualities are completely visible.

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paripurna-krsna-prapti ei 'prema' haite
ei premara vasa krsna — kahe bhagavate

SYNONYMS

paripurna — completely full; **krsna-prapti** — achievement of the lotus feet of Lord Krsna; **ei** — this; **prema** — love of Godhead; **haite** — from; **ei premara** — of this type of love of Godhead; **vasa** — under the control; **krsna** — Lord Krsna; **kahe** — it is said; **bhagavate** — in Srimad-Bhagavatam.

TRANSLATION

"Complete attainment of the lotus feet of Lord Krsna is made possible by love of Godhead, specifically madhurya-rasa, or conjugal love. Lord Krsna is indeed captivated by this standard of love. This is stated in Srimad-Bhagavatam.

PURPORT

To explain the topmost quality of conjugal love, Srila Krsnadasa Kaviraja Gosvami gives the example of the material elements — sky, air, fire, water and earth. In the sky (space) there is the quality of sound. Similarly, in air there are the qualities of sound and touch. In fire, there are three qualities — sound, touch and form. In water there are four qualities — sound, touch, form and taste. Finally, in earth there are all five qualities — sound, touch, form, taste and also smell. Now, one can see that the quality of the sky is in all — namely in air, fire, water and earth. In earth we can find all the qualities of material nature. The same can be applied to the rasa known as madhurya-rasa, or conjugal love. In conjugal love there are the qualities of neutrality, servitorship, fraternity and parental affection, as well as those of conjugal love itself. The conclusion is that through conjugal love the Lord is completely satisfied.

Conjugal love (madhurya-rasa) is also known as srngara-rasa. It is the conclusion of Srimad-Bhagavatam that in the complete combination of loving service to the Lord — namely in conjugal love — the Supreme Lord fully agrees to be under the control of the devotee. The highest form of conjugal love is represented by Srimati Radharani; therefore in the pastimes of Radha and Krsna we can see that Krsna is always subjugated by Srimati Radharani's influence.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.89

mayi bhaktir hi bhutanam
amrtatvaya kalpate
distya yad asin mat-sneho
mad-apanah

SYNONYMS

mayi — unto Me; **bhaktih** — devotional service; **hi** — certainly; **bhutanam** — of all living entities; **amrtatvaya** — for becoming eternal; **kalpate** — is meant; **distya** — fortunately; **yad** — what; **asin** — there is; **mat-snehah** — affection for Me; **bhavinam** — of all of you; **mat-apanah** — the means of getting My favor.

TRANSLATION

"Lord Krsna told the gopis, 'The means of attaining My favor is loving service unto Me, and fortunately you are all thus engaged. Those living beings who render service unto Me are eligible to be transferred to the spiritual world and attain eternal life with knowledge and bliss.'

PURPORT

The fulfillment of human life is summarized in this verse from Srimad-Bhagavatam (10.82.44). There are two important words in this verse: bhakti (devotional service) and amrtatva (eternal life). The aim of human life is to attain the natural position of eternal life. This eternal life can be achieved only by devotional service.

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krsnera pratijña drdha sarva-kale ache
ye yaiche bhaje, krsna tare bhaje taiche

SYNONYMS

krsnera — of Lord Krsna; **pratijña** — the promise; **drdha** — firm; **sarva-kale** — in all times; **ache** — there is; **ye** — anyone; **yaiche** — just as; **bhaje** — renders service; **krsna** — Lord Krsna; **tare** — him; **bhaje** — reciprocates with; **taiche** — so for all time.

TRANSLATION

"Lord Krsna has made a firm promise for all time. If one renders service unto Him, Krsna correspondingly gives him an equal amount of success in devotional service to the Lord.

PURPORT

It is a completely mistaken idea that one can worship Krsna in any form or in any way and still attain the ultimate result of receiving the favor of the Lord. This is a decision made by gross materialists. Generally such men say that you can manufacture your own way of worshiping the Supreme Lord and that any type of worship is sufficient to approach the Supreme Personality of Godhead. Certainly there are different means for attaining different results in fruitive activity, speculative knowledge, mystic yoga and austerity. Crude men therefore say that one who adopts any of these methods achieves the Supreme Personality of Godhead's favor. They claim that it doesn't matter what kind of method one adopts. A general analogy is given: If one wishes to arrive at a certain place, there are many roads leading there, and one can go to that place by any one of these roads. Similarly, these gross materialists say, there are different ways to attain the favor of the Supreme Personality of Godhead. They claim that one can conceive of the Supreme Personality of Godhead as goddess Durga, goddess Kali, Lord Siva, demigod Ganesa, Lord Ramacandra, Krsna, the impersonal Brahman or whatever, and one can chant the Lord's name in any way and in any form. Such materialists claim that since ultimately all these names and forms are one, the result is the same. They also give the analogy that a man who has different names will answer if called by any one of them. Therefore, they claim, there is no need to chant the Hare Krsna mantra. If one chants the name of Kali, Durga, Siva, Ganesa or anyone else, the result will be the same.

Such claims made by mental speculators are no doubt very pleasing to mental speculators, but those who are actually in knowledge do not admit such conclusions, which are against the authority of the sastras. A bona fide acarya will certainly not accept such a conclusion. As Krsna clearly states in the Bhagavad-gita (9.25):

yanti deva-vrata devan n yanti pitr-vratah
bhutani yanti bhutejya yanti mad-yajino 'pi mam

"Those who worship the demigods will take birth among the demigods, those who worship the ancestors go to the ancestors, those who worship ghosts and spirits will take birth among such beings, and those who worship Me will live with Me."

Only the devotees of the Lord can be admitted to His kingdom — not the demigod

worshippers, karmis, yogis or anyone else. A person who desires elevation to the heavenly planets worships various demigods, and material nature may be pleased to offer such devotees their desired positions. The material nature gives a person his own nature, by which he increases affection for different types of demigods. However, the Bhagavad-gita (7.20) says that demigod worship is meant for men who have lost all their intelligence:

kamais tais tair hrta-jñānah prapadyante 'nya-devatah
niyamam asthaya prakrtya niyatah svaya

"Those whose intelligence has been stolen by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures."

Although one may be elevated to the heavenly planets, the results of such a benediction are limited:

anta-vat tu tes tad bhavaty alpa-medhasam
devan deva-yajo yanti mad-bhakta yanti mam api

"Men of small intelligence worship the demigods, and their fruits are limited and temporary. Those who worship the demigods go to the planets of the demigods, but My devotees ultimately reach My supreme planet." (Bg. 7.23)

Being elevated to the heavenly planets or other material planets does not mean attaining an eternal life of knowledge and bliss. At the end of the material world, all attainments of material elevation will also end. Again, according to Krsna in the Bhagavad-gita (18.55), only those who engage in His loving devotional service will be admitted to the spiritual world and return to Godhead, not others:

bhaktya mam abhijanati yavan yas casmi tattvatah
tato tattvato jñatva visate tad-anantaram

"One can understand Me as I am, as the Supreme Personality of Godhead, only by devotional service. And when one is in full consciousness of Me by such devotion, he can enter into the kingdom of God."

Impersonalists cannot understand the Supreme Personality of Godhead; therefore it is not possible for them to enter into the spiritual kingdom of God and return home, back to Godhead. Actually one attains different results by different means. It is not that all achievements are one and the same. Those interested in the four principles of dharma, artha, kama and moksa cannot be compared to those interested in the unalloyed devotional service of the Lord. Srimad-Bhagavatam (1.1.2) therefore says:

dharmah projjhita-kaitavo 'tra paramo nirmatsaran
vastavam atra vastu siva- tapa-trayonmulanam
srimad-bhagavate maha-muni-krte va parair isvarah
sadyo hrđy avarudhyate 'tra krtibhih susrusubhis tat-ksanat

"Completely rejecting all religious activities which are materially motivated, this Bhagavata Purana propounds the highest truth, which is understandable by those devotees who are pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhagavatam, compiled by the great sage Sri Vyasadeva, is sufficient in itself for God realization. As soon as one attentively and submissively hears the message of Bhagavatam, he becomes attached to the Supreme Lord."

Those who aspire after liberation attempt to merge into the impersonal Brahman. To this end they execute ritualistic religious ceremonies, but Srimad-Bhagavatam considers this a

cheating process. Indeed, such people can never dream of returning home, back to Godhead. There is a gulf of difference between the goal of dharma, artha, kama and moksa and the goal of devotional service.

The goddess Durga is the superintending deity of this material world, which is made of material elements. The demigods are simply different directors engaged in operating the departments of material activities, and they are under the influence of the same material energy. Krsna's internal potencies, however, have nothing to do with the creation of this cosmic material world. The spiritual world and all spiritual activities are under the direction of the internal, spiritual energy, and such activities are performed by Yogamaya, the spiritual energy. Yogamaya is the spiritual or internal energy of the Supreme Personality of Godhead. Those who are interested in being promoted to the spiritual world and engaging in the service of the Lord attain spiritual perfection under the control of Yogamaya. Those who are interested in material promotion engage in ritualistic religious ceremonies and economic development to develop sense gratification. They ultimately attempt to merge into the impersonal existence of the Lord. Such people generally become impersonalists. They are interested in worshiping Lord Siva or goddess Durga, but their return is one hundred percent materialistic.

Following the example of the gopis, the devotees sometimes worship the goddess Katyayani, but they understand that Katyayani is an incarnation of Yogamaya. The gopis worshiped Katyayani, Yogamaya, to attain Krsna as their husband. On the other hand, it is stated in the Sapta-sati scripture that a ksatriya king named Suratha and a rich vaisya named Samadhi worshiped material nature in the form of goddess Durga to attain material perfection. If one tries to mingle the worship of Yogamaya with that of Mahamaya, considering them one and the same, he does not really show very high intelligence. The idea that everything is one is a kind of foolishness indulged in by those with less brain substance. Fools and rascals say that the worship of Yogamaya and the worship of Mahamaya are the same. This conclusion is simply the result of mental speculation, and it has no practical effect. In the material world, sometimes one gives an exalted title to an utterly worthless thing; in Bengal this is known as giving a blind child a name like Padmalocana, which means "lotus-eyed." One may foolishly call a blind child Padmalocana, but such an appellation does not bear any meaning.

In the spiritual world the Absolute Lord is always identical with His name, fame, form, qualities and pastimes. Such identity is impossible in the material world, where the name of a person is different from the person himself. The Supreme Lord has many holy names like Paramatma, Brahman and "the creator," but one who worships the Lord as the creator cannot understand the relationship between a devotee and the Lord in the five types of transcendental mellows, nor can he understand the conception of Krsna. One cannot understand the six transcendental opulences of the Lord simply by understanding the Supreme Personality of Godhead as impersonal Brahman.

Impersonal realization of the Absolute Truth is certainly transcendental, but this does not mean that one who has attained this realization can understand the sac-cid-ananda form of the Lord. Similarly, Paramatma realization — realization of the plenary expansion of the Absolute Truth within everyone's heart — is also an incomplete understanding of the Absolute Truth. Even a devotee of the Personality of Godhead Narayana cannot actually understand the transcendental attractive features of Krsna. Indeed, a devotee of Krsna who is attached to the sublime attractive features of the Lord does not consider Narayana very important. When the gopis sometimes saw Krsna in the form of Narayana, they were not very much attracted to Him. The gopis never addressed Krsna as Rukmini-ramana. Krsna's devotees in Vrndavana address Him as Radharamana, Nandanandana and Yasodanandana, but not as Vasudeva-nandana or Devaki-nandana. Although according to the material conception Narayana, Rukmini-ramana and Krsna are one and the same, in the spiritual world one cannot use the name Rukmini-ramana or Narayana in place of the name Krsna. If one does so out of a poor fund of knowledge, his mellow with the Lord becomes spiritually faulty and is called rasabhasa, an overlapping of transcendental mellows. The advanced devotee who has actually realized the transcendental features of the Lord will not commit the mistake of creating a rasabhasa situation by using one name for another. Because of the influence of Kali-yuga, there is much rasabhasa in the name of extravagance and liberal-mindedness. Such fanaticism is not

very much appreciated by pure devotees.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.91

ye yatha prapadyante
 aham
mama vartmanuvartante
manusyah partha sarvasah

SYNONYMS

ye — they; **yatha** — as; **mam** — unto Me; **prapadyante** — surrender; **tan** — unto them; **tatha** **eva** — in the same proportion; **bhajami** — bestow My favor; **aham** — I; **mama** — My; **vartma** — way; **anuvartante** — follow; **manusyah** — men; **partha** — My dear Arjuna; **sarvasah** — in all respects.

TRANSLATION

"[According to Lord Krsna in the Bhagavad-gita (4.11):] 'As all surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Prtha.'

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.92

ei 'preme'ra anurupa na pare bhajite
ataeva 'rni' haya — kahe bhagavate

SYNONYMS

ei — this; premera — of love of God; anurupa — exactly to the proportion; na — not; pare — is able; bhajite — to reciprocate; ataeva — therefore; rni — debtor; haya — becomes; kahe — is stated; bhagavate — in Srimad-Bhagavatam.

TRANSLATION

"In Srimad-Bhagavatam [10.32.22] it is said that Lord Krsna cannot proportionately reciprocate devotional service in the madhurya-rasa; therefore He always remains a debtor to such devotees.

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na paraye ' niravadya-
sva-sadhu-kr vibudhayusapi vah
ya mabhajan durjaya-geha-srnkhalah
scya tad vah pratiyatu sadhuna

SYNONYMS

na — not; paraye — am able; aham — I; niravadya — without duplicity; — meeting; sva-sadhu-krtyam — your own honest activities; vibudha-ayusa api — even with a duration of life like that of the demigods; vah — you; ya — who; ma — Me; abhajan — have worshiped; durjaya — difficult to surmount; geha — of household life; srnkhalah — the chains; scya — cutting off; tat — that; vah — your; pratiyatu — let there be a return; sadhuna — by pious activities.

TRANSLATION

"When the gopis were overwhelmed with dissatisfaction due to Lord Krsna's absence from the rasa-lila, Krsna returned to them and told them, 'My dear gopis, our meeting is certainly free of all material contamination. I must admit that in many lives it would be impossible for Me to repay My debt to you because you have cut off the bondage of family life just to search for Me. Consequently I am unable to repay you. Therefore please be satisfied with your honest activities in this regard.'

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yadyapi krsna-saundarya — madhuryera dhurya
vraja-devira sange tanra badaye madhurya

SYNONYMS

yadyapi — although; **krsna-saundarya** — the beauty of Lord Krsna; **madhuryera** — of sweetness; **dhurya** — the supermost; **vraja-devira** — the gopis; **sange** — in company with; **tanra** — His; **badaye** — increases; **madhurya** — the sweetness.

TRANSLATION

"Although Krsna's unparalleled beauty is the topmost sweetness of love of Godhead, His sweetness increases unlimitedly when He is in the company of the gopis. Consequently Krsna's exchange of love with the gopis is the topmost perfection of love of Godhead.

PURPORT

Krsna and His devotees become perfectly intimate in conjugal love of Godhead. In other mellows, the Lord and the devotees do not enjoy transcendental bliss as perfectly. The next verse (Srimad-Bhagavatam 10.33.6) will illustrate this point.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.95

tatratisusubhe tabhir
bhagavan devaki-sutah
madhye man
maha-marakato yatha

SYNONYMS

tatra — there; **ati-susubhe** — was very beautiful; **tabhir** — by them; **bhagavan** — the Supreme Personality of Godhead; **devaki-sutah** — son of Devaki; **madhye** — in the midst; **maninam** — of valuable jewels; **haimanam** — lined with gold; **maha-marakatah** — the jewel of the name marakata; **yatha** — as.

TRANSLATION

"Although the son of Devaki, the Supreme Personality of Godhead, is the reservoir of all kinds of beauty, when He is among the gopis He nonetheless becomes more beautiful, for He resembles a marakata jewel surrounded by gold and other jewels."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.96

prabhu kahe, — ei 'sadyavadhi' suniscaya
krpa kari' kaha, yadi age kichu haya

SYNONYMS

prabhu kahe — Lord Sri Caitanya Mahaprabhu replied; ei — this; sadya-avadhi — the highest limit of perfection; su-niscaya — certainly; krpa kari' — being merciful to Me; kaha — please speak; yadi — if; age — further; kichu haya — there is something.

TRANSLATION

Lord Caitanya Mahaprabhu replied, "This is certainly the limit of perfection, but please be merciful to Me and speak more if there is more."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.97

raya kahe, — ihara age puচে hena jane
eta-dina nahi jani, achaye bhuvane

SYNONYMS

raya kahe — Ramananda Raya replied; ihara age — beyond this point; puচে — inquires; hena — such; jane — a person; eta-dina — until this day; nahi jani — I did not know; achaye — there is; bhuvane — within this material world.

TRANSLATION

Raya Ramananda replied, "Until this day I did not know anyone within this material world who could inquire beyond this perfectional stage of devotional service.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.98

inhara madhye radhara prema — 'sadhya-siromani'
yanhara mahima sarva-sastrete vakhani

SYNONYMS

inhara madhye — among the loving affairs of the gopis; **radhara prema** — the love of Godhead of Srimati Radharani; **sadhya-siromani** — the topmost perfection; **yanhara** — of which; **mahima** — the glorification; **sarva-sastrete** — in every scripture; **vakhani** — description.

TRANSLATION

"Among the loving affairs of the gopis," Ramananda Raya continued, "Srimati Radharani's love for Sri Krsna is topmost. Indeed, the glories of Srimati Radharani are highly esteemed in all revealed scriptures.

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yatha radha priya visnos
tasyah kund tatha
sarva-gopisu saivaika
visnor atyanta-vallabha

SYNONYMS

yatha — just as; **radha** — Srimati Radharani; **priya** — very dear; **visnoh** — to Lord Krsna; **tasyah** — Her; **kundam** — bathing place; **priyam** — very dear; **tatha** — so also; **sarva-gopisu** — among all the gopis; **sa** — She; **eva** — certainly; **eka** — alone; **visnoh** — of Lord Krsna; **atyanta-vallabha** — very dear.

TRANSLATION

"Just as Srimati Radharani is most dear to Sri Krsna, Her bathing place [Radha-kunda] is also dear to Him. Among all the gopis, Srimati Radharani is supermost and very dear to Lord Krsna.'

PURPORT

This verse is from the Padma Purana and is included in the Laghu-bhagavatamrta (2.1.45), by Srila Rupa Gosvami. It also appears in the Adi-lila, Chapter Four, verse 215, and again in the Madhya-lila, Chapter Eighteen, verse 8.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.100

anayaradhito
bhagavan harir isvarah
yan no vihaya govindah
prito yam anayad rahah

SYNONYMS

anaya — by Her; **aradhita** — worshiped; **nunam** — indeed; **bhagavan** — the Supreme Personality of Godhead; **harir** — Krsna; **isvarah** — the Lord; **yat** — from which; **nah** — us; **vihaya** — rejecting; **govindah** — Lord Sri Krsna; **pritah** — satisfied; **yam** — whom; **anayat** — brought; **rahah** — a secluded place.

TRANSLATION

"[When the gopis began to talk among themselves, they said:] 'Dear friends, the gopi who has been taken away by Krsna to a secluded place must have worshiped the Lord more than anyone else.'"

PURPORT

The name Radha is derived from this verse (Bhag. 10.30.28), from the words *anayaradhita*, meaning "by Her the Lord is worshiped." Sometimes the critics of *Srimad-Bhagavatam* find it difficult to find Radharani's holy name in that book, but the secret is disclosed here in the word *aradhita*, from which the name Radha has come. Of course, the name of Radharani is directly mentioned in other Puranas. This gopi's worship of Krsna is topmost, and therefore Her name is Radha, or "the topmost worshiper."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.101

prabhu kahe — age kaha, sunite pai sukhe
apurvamrta-nadi vahe tomara mukhe

SYNONYMS

prabhu kahe — the Lord said; age — ahead; kaha — please speak; sunite — to hear; pai — I get; sukhe — happiness; apurva-amrta — of unprecedented nectar; nadi — a river; vahe — flows; tomara mukhe — from your mouth.

TRANSLATION

Lord Sri Caitanya Mahaprabhu said, "Please speak on. I am very happy to hear you because a river of unprecedented nectar is flowing from your mouth.

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curi kari' radhake nila gopi-ganera dare
anyapeksa haile premera gadhata na sphure

SYNONYMS

curi kari' — stealing; radhake — Srimati Radharani; nila — took away; gopi-ganera — of the gopis; dare — out of fear; anya-apeksa — dependence on others; haile — if there is; premera — of love; gadhata — the intensity; na — not; sphure — manifests.

TRANSLATION

"During the rasa dance Sri Krsna did not exchange loving affairs with Srimati Radharani due to the presence of the other gopis. Because of the dependence of the others, the intensity of love between Radha and Krsna was not manifest. Therefore He stole Her away.

PURPORT

Out of fear of the other gopis, Lord Sri Krsna took Srimati Radharani to a secluded place. api (verse 106 in this chapter) will be quoted from the Gita-govinda of Jayadeva Gosvami.

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radha lagi' gopire yadi saksat kare tyaga
tabe jani, — radhaya krsnera gadha-anuraga

SYNONYMS

radha lagi' — for the sake of Srimati Radharani; gopire — the gopis; yadi — if; saksat — directly; kare — does; tyaga — rejection; tabe — then; jani — we can understand; radhaya — in Srimati Radharani; krsnera — of Lord Krsna; gadha — intense; anuraga — affection.

TRANSLATION

"If Lord Krsna rejected the company of the other gopis for Srimati Radharani, we can understand that Lord Sri Krsna has intense affection for Her."

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raya kahe, — tabe suna premera mahima
tri-jagate radha-premera nahika upama

SYNONYMS

raya kahe — Ramananda Raya replied; tabe — then; suna — please hear; premera — of that love; mahima — the glories; tri-jagate — within the three worlds; radha-premera — of the loving affairs of Srimati Radharani; nahika — there is not; upama — comparison.

TRANSLATION

Ramananda Raya continued, "Please therefore hear from me about the glories of Srimati Radharani's loving affairs. They are beyond compare within these three worlds.

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gopi-ganera rasa-nrtya-mandali chadiya
radha cahi' vane phire vilapa kariya

SYNONYMS

gopi-ganera — of the gopis; **rasa-nrtya** — of rasa dancing; **mandali** — the circle; **chadiya** — rejecting; **radha** — Srimati Radharani; **cahi'** — desiring; **vane** — in the forest; **phire** — wanders; **vilapa** — lamentation; **kariya** — doing.

TRANSLATION

"Finding Herself treated equally with all the other gopis, Srimati Radharani displayed Her tricky behavior and left the circle of the rasa dance. Missing Srimati Radharani's presence, Krsna became very unhappy and began to lament and wander throughout the forest to search Her out.

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api -
vasana-baddha-srnkhalam
radham adhaya hrdaye
tatyaja vraja-sundarih

SYNONYMS

-**arih** — the enemy of ; **api** — moreover; -**vasana** — desirous of the essence of enjoyment (rasa-lila); **baddha-srnkhalam** — being perfectly attracted to such activities; **radham** — Srimati Radharani; **adhaya** — taking; **hrdaye** — within the heart; **tatyaja** — left aside; **vraja-sundarih** — the other beautiful gopis.

TRANSLATION

"Lord Krsna, the enemy of , took Srimati Radharani within His heart, for He desired to dance with Her. Thus He left the arena of the rasa dance and the company of all the other beautiful damsels of Vraja.

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itas tatas tam anusrtya radhikam
ananga-bana-vrana-khinna-manasah
krtanutapah sa kalinda-nandini
tatanta-kuñje visasada madhavah

SYNONYMS

itah tatah — hither and thither; **tam** — Her; **anusrtya** — searching out; **radhikam** — Srimati Radharani; **ananga** — of Cupid; **bana-vrana** — by a wound from the arrow; **khinna-manasah** — whose heart is injured; **krta-anutapah** — repentant for misbehavior; **sah** — He (Lord Krsna); **kalinda-nandini** — of the river Yamuna; **tata-anta** — on the edge of the bank; **kuñje** — in the bushes; **visasada** — lamented; **madhavah** — Lord Krsna.

TRANSLATION

"Being afflicted by the arrow of Cupid and unhappily regretting His mistreating Srimati Radharani, Madhava, Lord Krsna, began to search for Her along the banks of the Yamuna River. When He failed to find Her, He entered the bushes of Vrndavana and began to lament.'

PURPORT

These two verses are from the Gita-govinda (3.1-2), written by Jayadeva Gosvami.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.108

ei dui-slokerā artha vicarile jani
vicarite uthe yena amrtera khani

SYNONYMS

ei — these; dui — two; slokerā — of the verses; artha — the meanings; vicarile — if considering; jani — I can understand; vicarite — while considering; uthe — arises; yena — like; amrtera — of nectar; khani — a mine.

TRANSLATION

"Simply by considering these two verses one can understand what nectar there is in such dealings. It is exactly like freeing a mine of nectar.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.109

sata-koti gopi-sange rasa-vilasa
tara madhye eka-murtye rahe radha-pasa

SYNONYMS

sata-koti — hundreds of thousands; **gopi-sange** — with the gopis; **rasa-vilasa** — dancing in the rasa dance; **tara madhye** — among them; **eka-murtye** — by one of His transcendental forms; **rahe** — remains; **radha-pasa** — by the side of Srimati Radharani.

TRANSLATION

"Although Krsna was in the midst of hundreds of thousands of gopis during the rasa dance, He still kept Himself in one of His transcendental forms by the side of Srimati Radharani.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.110

sadharana-preme dekhi sarvatra 'samata'
radhara kutila-preme ha-ila 'vamata'

SYNONYMS

sadharana-preme — in general love of Godhead; **dekhi** — we see; **sarvatra** — everywhere; **samata** — equality; **radhara** — of Srimati Radharani; **kutila-preme** — in the crooked love of Godhead; **ha-ila** — there was; **vamata** — opposition.

TRANSLATION

"Lord Krsna is equal to everyone in His general dealings, but due to the conflicting ecstatic love of Srimati Radharani, there were opposing elements.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.111

aher iva gatih premnah
svabhava-kutila bhavet
ato hetor ahetos ca
yunor mana udañcati

SYNONYMS

aher — of the snake; **iva** — like; **gatih** — the movement; **premnah** — of the loving affairs; **svabhava** — by nature; **kutila** — crooked; **bhavet** — is; **atah** — therefore; **hetoh** — from some cause; **ahetoh** — from the absence of a cause; **ca** — and; **yunoh** — of the young couple; **manah** — anger; **udañcati** — appears.

TRANSLATION

"The progress of loving affairs between a young boy and a young girl is like the movement of a snake. On account of this, two types of anger arise between a young boy and girl — anger with cause and anger without cause."

PURPORT

During the rasa dance, one form of Krsna was between every two gopis. But by the side of Srimati Radharani there was only one Krsna. Although this was the case, Srimati Radharani still manifested disagreement with Krsna. This verse is from the Ujjvala-nilamani (Srngara-bheda-kathana 102), written by Srila Rupa Gosvami.

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krodha kari' rasa chadi' gela mana kari'
tanre na dekhiya vyakula haila sri-hari

SYNONYMS

krodha kari' — becoming angry; **rasa chadi'** — leaving the rasa dance; **gela** — went; **mana kari'** — being resentful; **tanre** — Srimati Radharani; **na dekhiya** — not seeing; **vyakula** — very anxious; **haila** — became; **sri-hari** — Lord Krsna.

TRANSLATION

"When Radharani left the rasa dance out of anger and resentment, Lord Sri Krsna became very anxious because He could not see Her.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.113

samyak-sara vasana krsnera rasa-lila
rasa-lila-vasanate radhika srnkhala

SYNONYMS

samyak-sara — the complete and essential; **vasana** — desire; **krsnera** — of Lord Krsna; **rasa-lila** — the dancing in the rasa-lila; **rasa-lila-vasanate** — in the desire to dance the rasa dance; **radhika** — Srimati Radharani; **srnkhala** — the medium of bondage.

TRANSLATION

"Lord Krsna's desire in the rasa-lila circle is perfectly complete, but Srimati Radharani is the binding link in that desire.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.114

tanha vinu rasa-lila nahi bhaya citte
mandali chadiya gela radha anvesite

SYNONYMS

tanha vinu — without Her; **rasa-lila** — the rasa dance; **nahi** — not; **bhaya** — illuminates; **citte** — within the heart; **mandali chadiya** — leaving the circle of the rasa dance; **gela** — went; **radha** — Srimati Radharani; **anvesite** — to search for.

TRANSLATION

"The rasa dance does not shine in the heart of Krsna without Srimati Radharani. Therefore, He also gave up the circle of the rasa dance and went out to search for Her.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 8.115

itas-tatah bhrami' kahan radha na paña
visada karena kama-bane khinna haña

SYNONYMS

itah-tatah — here and there; **bhrami'** — wandering; **kahan** — anywhere; **radha** — Srimati Radharani; **na** — not; **pañā** — finding; **visada** — lamentation; **karena** — does; **kama-bane** — by the arrow of Cupid; **khinna** — hurt; **haña** — becoming.

TRANSLATION

"When Kṛṣṇa went out to search for Srimati Radharani, He wandered here and there. Not finding Her, He became afflicted by the arrow of Cupid and began to lament.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.116

sata-koti-gopite nahe kama-nirvapana
tahatei anumani sri-radhikara guna

SYNONYMS

sata-koti — hundreds of thousands; **gopite** — in the midst of gopis; **nahe** — there is not; **kama-nirvapana** — satisfaction of lust; **tahatei** — by that way; **anumani** — we can imagine; **sri-radhikara guna** — the transcendental quality of Srimati Radharani.

TRANSLATION

"Since Krsna's lusty desires were not satisfied even in the midst of hundreds of thousands of gopis and He was thus searching after Srimati Radharani, we can easily imagine how transcendently qualified She is."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 8.117

prabhu kahe — ye lagi' ailama toma-sthane
sei saba tattva-vastu haila mora jñane

SYNONYMS

prabhu kahe — the Lord said; ye lagi' — for the matter of which; ailama — I have come; toma-sthane — to your place; sei saba — all those; tattva-vastu — objects of truth; haila — were; mora — My; jñane — in knowledge.

TRANSLATION

After hearing this, Lord Caitanya Mahāprabhu said to Ramananda Raya, "That for which I have come to your residence has now become an object of truth in My knowledge.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.118

ebe se janilun sadhya-sadhana-nirnaya
age ara ache kichu, sunite mana haya

SYNONYMS

ebe — now; se — that; janilun — I have understood; sadhya — of the ultimate goal; sadhana — and of the process; nirnaya — the ascertainment; age — ahead; ara — more; ache — there is; kichu — something; sunite — to hear; mana — the mind; haya — it is.

TRANSLATION

"Now I have come to understand the sublime goal of life and the process of achieving it. Nevertheless, I think that there is something more ahead, and My mind is desiring to have it.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.119

'krsnera svarupa' kaha 'radhara svarupa'
'rasa' kon tattva, 'prema' — kon tattva-rupa

SYNONYMS

krsnera — of Lord Krsna; **svarupa** — the transcendental features; **kaha** — speak; **radhara** — of Srimati Radharani; **svarupa** — the transcendental features; **rasa** — mellows; **kon** — what; **tattva** — that truth; **prema** — love of Godhead; **kon** — what; **tattva-rupa** — actual form.

TRANSLATION

"Kindly explain the transcendental features of Krsna and Srimati Radharani. Also explain the truth of transcendental mellows and the transcendental form of love of Godhead.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.120

krpa kari' ei tattva kaha ta' amare
toma-vina keha iha nirupite nare

SYNONYMS

krpa kari' — showing your mercy; ei tattva — all these truths; kaha — explain; ta' — certainly; amare — unto Me; toma-vina — except for you; keha — someone; iha — this; nirupite — to ascertain; nare — not able.

TRANSLATION

"Kindly explain all these truths to Me. But for yourself, no one can ascertain them."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.121

raya kahe, — iha ami kichui na jani
tumi yei kahao, sei kahi ami vani

SYNONYMS

raya kahe — Ramananda Raya said; iha — this; ami — I; kichui — something; na — not; jani — know; tumi — You; yei — whatever; kahao — make me say; sei — those; kahi — speak; ami — I; vani — words.

TRANSLATION

Sri Ramananda Raya replied, "I do not know anything about this. I simply vibrate the sound You make me speak.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.122

tomara siksaya padi yena suka-patha
saksat isvara tumi, ke bujhe tomara nata

SYNONYMS

tomara siksaya — by Your instruction; padi — I recite; yena — like; suka-patha — the reciting of a parrot; saksat — directly; isvara — the Supreme Personality of Godhead; tumi — You; ke — who; bujhe — can understand; tomara — Your; nata — dramatic performance.

TRANSLATION

"I simply repeat like a parrot whatever instructions You have given me. You are the Supreme Personality of Godhead Himself. Who can understand Your dramatic performances?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.123

hrdaye prerana kara, jihvaya kahao vani
ki kahiye bhala-manda, kichui na jani

SYNONYMS

hrdaye — within the heart; **prerana** — direction; **kara** — You give; **jihvaya** — on the tongue; **kahao** — You make me speak; **vani** — words; **ki** — what; **kahiye** — I am speaking; **bhala-manda** — good or bad; **kichui** — something; **na** — not; **jani** — I know.

TRANSLATION

"You inspire me within the heart and make me speak with the tongue. I do not know whether I am speaking well or badly."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.124

prabhu kahe, — mayavadi ami ta' sannyasi
bhakti-tattva nahi jani, mayavade bhasi

SYNONYMS

prabhu kahe — the Lord said; mayavadi — a follower of the Mayavada philosophy; ami — I; ta' — certainly; sannyasi — one in the renounced order of life; bhakti-tattva — the truths of transcendental loving service; nahi — not; jani — I know; mayavade — in the philosophy of impersonalism; bhasi — I float.

TRANSLATION

Lord Caitanya Mahaprabhu said, "I am a Mayavadi in the renounced order of life, and I do not even know what transcendental loving service to the Lord is. I simply float in the ocean of Mayavada philosophy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.125

sarvabhauma-sange mora mana nirmala ha-ila
'krsna-bhakti-tattva kaha,' tanhare puchila

SYNONYMS

sarvabhauma-sange — in the company of Sarvabhauma Bhattacharya; **mora** — My; **mana** — mind; **nirmala** — clarified; **ha-ila** — became; **krsna-bhakti-tattva** — the truths of transcendental loving service to Krsna; **kaha** — please explain; **tanhare** — to him; **puchila** — I inquired.

TRANSLATION

"Due to the association of Sarvabhauma Bhattacharya, My mind became enlightened. Therefore I asked him about the truths of transcendental loving service to Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.126

tenho kahe — ami nahi jani krsna-katha
sabe ramananda jane, tenho nahi etha

SYNONYMS

tenho kahe — he replied; **ami** — I; **nahi** — not; **jani** — know; **krsna-katha** — topics of Lord Krsna; **sabe** — all; **ramananda** — Ramananda Raya; **jane** — knows; **tenho** — he; **nahi** — not; **etha** — here.

TRANSLATION

"Sarvabhauma Bhattacarya told me, 'I do not actually know about the topics of Lord Krsna. They are all known only to Ramananda Raya, but he is not present here.'"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 8.127

tomara thaṅi ailana tomara mahima suniya
tumi more stuti kara 'sannyasi' janiya

SYNONYMS

tomara thaṅi — to your presence; ailana — I have come; tomara — your; mahima — glories; suniya — hearing; tumi — you; more — Me; stuti — praising; kara — do; sannyasi — a person in the renounced order of life; janiya — knowing as.

TRANSLATION

Lord Sri Caitanya Mahāprabhu continued, "After hearing about your glories, I have come to your place. But you are offering Me words of praise out of respect for a sannyasi, one in the renounced order of life.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura explains that a mundane person, being enriched by mundane opulences, must always know that the transcendental opulences of the advanced devotees are far more important than the materialistic opulences of a person like himself. A materialistic person with material opulences should not be very proud or puffed up before a transcendental devotee. If one approaches a transcendental devotee on the strength of one's material heritage, opulence, education and beauty and does not offer respect to the advanced devotee of the Lord, the Vaisnava devotee may offer formal respects to such a materially puffed-up person, but he may not deliver transcendental knowledge to him. Indeed, the devotee sees him as a non-brahmana or sudra. Such a puffed-up person cannot understand the science of Kṛṣṇa. A proud person is deceived in transcendental life and, despite having attained a human form, will again glide into hellish conditions. By His personal example, Sri Caitanya Mahāprabhu explains how one should be submissive and humble before a Vaisnava, even though one may be situated on a high platform. Such is the teaching of Sri Caitanya Mahāprabhu as the ācārya of the world, the supreme spiritual master and teacher.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.128

kiba vipra, kiba nyasi, sudra kene naya
yei krsna-tattva-vetta, sei 'guru' haya

SYNONYMS

kiba — whether; **vipra** — a brahmana; **kiba** — whether; **nyasi** — a sannyasi; **sudra** — a sudra; **kene** — why; **naya** — not; **yei** — anyone who; **krsna-tattva-vetta** — a knower of the science of Krsna; **sei** — that person; **guru** — the spiritual master; **haya** — is.

TRANSLATION

"Whether one is a brahmana, a sannyasi or a sudra — regardless of what he is — he can become a spiritual master if he knows the science of Krsna."

PURPORT

This verse is very important to the Krsna consciousness movement. In his Amrta-pravaha-bhasya, Srila Bhaktivinoda Thakura explains that one should not think that because Sri Caitanya Mahaprabhu was born a brahmana and was situated in the topmost spiritual order as a sannyasi, it was improper for Him to receive instructions from Srila Ramananda Raya, who belonged to the sudra caste. To clarify this matter, Sri Caitanya Mahaprabhu informed Ramananda Raya that knowledge of Krsna consciousness is more important than caste. In the system of varnasrama-dharma there are various duties for the brahmanas, ksatriyas, vaisyas and sudras. Actually the brahmana is supposed to be the spiritual master of all other varnas, or classes, but as far as Krsna consciousness is concerned, everyone is capable of becoming a spiritual master because knowledge in Krsna consciousness is on the platform of the spirit soul. To spread Krsna consciousness, one need only be cognizant of the science of the spirit soul. It does not matter whether one is a brahmana, ksatriya, vaisya, sudra, sannyasi, grhastha or whatever. If one simply understands this science, he can become a spiritual master.

It is stated in the Hari-bhakti-vilasa that one should not accept initiation from a person who is not in the brahminical order if there is a fit person in the brahminical order present. This instruction is meant for those who are overly dependent on the mundane social order and is suitable for those who want to remain in mundane life. If one understands the truth of Krsna consciousness and seriously desires to attain transcendental knowledge for the perfection of life, he can accept a spiritual master from any social status, provided the spiritual master is fully conversant with the science of Krsna. Srila Bhaktisiddhanta Sarasvati Thakura also states that although one is situated as a brahmana, ksatriya, vaisya, sudra, brahmacari, vanaprastha, grhastha or sannyasi, if he is conversant in the science of Krsna he can become a spiritual master as vartma-pradarsaka-guru, diksa-guru or siksa-guru. The spiritual master who first gives information about spiritual life is called the vartma-pradarsaka-guru, the spiritual master who initiates according to the regulations of the sastras is called the diksa-guru, and the spiritual master who gives instructions for elevation is called the siksa-guru. Factually the qualifications of a spiritual master depend on his knowledge of the science of Krsna. It does not matter whether he is a brahmana, ksatriya, sannyasi or sudra. This injunction given by Sri Caitanya Mahaprabhu is not at all against the injunctions of the sastras. In the Padma Purana it is said:

na sudra bhagavad-bhaktas te 'pi bhagavatottamah
sarva-varnesu te sudra ye na bhakta janardane

One who is actually advanced in spiritual knowledge of Krsna is never a sudra, even though he may have been born in a sudra family. However, even if a vipra, or brahmana, is very expert in the six brahminical activities (pathana, pathana, yajana, yajana, dana, pratigraha) and is also well versed in the Vedic hymns, he cannot become a spiritual master unless he is a Vaisnava. But if one is born in the family of candalas yet is well versed in Krsna consciousness, he can become a guru. These are the sastric injunctions, and strictly following these injunctions, Sri Caitanya Mahaprabhu, as a grhastha named Sri Visvambhara, was initiated by a sannyasi-guru named Isvara Puri. Similarly, Sri Nityananda Prabhu was initiated by Madhavendra Puri, a sannyasi. According to others, however, He was initiated by Laksmipati Tirtha. Advaita Acarya, although a grhastha, was initiated by Madhavendra Puri, and Sri Rasikananda, although born in a brahmana family, was initiated by Sri Syamananda Prabhu, who was not born in a caste brahmana family. There are many instances in which a born brahmana took initiation from a person who was not born in a brahmana family. The brahminical symptoms are explained in Srimad-Bhagavatam (7.11.35), wherein it is stated:

yasya yal-laksan abhivyañjakam
yad anyatrapi drsyeta tat tenaiva vinirdiset

If a person is born in a sudra family but has all the qualities of a spiritual master, he should be accepted not only as a brahmana but as a qualified spiritual master also. This is also the instruction of Sri Caitanya Mahaprabhu. Srila Bhaktisiddhanta Sarasvati Thakura therefore introduced the sacred thread ceremony for all Vaisnavas according to the rules and regulations.

Sometimes a Vaisnava who is a bhajananandi does not take the savitra- (sacred thread initiation), but this does not mean that this system should be used for preaching work. There are two kinds of Vaisnavas — bhajananandi and gosthy-anandi. A bhajananandi is not interested in preaching work, but a gosthy-anandi is interested in spreading Krsna consciousness to benefit the people and increase the number of Vaisnavas. A Vaisnava is understood to be above the position of a brahmana. As a preacher, he should be recognized as a brahmana; otherwise there may be a misunderstanding of his position as a Vaisnava. However, a Vaisnava brahmana is not selected on the basis of his birth but according to his qualities. Unfortunately, those who are unintelligent do not know the difference between a brahmana and a Vaisnava. They are under the impression that unless one is a brahmana he cannot be a spiritual master. For this reason only, Sri Caitanya Mahaprabhu makes the statement in this verse:

kiba vipra, kiba nyasi, sudra kene naya
yei krsna-tattva-vetta, sei 'guru' haya
[Cc. Madhya 8.128]

If one becomes a guru, he is automatically a brahmana. Sometimes a caste guru says that ye krsna-tattva-vetta, sei guru haya means that one who is not a brahmana may become a siksa-guru or a vartma-pradarsaka-guru but not an initiator guru. According to such caste gurus, birth and family ties are considered foremost. However, the hereditary consideration is not acceptable to Vaisnavas. The word guru is equally applicable to the vartma-pradarsaka-guru, siksa-guru and diksa-guru. Unless we accept the principle enunciated by Sri Caitanya Mahaprabhu, this Krsna consciousness movement cannot spread all over the world. According to Sri Caitanya Mahaprabhu's intentions, prthivite ache yata nagaradi-grama sarvatra pracara haibe mora nama. Sri Caitanya Mahaprabhu's cult must be preached all over the world. This does not mean that people should take to His teachings and remain sudras or candalas. As soon as one is trained as a pure Vaisnava, he must be accepted as a bona fide brahmana. This is the essence of Sri Caitanya Mahaprabhu's instructions in this verse.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 8.129

'sannyasi' baliya more na kariha vañcana
krsna-radha-tattva kahi' purna kara mana

SYNONYMS

sannyasi — a person in the renounced order of life; **baliya** — taking as; **more** — Me; **na kariha** — do not do; **vañcana** — cheating; **krsna-radha-tattva** — the truth about Radha-Kṛṣṇa; **kahi'** — describing; **purna** — complete; **kara** — make; **mana** — my mind.

TRANSLATION

Sri Caitanya Mahāprabhu continued, "Please do not try to cheat me, thinking of Me as a learned sannyasi. Please satisfy My mind by just describing the truth of Radha and Kṛṣṇa."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.130-131

yadyapi raya — premi, maha-bhagavate
tanra mana krsna-maya nare acchadite
tathapi prabhura iccha — parama prabala
janileha rayera mana haila talamala

SYNONYMS

yadyapi — although; **raya** — Ramananda Raya; **premi** — a great lover of Krsna; **maha-bhagavate** — a topmost devotee; **tanra** — his; **mana** — mind; **krsna-maya** — the illusory energy of Krsna; **nare** — not able; **acchadite** — to cover; **tathapi** — still; **prabhura iccha** — the Lord's desire; **parama prabala** — very intense; **janileha** — even though it was known; **rayera mana** — the mind of Ramananda Raya; **haila** — there was; **talamala** — agitation.

TRANSLATION

Sri Ramananda Raya was a great devotee of the Lord and a lover of God, and although his mind could not be covered by Krsna's illusory energy, and although he could understand the mind of the Lord, which was very strong and intense, Ramananda's mind became a little agitated.

PURPORT

The perfect devotee always acts according to the desires of the Supreme Personality of Godhead. But a materialistic man is carried away by the waves of the material energy. Srila Bhaktivinoda Thakura has said, mayara vase, yaccha bhese, khaccha habudubu, bhai. A person under the grip of the material energy is carried away by the waves of that illusory energy. In other words, a person in the material world is a servant of maya. However, a person in the spiritual energy is a servant of the Supreme Personality of Godhead. Although Ramananda Raya knew that nothing was unknown to Sri Caitanya Mahaprabhu, he nonetheless began to speak further on the subject because the Lord desired it.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.132

raya kahe, — "ami — nata, tumi — sutra-dhara
yei mata nacao, taiche cahi nacibara

SYNONYMS

raya kahe — Ramananda Raya replied; ami — I; nata — dancer; tumi — You; sutra-dhara — the puller of the strings; yei — whatever; mata — way; nacao — You make me dance; taiche — in that way; cahi — I want; nacibara — to dance.

TRANSLATION

Sri Ramananda Raya said, "I am just a dancing puppet, and You pull the strings. Whichever way You make me dance, I will dance.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 8.133

mora jihva — vina-yantra, tumi — vina-dhari
tomara mane yei uthe, tahai uccari

SYNONYMS

mora jihva — my tongue; **vina-yantra** — a stringed instrument; **tumi** — You; **vina-dhari** — the player of the stringed instrument; **tomara mane** — in Your mind; **yei uthe** — whatever arises; **tahai** — that; **uccari** — I vibrate.

TRANSLATION

"My dear Lord, my tongue is just like a stringed instrument, and You are its player. Therefore I simply vibrate whatever arises in Your mind."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.134

parama isvara krsna — bhagavan
sarva-avatari, sarva-karana-pradhana

SYNONYMS

parama — supreme; **isvara** — controller; **krsna** — Lord Krsna; **svayam** — personally; **bhagavan** — the Supreme Personality of Godhead; **sarva-avatari** — the source of all incarnations; **sarva-karana-pradhana** — the supreme cause of all causes.

TRANSLATION

Ramananda Raya then began to speak on krsna-tattva. "Krsna is the Supreme Personality of Godhead," he said. "He is personally the original Godhead, the source of all incarnations and the cause of all causes.

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ananta vaikuntha, ara ananta avatara
ananta brahmada ihan, — sabara adhara

SYNONYMS

ananta vaikuntha — innumerable Vaikuntha planets; **ara** — and; **ananta avatara** — innumerable incarnations; **ananta brahmada** — innumerable universes; **ihan** — in this material world; **sabara** — of all of them; **adhara** — the resting place.

TRANSLATION

"There are innumerable Vaikuntha planets, as well as innumerable incarnations. In the material world also there are innumerable universes, and Krsna is the supreme resting place for all of them.

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sac-cid-ananda-tanu, vrajendra-nandana
sarvaisvarya-sarvasakti-sarvarasa-purna

SYNONYMS

sat-cit-ananda-tanu — Krsna's body is transcendental, full of knowledge, bliss and eternity; **vrajendra-nandana** — the son of Maharaja Nanda; **sarva-aisvarya** — all opulences; **sarva-sakti** — all potencies; **sarva-rasa-purna** — the reservoir of all transcendental mellows.

TRANSLATION

"The transcendental body of Sri Krsna is eternal and full of bliss and knowledge. He is the son of Nanda Maharaja. He is full of all opulences and potencies, as well as all spiritual mellows.

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isvarah paramah krsnah
sac-cid-ananda-vigrahah
anadir adir govindah
sarva-karana-karanam

SYNONYMS

isvarah — the controller; **paramah** — supreme; **krsnah** — Lord Krsna; **sat** — eternal existence; **cit** — absolute knowledge; **ananda** — absolute bliss; **vigrahah** — whose form; **anadih** — without beginning; **adih** — the origin of everything; **govindah** — a name of Lord Krsna; **sarva** — all; **karana** — of causes; **karanam** — He is the original cause.

TRANSLATION

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

PURPORT

This verse is from the Brahma- (5.1).

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vrndavane 'aprakṛta navina madana'
kama-gayatri kama-bije yanra upasana

SYNONYMS

vrndavane — in Vrndavana; aprakṛta — spiritual; navina — new; madana — Cupid; kama-gayatri — hymns of desire; kama-bije — by the spiritual seed of desire called klim; yanra — of whom; upasana — the worship.

TRANSLATION

"In the spiritual realm of Vrndavana, Kṛṣṇa is the spiritual, ever-fresh Cupid. He is worshiped by the chanting of the Kama-gayatri mantra, with the spiritual seed klim.

PURPORT

Vrndavana is described in the Brahma- (5.56) in this way:

sriyah kantah kantah parama-purusah kalpa-taravo
druma bhumiṣ cintamani-gana-mayī toyam amṛtam
katha nat gamanam api priya-sakhī
cid- jyotih param api tad asvadyam api ca
sa yatra ksirabdhīh sṛavati surabhibhyas ca su-mahan
nimesardhakhyo va vrajati na hi yatrapī samayah
bhaje tam aham iha golokam iti
vidantas te santah ksiti-virala-carah katipaye

The spiritual realm of Vrndavana is always spiritual. The goddess of fortune and the gopis are always present there. They are Kṛṣṇa's beloveds, and all of them are as spiritual as Kṛṣṇa. In Vrndavana, Kṛṣṇa is the Supreme Person and is the husband of all the gopis and the goddess of fortune. The trees in Vrndavana are wish-fulfilling trees. The land is made of touchstone, and the water is nectar. Words are musical vibrations, and all movements are dancing. The flute is the Lord's constant companion. The planet Goloka Vrndavana is self-luminous like the sun and is full of spiritual bliss. The perfection of life lies in tasting that spiritual existence; therefore everyone should cultivate its knowledge. In Vrndavana, spiritual cows are always supplying spiritual milk. Not a single moment is wasted there — in other words, there is no past, present or future. Not a single particle of time is wasted. Within this material universe, the devotees worship that transcendental abode as Goloka Vrndavana. Lord Brahma himself said, "Let me worship that spiritual land where Kṛṣṇa is present." This transcendental Vrndavana is not appreciated by those who are not devotees or self-realized souls because this Vrndavana-dhama is all spiritual. The pastimes of the Lord there are also spiritual. None are material. According to a prayer by Srīla Narottama dasa Thakura (Prarthana 1):

ara kabe nitai-candera karuna karibe
-vasana mora kabe tuccha ha'be

"When will Lord Nityananda have mercy upon me so that I can realize the uselessness of material pleasure?"

visaya chadiya kabe suddha ha'be mana
kabe hama heraba sri-vrndavana

"When will my mind be cleansed of all material dirt so that I will be able to feel the presence of spiritual Vrndavana?"

rupa-raghunatha-pade haibe akuti
kabe hama bujhaba se yugala-piriti

"When will I be attracted to the instructions of the Gosvamis so that I will be able to understand what is Radha and Krsna and what is Vrndavana?"

These verses indicate that one first has to be purified of all material desires and all attraction for fruitive activity and speculative knowledge if one wishes to understand Vrndavana.

In reference to the words aprakṛta navina madana, aprakṛta refers to that which is the very opposite of the material conception. The Mayavadis consider this to be zero or impersonal, but that is not the case. Everything in the material world is dull, but in the spiritual world everything is alive. The desire for enjoyment is present both in Kṛṣṇa and in His parts and parcels, the living entities. In the spiritual world, such desires are also spiritual. No one should mistakenly consider such desires to be material. In the material world, if one is sexually inclined and enjoys sex life, he enjoys something temporary. His enjoyment vanishes after a few minutes. However, in the spiritual world the same enjoyment may be there, but it never vanishes. It is continuously enjoyed. In the spiritual world such sex pleasure appears to the enjoyer to be more and more relishable with each new feature. In the material world, however, sex enjoyment becomes distasteful after a few minutes only, and it is never permanent. Because Kṛṣṇa appears very much sexually inclined, He is called the new Cupid in the spiritual world. There is no material inebriety in such desire, however.

trayate yasmad gayatri tatah smṛta: one who chants the Gayatri mantra is gradually delivered from the material clutches. In other words, that which delivers one from material entanglement is called Gayatri. An explanation of the Gayatri mantra can be found in the Madhya-lila, Chapter Twenty-one, text 125:

kama-gayatri-mantra-rupa, haya kṛṣṇera svarupa,
sardha-cabbisa aksara tara haya
se aksara 'candra' haya, kṛṣṇe kari' udaya,
trijagat kaila kamamaya

The Kama-gayatri mantra is just like a Vedic hymn, but it is the Supreme Personality of Godhead Himself. There is no difference between the Kama-gayatri and Kṛṣṇa. Both are composed of twenty-four and a half transcendental syllables (see Madhya 21.125-29). The mantra depicted in letters is also Kṛṣṇa, and the mantra rises just like the moon. Due to this, there is a perverted reflection of desire in human society and among all kinds of living entities. In the mantra kama-devaya vidmahe puspā-banaya dhimahi tan no 'nangah pracodayat, Kṛṣṇa is called Kama-deva, Puspa-bana and Ananga. Kama-deva is Madana-mohana, the Deity who establishes our relationship with Kṛṣṇa; Puspa-bana ("He who carries an arrow made of flowers") is Govinda, the Personality of Godhead who accepts our devotional service; and Ananga is Gopijana-vallabha, who satisfies all the gopis and is the ultimate goal of life. This Kama-gayatri kama-devaya vidmahe puspā-banaya dhimahi tan no 'nangah pracodayat) simply does not belong to this material world. When one is advanced in spiritual understanding, he can worship the Supreme Personality of Godhead with his spiritually purified senses and fulfill the desires of the Lord.

man-mana bhava mad-bhakto mad-yaji namaskuru
mam evaisyasi te pratijane priyo 'si me

"Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend."
(Bg. 18.65)

In the Brahma- (5.27-28) it is stated:

atha venu-ninadasya trayi-murti-mayi gatih
phuranti pravivesasu mukhabjani svayambhuvah
gayatas tasmad adhigatya saroja-jah
tas cadiguruna dvijatam agamat tatah
trayya prabuddho 'tha vidhir vijñata-tattva-sagarah
tustava veda-sarena stotrenanena kesavam

"Then Gayatri, mother of the Vedas, having been manifested by the divine sound of Sri Krsna's flute, entered the lotus mouth of Brahma, the self-born, through his eight earholes. Thus the lotus-born Brahma received the Gayatri mantra, which had sprung from the song of Sri Krsna's flute. In this way he attained twice-born status, having been initiated by the supreme, primal preceptor, Godhead Himself. Enlightened by the recollection of that Gayatri, which embodies the three Vedas, Brahma became acquainted with the expanse of the ocean of truth. Then he worshiped Sri Krsna, the essence of all the Vedas, with a hymn."

The vibration of Krsna's flute is the origin of the Vedic hymns. Lord Brahma, who is seated on a lotus flower, heard the sound vibration of Krsna's flute and was thereby initiated by the Gayatri mantra.

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purusa, yosit, kiba sthavara-jangama
sarva-cittakarsaka, saksat manmatha-madana

SYNONYMS

purusa — a male; **yosit** — a female; **kiba** — all; **sthavara-jangama** — living entities who cannot move and living entities who can move; **sarva** — of everyone; **citta-akarsaka** — the attractor of the minds; **saksat** — directly; **manmatha-madana** — captivator of Cupid himself.

TRANSLATION

"The very name Krsna means that He attracts even Cupid. He is therefore attractive to everyone — male and female, moving and inert living entities. Indeed, Krsna is known as the all-attractive one.

PURPORT

Just as there are many orbs in the material world called stars or planets, in the spiritual world there are many spiritual planets called Vaikunthalokas. The spiritual universe, however, is situated far, far away from the cluster of material universes. Material scientists cannot even estimate the number of planets and stars within this universe. They are also incapable of traveling to other stars by spaceship. According to the Bhagavad-gita (8.20), there is also a spiritual world:

paras tasmāt tu bhavo 'nyo 'vyakto 'vyaktat sanatanah
yah sa sarvesu bhutesu nasyatsu na vinasyati

"Yet there is another unmanifested nature, which is eternal and is transcendental to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is."

Thus there is another nature, which is superior to material nature. The word bhava or svabhava refers to nature. The spiritual nature is eternal, and even when all the material universes are destroyed, the planets in the spiritual world abide. They remain exactly as the spirit soul remains even after the annihilation of the material body. That spiritual world is called the aprakṛta (antimaterial) world. In this transcendental, spiritual world or universe, the highest planetary system is known as Goloka Vrndavana. That is the abode of Lord Kṛṣṇa Himself, who is also all-spiritual. Kṛṣṇa is known there as Aprakṛta-madana. The name Madana refers to Cupid, but Kṛṣṇa is the spiritual Madana. His body is not material like the body of Cupid in this material universe. Kṛṣṇa's body is all-spiritual — sac-cid-ananda-vigraha [Bs. 5.1]. Therefore He is called Aprakṛta-madana. He is also known as Manmatha-madana, which means that He is attractive even to Cupid. Sometimes Kṛṣṇa's activities and attractive features are misinterpreted by gross materialists who accuse Him of being immoral because He danced with the gopis, but such an accusation results from not knowing that Kṛṣṇa is beyond this material world. His body is sac-cid-ananda-vigraha [Bs. 5.1], completely spiritual. There is no material contamination in His body, and one should not consider His body a lump of flesh and bones. The Mayavadi philosophers conceive of Kṛṣṇa's body as material, and this is an abominable, grossly materialistic conception. Just as Kṛṣṇa is completely spiritual, the gopis are also spiritual, and

this is confirmed in the Brahma- (5.37):

ananda-cin-maya-rasa-pratibhavitabhis
tabhir ya eva nija-rupataya kalabhih
goloka eva nivasaty akhilatma-bhuto
govindam adi-purus tam bhajami

"I worship Govinda, the primeval Lord. He resides in His own realm, Goloka, with Radha, who resembles His own spiritual figure and who embodies the ecstatic potency (hladini). Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual rasa."

The gopis are also of the same spiritual quality (nija-rupataya) because they are expansions of Krsna's pleasure potency. Neither Krsna nor the gopis have anything to do with lumps of matter or the material conception. In the material world the living entity is engaged within a material body, and due to ignorance he thinks that he is the body. Therefore here the enjoyment of lusty desires between male and female is all material. One cannot compare the lusty desires of a materialistic man to the transcendental lusty desires of Krsna. Unless one is advanced in spiritual science, he cannot understand the lusty desires between Krsna and the gopis. In the Caitanya-caritamrta the lusty desire of the gopis is compared to gold. The lusty desires of a materialistic man, on the other hand, are compared to iron. At no stage can iron and gold be equated. The living entities — moving and nonmoving — are part and parcel of Krsna; therefore they originally have the same kind of lusty desire as His. But when this lusty desire is expressed through matter, it is abominable. When a living entity is spiritually advanced and liberated from material bondage, he can understand Krsna in truth. As stated in the Bhagavad-gita (4.9):

janma karma ca me divyam yo vetti tattvatah
tyaktva punar janma naiti mam eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world but attains My eternal abode, O Arjuna."

When one can understand the body of Krsna as well as the Lord's lusty desires, one is immediately liberated. A conditioned soul engaged within the material body cannot understand Krsna. As stated in the Bhagavad-gita (7.3):

manusyan sahasresu kascid yatati siddhaye
yatatam api kascin vetti tattvatah

"Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth."

The word siddhaye indicates liberation. Only after being liberated from material conditioning can one understand Krsna. When one can understand Krsna as He is (tattvatah), one actually lives in the spiritual world, although apparently living within the material body. This technical science can be understood when one is actually spiritually advanced.

In his Bhakti-rasamrta-sindhu (1.2.187), Srila Rupa Gosvami says:

iha yasya harer dasye karmana manasa gira
nikhilasv apy avasthasu jivan-muktah sa ucyate

When a person in this material world desires only to serve Krsna with love and devotion, he is liberated, even though functioning within this material world. As the Bhagavad-gita

(14.26) confirms:

ca yo 'vyabhicarena bhakti-yogena sevate
sa gunan samatityaitan brahma-bhuyaya kalpate

"One who engages in full devotional service, unflinching in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman."

Simply by engaging in the loving service of the Lord one can attain liberation. As stated in the Bhagavad-gita (18.54), brahma-bhutaḥ prasannaṭma na socati na kankṣati. A person who is highly advanced in spiritual knowledge and who has attained the brahma-bhuta stage neither laments nor hankers for anything material. That is the stage of spiritual realization.

Srila Bhaktivinoda Thakura considers the brahma-bhuta stage in two divisions — svarupa-gata and vastu-gata. One who has understood Kṛṣṇa in truth but is still maintaining some material connection is known to be situated in his svarupa, his original consciousness. When that original consciousness is completely spiritual, it is called Kṛṣṇa consciousness. One who lives in such consciousness is actually living in Vṛndavana. He may live anywhere; material location doesn't matter. When by the grace of Kṛṣṇa one thus advances, he becomes completely uncontaminated by the material body and mind and at that time factually lives in Vṛndavana. That stage is called vastu-gata.

One should execute his spiritual activities in the svarupa-gata stage of consciousness. He should also chant the cin-mayi Gayatri, the spiritual mantras namo bhagavate vasudevaya kṛṣṇaya govindaya gopijana-vallabhaya svaha kama-devaya vidmahe puṣpa-banaya dhimahi tan no 'nangah pracodayat. These are the Kama-gayatri or kama-bija mantras. One should be initiated by a bona fide spiritual master and worship Kṛṣṇa with these transcendental mantras.

As explained by Kṛṣṇadāsa Kavirāja Gosvami in the previous verse and the current verse:

vṛndavane 'aprakṛta navina madana'
kama-gayatri kama-bije yantra upasana
puruṣa, yosit, kiba sthāvara-jāgama
sarva-cittakarsaka, saksat manmatha-madana

A person who is properly purified and initiated by the spiritual master worships the Supreme Personality of Godhead, Kṛṣṇa, by chanting this mantra, the Kama-gayatri with the kama-bija. As the Bhagavad-gita (18.65) confirms, one should engage in transcendental worship in order to be fit for being attracted by Kṛṣṇa, the all-attractive:

man-mana bhava mad-bhakto mad-yaji namaskuru
mam evaisyasi te pratijane priyo 'si me

"Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend."

Since every living entity is part and parcel of Kṛṣṇa, Kṛṣṇa is naturally attractive. Due to the material covering, one's attraction for Kṛṣṇa is checked. One is not usually attracted by Kṛṣṇa in the material world, but as soon as one is liberated from material conditioning, he is naturally attracted. Therefore it is said in this verse, sarva-cittakarsaka: "Everyone is naturally attracted by Kṛṣṇa." This attraction is within everyone's heart, and when the heart is cleansed, that attraction is manifested (ceto-darpana- bhava-maha-dāvagni-nirvāpanam [Cc. Antya 20.12]).



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tasam avirabhuc chaurih
smayamana-mukhambujah
pitambara-dharah sragvi
saksan manmatha-manmathah

SYNONYMS

tasam — among them; **avirabhut** — appeared; **saurih** — Lord Krsna; **smayamana** — smiling; **mukha-ambujah** — lotus face; **pita-ambara-dharah** — dressed with yellow garments; **sragvi** — decorated with a flower garland; **saksat** — directly; **manmatha** — of Cupid; **manmathah** — Cupid.

TRANSLATION

"When Krsna left the rasa-lila dance, the gopis became very morose, and when they were grieving, Krsna reappeared dressed in yellow garments. Wearing a flower garland and smiling, He was attractive even to Cupid. In this way Krsna appeared among the gopis.'

PURPORT

This verse is from Srimad-Bhagavatam (10.32.2).

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nana-bhaktera rasamrta nana-vidha haya
sei saba rasamrtera 'visaya' 'asraya'

SYNONYMS

nana-bhaktera — of various types of devotees; **rasa-amrta** — the nectar of devotion or transcendental mellows; **nana-vidha** — different varieties; **haya** — there are; **sei saba** — all these; **rasa-amrtera** — of the nectar of devotion; **visaya** — subject; **asraya** — object.

TRANSLATION

"Each and every devotee has a certain type of transcendental mellow in relation to Krsna. But in all transcendental relationships the devotee is the worshiper [asraya] and Krsna is the object of worship [visaya].

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akhila-rasamrta-murtih
prasrmararuci-ruddha-taraka-palih
kalita-syama-lalito
radha-preyan vidhur jayati

SYNONYMS

akhila-rasa-amrta-murtih — the reservoir of all pleasure, in which exist all the mellows of devotional service, namely *santa*, *dasya*, *sakhya*, *vatsalya* and *madhurya*; **prasrmararuci** — spreading forth; **ruci** — by His bodily luster; **ruddha** — who has subjugated; **taraka** — the gopi named Taraka; **palih** — the gopi named Pali; **kalita** — who has absorbed the minds of; **syama** — the gopi named Syama; **lalitah** — and the gopi named Lalita; **radha-preyan** — dearest to Srimati Radharani; **vidhuh** — Krsna, the Supreme Personality of Godhead; **jayati** — all glories to.

TRANSLATION

"Let Krsna, the Supreme Personality of Godhead, be glorified! By virtue of His expanding attractive features, He subjugated the gopis named Taraka and Pali and absorbed the minds of Syama and Lalita. He is the most attractive lover of Srimati Radharani and is the reservoir of pleasure for devotees in all transcendental mellows.'

PURPORT

Everyone has a particular transcendental mellow by which he loves and serves Krsna. Krsna is the most attractive feature for every kind of devotee. He is therefore called *akhila-rasamrta-murti*, the transcendental form of attraction for all kinds of devotees, whether the devotee be in the *santa-rasa*, *dasya-rasa*, *sakhya-rasa*, *vatsalya-rasa* or *madhurya-rasa*.

This is the opening verse of the *Bhakti-rasamrta-sindhu*, by Srila Rupa Gosvami.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.143

srngara-rasaraja-maya-murti-dhara
ataeva atma-paryanta-sarva-citta-hara

SYNONYMS

srngara-rasa-raja-maya — consisting of the mellow of conjugal love, which is the king of mellows; **murti-dhara** — Krsna, the personified reservoir of all pleasure; **ataeva** — therefore; **atma-paryanta** — even up to His own self; **sarva** — all; **citta** — of hearts; **hara** — the attractor.

TRANSLATION

"Krsna is all-attractive for devotees in all mellows because He is the personification of the conjugal mellow. Krsna is attractive not only to all the devotees, but to Himself as well.

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visvesam anurañjanena janayann anandam indivara-
sreni-syamala-komalair upanayann angair anangotsavam
vraja-sundaribhir abhitah praty-angam alingitah
srngarah sakhi murtiman iva madhau mugdho harih kridati

SYNONYMS

visvesam — of all the gopis; **anurañjanena** — by the act of pleasing; **janayan** — producing; **anandam** — the bliss; **indivara-sreni** — like a row of blue lotuses; **syamala** — bluish black; **komalaih** — and soft; **upanayan** — bringing; **angaih** — with His limbs; **ananga-utsavam** — a festival for Cupid; **svacchandam** — without restriction; **vraja-sundaribhih** — by the young women of Vraja; **abhitah** — on both sides; **prati-angam** — each limb; **alingitah** — embraced; **srngarah** — amorous love; **sakhi** — O friend; **murti-man** — embodied; **iva** — like; **madhau** — in the springtime; **mugdha** — perplexed; **harih** — Lord Hari; **kridati** — plays.

TRANSLATION

"My dear friends, just see how Sri Krsna is enjoying the season of spring! With the gopis embracing each of His limbs, He is like amorous love personified. With His transcendental pastimes, He enlivens all the gopis and the entire creation. With His soft bluish black arms and legs, which resemble blue lotus flowers, He has created a festival for Cupid."

PURPORT

This is a verse from the Gita-govinda (1.11).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.145

laksmi-kantadi avatarera hare mana
laksmi-adi nari-ganera kare akarsana

SYNONYMS

laksmi-kanta-adi — of the goddess of fortune's husband (Narayana); **avatarera** — of the incarnation; **hare** — He enchants; **mana** — the mind; **laksmi** — the goddess of fortune; **adi** — headed by; **nari-ganera** — of all women; **kare** — does; **akarsana** — attraction.

TRANSLATION

"He also attracts Narayana, who is the incarnation of Sankarsana and the husband of the goddess of fortune. He attracts not only Narayana but also all women, headed by the goddess of fortune, the consort of Narayana.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.146

dvijatmaja me yuvayor didrksuna
mayopanita bhuvi dharmaguptaye
kalavatirnav avaner bharasuran
hatveha bhuyas tvarayetam anti me

SYNONYMS

dvija-atma-jah — the sons of the brahmana; **me** — by Me; **yuvayoh** — of both of you; **didrksuna** — desiring the sight; **maya** — by Me; **upanitah** — brought; **bhuvi** — in the world; **dharmaguptaye** — for the protection of religious principles; **kala** — with all potencies; **avatirnav** — who descended; **avaneh** — of the world; **bhara-asuran** — the heavy load of demons; **hatva** — having killed; **iha** — here in the spiritual world; **bhuyah** — again; **tvaraya** — very soon; **itam** — please come back; **anti** — near; **me** — Me.

TRANSLATION

"[Addressing Krsna and Arjuna, Lord Maha-Visnu (the Mahapurusa) said:] 'I wanted to see both of you, and therefore I have brought the sons of the brahmana here. Both of you have appeared in the material world to reestablish religious principles, and you have both appeared here with all your potencies. After killing all the demons, please quickly return to the spiritual world.'

PURPORT

This is a quotation from Srimad-Bhagavatam (10.89.58) concerning Krsna's endeavor to take Arjuna beyond the material universe when Arjuna was searching for the sons of a brahmana.

Lord Maha-Visnu, who is situated beyond this material world, was also attracted by the bodily features of Krsna. Maha-Visnu had actually stolen the sons of the brahmana in Dvaraka so that Krsna and Arjuna would come visit Him. This verse is quoted to show that Krsna is so attractive that He attracts Maha-Visnu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.147

kasyanubhavo 'sya na deva vidmahe
tavanghri-renu-sparasadhikarah
yad-vañchaya srir lalanacarat tapo
vihaya kaman su- dhrta-vrata

SYNONYMS

kasya — of what; **anubhavaḥ** — a result; **asya** — of the serpent (Kaliya); **na** — not; **deva** — my Lord; **vidmahe** — we know; **tava anghri** — of Your lotus feet; **renu** — of the dust; **sparasa** — for touching; **adhikarah** — qualification; **yad** — which; **vañchaya** — by desiring; **sriḥ** — the goddess of fortune; **lalana** — the topmost woman; **acarat** — performed; **tapah** — austerity; **vihaya** — giving up; **kaman** — all desires; **su-ciram** — for a long time; **dhrta** — a law upheld; **vrata** — as a vow.

TRANSLATION

"O Lord, we do not know how the serpent Kaliya attained such an opportunity to be touched by the dust of Your lotus feet. For this end, the goddess of fortune performed austerities for centuries, giving up all other desires and observing austere vows. Indeed, we do not know how this serpent Kaliya got such an opportunity."

PURPORT

This verse from Srimad-Bhagavatam (10.16.36) was spoken by the wives of the Kaliya serpent.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 8.148

apana-madhurye hare apanara mana
apana apani cahe karite alingana

SYNONYMS

apana — own; **madhurye** — by sweetness; **hare** — steals; **apanara** — His own; **mana** — mind;
apana — Himself; **apani** — He; **cahe** — wants; **karite** — to do; **alingana** — embracing.

TRANSLATION

"Lord Kṛṣṇa's sweetness is so attractive that it steals away His own mind. Thus even He wants to embrace Himself.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.149

aparikalita-purvah kas camatkara-kari
sphurati mama gariyan esa madhurya-purah
ayam aham api hanta preksya lubdha-cetah
sa-rabhasam kamaye radhikeva

SYNONYMS

aparikalita-purvah — not previously experienced; **kah** — who; **camatkara-kari** — causing wonder; **sphurati** — manifests; **mama** — My; **gariyan** — more great; **esah** — this; **madhurya-purah** — abundance of sweetness; **ayam** — this; **aham** — I; **api** — even; **hanta** — alas; **preksya** — seeing; **yam** — which; **lubdha-cetah** — My mind being bewildered; **sa-rabhasam** — impetuously; **upabhoktum** — to enjoy; **kamaye** — desire; **radhika iva** — like Srimati Radharani.

TRANSLATION

“Upon seeing His own reflection in a bejeweled pillar of His Dvaraka palace, Krsna desired to embrace it, saying, “Alas, I have never seen such a person before. Who is He? Just by seeing Him I have become eager to embrace Him, exactly like Srimati Radharani.””

PURPORT

This is a verse from Srila Rupa Gosvami's Lalita-madhava (8.34).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.150

ei ta' sanksepe kahila krsnera svarupa
ebe sanksepe kahi suna radha-tattva-rupa

SYNONYMS

ei ta' — thus; sanksepe — in brief; kahila — I have said; krsnera — of Lord Krsna; svarupa — the original form; ebe — now; sanksepe — in summary; kahi — I shall speak; suna — please hear; radha — of Srimati Radharani; tattva-rupa — the actual position.

TRANSLATION

Sri Ramananda Raya then said, "I have thus briefly explained the original form of the Supreme Personality of Godhead. Now let me describe the position of Srimati Radharani.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.151

krsnera ananta-sakti, tate tina — pradhana
'cic-chakti', 'maya-sakti', 'jiva-sakti'-nama

SYNONYMS

krsnera — of Lord Krsna; **ananta-sakti** — unlimited potencies; **tate** — in that; **tina** — three; **pradhana** — chief; **cit-sakti** — spiritual potency; **maya-sakti** — material potency; **jiva-sakti** — marginal potency, or living entities; **nama** — named.

TRANSLATION

"Krsna has unlimited potencies, which can be divided into three main parts. These are the spiritual potency, the material potency and the marginal potency, which is known as the living entities.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.152

'antaranga', 'bahiranga', 'tatastha' kahi yare
antaranga 'svarupa-sakti' — sabara upare

SYNONYMS

antaranga — internal; **bahiranga** — external; **tata-stha** — marginal; **kahi** — we say; **yare** — to whom; **antaranga** — the internal potency; **svarupa-sakti** — the personal energy; **sabara upare** — above all.

TRANSLATION

"In other words, these are all potencies of God — internal, external and marginal. But the internal potency is the Lord's personal energy and stands over the other two.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.153

visnu-saktih para prokta
ksetrajñakhya tatha para
avidya-karma
trtiya saktir isyate

SYNONYMS

visnu-saktih — the potency of Lord Visnu; **para** — spiritual; **prokta** — it is said; **ksetrajña-akhya** — the potency known as ksetra-jña; **tatha** — as well as; **para** — spiritual; **avidya** — ignorance; **karma** — fruitive activities; — known as; **anya** — other; **trtiya** — third; **saktih** — potency; **isyate** — known thus.

TRANSLATION

"The original potency of Lord Visnu is superior, or spiritual, and the living entity actually belongs to that superior energy. But there is another energy, called the material energy, and this third energy is full of ignorance."

PURPORT

This is a quotation from the Visnu Purana (6.7.61).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.154

sac-cid-ananda-maya krsnera svarupa
ataeva svarupa-sakti haya tina rupa

SYNONYMS

sat-cit-ananda-maya — eternal bliss and knowledge; **krsnera** — of Lord Krsna; **svarupa** — the real transcendental form; **ataeva** — therefore; **svarupa-sakti** — His spiritual personal potency; **haya** — is; **tina rupa** — three forms.

TRANSLATION

"Originally Lord Krsna is sac-cid-ananda-vigraha [Bs. 5.1], the transcendental form of eternity, bliss and knowledge; therefore His personal potency, the internal potency, has three different forms.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 8.155

hladini', sad- 'sandhini'
cid- 'samvit', yare jñana kari' mani

SYNONYMS

ananda- — in bliss; **hladini** — the pleasure-giving potency; **sat-** — in eternity; **sandhini** — the creative potency; **cit-** — in knowledge; **samvit** — the knowledge potency; **yare** — which; **jñana** — knowledge; **kari'** — taking as; **mani** — I accept.

TRANSLATION

"Hladini is His aspect of bliss; sandhini, of eternal existence; and samvit, of cognizance, which is also accepted as knowledge.

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hladini sandhini samvit
tvayy eka sarva-
hlada-tapa-kari misra
tvayi no guna-varjite

SYNONYMS

hladini — that which generates pleasure; **sandhini** — the potency of existence; **samvit** — the potency of knowledge; **tvayi** — unto You; **eka** — principal internal potency; **sarva-** — You are the reservoir of all potencies; **hlada** — pleasure; **tapa-kari** — generator of pains; **misra** — mixed; **tvayi** — unto You; **na u** — never; **guna-varjite** — You, the transcendence, the Supreme Personality of Godhead.

TRANSLATION

"My dear Lord, You are the transcendental reservoir of all transcendental qualities. Your pleasure potency, existence potency and knowledge potency are actually all one internal spiritual potency. The conditioned soul, although actually spiritual, sometimes experiences pleasure, sometimes pain and sometimes a mixture of pain and pleasure. This is due to his being touched by matter. But because You are above all material qualities, these are not found in You. Your superior spiritual potency is completely transcendental, and for You there is no such thing as relative pleasure, pleasure mixed with pain, or pain itself."

PURPORT

This is a quotation from the Visnu Purana (1.12.69).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.157

krsnake ahlade, ta'te nama — 'hladini'
sei sakti-dvare sukha asvade apani

SYNONYMS

krsnake — unto Krsna; **ahlade** — gives pleasure; **ta'te** — therefore; **nama** — the name; **hladini** — pleasure-giving potency; **sei sakti** — that potency; **dvare** — by means of; **sukha** — happiness; **asvade** — tastes; **apani** — Lord Krsna personally.

TRANSLATION

"The potency called hladini gives Krsna transcendental pleasure. Through this pleasure potency, Krsna personally tastes all spiritual pleasure.

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sukha-rupa krsna kare sukha asvadana
bhakta-gane sukha dite 'hladini' — karana

SYNONYMS

sukha-rupa — embodiment of pleasure; **krsna** — Lord Krsna; **kare** — does; **sukha** — happiness; **asvadana** — tasting; **bhakta-gane** — unto the devotees; **sukha** — happiness; **dite** — to give; **hladini** — the pleasure potency; **karana** — the cause.

TRANSLATION

"Lord Krsna tastes all kinds of transcendental happiness, although He Himself is happiness personified. The pleasure relished by His pure devotees is also manifested by His pleasure potency.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.159

hladinira sara , tara 'prema' nama
ananda-cinmaya-rasa premera akhyana

SYNONYMS

hladinira — of this pleasure potency; sara — the essential; — part; tara — its; prema — love of God; nama — name; ananda — full of pleasure; cit-maya-rasa — the platform of spiritual mellows; premera — of love of Godhead; akhyana — the explanation.

TRANSLATION

"The most essential part of this pleasure potency is love of Godhead [prema]. Consequently, the explanation of love of Godhead is also a transcendental mellow full of pleasure.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.160

premera parama-sara 'mahabhava' jani
sei mahabhava-rupa radha-thakurani

SYNONYMS

premera — of love of Godhead; **parama-sara** — the essential part; **maha-bhava** — the transcendental ecstasy of the name mahabhava; **jani** — we know; **sei** — that; **maha-bhava-rupa** — the personification of the mahabhava transcendental ecstasy; **radha-thakurani** — Srimati Radharani.

TRANSLATION

"The essential part of love of Godhead is called mahabhava, transcendental ecstasy, and that ecstasy is represented by Srimati Radharani.

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tayor apy ubhayor madhye
radhika sarvathadhika
mahabhava
gunair ativariyasi

SYNONYMS

tayoh — of them; **api** — even; **ubhayoh** — of both (Candravali and Radharani); **madhye** — in the middle; **radhika** — Srimati Radharani; **sarvatha** — in every way; **adhika** — greater; **maha-bhava-svarupa** — the form of mahabhava; **iyam** — this one; **gunaih** — with good qualities; **ativariyasi** — the best of all.

TRANSLATION

"Among the gopis of Vrndavana, Srimati Radharani and another gopi are considered chief. But when we compare the gopis, it appears that Srimati Radharani is most important because Her real feature expresses the highest ecstasy of love. The ecstasy of love experienced by the other gopis cannot be compared to that of Srimati Radharani.'

PURPORT

This is a quotation from Srila Rupa Gosvami's Ujjvala-nilamani (4.3).

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premera 'svarupa-deha' — prema-vibhavita
krsnera preyasi-srestha jagate vidita

SYNONYMS

premera — love of Godhead; **svarupa-deha** — actual body; **prema** — by love of Godhead; **vibhavita** — influence; **krsnera** — of Lord Krsna; **preyasi** — of the dear friends; **srestha** — topmost; **jagate** — throughout the whole world; **vidita** — known.

TRANSLATION

"The body of Srimati Radharani is a veritable transformation of love of Godhead; She is the dearest friend of Krsna, and this is known throughout the world.

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ananda-cinmaya-rasa-pratibhavitabhis
tabhir ya eva nija-rupataya kalabhih
goloka eva nivasaty akhilatma-bhuto
govindam adi-purus tam bhajami

SYNONYMS

ananda — bliss; **cit** — knowledge; **maya** — consisting of; **rasa** — mellows; **prati** — every second; **bhavitabhih** — who are engrossed with; **tabhih** — with those; **yah** — who; **eva** — certainly; **nija-rupataya** — with His own form; **kalabhih** — who are parts of portions of His pleasure potency; **goloke** — in Goloka Vrndavana; **eva** — certainly; **nivasati** — resides; **akhila-atma** — as the soul of all; **bhutam** — who exists; **govindam** — Lord Govinda; **adi-purusam** — the original personality; **tam** — Him; **aham** — I; **bhajami** — worship.

TRANSLATION

"I worship Govinda, the primeval Lord, who resides in His own realm, Goloka, with Radha, who resembles His own spiritual figure and who embodies the ecstatic potency [hladini]. Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual rasa.'

PURPORT

This is a quotation from the Brahma- (5.37).

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sei mahabhava haya 'cintamani-sara'
krsna-vañcha purna kare ei karya tanra

SYNONYMS

sei — that; maha-bhava — supreme ecstasy; haya — is; cintamani-sara — the essence of spiritual life; krsna-vañcha — all the desires of Lord Krsna; purna kare — fulfills; ei — this; karya — business; tanra — Her.

TRANSLATION

"That supreme ecstasy of Srimati Radharani is the essence of spiritual life. Her only business is to fulfill all the desires of Krsna.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 8.165

'mahabhava-cintamani' radhara svarupa
lalitadi sakhi — tanra kaya-vyuha-rupa

SYNONYMS

maha-bhava — of the topmost spiritual ecstasy; **cinta-mani** — the touchstone; **radhara svarupa** — the transcendental form of Srimati Radharani; **lalita-adi sakhi** — the gopi associates of Srimati Radharani; **tanra kaya-vyuha-rupa** — expansions of Her spiritual body.

TRANSLATION

"Srimati Radharani is the topmost spiritual gem, and the other gopis — Lalita, Visakha and so on — are expansions of Her spiritual body.

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radha-prati krsna-sneha — sugandhi udvartana
ta'te ati sugandhi deha — ujjvala-varana

SYNONYMS

radha-prati — toward Srimati Radharani; **krsna-sneha** — the affection of Lord Krsna; **su-gandhi udvartana** — perfumed massage; **ta'te** — in that; **ati** — very; **su-gandhi** — perfumed; **deha** — the body; **ujjvala** — brilliant; **varana** — luster.

TRANSLATION

"Srimati Radharani's transcendental body is brilliant in luster and full of all transcendental fragrances. Lord Krsna's affection for Her is like a perfumed massage.

PURPORT

Sugandhi udvartana refers to a paste made of several perfumes and fragrant oils. This paste is massaged all over the body, and in this way the body's dirt and perspiration are removed. Srimati Radharani's body is automatically perfumed, but when Her body is massaged with the scented paste of Lord Krsna's affection, Her entire body is doubly perfumed and made brilliant and lustrous. This is the beginning of Krsnadasa Kaviraja Gosvami's description of Srimati Radharani's transcendental body. This description (found in verses 165-181) is based on a book by Srila Raghunatha dasa Gosvami known as Premambhoja-maranda. Srila Bhaktivinoda Thakura's translation of the original Sanskrit reads as follows:

"The love of the gopis for Krsna is full of transcendental ecstasy. It appears to be a brilliant jewel, and enlightened by such a transcendental jewel, Radharani's body is further perfumed and decorated with kunkuma. In the morning Her body is bathed in the nectar of compassion, in the afternoon in the nectar of youth, and in the evening in the nectar of luster itself. In this way the bathing is performed, and Her body becomes as brilliant as the cintamani jewel. She is dressed in various kinds of silken garments, one of which is Her natural shyness.

"Her beauty is more and more enhanced, being decorated with the red kunkuma of beauty itself and the blackish musk of conjugal love. Thus Her body is decorated with different colors. Her ornaments embody the natural symptoms of ecstasy — trembling, tears, jubilation, stunning, perspiration, faltering of the voice, bodily redness, madness and dullness. In this way Her entire body is bedecked with these nine different jewels. Over and above this, the beauty of Her body is enhanced by Her transcendental qualities, which constitute the flower garland hanging on Her body. The ecstasy of love for Krsna is known as dhira and adhira, sober and restless. Such ecstasy constitutes the covering of Srimati Radharani's body, and it is adorned by camphor. Her transcendental anger toward Krsna is embodied as the arrangement of the hair on Her head, and the tilaka of Her great fortune shines on Her beautiful forehead. Srimati Radharani's earrings are the holy names of Krsna, as well as the hearing of His name and fame. Her lips are always reddish due to the betel nut of ecstatic affection for Krsna. The black ointment around Her eyes is Her tricky behavior with Krsna brought about by love. Her joking with Krsna and gentle smiling constitute the camphor with which She is perfumed. She sleeps in Her room with the aroma of pride, and when She lies down in Her bed, the transcendental variety of Her loving ecstasies is like a jeweled locket in the midst of Her necklace of separation. Her transcendental breasts are covered by Her sari in the form of affection and anger toward

Krsna. She has a stringed instrument known as a kacchapi-vina, which is the fame and fortune that actually dries up the faces and breasts of the other gopis. She always keeps Her hands on the shoulder of Her gopi friend, who represents Her youthful beauty, and although She is highly qualified with so many spiritual assets, She is nonetheless affected by the Cupid known as Krsna. Thus She is defeated. Srila Raghunatha dasa Gosvami offers his respectful obeisances to Srimati Radharani, taking a straw in his mouth. Indeed, he prays, 'O Gandharvika, Srimati Radharani, just as Lord Krsna never rejects a surrendered soul, please don't reject me.'" This is a summary translation of the Premambhoja-maranda, which Kaviraja Gosvami quotes.

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karunyamrta-dharaya snana prathama
tarunyamrta-dharaya snana madhyama

SYNONYMS

karunya-amrta — of the nectar of mercy; **dharaya** — in the shower; **snana** — bath; **prathama** — first; **tarunya-amrta** — of the nectar of youth; **dharaya** — in the shower; **snana** — bath; **madhyama** — in the middle.

TRANSLATION

"Srimati Radharani takes Her first bath in the shower of the nectar of compassion, and She takes Her second bath in the nectar of youth.

PURPORT

Srimati Radharani first smears Her body with the paste of affection for Krsna. She then takes Her bath in the water of mercy. After passing the pauganda age (from five to ten years), Srimati Radharani first appears as mercy. The second bath is taken at noon in the water of tarunyamrta, or the nectar of youth. This is the actual expression of Her new youthfulness.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.168

lavanyamrta-dharaya tad-upari snana
nija-lajja-syama-pattasati-paridhana

SYNONYMS

lavanya-amrta-dharaya — in the shower of the nectar of bodily luster; **tad-upari** — over and above that; **snana** — the bath; **nija** — own; **lajja** — shyness; **syama** — blackish; **patta** — silk; **sati** — garments; **paridhana** — wearing.

TRANSLATION

"After Her midday bath, Radharani takes another bath in the nectar of bodily luster, and She puts on the garment of shyness, which is Her black silk sari.

PURPORT

Over and above the other baths, the bath taken in the afternoon is taken in the nectar of full beauty. This nectar represents the personal qualities of beauty and luster. Thus there are three baths in different kinds of water. Radharani then puts on two garments — a lower and an upper garment. The upper garment is pinkish and is Her affection and attraction for Krsna, and the lower garment, a blackish silk sari, is Her shyness.

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krsna-anuraga dvitiya aruna-vasana
pranaya-mana-kañculikaya vaksa acchadana

SYNONYMS

krsna-anuraga — attraction for Krsna; **dvitiya** — second; **aruna-vasana** — pinkish garment; **pranaya** — of love; **mana** — and anger; **kañculikaya** — by a short blouse; **vaksa** — breasts; **acchadana** — covering.

TRANSLATION

"Srimati Radharani's affection for Krsna is Her upper garment, which is pinkish in color. She then covers Her breasts with another garment, composed of affection and anger toward Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.170

saundarya — kunkuma, sakhi-pranaya — candana
smita-kanti — karpura, tine — ange vilepana

SYNONYMS

saundarya — Her personal beauty; **kunkuma** — a red powder known as kunkuma; **sakhi-pranaya** — Her love for Her associates; **candana** — the sandalwood pulp; **smita-kanti** — the sweetness of Her smile; **karpura** — camphor; **tine** — by these three things; **ange** — on the body; **vilepana** — smearing.

TRANSLATION

"Srimati Radharani's personal beauty is the reddish powder known as kunkuma, Her affection for Her associates is sandalwood pulp, and the sweetness of Her smile is camphor. All these, combined together, are smeared over Her body.

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krsnera ujjvala-rasa — mrgamada-bhara
sei mrgamade vicitrita kalevara

SYNONYMS

krsnera — of Lord Krsna; **ujjvala-rasa** — the conjugal mellow; **mrga-mada** — of musk; **bhara** — an abundance; **sei** — that; **mrga-made** — made by the aroma of the musk; **vicitrita** — decorated; **kalevara** — Her whole body.

TRANSLATION

"Conjugal love for Krsna is an abundance of musk, and with that musk Her whole body is decorated.

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pracchanna-mana vamyā — dhammilla-vinyasa
'dhiradhiratmaka' guna — ange pata-vasa

SYNONYMS

pracchanna — covered; **mana** — anger; **vamyā** — craftiness; **dhammilla** — of the bunches of hair; **vinyasa** — arrangement; **dhira-adhira-atmaka** — consisting of jealous anger, which is sometimes expressed and sometimes suppressed; **guna** — the quality; **ange** — on the body; **pata-vasa** — silk covering.

TRANSLATION

"Craftiness and covered anger constitute the arrangement of Her hair. The quality of anger due to jealousy is the silk garment covering Her body.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.173

raga-tambula-rage adhara ujjvala
prema-kautilya — netra-yugale kajjala

SYNONYMS

raga — of love; **tambula** — of the betel nut; **rage** — by the reddish color; **adhara** — lips; **ujjvala** — brilliant; **prema-kautilya** — the double dealings in loving affairs; **netra-yugale** — on the two eyes; **kajjala** — the ointment.

TRANSLATION

"Her attachment for Krsna is the reddish color of betel nuts on Her brilliant lips. Her double-dealings in loving affairs constitute the black ointment around Her eyes.

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'suddipta-sattvika' bhava, harsadi 'sañcari'
ei saba bhava-bhusana saba-ange bhari'

SYNONYMS

su-uddipta-sattvika bhava — blazing ecstasies of goodness; harsa-adi — like jubilation; sañcari — the continuously existing ecstasies; ei saba — all these; bhava — ecstasies; bhusana — ornaments; saba — all; ange — body; bhari' — filling.

TRANSLATION

"The ornaments decorating Her body are the blazing ecstasies of goodness and the constantly existing ecstasies, headed by jubilation. All these ecstasies are the ornaments all over Her body.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.175

'kila-kiñcitadi'-bhava--bhusita
guna-sreni-puspamala sarvange purita

SYNONYMS

kila-kiñcita-adi — headed by kila-kiñcita; **bhava** — with the ecstasies; — twenty; **bhusita** — decorated; **guna-sreni** — of Her attractive qualities; **puspa-mala** — as a garland of flowers; **sarva-ange** — all over the body; **purita** — filled.

TRANSLATION

"Also ornamenting Her body are the twenty kinds of ecstatic symptoms beginning with kila-kiñcita. Her transcendental qualities constitute the flower garland hanging in fullness over Her body.

PURPORT

The twenty different moods headed by kila-kiñcita are described as follows. First, in connection with the body, there are bhava (ecstasy), hava (gestures) and hela (negligence); in relation to the self there are sobha (beauty), kanti (luster), dipti (brilliance), madhurya (sweetness), pragalbhata (impudence), audarya (magnanimity) and dhairya (patience); and in relation to nature there are lila (pastimes), vilasa (enjoyment), vicchitti (breaking off) and vibhrama (puzzlement). There are no English equivalents for the words kila-kiñcita, mottayita and kuttamita.

Srimati Radharani's flower garland consists of Her qualities and is divided into mental, verbal and bodily parts. Her attitude of forgiveness and mercy is all mental. Her talks, which are very pleasing to the ear, are verbal. The bodily qualities are age, beauty, luster and grace.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.176

saubhagya-tilaka caru-lalate ujjvala
prema-vaicittya — ratna, hrdaya — tarala

SYNONYMS

saubhagya-tilaka — the tilaka of good fortune; caru — beautiful; lalate — on the forehead; ujjvala — brilliant; prema — of love of Godhead; vaicittya — diversity; ratna — the jewel; hrdaya — the heart; tarala — the locket.

TRANSLATION

"The tilaka of good fortune is on Her beautiful broad forehead. Her various loving affairs are a gem, and Her heart is the locket.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.177

madhya-vayasa, sakhi-skandhe kara-nyasa
krsnalila-manovrtti-sakhi asa-pasa

SYNONYMS

madhya-vayasa — adolescence; **sakhi** — of a friend; **skandhe** — on the shoulder; **kara** — hand; **nyasa** — keeping; **krsna** — of Lord Krsna; **lila** — the pastimes; **manah** — of the mind; **vrtti** — activities; **sakhi** — gopis; **asa-pasa** — here and there.

TRANSLATION

"Srimati Radharani's gopi friends are Her mental activities, which are concentrated on the pastimes of Sri Krsna. She keeps Her hand on the shoulder of a friend, who represents youth.

PURPORT

Radharani's eight companions (asta-sakhi) are different varieties of pleasure connected with the pastimes of Krsna. Following those pastimes of Sri Krsna are other activities, which are represented by the assistants of the gopis.

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nijanga-saurabhalaye garva-paryanka
ta'te vasi' ache, sada cinte krsna-sanga

SYNONYMS

nija-anga — Her personal body; saurabha-alaye — in the abode of aroma; garva — pride; paryanka — bedstead; ta'te — on that; vasi' — lying; ache — there is; sada — always; cinte — thinks; krsna-sanga — the association of Krsna.

TRANSLATION

"Srimati Radharani's bedstead is pride itself, and it is situated in the abode of Her bodily aroma. She is always seated there thinking of Krsna's association.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.179

krsna-nama-guna-yasa — kane
krsna-nama-guna-yasa-pravaha-vacane

SYNONYMS

krsna — of Lord Krsna; **nama** — the holy name; **guna** — the qualities; **yasa** — the fame; — ornaments; **kane** — on the ear; **krsna** — of Lord Krsna; **nama** — of the holy name; **guna** — of the qualities; **yasa** — of the fame; **pravaha** — waves; **vacane** — in Her talking.

TRANSLATION

"Srimati Radharani's earrings are the name, fame and qualities of Lord Krsna. The glories of Lord Krsna's name, fame and qualities are always inundating Her speech.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.180

krsnake karaya syama-rasa-madhu pana
nirantara purna kare krsnera sarva-kama

SYNONYMS

krsnake — unto Krsna; **karaya** — She induces; **syama-rasa** — of the mellow of conjugal love; **madhu** — the honey; **pana** — drinking; **nirantara** — constantly; **purna** — complete; **kare** — makes; **krsnera** — of Lord Krsna; **sarva-kama** — all kinds of lusty desires.

TRANSLATION

"Srimati Radharani induces Krsna to drink the honey of the conjugal relationship. She is therefore engaged in satisfying all the lusty desires of Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.181

krsnera visuddha-prema-ratnera akara
anupama-gunagana-purna kalevara

SYNONYMS

krsnera — of Lord Krsna; **visuddha-prema** — of pure transcendental love; **ratnera** — of the valuable jewel; **akara** — a mine; **anupama** — unparalleled; **guna-gana** — of groups of qualities; **purna** — full; **kalevara** — transcendental body.

TRANSLATION

"Srimati Radharani is a mine filled with valuable jewels of love for Krsna. Her transcendental body is complete with unparalleled spiritual qualities.

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ka krsnasya pranaya-jani-bhuh srimati radhikaika
kasya preyasy anupama-guna radhikaika na canya
kese drsi taralata nist kuce 'sya
vañcha-purtyai prabhavati hare radhikaika na canya

SYNONYMS

ka — who; krsnasya — of Lord Krsna; pranaya-jani-bhuh — the birthplace of love of Krsna; srimati — all-beautiful; radhika — Srimati Radharani; eka — alone; ka — who; asya — His; preyasi — most dear friend; anupama-guna — having unparalleled qualities; radhika — Srimati Radharani; eka — alone; na — not; ca — also; anya — anyone else; jaihmyam — crookedness; kese — in the hair; drsi — in the eyes; taralata — unsteadiness; nisthuratvam — firmness; kuce — in the breasts; asyah — Her; vañcha — of the desires; purtyai — to fulfill; prabhavati — manifests; hareh — of Lord Krsna; radhika — Srimati Radharani; eka — alone; na — not; ca anya — anyone else.

TRANSLATION

"If one asks about the origin of love of Krsna, the answer is that the origin is in Srimati Radharani alone. Who is the most dear friend of Krsna? The answer again is Srimati Radharani alone. No one else. Srimati Radharani's hair is very curly, Her two eyes are always moving to and fro, and Her breasts are firm. Since all transcendental qualities are manifested in Srimati Radharani, She alone is able to fulfill all the desires of Krsna. No one else.'

PURPORT

This is a quotation from Sri Govinda-lilamrta (11.122) by Krsnadasa Kaviraja Gosvami. It is a verse in the form of questions and answers describing the glories of Srimati Radharani.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 8.183-184

yanra saubhagya-guna vañche satyabhama
yanra thañi kala-vilasa sikhe vraja-rama
yanra saundaryadi-guna vañche laksmi-parvati
yanra pativrata-dharma vañche arundhati

SYNONYMS

yanra — whose; **saubhagya** — of good fortune; **guna** — quality; **vañche** — desires; **satyabhama** — Satyabhama, one of the queens of Kṛṣṇa; **yanra thañi** — from whom; **kala-vilasa** — the sixty-four arts; **sikhe** — learn; **vraja-rama** — all the gopis in Vṛndāvana; **yanra** — whose; **saundarya-adi** — such as beauty; **guna** — qualities; **vañche** — desires; **laksmi** — the goddess of fortune; **parvati** — the wife of Lord Śiva; **yanra** — whose; **pati-vrata** — of chastity; **dharma** — principle; **vañche** — desires; **arundhati** — the wife of Vasistha Muni.

TRANSLATION

"Even Satyabhama, one of the queens of Sri Kṛṣṇa, desires the fortunate position and excellent qualities of Srimati Radharani. All the gopis learn the art of dressing from Srimati Radharani, and even the goddess of fortune, Laksmi, and the wife of Lord Śiva, Parvati, desire Her beauty and qualities. Indeed, Arundhati, the celebrated chaste wife of Vasistha, also wants to imitate the chastity and religious principles of Srimati Radharani.

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yanra sadguna-ganane krsna na paya para
tanra guna ganibe kemane jiva chara

SYNONYMS

yanra — whose; sat-guna — good qualities; ganane — in counting; krsna — Lord Krsna; na — not; paya — obtains; para — the limit; tanra — Her; guna — qualities; ganibe — can count; kemane — how; jiva — a living entity; chara — most insignificant.

TRANSLATION

"Even Lord Krsna Himself cannot reach the limit of the transcendental qualities of Srimati Radharani. How, then, can an insignificant living entity count them?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.186

prabhu kahe, — janilun krsna-radha-prema-tattva
sunite cahiye dunhara vilasa-mahattva

SYNONYMS

prabhu kahe — Lord Sri Caitanya replied; **janilun** — now I have understood; **krsna** — of Lord Krsna; **radha** — of Srimati Radharani; **prema** — of the loving affairs; **tattva** — the truth; **sunite** — to hear; **cahiye** — I desire; **dunhara** — of both of Them; **vilasa-mahattva** — the greatness of the enjoyment.

TRANSLATION

Lord Sri Caitanya Mahaprabhu replied, "Now I have come to understand the truth of the loving affairs between Radha and Krsna. Nonetheless, I still want to hear how both of Them gloriously enjoy such love."

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raya kahe, — krsna haya 'dhira-lalita'
nirantara kama-krida — yanhara carita

SYNONYMS

raya kahe — Ramananda Raya replied; **krsna** — Lord Krsna; **haya** — is; **dhira-lalita** — a person who can keep his girlfriend always in subjugation by different qualities; **nirantara** — constantly; **kama-krida** — pastimes of sexual enjoyment; **yanhara** — of whom; **carita** — the character.

TRANSLATION

Raya Ramananda replied, "Lord Krsna is dhira-lalita, for He can always keep His girlfriends in a subjugated state. Thus His only business is enjoying sense gratification.

PURPORT

We should always remember that Krsna's sense gratification is never to be compared to the sense gratification of the material world. As we have already explained, Krsna's sense gratification is just like gold. The perverted reflection of that sense gratification found in the material world is just like iron. The purport is that Krsna is not impersonal. He has all the desires that are manifest in the perverted reflection within this material world. However, the qualities are different — one is spiritual, and the other is material. Just as there is a difference between life and death, there is a difference between spiritual sense gratification and material sense gratification.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.188

vidagdho nava-tarunyah
parihasa-visaradah
niscinto dhira-lalifah
syat prayah preyasi-vasah

SYNONYMS

vidagdhah — clever; **nava-tarunyah** — always freshly youthful; **parihasa** — in joking; **visaradah** — expert; **niscintah** — without anxiety; **dhira-lalifah** — a hero in loving affairs; **syat** — is; **prayah** — almost always; **preyasi-vasah** — one who keeps His girlfriends subjugated.

TRANSLATION

"A person who is very cunning and always youthful, expert in joking and without anxiety, and who can keep his girlfriends always subjugated, is called dhira-lalita."

PURPORT

This verse is from the Bhakti-rasamrta-sindhu (2.1.230).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.189

ratri-dina kuñje krida kare radha-sange
kaisora vayasa saphala kaila krida-range

SYNONYMS

ratri-dina — day and night; **kuñje** — in the gardens or bushes of Vrndavana; **krida** — pastimes; **kare** — performs; **radha-sange** — with Radharani; **kaisora** — the pre-youthful; **vayasa** — age; **sa-phala** — fruitful; **kaila** — made; **krida-range** — taking pleasure in different pastimes.

TRANSLATION

"Day and night Lord Sri Krsna enjoys the company of Srimati Radharani in the bushes of Vrndavana. Thus His pre-youthful age is fulfilled through His affairs with Srimati Radharani.

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vaca sucita-sarvari-rati-kala-pragalbhyaya
vrida-kuñcita- viracayann agre sakhinam asau
tad-vaksoruha-citra-keli-makari-panditya- gatah
saphali-karoti kalayan kuñje harih

SYNONYMS

vaca — by speech; **sucita** — revealing; **sarvari** — of the night; **rati** — in amorous pastimes; **kala** — of the portion; **pragalbhyaya** — the importance; **radhikam** — Srimati Radharani; **vrida** — from shame; **kuñcita-locanam** — having Her eyes closed; **viracayan** — making; **agre** — before; **sakhinam** — Her friends; **asau** — that one; **tad** — of Her; **vaksah-ruha** — on the breasts; **citra-keli** — with variegated pastimes; **makari** — in drawing dolphins; **panditya** — of cleverness; **param** — the limit; **gatah** — who reached; **kaisoram** — adolescence; **sa-phali-karoti** — makes successful; **kalayan** — performing; **kuñje** — in the bushes; **viharam** — pastimes; **harih** — the Supreme Personality of Godhead.

TRANSLATION

"Thus Lord Sri Krsna spoke of the sexual activities of the previous night. In this way He made Srimati Radharani close Her eyes out of shyness. Taking this opportunity, Sri Krsna painted various types of dolphins on Her breasts. Thus He became a very expert artist for all the gopis. During such pastimes, the Lord enjoyed the fulfillment of His youth."

PURPORT

This quotation is also found in the Bhakti-rasamrta-sindhu (2.1.119).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.191

prabhu kahe, — eho haya, age kaha ara
raya kahe, — iha va-i buddhi-gati nahi ara

SYNONYMS

prabhu kahe — Lord Caitanya Mahaprabhu said; **eho haya** — this is all right; **age kaha ara** — please go forward and say more; **raya kahe** — Ramananda Raya replied; **iha va-i** — except this; **buddhi-gati** — movement of my intelligence; **nahi** — there is not; **ara** — any more.

TRANSLATION

Sri Caitanya Mahaprabhu said, "This is all right, but please continue."

At that time Raya Ramananda replied, "I don't think my intelligence goes beyond this."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.192

yeba 'prema-vilasa-vivarta' eka haya
taha suni' tomara sukha haya, ki na haya

SYNONYMS

yeba — whatever; **prema-vilasa-vivarta** — the resultant bewilderment or revolution in the ecstasy of loving affairs; **eka haya** — there is one topic; **taha** — that; **sunī'** — hearing; **tomara** — Your; **sukha** — happiness; **haya** — is; **ki** — or; **na** — not; **haya** — is.

TRANSLATION

Raya Ramananda then informed Sri Caitanya Mahaprabhu that there was another topic, known as prema-vilasa-vivarta. "You may hear of this from me," Ramananda Raya said, "but I do not know whether You will be happy with it or not."

PURPORT

These statements are set forth for our understanding, according to Srila Bhaktivinoda Thakura in his Amṛta-pravaha-bhāṣya. In essence, Sri Caitanya Mahaprabhu told Ramananda Raya, "My dear Ramananda, the explanation you have given about the goal of life and the pastimes of Srimati Radharani and Kṛṣṇa is certainly the truth. Although this is factual, you can continue telling Me more if there is anything more to say." In reply, Ramananda Raya said, "I do not think I have anything to say beyond this, but there is a topic known as prema-vilasa-vivarta, which I may explain to You. I do not know whether it will bring You happiness or not."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.193

eta bali' apana-krta gita eka gahila
preme prabhu sva-haste tanra mukha acchadila

SYNONYMS

eta bali' — saying this; apana-krta — composed by himself; gita — song; eka — one; gahila — sang; preme — in love of Godhead; prabhu — Sri Caitanya Mahaprabhu; sva-haste — by His own hand; tanra — his (Ramananda Raya's); mukha — mouth; acchadila — covered.

TRANSLATION

Saying this, Ramananda Raya began to sing a song he had composed, but Sri Caitanya Mahaprabhu, out of the ecstasy of love of Godhead, immediately covered Ramananda's mouth with His own hand.

PURPORT

The topics that are about to be discussed between Lord Sri Caitanya Mahaprabhu and Ramananda Raya cannot be understood by a materialistic poet, nor by intelligence or material perception. Srila Bhaktisiddhanta Sarasvati Thakura states that the spiritual mellow can be realized only when one is situated on the transcendental platform beyond the material stage of goodness. That platform is called visuddha-sattva (vasudeva-sabditam). Realization of the visuddha-sattva platform is beyond the pale of the material world and is not perceived by bodily senses or mental speculation. Our identification with the gross body and subtle mind is different from spiritual understanding. Since the intelligence and mind are material, the loving affairs of Sri Radha and Krsna are beyond their perception. Sarvopadhi- tat-paratvena nirmalam: [Cc. Madhya 19.170] when we are free from all material designations and our senses are completely purified by the bhakti process, we can understand the sense activities of the Absolute Truth (hrsikena hrsikesa- bhaktir ucyate [Cc. Madhya 19.170]).

The spiritual senses are beyond the material senses. A materialist can think only of the negation of material variety; he cannot understand spiritual variety. He thinks that spiritual variety simply contradicts material variety and is a negation or void, but such conceptions cannot even reach the precincts of spiritual realization. The wonderful activities of the gross body and subtle mind are always imperfect. They are below the degree of spiritual understanding and are ephemeral. The spiritual mellow is eternally wonderful and is described as purna, suddha, nitya-mukta — that is, complete, perfectly pure and eternally liberated from all material conceptions. When we are unable to fulfill our material desires, there is certainly sorrow and confusion. This may be described as vivarta. But in spiritual life there is no sorrow, inebriety or imperfection. Srila Ramananda Raya was expert in realizing the spiritual activities of Srimati Radharani and Krsna, and Ramananda's spiritual experience was placed before Sri Caitanya Mahaprabhu as he inquired whether the Lord approved his realization of spiritual truth.

There are three books prominent in this connection. One was written by Bhakta dasa Baula and is called Vivarta-vilasa. Another was compiled by Jagadananda Pandita and is called Prema-vivarta. Sri Ramananda Raya's book is called Prema-vilasa-vivarta. The Vivarta-vilasa by Bhakta dasa Baula is completely different from the other two books. Sometimes a university student or professor tries to study these transcendental literatures and attempts to put forth a critical analysis from the mundane view, with an end to receiving degrees like a Ph.D. Such

realization is certainly different from that of Ramananda Raya. If one actually wants to take a Ph.D. degree from Sri Caitanya Mahaprabhu and be approved by Ramananda Raya, he must first become free from all material designations (sarvopadhi- tat-paratvena nirmalam [Cc. Madhya 19.170]). A person who identifies with his material body cannot understand these talks between Sri Ramananda Raya and Sri Caitanya Mahaprabhu. Man-made religious scriptures and transcendental philosophical talks are quite different. Indeed, there is a gulf of difference between the two. This subject matter has been very diligently described by Sriman Madhvacarya. Since material philosophers are situated in the material conception of life, they are unable to realize the spiritual prema-vilasa-vivarta. They cannot accommodate an elephant upon a dish. Similarly, mundane speculators cannot capture the spiritual elephant within their limited conception. It is just like a frog's trying to measure the Atlantic Ocean by imagining it so many times larger than his well. Materialistic philosophers and sahajiyas cannot understand the talks between Ramananda Raya and Sri Caitanya Mahaprabhu concerning the pastimes of Sri Radha and Krsna. The only tendency of the impersonalists or the prakrta-sahajiyas is to face the platform of impersonalism. They cannot understand spiritual variegatedness. Consequently, when Ramananda Raya attempted to sing his own verses, Sri Caitanya Mahaprabhu stopped him by covering his mouth with His own hand.

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pahilehi raga nayana-bhange bhela
 anudina badhala, avadhi na gela
 na so ramana, na hama ramani
 dunhu-mana manobhava pesala jani'
 e sakhi, se-saba prema-kahini
 kanu-thame kahabi vichurala jani'
 na khonjalun duti, na khonjalun an
 dunhukeri milane madhya ta panca-bana
 ab sohi viraga, tunhu bheli duti
 su-purukha-premaki aichana riti

SYNONYMS

pahilehi — in the beginning; **raga** — attraction; **nayana-bhange** — by activities of the eyes; **bhela** — there was; **anu-dina** — gradually, day after day; **badhala** — increased; **avadhi** — limit; **na** — not; **gela** — reached; **na** — not; **so** — He; **ramana** — the enjoyer; **na** — not; **hama** — I; **ramani** — the enjoyed; **dunhu-mana** — both the minds; **manah-bhava** — the mental situation; **pesala** — pressed together; **jani'** — knowing; **e** — this; **sakhi** — My dear friend; **se-saba** — all those; **prema-kahini** — affairs of love; **kanu-thame** — before Krsna; **kahabi** — you will say; **vichurala** — He has forgotten; **jani'** — knowing; **na** — not; **khonjalun** — searched out; **duti** — a messenger; **na** — not; **khonjalun** — searched out; **an** — anyone else; **dunhukeri** — of both of Us; **milane** — by the meeting; **madhya** — in the middle; **ta** — indeed; **panca-bana** — five arrows of Cupid; **ab** — now; **sohi** — that; **viraga** — separation; **tunhu** — you; **bheli** — became; **duti** — the messenger; **su-purukha** — of a beautiful person; **premaki** — of loving affairs; **aichana** — such; **riti** — the consequence.

TRANSLATION

"Alas, before We met there was an initial attachment between Us brought about by an exchange of glances. In this way attachment evolved. That attachment has gradually grown, and there is no limit to it. Now that attachment has become a natural sequence between Ourselves. It is not that it is due to Krsna, the enjoyer, nor is it due to Me, for I am the enjoyed. It is not like that. This attachment was made possible by mutual meeting. This mutual exchange of attraction is known as manobhava, or Cupid. Krsna's mind and My mind have merged together. Now, during this time of separation, it is very difficult to explain these loving affairs. My dear friend, though Krsna might have forgotten all these things, you can understand and bring this message to Him. But during Our first meeting there was no messenger between Us, nor did I request anyone to see Him. Indeed, Cupid's five arrows were Our via media. Now, during this separation, that attraction has increased to another ecstatic state. My dear friend, please act as a messenger on My behalf, because if one is in love with a beautiful person, this is the consequence.'

PURPORT

These verses were originally composed and sung by Ramananda Raya himself. Srila Bhaktivinoda Thakura suggests that during the time of conjugal enjoyment, the attachment might be compared to Cupid himself. However, during the period of separation, Cupid becomes a messenger of highly elevated love. This is called prema-vilasa-vivarta. When there is separation, conjugal enjoyment itself acts like a messenger, and that messenger was addressed by Srimati Radharani as a friend. The essence of this transaction is that transcendental loving

affairs are as relishable during separation as during conjugal enjoyment. When Srimati Radharani was fully absorbed in love of Krsna, She mistook a black tamala tree for Krsna and embraced it. Such a mistake is called prema-vilasa-vivarta.

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radhaya bhavatas ca citta-jatuni svedair vilapya kramad
yuñjann adri-nikuñja-kuñjara-pate nirdhuta-bheda-bhramam
citraya svayam anvarañjayad iha brahmānda-harmyodare
bhuyobhir nava-raga-hingula-bharaih sṅgara-karuh kṛti

SYNONYMS

radhaya — of Srimati Radharani; **bhavatah ca** — and of You; **citta-jatuni** — the two minds like shellac; **svedaih** — by perspiration; **vilapya** — melting; **kramat** — gradually; **yuñjan** — making; **adri** — of Govardhana Hill; **nikuñja** — in a solitary place for enjoyment; **kuñjara-pate** — O king of the elephants; **nirdhuta** — completely taken away; **bheda-bhramam** — the misunderstanding of differentiation; **citraya** — for increasing the wonder; **svayam** — personally; **anvarañjayat** — colored; **iha** — in this world; **brahmānda** — of the universe; **harmya-udare** — within the palace; **bhuyobhir** — by varieties of means; **nava-raga** — of new attraction; **hingula-bharaih** — by the vermilion; **sṅgara** — of loving affairs; **karuh** — the craftsman; **kṛti** — very expert.

TRANSLATION

“O my Lord, You live in the forest of Govardhana Hill, and, like the king of elephants, You are expert in the art of conjugal love. O master of the universe, Your heart and Srimati Radharani's heart are just like shellac and are now melted in Your spiritual perspiration. Therefore one can no longer distinguish between You and Srimati Radharani. Now You have mixed Your newly invoked affection, which is like vermilion, with Your melted hearts, and for the benefit of the whole world You have painted both Your hearts red within this great palace of the universe.”

PURPORT

This verse quoted by Ramananda Raya is included in Srila Rupa Gosvami's Ujjvala-nilamāni (14.155).

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prabhu kahe, — 'sadhya-vastura avadhi' ei haya
tomara prasade iha janilun niscaya

SYNONYMS

prabhu kahe — Sri Caitanya Mahaprabhu confirmed; sadhya-vastura — of the object of life; avadhi' — the limit; ei — this; haya — is; tomara — of you; prasade — by the mercy; iha — this; janilun — I have understood; niscaya — conclusively.

TRANSLATION

Sri Caitanya Mahaprabhu confirmed these verses recited by Sri Ramananda Raya, saying, "This is the limit of the goal of human life. Only by your mercy have I come to understand it conclusively.

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'sadhya-vastu' 'sadhana' vinu keha nahi paya
krpa kari' kaha, raya, pabara upaya

SYNONYMS

sadhya-vastu — the goal of life; **sadhana vinu** — without practicing the process; **keha nahi paya** — no one achieves; **krpa kari'** — very mercifully; **kaha** — please explain; **raya** — My dear Ramananda Raya; **pabara upaya** — the means of achieving.

TRANSLATION

"The goal of life cannot be achieved unless one practices the process. Now, being merciful upon Me, please explain that means by which this goal can be attained."

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raya kahe, — yei kahao, sei kahi vani
ki kahiye bhala-manda, kichui na jani

SYNONYMS

raya kahe — Ramananda Raya replied; yei — whatever; kahao — You make me speak; sei — that; kahi — I speak; vani — message; ki — what; kahiye — I am speaking; bhala-manda — good or bad; kichui na jani — I do not know anything.

TRANSLATION

Sri Ramananda Raya replied, "I do not know what I am saying, but You have made me speak what I have spoken, be it good or bad. I am simply repeating that message.

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tribhuvana-madhye aiche haya kon dhira
ye tomara maya-nate ha-ibeka sthira

SYNONYMS

tri-bhuvana-madhye — within the three worlds; **aiche** — so much; **haya** — there is; **kon** — who; **dhira** — patient; **ye** — who; **tomara** — Your; **maya-nate** — in the manipulation of different energies; **ha-ibeka** — will be; **sthira** — steady.

TRANSLATION

"Within these three worlds, who is so undisturbed that he can remain steady as You manipulate Your different energies?"

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mora mukhe vakta tumi, tumi hao srota
atyanta rahasya, suna, sadhanera katha

SYNONYMS

mora mukhe — in my mouth; **vakta** — speaker; **tumi** — You are; **tumi** — You; **hao** — are; **srota** — the hearer; **atyanta rahasya** — extremely mysterious; **suna** — now please hear; **sadhanera katha** — the discussion of the process.

TRANSLATION

"Actually You are speaking through my mouth, and at the same time You are listening. This is very mysterious. Anyway, kindly hear the explanation of the process by which the goal can be attained.

PURPORT

Srila Sanatana Gosvami has advised us to hear about Krsna from a Vaisnava. He has explicitly forbidden us to hear from an avaisnava.

avaisnava-mukhodgirn hari-kathamrtam
sravan naiva sarpocchist yatha payah

Thus quoting from Padma Purana, Srila Sanatana Gosvami warns that one should not hear anything about Krsna from an avaisnava, however great a mundane scholar he may be. Milk touched by the lips of a serpent has poisonous effects; similarly, talks about Krsna given by an avaisnava are also poisonous. However, because a Vaisnava is surrendered to the Supreme Personality of Godhead, his talks are spiritually potent. In the Bhagavad-gita (10.10) the Supreme Lord says:

tes satata- priti-purvakam
dadami buddhi- yena mam upayanti te

"To those who are constantly devoted to worshiping Me with love, I give the understanding by which they can come to Me." When a pure Vaisnava speaks, he speaks perfectly. How is this? His speech is managed by Krsna Himself from within the heart. Srila Ramananda Raya accepts this benediction from Sri Caitanya Mahaprabhu; therefore he admits that whatever he was speaking was not derived from his own intelligence. Rather, everything was coming from Sri Caitanya Mahaprabhu. According to the Bhagavad-gita (15.15):

sarvasya hr̥di sannivisto
mattah smrtir jñanam ca
vedais ca sarvair aham eva vedyo
vedanta-krd veda-vid eva caham

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the Vedas, I am to be known. Indeed I am the compiler of the Vedanta,

and I am the knower of the Vedas."

All intelligence emanates from the Supreme Personality of Godhead, the Supersoul within the heart of everyone. Nondevotees want to ask the Supreme Lord for sense gratification; therefore nondevotees come under the influence of maya, the illusory energy. A devotee, however, is directed by the Supreme Personality of Godhead and comes under the influence of yogamaya. Consequently there is a gulf of difference between statements made by a devotee and those made by a nondevotee.

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radha-krsnera lila ei ati gudhatara
dasya-vatsalyadi-bhave na haya gocara

SYNONYMS

radha-krsnera lila — the pastimes of Radha and Krsna; ei — this is; ati — very much; gudhatara — more confidential; dasya — of servitude; vatsalya-adi — and of parental love, etc.; bhave — in the moods; na haya — is not; gocara — appreciated.

TRANSLATION

"The pastimes of Radha and Krsna are very confidential. They cannot be understood through the mellows of servitude, fraternity or parental affection.

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sabe eka sakhi-ganera ihan adhikara
sakhi haite haya ei lilara vistara

SYNONYMS

sabe — only; eka — one; sakhi-ganera — of the gopis; ihan — in this; adhikara — qualification; sakhi — the gopis; haite — from; haya — is; ei lilara — of these pastimes; vistara — the expansion.

TRANSLATION

"Actually, only the gopis have the right to appreciate these transcendental pastimes, and only from them can these pastimes be expanded.

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sakhi vina ei lila pusta nahi haya
sakhi lila vistariya, sakhi asvadaya

SYNONYMS

sakhi vina — without the gopis; ei lila — these pastimes; pusta — nourished; nahi haya — are never; sakhi — the gopis; lila — the pastimes; vistariya — expanding; sakhi — the gopis; asvadaya — taste this mellow.

TRANSLATION

"Without the gopis, these pastimes between Radha and Krsna cannot be nourished. Only by their cooperation are such pastimes broadcast. It is their business to taste the mellows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.204-205

sakhi vina ei lilaya anyera nahi gati
sakhi-bhave ye tanre kare anugati
radha-krsna-kuñjaseva-sadhya sei paya
sei sadhya paite ara nahika upaya

SYNONYMS

sakhi vina — without the gopis; **ei lilaya** — in these pastimes; **anyera** — of others; **nahi** — there is not; **gati** — entrance; **sakhi-bhave** — in the mood of the gopis; **ye** — anyone who; **tanre** — Lord Krsna; **kare** — does; **anugati** — following; **radha-krsna** — of Radha and Krsna; **kuñja-seva** — of service in the kuñjas, or gardens, of Vrndavana; **sadhya** — the goal; **sei paya** — he gets; **sei** — that; **sadhya** — achievement; **paite** — to receive; **ara** — other; **nahika** — there is not; **upaya** — means.

TRANSLATION

"Without the help of the gopis, one cannot enter into these pastimes. Only one who worships the Lord in the ecstasy of the gopis, following in their footsteps, can engage in the service of Sri Sri Radha-Krsna in the bushes of Vrndavana. Only then can one understand the conjugal love between Radha and Krsna. There is no other procedure for understanding.

PURPORT

The means for returning home, for going back to Godhead, is devotional service, but everyone has a different taste in the Lord's service. One may be inclined to serve the Lord in servitude (*dasya-rasa*), fraternity (*sakhya-rasa*) or parental love (*vatsalya-rasa*), but none of these can enable one to enter into the service of the Lord in conjugal love. To attain such service, one has to follow in the footsteps of the gopis in the ecstasy of *sakhi-bhava*. Then only can one understand the transcendental mellow of conjugal love.

In the *Ujjvala-nilamani*, Srila Rupa Gosvami advises:

prema-lila-viharan
samyag vistarika sakhi
visrambha-ratna-peti ca

One who expands the conjugal love of Krsna and His enjoyment among the gopis is called a *sakhi*. Such a person is a confidential gopi in the conjugal affairs. Such assistants are like jewels in the form of Krsna's confidantes. The actual business of the *sakhis* is described thus in *Ujjvala-nilamani*:

mithah prema-gunotkirtis tayor asakti-karita
abhisaro dvayor eva sakhyah krsne samarpanam
dayodghata-patavam
chidra tir etasyah paty-adeh parivañcana
siksa kale vyajanadibhih
tayor dvayor upalambhah sandesa-presan tatha
nayika-prana a prayatnadyah sakhi-kriyah

In the conjugal pastimes of Kṛṣṇa, Kṛṣṇa is the hero (nayaka), and Rādhikā is the heroine (nayikā). The first business of the gopīs is to chant the glories of both the hero and the heroine. Their second business is to gradually create a situation in which the hero may be attracted to the heroine and vice versa. Their third business is to induce both of Them to approach each other. Their fourth business is to surrender unto Kṛṣṇa, the fifth is to create a jovial atmosphere, the sixth to give Them assurance to enjoy Their pastimes, the seventh to dress and decorate both hero and heroine, the eighth to show expertise in expressing Their desires, the ninth to conceal the faults of the heroine, the tenth to cheat their respective husbands and relatives, the eleventh to educate, the twelfth to enable both the hero and heroine to meet at the proper time, the thirteenth to fan the hero and heroine, the fourteenth to sometimes reproach the hero and heroine, the fifteenth to set conversations in motion, and the sixteenth to protect the heroine by various means.

Some materialistic sahajiyas who cannot actually understand the pastimes of Rādhā and Kṛṣṇa manufacture their own life-styles without referring to authority. Such sahajiyas are called sakhi-bheki, and sometimes they are called gaura-nagari. They believe that the material body, which is fit to be eaten by jackals and dogs, is enjoyable for Kṛṣṇa. Consequently they artificially decorate the material body to attract Kṛṣṇa, thinking themselves sakhis. But Kṛṣṇa is never attracted by the artificial grooming of the material body. As far as Srimatī Rādhārānī and Her gopīs are concerned, their bodies, homes, dresses, ornaments, endeavors and activities are all spiritual. All of these are meant to satisfy the spiritual senses of Kṛṣṇa. Indeed, they are so pleasing and endearing to Kṛṣṇa that He is subjugated by the influence of Srimatī Rādhārānī and Her friends. They have nothing to do with anything mundane within the fourteen planetary systems of the universe. Although Kṛṣṇa is attractive to everyone, He is nonetheless attracted by the gopīs and Srimatī Rādhārānī.

One should not be misled by mental concoctions, supposing his material body to be perfect and deeming oneself a sakhi. This is something like ahāngrahopasana, that is, a Mayavādī's worship of his own body as the Supreme. Śrīlā Jīva Gosvāmī has cautioned mundaners to abstain from such conceptions. He also warns that thinking oneself one of the associates of the Supreme without following in the footsteps of the gopīs is as offensive as thinking oneself the Supreme. Such thinking is an aparādha. One has to practice living in Vṛndāvana by hearing about the talks of the gopīs with Kṛṣṇa. However, one should not consider himself a gopī, for this is offensive.

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vibhur api sukha-rupah sva-prakaso 'pi bhavah
ksanam api na hi radha-krsnayor ya rte svah
pravahati rasa-pust cid-vibhutih ivesah
srayati na padam kah rasa-jñah

SYNONYMS

vibhuh — all-powerful; **api** — although; **sukha-rupah** — happiness personified; **sva-prakasah** — self-effulgent; **api** — although; **bhavah** — the completely spiritual activities; **ksanam api** — even for a moment; **na** — never; **hi** — certainly; **radha-krsnayoh** — of Sri Radha and Kṛṣṇa; **yah** — whom; **rte** — without; **svah** — His own entourage (the gopis); **pravahati** — leads to; **rasa-pustim** — completion of the highest humor; **cid-vibhutih** — spiritual potencies; **iva** — like; **isah** — the Supreme Personality of Godhead; **srayati** — takes shelter of; **na** — not; **padam** — the position; **asam** — of them; **kah** — who; **sakhinam** — of the personal associates; **rasa-jñah** — one who is conversant with the science of mellows.

TRANSLATION

"The pastimes of Sri Radha and Kṛṣṇa are self-effulgent. They are happiness personified, unlimited and all-powerful. Even so, the spiritual humors of such pastimes are never complete without the gopis, the Lord's personal friends. The Supreme Personality of Godhead is never complete without His spiritual potencies; therefore unless one takes shelter of the gopis, one cannot enter into the company of Radha and Kṛṣṇa. Who can be interested in Their spiritual pastimes without taking their shelter?"

PURPORT

This is a quotation from the Govinda-līlāmṛta (10.17).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.207

sakhira svabhava eka akathya-kathana
krsna-saha nija-lilaya nahi sakhira mana

SYNONYMS

sakhira — of the gopis; **svabhava** — natural inclination; **eka** — one; **akathya** — inexplicable; **kathana** — narration; **krsna-saha** — with Krsna; **nija-lilaya** — in His personal pastimes; **nahi** — not; **sakhira** — of the gopis; **mana** — the mind.

TRANSLATION

"There is an inexplicable fact about the natural inclinations of the gopis. The gopis never want to enjoy themselves with Krsna personally.

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krsna saha radhikara lila ye karaya
nija-sukha haite tate koti sukha paya

SYNONYMS

krsna saha — with Krsna; **radhikara** — of Srimati Radharani; **lila** — the pastimes; **ye** — which; **karaya** — they bring about; **nija-sukha** — personal happiness; **haite** — than; **tate** — in that; **koti** — ten million times; **sukha** — the happiness; **paya** — they derive.

TRANSLATION

"The happiness of the gopis increases ten million times when they serve to engage Sri Sri Radha and Krsna in Their transcendental pastimes.

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radhara svarupa — krsna-prema-kalpalata
sakhi-gana haya tara pallava-puspa-pata

SYNONYMS

radhara svarupa — the spiritual nature of Srimati Radharani; **krsna-prema** — of love of Krsna; **kalpa-lata** — a creeper; **sakhi-gana** — the gopis; **haya** — are; **tara** — of that creeper; **pallava** — the twigs; **puspa** — flowers; **pata** — and leaves.

TRANSLATION

"By nature, Srimati Radharani is just like a creeper of love of Godhead, and the gopis are the twigs, flowers and leaves of that creeper.

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krsna-lilamrta yadi latake siñcaya
nija-sukha haite pallavadyera koti-sukha haya

SYNONYMS

krsna-lilamrta — the nectar of Krsna's pastimes; **yadi** — if; **latake** — the creeper; **siñcaya** — sprinkles; **nija-sukha haite** — than personal happiness; **pallava-adyera** — of the twigs, flowers and leaves; **koti** — ten million times; **sukha** — the happiness; **haya** — there is.

TRANSLATION

"When the nectar of Krsna's pastimes is sprinkled on that creeper, the happiness derived by the twigs, flowers and leaves is ten million times greater than that derived by the creeper itself.

PURPORT

In his Amrta-pravaha-bhasya, Srila Bhaktivinoda Thakura states, "Srimati Radharani is the creeper of love of Godhead, and the gopis are exactly like twigs, flowers and leaves. When water is sprinkled on the creeper, the twigs, flowers and leaves indirectly receive all the benefits of the creeper itself. But water sprinkled directly on the twigs, leaves and flowers is not as effective as water sprinkled on the creeper's root. The gopis are not as pleased when they directly mix with Krsna as when they serve to unite Srimati Radharani with Krsna. Their transcendental pleasure lies in uniting Them."

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sakhyah sri-radhikaya vraja-kumuda-vidhor hladini-nama-sakteh
prema-vallyah kisalaya-dala-puspadi-tulyah sva-tulyah
krsna-lilamrta-rasa-nicayair ullasantyam amus
jatollasah sva-sekac chata-gunam santi yat tan na citram

SYNONYMS

sakhyah — friends like Lalita and Visakha; **sri-radhikayah** — of Srimati Radharani; **vraja-kumuda** — of the lotuslike inhabitants of Vrajabhumi; **vidhor** — of the moon (Krsna); **hladini** — pleasure-giving; **nama** — of the name; **sakteh** — of the potency; **sara-** — the active principle; **prema-vallyah** — of the creeper of love of Godhead; **kisalaya** — newly grown; **dala** — leaves; **puspa** — flowers; **adi** — and so on; **tulyah** — equal to; **sva-tulyah** — equal to Herself; **siktayam** — when sprinkled; **krsna-lila** — of the pastimes of Krsna; **amrta** — of the nectar; **rasa-nicayaih** — by drops of the juice; **ullasantyam** — shining; **amusyam** — of Her, Srimati Radharani; **jata-ullasah** — having awakened pleasure; **sva-sekat** — than her own sprinkling; **sata-gunam** — a hundred times; **adhikam** — more; **santi** — are; **yat** — which; **tat** — that; **na** — not; **citram** — wonderful.

TRANSLATION

"All the gopis, the personal friends of Srimati Radharani, are equal to Her. Krsna is pleasing to the inhabitants of Vrajabhumi, just as the moon is pleasing to the lotus flower. His pleasure-giving potency is known as ahladini, of which the active principle is Srimati Radharani. She is compared to a creeper with newly grown flowers and leaves. When the nectar of Krsna's pastimes is sprinkled on Srimati Radharani, all Her friends, the gopis, immediately appreciate the pleasure a hundred times more than if they were sprinkled themselves. Actually this is not at all wonderful.'

PURPORT

This verse is also from the Govinda-lilamrta (10.16).

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yadyapi sakhira krsna-sangame nahi mana
tathapi radhika yatne karana sangama

SYNONYMS

yadyapi — although; **sakhira** — of the gopis; **krsna-sangame** — directly enjoying with Krsna; **nahi** — not; **mana** — the mind; **tathapi** — still; **radhika** — Srimati Radharani; **yatne** — with great endeavor; **karana** — causes; **sangama** — association with Krsna.

TRANSLATION

"Although the gopis, Srimati Radharani's friends, do not desire to enjoy themselves directly with Krsna, Srimati Radharani makes a great endeavor to induce Krsna to enjoy Himself with the gopis.

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nana-cchale krsne preri' sangama karaya
atma-krsna-sanga haite koti-sukha paya

SYNONYMS

nana-chale — under different pleas; **krsne** — unto Krsna; **preri'** — sending; **sangama** — direct association; **karaya** — induces; **atma-krsna-sanga** — personal association with Krsna; **haite** — than; **koti-sukha** — ten million times more happiness; **paya** — She gets.

TRANSLATION

"Presenting various pleas for the gopis, Srimati Radharani sometimes sends the gopis to Krsna just to enable them to associate with Him directly. At such times, She enjoys a happiness ten million times greater than that enjoyed through direct association.

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anyonye visuddha preme kare rasa pusta
tan-sabara prema dekhi' krsna haya tusta

SYNONYMS

anyonye — by one another; **visuddha** — transcendental; **preme** — in love of Godhead; **kare** — makes; **rasa** — the mellow; **pusta** — nourished; **tan-sabara** — of all of them; **prema** — the love of Godhead; **dekhi'** — seeing; **krsna** — Lord Krsna; **haya** — becomes; **tusta** — satisfied.

TRANSLATION

"The transcendental mellow is nourished by that mutual behavior in transcendental love of Godhead. When Lord Krsna sees how the gopis have developed pure love for Him, He becomes very satisfied.

PURPORT

Srimati Radharani and the gopis are not interested in their personal happiness derived from association with Krsna. Rather, they become happy by seeing one another associate with Krsna. In this way their dealings are further nourished by love of Godhead, and seeing this, Krsna is very pleased.

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sahaja gopira prema, — nahe prakrta kama
kama-krida-samye tara kahi 'kama'-nama

SYNONYMS

sahaja — natural; **gopira** — of the gopis; **prema** — love of Godhead; **nahe** — is not; **prakrta** — material; **kama** — lust; **kama-krida** — lusty affairs; **samye** — in appearing equal to; **tara** — of such activities; **kahi** — I speak; **kama-nama** — the name "lust."

TRANSLATION

"It is to be noted that the natural characteristic of the gopis is to love the Supreme Lord. Their lusty desire is not to be compared to material lust. Nonetheless, because their desire sometimes appears to resemble material lust, their transcendental love for Krsna is sometimes described as lust.

PURPORT

Bhaktisiddhanta Sarasvati Thakura says that material lust should never be attributed to Krsna, who is full of transcendental knowledge. Material lust cannot be engaged in the service of the Lord, for it is applicable to materialists, not to Krsna. Only prema, or love of Godhead, is applicable for the satisfaction of Krsna. Prema is full service rendered unto the Lord. The lusty affairs of the gopis actually constitute the topmost love of Godhead because the gopis never act for their own personal satisfaction. They are simply pleased by engaging other gopis in the service of the Lord. The gopis derive more transcendental pleasure from indirectly engaging other gopis in the service of Krsna than from engaging in His service themselves. That is the difference between material lust and love of Godhead. Lust applies to the material world, and love of Godhead applies only to Krsna.

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premaiva gopa-raman
kama ity agamat pratham
ity uddhavadayo 'py
vañchanti bhagavat-priyah

SYNONYMS

prema — love of Godhead; **eva** — certainly; **gopa-ramanam** — of all the gopis; **kamah** — lust; **iti** — thus; **agamat** — became current; **pratham** — the process; **iti** — thus; **uddhava-adayah** — all devotees, headed by Uddhava; **api** — certainly; **etam** — this type of behavior; **vañchanti** — desire; **bhagavat-priyah** — those who are very, very dear to the Supreme Personality of Godhead.

TRANSLATION

"Although the dealings of the gopis with Kṛṣṇa are on the platform of pure love of Godhead, such dealings are sometimes considered to be lusty. But because they are completely spiritual, Uddhava and all the other dearest devotees of the Lord desire to participate in them."

PURPORT

This is a quotation from the Bhakti-rasamṛta-sindhu (1.2.285).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.217

nijendriya-sukha-hetu kamera tatparya
krsna-sukha-tatparya gopi-bhava-varya

SYNONYMS

nija-indriya — of one's own senses; **sukha** — of the happiness; **hetu** — for the reason; **kamera** — of lusty desire; **tatparya** — intention; **krsna** — of Krsna; **sukha** — the happiness; **tatparya** — intention; **gopi-bhava-varya** — the foremost mood of the gopis.

TRANSLATION

"Lusty desires are experienced when one is concerned with his own personal sense gratification. The mood of the gopis is not like that. Their only desire is to satisfy the senses of Krsna.

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nijendriya-sukha-vañcha nahi gopikara
krsne sukha dite kare sangama-vihara

SYNONYMS

nija-indriya-sukha — for personal sense gratification; **vañcha** — the desire; **nahi** — there is not; **gopikara** — of the gopis; **krsne** — unto Krsna; **sukha** — happiness; **dite** — to give; **kare** — do; **sangama-vihara** — mingling and enjoying with Krsna.

TRANSLATION

"Among the gopis, there is not a pinch of desire for sense gratification. Their only desire is to give pleasure to Krsna, and this is why they mingle with Him and enjoy with Him.

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yat te sujata-caran stanesu
bhitah sanaih priya dadhimahi karkasesu
tenatavim atasi tad vyathate na svit
kurpadibhir bhramati dhir bhavad-ayus nah

SYNONYMS

yat — because; te — Your; sujata — delicate; carana-ambu-ruham — lotus feet; stanesu — on the breasts; bhitah — being afraid of; sanaih — very carefully; priya — O dear one; dadhimahi — we place; karkasesu — very rough and hard; tena — by such lotus feet; atavim — the forest; atasi — You wander; tat vyathate — that are pained; na — not; kim svit — whether; kurpa-adibhih — by the small particles of stone; bhramati — bewilders; dhih — intelligence; bhavat-ayusam — of persons who consider You as the duration of life; nah — of us.

TRANSLATION

"[All the gopis said:] 'Dear Krsna, we carefully hold Your delicate lotus feet upon our hard breasts. When You walk in the forest, Your soft lotus feet are pricked by small bits of stone. We fear that this is paining You. Since You are our life and soul, our minds are very much disturbed when Your lotus feet are pained.'

PURPORT

This is a quotation from Srimad-Bhagavatam (10.31.19).

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sei gopi-bhavamrte yanra lobha haya
veda-dharma-loka tyaji' se krsne bhajaya

SYNONYMS

sei — that; gopi — of the gopis; bhava-amrte — in the nectar of the ecstasy; yanra — whose; lobha — attachment; haya — is; veda-dharma — religious principles of the Vedas; loka — popular opinion; tyaji' — giving up; se — he; krsne — unto Krsna; bhajaya — renders loving service.

TRANSLATION

"One who is attracted by that ecstatic love of the gopis does not care about popular opinion or the regulative principles of Vedic life. Rather, he completely surrenders unto Krsna and renders service unto Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.221

raganuga-marge tanre bhaje yei jana
sei-jana paya vraje vrajendra-nandana

SYNONYMS

raga-anuga — of spontaneous attachment; **marge** — on the path; **tanre** — Krsna; **bhaje** — worships; **yei** — who; **jana** — a person; **sei-jana** — that person; **paya** — gets; **vraje** — in Vrndavana; **vrajendra-nandana** — the son of Maharaja Nanda.

TRANSLATION

"If one worships the Lord on the path of spontaneous love and goes to Vrndavana, he receives the shelter of Vrajendra-nandana, the son of Nanda Maharaja.

PURPORT

In all, there are sixty-four items listed for the rendering of service unto Krsna, and these are the regulative principles enjoined in the sastras and given by the spiritual master. One has to serve Krsna according to these regulative principles, but if one develops spontaneous love for Krsna as exhibited in the activities of those who live in Vrajabhumi, one attains the platform of raganuga-bhakti. One who has developed this spontaneous love is eligible for elevation to the platform enjoyed by the inhabitants of Vrajabhumi. In Vrajabhumi, there are no regulative principles set forth for Krsna's service. Rather, everything is carried out in spontaneous, natural love for Krsna. There is no question of following the principles of the Vedic system. Such principles are followed within this material world, and as long as one is on the material platform, he has to execute them. However, spontaneous love of Krsna is transcendental. It may seem that the regulative principles are being violated, but the devotee is on the transcendental platform. Such service is called gunatita, or nirguna, for it is not contaminated by the three modes of material nature.

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vraja-lokera kona bhava laña yei bhaje
bhava-yogya deha paña krsna paya vraje

SYNONYMS

vraja-lokera — of the planet known as Goloka Vrndavana; **kona** — some; **bhava** — mood; **laña** — accepting; **yei** — anyone who; **bhaje** — executes devotional service; **bhava-yogya** — suitable for that spiritual attraction; **deha** — a body; **paña** — getting; **krsna** — Lord Krsna; **paya** — gets; **vraje** — in Vrndavana.

TRANSLATION

"In his liberated stage the devotee is attracted by one of the five humors in the transcendental loving service of the Lord. As he continues to serve the Lord in that transcendental mood, he attains a spiritual body to serve Krsna in Goloka Vrndavana.

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tahate drstanta — upanisad sruti-gana
raga-marge bhaji' paila vrajendra-nandana

SYNONYMS

tahate — in this matter; **drstanta** — the example; **upanisad sruti-gana** — the great sages known as the personified Upanisads or srutis; **raga-marge** — on the path of spontaneous love; **bhaji'** — worshiping; **paila** — obtained; **vrajendra-nandana** — the lotus feet of Lord Krsna.

TRANSLATION

"Those saintly persons who represent the Upanisads are vivid examples of this. By worshiping the Lord on the path of spontaneous love, they attained the lotus feet of Vrajendra-nandana, the son of Nanda Maharaja.

PURPORT

In the Goloka Vrndavana planet, Krsna's servants are headed by Raktaka and Patraka. Krsna's friends are headed by Sridama, Subala and others. There are also elderly gopis and the cowherd men, headed by Nanda Maharaja, mother Yasoda and others. All of these personalities are eternally engaged in the loving service of the Lord in accordance with their specific attachments for Krsna. One who wants to return home to serve the Lord directly may be attracted to Krsna as a servant, friend, father or mother. If a person continuously serves Krsna during this life in a particular ecstasy, upon giving up the material body he attains a spiritual body suitable for serving Krsna in terms of his particular attachment. One may serve as a servant, friend, father or mother. In the same way, one who wants to serve Krsna in conjugal love can attain a body under the guidance of the gopis. In this connection, the most vivid example is provided by those saintly personalities known as the srutis, who represent the Upanisads. The srutis understood that without serving Krsna and following in the footsteps of the gopis there would be no possibility of their entering the kingdom of God and serving Krsna in the mood of conjugal love. Therefore they engaged in spontaneous loving service unto Krsna and followed in the footsteps of the gopis.

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nibhrta-marun-mano 'ksa-drdha-yoga-yujo hrđi yan
munaya upasate tad arayo 'pi yayuh smaranat
striya uragendra-bhoga-bhuja-danda-visakta-dhiyo
vayam api te samah sama-drso 'nghri-saroja-sudhah

SYNONYMS

nibhrta — controlled; **marut** — the life air; **manah** — the mind; **aksa** — senses; **drdha** — strong; **yoga** — in the mystic yoga process; **yujah** — who are engaged; **hrđi** — within the heart; **yat** — who; **munayah** — the great sages; **upasate** — worship; **tat** — that; **arayah** — the enemies; **api** — also; **yayuh** — obtain; **smaranat** — from remembering; **striyah** — the gopis; **uraga-indra** — of serpents; **bhoga** — like the bodies; **bhuja** — the arms; **danda** — like rods; **visakta** — fastened to; **dhiyah** — whose minds; **vayam api** — we also; **te** — Your; **samah** — equal to them; **sama-drśah** — having the same ecstatic emotions; **anghri-saroja** — of the lotus feet; **sudhah** — the nectar.

TRANSLATION

“Great sages conquer the mind and senses by practicing the mystic yoga system and controlling the breath. Thus engaging in mystic yoga, they see the Supersoul within their hearts and ultimately enter into impersonal Brahman. But even the enemies of the Supreme Personality of Godhead attain that position simply by thinking of the Supreme Lord. However, the damsels of Vraja, the gopis, being attracted by the beauty of Krsna, simply wanted to embrace Him and His arms, which are like serpents. Thus the gopis ultimately tasted the nectar of the lotus feet of the Lord. Similarly, we Upanisads can also taste the nectar of His lotus feet by following in the footsteps of the gopis.”

PURPORT

This is a quotation from Srimad-Bhagavatam (10.87.23) spoken by the srutis, the personified Vedas.

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'sama-drsah'-sabde kahe 'sei bhave anugati'
'samah'-sabde kahe srutira gopi-deha-prapti

SYNONYMS

sama-drsah sabde — by the word sama-drsah; **kahe** — it says; **sei** — that; **bhave** — in the emotion; **anugati** — following; **samah sabde** — by the word samah; **kahe** — it says; **srutira** — of the persons known as the srutis; **gopi-deha** — the bodies of gopis; **prapti** — attainment.

TRANSLATION

"The word 'sama-drsah,' mentioned in the fourth line of the previous verse, means 'following the mood of the gopis.' The word 'samah' means 'the srutis' attainment of bodies like those of the gopis.'

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.226

'anghri-padma-sudha'ya kahe 'krsna-sangananda'
vidhi-marge na paiye vraje krsna-candra

SYNONYMS

anghri-padma-sudhaya — by the nectar derived from the lotus feet of Krsna; **kahe** — it says; **krsna-sanga-ananda** — transcendental bliss by the association of Krsna; **vidhi-marge** — on the path of regulative principles; **na paiye** — one does not get; **vraje** — in Goloka Vrndavana; **krsna-candra** — Lord Krsna.

TRANSLATION

"The word 'anghri-padma-sudha' means 'associating intimately with Krsna.' One can attain such perfection only by spontaneous love of God. One cannot obtain Krsna in Goloka Vrndavana simply by serving the Lord according to regulative principles.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.227

sukhapo bhagavan
gopika-sutah
catma-
yatha bhakti-matam iha

SYNONYMS

na — not; **ayam** — this Lord Sri Krsna; **sukha-apah** — easily available; **bhagavan** — the Supreme Personality of Godhead; **dehinam** — for materialistic persons who have accepted the body as the self; **gopika-sutah** — the son of mother Yasoda; **jñānīnam** — for persons addicted to mental speculation; **ca** — and; **atma-bhutanam** — for persons performing severe austerities and penances; **yatha** — as; **bhakti-matam** — for persons engaged in spontaneous devotional service; **iha** — in this world.

TRANSLATION

"The Supreme Personality of Godhead, Krsna, the son of mother Yasoda, is accessible to those devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self.'

PURPORT

This verse from Srimad-Bhagavatam (10.9.21) is spoken by Srila Sukadeva Gosvami. It appears within a passage in which he glorifies mother Yasoda and other devotees of Krsna by describing how they can subjugate Him with their love.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.228

ataeva gopi-bhava kari angikara
ratri-dina cinte radha-krsnera vihara

SYNONYMS

ataeva — therefore; **gopi-bhava** — the loving mood of the gopis; **kari** — making; **angikara** — acceptance; **ratri-dina** — day and night; **cinte** — one thinks; **radha-krsnera** — of Radha and Krsna; **vihara** — the pastimes.

TRANSLATION

"Therefore one should accept the mood of the gopis in their service. In such a transcendental mood, one should always think of the pastimes of Sri Radha and Krsna.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 8.229

siddha-dehe cinti' kare tahanñi sevana
sakhi-bhave paya radha-kṛṣṇera carana

SYNONYMS

siddha-dehe — in the perfected stage; **cinti'** — by remembering; **kare** — does; **tahanñi** — in the spiritual world; **sevana** — service; **sakhi-bhave** — in mood of the gopis; **paya** — gets; **radha-kṛṣṇera** — of Radha and Kṛṣṇa; **carana** — the lotus feet.

TRANSLATION

"After thinking of Radha and Kṛṣṇa and Their pastimes for a long time and after getting completely free from material contamination, one is transferred to the spiritual world. There the devotee attains an opportunity to serve Radha and Kṛṣṇa as one of the gopis.

PURPORT

Srīla Bhaktisiddhānta Sarasvatī Thākura comments that the word *siddha-deha*, "perfected spiritual body," refers to a body beyond the material gross body composed of five elements and the subtle astral body composed of mind, intelligence and false ego. In other words, one attains a completely spiritual body fit to render service to the transcendental couple Radha and Kṛṣṇa: *sarvopādhi- tat-paratvena nirmalam* [Cc. Madhya 19.170].

When one is situated in his spiritual body, which is beyond this gross and subtle material body, he is fit to serve Radha and Kṛṣṇa. That body is called *siddha-deha*. The living entity attains a particular type of gross body in accordance with his past activities and mental condition. In this life the mental condition changes in different ways, and the same living entity gets another body in the next life according to his desires. The mind, intelligence and false ego are always engaged in an attempt to dominate material nature. According to that subtle astral body, one attains a gross body to enjoy the objects of one's desires. According to the activities of the present body, one prepares another subtle body. And according to the subtle body, one attains another gross body. This is the process of material existence. However, when one is spiritually situated and does not desire a gross or subtle body, he attains his original spiritual body. As confirmed by the Bhagavad-gītā (4.9): *tyaktva punar janma naiti mam eti so 'rjuna*.

One is elevated to the spiritual world by the spiritual body and is situated either in Goloka Vrndavana or in another Vaikuntha planet. In the spiritual body there are no longer material desires, and one is fully satisfied by rendering service to the Supreme Personality of Godhead, Radha and Kṛṣṇa. This is the platform of *bhakti* (*hrsikena hrsikesa- bhaktir ucyate* [Cc. Madhya 19.170]). When the spiritual body, mind and senses are completely purified, one can render service to the Supreme Personality of Godhead and His consort. In Vaikuntha the consort is Lakṣmī, and in Goloka Vrndavana the consort is Srimatī Radharānī. In the spiritual body, free from material contamination, one can serve Radha-Kṛṣṇa and Lakṣmī-Narāyaṇa. When one is thus spiritually situated, he no longer thinks of his own personal sense gratification. This spiritual body is called *siddha-deha*, the body by which one can render transcendental service unto Radha and Kṛṣṇa. The process is that of engaging the transcendental senses in loving devotional service. This verse specifically mentions, *sakhi-bhave paya radha-kṛṣṇera carana*: only transcendently elevated persons in the mood of the gopis can engage in the service of the lotus feet of Radha and Kṛṣṇa.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.230

gopi-anugatya vina aisvarya-jñane
bhajileha nahi paya vrajendra-nandane

SYNONYMS

gopi-anugatya — subservience to the gopis; **vina** — without; **aisvarya-jñane** — in the knowledge of opulence; **bhajileha** — if serving the Supreme Lord; **nahi** — not; **paya** — gets; **vrajendra-nandane** — the son of Maharaja Nanda, Krsna.

TRANSLATION

"Unless one follows in the footsteps of the gopis, he cannot attain the service of the lotus feet of Krsna, the son of Nanda Maharaja. If one is overcome by knowledge of the Lord's opulence, he cannot attain the Lord's lotus feet, even though he is engaged in devotional service.

PURPORT

One can worship Laksmi-Narayana by the process of vidhi-marga, worshiping the Lord with regulative principles according to the instructions of the sastra and the spiritual master. But the Supreme Personality of Godhead, Radha-Krsna, cannot be directly worshiped by this process. The dealings between Radha and Krsna and the gopis are devoid of the opulences of Laksmi-Narayana. The process of vidhi-marga, following the regulative principles, is utilized in the worship of Laksmi-Narayana, whereas the process of spontaneous service — following in the footsteps of the gopis, who are the denizens of Vrndavana — is transcendently more advanced and is the process whereby Radha and Krsna are worshiped. One cannot attain this elevated position while worshiping the Lord in His opulence. Those attracted by the conjugal love between Radha and Krsna must follow in the footsteps of the gopis. Only then is it possible to enter into the Lord's service in Goloka Vrndavana and directly associate with Radha and Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.231

tahate drstanta — laksmi karila bhajana
tathapi na paila vraje vrajendra-nandana

SYNONYMS

tahate — in that; drstanta — the evidence; laksmi — the goddess of fortune; karila — did; bhajana — worship; tathapi — still; na — not; paila — got; vraje — in Vrndavana; vrajendra-nandana — the son of Maharaja Nanda, Krsna.

TRANSLATION

"The unspoken example in this connection is the goddess of fortune, who worshiped Lord Krsna in order to attain His pastimes in Vrndavana. But due to her opulent life-style, she could not attain the service of Krsna in Vrndavana.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.232

sriyo 'nga u nitanta-rateh prasadah
svar-yos nalina-gandha- kuto 'nyah
rasotsave 'sya bhuja-danda-grhita-kantha-
labdhasis ya udagad vraja-sundarinam

SYNONYMS

na — not; **ayam** — this; **sriyah** — of the goddess of fortune; **ange** — on the chest; **u** — alas; **nitanta-rateh** — who is very intimately related; **prasadah** — the favor; **svah** — of the heavenly planets; **yositam** — of women; **nalina** — of the lotus flower; **gandha** — having the fragrance; **rucam** — and bodily luster; **kutah** — much less; **anyah** — others; **rasa-utsave** — in the festival of the rasa dance; **asya** — of Lord Sri Krsna; **bhuja-danda** — by the arms; **grhita** — embraced; **kantha** — their necks; **labdha-asisam** — who achieved such a blessing; **yah** — which; **udagat** — became manifest; **vraja-sundarinam** — of the beautiful gopis, the transcendental girls of Vrajabhumi.

TRANSLATION

""When Lord Sri Krsna was dancing with the gopis in the rasa-lila, the gopis were embraced around the neck by the Lord's arms. This transcendental favor was never bestowed upon the goddess of fortune or the other consorts in the spiritual world. Nor was such a thing ever imagined by the most beautiful girls in the heavenly planets, girls whose bodily luster and aroma resemble the beauty and fragrance of lotus flowers. And what to speak of worldly women, who may be very, very beautiful according to material estimation?""

PURPORT

This is a quotation from Srimad-Bhagavatam (10.47.60).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.233

eta suni' prabhu tanre kaila alingana
dui jane galagali karena krandana

SYNONYMS

eta suni' — hearing so much; prabhu — Lord Sri Caitanya Mahaprabhu; tanre — unto Ramananda Raya; kaila — did; alingana — embracing; dui jane — both of them; galagali — embracing shoulder to shoulder; karena — did; krandana — crying.

TRANSLATION

After hearing this, Lord Sri Caitanya Mahaprabhu embraced Ramananda Raya, and both of them, embracing shoulder to shoulder, began to cry.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.234

ei-mata premavese ratri gonaila
pratah-kale nija-nija-karye dunhe gela

SYNONYMS

ei-mata — in this way; **prema-avese** — in ecstatic love of Godhead; **ratri** — the night; **gonaila** — passed; **pratah-kale** — in the morning; **nija-nija-karye** — to their own respective duties; **dunhe** — both of them; **gela** — departed.

TRANSLATION

The entire night was passed in this way, in ecstatic love of Godhead. In the morning they both departed to tend to their respective duties.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 8.235

vidaya-samaye prabhura carane dhariya
ramananda raya kahe vinati kariya

SYNONYMS

vidaya-samaye — at the point of departure; **prabhura carane** — the lotus feet of Lord Sri Caitanya Mahāprabhu; **dhariya** — capturing; **ramananda raya** — Ramananda Raya; **kahe** — says; **vinati kariya** — with great humility.

TRANSLATION

Before departing from Sri Caitanya Mahāprabhu, Ramananda Raya fell to the ground and caught hold of the Lord's lotus feet. He then spoke submissively as follows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.236

'more krpa karite tomara ihan agamana
dina dasa rahi' sodha mora dusta mana

SYNONYMS

more — unto me; krpa — mercy; karite — to do; tomara — Your; ihan — here; agamana — coming; dina dasa rahi' — remaining at least ten days; sodha — purify; mora — my; dusta mana — polluted mind.

TRANSLATION

Sri Ramananda Raya said, "You have come here just to show me Your causeless mercy. Therefore stay here for at least ten days and purify my polluted mind.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.237

toma vina anya nahi jiva uddharite
toma vina anya nahi krsna-prema dite'

SYNONYMS

toma vina — without You; anya — anyone else; nahi — there is not; jiva — the living entity; uddharite — to liberate; toma vina — without You; anya — anyone else; nahi — there is not; krsna-prema dite — to bestow love of Krsna.

TRANSLATION

"But for You, there is no one who can deliver all the living entities, for You alone can deliver love of Krsna."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.238

prabhu kahe, — ailana suni' tomara guna
krsna-katha suni, suddha karaite mana

SYNONYMS

prabhu kahe — the Lord said; ailana — I have come; suni' — hearing; tomara — your; guna — qualities; krsna-katha — these topics about Krsna; suni — I hear; suddha karaite — just to make pure; mana — the mind.

TRANSLATION

The Lord replied, "Having heard about your good qualities, I have come here. I have come to hear about Krsna from you and thus purify My mind.

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yaiche sunilun, taiche dekhilun tomara mahima
radha-kṛṣṇa-premarasa-jñānera tumi sima

SYNONYMS

yaiche — as much; **sunilun** — as I have heard; **taiche** — that much; **dekhilun** — I have seen; **tomara mahima** — your glories; **radha-kṛṣṇa-prema-rasa-jñānera** — of transcendental knowledge about the loving affairs of Radha and Kṛṣṇa; **tumi** — you; **sima** — the ultimate goal.

TRANSLATION

"Now that I have actually seen your glories, what I heard about you is confirmed. As far as the pastimes of Radha and Kṛṣṇa in a loving mood are concerned, you are the limit of knowledge."

PURPORT

Sri Caitanya Mahāprabhu found Ramananda Raya to be the best authority in transcendental knowledge of the loving affairs between Radha and Kṛṣṇa. In this verse the Lord actually states that Ramananda Raya was the limit of this knowledge.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.240

dasa dinera ka-katha yavat ami jiba'
tavat tomara sanga chadite nariba

SYNONYMS

dasa dinera — of ten days; **ka-katha** — what to speak; **yavat** — as long as; **ami** — I; **jiba'** — shall live; **tavat** — that long; **tomara** — of you; **sanga** — the association; **chadite** — to give up; **nariba** — I shall not be able.

TRANSLATION

Sri Caitanya Mahaprabhu continued, "To say nothing of ten days, as long as I live I shall find it impossible to give up your company.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.241

nilacale tumi-ami thakiba eka-sange
sukhe gonaiba kala krsna-katha-range

SYNONYMS

nilacale — in Jagannatha Puri; **tumi** — you; **ami** — I; **thakiba** — shall stay; **eka-sange** — together; **sukhe** — in happiness; **gonaiba** — will pass; **kala** — time; **krsna-katha-range** — in the joy of talking about Krsna.

TRANSLATION

"You and I shall remain together at Jagannatha Puri. We shall pass our time together in joy, talking about Krsna and His pastimes."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.242

eta bali' dunhe nija-nija karye gela
sandhya-kale raya punah asiya milila

SYNONYMS

eta bali' — saying this; dunhe — both of them; nija-nija — their own respective; karye — in the duties; gela — departed; sandhya-kale — in the evening; raya — Ramananda Raya; punah — again; asiya — coming there; milila — met.

TRANSLATION

In this way they both departed to perform their respective duties. Then, in the evening, Ramananda Raya returned to see Lord Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.243

anyonye mili' dunhe nibhrte vasiya
prasnottara-gosthi kahe anandita haña

SYNONYMS

anyonye — each other; **mili'** — meeting; **dunhe** — both of them; **nibhrte** — in a secluded place; **vasiya** — sitting; **prasna-uttara** — of questions and answers; **gosthi** — a discussion; **kahe** — spoke; **anandita** — jubilant; **haña** — becoming.

TRANSLATION

Thus they met time and time again, sitting in a secluded place and jubilantly discussing devotional service by the question-and-answer process.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.244

prabhu puche, ramananda karena utara
ei mata sei ratre katha paraspara

SYNONYMS

prabhu puche — the Lord inquires; **ramananda** — Raya Ramananda; **karena** — gives; **uttara** — answers; **ei mata** — in this way; **sei ratre** — on that night; **katha** — discussion; **paraspara** — mutual.

TRANSLATION

Sri Caitanya Mahaprabhu asked the questions, and Sri Ramananda Raya gave the answers. In this way they were engaged in discussion throughout the night.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.245

prabhu kahe, — "kon vidya vidya-madhye sara?"
raya kahe, — "krsna-bhakti vina vidya nahi ara"

SYNONYMS

prabhu kahe — the Lord inquired; kon — what; vidya — knowledge; vidya-madhye — in the midst of knowledge; sara — the most important; raya kahe — Ramananda Raya answered; krsna-bhakti — devotional service to Krsna; vina — except; vidya — education; nahi — there is not; ara — any other.

TRANSLATION

„ On one occasion the Lord inquired, "Of all types of education, which is the most important?"

Ramananda Raya replied, "No education is important other than the transcendental devotional service of Krsna."

PURPORT

Texts 245 to 257 are all questions and answers between Sri Caitanya Mahaprabhu and Ramananda Raya. In these exchanges there is an attempt to show the difference between material and spiritual existence. Education in Krsna consciousness is always transcendental and is the best of all forms of education. Material education aims at increasing the activities of material sense gratification. Beyond material sense gratification is another negative form of knowledge called brahma-vidya, or impersonal transcendental knowledge. But beyond that brahma-vidya, or knowledge of the impersonal Brahman, is knowledge of devotional service to the Supreme Lord, Visnu. This knowledge is higher. And higher still is devotional service to Lord Krsna, which is the topmost form of education. According to Srimad-Bhagavatam (4.29.49), tat karma hari-tos yat sa vidya tan-matir yaya: "Work meant for pleasing the Supreme Lord is the best, and education that enhances one's Krsna consciousness is the best."

Also, according to Srimad-Bhagavatam (7.5.23-24):

sravan visnoh smaran pada-sevanam
dasyam sakhyam atma-nivedanam
iti visnau bhaktis cen nava-laksana
kriyeta bhagavaty addha tan manye 'dhitam uttamam

This is a statement given by Prahlada Maharaja in answer to a question raised by his father. Prahlada Maharaja said, "To hear or chant about Lord Visnu, to remember Him, to serve His lotus feet, to worship Him, to offer prayers to Him, to become His servant and His friend, to sacrifice everything for His service — all these are varieties of devotional service. One who is engaged in such activities is understood to be educated to the topmost perfection."



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.246

'kirti-gana-madhye jivera kon bada kirti?'
'krsna-bhakta baliya yanhara haya khyati'

SYNONYMS

kirti-gana-madhye — among glorious activities; **jivera** — of the living entity; **kon** — which; **bada** — greatest; **kirti** — glory; **krsna-bhakta** — a devotee of Lord Krsna; **baliya** — as; **yanhara** — of whom; **haya** — there is; **khyati** — the reputation.

TRANSLATION

Sri Caitanya Mahaprabhu then asked Ramananda Raya, "Out of all glorious activities, which is the most glorious?"

Ramananda Raya replied, "That person who is reputed to be a devotee of Lord Krsna enjoys the utmost fame and glory."

PURPORT

The greatest reputation a living being can have is to be a devotee of Krsna and to act in Krsna consciousness. In the material world everyone is trying to be famous by accumulating a large bank balance or material opulence. There is a steady competition among karmis attempting to advance in a wealthy society. The whole world is turning in accordance with that competitive mood. But this kind of name and fame is temporary, for it lasts only as long as the temporary material body exists. One may become famous as a brahma-jñani, an impersonalist scholar, or one may become a materially opulent person. In either case, such reputations are inferior to the reputation of Krsna's devotee. In the Garuda Purana it is said:

kalau nama naiva labhyate
brahma-rudra-padoṅkṛst guruna mama

"In this Age of Kali, the fame of one who is known as a great devotee is very rare. However, such a position is superior to that of the great demigods like Brahma and Mahadeva. This is the opinion of all spiritual masters."

In the Itihasa-samuccaya, Narada tells Pundarika:

janmantara-sahasresu yasya syad buddhir idrṣi
daso ' vasudevasya sarval lokan samuddharet

"After many, many births, when a person realizes that he is the eternal servant of Vasudeva, he can deliver all the worlds."

In the Adi Purana, in a conversation between Krsna and Arjuna, it is said, bhaktanam anugacchanti muktayah srutibhiḥ saha: "The most exalted position of liberation is given by Vedic knowledge. Everyone follows in the footsteps of the devotee." Similarly, in the Brhan-naradiya Purana it is further stated, adyapi ca muni-srestha brahmadya api devataḥ: "Until now, even the

great demigods like Brahma and Lord Siva did not know the influence of a devotee." The Garuda Purana similarly states:

brahman sahasrebhyah satra-yaji visisyate
 satra-yaji-sahasrebhyah sarva-vedanta-paragah
 sarva-vedanta-vit-kotya visnu-bhakto visisyate
 vaisn sahasrebhya ekanty eko visisyate

"It is said that out of thousands of brahmanas, one is qualified to perform sacrifices, and out of many thousands of such qualified brahmanas expert in sacrificial offerings, one learned brahmana may have passed beyond all Vedic knowledge. He is considered the best among all these brahmanas. And yet, out of thousands of such brahmanas who have surpassed Vedic knowledge, one person may be a visnu-bhakta, and he is most famous. Out of many thousands of such Vaisnavas, one who is completely fixed in the service of Lord Krsna is most famous. Indeed, a person who is completely devoted to the service of the Lord certainly returns home, back to Godhead."

There is also the following statement in Srimad-Bhagavatam (3.13.4):

srutasya sucira-sramasya
 nanv añjasa suribhir idito 'rthah
 tat-tad-gunanusravan mukunda-
 hrdayesu yesam

"After much hard labor, a person highly learned in Vedic literature certainly becomes very famous. However, one who is always hearing and chanting the glories of the lotus feet of Mukunda within his heart is certainly superior."

In the Narayana-vyuha-stava it is said:

tvad-bhakti-rahito hare
 tvayi bhaktas tu kito 'pi janma-janmasu

"I do not aspire to take birth as a Brahma if that Brahma is not a devotee of the Lord. I shall be satisfied simply to take birth as an insect if I am given a chance to remain in the house of a devotee,"

There are many similar verses in Srimad-Bhagavatam, especially 3.25.38, 4.24.29, 4.31.22, 7.9.24, and 10.14.30.

It was Lord Siva who said, "I do not know the truth about Krsna, but a devotee of Lord Krsna knows all the truth. Out of all the devotees of Lord Krsna, Prahlada is the greatest."

Above Prahlada, the Pandavas are supposedly more advanced. Above the Pandavas are the members of the Yadu dynasty, who are even more advanced. In the Yadu dynasty, Uddhava is the furthest advanced, and above Uddhava are the damsels of Vraja-dhama, the gopis themselves.

In the Brhad-vamana Purana, Lord Brahma tells Bhrgu:

sasti-varsa-sahasrani maya tapah pura
 nanda-gopa-vraja-strin pada-renupalabdhaye

"I underwent meditation and austerities for sixty thousand years just to understand the dust of the lotus feet of the gopis. Still, I could not understand it. To say nothing of me, even

Lord Siva, Lord Sesa and the goddess of fortune, Laksmi, could not understand it."

In the Adi Purana the Supreme Personality of Godhead Himself says:

na tatha me priyatamo brahma rudras ca parthiva
na ca laksmir na catma ca yatha gopi-jano mama

"Lord Brahma, Lord Siva, the goddess of fortune and even My own self are not as dear to Me as the gopis." Of all the gopis, Srimati Radharani is the topmost. Rupa Gosvami and Sanatana Gosvami are the most exalted servitors of Srimati Radharani and Lord Sri Caitanya Mahaprabhu. Those who adhere to their service are known as rupanuga devotees. The Caitanya-candramrta (26) gives the following statement about Srila Rupa Gosvami:

vairagya-kotir bhavatu sama-dama-ksanti-maitry-adi-kotis
tattvanudhyana-kotir bhavatu bhavatu va vaisnavi bhakti-kotih

koty- 'py asya na syat tad api guna-gano yah svatah-siddha aste

srimac-caitanyacandra-priya-carana-nakha-jyotir amoda-bhajam

The qualities of one engaged in the service of Lord Sri Caitanya Mahaprabhu — such as reputation, austerities, penances and knowledge — are not to be compared to the good qualities of others. Such is the perfection of a devotee always engaged in the service of Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.247

'sampattira madhye jivera kon sampatti gani?'
'radha-krsne prema yanra, sei bada dhani'

SYNONYMS

sampattira — riches; **madhye** — among; **jivera** — of the living entities; **kon** — what; **sampatti** — the wealth; **gani** — we accept; **radha-krsne** — to Srimati Radharani and Krsna; **prema** — loving service; **yanra** — whose; **sei** — he; **bada** — very great; **dhani** — capitalist.

TRANSLATION

Sri Caitanya Mahaprabhu asked, "Of the many capitalists who possess great riches, who is the topmost?"

Ramananda Raya replied, "He who is richest in love for Radha and Krsna is the greatest capitalist."

PURPORT

Everyone in this material world is attempting to acquire riches to satisfy the senses. Actually no one cares for anything other than acquiring material possessions and maintaining them. The wealthy are generally accepted as the most important personalities in this material world, but when we compare a material man of wealth to one wealthy in devotional service to Radha and Krsna, the latter is found to be the greatest capitalist. According to Srimad-Bhagavatam (10.39.2):

kim bhagavati prasanne sri-niketane
tathapi tat-para rajan na hi vañchanti kiñcana

"What is difficult for the devotees of Lord Krsna, who is the shelter of the goddess of fortune? Although such devotees can obtain anything, O King, they do not desire anything."

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'duhkha-madhye kona duhkha haya gurutara?'
'krsna-bhakta-viraha vina duhkha nahi dekhi para'

SYNONYMS

duhkha-madhye — among the miserable conditions of life; **kona** — what; **duhkha** — misery; **haya** — is; **gurutara** — more painful; **krsna-bhakta-viraha** — separation from the devotee of Lord Krsna; **vina** — besides; **duhkha** — unhappiness; **nahi** — there is not; **dekhi** — I see; **para** — other.

TRANSLATION

Sri Caitanya Mahaprabhu asked, "Of all kinds of distress, what is the most painful?"

Sri Ramananda Raya replied, "Apart from separation from the devotee of Krsna, I know of no unbearable unhappiness."

PURPORT

Concerning this, the Lord states in the Vedic literature:

mam anaradhya dukhkartah kutumbasakta-manasah
sat-sanga-rahito martyo vrddha-seva-paricyutah

"A person who does not worship Me, who is unduly attached to family and who does not stick to devotional service must be considered a most unhappy person. Similarly, one who does not associate with Vaisnavas, or who does not render service to his superior, is also a most unhappy person."

There is also the following statement in the Brhad-bhagavatamrta (1.5.44):

sva sri-visnu-jana-sangatah
vicchedena ksan catra na labhamahe

"Out of all kinds of desirable things experienced in the life of a living entity, association with the devotees of the Lord is the greatest. When we are separated from a devotee even for a moment, we cannot enjoy happiness."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.249

'mukta-madhye kon jiva mukta kari' mani?
'krsna-prema yanra, sei mukta-siromani'

SYNONYMS

mukta-madhye — among the liberated; **kon** — what; **jiva** — living entity; **mukta** — liberated; **kari'** — considering as; **mani** — We accept; **krsna-prema** — one who loves Krsna; **yanra** — of whom; **sei** — such a person; **mukta-siromani** — the topmost of all liberated souls.

TRANSLATION

Sri Caitanya Mahaprabhu then inquired, "Out of all liberated persons, who should be accepted as the greatest?"

Ramananda Raya replied, "He who has love for Krsna has attained the topmost liberation."

PURPORT

In Srimad-Bhagavatam (6.14.5), it is said:

muktanam api narayana-parayanah
su-durlabhah prasantatma kotisv api maha-mune

"O great sage, of the many millions of liberated persons and of the millions who have attained perfection, he who is a devotee of Lord Narayana is very, very rare. Indeed, he is the most perfect and peaceful person."

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'gana-madhye kona gana — jivera nija dharma?'
'radha-krsnera prema-keli' — yei gitera marma

SYNONYMS

gana-madhye — among songs; **kona gana** — which song; **jivera** — of the living entity; **nija** — his own; **dharma** — religion; **radha-krsnera prema-keli** — the loving affairs of Radha and Krsna; **yei** — which; **gitera** — of the song; **marma** — purport.

TRANSLATION

Sri Caitanya Mahaprabhu next asked Ramananda Raya, "Among many songs, which song is to be considered the actual religion of the living entity?"

Ramananda Raya replied, "That song describing the loving affairs of Sri Radha and Krsna is superior to all other songs."

PURPORT

As stated in Srimad-Bhagavatam (10.33.36):

anugrahaya manus deham asthitah
bhajate tadsih krida yah srutva tat-paro bhavet

"Lord Krsna descends apparently as a human being, and He exhibits His transcendental pastimes in Vrndavana so that the conditioned soul may be attracted to hearing His transcendental activities." Nondevotees are strictly prohibited from participating in songs celebrating the loving affairs of Radha and Krsna. Unless one is a devotee, it is very dangerous to hear the songs about the pastimes of Radha and Krsna that were written by Jayadeva Gosvami, Candidasa and other exalted devotees. Lord Siva drank an ocean of poison, but one should not imitate this. One must first become a pure devotee of Lord Krsna. Only then can one enjoy hearing the songs of Jayadeva and relish transcendental bliss. If one simply imitates the activities of Lord Siva and drinks poison, one will certainly meet with death.

The talks between Lord Sri Caitanya Mahaprabhu and Ramananda Raya are meant for advanced devotees only. Those who are on the mundane platform and who study these talks in order to put forward some thesis for a Ph.D. will not be able to understand them. Instead, these conversations will have a poisonous effect.

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'sreyo-madhye kona sreyaḥ jivera haya sara?'
'kṛṣṇa-bhakta-saṅga vīna sreyaḥ nahi ara'

SYNONYMS

sreyah-madhye — among beneficial activities; **kona** — which; **sreyah** — beneficial function; **jivera** — of the living entity; **haya** — is; **sara** — the essence; **kṛṣṇa-bhakta-saṅga** — for associating with the devotees of Lord Kṛṣṇa; **vīna** — except; **sreyah** — beneficial activity; **nahi** — there is not; **ara** — another.

TRANSLATION

Then Sri Caitanya Mahaprabhu asked, "Out of all auspicious and beneficial activities, which is best for the living entity?"

Ramananda Raya replied, "The only auspicious activity is association with the devotees of Kṛṣṇa."

PURPORT

According to Srimad-Bhagavatam (11.2.30):

ata ks prcchamo bhavato 'naghah
'smin kṣanardho 'pi sat-saṅgah sevadhīr nṛṇam

"We are asking you to tell us what is the most perfect welfare activity. I think that in this material world, association with devotees — even if it be for a moment — is the greatest treasure house for mankind."

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'kanhara smarana jiva karibe anuksana?'
'krsna'-nama-guna-lila — pradhana smarana'

SYNONYMS

kanhara — of whom; **smarana** — remembering; **jiva** — the living entity; **karibe** — should do; **anuksana** — constantly; **krsna-nama** — the holy name of Lord Krsna; **guna-lila** — His qualities and pastimes; **pradhana smarana** — most important remembrance.

TRANSLATION

Sri Caitanya Mahaprabhu asked, "What should all living entities constantly remember?"

Ramananda Raya replied, "The chief objects of remembrance are always the Lord's holy name, qualities and pastimes."

PURPORT

Srimad-Bhagavatam (2.2.36) states:

tasmat sarvatmana rajan harih sarvatra sarvada
srotavyah kirtitavyas ca smartavyo bhagavan nram

Sukadeva Gosvami concludes, "The business of the living entity is to always remember the Supreme Personality of Godhead in every circumstance. The Lord should be heard about, glorified and remembered by all human beings."

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'dhyeya-madhye jivera kartavya kon dhyana?'
'radha-krsna-padambuja-dhyana — pradhana'

SYNONYMS

dhyeya-madhye — out of all types of meditation; **jivera** — of the living entity; **kartavya** — the duty; **kon** — what; **dhyana** — meditation; **radha-krsna-pada-ambuja** — on the lotus feet of Radha and Krsna; **dhyana** — meditation; **pradhana** — is the chief.

TRANSLATION

Sri Caitanya Mahaprabhu further inquired, "Out of many types of meditation, which is required for all living entities?"

Srila Ramananda Raya replied, "The chief duty of every living entity is to meditate upon the lotus feet of Radha and Krsna."

PURPORT

Srimad-Bhagavatam (1.2.14) states:

tasmad ekena manasa bhagavan patih
srotavyah kirtitavyas ca dhyeyah pujyas ca nityada

Suta Gosvami replied to the sages headed by Saunaka, "Everyone should very attentively listen to the pastimes of the Supreme Personality of Godhead. One should glorify His activities and meditate upon Him regularly."

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'sarva tyaji' jivera kartavya kahan vasa?
'vraja-bhumi vrndavana yahan lila-rasa'

SYNONYMS

sarva — everything; **tyaji'** — giving up; **jivera** — of the living entity; **kartavya** — to be done; **kahan** — where; **vasa** — residence; **vraja-bhumi** — the land known as Vrajabhumi; **vrndavana** — the holy place named Vrndavana; **yahan** — where; **lila-rasa** — Lord Krsna performed His rasa dance.

TRANSLATION

Sri Caitanya Mahaprabhu asked, "Where should the living entity live, abandoning all other places?"

Ramananda Raya replied, "He should live in the holy place known as Vrndavana or Vrajabhumi, where the Lord performed His rasa dance."

PURPORT

According to Srimad-Bhagavatam (10.47.61):

asam aho carana-renu-jusam
vrndavane kim api gulma-latausadhinam
ya sva-janam arya- ca hitva
bhejur mukunda- srutibhir vimrgyam

Uddhava said, "Let me become one of Vrndavana's herbs and plants that are trampled by the gopis, who gave up all connections with family and friends and decided to worship the lotus feet of Mukunda. Those lotus feet are sought by all great saintly persons expert in the study of Vedic literature."

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'sravana-madhye jivera kon srestha sravana?'
'radha-krsna-prema-keli karna-rasayana'

SYNONYMS

sravana-madhye — out of all topics for hearing; **jivera** — of the living entity; **kon** — what; **srestha** — most important; **sravana** — topic of hearing; **radha-krsna-prema-keli** — the loving affairs between Radha and Krsna; **karna-rasa-ayana** — most pleasing to the ear.

TRANSLATION

Sri Caitanya Mahaprabhu asked, "Out of all topics people listen to, which is best for all living entities?"

Ramananda Raya replied, "Hearing about the loving affairs between Radha and Krsna is most pleasing to the ear."

PURPORT

According to Srimad-Bhagavatam (10.33.39):

vikrid vraja-vadhubhir ca visnoh
sraddhanvito 'nusrnuyad atha varnayed yah
bhagavati pratilabhya
hrd-rogam asv apahinoty acirena dhirah

"He who faithfully hears about the dealings between Lord Krsna and the gopis in the rasa dance and he who describes these activities attain to the perfectional stage of devotional service and simultaneously lose material, lusty desires."

A liberated person who hears about the loving affairs of Radha and Krsna is not inclined to have lusty desires. One mundane rogue once said that when the Vaisnavas chant the name "Radha, Radha," he simply remembers a barber's wife named Radha. This is a practical example. Unless one is liberated, he should not try to hear about the loving affairs between Radha and Krsna. If one is not liberated and listens to a relation of the rasa dance, he may remember his own mundane activities and illicit connections with some woman whose name may also be Radha. In the conditioned stage one should not even try to remember such things. By practicing the regulative principles, one should rise to the platform of spontaneous attraction for Krsna. Then and only then should one hear about radha-krsna-lila. Although these affairs may be very pleasing both to conditioned and to liberated souls, the conditioned soul should not try to hear them. The talks between Ramananda Raya and Sri Caitanya Mahaprabhu are conducted on the platform of liberation.





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'upasyera madhye kon upasya pradhana?'
'srestha upasya — yugala 'radha-krsna' nama'

SYNONYMS

upasyera — objects of worship; **madhye** — among; **kon** — which; **upasya** — worshipable object; **pradhana** — the chief; **srestha** — the chief; **upasya** — worshipable object; **yugala** — the couple; **radha-krsna nama** — the holy name of Radha-Krsna, or Hare Krsna.

TRANSLATION

Sri Caitanya Mahaprabhu asked, "Among all worshipable objects, which is the chief?"

Ramananda Raya replied, "The chief worshipable object is the holy name of Radha and Krsna, the Hare Krsna mantra."

PURPORT

According to Srimad-Bhagavatam (6.3.22):

etavan eva loke 'smin dharmah parah smrtah
bhakti-yogo bhagavati tan-nama-grahanadibhih

"In this material world the living entity's only business is to accept the path of bhakti-yoga and chant the holy name of the Lord."

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'mukti, bhukti vañche yei, kahan dunhara gati?'
'sthavara-deha, deva-deha yaiche avasthiti'

SYNONYMS

mukti — liberation; **bhukti** — sense enjoyment; **vañche** — desires; **yei** — one who; **kahan** — where; **dunhara** — of both of them; **gati** — the destination; **sthavara-deha** — the body of a tree; **deva-deha** — the body of a demigod; **yaiche** — just as; **avasthiti** — situated.

TRANSLATION

"And what is the destination of those who desire liberation and those who desire sense gratification?" Sri Caitanya Mahaprabhu asked.

Ramananda Raya replied, "Those who attempt to merge into the existence of the Supreme Lord will have to accept bodies like those of trees. And those who are overly inclined toward sense gratification will attain the bodies of demigods."

PURPORT

Those who desire liberation by merging into the existence of God do not desire sense gratification within the material world. On the other hand, they have no information about serving the lotus feet of the Lord. Consequently, they are doomed to stand like trees for many thousands of years. Although trees are living entities, they are nonmoving. The liberated soul who merges into the existence of the Lord is no better than the trees. Trees also stand in the Lord's existence because material energy and the Lord's energy are the same. Similarly, the Brahman effulgence is also the energy of the Supreme Lord. It is the same whether one remains in the Brahman effulgence or in the material energy because in neither is there spiritual activity. Better situated are those who desire sense gratification and promotion to the heavenly planets. Such people want to enjoy themselves like denizens of heaven in the gardens of paradise. They at least retain their individuality in order to enjoy life. But the impersonalists, who try to lose their individuality, also lose both material and spiritual pleasure. The last destination of the Buddhist philosophers is to become just like a stone, which is immovable and has neither material nor spiritual activity. As far as the hard-working karmis are concerned, Srimad-Bhagavatam states (11.10.23):

istveha devata yajñaih svar- yati yajñikah
bhuñjita deva-vat tatra bhogan divyan nijarjitan

"After performing various sacrificial rituals for elevation to the heavenly planets, the karmis go there and enjoy themselves with the demigods to the extent that they have obtained the results of pious activities."

In the Bhagavad-gita (9.20-21) Lord Krsna states:

traī-vidyā soma-pah putā-papā
yajñair istvā svar- prarthayante
te punyam asadya surendra-lokam

asnanti divyan divi deva-bhogan
te bhuktva svarga-
ksine punye martya- visanti
trayi-dharmam anuprapanna
kama-kama labhante

"Those who study the Vedas and drink soma juice, seeking the heavenly planets, worship Me indirectly. Purified of sinful reactions, they take birth on the pious, heavenly planet of Indra, where they enjoy godly delights. When they have thus enjoyed vast heavenly sense pleasure and the results of their pious activities are exhausted, they return to this mortal planet again. Thus those who seek sense enjoyment by adhering to the principles of the three Vedas achieve only repeated birth and death.."

Therefore after finishing the results of pious activities, the karmis return to this planet in the form of rain, and they begin their life as grass and plants in the evolutionary process.

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arasa-jñā kaka cuse jñāna-nimba-phale
rasa-jñā kokila khaya premamra-mukule

SYNONYMS

arasa-jñā — those who are without mellows; **kaka** — the crows; **cuse** — suck; **jñāna** — of knowledge; **nimba-phale** — on the bitter nimba fruit; **rasa-jñā** — those who enjoy transcendental mellows; **kokila** — the cuckoos; **khaya** — eat; **prema-amra-mukule** — the buds of the mango of love of Godhead.

TRANSLATION

Ramananda Raya continued, "Those who are devoid of all transcendental mellows are like the crows that suck the juice from the bitter fruits of the nimba tree of knowledge, whereas those who enjoy mellows are like the cuckoos who eat the buds of the mango tree of love of Godhead."

PURPORT

The speculative process of empiric philosophy is as bitter as the fruit of the nimba tree. Tasting this fruit is the business of crows. In other words, the philosophical process of realizing the Absolute Truth is a process taken up by crowlike men. But the cuckoolike devotees have very sweet voices with which to chant the holy name of the Lord and taste the sweet fruit of the mango tree of love of Godhead. Such devotees relish sweet mellows with the Lord.

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abhagiya jñani asvadaye suska jñana
kṛṣṇa-premamṛta pana kare bhagyavan

SYNONYMS

abhagiya — unfortunate; **jñani** — the philosophical speculators; **asvadaye** — taste; **suska** — dry; **jñana** — empiric knowledge; **kṛṣṇa-prema-amṛta** — the nectar of love of Kṛṣṇa; **pana** — drinking; **kare** — do; **bhagyavan** — the fortunate.

TRANSLATION

Ramananda Raya concluded, "The unfortunate empiric philosophers taste the dry process of philosophical knowledge, whereas the devotees regularly drink the nectar of love of Kṛṣṇa. Therefore they are the most fortunate of all."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.260

ei-mata dui jana krsna-katha-rase
nrtya-gita-rodane haila ratri-sese

SYNONYMS

ei-mata — in this way; **dui jana** — both of them (Lord Caitanya and Ramananda Raya); **krsna-katha-rase** — in the mellows of discussing topics about Krsna; **nrtya-gita** — in dancing and chanting; **rodane** — in crying; **haila** — there was; **ratri-sese** — the end of the night.

TRANSLATION

In this way Caitanya Mahaprabhu and Ramananda Raya passed the whole night relishing the mellows of krsna-katha, topics about Krsna. While they were chanting, dancing and crying, the night ended.

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donhe nija-nija-karye calila vihane
sandhya-kale raya asi' milila ara dine

SYNONYMS

donhe — both of them; **nija-nija-karye** — in their respective duties; **calila** — departed; **vihane** — in the morning; **sandhya-kale** — in the evening; **raya** — Ramananda Raya; **asi'** — coming again; **milila** — met; **ara** — next; **dine** — on the day.

TRANSLATION

The next morning they both departed to perform their respective duties, but in the evening Ramananda Raya returned to meet the Lord again.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.262

ista-gosthi krsna-katha kahi' kata-ksana
prabhu-pada dhari' raya kare nivedana

SYNONYMS

ista-gosthi — spiritual discussion; **krsna-katha** — topics of Krsna; **kahi'** — talking; **kata-ksana** — for some time; **prabhu-pada** — the lotus feet of the Lord; **dhari'** — catching; **raya** — Ramananda Raya; **kare** — makes; **nivedana** — submission.

TRANSLATION

That evening, after discussing the topics of Krsna for some time, Ramananda Raya caught hold of the lotus feet of the Lord and spoke as follows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.263

'krsna-tattva', 'radha-tattva', 'prema-tattva-sara'
'rasa-tattva' 'lila-tattva' vividha prakara

SYNONYMS

krsna-tattva — the truth about Krsna; **radha-tattva** — the truth about Radha; **prema-tattva-sara** — the essence of Their loving affairs; **rasa-tattva** — the truth about transcendental mellows; **lila-tattva** — the truth about the pastimes of the Lord; **vividha prakara** — of different varieties.

TRANSLATION

"There is a variety of transcendental truths — the truth about Krsna, the truth about Radharani, the truth about Their loving affairs, the truth about transcendental humors, and the truth about the Lord's pastimes.

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eta tattva mora citte kaile prakasana
brahmake veda yena padaila narayana

SYNONYMS

eta tattva — all these varieties of truth; **mora citte** — in my heart; **kaile** — you did; **prakasana** — manifesting; **brahmake** — unto Lord Brahma; **veda** — the Vedic knowledge; **yena** — as; **padaila** — taught; **narayana** — the Supreme Lord.

TRANSLATION

"You have manifested all these transcendental truths in my heart. This is exactly the way Narayana educated Lord Brahma."

PURPORT

The heart of Brahma was enlightened by the Supreme Personality of Godhead. This is Vedic information given in the Svetasvatara Upanisad (6.18):

yo brahman vidadhati
yo vai ca prahinoti tasmai
ha devam atma-buddhi-
mumuksur vai saranam prapadye

"Because I desire liberation, let me surrender unto the Supreme Personality of Godhead, who first enlightened Lord Brahma in Vedic knowledge through Lord Brahma's heart. The Lord is the original source of all enlightenment and spiritual advancement." In this connection one may also refer to Srimad-Bhagavatam 2.9.30-35, 11.14.3, 12.4.40 and 12.13.19.

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antaryami isvarera ei riti haye
bahire na kahe, vastu prakase hrdaye

SYNONYMS

antaryami — the Supersoul; **isvarera** — of the Personality of Godhead; **ei** — this; **riti** — the system; **haye** — is; **bahire** — externally; **na kahe** — does not speak; **vastu** — the facts; **prakase** — manifests; **hrdaye** — within the heart.

TRANSLATION

Ramananda Raya continued, "The Supersoul within everyone's heart speaks not externally but from within. He instructs the devotees in all respects, and that is His way of instruction."

PURPORT

Here Sri Ramananda Raya admits that Sri Caitanya Mahaprabhu is the Supersoul. It is the Supersoul that inspires the devotee; therefore He is the original source of the Gayatri mantra, which states, *bhur bhuvah svah tat savitur varen bhargo devasya dhimahi dhiyo yo nah pracodayat*. Savita is the original source of all intelligence. That Savita is Lord Caitanya Mahaprabhu. This is confirmed in Srimad-Bhagavatam (2.4.22):

pracodita yena pura sarasvati
vitanvatajasya smr hrđi
sva-laksana pradurabhut kilasyatah
sa me rsinam rsabhah prasidatam

"May the Lord, who in the beginning of the creation amplified the potent knowledge of Brahma from within his heart and inspired him with full knowledge of creation and His own self, and who appeared to be generated from the mouth of Brahma, be pleased with me." This was spoken by Sukadeva Gosvami when he invoked the blessing of the Supreme Personality of Godhead before delivering Srimad-Bhagavatam to Maharaja Pariksit.

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janmady asya yato 'nvayad itaratas carthesv abhijñah sva-rat
tene brahma hrda ya adi-kavaye muhyanti yat surayah
tejo-vari-mr yatha vinimayo yatra tri-sargo 'mrsa
dhamna svena sada nirasta- dhimahi

SYNONYMS

janma-adi — creation, maintenance and dissolution; **asya** — of this (the universe); **yatah** — from whom; **anvayat** — directly from the spiritual connection; **itaratah** — indirectly from the lack of material contact; **ca** — also; **arthesu** — in all affairs; **abhijñah** — perfectly cognizant; **sva-rat** — independent; **tene** — imparted; **brahma** — the Absolute Truth; **hrda** — through the heart; **yah** — who; **adi-kavaye** — unto Lord Brahma; **muhyanti** — are bewildered; **yat** — in whom; **surayah** — great personalities like Lord Brahma and other demigods or great brahmanas; **tejah-vari-mrdam** — of fire, water and earth; **yatha** — as; **vinimayah** — the exchange; **yatra** — in whom; **tri-sargah** — the material creation of three modes; **amrsa** — factual; **dhamna** — with the abode; **svena** — His own personal; **sada** — always; **nirasta-kuhakam** — devoid of all illusion; **satyam** — the truth; **param** — absolute; **dhimahi** — let us meditate upon.

TRANSLATION

"O my Lord, Sri Krsna, son of Vasudeva, O all-pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Sri Krsna because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmaji, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Sri Krsna, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth."

PURPORT

This is the opening invocation of Srimad-Bhagavatam (1.1.1).

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eka mora achaye hrdaye
krpa kari' kaha more tahara niscaye

SYNONYMS

eka — one doubt; **mora** — my; **achaye** — there is; **hrdaye** — in the heart; **krpa kari'** — being merciful; **kaha** — please say; **more** — unto me; **tahara** — of that; **niscaye** — the ascertainment.

TRANSLATION

Ramananda Raya then said that he had but one doubt within his heart, and he petitioned the Lord, "Please be merciful upon me and just remove my doubt."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 8.268

pahile dekhilun tomara sannyasi-svarupa
ebe toma dekhi muṇi syama-gopa-rupa

SYNONYMS

pahile — in the beginning; **dekhilun** — I saw; **tomara** — Your; **sannyasi-svarupa** — form as a person in the renounced order; **ebe** — now; **toma** — You; **dekhi** — see; **muṇi** — I; **syama-gopa-rupa** — form as Syamasundara, the cowherd boy.

TRANSLATION

Ramananda Raya then told Lord Sri Caitanya Mahāprabhu, "At first I saw You appear like a sannyasi, but now I am seeing You as Syamasundara, the cowherd boy.

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tomara sammukhe dekhi kañcana-pañcalika
tanra gaura-kantye tomara sarva anga dhaka

SYNONYMS

tomara — of You; sammukhe — in front; dekhi — I see; kañcana-pañcalika — a doll made of gold; tanra — of it; gaura-kantye — by a golden complexion; tomara — Your; sarva — all; anga — body; dhaka — covering.

TRANSLATION

"I now see You appearing like a golden doll, and Your entire body appears covered by a golden luster.

PURPORT

Syamasundara is blackish, but here Ramananda Raya says that he saw Sri Caitanya Mahāprabhu appear golden. The lustrous body of Sri Caitanya Mahāprabhu was covered by the bodily complexion of Srimati Radharani.

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tahate prakata dekhon sa- vadana
nana bhava cañcala tahe kamala-nayana

SYNONYMS

tahate — in that; **prakata** — manifested; **dekhon** — I see; **sa-** — with the flute; **vadana** — the face; **nana bhave** — in various modes; **cañcala** — restless; **tahe** — in that; **kamala-nayana** — the lotus eyes.

TRANSLATION

"I see that You are holding a flute to Your mouth, and Your lotus eyes are moving very restlessly due to various ecstasies.

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ei-mata toma dekhi' haya camatkara
akapate kaha, prabhu, karana ihara

SYNONYMS

ei-mata — in this way; toma — You; dekhi' — seeing; haya — there is; camatkara — wonder; akapate — without duplicity; kaha — please tell; prabhu — my Lord; karana — the cause; ihara — of this.

TRANSLATION

"I actually see You in this way, and this is very wonderful. My Lord, please tell me without duplicity what is causing this."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.272

prabhu kahe, — krsne tomara gadha-prema haya
premara svabhava ei janiha niscaya

SYNONYMS

prabhu kahe — the Lord replied; krsne — unto Krsna; tomara — your; gadha-prema — deep love; haya — there is; premara — of such transcendental love; svabhava — the nature; ei — this; janiha — please know; niscaya — certainly.

TRANSLATION

Lord Sri Caitanya Mahaprabhu replied, "You have a deep love for Krsna, and one who has such deep ecstatic love for the Lord naturally sees things in such a way. Please take this from Me to be certain.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.273

maha-bhagavata dekhe sthavara-jangama
tahan tahan haya tanra sri-krsna-sphurana

SYNONYMS

maha-bhagavata — a first-class advanced devotee; **dekhe** — sees; **sthavara-jangama** — the movable and inert; **tahan tahan** — here and there; **haya** — is; **tanra** — his; **sri-krsna-sphurana** — manifestation of Lord Krsna.

TRANSLATION

"A devotee advanced on the spiritual platform sees everything movable and inert as the Supreme Lord. For him, everything he sees here and there is but a manifestation of Lord Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.274

sthavara-jangama dekhe, na dekhe tara murti
sarvatra haya nija ista-deva-sphurti

SYNONYMS

sthavara-jangama — movable and inert; **dekhe** — he sees; **na** — not; **dekhe** — sees; **tara** — its; **murti** — form; **sarvatra** — everywhere; **haya** — there is; **nija** — his own; **ista-deva** — worshipable Lord; **sphurti** — manifestation.

TRANSLATION

"The maha-bhagavata, the advanced devotee, certainly sees everything mobile and immobile, but he does not exactly see their forms. Rather, everywhere he immediately sees manifest the form of the Supreme Lord."

PURPORT

Due to his deep ecstatic love for Krsna, the maha-bhagavata sees Krsna everywhere and nothing else. This is confirmed in the Brahma- (5.38): premañjana-cchurita-bhakti-vilocanena santah sadaiva hrdayesu vilokayanti.

As soon as a devotee sees something — be it movable or inert — he immediately remembers Krsna. An advanced devotee is advanced in knowledge. This knowledge is very natural to a devotee, for he has already read in the Bhagavad-gita how to awaken Krsna consciousness. According to Lord Krsna in the Bhagavad-gita (7.8):

raso 'ham apsu kaunteya prabhasmi sasi-suryayoh
pranavah sarva-vedesu sabdah khe paurus nrsu

"O son of Kunti [Arjuna], I am the taste of water, the light of the sun and the moon, the syllable in the Vedic mantras; I am the sound in ether and ability in man."

Thus when a devotee drinks water or any other liquid, he immediately remembers Krsna. For a devotee there is no difficulty in awakening Krsna consciousness twenty-four hours a day. Caitanya Mahaprabhu therefore says here:

sthavara jangama dekhe na dekhe tara murti
sarvatra haya nija ista-deva-sphurti

A saintly person, an advanced devotee, sees Krsna twenty-four hours a day and nothing else. As far as movable and inert things are concerned, a devotee sees them all as transformations of Krsna's energy. As Lord Krsna states in the Bhagavad-gita (7.4):

bhumir apo 'nalo vayuh mano buddhir eva ca
ahankara bhinna praktir astadha

"Earth, water, fire, air, ether, mind, intelligence and false ego — all together these eight constitute My separated material energies."

Actually nothing is separate from Krsna. When a devotee sees a tree, he knows that the tree is a combination of two energies — material and spiritual. The inferior energy, which is material, forms the body of the tree; however, within the tree is the living entity, the spiritual spark, which is part and parcel of Krsna. This is the superior energy of Krsna within this world. Whatever living thing we see is simply a combination of these two energies. When an advanced devotee thinks of these energies, he immediately understands that they are manifestations of the Supreme Lord. As soon as we see the sun rise in the morning, we arise and set about doing our morning duties. Similarly, as soon as a devotee sees the energy of the Lord, he immediately remembers Lord Sri Krsna. This is explained in this verse: sarvatra haya nija ista-deva-sphurti.

A devotee who has purified his existence through devotional service sees only Krsna in every step of life. This is also explained in the next verse, which is a quotation from Srimad-Bhagavatam (11.2.45).

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sarva-bhutesu yah pasyed
bhagavad-bhavam atmanah
bhutani bhagavaty atmany
esa bhagavatottamah

SYNONYMS

sarva-bhutesu — in all objects (in matter, spirit and combinations of matter and spirit); **yah** — anyone who; **pasyet** — sees; **bhagavat-bhavam** — the ability to be engaged in the service of the Lord; **atmanah** — of the supreme spirit soul or the Transcendence beyond the material conception of life; **bhutani** — all beings; **bhagavati** — in the Supreme Personality of Godhead; **atmani** — the basic principle of all existence; **esah** — this; **bhagavata-uttamah** — a person advanced in devotional service.

TRANSLATION

Sri Caitanya Mahaprabhu continued, "A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Sri Krsna. Consequently he always sees the form of the Supreme Personality of Godhead as the cause of all causes and understands that all things are situated in Him."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.276

vana-latas tarava atmani visn
vyañjayantya iva puspa-phaladhyah
pranata-bhara-vitapa madhu-dharah
prema-hrsta-tanavo vavrsuh sma

SYNONYMS

vana-latah — the herbs and plants; **taravah** — the trees; **atmani** — in the Supreme Soul; **visnum** — the Supreme Personality of Godhead; **vyañjayantyah** — manifesting; **iva** — like; **puspa-phala-adhyah** — filled with luxuriant fruits and flowers; **pranata-bhara** — bowed down because of loads; **vitapah** — the trees; **madhu-dharah** — showers of honey; **prema-hrsta** — inspired by love of Godhead; **tanavah** — whose bodies; **vavrsuh** — constantly rained; **sma** — certainly.

TRANSLATION

"The plants, creepers and trees were full of fruits and flowers due to ecstatic love of Krsna. Indeed, being so full, they were bowing down. They were inspired by such deep love for Krsna that they were constantly pouring showers of honey. In this way the gopis saw all the forests of Vrndavana."

PURPORT

This verse (Bhag. 10.35.9) is one of the songs the gopis sang during Krsna's absence. In Krsna's absence the gopis were always absorbed in thought of Him. Similarly, the maha-bhagavata, the advanced devotee, sees everything as potentially serving the Lord. Srila Rupa Gosvami states:

prapañcikataya buddhya hari-sambandhi-vastunah
mumuksubhih parityago phalgu kathyate

(Bhakti-rasamrta-sindhu 1.2.126)

The advanced devotee does not see anything as unconnected with Krsna. Unlike the Mayavadi philosophers, a devotee does not see the material world as false, because he knows that everything in the material world is connected to Krsna. A devotee knows how to utilize everything in the service of the Lord, and this is characteristic of the maha-bhagavata. The gopis saw the plants, creepers and forest trees loaded with fruits and flowers and ready to serve Krsna. In this way they immediately remembered their worshipable Lord Sri Krsna. They did not simply see plants, creepers and trees the way a mundaner sees them.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.277

radha-krsne tomara maha-prema haya
yahan tahan radha-krsna tomare sphuraya

SYNONYMS

radha-krsne — unto Radha and Krsna; tomara — your; maha-prema — great love; haya — there is; yahan tahan — anywhere and everywhere; radha-krsna — Lord Krsna and Srimati Radharani; tomare — unto you; sphuraya — appear.

TRANSLATION

Lord Caitanya Mahaprabhu continued, "My dear Raya, you are an advanced devotee and are always filled with ecstatic love for Radha and Krsna. Therefore whatever you see — anywhere and everywhere — simply awakens your Krsna consciousness."

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raya kahe, — prabhu tumi chada bhari-bhuri
mora age nija-rupa na kariha curi

SYNONYMS

raya kahe — Ramananda Raya replied; prabhu — my Lord; tumi — You; chada — give up; bhari-bhuri — these grave talks; mora — of me; age — in front; nija-rupa — Your real form; na — not; kariha — do; curi — stealing.

TRANSLATION

Ramananda Raya replied, "My dear Lord, please give up all these serious talks. Please do not conceal Your real form from me."

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radhikara bhava-kanti kari' angikara
nija-rasa asvadite kariyacha avatara

SYNONYMS

radhikara — of Srimati Radharani; **bhava-kanti** — ecstatic love and luster; **kari'** — making; **angikara** — acceptance; **nija-rasa** — Your own transcendental mellow; **asvadite** — to taste; **kariyacha** — You have made; **avatara** — incarnation.

TRANSLATION

Ramananda Raya continued, "My dear Lord, I can understand that You have assumed the ecstasy and bodily complexion of Srimati Radharani. By accepting this, You are tasting Your own personal transcendental humor and have therefore appeared as Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.280

nija-gudha-karya tomara — prema asvadana
anusange prema-maya kaile tribhuvana

SYNONYMS

nija-gudha-karya — own confidential business; **tomara** — Your; **prema** — transcendental love; **asvadana** — tasting; **anusange** — simultaneously; **prema-maya** — transformed into love of God; **kaile** — You have made; **tri-bhuvana** — all the world.

TRANSLATION

"My dear Lord, You have descended in this incarnation of Lord Caitanya for Your own personal reasons. You have come to taste Your own spiritual bliss, and at the same time You are transforming the whole world by spreading the ecstasy of love of Godhead.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.281

apane aile more karite uddhara
ebe kapata kara, — tomara kona vyavahara

SYNONYMS

apane — personally; **aile** — You have come; **more** — unto me; **karite** — to make; **uddhara** — deliverance; **ebe** — now; **kapata** — duplicity; **kara** — You do; **tomara** — Your; **kona** — what; **vyavahara** — behavior.

TRANSLATION

"My dear Lord, by Your causeless mercy You have appeared before me to grant me liberation. Now You are playing in a duplicitous way. What is the reason for this behavior?"

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tabe hasi' tanre prabhu dekhaila svarupa
'rasa-raja', 'mahabhava' — dui eka rupa

SYNONYMS

tabe — therefore; **hasi'** — smiling; **tanre** — unto him (Ramananda Raya); **prabhu** — the Lord; **dekhaila** — showed; **svarupa** — His personal form; **rasa-raja** — the king of all transcendental humors; **maha-bhava** — the condition of ecstatic love; **dui** — two; **eka** — one; **rupa** — form.

TRANSLATION

Lord Sri Krsna is the reservoir of all pleasure, and Srimati Radharani is the personification of ecstatic love of Godhead. These two forms had combined as one in Sri Caitanya Mahaprabhu. This being the case, Lord Sri Caitanya Mahaprabhu revealed His real form to Ramananda Raya.

PURPORT

This is described as radha-bhava-dyuti- naumi krsna-svarupam. Lord Sri Krsna was absorbed in the features of Srimati Radharani. This was disclosed to Ramananda Raya when he saw Lord Sri Caitanya Mahaprabhu. An advanced devotee can understand sri-krsna-caitanya, radha-krsna nahe anya. Sri Caitanya Mahaprabhu, being a combination of Krsna and Radha, is nondifferent from Radha-Krsna combined. This is explained by Svarupa Damodara Gosvami:

radha krsna-pranaya-vikrtir hladini saktir asmad
ekatmanav api bhuvi pura deha- gatau tau
prakatam adhuna tad- caikyam
radha-bhava-dyuti- naumi krsna-svarupam
[Cc. Adi 1.5]

Radha-Krsna is one. Radha-Krsna is Krsna and Krsna's pleasure potency combined. When Krsna exhibits His pleasure potency, He appears to be two — Radha and Krsna. Otherwise, Radha and Krsna are one. This oneness may be perceived by advanced devotees through the grace of Sri Caitanya Mahaprabhu. This was the case with Ramananda Raya. One may aspire to attain such a position, but one should not try to imitate the maha-bhagavata.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.283

dekhi' ramananda haila anande murcchite
dharite na pare deha, padila bhumite

SYNONYMS

dekhi' — seeing this form; ramananda — Ramananda Raya; haila — there was; anande — in ecstasy; murcchite — fainting; dharite — to hold him; na — not; pare — able; deha — the body; padila — fell down; bhumite — on the ground.

TRANSLATION

Upon seeing this form, Ramananda Raya lost consciousness in transcendental bliss. Unable to remain standing, he fell to the ground.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 8.284

prabhu tanre hasta sparsi' karaila cetana
sannyasira vesa dekhi' vismita haila mana

SYNONYMS

prabhu — the Lord; **tanre** — unto Ramananda Raya; **hasta** — the hand; **sparsi'** — touching; **karaila** — made; **cetana** — conscious; **sannyasira** — of the sannyasi; **vesa** — the dress; **dekhi'** — seeing; **vismita** — struck with wonder; **haila** — became; **mana** — the mind.

TRANSLATION

When Ramananda Raya fell to the ground unconscious, Caitanya Mahāprabhu touched his hand, and he immediately regained consciousness. But when he saw Lord Caitanya in the dress of a sannyasi, he was struck with wonder.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.285

alingana kari' prabhu kaila asvasana
toma vina ei-rupa na dekhe anya-jana

SYNONYMS

alingana kari' — embracing him; prabhu — the Lord; kaila — did; asvasana — pacifying; toma vina — but for you; ei-rupa — this form; na — not; dekhe — sees; anya-jana — anyone else.

TRANSLATION

After embracing Ramananda Raya, the Lord pacified him, informing him, "But for you, no one has ever seen this form."

PURPORT

In the Bhagavad-gita (7.25) Lord Krsna states:

prakasah sarvasya yoga-maya-samavrtah
mudho ' nabhijanati loko mam ajam avyayam

"I am never manifest to the foolish and unintelligent. For them I am covered by My internal potency [yogamaya], and so they do not know Me, who am unborn and infallible."

The Lord always reserves the right of not being exposed to everyone. The devotees, however, are always engaged in the service of the Lord, serving with the tongue by chanting the Hare Krsna mantra and tasting maha-prasadam. Gradually the sincere devotee pleases the Supreme Personality of Godhead, and the Supreme Lord reveals Himself. One cannot see the Supreme Lord by making personal efforts. Rather, when the Lord is pleased by the service of a devotee, He reveals Himself.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.286

mora tattva-lila-rasa tomara gocare
ataeva ei-rupa dekhailun tomare

SYNONYMS

mora — My; **tattva-lila** — truth and pastimes; **rasa** — and mellows; **tomara** — of you; **gocare** — within the knowledge; **ataeva** — therefore; **ei-rupa** — this form; **dekhailun** — I have shown; **tomare** — unto you.

TRANSLATION

Sri Caitanya Mahaprabhu confirmed, "All the truths about My pastimes and mellows are within your knowledge. Therefore I have shown this form to you.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.287

gaura anga nahe mora — radhanga-sparsana
gopendra-suta vina tenho na sparse anya-jana

SYNONYMS

gaura — fair; **anga** — body; **nahe** — not; **mora** — My; **radha-anga** — of the body of Srimati Radharani; **sparsana** — the touching; **gopendra-suta** — the son of Nanda Maharaja; **vina** — except; **tenho** — Srimati Radharani; **na** — not; **sparse** — touches; **anya-jana** — anyone else.

TRANSLATION

"Actually My body does not have a fair complexion. It only appears so because it has touched the body of Srimati Radharani. However, She does not touch anyone but the son of Nanda Maharaja.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.288

tanra bhave bhavita kari' atma-mana
tabe nija-madhurya kari asvadana

SYNONYMS

tanra — of Srimati Radharani; **bhave** — in the ecstasy; **bhavita** — enlightened; **kari'** — making; **atma-mana** — body and mind; **tabe** — thereupon; **nija-madhurya** — My own transcendental humor; **kari** — I do; **asvadana** — tasting.

TRANSLATION

"I have now converted My body and mind into the ecstasy of Srimati Radharani; thus I am tasting My own personal sweetness in that form."

PURPORT

Gaurasundara here informed Sri Ramananda Raya, "My dear Ramananda Raya, you were actually seeing a separate person with a fair-complexioned body. Actually I am not fair. Being Sri Krsna, the son of Nanda Maharaja, I am blackish, but when I come in touch with Srimati Radharani I become fair-complexioned externally. Srimati Radharani does not touch the body of anyone but Krsna. I taste My own transcendental features by accepting the complexion of Srimati Radharani. Without Radharani, one cannot taste the transcendental pleasure of Krsna's conjugal love." In this regard, Srila Bhaktisiddhanta Sarasvati Thakura comments on the prakrtasahajiya-sampradaya, which considers Krsna and Lord Caitanya to possess different bodies. They misinterpret the words gaura anga nahe mora in text 287. From that verse and the present verse we can understand that Lord Caitanya Mahaprabhu is nondifferent from Krsna. Both are the same Supreme Personality of Godhead. In the form of Krsna, the Lord enjoys spiritual bliss and remains the shelter of all devotees, visaya-vigraha. And in His Gauranga feature Krsna tastes separation from Krsna in the ecstasy of Srimati Radharani. This ecstatic form is Sri Krsna Caitanya. Sri Krsna is always the transcendental reservoir of all pleasure, and He is technically called dhira-lalita. Srimati Radharani is the embodiment of spiritual energy, personified as ecstatic love for Krsna; therefore only Krsna can touch Her. The dhira-lalita aspect is not seen in any other form of the Lord, including Visnu and Narayana. Srimati Radharani is therefore known as Govinda-nandini and Govinda-mohini, for She is the only source of transcendental pleasure for Sri Krsna and the only person who can enchant His mind.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.289

tomara thañi amara kichu gupta nahi karma
lukaile prema-bale jana sarva-marma

SYNONYMS

tomara thañi — before you; amara — My; kichu — anything; gupta — hidden; nahi — is not; karma — action; lukaile — even if I conceal; prema-bale — by the force of your love; jana — you know; sarva-marma — everything in detail.

TRANSLATION

Lord Caitanya Mahaprabhu then admitted to His pure devotee, Ramananda Raya, "Now there is no confidential activity unknown to you. Even though I try to conceal My activities, you can understand everything in detail by virtue of your advanced love for Me."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.290

gupte rakhiha, kahan na kario prakasa
amara batula-cesta loke upahasa

SYNONYMS

gupte — in secret; **rakhiha** — keep; **kahan** — anywhere; **na** — not; **kario** — make; **prakasa** — exposure; **amara** — My; **batula-cesta** — activities like a madman; **loke** — among the general people; **upahasa** — laughter.

TRANSLATION

The Lord then requested Ramananda Raya, "Keep all these talks a secret. Please do not expose them anywhere and everywhere. Since My activities appear to be like those of a madman, people may take them lightly and laugh."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.291

ami — eka batula, tumi — dvitiya batula
ataeva tomaya amaya ha-i sama-tula

SYNONYMS

ami — I; eka — one; batula — madman; tumi — you; dvitiya — second; batula — madman; ataeva — therefore; tomaya — you; amaya — Me; ha-i — are; sama-tula — on an equal level.

TRANSLATION

Caitanya Mahaprabhu then said, "Indeed, I am a madman, and you are also a madman. Therefore we are on the same platform."

PURPORT

All these conversations between Ramananda Raya and Sri Caitanya Mahaprabhu appear ludicrous to a common man who is not a devotee. The entire world is filled with material conceptions, and people are unable to understand these conversations due to the conditioning of mundane philosophy. Those who are overly attached to mundane activities cannot understand the ecstatic conversations between Ramananda Raya and Caitanya Mahaprabhu. Consequently the Lord requested that Ramananda Raya keep all these conversations secret and not expose them to the general populace. If one is actually advanced in Krsna consciousness, he can understand these confidential talks; otherwise they appear crazy. Sri Caitanya Mahaprabhu therefore informed Ramananda Raya that they both appeared like madmen and were therefore on the same platform. It is confirmed in the Bhagavad-gita (2.69):

ya nisa sarva- jagarti
jagrati bhutani sa nisa pasyato muneh

"What is night for all beings is the time of awakening for the self-controlled, and the time of awakening for all beings is night for the introspective sage."

Sometimes Krsna consciousness appears like a type of madness to mundane people, just as the activities of mundaners are considered a form of madness by Krsna conscious men.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 8.292

ei-rupa dasa-ratri ramananda-sange
sukhe gonaila prabhu krsna-katha-range

SYNONYMS

ei-rupa — in this way; **dasa-ratri** — ten nights; **ramananda sange** — with Sri Ramananda Raya; **sukhe** — in great happiness; **gonaila** — passed; **prabhu** — Lord Sri Caitanya Mahāprabhu; **krsna-katha-range** — in transcendental pleasure by discussing talks of Kṛṣṇa.

TRANSLATION

For ten nights Lord Caitanya Mahāprabhu and Ramananda Raya spent a happy time discussing the pastimes of Kṛṣṇa.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.293

nigudha vrajera rasa-lilara vicara
aneka kahila, tara na paila para

SYNONYMS

nigudha — very confidential; **vrajera** — of Vrndavana, or Vrajabhumi; **rasa-lilara** — of the pastimes of conjugal love between Krsna and the gopis; **vicara** — consideration; **aneka** — various; **kahila** — spoke; **tara** — of that; **na** — not; **paila** — got; **para** — the limit.

TRANSLATION

The conversations between Ramananda Raya and Sri Caitanya Mahaprabhu contain the most confidential subject matters, touching the conjugal love between Radha and Krsna in Vrndavana [Vrajabhumi]. Although they talked at great length about these pastimes, they could not reach the limit of discussion.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.294

tama, kansa, rupa, sona, ratna-cintamani
keha yadi kahan pota paya eka-khani

SYNONYMS

tama — copper; **kansa** — bell metal; **rupa** — silver; **sona** — gold; **ratna-cintamani** — touchstone, the basis of all metals; **keha** — somebody; **yadi** — if; **kahan** — somewhere; **pota** — buried; **paya** — finds; **eka-khani** — in one place.

TRANSLATION

Actually, these conversations are like a great mine where, from a single place, one can extract all kinds of metals — copper, bell metal, silver and gold — and also touchstone, the basis of all metals.

PURPORT

Srila Bhaktivinoda Thakura gives the following summary of the conversations between Ramananda Raya and Sri Caitanya Mahaprabhu. Ramananda Raya replied to five questions of Sri Caitanya Mahaprabhu, and these questions and their replies are recorded in verses 57-67. The first answer is compared to copper, the second to a better metal, bell metal, the third to a still better metal, silver, and the fourth to the best metal of all, gold. But the fifth answer is compared to the most valuable gem, touchstone, because it deals with unalloyed devotion, the ultimate goal of devotional life, and illuminates the preceding four subordinate answers.

Srila Bhaktisiddhanta Sarasvati Thakura points out that in Vrajabhumi there is the Yamuna River with its sandy banks. There are kadamba trees, cows, Krsna's sticks with which He herds cows, and Krsna's flute. All of these belong to *santa-rasa*, the mellow of neutrality in devotional service. There are also the direct servants of Krsna, such as Citraka, Patraka and Raktaka, and these are the embodiments of service in the mellow of servitude. There are also friends like Sridama and Sudama, who embody service in fraternity. Nanda Maharaja and mother Yasoda are the embodiments of parental love. Above all of these are Srimati Radharani and Her assistants, the gopis Lalita, Visakha and others, who embody conjugal love. In this way all five mellows — *santa*, *dasya*, *sakhya*, *vatsalya* and *madhurya* — exist eternally in Vrajabhumi. They are also compared, respectively, to copper, bell metal, silver, gold and touchstone, the basis of all metals. Srila Kaviraja Gosvami therefore refers to a mine eternally existing in Vrndavana, Vrajabhumi.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.295

krame uthaite seha uttama vastu paya
aiche prasnottara kaila prabhu-ramaraya

SYNONYMS

krame — gradually; **uthaite** — to raise; **seha** — that person; **uttama** — best; **vastu** — metal; **paya** — gets; **aiche** — so also; **prasna-uttara** — the questions and answers; **kaila** — have done; **prabhu** — Sri Caitanya Mahaprabhu; **rama-raya** — and Ramananda Raya.

TRANSLATION

Sri Caitanya Mahaprabhu and Ramananda Raya worked like miners, excavating all kinds of valuable metals, each one better than the other. Their questions and answers are exactly like that.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 8.296

ara dina raya-pase vidaya magila
vidayera kale tanre ei ajña dila

SYNONYMS

ara dina — the next day; raya-pase — before Ramananda Raya; vidaya magila — begged farewell; vidayera kale — at the time of departure; tanre — unto him; ei — this; ajña — order; dila — gave.

TRANSLATION

The next day Sri Caitanya Mahāprabhu begged Ramananda Raya to give Him permission to leave, and at the time of farewell the Lord gave him the following orders.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.297

visaya chadiya tumi yaha nilacale
ami tirtha kari' tanha asiba alpa-kale

SYNONYMS

visaya — material engagement; **chadiya** — giving up; **tumi** — you; **yaha** — go; **nilacale** — to Jagannatha Puri; **ami** — I; **tirtha kari'** — finishing My touring and pilgrimage; **tanha** — there; **asiba** — shall return; **alpa-kale** — very soon.

TRANSLATION

Sri Caitanya Mahaprabhu told him, "Give up all material engagements and come to Jagannatha Puri. I will return there very soon after finishing My tour and pilgrimage.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 8.298

dui-jane nilacale rahiba eka-sange
sukhe gonaiba kala krsna-katha-range

SYNONYMS

dui-jane — both of us; **nilacale** — at Jagannatha Puri; **rahiba** — shall stay; **eka-sange** — together; **sukhe** — in happiness; **gonaiba** — shall pass; **kala** — time; **krsna-katha-range** — in the pleasure of discussing topics about Kṛṣṇa.

TRANSLATION

"The two of us shall remain together at Jagannatha Puri and happily pass our time discussing Kṛṣṇa."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.299

eta bali' ramanande kari' alingana
tanre ghare pathaiya karila sayana

SYNONYMS

eta bali' — saying this; ramanande — to Sri Ramananda Raya; kari' — doing; alingana — embracing; tanre — him; ghare — to his home; pathaiya — sending; karila — did; sayana — lying down.

TRANSLATION

Sri Caitanya Mahaprabhu then embraced Sri Ramananda Raya, and after sending him back to his home, the Lord took rest.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.300

pratah-kale uthi' prabhu dekhi' hanuman
tanre namaskari' prabhu daksine karila prayana

SYNONYMS

pratah-kale — in the morning; **uthi'** — rising; **prabhu** — Lord Sri Caitanya Mahaprabhu; **dekhi'** — visiting; **hanuman** — the village deity Hanuman; **tanre** — unto him; **namaskari'** — offering obeisances; **prabhu** — Sri Caitanya Mahaprabhu; **daksine** — to the south; **karila** — made; **prayana** — departure.

TRANSLATION

After rising from bed the next morning, Sri Caitanya Mahaprabhu visited the local temple, where there was a deity of Hanuman. After offering him obeisances, the Lord departed for South India.

PURPORT

In almost all the cities and towns of India there are temples of Hanumanji, the eternal servant of Lord Ramacandra. There is even a temple of Hanuman near Govindaji temple in Vrndavana. Formerly this temple was in front of the Gopalaji temple, but the Gopalaji Deity went to Orissa to remain as Saksi-gopala. Being the eternal servant of Lord Ramacandra, Hanumanji has been respectfully worshiped for many hundreds and thousands of years. Here even Lord Sri Caitanya Mahaprabhu set the example in showing how one should offer respects to Hanumanji.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.301

'vidyapure' nana-mata loka vaise yata
prabhu-darsane 'vaisnava' haila chadi' nija-mata

SYNONYMS

vidyapure — in the town of Vidyanagara; **nana-mata** — various opinions; **loka** — people; **vaise** — reside; **yata** — all; **prabhu-darsane** — in seeing Sri Caitanya Mahaprabhu; **vaisnava** — devotees of Lord Visnu; **haila** — became; **chadi'** — giving up; **nija-mata** — own opinions.

TRANSLATION

All the residents of Vidyanagara were of different faiths, but after seeing Sri Caitanya Mahaprabhu, they abandoned their own faiths and became Vaisnavas.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.302

ramananda haila prabhura virahe vihvala
prabhura dhyane rahe visaya chadiya sakala

SYNONYMS

ramananda — Srila Ramananda Raya; **haila** — became; **prabhura** — of Lord Sri Caitanya Mahaprabhu; **virahe** — in separation; **vihvala** — overwhelmed; **prabhura dhyane** — in meditation on Sri Caitanya Mahaprabhu; **rahe** — remains; **visaya** — worldly business; **chadiya** — giving up; **sakala** — all.

TRANSLATION

When Ramananda Raya began to feel separation from Sri Caitanya Mahaprabhu, he was overwhelmed. Meditating on the Lord, he gave up all his material business.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.303

sanksepe kahilun ramanandera milana
vistari' varnite nare sahasra-vadana

SYNONYMS

sanksepe — in brief; **kahilun** — I have described; **ramanandera milana** — meeting with Srila Ramananda Raya; **vistari'** — expanding; **varnite** — to describe; **nare** — not able; **sahasra-vadana** — Lord Sesa Naga, who has thousands of hoods.

TRANSLATION

I have briefly described the meeting between Sri Caitanya Mahaprabhu and Ramananda Raya. No one can actually describe this meeting exhaustively. It is even impossible for Lord Sesa Naga, who has thousands of hoods.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.304

sahaje caitanya-caritra — ghana-dugdha-pura
ramananda-caritra tahe khanda pracura

SYNONYMS

sahaje — generally; caitanya-caritra — the activities of Sri Caitanya Mahaprabhu;
ghana-dugdha-pura — like condensed milk; ramananda-caritra — the story of Ramananda Raya;
tahe — in that; khanda — sugar candy; pracura — a large quantity.

TRANSLATION

The activities of Sri Caitanya Mahaprabhu are like condensed milk, and the activities of Ramananda Raya are like large quantities of sugar candy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.305

radha-krsna-lila — tate karpura-milana
bhagyavan yei, sei kare asvadana

SYNONYMS

radha-krsna-lila — the pastimes of Sri Radha and Krsna; tate — in that composition; karpura — the camphor; milana — mixture; bhagyavan — fortunate; yei — one who; sei — that person; kare — does; asvadana — tasting.

TRANSLATION

Their meeting is exactly like a mixture of condensed milk and sugar candy. When they talk of the pastimes of Radha and Krsna, camphor is added. One who tastes this combined preparation is most fortunate.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.306

ye iha eka-bara piye karna-dvare
tara karna lobhe iha chadite na pare

SYNONYMS

ye — anyone; iha — this; eka-bara — once; piye — drinks; karna-dvare — through aural reception; tara — his; karna — ears; lobhe — in greed; iha — this; chadite — to give up; na — not; pare — are able.

TRANSLATION

This wonderful preparation has to be taken aurally. If one takes it, he becomes greedy to relish it even further.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.307

'rasa-tattva-jñana' haya ihara sravane
'prema-bhakti' haya radha-krsnera carane

SYNONYMS

rasa-tattva-jñana — transcendental knowledge of the humors of conjugal love between Radha and Krsna; **haya** — is; **ihara** — of this; **sravane** — by hearing; **prema-bhakti** — pure love of Godhead; **haya** — becomes possible; **radha-krsnera carane** — at the lotus feet of Radha and Krsna.

TRANSLATION

By hearing the talks between Ramananda Raya and Sri Caitanya Mahaprabhu, one becomes enlightened with the transcendental knowledge of the mellows of Radha and Krsna's pastimes. Thus one can develop unalloyed love for the lotus feet of Radha and Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.308

caitanyera gudha-tattva jani iha haite
visvasa kari' suna, tarka na kariha citte

SYNONYMS

caitanyera — of Lord Sri Caitanya Mahaprabhu; **gudha-tattva** — the confidential truth; **jani** — we can learn; **iha haite** — from these talks; **visvasa kari'** — having firm faith; **suna** — hear; **tarka** — arguments; **na** — not; **kariha** — do; **citte** — within the heart.

TRANSLATION

The author requests every reader to hear these talks with faith and without argument. By studying them in this way, one will be able to understand the confidential truth of Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.309

alaukika lila ei parama nigudha
visvase paiye, tarke haya bahu-dura

SYNONYMS

alaukika — uncommon; **lila** — pastimes; **ei** — this; **parama** — most; **nigudha** — confidential; **visvase** — by faith; **paiye** — we can get; **tarke** — by argument; **haya** — is; **bahu-dura** — far away.

TRANSLATION

This part of Sri Caitanya Mahaprabhu's pastimes is most confidential. One can derive benefit quickly only by faith; otherwise, by arguing one will always remain far away.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 8.310

sri-caitanya-nityananda-advaita-carana
yanhara sarvasva, tanre mile ei dhana

SYNONYMS

sri-caitanya — of Lord Sri Caitanya Mahāprabhu; **nityananda** — of Lord Nityananda; **advaita-carana** — and the lotus feet of Sri Advaita Prabhu; **yanhara sarva-sva** — whose everything; **tanre** — him; **mile** — meets; **ei** — this; **dhana** — treasure.

TRANSLATION

He who has accepted as everything the lotus feet of Sri Caitanya Mahāprabhu, Nityananda Prabhu and Advaita Prabhu can attain this transcendental treasure.

PURPORT

Sri Bhaktisiddhanta Sarasvatī Thākura says that Kṛṣṇa is obtainable for the faithful, but for those who are accustomed to argue, Kṛṣṇa is far, far away. Similarly, these talks between Ramananda Raya and Sri Caitanya Mahāprabhu can be understood by a person who has firm faith. Those who are not in the disciplic succession, the *asautā-panthis*, cannot have faith in these talks. They are always doubting and engaging in mental concoctions. These talks cannot be understood by such whimsical people. Transcendental topics remain far, far away from those engaged in mundane arguments. In this regard, the Vedic mantras in the *Kātha Upaniṣad* (1.2.9) state, *naiṣa tarkena matir apaneya proktanyenaiva su-jñānaya prestha*. According to the *Mundaka Upaniṣad* (3.2.3):

nayam atma pravacanena labhyo
na medhaya na bahuna srutena
yam evaisa vrnute tena labhyas
tasyaisa atma vivrnute svam

And according to the *Brahma-sūtra* (2.1.11), *tarkapratisthanat*.

All Vedic literatures declare that transcendental subjects cannot be understood simply by argument or logic. Spiritual matters are far above experimental knowledge. Only by Kṛṣṇa's mercy can one who is interested in His transcendental loving affairs understand them. If one tries to understand these transcendental topics simply by using one's material brain substance, the attempt will be futile. Whether one is a *prakṛta-sahajīya* or a mundane opportunist or scholar, one's labor to understand these topics by mundane means will ultimately be frustrated. One therefore has to give up all mundane attempts and try to become a pure devotee of Lord Viṣṇu. When a devotee follows the regulative principles, the truth of these talks will be revealed to him. This is confirmed in the *Bhakti-rasamṛta-sindhu* (1.2.234):

atah sri-kṛṣṇa-namadi na bhaved grahyam indriyaiḥ
sevonmukhe hi jihvadau svayam eva sphuraty adah
[BRS. 1.2.234]

One cannot understand the Lord's holy name, pastimes, form, qualities or entourage with

one's blunt material senses. However, when the senses are purified by the constant rendering of service, the spiritual truth of the pastimes of Radha and Krsna is revealed. As confirmed in the Mundaka Upanisad, yam evaisa vrnute tena labhyas. Only one who is favored by the Supreme Personality of Godhead can understand the transcendental features of Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 8.311

ramananda raye mora koti namaskara
yanra mukhe kaila prabhu rasera vistara

SYNONYMS

ramananda raye — unto Sri Ramananda Raya; mora — my; koti — ten million; namaskara — obeisances; yanra mukhe — in whose mouth; kaila — did; prabhu — Sri Caitanya Mahāprabhu; rasera vistara — the expansion of transcendental mellows.

TRANSLATION

I offer ten million obeisances unto the lotus feet of Sri Ramananda Raya because from his mouth much spiritual information has been expanded by Sri Caitanya Mahāprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.312

damodara-svarupera kadaca-anusare
ramananda-milana-lila karila pracare

SYNONYMS

damodara-svarupera — of Svarupa Damodara Gosvami; **kadaca** — with the notebooks; **anusare** — in accordance; **ramananda-milana-lila** — the pastimes of the meeting with Ramananda; **karila** — have done; **pracare** — distribution.

TRANSLATION

I have tried to preach the pastimes of Lord Sri Caitanya Mahaprabhu's meeting with Ramananda Raya in accordance with the notebooks of Sri Svarupa Damodara.

PURPORT

At the end of every chapter, the author admits the value of the disciplic succession. He never claims to have written this transcendental literature by carrying out research work. He simply admits his indebtedness to the notes taken by Svarupa Damodara, Raghunatha dasa Gosvami and other authoritative persons. This is the way of writing transcendental literatures, which are never meant for so-called scholars and research workers. The process is maha-jano yena gatah sa panthah: one has to strictly follow great personalities and acaryas. Acarya-van puruso veda: one who has the favor of the acarya knows everything. This statement made by Kaviraja Gosvami is very valuable for all pure devotees. Sometimes the prakrta sahajiyas claim that they have heard the truth from their guru. But one cannot have transcendental knowledge simply by hearing from a guru who is not bona fide. The guru must be bona fide, and he must have heard from his own bona fide guru. Only then will his message be accepted as bona fide. Lord Krsna confirms this in the Bhagavad-gita (4.1):

sri-bhagavan uvaca
vivasvate proktavan aham avyayam
vivasvan manave praha manur iksvakave 'bravit

"The Supreme Lord said, 'I instructed this imperishable science of yoga to the sun-god, Vivasvan, and Vivasvan instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikshvaku.'"

In this way the message is transmitted in the bona fide spiritual disciplic succession from bona fide spiritual master to bona fide student. Srila Kaviraja Gosvami therefore as usual concludes this chapter by reasserting his faith in the lotus feet of the six Gosvamis. Thus he is able to set forth this transcendental literature, Sri Caitanya-caritamrta.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 8.313

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

SYNONYMS

sri-rupa — Srila Rupa Gosvami; **raghunatha** — Srila Raghunatha dasa Gosvami; **pade** — at the lotus feet; **yara** — whose; **asa** — expectation; **caitanya-caritamrta** — the book named Caitanya-caritamrta; **kahe** — describes; **krsna-dasa** — Srila Krsnadasa Kaviraja Gosvami.

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, Madhya-lila, Eighth Chapter, describing the talks between Sri Caitanya Mahaprabhu and Ramananda Raya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9 Summary

A summary of the Ninth Chapter is given by Srila Bhaktivinoda Thakura. After leaving Vidyānagara, Sri Caitanya Mahaprabhu visited such places of pilgrimage as Gautami-ganga, Mallikarjuna, Ahovala-nr, Siddhavata, Skanda-ksetra, Trimatha, Vrddhakasi, Bauddha-sthana, Tirupati, Tirumala, Pana-nr, Siva-kañci, Visnu-kañci, Trikala-hasti, Vrddhakola, Siyali-bhairavi, the Kaveri River and Kumbhakarna-kapala.

Finally the Lord went to Sri Ranga-ksetra, where He converted a brahmana named Venkata Bhatta, who, along with his family, took up devotional service to Kṛṣṇa. After leaving Sri Ranga, Caitanya Mahaprabhu reached Rśabha-parvata, where He met Paramananda Puri, who later arrived at Jagannatha Puri. Lord Sri Caitanya Mahaprabhu then proceeded farther, arriving at Setubandha Ramesvara. At Sri Saila-parvata, the Lord met Lord Siva and his wife Durga in the dress of a brahmana and brahmani. From there He went to Kamakosthi-puri and later arrived at southern Mathura. A brahmana devotee of Lord Ramacandra talked with Him. Then the Lord took His bath in the river Krtamala. On the hill known as Mahendra-saila, the Lord saw Parasurama. Then the Lord went to Setubandha and took His bath at Dhanus-tirtha. He also visited Ramesvara, where He collected some papers connected with Sitadevi, whose illusory form had been kidnapped by Ravana. The Lord next visited the places known as Pandya-desa, the Tamraparni River, Naya-tripati, Ciyadatala, Tila-kañci, Gajendra-moksana, Panagadi, Camtapura, Sri Vaikuntha, Malaya-parvata and Kanya-kumari. The Lord then confronted the Bhattatharis at Mallara-desa and saved Kala Kṛṣṇadasa from their clutches. The Lord also collected the Brahma-, Fifth Chapter, on the banks of the Payasvini River. He then visited Payasvini, Srngavera-puri-matha and Matsya-tirtha. At the village of Udupi He saw the Gopala Deity installed by Sri Madhvacarya. He then defeated the Tattvavadis in sastric conversation. The Lord next visited Phalgu-tirtha, Tritakupa, Pañcapsara, Surparaka and Kolapura. At Pandarapura the Lord received news from Sri Ranga Puri that Sankararanya (Visvarupa) had disappeared there. He then went to the banks of the Kṛṣṇa-venva River, where He collected from among the Vaisnava brahmanas a book written by Bilvamangala Thakura, Sri Kṛṣṇa-karnamrta. The Lord then visited Tapi, Mahismati-pura, the Narmada River and Rśyamuka-parvata. He entered Dandakaranya and liberated seven palm trees. From there He visited a place known as Pampa-sarovara and visited Pañcavati, Nasika, Brahmagiri and also the source of the Godavari River, Kusavarta. Thus the Lord visited almost all the holy places in South India. He finally returned to Jagannatha Puri by taking the same route, after visiting Vidyānagara again.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.1

nana-mata-graha-grastan
daksinatya-jana-dvipan
krparina vimucyaitan
gauras cakre sa vaisnavan

SYNONYMS

nana-mata — by various philosophies; **graha** — like crocodiles; **grastan** — captured; **daksinatya-jana** — the inhabitants of South India; **dvipan** — like elephants; **krpa-arina** — by His disc of mercy; **vimucya** — liberating; **etan** — all these; **gaurah** — Sri Caitanya Mahaprabhu; **cakre** — converted; **sah** — He; **vaisnavan** — to the Vaisnava cult.

TRANSLATION

Lord Sri Caitanya Mahaprabhu converted the inhabitants of South India. These people were as strong as elephants, but they were in the clutches of the crocodiles of various philosophies, such as the Buddhist, Jain and Mayavada philosophies. With His disc of mercy the Lord delivered them all by converting them into Vaisnavas, devotees of the Lord.

PURPORT

Sri Caitanya Mahaprabhu's converting the people of South India into Vaisnavas is compared herein to Lord Visnu's delivering Gajendra the elephant from the attack of a crocodile. When Sri Caitanya Mahaprabhu visited southern India, almost all the residents were within the jaws of the crocodiles of Buddhist, Jain and Mayavada philosophy. Here Kaviraja Gosvami states that although these people were as strong as elephants, they were almost in the clutches of death because they were being attacked by the crocodiles of various philosophies. However, just as Sri Caitanya Mahaprabhu in the form of Visnu saved the elephant Gajendra from the clutches of a crocodile, so He saved all the people of South India from the clutches of various philosophies by converting them into Vaisnavas.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.2

jaya jaya sri-caitanya jaya nityananda
jayadvaita-candra jaya gaura-bhakta-vrnda

SYNONYMS

jaya jaya — all glories; **sri-caitanya** — to Lord Caitanya Mahaprabhu; **jaya** — all glories; **nityananda** — unto Nityananda Prabhu; **jaya advaita-candra** — all glories to Advaita Prabhu; **jaya** — all glories; **gaura-bhakta-vrnda** — to the devotees of Lord Sri Caitanya Mahaprabhu.

TRANSLATION

All glories to Lord Sri Caitanya Mahaprabhu! All glories to Lord Nityananda Prabhu! All glories to Sri Advaita Prabhu! And all glories to all the devotees of Sri Caitanya Mahaprabhu!

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.3

daksina-gamana prabhura ati vilaksana
sahasra sahasra tirtha kaila darasana

SYNONYMS

daksina-gamana — touring in South India; **prabhura** — of the Lord; **ati** — very; **vilaksana** — extraordinary; **sahasra sahasra** — thousands and thousands; **tirtha** — holy places; **kaila** — did; **darasana** — visit.

TRANSLATION

Sri Caitanya Mahaprabhu's tour of South India was certainly very extraordinary because He visited many thousands of places of pilgrimage there.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.4

sei saba tirtha sparsi' maha-tirtha kaila
sei chale sei desera loka nistarila

SYNONYMS

sei saba — all those; tirtha — holy places; sparsi' — touching; maha-tirtha — into great places of pilgrimage; kaila — made them; sei chale — under that plea; sei desera — of those countries; loka — the people; nistarila — He delivered.

TRANSLATION

On the plea of visiting all those holy places, the Lord converted many thousands of residents and thus delivered them. Simply by touching the holy places, He made them into great places of pilgrimage.

PURPORT

It is said, tirthi-kurvanti tirthani. A tirtha, or holy place, is a place where great saintly personalities visit or reside. Although the holy places were already places of pilgrimage, they were all purified by Sri Caitanya Mahaprabhu's visit. Many people go to these holy places and leave their sinful activities there, thus becoming free from contamination. When these contaminations pile up, they are counteracted by the visit of great personalities like Sri Caitanya Mahaprabhu and His strict followers. Many kinds of patients come to a hospital, which may be infected by many types of diseases. Actually the hospital is always infected, but the expert physician keeps the hospital sterilized by his expert presence and management. Similarly, places of pilgrimage are always infected by the sins left by the sinners who go there, but when a personality like Sri Caitanya Mahaprabhu visits such a place, all contaminations vanish.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.5

sei saba tirthera krama kahite na pari
daksina-vame tirtha-gamana haya pherapheri

SYNONYMS

sei saba — all those; tirthera — of holy places; krama — the chronological order; kahite — to tell of; na pari — I am unable; daksina-vame — left and right; tirtha-gamana — visiting the holy places; haya — is; pherapheri — going and coming back

TRANSLATION

I cannot chronologically record all the places of pilgrimage visited by Lord Sri Caitanya Mahaprabhu. I can only summarize everything by saying that the Lord visited all holy places right and left, coming and going.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.6

ataeva nama-matra kariye ganana
kahite na pari tara yatha anukrama

SYNONYMS

ataeva — therefore; **nama-matra** — only as a token record; **kariye ganana** — I count; **kahite** — to tell; **na pari** — I am unable; **tara** — of that; **yatha** — as; **anukrama** — chronological order.

TRANSLATION

Because it is impossible for me to record all these places in chronological order, I will simply make a token gesture of recording them.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.8

purvavat pathe yaite ye paya darasana
yei grame yaya, se gramera yata jana
sabei vaisnava haya, kahe 'krsna' 'hari'
anya grama nistaraye sei 'vaisnava' kari'

SYNONYMS

purva-vat — as done previously; **pathe** — on the way; **yaite** — while going; **ye** — anyone who; **paya** — gets; **darasana** — audience; **yei** — which; **grame** — in the village; **yaya** — Lord Sri Caitanya Mahaprabhu goes; **se** — that; **gramera** — of the village; **yata** — all; **jana** — people; **sabei** — all of them; **vaisnava haya** — become devotees; **kahe** — say; **krsna hari** — the holy names of Lord Krsna and Hari; **anya grama** — other villages; **nistaraye** — delivers; **sei** — He; **vaisnava** — devotees; **kari'** — making.

TRANSLATION

As previously stated, all the residents of the villages visited by Lord Caitanya became Vaisnavas and began to chant Hari and Krsna. In this way, in all the villages visited by the Lord, everyone became a Vaisnava, a devotee.

PURPORT

The holy names of Krsna and Hari, or the chanting of the Hare Krsna maha-mantra, are so spiritually powerful that even today, as our preachers go to remote parts of the world, people immediately begin chanting Hare Krsna. Sri Caitanya Mahaprabhu was the Supreme Personality of Godhead Himself. There cannot be anyone who can compare to Him or His potencies. However, because we are following in His footsteps and are also chanting the Hare Krsna maha-mantra, the effect is almost as potent as during the time of Lord Caitanya Mahaprabhu. Our preachers mainly belong to European and American countries, yet by the grace of Lord Caitanya they have tremendous success wherever they go to open branches. Indeed, everywhere people are very seriously chanting Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 9.9

daksina desera loka aneka prakara
keha jñani, keha karmi, pasandi apara

SYNONYMS

daksina desera — of South India; **loka** — people; **aneka** — many; **prakara** — varieties; **keha** — someone; **jñani** — philosophical speculator; **keha** — someone; **karmi** — fruitive worker; **pasandi** — nondevotees; **apara** — innumerable.

TRANSLATION

In South India there were many types of people. Some were philosophical speculators, and some were fruitive workers, but in any case there were innumerable nondevotees.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.10

sei saba loka prabhura darsana-prabhave
nija-nija-mata chadi' ha-ila vaisnave

SYNONYMS

sei saba loka — all those people; prabhura — of Lord Sri Caitanya Mahaprabhu; darsana-prabhave — by the influence of His visit; nija-nija — their own; mata — opinion; chadi' — giving up; ha-ila — became; vaisnave — devotees.

TRANSLATION

By the influence of Sri Caitanya Mahaprabhu, all these people abandoned their own opinions and became Vaisnavas, devotees of Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.11

vaisnavera madhye rama-upasaka saba
keha 'tattvavadi', keha haya 'sri-vaisnava'

SYNONYMS

vaisnavera madhye — amongst Vaisnavas; **rama-upasaka saba** — all worshipers of Lord Sri Ramacandra; **keha** — someone; **tattva-vadi** — followers of Madhvacarya; **keha** — someone; **haya** — is; **sri-vaisnava** — devotees following the disciplic succession of Sri Ramanujacarya

TRANSLATION

At the time, all the South Indian Vaisnavas were worshipers of Lord Ramacandra. Some were Tattvavadis, and some were followers of Ramanujacarya.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura points out that the word "Tattvavadi" refers to the followers of Srila Madhvacarya. To distinguish his disciplic succession from the Mayavadi followers of Sankaracarya, Srila Madhvacarya named his party the Tattvavadis. Impersonal monists are always attacked by these Tattvavadis, who attempt to defeat their philosophy of impersonalism. Generally, they establish the supremacy of the Supreme Personality of Godhead. Actually the disciplic succession of Madhvacarya is known as the Brahma Vaisnava sect; that is the sect coming down from Lord Brahma. Consequently the Tattvavadis, or followers of Madhvacarya, do not accept the incident of Lord Brahma's illusion, which is recorded in the Tenth Canto of Srimad-Bhagavatam. Srila Madhvacarya has purposefully avoided commenting on that portion of Srimad-Bhagavatam in which brahma-mohana, the illusion of Lord Brahma, is mentioned. Srila Madhavendra Puri was one of the acaryas in the Tattvavada disciplic succession, and he established the ultimate goal of transcendentalism to be attainment of pure devotional service, love of Godhead. Those Vaisnavas belonging to the Gaudiya-sampradaya, the disciplic succession following Sri Caitanya Mahaprabhu, are distinct from the Tattvavadis, although they belong to the same Tattvavada-sampradaya. The followers of Sri Caitanya Mahaprabhu are therefore known as the Madhva-Gaudiya-sampradaya.

The word pasandi refers to those who are opposed to pure devotional service. In particular, these are the Mayavadis, the impersonalists. A definition of pasandi is given in the Hari-bhakti-vilasa (1.73), wherein it is stated:

yas tu narayan brahma-rudradi-daivataih
samatvenaiva vikseta sa pasandi bhaved dhruvam

A pasandi is one who thinks that the Supreme Lord Narayana, the Personality of Godhead, is on the same level with the demigods, headed by Lord Brahma and Lord Siva. A devotee never considers Lord Narayana to be on the same platform with Lord Brahma and Lord Siva. The Madhvacarya-sampradaya and Ramanuja-sampradaya are mainly worshipers of Lord Ramacandra, although the Sri Vaisnavas are supposed to be worshipers of Lord Narayana and Laksmi and the Tattvavadis are supposed to be worshipers of Lord Krsna. At present, in most of the monasteries belonging to the Madhva-sampradaya, Lord Ramacandra is worshiped.

In the book known as Adhyatma-ramayana, there are statements in Chapters Twelve to Fifteen about worshiping the Deities of Sri Ramacandra and Sita. There it is stated that during Lord Ramacandra's time there was a brahmana who took a vow to fast until he saw Lord Ramacandra. Sometimes, due to business, Lord Ramacandra was absent from His capital for a full week and could not be seen by the citizens during that time. Because of his vow, the brahmana could not take even a drop of water during that week. Later, after eight or nine days, when the brahmana could see Lord Ramacandra personally, he would break his fast. Upon observing the brahmana's rigid vow, Lord Sri Ramacandra ordered His younger brother Laksmana to deliver a pair of Sita-Rama Deities to the brahmana. The brahmana received the Deities from Sri Laksmanaji and worshiped Them faithfully as long as he lived. At the time of his death, he delivered the Deities to Sri Hanumanji, who, for many years, hung Them around his neck and served Them with all devotion. After many years, when Hanumanji departed on the hill known as Gandha-madana, he delivered the Deities to Bhimasena, one of the Pandavas, and Bhimasena brought Them to his palace, where he kept Them very carefully. The last king of the Pandavas, Ksemakanta, worshiped the Deities in that palace. Later, the same Deities were kept in the custody of the kings of Orissa known as Gajapatis. One of the acaryas, known as Narahari Tirtha, who was in the disciplic succession of Madhvacarya, received these Deities from the King of Orissa.

It may be noted that these particular Deities of Rama and Sita have been worshiped from the time of King Ikshvaku. Indeed, they were worshiped by the royal princes even before the appearance of Lord Ramacandra. Later, during Lord Ramacandra's presence, the Deities were worshiped by Laksmana. It is said that just three months before his disappearance, Sri Madhvacarya received these Deities and installed them in the Udupi temple. Since then the Deities have been worshiped by the Madhvacarya-sampradaya at that monastery. As far as the Sri Vaisnavas are concerned, beginning with Ramanujacarya, they also worshiped Deities of Sita-Rama. Sita-Rama Deities are also being worshiped in Tirupati and other places. From the Sri Ramanuja-sampradaya there is another branch known as Ramanandi or Ramat, and the followers of that branch also worship Deities of Sita-Rama very rigidly. The Ramanuja-sampradaya Vaisnavas prefer the worship of Lord Ramacandra to that of Radha-Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.12

sei saba vaisnava mahaprabhura darsane
krsna-upasaka haila, laya krsna-name

SYNONYMS

sei saba — all those; **vaisnava** — devotees; **mahaprabhura** — of Sri Caitanya Mahaprabhu; **darsane** — by seeing; **krsna-upasaka** — devotees of Lord Krsna; **haila** — became; **laya** — took; **krsna-name** — the holy name of Lord Krsna.

TRANSLATION

After meeting Sri Caitanya Mahaprabhu, all those different Vaisnavas became devotees of Krsna and began chanting the Hare Krsna maha-mantra.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.13

rama! raghava! rama! raghava! rama! raghava! pahi mam
krsna! kesava! krsna! kesava! krsna! kesava! raksa mam

SYNONYMS

rama — O Rama; **raghava** — O descendant of Raghu; **pahi** — please protect; **mam** — me;
krsna — O Krsna; **kesava** — O killer of Kesi; **raksa** — protect; **mam** — me.

TRANSLATION

"O Lord Ramacandra, descendant of Maharaja Raghu, kindly protect me! O Lord Krsna, killer of the Kesi demon, kindly protect me!"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.14

ei sloka pathe padi' karila prayana
gautami-gangaya yai' kaila ganga-snana

SYNONYMS

ei sloka — this Sanskrit verse; pathe — on the way; padi' — reciting; karila — did; prayana — going; gautami-gangaya — to the bank of the Gautami-ganga; yai' — going; kaila — did; ganga-snana — bathing in the Ganges.

TRANSLATION

While walking on the road, Sri Caitanya Mahaprabhu used to chant this Rama Raghava mantra. Chanting in this way, He arrived at the banks of the Gautami-ganga and took His bath there.

PURPORT

The Gautami-ganga is a branch of the river Godavari. Formerly a great sage named Gautama Rsi used to live on the bank of this river opposite the city of Rajamahendri, and consequently this branch was called the Gautami-ganga.

Srila Bhaktivinoda Thakura says that Srila Kaviraja Gosvami has recorded the names of the holy places visited by Sri Caitanya Mahaprabhu but that there is no chronological order of the places visited. However, there is a notebook of Govinda dasa's containing a chronological order and references to geographical positions. Srila Bhaktivinoda Thakura requests the readers to refer to that book. According to Govinda dasa, Sri Caitanya Mahaprabhu went to Trimanda from the Gautami-ganga. From there He went to Dhundirama-tirtha, another place of pilgrimage. According to Sri Caitanya-caritamrta, after visiting the Gautami-ganga, Sri Caitanya Mahaprabhu went to Mallikarjuna-tirtha.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.15

mallikarjuna-tirthe yai' mahesa dekhila
tahan saba loke krsna-nama laoyaila

SYNONYMS

mallikarjuna-tirthe — to the holy place known as Mallikarjuna; **yai'** — going; **mahesa** — the deity of Lord Siva; **dekhila** — He saw; **tahan** — there; **saba loke** — all the people; **krsna-nama** — Lord Krsna's holy name; **laoyaila** — He induced to chant.

TRANSLATION

Sri Caitanya Mahaprabhu then went to Mallikarjuna-tirtha and saw the deity of Lord Siva there. He also induced all the people to chant the Hare Krsna maha-mantra.

PURPORT

Mallikarjuna is also known as Sri Saila. It is situated about one hundred miles northeast of Karnula on the southern bank of the Krsna River. There are great walls all around the village, and within the walls resides the deity known as Mallikarjuna. It is a deity of Lord Siva and is one of the Jyotir-lingas.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.16

ramadasa mahadeve karila darasana
ahovala-nr karila gamana

SYNONYMS

rama-dasa — Ramadasa; maha-deve — of Mahadeva; karila — did; darasana — seeing;
ahovala-nr — to Ahovala-nr; karila — did; gamana — going.

TRANSLATION

There he saw Lord Mahadeva [Siva], the servant of Lord Rama. He then went to Ahovala-nr.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.17

nr dekhiya tanre kaila nati-stuti
siddhavata gela yahan murti sitapati

SYNONYMS

nr dekhiya — after seeing the Lord Nr Deity; tanre — unto Him; kaila — did; nati-stuti — offering of various prayers; siddhavata — to Siddhavata; gela — He went; yahan — where; murti — the Deity; sita-pati — Lord Ramacandra.

TRANSLATION

Upon seeing the Ahovala-nr Deity, Caitanya Mahaprabhu offered many prayers unto the Lord. He then went to Siddhavata, where He saw the Deity of Ramacandra, the Lord of Sitadevi.

PURPORT

Siddhavata, also known as Sidhauta, is ten miles east of the village of Kudapa. Previously this place was also known as the southern Benares. There is a great banyan tree there, and it is therefore known as Siddhavata. Vata means banyan tree.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.18

raghunatha dekhi' kaila pranati stavana
tahan eka vipra prabhura kaila nimantrana

SYNONYMS

raghu-natha dekhi' — after seeing Lord Ramacandra, the descendant of Maharaja Raghu; kaila — offered; pranati — obeisances; stavana — prayers; tahan — there; eka — one; vipra — brahmana; prabhura — to Lord Sri Caitanya Mahaprabhu; kaila — did; nimantrana — invitation.

TRANSLATION

Upon seeing the Deity of Lord Ramacandra, the descendant of King Raghu, the Lord offered His prayers and obeisances. Then a brahmana invited the Lord to take lunch.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.19

sei vipra rama-nama nirantara laya
'rama' 'rama' vina anya vani na kahaya

SYNONYMS

sei vipra — that brahmana; **rama-nama** — the holy name of Lord Ramacandra; **nirantara** — constantly; **laya** — chants; **rama rama** — the holy names Rama Rama; **vina** — without; **anya** — other; **vani** — vibration; **na** — does not; **kahaya** — speak.

TRANSLATION

That brahmana constantly chanted the holy name of Ramacandra. Indeed, but for chanting Lord Ramacandra's holy name, that brahmana did not speak a word.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.20

sei dina tanra ghare rahi' bhiksa kari'
tanre krpa kari' age calila gaurahari

SYNONYMS

sei dina — on that day; tanra ghare — the house of that brahmana; rahi' — staying; bhiksa kari' — accepting prasadam; tanre — unto him; krpa kari' — showing mercy; age — ahead; calila — departed; gaura-hari — Lord Sri Caitanya Mahaprabhu.

TRANSLATION

That day, Lord Caitanya remained there and accepted prasadam at his house. After bestowing mercy upon him in this way, the Lord proceeded ahead.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.21

skanda-ksetra-tirthē kaila skanda darasana
trimatha aila, tahan dekhi' trivikrama

SYNONYMS

skanda-ksetra-tirthē — in the holy place known as Skanda-ksetra; **kaila** — did; **skanda darasana** — visiting Lord Skanda (Karttikeya, son of Lord Siva); **trimatha** — at Trimatha; **aila** — arrived; **tahan** — there; **dekhi'** — seeing; **trivikrama** — a form of Lord Visnu, Trivikrama.

TRANSLATION

At the holy place known as Skanda-ksetra, Lord Sri Caitanya Mahaprabhu visited the temple of Skanda. From there He went to Trimatha, where He saw the Visnu Deity Trivikrama.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.22

punah siddhavata aila sei vipra-ghare
sei vipra krsna-nama laya nirantare

SYNONYMS

punah — again; **siddha-vata** — to the place known as Siddhavata; **aila** — returned; **sei** — that; **vipra-ghare** — in the house of the brahmana; **sei vipra** — that brahmana; **krsna-nama** — the holy name of Lord Krsna; **laya** — chants; **nirantare** — constantly.

TRANSLATION

After visiting the temple of Trivikrama, the Lord returned to Siddhavata, where He again visited the house of the brahmana, who was now constantly chanting the Hare Krsna maha-mantra.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.23

bhiksa kari' mahaprabhu tanre prasna kaila
"kaha vipra, ei tomara kon dasa haila

SYNONYMS

bhiksa kari' — after accepting lunch; mahaprabhu — Sri Caitanya Mahaprabhu; tanre — unto him; prasna kaila — asked a question; kaha vipra — My dear brahmana friend, please say; ei — this; tomara — your; kon — what; dasa — situation; haila — became.

TRANSLATION

After finishing His lunch there, Sri Caitanya Mahaprabhu asked the brahmana, "My dear friend, kindly tell Me what your position is now.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.24

purve tumi nirantara laite rama-nama
ebe kene nirantara lao krsna-nama"

SYNONYMS

purve — formerly; **tumi** — you; **nirantara** — constantly; **laite** — used to chant; **rama-nama** — the holy name of Lord Ramacandra; **ebe** — now; **kene** — why; **nirantara** — constantly; **lao** — you chant; **krsna-nama** — the holy name of Krsna.

TRANSLATION

"Formerly you were constantly chanting the holy name of Lord Rama. Why are you now constantly chanting the holy name of Krsna?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.25

vipra bale, — ei tomara darsana-prabhava
toma dekhi' gela mora ajanma svabhava

SYNONYMS

vipra bale — the brahmana replied; **ei** — this; **tomara darsana-prabhava** — by the influence of Your visit; **toma dekhi'** — after seeing You; **gela** — went; **mora** — my; **a-janma** — from childhood; **svabhava** — nature.

TRANSLATION

The brahmana replied, "This is all due to Your influence, Sir. After seeing You, I have lost my lifelong practice.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.26

balyavadhi rama-nama-grahana amara
toma dekhi' krsna-nama aila eka-bara

SYNONYMS

balya-avadhi — since the days of my childhood; **rama-nama-grahana** — chanting the holy name of Lord Ramacandra; **amara** — my; **toma dekhi'** — upon seeing You; **krsna-nama** — the holy name of Lord Krsna; **aila** — came; **eka-bara** — once only.

TRANSLATION

"From my childhood I have been chanting the holy name of Lord Ramacandra, but upon seeing You I chanted the holy name of Lord Krsna just once.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.27

sei haite krsna-nama jihvate vasila
krsna-nama sphure, rama-nama dure gela

SYNONYMS

sei haite — since that time; **krsna-nama** — the holy name of Lord Krsna; **jihvate** — on the tongue; **vasila** — was seated tightly; **krsna-nama** — the holy name of Lord Krsna; **sphure** — automatically comes; **rama-nama** — the holy name of Lord Ramacandra; **dure** — far away; **gela** — went.

TRANSLATION

"Since then, the holy name of Krsna has been tightly fixed upon my tongue. Indeed, since I have been chanting the holy name of Krsna, the holy name of Lord Ramacandra has gone far away.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.28

balya-kala haite mora svabhava eka haya
namera mahima-sastra kariye sañcaya

SYNONYMS

balya-kala haite — from my childhood; **mora** — my; **svabhava** — practice; **eka** — one; **haya** — there is; **namera** — of the holy name; **mahima** — concerning the glories; **sastra** — the revealed scriptures; **kariye sañcaya** — I collect.

TRANSLATION

"From my childhood I have been collecting the glories of the holy name from revealed scriptures.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.29

ramante yogino 'nante
satyanande cid-atmani
iti rama-padenasau
brahmabhidhiyate

SYNONYMS

ramante — take pleasure; **yoginah** — transcendentalists; **anante** — in the unlimited; **satya-anande** — real pleasure; **cit-atmani** — in spiritual existence; **iti** — thus; **rama** — Rama; **padena** — by the word; **asau** — He; **param** — supreme; **brahma** — truth; **abhidhiyate** — is called.

TRANSLATION

"The Supreme Absolute Truth is called Rama because the transcendentalists take pleasure in the unlimited true pleasure of spiritual existence."

PURPORT

This is the eighth verse of the Sata-nama-stotra of Lord Ramacandra, which is found in the Padma Purana.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.30

krsir bhu-vacakah sabdo
nas ca nirvrti-vacakah
tayor brahma
krsna ity abhidhiyate

SYNONYMS

krsih — the verbal root krs; **bhu** — attractive existence; **vacakah** — signifying; **sabdah** — word; **nah** — the syllable na; **ca** — and; **nirvrti** — spiritual pleasure; **vacakah** — indicating; **tayoh** — of both; **aikyam** — amalgamation; **param** — supreme; **brahma** — Absolute Truth; **krsnah** — Lord Krsna; **iti** — thus; **abhidhiyate** — is called.

TRANSLATION

"The word "krs" is the attractive feature of the Lord's existence, and "na" means spiritual pleasure. When the verb "krs" is added to the affix "na," it becomes "Krsna," which indicates the Absolute Truth.'

PURPORT

This is a verse from the Mahabharata (Udyoga-parva 71.4).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.31

brahma dui-nama samana ha-ila
punah ara sastre kichu visesa paila

SYNONYMS

param brahma — the Absolute Truth; **dui-nama** — two names (Rama and Krsna); **samana** — on an equal level; **ha-ila** — were; **punah** — again; **ara** — further; **sastre** — in revealed scriptures; **kichu** — some; **visesa** — specification; **paila** — is found.

TRANSLATION

"As far as the holy names of Rama and Krsna are concerned, they are on an equal level, but for further advancement we receive some specific information from the revealed scriptures.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.32

rama rameti rameti
rame rame manorame
sahasra-namabhis
rama-nama varanane

SYNONYMS

rama — Rama; **rama** — Rama; **iti** — thus; **rama** — Rama; **iti** — thus; **rame** — I enjoy; **rame** — in the holy name of Rama; **manah-rame** — most beautiful; **sahasra-namabhis** — with the one thousand names; **tulyam** — equal; **rama-nama** — the holy name of Rama; **vara-anane** — O lovely-faced woman.

TRANSLATION

"[Lord Siva addressed his wife, Durga:] 'O Varanana, 'I chant the holy name of Rama, Rama, Rama and thus enjoy this beautiful sound. This holy name of Ramacandra is equal to one thousand holy names of Lord Visnu.'

PURPORT

This is a verse from the Brhad-visnu-sahasranama-stotra in the Uttara-khanda of the Padma Purana (72.335).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.33

sahasra- pun
trir-avrttya tu yat phalam
ekavrttya tu krsnasya
tat prayacchati

SYNONYMS

sahasra-namnam — of one thousand names; **punyanam** — holy; **trih-avrttya** — by thrice chanting; **tu** — but; **yat** — which; **phalam** — result; **eka-avrttya** — by one repetition; **tu** — but; **krsnasya** — of Lord Krsna; **nama** — holy name; **ekam** — only one; **tat** — that result; **prayacchati** — gives.

TRANSLATION

"The pious results derived from chanting the thousand holy names of Visnu three times can be attained by only one utterance of the holy name of Krsna."

PURPORT

This verse from the Brahmanda Purana is found in the Laghu-bhagavatamrta (1.5.354), by Rupa Gosvami. Simply by chanting the name of Krsna once, one can attain the same results achieved by chanting the holy name of Rama three times.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.34

ei vakye krsna-namera mahima अपरा
tathapi la-ite nari, suna हेतु तारा

SYNONYMS

ei vakye — in this statement; krsna-namera — of the holy name of Krsna; mahima — glories; अपरा — unlimited; tathapi — still; la-ite — to chant; nari — I am unable; suna — just hear; हेतु — the reason; तारा — of that.

TRANSLATION

"According to this statement of the sastras, the glories of the holy name of Krsna are unlimited. Still I could not chant His holy name. Please hear the reason for this.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 9.35

ista-deva rama, tanra name sukha pai
sukha paṇa rama-nama ratri-dina gai

SYNONYMS

ista-deva — my worshipable Lord; **rama** — Lord Sri Rāmacandra; **tanra name** — in His holy name; **sukha pai** — I get happiness; **sukha paṇa** — getting such transcendental happiness; **rama-nama** — the holy name of Lord Rāma; **ratri-dina** — day and night; **gai** — I chant.

TRANSLATION

"My worshipable Lord has been Lord Rāmacandra, and by chanting His holy name I received happiness. Because I received such happiness, I chanted the holy name of Lord Rāma day and night.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.36

tomara darsane yabe krsna-nama aila
tahara mahima tabe hrdaye lagila

SYNONYMS

tomara darsane — by meeting You; yabe — when; krsna-nama — the holy name of Krsna; aila — appeared; tahara — His; mahima — glories; tabe — at that time; hrdaye — in the heart; lagila — became fixed.

TRANSLATION

"By Your appearance, Lord Krsna's holy name also appeared, and at that time the glories of Krsna's name awoke in my heart.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.37

sei krsna tumi saksat — iha nirdharila
eta kahi' vipra prabhura carane padila

SYNONYMS

sei — that; krsna — the Personality of Godhead, Krsna; tumi — You; saksat — directly; iha — this; nirdharila — concluded; eta kahi' — saying this; vipra — the brahmana; prabhura — of Lord Caitanya Mahaprabhu; carane — at the lotus feet; padila — fell down.

TRANSLATION

"Sir, You are that Lord Krsna Himself. This is my conclusion." Saying this, the brahmana fell down at the lotus feet of Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.38

tanre krpa kari' prabhu calila ara dine
vrddhakasi asi' kaila siva-darasane

SYNONYMS

tanre — unto him; krpa kari' — showing mercy; prabhu — Lord Sri Caitanya Mahaprabhu; calila — traveled; ara dine — the next day; vrddhakasi — to Vrddhakasi; asi' — coming; kaila — did; siva-darasane — visiting Lord Siva's temple.

TRANSLATION

After showing mercy to the brahmana, Lord Sri Caitanya Mahaprabhu left the next day and arrived at Vrddhakasi, where He visited the temple of Lord Siva.

PURPORT

Vrddhakasi's present name is Vrddhacalam. It is situated in the southern Arcot district on the bank of the river Manimukha. This place is also known as Kalahastipura. Lord Siva's temple there was worshiped for many years by Govinda, the cousin of Ramanujacarya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.39

tahan haite cali' age gela eka grame
brahmana-samaja tahan, karila visrame

SYNONYMS

tahan haite — from there; cali' — going; age — forward; gela — went; eka — one; grame — to a village; brahmana-samaja — assembly of brahmanas; tahan — there; karila visrame — He rested.

TRANSLATION

Sri Caitanya Mahaprabhu then left Vrddhakasi and proceeded further. In one village He saw that most of the residents were brahmanas, and He took His rest there.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.40

prabhura prabhave loka aila darasane
laksarbuda loka aise na yaya ganane

SYNONYMS

prabhura — of Lord Sri Caitanya Mahaprabhu; **prabhave** — by the influence; **loka** — people; **aila** — came; **darasane** — to see Him; **laksa-arbuda** — many millions; **loka** — persons; **aise** — came; **na** — not; **yaya ganane** — can be counted.

TRANSLATION

Due to the influence of Lord Caitanya Mahaprabhu, many millions of men came just to see Him. Indeed, the assembly being unlimited, its members could not be counted.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.41

gosañira saundarya dekhi' tate premavesa
sabe 'krsna' kahe, 'vaisnava' haila sarva-desa

SYNONYMS

gosañira — of the Lord; **saundarya** — the beauty; **dekhi'** — seeing; **tate** — in that; **prema-avesa** — ecstatic love; **sabe** — everyone; **krsna kahe** — uttered the holy name of Krsna; **vaisnava** — Vaisnava devotees; **haila** — became; **sarva-desa** — everyone.

TRANSLATION

The Lord's bodily features were very beautiful, and in addition He was always in the ecstasy of love of Godhead. Simply by seeing Him, everyone began chanting the holy name of Krsna, and thus everyone became a Vaisnava devotee.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.42

tarkika-, yata mayavadi-gana
sankhya, patañjala, smṛti, purana, agama

SYNONYMS

tarkika — logicians; — followers of philosophy; **yata** — all; **mayavadi-gana** — followers of Sankaracarya; **sankhya** — followers of Kapila; **patañjala** — followers of mystic yoga; **smṛti** — supplementary Vedic literatures; **purana** — Puranas; **agama** — the tantra-sastras.

TRANSLATION

There are many kinds of philosophers. Some are logicians who follow Gautama or Kanada. Some follow the philosophy of Jaimini. Some follow the Mayavada philosophy of Sankaracarya, and others follow Kapila's Sankhya philosophy or the mystic yoga system of Patañjali. Some follow the smṛti-sastra composed of twenty religious scriptures, and others follow the Puranas and the tantra-sastra. In this way there are many different types of philosophers.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.43

nija-nija-sastrodgrahe sabai pracanda
sarva mata dusi' prabhu kare khanda khanda

SYNONYMS

nija-nija — their own; sastra — of the scripture; udgrahe — to establish the conclusion; sabai — all of them; pracanda — very powerful; sarva — all; mata — opinions; dusi' — condemning; prabhu — Sri Caitanya Mahaprabhu; kare — does; khanda khanda — breaking to pieces.

TRANSLATION

All of these adherents of various scriptures were ready to present the conclusions of their respective scriptures, but Sri Caitanya Mahaprabhu broke all their opinions to pieces and established His own cult of bhakti based on the Vedas, Vedanta, the Brahma-sutra and the philosophy of acintya-bhedabheda-tattva.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.44

sarvatra sthapaya prabhu vaisnava-siddhante
prabhura siddhanta keha na pare khandite

SYNONYMS

sarvatra — everywhere; **sthapaya** — establishes; **prabhu** — Sri Caitanya Mahaprabhu; **vaisnava-siddhante** — the conclusion of the Vaisnavas; **prabhura** — of Lord Sri Caitanya Mahaprabhu; **siddhanta** — conclusion; **keha** — anyone; **na pare** — is not able; **khandite** — to defy.

TRANSLATION

Sri Caitanya Mahaprabhu established the devotional cult everywhere. No one could defeat Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.45

hari' hari' prabhu-mate karena pravesa
ei-mate 'vaisnava' prabhu kaila daksina desa

SYNONYMS

hari' hari' — being defeated; prabhu-mate — into the cult of Sri Caitanya Mahaprabhu; karena pravesa — enter; ei-mate — in this way; vaisnava — Vaisnava devotees; prabhu — Lord Sri Caitanya Mahaprabhu; kaila — made; daksina — South India; desa — country.

TRANSLATION

Being thus defeated by Lord Sri Caitanya Mahaprabhu, all these philosophers and their followers entered into His cult. In this way Lord Caitanya made South India into a country of Vaisnavas.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.46

pasandi aila yata panditya suniya
garva kari' aila sange sisya-gana laña

SYNONYMS

pasandi — nonbelievers; aila — came there; yata — all; panditya — erudition; suniya — hearing; garva kari' — with great pride; aila — came there; sange — with; sisya-gana — disciples; laña — taking.

TRANSLATION

When the nonbelievers heard of the erudition of Sri Caitanya Mahaprabhu, they came to Him with great pride, bringing their disciples with them.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.47

bauddhacarya maha-pandita nija nava-mate
prabhura age udgraha kari' lagila balite

SYNONYMS

bauddha-acarya — the leader in Buddhist philosophy; **maha-pandita** — greatly learned scholar; **nija** — own; **nava** — nine; **mate** — philosophical conclusions; **prabhura age** — before Lord Sri Caitanya Mahaprabhu; **udgraha** — argument; **kari'** — making; **lagila** — began; **balite** — to speak.

TRANSLATION

One of them was a leader of the Buddhist cult and was a very learned scholar. To establish the nine philosophical conclusions of Buddhism, he came before the Lord and began to speak.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.48

yadyapi asambhasya bauddha ayukta dekhite
tathapi balila prabhu garva khandaite

SYNONYMS

yadyapi — although; **asambhasya** — not fit for discussion; **bauddha** — followers of Buddha's philosophy; **ayukta** — not fit; **dekhite** — to see; **tathapi** — still; **balila** — spoke; **prabhu** — Lord Sri Caitanya Mahaprabhu; **garva** — pride; **khandaite** — to diminish.

TRANSLATION

Although the Buddhists are unfit for discussion and should not be seen by Vaisnavas, Caitanya Mahaprabhu spoke to them just to decrease their false pride.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.49

tarka-pradhana bauddha-sastra 'nava mate'
tarkei khandila prabhu, na pare sthapite

SYNONYMS

tarka-pradhana — argumentative; **bauddha-sastra** — scriptures of the Buddhist cult; **nava mate** — in nine basic principles; **tarkei** — by argument; **khandila** — refuted; **prabhu** — Sri Caitanya Mahaprabhu; **na** — not; **pare** — can; **sthapite** — establish.

TRANSLATION

The scriptures of the Buddhist cult are chiefly based on argument and logic, and they contain nine chief principles. Because Sri Caitanya Mahaprabhu defeated the Buddhists in their argument, they could not establish their cult.

PURPORT

Srila Bhaktivinoda Thakura states that according to the Buddhist cult there are two ways of understanding philosophy. One is called Hinayana, and the other is called Mahayana. Along the Buddhist path there are nine principles: (1) The creation is eternal; therefore there is no need to accept a creator. (2) This cosmic manifestation is false. (3) "I am" is the truth. (4) There is repetition of birth and death. (5) Lord Buddha is the only source of understanding the truth. (6) The principle of nirvana, or annihilation, is the ultimate goal. (7) The philosophy of Buddha is the only philosophical path. (8) The Vedas are compiled by human beings. (9) Pious activities, showing mercy to others and so on are advised.

No one can attain the Absolute Truth by argument. One may be very expert in logic, and another person may be even more expert in the art of argument. Because there is so much word jugglery in logic, one can never come to the real conclusion about the Absolute Truth by argument. The followers of the Vedic principles understand this. However, it is seen here that Sri Caitanya Mahaprabhu defeated the Buddhist philosophy by argument. Those who are preachers in ISKCON will certainly meet many people who believe in intellectual arguments. Most of these people do not believe in the authority of the Vedas. Nevertheless, they accept intellectual speculation and argument. Therefore the preachers of Kṛṣṇa consciousness should be prepared to defeat others by argument, just as Sri Caitanya Mahaprabhu did. In this verse it is clearly said, tarkei khandila prabhu. Lord Sri Caitanya Mahaprabhu put forward such a strong argument that the Buddhists could not counter Him to establish their cult.

Their first principle is that the creation has always existed. But if this were the case, there could be no theory of annihilation. The Buddhists maintain that annihilation, or dissolution, is the highest truth. If the creation eternally exists, there is no question of dissolution or annihilation. This argument is not very strong because by practical experience we see that material things have a beginning, a middle and an end. The ultimate aim of the Buddhist philosophy is to dissolve the body. This is proposed because the body has a beginning. Similarly, the entire cosmic manifestation is also a gigantic body, but if we accept the fact that it will always exist, there can be no question of annihilation. Therefore the attempt to annihilate everything in order to attain zero is an absurdity. By our own practical experience we have to accept the beginning of creation, and when we accept the beginning, we must accept a creator. Such a creator must possess an all-pervasive body, as pointed out in the Bhagavad-gita

(13.14):

sarvatah pani- tat sarvato-'ksi-siro-mukham
sarvatah sruti-mal loke sarvam avrtya tisthati

"Everywhere are His hands and legs, His eyes, heads and faces, and He has ears everywhere. In this way the Supersoul exists, pervading everything."

The Supreme Person must be present everywhere. His body existed before the creation; otherwise He could not be the creator. If the Supreme Person is a created being, there can be no question of a creator. The conclusion is that the cosmic manifestation is certainly created at a certain time, and the creator existed before the creation; therefore the creator is not a created being. The creator is Parabrahman, or the Supreme Spirit. Matter is not only subordinate to spirit but is actually created on the basis of spirit. When the spirit soul enters the womb of a mother, the body is created by material ingredients supplied by the mother. Everything is created in the material world, and consequently there must be a creator who is the Supreme Spirit and who is distinct from matter. It is confirmed in the Bhagavad-gita that the material energy is inferior and that the spiritual energy is the living entity. Both inferior and superior energies belong to a supreme person.

The Buddhists argue that the world is false, but this is not valid. The world is temporary, but it is not false. As long as we have the body, we must suffer the pleasures and pains of the body, even though we are not the body. We may not take these pleasures and pains very seriously, but they are factual nonetheless. We cannot actually say that they are false. If the bodily pains and pleasures were false, the creation would be false also, and consequently no one would take very much interest in it. The conclusion is that the material creation is not false or imaginary, but it is temporary.

The Buddhists maintain that the principle "I am" is the ultimate truth, but this excludes the individuality of "I" and "you." If there is no "I" and "you," or individuality, there is no possibility of argument. The Buddhist philosophy depends on argument, but there can be no argument if one simply depends on "I am." There must be a "you," or another person also. The philosophy of duality — the existence of the individual soul and the Supersoul — must be there. This is confirmed in the Second Chapter of the Bhagavad-gita (2.12), wherein the Lord says:

na jatu na neme janadhipah
na caiva na bhavisyamah sarve vayam atah param

"Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be."

We existed in the past in different bodies, and after the annihilation of this body we shall exist in another body. The principle of the soul is eternal, and it exists in this body or in another body. Even in this lifetime we experience existence in a child's body, a youth's body, a man's body and an old body. After the annihilation of the body, we acquire another body. The Buddhist cult also accepts the philosophy of transmigration, but the Buddhists do not properly explain the next birth. There are 8,400,000 species of life, and our next birth may be in any one of them; therefore this human body is not guaranteed.

According to the Buddhists' fifth principle, Lord Buddha is the only source for the attainment of knowledge. We cannot accept this, for Lord Buddha rejected the principles of Vedic knowledge. One must accept a principle of standard knowledge because one cannot attain the Absolute Truth simply by intellectual speculation. If everyone is an authority, or if everyone accepts his own intelligence as the ultimate criterion — as is presently fashionable — the scriptures will be interpreted in many different ways, and everyone will claim that his own philosophy is supreme. This has become a very great problem, and everyone is interpreting scripture in his own way and setting up his own basis of authority. Yata mata tata patha. Now

everybody and anybody is trying to establish his own theory as the ultimate truth. The Buddhists theorize that annihilation, or nirvana, is the ultimate goal. Annihilation applies to the body, but the spirit soul transmigrates from one body to another. If this were not the case, how can so many multifarious bodies come into existence? If the next birth is a fact, the next bodily form is also a fact. As soon as we accept a material body, we must accept the fact that that body will be annihilated and that we will have to accept another body. If all material bodies are doomed to annihilation, we must obtain a nonmaterial body, or a spiritual body, if we wish the next birth to be anything but false. How the spiritual body is attained is explained by Lord Krsna in the Bhagavad-gita (4.9):

janma karma ca me divyam yo vetti tattvatah
tyaktva punar janma naiti mam eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

This is the highest perfection — to give up one's material body and not accept another but to return home, back to Godhead. It is not that perfection means one's existence becomes void or zero. Existence continues, but if we positively want to annihilate the material body, we have to accept a spiritual body; otherwise there can be no eternality for the soul.

We cannot accept the theory that the Buddhist philosophy is the only way, for there are so many defects in that philosophy. A perfect philosophy is one that has no defects, and that is Vedanta philosophy. No one can point out any defects in Vedanta philosophy, and therefore we can conclude that Vedanta is the supreme philosophical way of understanding the truth. According to the Buddhist cult, the Vedas are compiled by ordinary human beings. If this were the case, they would not be authoritative. From the Vedic literatures we understand that shortly after the creation Lord Brahma was instructed in the Vedas. It is not that the Vedas were created by Brahma, although Brahma is the original person in the universe. If Brahma did not create the Vedas but he is acknowledged as the first created being, wherefrom did Vedic knowledge come to Brahma? Obviously the Vedas did not come from an ordinary person born in this material world. According to Srimad-Bhagavatam, tene brahma hrda ya adi-kavaye: after the creation, the Supreme Person imparted Vedic knowledge within the heart of Brahma. There was no person in the beginning of the creation other than Brahma, yet he did not compile the Vedas; therefore the conclusion is that the Vedas were not compiled by any created being. Vedic knowledge was given by the Supreme Personality of Godhead, who created this material world. This is also accepted by Sankaracarya, although he is not a Vaisnava.

It is stated that mercy is one of the qualities of a Buddhist, but mercy is a relative thing. We show our mercy to a subordinate or to one who is suffering more than ourselves. However, if there is a superior person present, the superior person cannot be the object of our mercy. Rather, we are objects for the mercy of the superior person. Therefore showing compassion and mercy is a relative activity. It is not the Absolute Truth. Apart from this, we also must know what actual mercy is. To give a sick man something forbidden for him to eat is not mercy. Rather, it is cruelty. Unless we know what mercy really is, we may create an undesirable situation. If we wish to show real mercy, we will preach Krsna consciousness in order to revive the lost consciousness of human beings, the living entity's original consciousness. Since the Buddhist philosophy does not admit the existence of the spirit soul, the so-called mercy of the Buddhists is defective.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.50

bauddhacarya 'nava prasna' saba uthaila
drdha yukti-tarke prabhu khanda khanda kaila

SYNONYMS

bauddha-acarya — the teacher of the Buddhist cult; **nava prasna** — nine different types of questions; **saba** — all; **uthaila** — raised; **drdha** — strong; **yukti** — argument; **tarke** — with logic; **prabhu** — Lord Sri Caitanya Mahaprabhu; **khanda khanda kaila** — broke into pieces.

TRANSLATION

The teacher of the Buddhist cult set forth the nine principles, but Sri Caitanya Mahaprabhu broke them to pieces with His strong logic.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.51

darsanika pandita sabai paila parajaya
loke hasya kare, bauddha paila lajja-bhaya

SYNONYMS

darsanika — philosophical speculators; **pandita** — scholars; **sabai** — all of them; **paila parajaya** — were defeated; **loke** — people in general; **hasya kare** — laugh; **bauddha** — the Buddhists; **paila** — got; **lajja** — shame; **bhaya** — fear.

TRANSLATION

All mental speculators and learned scholars were defeated by Sri Caitanya Mahaprabhu, and when the people began to laugh, the Buddhist philosophers felt both shame and fear.

PURPORT

These philosophers were all atheists, for they did not believe in the existence of God. Atheists may be very expert in mental speculation and may be so-called great philosophers, but they can be defeated by a Vaisnava firmly situated in his conviction and God consciousness. Following in the footsteps of Sri Caitanya Mahaprabhu, all the preachers engaged in the service of ISKCON should be very expert in putting forward strong arguments and defeating all types of atheists.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.52

prabhuke vaisnava jani' bauddha ghare gela
sakala bauddha mili' tabe kumantrana kaila

SYNONYMS

prabhuke — Lord Sri Caitanya Mahaprabhu; **vaisnava jani'** — knowing to be a Vaisnava; **bauddha** — the Buddhists; **ghare gela** — returned home; **sakala bauddha** — all the Buddhists; **mili'** — coming together; **tabe** — thereafter; **ku-mantrana** — plot; **kaila** — made.

TRANSLATION

The Buddhists could understand that Lord Sri Caitanya Mahaprabhu was a Vaisnava, and they returned home very unhappy. Later, however, they began to plot against the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.53

apavitra anna eka thalite bhariya
prabhu-age nila 'maha-prasada' baliya

SYNONYMS

apavitra — polluted; **anna** — food; **eka** — one; **thalite** — plate; **bhariya** — filling; **prabhu-age** — in front of Lord Sri Caitanya Mahaprabhu; **nila** — brought; **maha-prasada baliya** — calling it maha-prasadam.

TRANSLATION

Having made their plot, the Buddhists brought a plate of untouchable food before Lord Sri Caitanya Mahaprabhu and called it maha-prasadam.

PURPORT

The word *apavitra anna* refers to food that is unacceptable for a Vaisnava. In other words, a Vaisnava cannot accept any food offered by an *avaisnava* in the name of *maha-prasadam*. This should be a principle for all Vaisnavas. When asked, "What is the behavior of a Vaisnava?" Sri Caitanya Mahaprabhu replied, "A Vaisnava must avoid the company of an *avaisnava* [*asat*]." The word *asat* refers to an *avaisnava*, that is, one who is not a Vaisnava. *Asat-sanga-tyaga*, — *ei vaisnava-acara* (Cc. Madhya 22.87). A Vaisnava must be very strict in this respect and should not at all cooperate with an *avaisnava*. If an *avaisnava* offers food in the name of *maha-prasadam*, it should not be accepted. Such food cannot be *prasadam* because an *avaisnava* cannot offer anything to the Lord. Sometimes preachers in the Krsna consciousness movement have to accept food in a home where the householder is an *avaisnava*; however, if this food is offered to the Deity, it can be taken. Ordinary food cooked by an *avaisnava* should not be accepted by a Vaisnava. Even if an *avaisnava* cooks food without fault, he cannot offer it to Lord Visnu, and it cannot be accepted as *maha-prasadam*. According to Lord Krsna in the *Bhagavad-gita* (9.26):

pus yo me bhaktya prayacchati
tad bhakty-upahrtam asnami prayatatmanah

"If one offers Me with love and devotion a leaf, a flower, a fruit or water, I will accept it."

Krsna can accept anything offered by His devotee with devotion. An *avaisnava* may be a vegetarian and a very clean cook, but because he cannot offer Visnu the food he cooks, it cannot be accepted as *maha-prasadam*. It is better that a Vaisnava abandon such food as untouchable.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 9.54

hena-kale maha-kaya eka paksi aila
thonte kari' anna-saha thali laña gela

SYNONYMS

hena-kale — at this time; **maha-kaya** — having a large body; **eka** — one; **paksi** — bird; **aila** — appeared there; **thonte kari'** — by the beak; **anna-saha** — with food; **thali** — the plate; **laña** — taking; **gela** — went away.

TRANSLATION

When the contaminated food was offered to Sri Caitanya Mahāprabhu, a very large bird appeared on the spot, picked up the plate in its beak and flew away.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.55

bauddha-ganera upare anna pade amedhya haiya
bauddhacaryera mathaya thali padila bajiya

SYNONYMS

bauddha-ganera — all the Buddhists; **upare** — upon; **anna** — the food; **pade** — began to fall down; **amedhya** — untouchable; **haiya** — being; **bauddha-acaryera** — of the teacher of the Buddhists; **mathaya** — on the head; **thali** — the plate; **padila** — fell down; **bajiya** — making a great sound.

TRANSLATION

Indeed, the untouchable food fell upon the Buddhists, and the large bird dropped the plate on the head of the chief Buddhist teacher. When it fell on his head, it made a big sound.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.56

terache padila thali, — matha kati' gela
murcchita haña acarya bhumite padila

SYNONYMS

terache — at an angle; **padila** — fell down; **thali** — the plate; **matha** — the head; **kati'** — cutting; **gela** — went; **murcchita** — unconscious; **haña** — becoming; **acarya** — the teacher; **bhumite** — on the ground; **padila** — fell down.

TRANSLATION

The plate was made of metal, and when its edge hit the head of the teacher, it cut him, and the teacher immediately fell to the ground unconscious.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.57

hahakara kari' kande saba sisya-gana
sabe asi' prabhu-pade la-ila sarana

SYNONYMS

haha-kara — a roaring sound; **kari'** — making; **kande** — cry; **saba** — all; **sisya-gana** — disciples; **sabe** — all of them; **asi'** — coming; **prabhu-pade** — to the lotus feet of Lord Caitanya Mahaprabhu; **la-ila** — took; **sarana** — shelter.

TRANSLATION

When the teacher fell unconscious, his Buddhist disciples cried aloud and ran to the lotus feet of Sri Caitanya Mahaprabhu for shelter.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.58

tumi ta' isvara saksat, ksama aparadha
jiyao amara guru, karaha prasada

SYNONYMS

tumi — You; ta' — indeed; isvara — the Supreme Personality of Godhead; saksat — directly; ksama — please excuse; aparadha — offense; jiyao — bring back to consciousness; amara — our; guru — spiritual master; karaha — do; prasada — this mercy.

TRANSLATION

They all prayed to Lord Sri Caitanya Mahaprabhu, addressing Him as the Supreme Personality of Godhead Himself and saying, "Sir, please excuse our offense. Please have mercy upon us and bring our spiritual master back to life."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.59

prabhu kahe, — sabe kaha 'krsna' 'krsna' 'hari'
guru-karne kaha krsna-nama ucca kari'

SYNONYMS

prabhu kahe — Lord Sri Caitanya Mahaprabhu said; sabe — all of you; kaha — chant; krsna krsna hari — the holy names of Lord Krsna and Hari; guru-karne — near the ear of your spiritual master; kaha — chant; krsna-nama — the holy name of Lord Krsna; ucca kari' — very loudly.

TRANSLATION

The Lord then replied to the Buddhist disciples, "You should all chant the names of Krsna and Hari very loudly near the ear of your spiritual master.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.60

toma-sabara 'guru' tabe paibe cetana
saba bauddha mili' kare krsna-sankirtana

SYNONYMS

toma-sabara — all of you; guru — the spiritual master; tabe — then; paibe — will get; cetana — consciousness; saba bauddha — all the Buddhist disciples; mili' — coming together; kare — do; krsna-sankirtana — chanting of the Hare Krsna mantra.

TRANSLATION

"By this method your spiritual master will regain his consciousness." Following Sri Caitanya Mahaprabhu's advice, all the Buddhist disciples began to chant the holy name of Krsna congregationally.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.61

guru-karne kahe sabe 'krsna' 'rama' 'hari'
cetana paña acarya bale 'hari' 'hari'

SYNONYMS

guru-karne — into the ear of the spiritual master; **kahe** — they said; **sabe** — all together; **krsna rama hari** — the holy names of the Lord, namely "Krsna," "Rama" and "Hari"; **cetana** — consciousness; **pañā** — getting; **acarya** — the teacher; **bale** — chanted; **hari hari** — the name of Lord Hari.

TRANSLATION

When all the disciples chanted the holy names Krsna, Rama and Hari, the Buddhist teacher regained consciousness and immediately began to chant the holy name of Lord Hari.

PURPORT

Sri Bhaktisiddhanta Sarasvati Thakura comments that all the Buddhist disciples were actually initiated by Sri Caitanya Mahaprabhu into the chanting of the holy name of Krsna, and when they chanted, they actually became different persons. At that time they were not Buddhists or atheists but Vaisnavas. Consequently they immediately accepted Sri Caitanya Mahaprabhu's order. Their original Krsna consciousness was revived, and they were immediately able to chant Hare Krsna and begin worshiping the Supreme Lord Visnu.

It is the spiritual master who delivers the disciple from the clutches of maya by initiating him into the chanting of the Hare Krsna maha-mantra. In this way a sleeping human being can revive his consciousness by chanting Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. In other words, the spiritual master awakens the sleeping living entity to his original consciousness so that he can worship Lord Visnu. This is the purpose of diksa, or initiation. Initiation means receiving the pure knowledge of spiritual consciousness.

One point to note in this regard is that the spiritual master of the Buddhists did not initiate his disciples. Rather, his disciples were initiated by Sri Krsna Caitanya Mahaprabhu, and they in turn were able to initiate their so-called spiritual master. This is the parampara system. The so-called spiritual master of the Buddhists was actually in the position of a disciple, and after his disciples were initiated by Sri Caitanya Mahaprabhu, they acted as his spiritual masters. This was possible only because the disciples of the Buddhist acarya received the mercy of Lord Sri Caitanya Mahaprabhu. Unless one is favored by Sri Caitanya Mahaprabhu in the disciplic succession, one cannot act as a spiritual master. We should take the instructions of Sri Caitanya Mahaprabhu, the spiritual master of the whole universe, to understand how one becomes a spiritual master and a disciple.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.62

krsna bali' acarya prabhure karena vinaya
dekhiya sakala loka ha-ila vismaya

SYNONYMS

krsna bali' — chanting the holy name of Krsna; **acarya** — the so-called spiritual master of the Buddhists; **prabhure** — unto Lord Sri Caitanya Mahaprabhu; **karena** — does; **vinaya** — submission; **dekhiya** — seeing this; **sakala loka** — all the people; **ha-ila** — became; **vismaya** — astonished.

TRANSLATION

When the spiritual master of the Buddhists began to chant the holy name of Krsna and submitted to Lord Sri Caitanya Mahaprabhu, all the people who were gathered there were astonished.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.63

ei-rupe kautuka kari' sacira nandana
antardhana kaila, keha na paya darsana

SYNONYMS

ei-rupe — in this way; kautuka kari' — making fun; sacira nandana — the son of mother Saci; antardhana kaila — disappeared; keha — anyone; na — does not; paya — get; darsana — audience.

TRANSLATION

Sri Caitanya Mahaprabhu, the son of Sacidevi, then suddenly and playfully disappeared from everyone's sight, and it was impossible for anyone to find Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.64

mahaprabhu cali' aila tripati-trimalle
catur-bhuja murti dekhi' vyenkataadrye cale

SYNONYMS

mahaprabhu — Lord Sri Caitanya Mahaprabhu; **cali' aila** — arrived by walking; **tripati-trimalle** — at the holy places named Tirupati and Tirumala; **catur-bhuja** — four-handed; **murti** — Deity; **dekhi'** — seeing; **vyenkata-adrye** — to the holy place Venkata Hill; **cale** — began to proceed.

TRANSLATION

Sri Caitanya Mahaprabhu next arrived at Tirupati and Tirumala, where He saw a four-handed Deity. Then He proceeded toward Venkata Hill.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura has actually described the chronological order of Lord Caitanya Mahaprabhu's visit. The Tirupati temple is sometimes called Tirupatura. It is situated on the northern side of Arcot in the district of Candragiri. It is a famous holy place of pilgrimage. In pursuance of His name, Venkatesvara, the four-handed Lord Visnu, the Deity of Balaji, with His potencies named Sri and Bhu, is located on Venkata Hill, about eight miles from Tirupati. This Venkatesvara Deity is in the form of Lord Visnu, and the place where He is situated is known as Venkata-ksetra. There are many temples in southern India, but this Balaji temple is especially opulent. A great fair is held there in the month of Asvina (September-October). There is a railway station called Tirupati on the southern railway. Nimna-tirupati is located in the valley of Venkata Hill. There are several temples there also, among which are those of Govindaraja and Lord Ramacandra.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.65

tripati asiya kaila sri-rama darasana
raghunatha-age kaila pranama stavana

SYNONYMS

tripati asiya — coming to Tirupati; **kaila sri-rama darasana** — visited the temple of Ramacandra; **raghunatha-age** — before Lord Ramacandra; **kaila** — did; **pranama** — obeisances; **stavana** — offering prayers.

TRANSLATION

After arriving at Tirupati, Lord Sri Caitanya Mahaprabhu visited the temple of Lord Ramacandra. He offered His prayers and obeisances before Ramacandra, the descendant of King Raghu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.66

sva-prabhava loka-sabara karaña vismaya

pana-nr aila prabhu daya-maya

SYNONYMS

sva-prabhava — by His own influence; **loka-sabara** — of all the people; **karaña** — inducing; **vismaya** — astonishment; **pana-nr** — to the Lord named Pana-nr; **aila** — came; **prabhu** — Lord Sri Caitanya Mahaprabhu; **daya-maya** — the most merciful.

TRANSLATION

Everywhere Sri Caitanya Mahaprabhu went, His influence astonished everyone. He next arrived at the temple of Pana-nr. The Lord is so merciful.

PURPORT

Pana-nr, or Panakal-, is located in the district of Krishna, in the hills known as Mangalagiri, about seven miles from a city known as Vijayawada. One must climb six hundred steps to reach the temple. It is said that when the Lord is offered food with syrup here, He does not take more than half. Within this temple is a conchshell presented by the late king of Tanjore, and it is said that this shell was used by Lord Krsna Himself. During the month of March, a great fair takes place in this temple.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.67

nr pranati-stuti premavese kaila
prabhura prabhave loka camatkara haila

SYNONYMS

nr — unto Lord Nr; pranati-stuti — obeisances and prayers; prema-avese — in ecstatic love; kaila — offered; prabhura — of the Lord; prabhave — by the influence; loka — the people; camatkara haila — were astonished.

TRANSLATION

In great ecstatic love, Sri Caitanya Mahaprabhu offered obeisances and prayers unto Lord Nr. The people were astonished to see Lord Caitanya's influence.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.68

siva-kañci asiya kaila siva darasana
prabhava 'vaisnava' kaila saba saiva-gana

SYNONYMS

siva-kañci — to the holy place named Siva-kañci; **asiya** — coming; **kaila** — did; **siva darasana** — visiting the temple of Lord Siva; **prabhava** — by His influence; **vaisnava kaila** — turned into Vaisnavas; **saba** — all; **saiva-gana** — the devotees of Lord Siva.

TRANSLATION

Arriving at Siva-kañci, Caitanya Mahaprabhu visited the deity of Lord Siva. By His influence, He converted all the devotees of Lord Siva into Vaisnavas.

PURPORT

Siva-kañci is also known as Kañcipuram, or the Benares of southern India. In Siva-kañci there are hundreds of temples containing symbolic representations of Lord Siva, and one of these temples is said to be very, very old.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.69

visnu-kañci asi' dekhila laksmi-narayana
pranama kariya kaila bahuta stavana

SYNONYMS

visnu-kañci — to the holy place named Visnu-kañci; **asi'** — coming; **dekhila** — the Lord saw; **laksmi-narayana** — the Deity of Lord Narayana with mother Laksmi, the goddess of fortune; **pranama kariya** — after offering obeisances; **kaila** — made; **bahuta stavana** — many prayers.

TRANSLATION

The Lord then visited a holy place known as Visnu-kañci. There He saw Laksmi-Narayana Deities, and He offered His respects and many prayers to please Them.

PURPORT

Visnu-kañci is situated about five miles away from Kañcipuram. It is here that Lord Varadaraja, another form of Lord Visnu, resides. There is also a big lake known as Ananta-sarovara.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.70

premavese nrtya-gita bahuta karila
dina-dui rahi' loke 'krsna-bhakta' kaila

SYNONYMS

prema-avese — in ecstatic love; **nrtya-gita** — dancing and chanting; **bahuta** — much; **karila** — performed; **dina-dui** — for two days; **rahi'** — staying; **loke** — the people in general; **krsna-bhakta** — devotees of Lord Krsna; **kaila** — made.

TRANSLATION

When Sri Caitanya Mahaprabhu stayed at Visnu-kañci for two days, He danced and performed kirtana in ecstasy. When all the people saw Him, they were converted into devotees of Lord Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.71

trimalaya dekhi' gela trikala-hasti-sthane
mahadeva dekhi' tanre karila praname

SYNONYMS

trimalaya dekhi' — after seeing Trimalaya; gela — went; trikala-hasti-sthane — to the place named Trikala-hasti; mahadeva — Lord Siva; dekhi' — seeing; tanre — unto him; karila praname — offered obeisances.

TRANSLATION

After visiting Trimalaya, Caitanya Mahaprabhu went to see Trikala-hasti. There He saw Lord Siva and offered him all respects and obeisances.

PURPORT

Trikala-hasti, or Sri Kala-hasti, is situated about twenty-two miles east of Tirupati. On its western side is a river known as Suvarna-mukhi. The temple of Trikala-hasti is located on the southern side of the river. The place is generally known as Sri Kalahasti or Kalahasti and is famous for its temple of Lord Siva. There he is called Vayu-linga Siva.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.72

paksi-tirtha dekhi' kaila siva darasana
vrddhakola-tirthe tabe karila gamana

SYNONYMS

paksi-tirtha dekhi' — after visiting the place known as Paksi-tirtha; **kaila** — did; **siva darasana** — visiting the temple of Lord Siva; **vrddhakola-tirthe** — to the holy place known as Vrddhakola; **tabe** — then; **karila gamana** — went.

TRANSLATION

At Paksi-tirtha, Lord Sri Caitanya Mahaprabhu visited the temple of Lord Siva. Then He went to the Vrddhakola place of pilgrimage.

PURPORT

Paksi-tirtha, also called Tirukadi-kundam . It has a five-hundred-foot elevation and is situated in a chain of hills known as Vedagiri or Vedacalam. There is a temple of Lord Siva there, and the deity is known as Vedagirisvara. Two birds come there daily to receive food from the temple priest, and it is claimed that they have been coming since time immemorial.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.73

sveta-varaha dekhi, tanre namaskari'
pitambara-siva-sthane gela gaurahari

SYNONYMS

sveta-varaha — the white boar incarnation; **dekhi** — seeing; **tanre** — unto Him; **namaskari'** — offering respect; **pita-ambara** — dressed with yellow garments; **siva-sthane** — to the temple of Lord Siva; **gela** — went; **gaurahari** — Lord Sri Caitanya Mahaprabhu.

TRANSLATION

At Vrddhakola, Lord Sri Caitanya Mahaprabhu visited the temple of Sveta-varaha, the white boar incarnation. After offering Him respects, the Lord visited the temple of Lord Siva, wherein the deity is dressed with yellow garments.

PURPORT

The temple of the white boar incarnation is situated at Vrddhakola, or Sri Musnam. The temple is made of stone and is located about one mile south of an oasis known as Balipitham. There is a Deity of the white boar incarnation, above whose head Sesa Naga serves as an umbrella.

The temple of Lord Siva mentioned here is situated in Pitambara, or Cidambaram, which lies twenty-six miles south of Cuddalore. The deity of Lord Siva there is known as Akasalinga. The temple is situated on about thirty-nine acres of land, and all this land is surrounded by a wall and by a road that is about sixty feet wide.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.74

siyali bhairavi devi kari' darasana
kaverira tire aila sacira nandana

SYNONYMS

siyali bhairavi — Siyali-bhairavi; **devi** — goddess; **kari' darasana** — visiting; **kaverira tire** — on the bank of the river Kaveri; **aila** — came; **sacira nandana** — the son of mother Saci.

TRANSLATION

After visiting the temple of Siyali-bhairavi [a form of the goddess Durga], Sri Caitanya Mahaprabhu, the son of mother Saci, went to the bank of the river Kaveri.

PURPORT

The temple of Siyali-bhairavi is located in the Tanjore district, about forty-eight miles northeast of Tanjore City. There is a very much celebrated temple of Lord Siva there and also a very large lake. It is said that once a small boy who was a devotee of Lord Siva came to that temple, and the goddess Durga, known as Bhairavi, gave him her breast to suck. After visiting this temple, Sri Caitanya Mahaprabhu went to the bank of the river Kaveri (Kolirana) via the district of Tiruchchirapalli. The Kaveri is mentioned in Srimad-Bhagavatam (11.5.40) as a very pious river.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.75

go-samaje siva dekhi' aila vedavana
mahadeva dekhi' tanre karila vandana

SYNONYMS

go-samaje — at the place named Go-samaja; **siva dekhi'** — seeing the deity of Lord Siva; **aila vedavana** — He arrived at Vedavana; **mahadeva dekhi'** — seeing Lord Siva; **tanre** — unto him; **karila vandana** — offered prayers.

TRANSLATION

The Lord then visited a place known as Go-samaja, where He saw Lord Siva's temple. He then arrived at Vedavana, where He saw another deity of Lord Siva and offered him prayers.

PURPORT

Go-samaja is a place of pilgrimage for the devotees of Lord Siva. It is very important and is located near Vedavana.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.76

amrtalinga-siva dekhi' vandana karila
saba sivalaye saiva 'vaisnava' ha-ila

SYNONYMS

amrta-linga-siva — the Lord Siva deity named Amrta-linga; **dekhi'** — seeing; **vandana karila** — offered obeisances; **saba siva-alaye** — in all the temples of Lord Siva; **saiva** — devotees of Lord Siva; **vaisnava ha-ila** — became devotees of Lord Krsna.

TRANSLATION

Seeing the Siva deity named Amrta-linga, Lord Caitanya Mahaprabhu offered His obeisances. Thus He visited all the temples of Lord Siva and converted the devotees of Lord Siva into Vaisnavas.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.77

deva-sthane asi' kaila visnu darasana
sri-vaisnavera sange tahan gosthi anuksana

SYNONYMS

deva-sthane — to the place known as Devasthana; **asi'** — coming; **kaila** — did; **visnu darasana** — visiting the temple of Lord Visnu; **sri-vaisnavera sange** — with the Vaisnavas in the disciplic succession of Ramanuja; **tahan** — there; **gosthi** — discussion; **anuksana** — always.

TRANSLATION

At Devasthana, Caitanya Mahaprabhu visited the temple of Lord Visnu, and there He talked with the Vaisnavas in the disciplic succession of Ramanujacarya. These Vaisnavas are known as Sri Vaisnavas.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.78

kumbhakarna-kapale dekhi' sarovara
siva-ksetre siva dekhe gauranga-sundara

SYNONYMS

kumbhakarna-kapale — at Kumbhakarna-kapala; **dekhi'** — after seeing; **sarovara** — the lake; **siva-ksetre** — at Siva-ksetra; **siva** — Lord Siva; **dekhe** — sees; **gauranga-sundara** — Lord Sri Caitanya Mahaprabhu.

TRANSLATION

At Kumbhakarna-kapala, Sri Caitanya Mahaprabhu saw a great lake and then the holy place named Siva-ksetra, where a temple of Lord Siva is located.

PURPORT

Kumbhakarna is the name of the brother of Ravana. At the present moment the city of Kumbhakarna-kapala is known as Kumbhakonam; it is situated twenty-four miles northeast of the city of Tanjore. There are twelve temples of Lord Siva located at Kumbhakonam, as well as four Visnu temples and one temple of Lord Brahma. Siva-ksetra, within the city of Tanjore, is situated near a big lake known as Siva-ganga. At this place is a large temple of Lord Siva known as Brhatisvara-siva-mandira.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.79

papa-nasane visnu kaila darasana
sri-ranga-ksetre tabe karila gamana

SYNONYMS

papa-nasane — at the place named Papanasana; **visnu** — Lord Visnu; **kaila** — did; **darasana** — visiting; **sri-ranga-ksetre** — to the holy place named Sri Ranga-ksetra; **tabe** — then; **karila** — did; **gamana** — departure.

TRANSLATION

After visiting the holy place named Siva-ksetra, Caitanya Mahaprabhu arrived at Papanasana and there saw the temple of Lord Visnu. Then He finally reached Sri Ranga-ksetra.

PURPORT

There are two holy places known as Papanasana: one is located eight miles southwest of Kumbhakonam, and the other lies near the river Tamraparni, in the district of Tirunelveli, twenty miles west of the city of Tirunelveli (Palamakota).

Sri Ranga-ksetra (Sri Rangam) is a very famous place. It lies in the district of Tiruchchirapalli, about ten miles west of Kumbhakonam and near the city of Tiruchchirapalli, on an island in the Kaveri River. The Sri Rangam temple is the largest in India, and there are seven walls surrounding it. There are also seven roads leading to Sri Rangam. The ancient names of these roads are the road of Dharma, the road of Rajamahendra, the road of Kulasekhara, the road of Alinadana, the road of Tiruvikrama, the Tirubidi road of Madamadi-gaisa, and the road of Ada-iyavala-indana. The temple was founded before the reign of Dharmavarma, who reigned before Rajamahendra. Many celebrated kings like Kulasekhara and Yamunacarya (Alabandaru) resided in the temple of Sri Rangam. Yamunacarya, Sri Ramanuja, Sudarsanacarya and others also supervised this temple.

The incarnation of the goddess of fortune known as Godadevi or Sri Andal was one of the twelve Alvars, liberated persons known as divya-suris. She was married to the Deity of Lord Sri Ranganatha, and later she entered into the body of the Lord. An incarnation of Karmuka named Tirumanga (also one of the Alvars) acquired some money by stealing and built the fourth boundary wall of Sri Rangam. It is said that in the year 289 of the Age of Kali, the Alvar of the name Tondaradippadi was born. While engaged in devotional service he fell victim to a prostitute, and Sri Ranganatha, seeing His devotee so degraded, sent one of His servants with a golden plate to that prostitute. When the golden plate was discovered missing from the temple, there was a search, and it was found in the prostitute's house. When the devotee saw Ranganatha's mercy upon this prostitute, his mistake was rectified. He then prepared the third boundary wall of the Ranganatha temple and cultivated a tulasi garden there.

There was also a celebrated disciple of Ramanujacarya's known as Kuresa. Sri Ramapillai was the son of Kuresa, and his son was Vagvijaya Bhatta, whose son was Vedavyasa Bhatta, or Sri Sudarsanacarya. When Sudarsanacarya was an old man, the Muslims attacked the temple of Ranganatha and killed about twelve hundred Sri Vaisnavas. At that time the Deity of Ranganatha was transferred to the temple of Tirupati, in the kingdom of Vijaya-nagara. The

governor of Gingee, Goppanarya, brought Sri Ranganatha from the temple of Tirupati to a place known as -brahma, where the Lord was situated for three years. In the year 1293 Saka (A.D. 1371) the Deity was reinstalled in the Ranganatha temple. On the eastern wall of the Ranganatha temple is an inscription written by Vedanta-desika relating how Ranganatha was returned to the temple.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.80

kaverite snana kari' dekhi' ranganatha
stuti-pranati kari' manila krtartha

SYNONYMS

kaverite — in the river known as Kaveri; **snana kari'** — after bathing; **dekhi'** — visiting; **ranga-natha** — the Ranganatha temple; **stuti** — prayers; **pranati** — obeisances; **kari'** — offering; **manila** — thought Himself; **krtartha** — very successful.

TRANSLATION

After bathing in the river Kaveri, Sri Caitanya Mahaprabhu saw the temple of Ranganatha and offered His ardent prayers and obeisances. Thus He felt Himself successful.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.81

premavese kaila bahuta gana nartana
dekhi' camatkara haila saba lokera mana

SYNONYMS

prema-avese — in the ecstasy of love; kaila — did; bahuta — various; gana — songs; nartana — dancing; dekhi' — seeing which; camatkara — astonished; haila — were; saba — all; lokera — of persons; mana — minds.

TRANSLATION

In the temple of Ranganatha, Sri Caitanya Mahaprabhu chanted and danced in ecstatic love of Godhead. Seeing His performance, everyone was struck with wonder.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.82

sri-vaisnava eka, — 'vyenkata bhatta' nama
prabhure nimantrana kaila kariya sammana

SYNONYMS

sri-vaisnava eka — a devotee belonging to the Ramanuja-sampradaya; vyenkata bhatta — Venkata Bhatta; nama — named; prabhure — unto Lord Caitanya Mahaprabhu; nimantrana — invitation; kaila — did; kariya — offering; sammana — great respect.

TRANSLATION

A Vaisnava known as Venkata Bhatta then invited Sri Caitanya Mahaprabhu to his home with great respect.

PURPORT

Sri Venkata Bhatta was a Vaisnava brahmana and an inhabitant of Sri Ranga-ksetra. He belonged to the disciplic succession of Sri Ramanujacarya. Sri Ranga is one of the places of pilgrimage in the province of Tamil Nadu. The inhabitants of that province do not retain the name Venkata. It is therefore supposed that Venkata Bhatta did not belong to that province, although he may have been residing there for a very long time. Venkata Bhatta was in a branch of the Ramanuja-sampradaya known as Badagala-i. He had a brother in the Ramanuja-sampradaya known as Sripada Prabodhananda Sarasvati. The son of Venkata Bhatta was later known in the Gaudiya-sampradaya as Gopala Bhatta Gosvami, and he established the Radharamana temple in Vrndavana. More information about him may be found in a book known as the Bhakti-ratnakara, by Narahari Cakravarti.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 9.83

nija-ghare laña kaila pada-praksalana
sei jala laña kaila sa- bhaksana

SYNONYMS

nija-ghare — to his own home; laña — bringing; kaila — did; pada-praksalana — washing of the feet; sei jala — that water; laña — taking; kaila — did; sa- — with all the family members; bhaksana — drinking.

TRANSLATION

Sri Venkata Bhatta took Sri Caitanya Mahāprabhu to his home. After he washed the Lord's feet, all the members of his family drank the water.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.84

bhiksa karaña kichu kaila nivedana
caturmasya asi' prabhu, haila upasanna

SYNONYMS

bhiksa karaña — after offering lunch; **kichu** — some; **kaila** — did; **nivedana** — submission; **caturmasya** — the period of Caturmasya; **asi'** — coming; **prabhu** — my Lord; **haila upasanna** — has already arrived.

TRANSLATION

After offering lunch to the Lord, Venkata Bhatta submitted that the period of Caturmasya had already arrived.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.85

caturmasye krpa kari' raha mora ghare
krsna-katha kahi' krpayā uddhara' amare

SYNONYMS

caturmasye — during this period of Caturmasya; **krpa kari'** — being merciful; **raha** — please stay; **mora ghare** — at my place; **krsna-katha** — topics of Lord Krsna; **kahi'** — speaking; **krpayā** — by Your mercy; **uddhara' amare** — kindly deliver me.

TRANSLATION

Venkata Bhatta said, "Please be merciful to me and stay at my house during Caturmasya. Speak about Lord Krsna's pastimes and kindly deliver me by Your mercy."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.86

tanra ghare rahila prabhu krsna-katha-rase
bhatta-sange gonaila sukhe cari mase

SYNONYMS

tanra ghare — in his home; **rahila** — stayed; **prabhu** — Lord Sri Caitanya Mahaprabhu; **krsna-katha-rase** — enjoying the transcendental mellow of discussing Lord Krsna's pastimes; **bhatta-sange** — with Venkata Bhatta; **gonaila** — passed; **sukhe** — in happiness; **cari mase** — four months.

TRANSLATION

Sri Caitanya Mahaprabhu remained at the house of Venkata Bhatta for four continuous months. The Lord passed His days in great happiness, enjoying the transcendental mellow of discussing Lord Krsna's pastimes.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.87

kaverite snana kari' sri-ranga darsana
pratidina premavese karena nartana

SYNONYMS

kaverite — in the river known as Kaveri; **snana kari'** — taking a bath; **sri-ranga darsana** — visiting the temple of Sri Ranga; **prati-dina** — every day; **prema-avese** — in great happiness; **karena** — does perform; **nartana** — dancing.

TRANSLATION

While there, Sri Caitanya Mahaprabhu took His bath in the river Kaveri and visited the temple of Sri Ranga. Every day the Lord also danced in ecstasy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.88

saundaryadi premavesa dekhi, sarva-loka
dekhigare aise, dekhe, khande dukkha-soka

SYNONYMS

saundarya-adi — the beauty of the body, etc.; prema-avesa — His ecstatic love; dekhi — seeing; sarva-loka — all men; dekhigare — to see; aise — come there; dekhe — and see; khande dukkha-soka — are relieved from all unhappiness and distress.

TRANSLATION

The beauty of Lord Caitanya's body and His ecstatic love of God were witnessed by everyone. Many people used to come see Him, and as soon as they saw Him, all their unhappiness and distress vanished.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.89

laksa laksa loka aila nana-desa haite
sabe krsna-nama kahe prabhuke dekhite

SYNONYMS

laksa laksa — many hundreds of thousands; **loka** — of people; **aila** — came there; **nana-desa** — different countries; **haite** — from; **sabe** — all of them; **krsna-nama kahe** — chant the Hare Krsna maha-mantra; **prabhuke** — the Lord; **dekhite** — seeing.

TRANSLATION

Many hundreds of thousands of people from various countries came to see the Lord, and after seeing Him they all chanted the Hare Krsna maha-mantra.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.90

krsna-nama vina keha nahi kahe ara
sabe krsna-bhakta haila, — loke camatkara

SYNONYMS

krsna-nama vina — without chanting the Hare Krsna maha-mantra; **keha** — anyone; **nahi** — does not; **kahe** — speak; **ara** — anything else; **sabe** — all of them; **krsna-bhakta** — Lord Krsna's devotees; **haila** — became; **loke** — the people; **camatkara** — astonished.

TRANSLATION

Indeed, they did not chant anything but the Hare Krsna maha-mantra, and all of them became Lord Krsna's devotees. Thus the general populace was astonished.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.91

sri-ranga-ksetre vaise yata vaisnava-brahmana
eka eka dina sabe kaila nimantrana

SYNONYMS

sri-ranga-ksetre — in Sri Ranga-ksetra; **vaise** — residing; **yata** — all; **vaisnava-brahmana** — Vaisnava brahmanas; **eka eka dina** — every day; **sabe** — all of them; **kaila nimantrana** — invited the Lord.

TRANSLATION

All the Vaisnava brahmanas residing in Sri Ranga-ksetra invited the Lord to their homes. Indeed, He had an invitation every day.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.92

eka eka dine caturmasya purna haila
kataka brahmana bhiksa dite na paila

SYNONYMS

eka eka dine — day by day; caturmasya — the period of Caturmasya; purna haila — became filled; kataka brahmana — some of the brahmanas; bhiksa dite — to offer Him lunch; na — did not; paila — get the opportunity.

TRANSLATION

Each day the Lord was invited by a different brahmana, but some of the brahmanas did not get the opportunity to offer Him lunch because the period of Caturmasya came to an end.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.93

sei ksetre rahe eka vaisnava-brahmana
devalaye asi' kare gita avartana

SYNONYMS

sei ksetre — in that holy place; rahe — there was; eka — one; vaisnava-brahmana — a brahmana following the Vaisnava cult; deva-alaye — in the temple; asi' — coming; kare — does; gita — of the Bhagavad-gita; avartana — recitation.

TRANSLATION

In the holy place of Sri Ranga-ksetra, a brahmana Vaisnava used to visit the temple daily and recite the entire text of the Bhagavad-gita.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.94

astadasadhyaya pade ananda-aveśe
asuddha padena, loka kare upahase

SYNONYMS

astadasa-adhyaya — eighteen chapters; **pade** — reads; **ananda-aveśe** — in great ecstasy; **asuddha padena** — could not pronounce the text correctly; **loka** — people in general; **kare** — do; **upahase** — joking.

TRANSLATION

The brahmana regularly read the eighteen chapters of the Bhagavad-gita in great transcendental ecstasy, but because he could not pronounce the words correctly, people used to joke about him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.95

keha hase, keha ninde, taha nahi mane
avista haña gita pade anandita-mane

SYNONYMS

keha hase — someone laughs; keha ninde — someone criticizes; taha — that; nahi mane — he does not care for; avista haña — being in great ecstasy; gita pade — reads the Bhagavad-gita; anandita — in great happiness; mane — his mind.

TRANSLATION

Due to his incorrect pronunciation, people sometimes criticized him and laughed at him, but he did not care. He was full of ecstasy due to reading the Bhagavad-gita and was personally very happy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.96

pulakasru, kampa, sveda, — yavat pathana
dekhi' anandita haila mahaprabhura mana

SYNONYMS

pulaka — standing of the hairs of the body; **asru** — tears; **kampa** — trembling; **sveda** — perspiration; **yavat** — during; **pathana** — the reading of the book; **dekhi'** — seeing this; **anandita** — very happy; **haila** — became; **mahaprabhura** — of Sri Caitanya Mahaprabhu; **mana** — the mind.

TRANSLATION

While reading the book, the brahmana experienced transcendental bodily transformations. The hairs on his body stood on end, tears welled up in his eyes, and his body trembled and perspired as he read. Seeing this, Sri Caitanya Mahaprabhu became very happy.

PURPORT

Although the brahmana could not pronounce the words very well due to illiteracy, he still experienced ecstatic symptoms while reading the Bhagavad-gita. Sri Caitanya Mahaprabhu was very pleased to observe these symptoms, and this indicates that the Supreme Personality of Godhead is pleased by devotion, not by erudite scholarship. Even though the words were imperfectly pronounced, Sri Caitanya Mahaprabhu, Lord Krsna Himself, did not think this very serious. Rather, the Lord was pleased by the bhava (devotion). In Srimad-Bhagavatam (1.5.11) this is confirmed:

tad-vag-visargo janatagha-viplavo
yasmin prati-slokam abaddhavaty api
namany anantasya yaso-'nkitani yat
srnvanti gayanti grnanti sadhavah

"On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms and pastimes of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilization. Such transcendental literatures, even though imperfectly composed, are heard, sung and accepted by purified men who are thoroughly honest."

The purport to this verse may be considered for further information on this subject.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.97

mahaprabhu puchila tanre, suna, mahasaya
kon artha jani' tomara eta sukha haya

SYNONYMS

mahaprabhu — Sri Caitanya Mahaprabhu; **puchila** — inquired; **tanre** — from him; **suna** — please hear; **maha-asaya** — My dear sir; **kon** — what; **artha** — meaning; **jani'** — knowing; **tomara** — your; **eta** — so great; **sukha** — happiness; **haya** — is.

TRANSLATION

Sri Caitanya Mahaprabhu asked the brahmana, "My dear sir, why are you in such ecstatic love? Which portion of the Bhagavad-gita gives you such transcendental pleasure?"

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vipra kahe, — murkha ami, sabdartha na jani
suddhasuddha gita padi, guru-ajña mani'

SYNONYMS

vipra kahe — the brahmana replied; **murkha ami** — I am illiterate; **sabda-artha** — the meaning of the words; **na jani** — I do not know; **suddha-asuddha** — sometimes correct and sometimes not correct; **gita** — the Bhagavad-gita; **padi** — I read; **guru-ajña** — the order of my spiritual master; **mani'** — accepting.

TRANSLATION

The brahmana replied, "I am illiterate and therefore do not know the meaning of the words. Sometimes I read the Bhagavad-gita correctly and sometimes incorrectly, but in any case I am doing this in compliance with the orders of my spiritual master."

PURPORT

This is a good example of a person who had become so successful that he was able to capture the attention of Sri Caitanya Mahaprabhu even while reading the Bhagavad-gita incorrectly. His spiritual activities did not depend on material things such as correct pronunciation. Rather, his success depended on strictly following the instructions of his spiritual master.

yasya deve para bhaktir yatha deve tatha gurau
tasyaite kathita hy arthah prakasante mahatmanah
[SU 6.23]

"Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed."(Svetasvatara Up. 6.23)

Actually the meaning of the words of the Bhagavad-gita or Srimad-Bhagavatam are revealed to one strictly following the orders of the spiritual master. They are also revealed to one who has equal faith in the Supreme Personality of Godhead. In other words, being faithful to both Krsna and the spiritual master is the secret of success in spiritual life.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.99

arjunera rathe krsna haya rajju-dhara
vasiyache hate totra syamala sundara

SYNONYMS

arjunera — of Arjuna; **rathe** — in the chariot; **krsna** — Lord Krsna; **haya** — is; **rajju-dhara** — holding the reins; **vasiyache** — He was sitting there; **hate** — in the hand; **totra** — a bridle; **syamala** — blackish; **sundara** — very beautiful.

TRANSLATION

The brahmana continued, "Actually I only see Lord Krsna sitting on a chariot as Arjuna's charioteer. Taking the reins in His hands, He appears very beautiful and blackish.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.100

arjunere kahitechena hita-upadesa
tanre dekhi' haya mora ananda-avesa

SYNONYMS

arjunere — unto Arjuna; **kahitechena** — He is speaking; **hita-upadesa** — good instruction; **tanre** — Him; **dekhi'** — seeing; **haya** — there is; **mora** — my; **ananda** — transcendental happiness; **avesa** — ecstasy.

TRANSLATION

"While seeing Lord Krsna sitting in a chariot and instructing Arjuna, I am filled with ecstatic happiness.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.101

yavat padon, tavat pana tanra darasana
ei lagi' gita-patha na chade mora mana

SYNONYMS

yavat — as long as; padon — I read; tavat — so long; pana — I get; tanra — His; darasana — audience; ei lagi' — for this reason; gita-patha — reading the Bhagavad-gita; na chade — does not quit; mora mana — my mind.

TRANSLATION

"As long as I read the Bhagavad-gita, I simply see the Lord's beautiful features. It is for this reason that I am reading the Bhagavad-gita, and my mind cannot be distracted from this."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.102

prabhu kahe, — gita-pathe tomara-i adhikara
tumi se janaha ei gitara artha-sara

SYNONYMS

prabhu kahe — the Lord replied; gita-pathe — in reading the Bhagavad-gita; tomarai adhikara — you have the proper authority; tumi — you; se — that; janaha — know; ei — this; gitara — of the Bhagavad-gita; artha-sara — the real purport.

TRANSLATION

Sri Caitanya Mahaprabhu told the brahmana, "Indeed, you are an authority in the reading of the Bhagavad-gita. Whatever you know constitutes the real purport of the Bhagavad-gita."

PURPORT

According to the sastras: bhaktya na buddhya na ca tikaya. One should understand the Bhagavad-gita and Srimad-Bhagavatam by hearing them from a real devotee. One cannot understand them simply by erudite scholarship or sharp intelligence. It is also said:

gitadhita ca yenapi bhakti-bhavana cetasa
veda-sastra-puranani tenadhitani sarvasah

To one who reads the Bhagavad-gita with faith and devotion, the essence of Vedic knowledge is revealed. And according to the Svetasvatara Upanisad (6.23):

yasya deve para bhaktir yatha deve tatha gurau
tasyaite kathita hy arthah prakasante mahatmanah
[SU 6.23]

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

All Vedic literatures are to be understood with faith and devotion, not by mundane scholarship. We have therefore presented Bhagavad-gita As It Is. There are many so-called scholars and philosophers who read the Bhagavad-gita in a scholarly way. They simply waste their time and mislead those who read their commentaries.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.103

eta bali' sei vipre kaila alingana
prabhu-pada dhari' vipra karena rodana

SYNONYMS

eta bali' — saying this; sei vipre — that brahmana; kaila alingana — He embraced; prabhu-pada — the lotus feet of Lord Sri Caitanya Mahaprabhu; dhari' — catching; vipra — the brahmana; karena — does; rodana — crying.

TRANSLATION

After saying this, Lord Caitanya Mahaprabhu embraced the brahmana, and the brahmana, catching the lotus feet of the Lord, began to cry.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.104

toma dekhi' taha haite dvi-guna sukha haya
sei krsna tumi, — hena mora mane laya

SYNONYMS

toma dekhi' — by seeing You; taha haite — than the vision of Lord Krsna; dvi-guna — twice as much; sukha — happiness; haya — there is; sei krsna — that Lord Krsna; tumi — You are; hena — such; mora — my; mane — in the mind; laya — takes.

TRANSLATION

The brahmana said, "Upon seeing You, my happiness is doubled. I take it that You are the same Lord Krsna."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.105

krsna-sphurtye tanra mana hañache nirmala
ataeva prabhura tattva janila sakala

SYNONYMS

krsna-sphurtye — by revelation of Lord Krsna; **tanra** — his; **mana** — mind; **hañache** — did become; **nirmala** — purified; **ataeva** — therefore; **prabhura** — of Lord Sri Caitanya Mahaprabhu; **tattva** — truth; **janila** — could understand; **sakala** — all.

TRANSLATION

The mind of the brahmana was purified by the revelation of Lord Krsna, and therefore he could understand the truth of Sri Caitanya Mahaprabhu in all details.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.106

tabe mahaprabhu tanre karaila siksana
ei bat kahan na kariha prakasana

SYNONYMS

tabe — then; **mahaprabhu** — Sri Caitanya Mahaprabhu; **tanre** — unto the brahmana; **karaila** — made; **siksana** — instruction; **ei bat** — this version; **kahan** — anywhere; **na** — do not; **kariha** — do; **prakasana** — revelation.

TRANSLATION

Sri Caitanya Mahaprabhu then taught the brahmana very thoroughly and requested him not to disclose the fact that He was Lord Krsna Himself.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.107

sei vipra mahaprabhura bada bhakta haila
cari masa prabhu-sanga kabhu na chadila

SYNONYMS

sei vipra — that brahmana; **mahaprabhura** — of Sri Caitanya Mahaprabhu; **bada** — big; **bhakta** — devotee; **haila** — became; **cari masa** — for four months; **prabhu-sanga** — association of the Lord; **kabhu** — at any time; **na** — did not; **chadila** — give up.

TRANSLATION

That brahmana became a great devotee of Sri Caitanya Mahaprabhu, and for four continuous months he did not give up the Lord's company.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.108

ei-mata bhata-grhe rahe gauracandra
nirantara bhata-sange krsna-kathananda

SYNONYMS

ei-mata — in this way; **bhata-grhe** — in the house of Venkata Bhatta; **rahe** — remained; **gauracandra** — Sri Caitanya Mahaprabhu; **nirantara** — constantly; **bhata-sange** — with Venkata Bhatta; **krsna-katha-ananda** — the transcendental bliss of talking about Krsna.

TRANSLATION

Sri Caitanya Mahaprabhu remained at the house of Venkata Bhatta and constantly talked with him about Lord Krsna. In this way He was very happy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.109

sri-vaisnava' bhatta seve laksmi-narayana
tanra bhakti dekhi' prabhura tusta haila mana

SYNONYMS

sri-vaisnava — a devotee of the Ramanuja-sampradaya; **bhatta** — Venkata Bhatta; **seve** — used to worship; **laksmi-narayana** — the Deities of Lord Narayana and the goddess of fortune, Laksmi; **tanra** — his; **bhakti** — devotion; **dekhi'** — seeing; **prabhura** — of Lord Sri Caitanya Mahaprabhu; **tusta** — happy; **haila** — became; **mana** — the mind.

TRANSLATION

Being a Vaisnava in the Ramanuja-sampradaya, Venkata Bhatta worshiped the Deities of Laksmi and Narayana. Seeing his pure devotion, Sri Caitanya Mahaprabhu was very satisfied.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.110

nirantara tanra sange haila sakhya-bhava
hasya-parihase dunhe sakhyera svabhava

SYNONYMS

nirantara — constantly; tanra sange — being associated with him; haila — there was; sakhya-bhava — a friendly relationship; hasya — laughing; parihase — joking; dunhe — both of them; sakhyera — of fraternity; svabhava — nature.

TRANSLATION

Constantly associating with each other, Sri Caitanya Mahaprabhu and Venkata Bhatta gradually developed a friendly relationship. Indeed, sometimes they laughed and joked together.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.111

prabhu kahe, — bhatta, tomara laksmi-thakurani
kanta-vaksah-sthita, pativrata-siromani

SYNONYMS

prabhu kahe — Lord Sri Caitanya Mahaprabhu said; **bhatta** — My dear Bhattacharya; **tomara** — your; **laksmi-thakurani** — goddess of fortune; **kanta** — of her husband, Narayana; **vaksah-sthita** — situated on the chest; **pati-vrata** — chaste woman; **siromani** — the topmost.

TRANSLATION

Sri Caitanya Mahaprabhu told the Bhattacharya, "Your worshipable goddess of fortune, Laksmi, always remains on the chest of Narayana, and she is certainly the most chaste woman in the creation.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.112

amara thakura krsna — gopa, go-caraka
sadhvi haña kene cahe tanhara sangama

SYNONYMS

amara thakura — My worshipable Deity; **krsna** — Lord Krsna; **gopa** — cowherd; **go-caraka** — a tender of cows; **sadhvi haña** — being so chaste; **kene** — why; **cahe** — wants; **tanhara** — His; **sangama** — association.

TRANSLATION

"However, my Lord is Lord Sri Krsna, a cowherd boy who is engaged in tending cows. Why is it that Laksmi, being such a chaste wife, wants to associate with My Lord?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.113

ei lagi' sukha-bhoga chadi' cira-kala
vrata-niyama kari' tapa karila apara

SYNONYMS

ei lagi' — for this reason; sukha-bhoga — the enjoyment of Vaikuntha; chadi' — giving up; cira-kala — for a long time; vrata-niyama — vows and regulative principles; kari' — accepting; tapa — austerity; karila apara — performed unlimitedly.

TRANSLATION

"Just to associate with Krsna, Laksmi abandoned all transcendental happiness in Vaikuntha and for a long time accepted vows and regulative principles and performed unlimited austerities."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.114

kasyanubhavo 'sya na deva vidmahe
tavanghri-renu-sparasadhikarah
yad-vañchaya srir lalanacarat tapo
vihaya kaman su- dhrta-vrata

SYNONYMS

kasya — of what; **anubhavaḥ** — a result; **asya** — of the serpent (Kaliya); **na** — not; **deva** — O Lord; **vidmahe** — we know; **tava anghri** — of Your lotus feet; **renu** — of the dust; **sparasa** — for touching; **adhikarah** — qualification; **yad** — which; **vañchaya** — by desiring; **sriḥ** — the goddess of fortune; **lalana** — the topmost woman; **acarat** — performed; **tapah** — austerity; **vihaya** — giving up; **kaman** — all desires; **su-ciram** — for a long time; **dhrta** — a law upheld; **vrata** — as a vow.

TRANSLATION

Caitanya Mahaprabhu then said, "O Lord, we do not know how the serpent Kaliya attained such an opportunity to be touched by the dust of Your lotus feet. Even the goddess of fortune, for this end, performed austerities for centuries, giving up all other desires and observing austere vows. Indeed, we do not know how the serpent Kaliya got such an opportunity."

PURPORT

This verse from Srimad-Bhagavatam (10.16.36) was spoken by the wives of the Kaliya serpent.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.115

bhatta kahe, krsna-narayana — eka-i svarupa
krsnete adhika lila-vaidaghyadi-rupa

SYNONYMS

bhatta kahe — Venkata Bhatta said; **krsna-narayana** — Krsna and Narayana; **eka-i svarupa** — one and the same; **krsnete** — in Lord Krsna; **adhika** — more; **lila** — pastimes; **vaidaghyadi-rupa** — sportive nature.

TRANSLATION

Venkata Bhatta then said, "Lord Krsna and Lord Narayana are one and the same, but the pastimes of Krsna are more relishable due to their sportive nature.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.116

tara sparse nahi yaya pativrata-dharma
kautuke laksmi cahena krsnera sangama

SYNONYMS

tara sparse — by the touching of Krsna by Laksmi; **nahi** — does not; **yaya** — disappear; **pati-vrata-dharma** — the vow of chastity; **kautuke** — in great fun; **laksmi** — the goddess of fortune; **cahena** — wants; **krsnera** — of Lord Krsna; **sangama** — association.

TRANSLATION

"Since Krsna and Narayana are the same personality, Laksmi's association with Krsna does not break her vow of chastity. Rather, it was in great fun that the goddess of fortune wanted to associate with Lord Krsna."

PURPORT

This is the answer to Lord Sri Caitanya Mahaprabhu's question, and from this we can understand that Venkata Bhatta knew the truth. He told Sri Caitanya Mahaprabhu that Narayana is a form of Krsna associated with transcendental opulence. Although Krsna is two-armed and Narayana four-armed, there is no difference in the person. They are one and the same. Narayana is as beautiful as Krsna, but Krsna's pastimes are more sportive. It is not that the sportive pastimes of Krsna make Him different from Narayana. Laksmi's desiring to associate with Krsna was perfectly natural. In other words, it is understandable that a chaste woman wants to associate with her husband in all his different dresses. Therefore one should not criticize Laksmi for wanting to associate with Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.117

siddhantatas tv abhede 'pi
srisa-krsna-svarupayoh
rasenotkrsyate krsna-
rupam esa rasa-sthitih

SYNONYMS

siddhantatah — in reality; **tu** — but; **abhede** — no difference; **api** — although; **sri-isa** — of the husband of Laksmi, Narayana; **krsna** — of Lord Krsna; **svrupayoh** — between the forms; **rasena** — by transcendental mellows; **utkrsyate** — is superior; **krsna-rupam** — the form of Lord Krsna; **esa** — this; **rasa-sthitih** — reservoir of pleasure.

TRANSLATION

Venkata Bhatta continued, "According to transcendental realization, there is no difference between the forms of Narayana and Krsna. Yet in Krsna there is a special transcendental attraction due to the conjugal mellow, and consequently He surpasses Narayana. This is the conclusion of transcendental mellows."

PURPORT

This verse quoted by Venkata Bhatta is also found in the Bhakti-rasamrta-sindhu (1.2.59).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.118

krsna-sange pativrata-dharma nahe nasa
adhika labha paiye, ara rasa-vilasa

SYNONYMS

krsna-sange — in the association of Lord Krsna; **pati-vrata** — of chastity; **dharma** — vow; **nahe** — is not; **nasa** — lost; **adhika** — more; **labha** — profit; **paiye** — I get; **ara** — also; **rasa-vilasa** — the enjoyment in the rasa dance.

TRANSLATION

"The goddess of fortune considered that her vow of chastity would not be damaged by her relationship with Krsna. Rather, by associating with Krsna she could enjoy the benefit of the rasa dance."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.119

vinodini laksmira haya krsne abhilasa
ihate ki dosa, kene kara parihasa

SYNONYMS

vinodini — the enjoyer; **laksmira** — of the goddess of fortune; **haya** — there is; **krsne** — for Lord Krsna; **abhilasa** — desire; **ihate** — in this; **ki** — what; **dosa** — fault; **kene** — why; **kara** — You do; **parihasa** — joking.

TRANSLATION

Venkata Bhatta further explained, "Mother Laksmi, the goddess of fortune, is also an enjoyer of transcendental bliss; therefore if she wanted to enjoy herself with Krsna, what fault is there? Why are You joking so about this?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.120

prabhu kahe, — dosa nahi, iha ami jani
rasa na paila laksmi, sastre iha suni

SYNONYMS

prabhu kahe — the Lord replied; dosa nahi — there is no fault; iha ami jani — this I know; rasa na paila laksmi — Laksmi, the goddess of fortune, could not join the rasa dance; sastre iha suni — we get this information from revealed scriptures.

TRANSLATION

Lord Caitanya Mahaprabhu replied, "I know that there is no fault on the part of the goddess of fortune, but still she could not enter into the rasa dance. We hear this from the revealed scriptures.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.121

sriyo 'nga u nitanta-rateh prasadah
sva-yos nalina-gandha- kuto 'nyah
rasotsave 'sya bhuja-danda-grhita-kantha-
labdhasis ya udagad vraja-sundarinam

SYNONYMS

na — not; **ayam** — this; **sriyah** — of the goddess of fortune; **ange** — on the chest; **u** — alas; **nitanta-rateh** — one who is very intimately related; **prasadah** — the favor; **svah** — of the heavenly planets; **yositam** — of women; **nalina** — of the lotus flower; **gandha** — having the aroma; **rucam** — and bodily luster; **kutah** — much less; **anyah** — others; **rasa-utsave** — in the festival of the rasa dance; **asya** — of Lord Sri Krsna; **bhuja-danda** — by the arms; **grhita** — embraced; **kantha** — their necks; **labdha-asisam** — who achieved such a blessing; **yah** — which; **udagat** — became manifest; **vraja-sundarinam** — of the beautiful gopis, the transcendental girls of Vrajabhumi.

TRANSLATION

""When Lord Sri Krsna was dancing with the gopis in the rasa-lila, the gopis were embraced around the neck by the Lord's arms. This transcendental favor was never bestowed upon the goddess of fortune or the other consorts in the spiritual world. Nor was such a thing ever imagined by the most beautiful girls in the heavenly planets, girls whose bodily luster and aroma exactly resemble the beauty and fragrance of lotus flowers. And what to speak of worldly women, who may be very, very beautiful according to material estimation?"

PURPORT

This is a verse from Srimad-Bhagavatam (10.47.60).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.122

laksmi kene na paila, ihara ki karana
tapa kari' kaiche krsna paila sruti-gana

SYNONYMS

laksmi — the goddess of fortune; **kene** — why; **na** — did not; **paila** — get; **ihara** — of this; **ki** — what; **karana** — cause; **tapa kari'** — undergoing severe austerities; **aiche** — how; **krsna** — Lord Krsna; **paila** — attained; **sruti-gana** — Vedic authorities.

TRANSLATION

"But can you tell Me why the goddess of fortune, Laksmi, could not enter the rasa dance? The authorities of Vedic knowledge could enter the dance and associate with Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.123

nibhrta-marun-mano-'ksa-drdha-yoga-yujo hrđi yan-
munaya upasate tad arayo 'pi yayuh smaranat
striya uragendra-bhoga-bhuja-danda-visakta-dhiyo
vayam api te samah samadrso 'nghri-saroja-sudhah

SYNONYMS

nibhrta — controlled; **marut** — the life air; **manah** — the mind; **aksa** — the senses; **drdha** — strong; **yoga** — in the mystic yoga process; **yujah** — who are engaged; **hrđi** — within the heart; **yat** — who; **munayah** — the great sages; **upasate** — worship; **tad** — that; **arayah** — the enemies; **api** — also; **yayuh** — obtain; **smaranat** — from remembering; **striyah** — the gopis; **uraga-indra** — of serpents; **bhoga** — like the bodies; **bhuja** — the arms; **danda** — like rods; **visakta** — fastened to; **dhiyah** — whose minds; **vayam api** — we also; **te** — Your; **samah** — equal to them; **sama-drsah** — having the same ecstatic emotions; **anghri-saroja** — of the lotus feet; **sudhah** — the nectar.

TRANSLATION

“Great sages conquer the mind and senses by practicing the mystic yoga system and controlling the breath. Thus engaging in mystic yoga, they see the Supersoul within their hearts and ultimately enter into impersonal Brahman. But even the enemies of the Supreme Personality of Godhead attain that position simply by thinking of the Supreme Lord. However, the damsels of Vraja, the gopis, being attracted by the beauty of Krsna, simply wanted to embrace Him and His arms, which are like serpents. Thus the gopis ultimately tasted the nectar of the lotus feet of the Lord. Similarly, we Upanisads can also taste the nectar of His lotus feet by following in the footsteps of the gopis.”

PURPORT

This verse is from Srimad-Bhagavatam (10.87.23).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.124

sruti paya, laksmi na paya, ithe ki karana
bhatta kahe, — iha pravesite nare mora mana

SYNONYMS

sruti paya — the Vedic authorities got admission; **laksmi na paya** — and the goddess of fortune could not get admission; **ithe ki karana** — what must be the reason for this; **bhatta kahe** — Venkata Bhatta replied; **iha** — this; **pravesite** — to enter; **nare** — is not able; **mora** — my; **mana** — mind.

TRANSLATION

Having been asked by Caitanya Mahaprabhu why the goddess of fortune could not enter into the rasa dance whereas the authorities on Vedic knowledge could, Venkata Bhatta replied, "I cannot enter into the mysteries of this behavior."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.125

ami jiva, — ksudra-buddhi, sahaje asthira
isvarera lila — koti-samudra-gambhira

SYNONYMS

ami jiva — I am an ordinary living being; **ksudra-buddhi** — possessing limited intelligence; **sahaje asthira** — very easily agitated; **isvarera lila** — the pastimes of the Lord; **koti-samudra** — as millions of oceans; **gambhira** — as deep.

TRANSLATION

Venkata Bhatta then said, "I am an ordinary human being. Since my intelligence is very limited and I am easily agitated, my mind cannot enter within the deep ocean of the pastimes of the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.126

tumi saksat sei krsna, jana nija-karma
yare janaha, sei jane tomara lila-marma

SYNONYMS

tumi — You; saksat — directly; sei — that; krsna — the Supreme Personality of Godhead; jana — You know; nija-karma — Your activities; yare janaha — and unto whom You make it known; sei — that person; jane — knows; tomara — Your; lila-marma — the purport of the pastimes.

TRANSLATION

"You are the Supreme Personality of Godhead, Krsna Himself. You know the purpose of Your activities, and the person whom You enlighten can also understand Your pastimes."

PURPORT

The Supreme Personality of Godhead Krsna and His pastimes cannot be understood by blunt material senses. One has to purify the senses by rendering transcendental loving service unto the Lord. When the Lord is pleased and reveals Himself, one can understand the transcendental form, name, qualities and pastimes of the Lord. This is confirmed in the Katha Upanisad (2.23) and Mundaka Upanisad (3.2.3): yam evaisa vrnute tena labhyas tasyaisa atma vivrnute svam. "Anyone who is favored by the Supreme Personality of Godhead can understand His transcendental name, qualities, form and pastimes."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.127

prabhu kahe, — krsnera eka svabhava vilaksana
sva-madhurye sarva citta kare akarsana

SYNONYMS

prabhu kahe — the Lord replied; krsnera — of Lord Krsna; eka — one; svabhava — characteristic; vilaksana — special; sva-madhurye — His conjugal love; sarva — all; citta — hearts; kare — does; akarsana — attraction.

TRANSLATION

The Lord replied, "Lord Krsna has a special characteristic: He attracts everyone's heart by the mellow of His personal conjugal love.

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vraja-lokera bhave paiye tanhara carana
tanre isvara kari' nahi jane vraja-jana

SYNONYMS

vraja-lokera — of the inhabitants of Goloka Vrndavana; **bhave** — in the ecstasy; **paiye** — one gets; **tanhara** — Lord Krsna's; **carana** — lotus feet; **tanre** — unto Him; **isvara** — the Supreme Person; **kari'** — accepting; **nahi** — do not; **jane** — know; **vraja-jana** — the inhabitants of Vrajabhumi.

TRANSLATION

"By following in the footsteps of the inhabitants of the planet known as Vrajaloka or Goloka Vrndavana, one can attain the shelter of the lotus feet of Sri Krsna. However, in that planet the inhabitants do not know that Lord Krsna is the Supreme Personality of Godhead.

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keha tanre putra-jñane udukhale bandhe
keha sakha-jñane jini' cade tanra kandhe

SYNONYMS

keha — someone; tanre — Him; putra-jñane — by accepting as a son; udukhale — to a big mortar; bandhe — ties; keha — someone; sakha-jñane — by accepting as a friend; jini' — conquering; cade — gets up; tanra — His; kandhe — on the shoulder.

TRANSLATION

"There someone may accept Him as a son and sometimes bind Him to a grinding mortar. Someone else may accept Him as an intimate friend and, attaining victory over Him, playfully mount His shoulders.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.130

'vrajendra-nandana' bali' tanre jane vraja-jana
aisvarya-jñane nahi kona sambandha-manana

SYNONYMS

vrajendra-nandana — the son of Nanda Maharaja, the King of Vrajabhumi; **bali'** — as; **tanre** — Him; **jane** — know; **vraja-jana** — the inhabitants of Vrajabhumi; **aisvarya-jñane** — in opulence; **nahi** — there is not; **kona** — any; **sambandha** — relationship; **manana** — regarding.

TRANSLATION

"The inhabitants of Vrajabhumi know Krsna as the son of Maharaja Nanda, the King of Vrajabhumi, and they consider that they can have no relationship with the Lord in the rasa of opulence.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.131

vraja-lokera bhava yei karaye bhajana
sei jana paya vraje vrajendra-nandana

SYNONYMS

vraja-lokera — of the inhabitants of Vrajabhumi; **bhave** — in the ecstasy; **yei** — anyone who; **karaye** — does; **bhajana** — worship; **sei jana** — that person; **payā** — attains; **vraje** — in Vraja; **vrajendra-nandana** — Lord Kṛṣṇa, the son of Maharaja Nanda.

TRANSLATION

"One who worships the Lord by following in the footsteps of the inhabitants of Vrajabhumi attains Him in the transcendental planet of Vraja, where He is known as the son of Maharaja Nanda."

PURPORT

The inhabitants of Vrajabhumi, or Goloka Vrndavana, know Kṛṣṇa as the son of Maharaja Nanda. They do not accept Him as the Supreme Personality of Godhead, as people in general do. The Lord is the supreme maintainer of everyone and the chief personality among all personalities. In Vrajabhumi Kṛṣṇa is certainly the central point of love, but no one knows Him there as the Supreme Personality of Godhead. Rather, a person may know Him as a friend, son, lover or master. In any case, the center is Kṛṣṇa. The inhabitants of Vrajabhumi are related to the Lord in servitude, friendship, parental love and conjugal love. A person engaged in devotional service may accept any one of these transcendental relationships, which are known as mellows. When such a person reaches the perfectional stage, he returns home, back to Kṛṣṇa, in his pure spiritual identity.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.132

sukhapo bhagavan
gopika-sutah
catma-
yatha bhakti-matam iha

SYNONYMS

na — not; ayam — this Lord Sri Krsna; sukha-apah — easily available; bhagavan — the Supreme Personality of Godhead; dehinam — for materialistic persons who have accepted the body as the self; gopika-sutah — the son of mother Yasoda; jñāninam — for persons addicted to mental speculation; ca — and; atma-bhutanam — for persons performing severe austerities and penances; yatha — as; bhakti-matam — for persons engaged in spontaneous devotional service; iha — in this world.

TRANSLATION

Caitanya Mahaprabhu then quoted, "The Supreme Personality of Godhead, Krsna, the son of mother Yasoda, is accessible to those devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for selfrealization by severe austerities and penances, or to those who consider the body the same as the self.'

PURPORT

This verse, also given in Madhya-lila 8.227, is quoted from Srimad-Bhagavatam (10.9.21).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.133

sruti-gana gopi-ganera anugata haña
vrajesvari-suta bhaje gopi-bhava laña

SYNONYMS

sruti-gana — the authorities of Vedic hymns; **gopi-ganera** — of the gopis; **anugata haña** — following in the footsteps; **vrajesvari-suta** — the son of mother Yasoda; **bhaje** — worship; **gopi-bhava** — the ecstasy of the gopis; **laña** — accepting.

TRANSLATION

"The authorities in the Vedic literature who are known as the sruti-ganas worshiped Lord Krsna in the ecstasy of the gopis and followed in their footsteps.

PURPORT

The authorities in the Vedic literature who are known as the sruti-ganas desired to enter into Lord Sri Krsna's rasa dance; therefore they began to worship the Lord in the ecstasy of the gopis. In the beginning, however, they were unsuccessful. When they could not enter the dance simply by thinking of Krsna in the ecstasy of the gopis, they actually accepted bodies like those of the gopis. They even took birth in Vrajabhumi just like the gopis and consequently became engrossed in the ecstasy of the gopis' love. In this way they were allowed to enter into the rasa-lila dance of the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.134

bahyantare gopi-deha vraje yabe paila
sei dehe krsna-sange rasa-krida kaila

SYNONYMS

bahya-antare — externally and internally; **gopi-deha** — the body of a gopi; **vraje** — in Vrajabhumi; **yabe** — when; **paila** — they got; **sei dehe** — in that body; **krsna-sange** — with Krsna; **rasa-krida** — pastimes of the rasa dance; **kaila** — performed.

TRANSLATION

"The personified authorities on the Vedic hymns acquired bodies like those of the gopis and took birth in Vrajabhumi. In those bodies they were allowed to enter into the Lord's rasa-lila dance.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.135

gopa-jati krsna, gopi — preyasi tanhara
devi va anya stri krsna na kare angikara

SYNONYMS

gopa-jati — belonging to the cowherd community; **krsna** — Lord Krsna; **gopi** — the damsels of Vrajabhumi, the gopis; **preyasi** — dearest; **tanhara** — His; **devi** — the wives of the demigods; **va** — or; **anya** — other; **stri** — women; **krsna** — Lord Krsna; **na** — does not; **kare** — do; **angikara** — acceptance.

TRANSLATION

"Lord Krsna belongs to the cowherd community, and the gopis are the dearest lovers of Krsna. Although the wives of the denizens of the heavenly planets are most opulent within the material world, neither they nor any other women in the material universe can acquire Krsna's association.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 9.136

lakṣmi cahe sei dehe kṛsnera sangama
gopika-anuga hañā na kaila bhajāna

SYNONYMS

lakṣmi — the goddess of fortune; cahe — wants; sei — that; dehe — in the body; kṛsnera sangama — the association of Kṛṣṇa; gopika — of the gopis; anuga — follower; hañā — becoming; na — did not; kaila — perform; bhajāna — worship.

TRANSLATION

"The goddess of fortune, Lakṣmi, wanted to enjoy Kṛṣṇa and at the same time retain her spiritual body in the form of Lakṣmi. However, she did not follow in the footsteps of the gopis in her worship of Kṛṣṇa.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.137

anya dehe na paiye rasa-vilasa
ataeva " sloka kahe veda-vyasa

SYNONYMS

anya dehe — in a body other than those of the gopis; **na** — not; **paiye** — one gets; **rasa-vilasa** — the pastimes of the rasa dance; **ataeva** — therefore; **nayam** — beginning with the word nayam; **sloka** — the Sanskrit verse; **kahe** — says; **veda-vyasa** — Dvaipayana Vedavyasa.

TRANSLATION

"Vyasadeva, the supreme authority on Vedic literature, composed the verse beginning 'sukhapo bhagavan' because no one can enter into the rasa-lila dance in any body other than that of a gopi."

PURPORT

This verse confirms a verse of the Bhagavad-gita (9.25):

yanti deva-vrata devan n yanti pitr-vratah
bhutani yanti bhutejya yanti mad-yajino 'pi mam

Lord Krsna said, "Those who worship the demigods will take birth among the demigods, those who worship the ancestors go to the ancestors, those who worship ghosts and spirits will take birth among such beings, and those who worship Me will live with Me."

In the material world, every conditioned soul changes his material body again and again, but when the spirit soul is purified of all material coverings, there is no longer a chance of his accepting a material body. Such a soul then remains in his original, spiritual identity, a state that is possible to achieve only by understanding Krsna in truth through the practice of Krsna consciousness. As Krsna says in the Bhagavad-gita (4.9),

janma karma ca me divyam yo vetti tattvatah
tyaktva punar janma naiti mam eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

Only when one regains his original spiritual body can he enter into the spiritual kingdom. As far as the rasa-lila pastimes of the Lord are concerned, it is futile for one who is within the material world to attempt to imitate the Lord's dances. One has to attain a spiritual body like that of a gopi to enter into the pastimes of the rasa-lila. In the sukhapo verse, the devotees are referred to as bhaktimat, that is, fully engaged in devotional service and devoid of material contamination. One cannot enter into Krsna's rasa-lila dance simply by artificially imitating it or artificially thinking oneself a sakhi and dressing up like one. Krsna's rasa-lila dance is completely spiritual; it has nothing to do with material contamination. Therefore no one can enter into this

pastime by artificial, material means. That is the instruction of the sukhapo verse, and it must be strictly understood.



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purve bhattera mane eka chila abhimana
'sri-narayana' hayena -bhagavan

SYNONYMS

purve — before this; **bhattera** — of Venkata Bhatta; **mane** — in the mind; **eka** — one; **chila** — there was; **abhimana** — an impression; **sri-narayana** — the form of the Lord as Narayana; **hayena** — is; **svayam** — personally; **bhagavan** — the Supreme Personality of Godhead.

TRANSLATION

Before this explanation was given by Sri Caitanya Mahaprabhu, Venkata Bhatta thought that Sri Narayana was the Supreme Personality of Godhead.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.139

tanhara bhajana sarvopari-kaksa haya
sri-vaisnave'ra bhajana ei sarvopari haya

SYNONYMS

tanhara bhajana — worship of Narayana; **sarva-upari** — topmost; **kaksa** — department; **haya** — is; **sri-vaisnavera** — of the followers of Ramanujacarya; **bhajana** — worship; **ei** — this; **sarva-upari haya** — is the topmost.

TRANSLATION

Thinking in this way, Venkata Bhatta believed that worship of Narayana was the supreme form of worship, superior to all other processes of devotional service, for it was followed by the Sri Vaisnava disciples of Ramanujacarya.

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ei tanra garva prabhu karite khandana
parihasa-dvare uthaya eteka vacana

SYNONYMS

ei — this; tanra — his (Venkata Bhatta's); garva — pride; prabhu — Lord Caitanya Mahaprabhu; karite khandana — to curb; parihasa-dvare — by joking; uthaya — raises; eteka — so many; vacana — words.

TRANSLATION

Sri Caitanya Mahaprabhu had understood this misconception of Venkata Bhatta's, and to correct it the Lord talked so much in a joking way.

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prabhu kahe, — bhatta, tumi na kariha
'-bhagavan' krsna ei ta' niscaya

SYNONYMS

prabhu kahe — the Lord said; bhatta — My dear Venkata Bhatta; tumi — you; na kariha — do not do; — doubt; svayam-bhagavan — the Supreme Personality of Godhead; krsna — is Lord Krsna; ei ta' niscaya — this is the conclusion.

TRANSLATION

The Lord then continued, "My dear Venkata Bhatta, please do not continue doubting. Lord Krsna is the Supreme Personality of Godhead, and this is the conclusion of the Vedic literatures.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.142

krsnera vilasa-murti — sri-narayana
ataeva laksmi-adyera hare tenha mana

SYNONYMS

krsnera — of Lord Krsna; **vilasa-murti** — form for enjoyment; **sri-narayana** — Lord Narayana; **ataeva** — therefore; **laksmi-adyera** — of the goddess of fortune and her followers; **hare** — attracts; **tenha** — He (Lord Narayana); **mana** — the mind.

TRANSLATION

"Lord Narayana, the opulent form of Krsna, attracts the minds of the goddess of fortune and her followers.

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ete kalah
krsnas tu bhagavan svayam
indrari-
mrdayanti yuge yuge

SYNONYMS

ete — these; **ca** — and; — plenary portions; **kalah** — parts of plenary portions; — of the purusa-avatars; **krsnah** — Lord Krsna; **tu** — but; **bhagavan** — the Supreme Personality of Godhead; **svayam** — Himself; **indra-ari** — the enemies of Lord Indra; **vyakulam** — full of; **lokam** — the world; **mrdayanti** — make happy; **yuge yuge** — at the right time in each age.

TRANSLATION

"All these incarnations of Godhead are either plenary portions or parts of the plenary portions of the purusa-avatars. But Krsna is the Supreme Personality of Godhead Himself. In every age He protects the world through His different features when the world is disturbed by the enemies of Indra."

PURPORT

This is a verse from Srimad-Bhagavatam (1.3.28).

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narayana haite krsnera asadharana guna
ataeva laksmira krsne trsna anuksana

SYNONYMS

narayana haite — over and above Narayana; **krsnera** — of Lord Krsna; **asadharana guna** — uncommon qualities; **ataeva** — therefore; **laksmira** — of the goddess of fortune; **krsne** — unto Krsna; **trsna** — desire; **anuksana** — always.

TRANSLATION

"Because Krsna has four extraordinary qualities not possessed by Lord Narayana, the goddess of fortune, Laksmi, always desires His company.

PURPORT

Lord Narayana has sixty transcendental qualities. Over and above these, Krsna has four extraordinary transcendental qualities absent in Lord Narayana. These four qualities are (1) His wonderful pastimes, which are compared to an ocean, (2) His association in the circle of the supreme devotees in conjugal love (the gopis), (3) His playing on the flute, whose vibration attracts the three worlds, and (4) His extraordinary beauty, which surpasses the beauty of the three worlds. Lord Krsna's beauty is unequaled and unsurpassed.

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tumi ye padila sloka, se haya pramana
sei sloke aise 'krsna — bhagavan'

SYNONYMS

tumi — you; ye — which; padila — have recited; sloka — verse; se — that; haya — is; pramana — evidence; sei sloke — in that verse; aise krsna — Krsna is; svayam bhagavan — the Supreme Personality of Godhead.

TRANSLATION

"You have recited the sloka beginning with 'siddhantatas tv abhede 'pi.' That very verse is evidence that Krsna is the Supreme Personality of Godhead.

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siddhantatas tv abhede 'pi
srisa-krsna-svarupayoh
rasenotkrsyate krsna-
rupam esa rasa-sthitih

SYNONYMS

siddhantatah — in reality; **tu** — but; **abhede** — no difference; **api** — although; **sri-isa** — of the husband of Laksmi, Narayana; **krsna** — of Lord Krsna; **svarupayoh** — between the forms; **rasena** — by transcendental mellows; **utkrsyate** — is superior; **krsna-rupam** — the form of Lord Krsna; **esa** — this; **rasa-sthitih** — the reservoir of pleasure.

TRANSLATION

"According to transcendental realization, there is no difference between the forms of Krsna and Narayana. Yet in Krsna there is a special transcendental attraction due to the conjugal mellow, and consequently He surpasses Narayana. This is the conclusion of transcendental mellows."

PURPORT

This is a verse from the Bhakti-rasamrta-sindhu (1.2.59). Here Srila Krsnadasa Kaviraja says that Lord Caitanya spoke the verse to Venkata Bhatta, and earlier he said that Venkata Bhatta spoke it to the Lord. But since their conversation took place long, long before the Bhakti-rasamrta-sindhu was composed, the question may be raised as to how either of them quoted the verse. Srila Bhaktivinoda Thakura explains that this verse and many others like it were current among devotees long before the Bhakti-rasamrta-sindhu was composed. Thus devotees would always quote them and explain their purport in ecstasy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.147

bhagavan 'krsna' hare laksmira mana
gopikara mana harite nare 'narayana'

SYNONYMS

svayam bhagavan — the Supreme Personality of Godhead; krsna — is Lord Krsna; hare — attracts; laksmira — of the goddess of fortune; mana — the mind; gopikara — of the gopis; mana — the minds; harite — to attract; nare — is not able; narayana — Lord Narayana.

TRANSLATION

"The Supreme Personality of Godhead, Krsna, attracts the mind of the goddess of fortune, but Lord Narayana cannot attract the minds of the gopis. This proves the superexcellence of Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.148

narayanera ka katha, sri-krsna apane
gopikare hasya karaite haya 'narayane'

SYNONYMS

narayanera — of Lord Narayana; **ka katha** — what to speak; **sri-krsna** — Lord Sri Krsna; **apane** — Himself; **gopikare** — the gopis; **hasya karaite** — to make them jubilant; **haya** — becomes; **narayane** — in the form of Narayana.

TRANSLATION

"To say nothing of Lord Narayana personally, Lord Krsna Himself appeared as Narayana just to play a joke on the gopis.

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'catur-bhuja-murti' dekhaya gopi-ganera age
sei 'krsne' gopikara nahe anurage

SYNONYMS

catur-bhuja-murti — four-handed form; **dekhaya** — exhibits; **gopi-ganera** — of the gopis; **age** — in front; **sei krsne** — unto that Krsna; **gopikara** — of the gopis; **nahe** — not; **anurage** — attraction.

TRANSLATION

"Although Krsna assumed the four-armed form of Narayana, He could not attract the serious attention of the gopis in ecstatic love.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.150

pasupendra-nandana-juso bhavasya kas krti
ksamate duruha-padavi-sañcarinah prakriyam
aviskurvati vaisnavim api tasmin bhujair jisubhir
hanta caturbhir adbhuta- ragodayah kuñcati

SYNONYMS

gopinam — of the gopis; **pasupa-indra-nandana-jusah** — of the service of the son of Vraja's King, Maharaja Nanda; **bhavasya** — ecstatic; **kah** — what; **tam** — that; **krti** — learned man; **vijñatum** — to understand; **ksamate** — is able; **duruha** — very difficult to understand; **padavi** — the position; **sañcarinah** — which provokes; **prakriyam** — activity; **aviskurvati** — He manifests; **vaisnavim** — of Visnu; **api** — certainly; **tanum** — the body; **tasmin** — in that; **bhujaih** — with arms; **jisubhiih** — very beautiful; **yasam** — of whom (the gopis); **hanta** — alas; **caturbhiih** — four; **adbhuta** — wonderfully; **rucim** — beautiful; **raga-udayah** — the evoking of ecstatic feelings; **kuñcati** — cripples.

TRANSLATION

“Once Lord Sri Krsna playfully manifested Himself as Narayana, with four victorious hands and a very beautiful form. When the gopis saw this exalted form, however, their ecstatic feelings were crippled. A learned scholar, therefore, cannot understand the gopis' ecstatic feelings, which are firmly fixed upon the original form of Lord Krsna as the son of Nanda Maharaja. The wonderful feelings of the gopis in ecstatic parama-rasa with Krsna constitute the greatest mystery in spiritual life.”

PURPORT

This is a verse spoken by Narada Muni in the Lalita-madhava-nataka (6.14), a drama written by Srila Rupa Gosvami.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.151

eta kahi' prabhu tanra garva curna kariya
tanre sukha dite kahe siddhanta phiraiya

SYNONYMS

eta kahi' — saying this; prabhu — Lord Sri Caitanya Mahaprabhu; tanra — his (of Venkata Bhatta); garva — pride; curna kariya — smashing into pieces; tanre — unto him; sukha dite — to give happiness; kahe — says; siddhanta phiraiya — turning the whole conversation.

TRANSLATION

In this way Lord Sri Caitanya Mahaprabhu deflated the pride of Venkata Bhatta, but just to make him happy again, He spoke as follows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.152

duhkha na bhaviha, bhatta, kailun parihasa
sastra-siddhanta suna, yate vaisnava-visvasa

SYNONYMS

duhkha — unhappiness; **na** — do not; **bhaviha** — bear; **bhatta** — My dear Venkata Bhatta; **kailun parihasa** — I was simply making a joke; **sastra-siddhanta** — the conclusion of the revealed scriptures; **suna** — hear; **yate** — in which; **vaisnava-visvasa** — the faith of the Vaisnavas.

TRANSLATION

The Lord pacified Venkata Bhatta by saying, "Actually whatever I have said is by way of jest. Now you can hear from Me the conclusion of the sastras, in which every Vaisnava devotee has firm faith.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.153

krsna-narayana, yaiche eka-i svarupa
gopi-laksmi-bheda nahi haya eka-rupa

SYNONYMS

krsna-narayana — Lord Krsna and Lord Narayana; **yaiche** — as; **eka-i** — one; **svarupa** — form; **gopi** — the gopis; **laksmi** — the goddess of fortune; **bheda** — difference; **nahi** — there is not; **haya** — there is; **eka-rupa** — one form.

TRANSLATION

"There is no difference between Lord Krsna and Lord Narayana, for They are of the same form. Similarly, there is no difference between the gopis and the goddess of fortune, for they also are of the same form.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.154

gopi-dvare laksmi kare krsna-sangasvada
isvaratve bheda manile haya aparadha

SYNONYMS

gopi-dvare — through the gopis; **laksmi** — the goddess of fortune; **kare** — does; **krsna-sanga-asvada** — tasting the sweetness of the association of Lord Krsna; **isvaratve** — in the Supreme Personality of Godhead; **bheda** — difference; **manile** — if one considers; **haya** — there is; **aparadha** — offense.

TRANSLATION

"The goddess of fortune enjoys the association of Krsna through the gopis. One should not differentiate between the forms of the Lord, for such a conception is offensive.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.155

eka isvara — bhaktera dhyana-anurupa
eka-i vigrahe kare nanakara rupa

SYNONYMS

eka isvara — the Lord is one; **bhaktera** — of the devotees; **dhyana** — meditation; **anurupa** — according to; **eka-i** — one; **vigrahe** — in form; **kare** — exhibits; **nana-akara** — different; **rupa** — forms.

TRANSLATION

"There is no difference between the transcendental forms of the Lord. Different forms are manifested due to different attachments of different devotees. Actually the Lord is one, but He appears in different forms just to satisfy His devotees.

PURPORT

In the Brahma- (5.33) it is stated:

advaitam acyutam anadim ananta-rupam
purana-purus nava- ca

The Lord is advaita, without differentiation. There is no difference between the forms of Krsna, Rama, Narayana and Visnu. All of them are one. Sometimes foolish people ask whether when we chant "Rama" in the Hare Krsna mantra we refer to Lord Ramacandra or Lord Balarama. If a devotee says that the name Rama in the Hare Krsna maha-mantra refers to Balarama, a foolish person may become angry because to him the name Rama refers to Lord Ramacandra. Actually there is no difference between Balarama and Lord Rama. It does not matter whether one refers to Balarama or to Lord Ramacandra when chanting Hare Rama, for there is no difference between Them. However, it is offensive to think that Balarama is superior to Lord Ramacandra or vice versa. Neophyte devotees do not understand this sastric conclusion, and consequently they unnecessarily create an offensive situation. In text 154 Sri Caitanya Mahaprabhu clarified this in a very lucid way: isvaratve bheda manile haya aparadha. "It is offensive for one to differentiate between the forms of the Lord." On the other hand, one should not think that the forms of the Lord are the same as the forms of the demigods. This is certainly offensive, as confirmed by the Vaisnava-tantra:

yas tu narayan brahma-rudradi-daivataih
samatvenaiva vikseta sa pasandi bhaved dhruvam

"A pasandi is one who considers the great demigods such as Lord Brahma and Lord Siva equal to the Supreme Personality of Godhead, Narayana." (Hari-bhakti-vilasa 7.117)

The conclusion is that we should neither differentiate between the forms of the Lord nor equate the forms of the Lord with the forms of demigods or human beings. For instance, sometimes foolish sannyasis, thinking the body of the Lord to be material, equate daridra-narayana with Narayana, and this is certainly offensive. Unless one is instructed by a bona fide spiritual master, he cannot perfectly understand these different forms. The Brahma-

confirms, vedesu durlabham adurlabham atma-bhaktau [Bs. 5.33]. One cannot understand the differences between the forms of the Lord simply by academic study or by reading Vedic literature. One must learn from a realized devotee. Only then can one learn how to distinguish between one form of the Lord and another. The conclusion is that there is no difference between the forms of the Lord, but there is a difference between His forms and those of the demigods.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.156

manir yatha vibhagena
nila-pitadibhir yutah
rupa-bhedam avapnoti
dhyana-bhedat tathacyutah

SYNONYMS

manih — jewel, specifically the jewel known as vaidurya; **yatha** — as; **vibhagena** — separately; **nila** — blue; **pita** — yellow; **adibhih** — and with other colors; **yutah** — joined; **rupa-bhedam** — difference of form; **avapnoti** — gets; **dhyana-bhedat** — by different types of meditation; **tatha** — similarly; **acyutah** — the infallible Supreme Personality of Godhead.

TRANSLATION

"When the jewel known as vaidurya touches various other materials, it appears to be separated into different colors, and consequently its forms also appear different. Similarly, according to the meditational ecstasy of the devotee, the Lord, who is known as Acyuta ["the infallible one"], appears in different forms, although He is essentially one."

PURPORT

This is a verse quoted from Sri Narada-pañcaratna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.157

bhatta kahe, — kahan ami jiva pamara
kahan tumi sei krsna, — saksat isvara

SYNONYMS

bhatta kahe — Venkata Bhatta said; **kahan** — whereas; **ami** — I; **jiva** — an ordinary living being; **pamara** — fallen; **kahan** — whereas; **tumi** — You; **sei krsna** — the same Supreme Personality of Godhead, Krsna; **saksat isvara** — directly the Lord.

TRANSLATION

Venkata Bhatta then said, "I am an ordinary fallen living entity, but You are Krsna, the Supreme Personality of Godhead Himself.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.158

agadha isvara-lila kichui na jani
tumi yei kaha, sei satya kari' mani

SYNONYMS

agadha — unfathomable; **isvara-lila** — pastimes of the Lord; **kichui** — anything; **na jani** — I do not know; **tumi** — You; **yei** — whatever; **kaha** — say; **sei satya** — that is right; **kari' mani** — I accept.

TRANSLATION

"The transcendental pastimes of the Lord are unfathomable, and I do not know anything about them. Whatever You say I accept as the truth.

PURPORT

This is the way to understand the truth about the Supreme Personality of Godhead. After hearing the Bhagavad-gita, Arjuna said very much the same thing:

sarvam etad r manye yan vadasi kesava
na hi te bhagavan vidur deva na danavah

"O Krsna, I totally accept as truth all that You have told me. Neither the demigods nor the demons, O Lord, can understand Your personality." (Bg. 10.14)

It is not possible to understand the truth about the pastimes of the Lord simply by using our own logic, argument and academic education. We must receive bona fide information from the Supreme Personality of Godhead, just as Arjuna received information when Krsna spoke the Bhagavad-gita. We have to accept the Bhagavad-gita or any other Vedic literature in good faith. These Vedic literatures are the only source of knowledge about the Lord. We must understand that we cannot comprehend the Absolute Truth by the speculative process.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.159

more purna krpa kaila laksmi-narayana
tanra krpaya painu tomara carana-darasana

SYNONYMS

more — unto me; **purna** — complete; **krpa** — mercy; **kaila** — did; **laksmi-narayana** — the Deity of mother goddess of fortune and Narayana; **tanra krpaya** — by Their mercy; **painu** — I have gotten; **tomara** — Your; **carana-darasana** — vision of the lotus feet.

TRANSLATION

"I have been engaged in the service of Laksmi-Narayana, and it is due to Their mercy that I have been able to see Your lotus feet.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.160

krpa kari' kahile more krsnera mahima
yanra rupa-gunaisvaryera keha na paya sima

SYNONYMS

krpa kari' — showing causeless mercy; kahile — You have spoken; more — unto me; krsnera — of Lord Krsna; mahima — the glories; yanra — whose; rupa-guna-aisvaryera — of forms, qualities and opulence; keha — anyone; na — not; paya — gets; sima — the limit.

TRANSLATION

"Out of Your causeless mercy You have told me of the glories of Lord Krsna. No one can reach the end of the opulence, qualities and forms of the Lord.

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ebe se janinu krsna-bhakti sarvopari
krtartha karile, more kahile krpa kari'

SYNONYMS

ebe — now; se — that; janinu — I understand; krsna-bhakti — devotional service to Lord Krsna; sarva-upari — above all; krta-artha — successful; karile — You have made; more — unto me; kahile — You have spoken; krpa kari' — by Your causeless mercy.

TRANSLATION

"I can now understand that devotional service unto Lord Krsna is the supreme form of worship. Out of Your causeless mercy You have made my life successful simply by explaining the facts."

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 9.162

eta bali' bhata padila prabhura carane
krpa kari' prabhu tanre kaila alingane

SYNONYMS

eta bali' — saying this; bhata — Venkata Bhatta; padila — fell down; prabhura carane — at the lotus feet of the Lord; krpa kari' — showing him mercy; prabhu — Lord Sri Caitanya Mahāprabhu; tanre — unto him; kaila — did; alingane — embracing.

TRANSLATION

After saying this, Venkata Bhatta fell down before the lotus feet of the Lord, and the Lord, out of His causeless mercy, embraced him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 9.163

caturmasya purna haila, bhatta-ajña laña
daksina calila prabhu sri-ranga dekhiya

SYNONYMS

caturmasya — the period of Caturmasya; **purna haila** — became completed; **bhatta-ajña laña** — taking permission from Venkata Bhatta; **daksina** — south; **calila** — proceeded; **prabhu** — Sri Caitanya Mahāprabhu; **sri-ranga dekhiya** — visiting Sri Ranga.

TRANSLATION

When the period of Caturmasya was completed, Sri Caitanya Mahāprabhu took permission to leave from Venkata Bhatta, and after visiting Sri Ranga, He proceeded further toward southern India.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.164

sangete calila bhatta, na yaya bhavane
tanre vidaya dila prabhu aneka yatane

SYNONYMS

sangete — along with Him; **calila** — began to go; **bhatta** — Venkata Bhatta; **na yaya bhavane** — does not return to his home; **tanre** — unto him; **vidaya dila** — gave farewell; **prabhu** — Sri Caitanya Mahaprabhu; **aneka yatane** — with great endeavor.

TRANSLATION

Venkata Bhatta did not want to return home but also wanted to go with the Lord. It was with great endeavor that Sri Caitanya Mahaprabhu bade him farewell.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.165

prabhura viyoge bhatta haila acetana
ei ranga-lila kare sacira nandana

SYNONYMS

prabhura viyoge — on account of separation from Sri Caitanya Mahaprabhu; **bhatta** — Venkata Bhatta; **haila** — became; **acetana** — unconscious; **ei** — this; **ranga-lila** — pastime at Sri Ranga-ksetra; **kare** — does; **sacira nandana** — the son of mother Saci.

TRANSLATION

When He did so, Venkata Bhatta fell down unconscious. Such are the pastimes of Lord Sri Caitanya Mahaprabhu, the son of mother Saci, at Sri Ranga-ksetra.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.166

rsabha-parvate cali' aila gaurahari
narayana dekhila tanha nati-stuti kari'

SYNONYMS

rsabha-parvate — to the Rsabha Hill; **cali'** — walking; **aila** — arrived; **gaurahari** — Lord Sri Caitanya Mahaprabhu; **narayana** — the Deity of Lord Narayana; **dekhila** — saw; **tanha** — there; **nati-stuti kari'** — offering obeisances and prayers.

TRANSLATION

When the Lord arrived at Rsabha Hill, He saw the temple of Lord Narayana and offered obeisances and various prayers.

PURPORT

Rsabha Hill (Anagada-malaya-parvata) lies twelve miles north of Madurai City, in the district of Madurai, in southern Tamil Nadu. It is one of the mountains known as the Kutakacalas. Nearby Rsabha Hill is the forest where Lord Rsabhadeva burned Himself to ashes.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.167

paramananda-puri tahan rahe catur-masa
suni' mahaprabhu gela puri-gosañira pasa

SYNONYMS

paramananda-puri — Paramananda Puri; tahan — there; rahe — remained; catur-masa — four months; suni' — hearing; mahaprabhu — Sri Caitanya Mahaprabhu; gela — went; puri — Paramananda Puri; gosañira — the spiritual master; pasa — near.

TRANSLATION

Paramananda Puri had stayed at Rsabha Hill during the four months of the rainy season, and when Sri Caitanya Mahaprabhu heard this, He immediately went to see him.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 9.168

puri-gosañira prabhu kaila carana vandana
preme puri gosañi tanre kaila alingana

SYNONYMS

puri-gosañira — of Paramānanda Puri; **prabhu** — Sri Caitanya Mahāprabhu; **kaila** — did; **carana vandana** — worship of the lotus feet; **preme** — in ecstasy; **puri gosañi** — Paramānanda Puri; **tanre** — unto Him; **kaila** — did; **alingana** — embracing.

TRANSLATION

Upon meeting Paramānanda Puri, Sri Caitanya Mahāprabhu offered him all respects, touching his lotus feet, and Paramānanda Puri embraced the Lord in ecstasy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.169

tina-dina preme donhe krsna-katha-range
sei vipra-ghare donhe rahe eka-sange

SYNONYMS

tina-dina — three days; **preme** — in ecstasy; **donhe** — both; **krsna-katha** — discussing topics of Krsna; **range** — in jubilation; **sei vipra-ghare** — in the home of a brahmana; **donhe** — both of them; **rahe** — stayed; **eka-sange** — together.

TRANSLATION

Sri Caitanya Mahaprabhu stayed with Paramananda Puri in the brahmana's house where he was residing. The two of them passed three days there discussing topics of Krsna.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 9.170

puri-gosañi bale, — ami yaba purusottame
purusottama dekhi' gaude yaba ganga-snane

SYNONYMS

puri-gosañi — Paramananda Puri; **bale** — said; **ami** — I; **yaba** — shall go; **purusottame** — to Jagannatha Puri; **purusottama dekhi'** — after visiting Jagannatha Puri; **gaude yaba** — I shall go to Bengal; **ganga-snane** — for bathing in the Ganges.

TRANSLATION

Paramananda Puri informed Sri Caitanya Mahāprabhu that he was going to see Purusottama at Jagannatha Puri. After seeing Lord Jagannatha there, he would go to Bengal to bathe in the Ganges.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.171

prabhu kahe, — tumi punah aisa nilacale
ami setubandha haite asiba alpa-kale

SYNONYMS

prabhu kahe — the Lord said; tumi — you; punah — again; aisa — come; nilacale — to Jagannatha Puri; ami — I; setubandha haite — from Ramesvara; asiba — shall return; alpa-kale — very soon.

TRANSLATION

Sri Caitanya Mahaprabhu then told him, "Please return to Jagannatha Puri, for I will return there very soon from Ramesvara [Setubandha]."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.172

tomara nikate rahi, — hena vañcha haya
nilacale asibe more haña sadaya

SYNONYMS

tomara nikate — with you; rahi — I may stay; hena — such; vañcha haya — is My desire; nilacale — to Jagannatha Puri; asibe — please come; more — unto Me; haña — being; sa-daya — merciful.

TRANSLATION

"It is My desire to stay with you, and therefore if you would return to Jagannatha Puri, you would show great mercy to Me."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.173

eta bali' tanra thañi ei ajña laña
daksine calila prabhu harasita haña

SYNONYMS

eta bali' — saying this; tanra thañi — from him; ei ajña laña — taking permission; daksine calila — departed for southern India; prabhu — Lord Sri Caitanya Mahaprabhu; harasita haña — being very pleased.

TRANSLATION

After talking in this way with Paramananda Puri, the Lord took his permission to leave and, very pleased, departed for southern India.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.174

paramananda puri tabe calila nilacale
mahaprabhu cali cali aila sri-saile

SYNONYMS

paramananda puri — Paramananda Puri; **tabe** — then; **calila nilacale** — departed for Jagannatha Puri; **mahaprabhu** — Sri Caitanya Mahaprabhu; **cali cali** — walking; **aila** — came; **sri-saile** — to Sri Saila.

TRANSLATION

Thus Paramananda Puri started for Jagannatha Puri, and Sri Caitanya Mahaprabhu began walking toward Sri Saila.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura remarks, "Which Sri Saila is being indicated by Krsnadasa Kaviraja Gosvami is not clearly understood. There is no temple of Mallikarjuna in this area because the Sri Saila located in the district of Dharwad cannot possibly be there. That Sri Saila is on the southern side of Belgaum, and the Siva temple of Mallikarjuna is located there. (Refer to text 15 of this chapter.) It is said that on that hill Lord Siva lived with Devi. Also, Lord Brahma lived there with all the demigods."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.175

siva-durga rahe tahan brahmanera vese
mahaprabhu dekhi' donhara ha-ila ullase

SYNONYMS

siva-durga — Lord Siva and his wife, Durga; **rahe tahan** — stayed there; **brahmanera vese** — in the dress of brahmanas; **mahaprabhu dekhi'** — seeing Sri Caitanya Mahaprabhu; **donhara** — of both of them; **ha-ila** — there was; **ullase** — great pleasure.

TRANSLATION

In Sri Saila Lord Siva and his wife Durga lived in the dress of brahmanas, and when they saw Sri Caitanya Mahaprabhu, they became very pleased.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.176

tina dina bhiksa dila kari' nimantrana
nibhrte vasi' gupta-varta kahe dui jana

SYNONYMS

tina dina — for three days; bhiksa dila — offered alms; kari' nimantrana — inviting Him; nibhrte — in a solitary place; vasi' — sitting together; gupta-varta — confidential talks; kahe — speak; dui jana — both of them.

TRANSLATION

Lord Siva, dressed like a brahmana, gave alms to Sri Caitanya Mahaprabhu and invited Him to spend three days in a solitary place. Sitting there together, they talked very confidentially.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 9.177

tanra sange mahāprabhu kari istagosthi
tanra ajña laña aila puri kamakosthi

SYNONYMS

tanra sange — with him; mahāprabhu — Sri Caitanya Mahāprabhu; kari ista-gosthi — discussing spiritual subject matter; tanra — his; ajña — order; laña — taking; aila — came; puri kamakosthi — to Kamakosthi-puri.

TRANSLATION

After talking with Lord Siva, Sri Caitanya Mahāprabhu took his permission to leave and went to Kamakosthi-puri.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.178

daksina-mathura aila kamakosthi haite
tahan dekha haila eka brahmana-sahite

SYNONYMS

daksina-mathura — at southern Mathura; **aila** — arrived; **kamakosthi haite** — from Kamakosthi; **tahan** — there; **dekha haila** — He met; **eka** — one; **brahmana-sahite** — with a brahmana.

TRANSLATION

When Sri Caitanya Mahaprabhu arrived at southern Mathura from Kamakosthi, He met a brahmana.

PURPORT

Southern Mathura, presently known as Madurai, is situated on the banks of the Bhagai River. This place of pilgrimage is specifically meant for the devotees of Lord Siva; therefore it is called Saiva-ksetra, that is, the place where Lord Siva is worshiped. In this area there are mountains and forests. There are also two Siva temples, one known as Ramesvara and the other known as Sundaresvara. There is also a temple to Devi called the Minaksi-devi temple, which displays very great architectural craftsmanship. It was built under the supervision of the kings of the Pandya Dynasty, and when the Muslims attacked this temple, as well as the temple of Sundaresvara, great damage was done. In the Christian year 1372, a king named Kampanna Udaiyara reigned on the throne of Madurai. Long ago, Emperor Kulasekhara ruled this area, and during his reign he established a colony of brahmanas. A well-known king named Anantaguna Pandya is an eleventh-generation descendant of Emperor Kulasekhara.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.179

sei vipra mahaprabhuke kaila nimantrana
rama-bhakta sei vipra — virakta mahajana

SYNONYMS

sei vipra — that brahmana; **mahaprabhuke** — unto Lord Sri Caitanya Mahaprabhu; **kaila** — did; **nimantrana** — invitation; **rama-bhakta** — devotee of Lord Ramacandra; **sei** — that; **vipra** — brahmana; **virakta** — very much detached; **mahajana** — a great devotee and authority.

TRANSLATION

The brahmana who met Sri Caitanya Mahaprabhu invited the Lord to his home. This brahmana was a great devotee and an authority on Lord Sri Ramacandra. He was always detached from material activities.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.180

krtamalaya snana kari' aila tanra ghare
bhiksa ki dibena vipra, — paka nahi kare

SYNONYMS

krtamalaya — in the Krtamala River; **snana kari'** — bathing; **aila** — came; **tanra** — of the brahmana; **ghare** — to the home; **bhiksa** — offering of alms; **ki dibena** — what shall give; **vipra** — the brahmana; **paka** — cooking; **nahi kare** — did not do.

TRANSLATION

After bathing in the river Krtamala, Sri Caitanya Mahaprabhu went to the brahmana's house to take lunch, but He saw that the food was unprepared because the brahmana had not cooked it.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.181

mahaprabhu kahe tanre, — suna mahasaya
madhyahna haila, kene paka nahi haya

SYNONYMS

mahaprabhu kahe — Sri Caitanya Mahaprabhu said; **tanre** — unto him; **suna mahasaya** — please hear, My dear sir; **madhya-ahna haila** — it is already noon; **kene** — why; **paka nahi haya** — you did not cook.

TRANSLATION

Seeing this, Sri Caitanya Mahaprabhu said, "My dear sir, please tell Me why you have not cooked. It is already noon."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.182

vipra kahe, — prabhu, mora aranye vasati
pakera samagri vane na mile samprati

SYNONYMS

vipra kahe — the brahmana replied; **prabhu** — O Lord; **mora** — my; **aranye** — in the forest; **vasati** — residence; **pakera samagri** — the ingredients for cooking; **vane** — in the forest; **na mile** — are not available; **samprati** — at this time.

TRANSLATION

The brahmana replied, "My dear Lord, we are living in the forest. For the time being we cannot get all the ingredients for cooking.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.183

vanya saka-phala-mula anibe laksmana
tabe sita karibena paka-prayojana

SYNONYMS

vanya — of the forest; **saka** — vegetables; **phala-mula** — fruits and roots; **anibe** — will bring; **laksmana** — Laksmana; **tabe** — that time; **sita** — mother Sita; **karibena** — will do; **paka-prayojana** — the necessary cooking.

TRANSLATION

"When Laksmana brings all the vegetables, fruits and roots from the forest, Sita will do the necessary cooking."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.184

tanra upasana suni' prabhu tusta haila
aste-vyaste sei vipra randhana karila

SYNONYMS

tanra — his; upasana — method of worship; suni' — hearing; prabhu — Lord Sri Caitanya Mahaprabhu; tusta haila — was very pleased; aste-vyaste — with great haste; sei — that; vipra — brahmana; randhana karila — began to cook.

TRANSLATION

Sri Caitanya Mahaprabhu was very satisfied to hear about the brahmana's method of worship. Finally the brahmana hastily made arrangements for cooking.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.185

prabhu bhiksa kaila dinera trtiya-prahare
nirvinna sei vipra upavasa kare

SYNONYMS

prabhu — Lord Caitanya Mahaprabhu; **bhiksa kaila** — took His luncheon; **dinera** — of the day; **trtiya-prahare** — at about three o'clock; **nirvinna** — sorrowful; **sei** — that; **vipra** — brahmana; **upavasa kare** — fasted.

TRANSLATION

Sri Caitanya Mahaprabhu took His lunch at about three o'clock, but the brahmana, being very sorrowful, fasted.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.186

prabhu kahe, — vipra kanhe kara upavasa
kene eta duhkha, kene karaha hutasa

SYNONYMS

prabhu kahe — Lord Sri Caitanya Mahaprabhu said; vipra — My dear brahmana; kanhe — why; kara upavasa — you are fasting; kene — why; eta — so much; duhkha — unhappiness; kene — why; karaha hutasa — you express so much worry.

TRANSLATION

While the brahmana was fasting, Sri Caitanya Mahaprabhu asked him, "Why are you fasting? Why are you so unhappy? Why are you so worried?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.187

vipra kahe, — jivane mora nahi prayojana
agni-jale pravesiya chadiba jivana

SYNONYMS

vipra kahe — the brahmana said; **jivane mora** — for my life; **nahi** — there is not; **prayojana** — necessity; **agni** — in fire; **jale** — in water; **pravesiya** — entering; **chadiba** — I shall give up; **jivana** — life.

TRANSLATION

The brahmana replied, "I have no reason to live. I shall give up my life by entering either fire or water.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.188

jagan-mata maha-laksmi sita-thakurani
raksase sparsila tanre, — iha kane suni

SYNONYMS

jagat-mata — the mother of the universe; **maha-laksmi** — the supreme goddess of fortune; **sita-thakurani** — mother Sita; **raksase** — the demon Ravana; **sparsila** — touched; **tanre** — her; **iha** — this; **kane suni** — I have heard.

TRANSLATION

"My dear Sir, mother Sita is the mother of the universe and the supreme goddess of fortune. She has been touched by the demon Ravana, and I am troubled upon hearing this news.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.189

e sarira dharibare kabhu na yuyaya
ei dukkhe jvale deha, prana nahi yaya

SYNONYMS

e sarira — this body; dharibare — to keep; kabhu — ever; na — not; yuyaya — deserve; ei dukkhe — in this unhappiness; jvale deha — my body is burning; prana — my life; nahi yaya — does not go away.

TRANSLATION

"Sir, due to my unhappiness I cannot continue living. Although my body is burning, my life is not leaving."

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 9.190

prabhu kahe, — e bhavana na kariha ara
pandita haña kene na karaha vicara

SYNONYMS

prabhu kahe — the Lord said; e bhavana — this kind of thinking; na — do not; kariha — do; ara — anymore; pandita haña — being a learned pandita; kene — why; na karaha — you do not make; vicara — consideration.

TRANSLATION

Sri Caitanya Mahāprabhu replied, "Please do not think this way any longer. You are a learned pandita. Why don't you consider the case?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.191

isvara-preyasi sita — cid-ananda-murti
prakṛta-indriyera tanre dekhite nahi sakti

SYNONYMS

isvara-preyasi — the dearmost wife of the Lord; **sita** — mother Sita; **cid-ananda-murti** — spiritual blissful form; **prakṛta** — material; **indriyera** — of the senses; **tanre** — her; **dekhite** — to see; **nahi** — there is not; **sakti** — power.

TRANSLATION

Sri Caitanya Mahaprabhu continued, "Sitadevi, the dearmost wife of the Supreme Lord Ramacandra, certainly has a spiritual form full of bliss. No one can see her with material eyes, for no materialist has such power.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.192

sparsibara karya achuka, na paya darsana
sitara akrti-maya harila ravana

SYNONYMS

sparsibara — to touch; **karya** — business; **achuka** — let it be; **na** — does not; **paya** — get; **darsana** — sight; **sitara** — of mother Sita; **akrti-maya** — the form made of maya; **harila** — took away; **ravana** — the demon Ravana.

TRANSLATION

"To say nothing of touching mother Sita, a person with material senses cannot even see her. When Ravana kidnapped her, he kidnapped only her material, illusory form.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.193

ravana asitei sita antardhana kaila
ravanera age maya-sita pathaila

SYNONYMS

ravana — the demon Ravana; **asitei** — as soon as he arrived; **sita** — mother Sita; **antardhana kaila** — disappeared; **ravanera age** — before the demon Ravana; **maya-sita** — illusory, material form of Sita; **pathaila** — sent.

TRANSLATION

"As soon as Ravana arrived before Sita, she disappeared. Then just to cheat Ravana she sent an illusory, material form.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.194

aprakṛta vastu nahe prakṛta-gocara
veda-puranete ei kahe nirantara

SYNONYMS

aprakṛta — spiritual; **vastu** — substance; **nahe** — not; **prakṛta** — of matter; **gocara** — within the jurisdiction; **veda-puranete** — the Vedas and the Puranas; **ei** — this; **kahe** — say; **nirantara** — always.

TRANSLATION

"Spiritual substance is never within the jurisdiction of the material conception. This is always the verdict of the Vedas and Puranas."

PURPORT

As stated in the Katha Upanisad (2.3.9, 12):

na sandrse tisthati rupam asya
na caksusa pasyati kascanainam
hrda manisa manasabhiklpto
ya etad vidur amrtas te bhavanti
naiva vaca na manasa
sakyo na caksusa

"Spirit is not within the jurisdiction of material eyes, words or mind."

Similarly, Srimad-Bhagavatam (10.84.13) states:

yasyatma-buddhih kunape tri-dhatuke
sva-dhih kalatradisu bhauma ijya-dhih
yat-tirtha-buddhih salile na karhicij
janesv abhijñesu sa eva go-kharah

"A human being who identifies his body made of three elements with his self, who considers the by-products of his body to be his kinsmen, who considers the land of his birth worshipable, and who goes to a place of pilgrimage simply to take a bath rather than to meet men of transcendental knowledge there is to be considered like an ass or a cow."

These are some Vedic statements about spiritual substance. Spiritual substance cannot be seen by the unintelligent, because they do not have the eyes or the mentality to see the spirit soul. Consequently they think that there is no such thing as spirit. But the followers of the Vedic injunctions take their information from Vedic statements, such as the verses from the Katha Upanisad and Srimad-Bhagavatam quoted above..



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.195

visvasa karaha tumi amara vacane
punarapi ku-bhavana na kariha mane

SYNONYMS

visvasa karaha — believe; tumi — you; amara — My; vacane — in the words; punarapi — again; ku-bhavana — misconception; na kariha — do not do; mane — in the mind.

TRANSLATION

Sri Caitanya Mahaprabhu then assured the brahmana, "Have faith in My words and do not burden your mind any longer with this misconception."

PURPORT

This is the process of spiritual understanding. Acintya khalu ye bhava na tarkena yojayet: "We should not try to understand things beyond our material conception by argument and counterargument." Maha-jano yena gatah sa panthah: "We have to follow in the footsteps of great authorities coming down in the parampara system." If we approach a bona fide acarya and keep faith in his words, spiritual realization will be easy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.196

prabhura vacane viprera ha-ila visvasa
bhojana karila, haila jivanera asa

SYNONYMS

prabhura vacane — in the words of Lord Sri Caitanya Mahaprabhu; viprera — of the brahmana; ha-ila — was; visvasa — faith; bhojana karila — he took his lunch; haila — there was; jivanera — for living; asa — hope.

TRANSLATION

Although the brahmana was fasting, he had faith in the words of Sri Caitanya Mahaprabhu and accepted food. In this way his life was saved.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.197

tanre asvasiya prabhu karila gamana
krtamalaya snana kari aila durvasana

SYNONYMS

tanre asvasiya — assuring him; prabhu — Sri Caitanya Mahaprabhu; karila gamana — departed; krtamalaya — in the river known as Krtamala; snana kari — bathing; aila — came; durvasana — to Durvasana.

TRANSLATION

After thus assuring the brahmana, Sri Caitanya Mahaprabhu proceeded further into southern India and finally arrived at Durvasana, where He bathed in the river Krtamala.

PURPORT

Presently the Krtamala River is known as the river Bhagai or Vaigai. This river has three tributaries, named Suruli, Varaha-nadi and Battilla-gundu. The river Krtamala is also mentioned in Srimad-Bhagavatam (11.5.39) by the sage Karabhajana.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.198

durvasane raghunathe kaila darasana
mahendra-saile parasuramera kaila vandana

SYNONYMS

durvasane — at Durvasana; **raghunathe** — Lord Ramacandra; **kaila darasana** — Sri Caitanya Mahaprabhu visited; **mahendra-saile** — on Mahendra-saila; **parasu-ramera** — to Lord Parasurama; **kaila vandana** — offered prayers.

TRANSLATION

At Durvasana Sri Caitanya Mahaprabhu visited the temple of Lord Ramacandra, and on the hill known as Mahendra-saila He saw Lord Parasurama.

PURPORT

In Durvasana, or Darbhasayana (now known as Tiruppullani), which is seven miles east of Ramnad, there is a temple of Lord Ramacandra. The hill known as Mahendra-saila is near Tirunelveli, and at the end of this hill is a city known as Tiruchendur. West of Mahendra-saila is the territory of Tribankura. There is mention of Mahendra-saila in the Ramayana.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.199

setubandhe asi' kaila dhanus-tirtha snana
ramesvara dekhi' tahan karila visrama

SYNONYMS

setubandhe asi' — coming to Setubandha; kaila — did; dhanuh-tirtha snana — bathing at the holy place known as Dhanus-tirtha; ramesvara dekhi' — visiting the holy place Ramesvara; tahan — there; karila visrama — took rest.

TRANSLATION

Sri Caitanya Mahaprabhu then went to Setubandha [Ramesvara], where He took His bath at the place called Dhanus-tirtha. From there He visited the Ramesvara temple and then took rest.

PURPORT

The path from Mandapam through the ocean to the island known as Pambam consists partly of sand and partly of water. The island of Pambam is about seventeen miles long and six miles wide. On this island, four miles north of Pambam Harbor, is Setubandha, where the temple of Ramesvara is located. This is a temple of Lord Siva, and the name Ramesvara indicates that he is a great personality whose worshipable Deity is Lord Rama. Thus the Lord Siva found in the temple of Ramesvara is a great devotee of Lord Ramacandra. It is said, devipattanam arabhya gaccheyuh setu-bandhanam: "After visiting the temple of the goddess Durga, one should go to the temple of Ramesvara."

In this area there are twenty-four different holy places, one of which is Dhanus-tirtha, located about twelve miles southeast of Ramesvara. It is near the last station of the South Indian Railway, a station called Ramnad. It is said that here, on the request of Ravana's younger brother Vibhisana, Lord Ramacandra destroyed the bridge to Lanka with His bow while returning to His capital. It is also said that one who visits Dhanus-tirtha is liberated from the cycle of birth and death, and that one who bathes there gets all the fruitive results of performing the yajña known as Agnistoma.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.200

vipra-sabhaya sune tanha kurma-purana
tara madhye aila pativrata-upakhyana

SYNONYMS

vipra-sabhaya — among the assembly of brahmanas; **sune** — hears; **tanha** — there; **kurma-purana** — the Kurma Purana; **tara madhye** — within that book; **aila** — there was; **pati-vrata** — of the chaste woman; **upakhyana** — narration.

TRANSLATION

There, among the brahmanas, Sri Caitanya Mahaprabhu listened to the Kurma Purana, wherein is mentioned the chaste woman's narration.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura remarks that only two khandas of the Kurma Purana are now available, namely the Purva-khanda and Uttara-khanda. Sometimes it is said that the Kurma Purana contains six thousand verses, but according to Srimad-Bhagavatam the original Kurma Purana contains seventeen thousand verses. It is considered the fifteenth of the the eighteen Maha-puranas.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.201

pativrata-siromani janaka-nandini
jagatera mata sita — ramera grhini

SYNONYMS

pati-vrata — chaste woman; **siromani** — the topmost; **janaka-nandini** — is the daughter of King Janaka; **jagatera** — of all the three worlds; **mata** — the mother; **sita** — Sita; **ramera** — of Lord Ramacandra; **grhini** — wife.

TRANSLATION

Srimati Sitadevi is the mother of the three worlds and the wife of Lord Ramacandra. Among chaste women she is supreme, and she is the daughter of King Janaka.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.202

ravana dekhiya sita laila agnira sarana
ravana haite agni kaila sitake avarana

SYNONYMS

ravana dekhiya — after seeing Ravana; sita — mother Sita; laila — took; agnira — of fire; sarana — shelter; ravana — Ravana; haite — from; agni — fire; kaila — did; sitake — unto mother Sita; avarana — covering.

TRANSLATION

When Ravana came to kidnap mother Sita and she saw him, she took shelter of the fire-god, Agni. The fire-god covered the body of mother Sita, and in this way she was protected from the hands of Ravana.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.203

'maya-sita' ravana nila, sunila akhyane
suni' mahaprabhu haila anandita mane

SYNONYMS

maya-sita — false, illusory Sita; **ravana** — the demon Ravana; **nila** — took; **sunila** — heard; **akhyane** — in the narration of the Kurma Purana; **suni'** — hearing this; **mahaprabhu** — Lord Sri Caitanya Mahaprabhu; **haila** — became; **anandita** — very happy; **mane** — within the mind.

TRANSLATION

Upon hearing from the Kurma Purana how Ravana had kidnapped a false form of mother Sita, Sri Caitanya Mahaprabhu became very satisfied.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.204

sita laña rakhilena parvatira sthane
'maya-sita' diya agni vañcila ravane

SYNONYMS

sita laña — taking away mother Sita; **rakhilena** — kept; **parvatira sthane** — with mother Parvati, or goddess Durga; **maya-sita** — the false, illusory form of Sita; **diya** — delivering; **agni** — fire-god; **vañcila** — cheated; **ravane** — the demon Ravana.

TRANSLATION

The fire-god, Agni, took away the real Sita and brought her to the place of Parvati, goddess Durga. An illusory form of mother Sita was then delivered to Ravana, and in this way Ravana was cheated.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.205

raghunatha asi' yabe ravane marila
agni-pariksa dite yabe sitare anila

SYNONYMS

raghunatha — Lord Ramacandra; asi' — coming; yabe — when; ravane — Ravana; marila — killed; agni-pariksa — test by fire; dite — to give; yabe — when; sitare — Sita; anila — brought.

TRANSLATION

After Ravana was killed by Lord Ramacandra, Sitadevi was brought before the fire and tested.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.206

tabe maya-sita agni kari antardhana
satya-sita ani' dila rama-vidyamana

SYNONYMS

tabe — at that time; **maya-sita** — the illusory form of Sita; **agni** — the fire-god; **kari** — doing; **antardhana** — disappearing; **satya-sita** — real Sita; **ani'** — bringing; **dila** — delivered; **rama** — of Ramacandra; **vidyamana** — in the presence.

TRANSLATION

When the illusory Sita was brought before the fire by Lord Ramacandra, the fire-god made the illusory form disappear and delivered the real Sita to Lord Ramacandra.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.207

suniña prabhura anandita haila mana
ramadasa-viprera katha ha-ila smarana

SYNONYMS

suniña — hearing; **prabhura** — of Sri Caitanya Mahaprabhu; **anandita** — very pleased; **haila** — became; **mana** — the mind; **ramadasa-viprera** — of the brahmana known as Ramadasa; **katha** — words; **ha-ila smarana** — He remembered.

TRANSLATION

When Sri Caitanya Mahaprabhu heard this story, He was very pleased, and He remembered the words of Ramadasa Vipra.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.208

e-saba siddhanta suni' prabhura ananda haila
brahmanera sthane magi' sei patra nila

SYNONYMS

e-saba siddhanta — all these conclusive statements; **sunī'** — hearing; **prabhura** — of Lord Sri Caitanya Mahaprabhu; **ananda** — happiness; **haila** — there was; **brahmanera sthane** — from the brahmanas; **magi'** — asking; **sei** — those; **patra** — leaves; **nila** — took.

TRANSLATION

Indeed, when Sri Caitanya Mahaprabhu heard these conclusive statements from the Kurma Purana, He felt great happiness. After asking the brahmanas' permission, He took possession of the manuscript leaves of the Kurma Purana.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 9.210

patra laña punah daksina-mathura aila
ramadasa vipre sei patra ani dila

SYNONYMS

patra laña — taking those leaves; punah — again; daksina-mathura — to southern Mathura; aila — came; ramadasa vipre — unto the brahmana known as Ramadasa; sei patra — those leaves; ani — bringing back; dila — delivered.

TRANSLATION

Sri Caitanya Mahāprabhu returned to southern Mathura [Madurai] and delivered the original manuscript of the Kurma Purana to Ramadasa Vipra.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.211-212

sitayaradhito vahnis
chaya-sitam ajijanat
jahara dasa-grivah
sita vahni- gata
pariksa-samaye
chaya-sita vivesa sa
vahnih samaniya
tat-purastad aninayat

SYNONYMS

sitaya — by mother Sita; **aradhita** — being called for; **vahnih** — the fire-god; **chaya-sitam** — the illusory form of mother Sita; **ajijanat** — created; **tam** — her; **jahara** — kidnapped; **dasa-grivah** — the ten-faced Ravana; **sita** — mother Sita; **vahni-puram** — to the abode of the fire-god; **gata** — departed; **pariksa-samaye** — at the time of testing; **vahnim** — the fire; **chaya-sita** — the illusory form of Sita; **vivesa** — entered; **sa** — she; **vahnih** — the fire-god; **sitam** — the original mother Sita; **samaniya** — bringing back; **tat-purastat** — in His presence; **aninayat** — brought back.

TRANSLATION

"When he was petitioned by mother Sita, the fire-god, Agni, brought forth an illusory form of Sita, and Ravana, who had ten heads, kidnapped the false Sita. The original Sita then went to the abode of the fire-god. When Lord Ramacandra tested the body of Sita, it was the false, illusory Sita that entered the fire. At that time the fire-god brought the original Sita from his abode and delivered her to Lord Ramacandra."

PURPORT

These two verses are taken from the Kurma Purana.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 9.213

patra paña viprera haila anandita mana
prabhura carane dhari' karaye krandana

SYNONYMS

patra paña — getting the leaves; viprera — of the brahmana; haila — there was; anandita — pleased; mana — mind; prabhura carane — the lotus feet of Lord Sri Caitanya Mahāprabhu; dhari' — taking; karaye — does; krandana — crying.

TRANSLATION

Ramadasa Vipra was very pleased to receive the original leaf manuscript of the Kurma Purana, and he immediately fell down before the lotus feet of Sri Caitanya Mahāprabhu and began to cry.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.214

vipra kahe, — tumi saksat sri-raghunandana
sannyasira vese more dila darasana

SYNONYMS

vipra kahe — the brahmana said; **tumi** — You; **saksat** — directly; **sri-raghunandana** — Lord Sri Ramacandra; **sannyasira vese** — in the dress of a mendicant; **more** — unto me; **dila** — You gave; **darasana** — audience.

TRANSLATION

After receiving the manuscript, the brahmana, being very pleased, said, "Sir, You are Lord Ramacandra Himself and have come in the dress of a sannyasi to give me audience.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.215

maha-duhkha ha-ite more karila nistara
aji mora ghare bhiksa kara angikara

SYNONYMS

maha-duhkha — great unhappiness; **ha-ite** — from; **more** — me; **karila nistara** — You delivered; **aji** — today; **mora** — my; **ghare** — at home; **bhiksa** — lunch; **kara** — do; **angikara** — accept.

TRANSLATION

"My dear Sir, You have delivered me from a very unhappy condition. I request that You take Your lunch at my place. Please accept this invitation.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.216

mano-duhkhe bhala bhiksa na dila sei dine
mora bhagye punarapi pailun darasane

SYNONYMS

mano-duhkhe — out of great mental distress; **bhala bhiksa** — good lunch; **na dila** — could not give You; **sei dine** — that day; **mora bhagye** — because of my good fortune; **punarapi** — again; **pailun** — I have gotten; **darasane** — visit.

TRANSLATION

"Due to my mental distress I could not give You a very nice lunch the other day. Now, by good fortune, You have come again to my home."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.217

eta bali' sei vipra sukhe paka kaila
uttama prakare prabhuke bhiksa karaila

SYNONYMS

eta bali' — saying this; sei vipra — that brahmana; sukhe — in great happiness; paka kaila — cooked; uttama prakare — very nicely; prabhuke — unto Lord Sri Caitanya Mahaprabhu; bhiksa — lunch; karaila — gave.

TRANSLATION

Saying this, the brahmana very happily cooked food, and a first-class dinner was offered to Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.218

sei ratri tahan rahi' tanre krpa kari'
pandya-dese tamraparni gela gaurahari

SYNONYMS

sei ratri — that night; tahan — there; rahi' — staying; tanre — unto the brahmana; krpa kari' — showing mercy; pandya-dese — in the country known as Pandya-desa; tamraparni — to the river named Tamraparni; gela — went; gaurahari — Lord Sri Caitanya Mahaprabhu.

TRANSLATION

Sri Caitanya Mahaprabhu passed that night in the house of the brahmana. Then, after showing him mercy, the Lord started toward the Tamraparni River in Pandya-desa.

PURPORT

Pandya-desa is situated in the southern part of India known as Kerala and Cola. In all these areas there were many kings with the title Pandya who ruled over Madurai and Ramesvara. In the Ramayana the Tamraparni River is mentioned. The Tamraparni, also known as the Purunai, flows through Tirunelveli before entering the Bay of Bengal. The Tamraparni River is also mentioned in Srimad-Bhagavatam (11.5.39).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.219

tamraparni snana kari' tamraparni-tire
naya tripati dekhi' bule kutuhale

SYNONYMS

tamraparni — in the Tamraparni River; **snana kari'** — taking a bath; **tamraparni-tire** — on the bank of the Tamraparni River; **naya tripati** — the place named Naya-tripati; **dekhi'** — after seeing; **bule** — wandered on; **kutuhale** — in great curiosity.

TRANSLATION

There were nine temples of Lord Visnu at Naya-tripati, on the bank of the river Tamraparni, and after bathing in the river, Lord Caitanya Mahaprabhu saw the Deities with great curiosity and wandered on.

PURPORT

The nine Visnu temples known as Naya-tripati (Nava-tirupati) are situated in and around Alvar Tirunagarai. This is a town about seventeen miles southeast of Tirunelveli. All the Deities of the temples assemble together during a yearly festival in the town.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 9.220

ciyadatala tirthē dekhi' sri-rama-lakṣmana
tila-kañci asi' kaila siva darasana

SYNONYMS

ciyadatala — named Ciyadatala; **tirthē** — at the holy place; **dekhi'** — seeing; **sri-rama-lakṣmana** — the Deity of Lord Rama and Lakṣmana; **tila-kañci** — to Tila-kañci; **asi'** — coming; **kaila** — did; **siva darasana** — visiting the temple of Lord Siva.

TRANSLATION

After this, Sri Caitanya Mahāprabhu went to a holy place known as Ciyadatala, where He saw the Deities of the two brothers Lord Ramacandra and Lakṣmana. He then proceeded to Tila-kañci, where He saw the temple of Lord Siva.

PURPORT

Ciyadatala is sometimes known as Cheratala. It is near the city of Kaila, and there is a temple there dedicated to Lord Sri Ramacandra and His brother Lakṣmana. Tila-kañci (Tenkasi) is about thirty miles northeast of the city of Tirunelveli.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.221

gajendra-moksana-tirthē dekhi visnu-murti
panagadi-tirthē asi' dekhila sitapati

SYNONYMS

gajendra-moksana-tirthē — at the holy place named Gajendra-moksana; **dekhi** — seeing; **visnu-murti** — the Deity of Lord Visnu; **panagadi-tirthē** — to the holy place Panagadi; **asi'** — coming; **dekhila** — saw; **sita-pati** — Lord Sri Ramacandra and Sitadevi.

TRANSLATION

Lord Sri Caitanya Mahaprabhu then visited the holy place named Gajendra-moksana, where He went to a temple of Lord Visnu. He then came to Panagadi, a holy place where He saw the Deities of Lord Ramacandra and Sita.

PURPORT

The Gajendra-moksana temple is sometimes mistaken for a temple of Lord Siva. It is about two miles south of the city of Kaivera (Nagercoil). Actually the Deity is not of Lord Siva but of Visnu.

Panagadi (Pannakudi) is about thirty miles south of Tirunelveli. Formerly the temple there contained the Deity of Sri Ramacandra, but later the devotees of Lord Siva replaced Lord Ramacandra with a deity of Lord Siva named Ramesvara or Rama-linga Siva.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 9.222

camtapure asi' dekhi' sri-rama-lakṣmana
sri-vaikunthe asi' kaila visnu darasana

SYNONYMS

camtapure — to Camtapura; asi' — coming; dekhi' — seeing; sri-rama-lakṣmana — Lord Rāmacandra and Lakṣmana; sri-vaikunthe asi' — coming to Sri Vaikuntha; kaila — did; visnu darasana — seeing the temple of Lord Viṣṇu.

TRANSLATION

Later the Lord went to Camtapura, where He saw the Deities of Lord Rāmacandra and Lakṣmana. He then went to Sri Vaikuntha and saw the temple of Lord Viṣṇu there.

PURPORT

Camtapura (sometimes called Chengannur) is located in the state of Kerala. A temple of Lord Rāmacandra and Lakṣmana is located there. Sri Vaikuntha — about four miles north of Alvar Tirunagarai and sixteen miles southeast of Tirunelveli — is situated on the bank of the Tamraparni River.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.223

malaya-parvate kaila agastya-vandana
kanya-kumari tahan kaila darasana

SYNONYMS

malaya-parvate — in the Malaya Hills; kaila — did; agastya-vandana — obeisances to Agastya Muni; kanya-kumari — Kanya-kumari; tahan — there; kaila darasana — visited.

TRANSLATION

Sri Caitanya Mahaprabhu then went to Malaya-parvata and offered prayers to Agastya Muni. He then visited Kanya-kumari [Cape Comorin].

PURPORT

The range of mountains in South India beginning at Kerala and extending to Cape Comorin is called Malaya-parvata. Concerning Agastya, there are four opinions: (1) There is a temple of Agastya Muni in the village of Agastyampalli, in the district of Tanjore. (2) There is a temple of Lord Skanda on a hill known as Siva-giri, and this temple is said to have been established by Agastya Muni. (3) Some say that the hill near Cape Comorin known as Pathiya served as Agastya Muni's residence. (4) There is a place known as Agastya-malaya, which is a range of hills on both sides of the Tamraparni River. Cape Comorin itself is also known as Kanya-kumari.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.224

amlitalaya dekhi' sri-rama gaurahari
mallara-desete aila yatha bhattathari

SYNONYMS

amlitalaya — at Amlitala; **dekhi'** — seeing; **sri-rama** — the Deity of Ramacandra; **gaurahari** — Sri Caitanya Mahaprabhu; **mallara-desete** — to Mallara-desa; **aila** — came; **yatha** — where; **bhattathari** — the Bhattathari community.

TRANSLATION

After visiting Kanya-kumari, Sri Caitanya Mahaprabhu came to Amlitala, where He saw the Deity of Sri Ramacandra. Thereafter He went to a place known as Mallara-desa, where a community of Bhattatharis lived.

PURPORT

North of Mallara-desa is South Kanara. To the east are Coorg and Mysore, to the south is Cochin, and to the west is the Arabian Sea. As far as the Bhattatharis are concerned, they are a nomadic community. They camp wherever they like and have no fixed place of residence. Outwardly they take up the dress of sannyasis, but their real business is stealing and cheating. They allure others to supply women for their camp, and they cheat many women and keep them within their community. In this way they increase their population. In Bengal also there is a similar community. Actually, all over the world there are nomadic communities whose business is simply to allure, cheat and steal innocent women.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.225

tamala-kartika dekhi' aila vetapani
raghunatha dekhi' tahan vañcila rajani

SYNONYMS

tamala-kartika — the place named Tamala-kartika; **dekhi'** — seeing; **aila** — came; **vetapani** — to Vetapani; **raghunatha dekhi'** — seeing the temple of Lord Ramacandra; **tahan** — there; **vañcila rajani** — passed the night.

TRANSLATION

After visiting Mallara-desa, Caitanya Mahaprabhu went to Tamala-kartika and then to Vetapani. There He saw the temple of Raghunatha, Lord Ramacandra, and passed the night.

PURPORT

Tamala-kartika is forty-four miles south of Tirunelveli and two miles south of Aramavalli Mountain. It is located within the jurisdiction of Tovalai. At Tamala-kartika is a temple of Subrahmanya, or Lord Kartika, the son of Lord Siva.

Vetapani, or Vatapani, is north of Kaila in the Tamil Nadu state. It is also known as Bhutapandi and is within the jurisdiction of the Tobala district. It is understood that formerly there was a Deity of Lord Ramacandra there. Later the Deity was replaced with a deity of Lord Siva known as Ramesvara or Bhutanatha.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 9.226

gosañira sange rahe kṛsnadaśa brahmana
bhattathari-saha tahan haila darasana

SYNONYMS

gosañira — the Lord; **sange** — with; **rahe** — there was; **kṛsnadaśa brahmana** — a brahmana servant named Kṛsnadaśa; **bhattathari-saha** — with the Bhattatharis; **tahan** — there; **haila** — there was; **darasana** — a meeting.

TRANSLATION

Sri Caitanya Mahāprabhu was accompanied by His servant, Kṛsnadaśa. He was a brahmana, but he met with the Bhattatharis there.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 9.227

stri-dhana dekhaṅa tanra lobha janmaila
arya sarala viprera buddhi-nasa kaila

SYNONYMS

stri-dhana — women; **dekhaṅa** — showing; **tanra** — his; **lobha** — attraction; **janmaila** — they created; **arya** — gentleman; **sarala** — simple; **viprera** — of the brahmana; **buddhi-nasa** — loss of intelligence; **kaila** — they made.

TRANSLATION

With women the Bhattatharis allured the brahmana Kṛsnadasa, who was simple and gentle. By virtue of their bad association, they polluted his intelligence.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.228

prate uthi' aila vipra bhattathari-ghare
tahara uddese prabhu aila satvare

SYNONYMS

prate — in the morning; **uthi'** — rising from bed; **aila** — came; **vipra** — the brahmana Krsnadasa; **bhattathari-ghare** — to the place of the Bhattatharis; **tahara uddese** — for him; **prabhu** — Lord Caitanya Mahaprabhu; **aila** — came; **satvare** — very soon.

TRANSLATION

Allured by the Bhattatharis, Krsnadasa went to their place early in the morning. The Lord also went there very quickly just to find him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.229

asiya kahena saba bhattathari-gane
amara brahmana tumi rakha ki karane

SYNONYMS

asiya — coming; kahena — He said; saba — all; bhattathari-gane — to the Bhattatharis; amara — My; brahmana — brahmana assistant; tumi — you; rakha — are keeping; ki — for what; karane — reason.

TRANSLATION

Upon reaching their community, Sri Caitanya Mahaprabhu asked the Bhattatharis, "Why are you keeping My brahmana assistant?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.230

amiha sannyasi dekha, tumiha sannyasi
more dukkha deha, — tomara 'nyaya' nahi vasi

SYNONYMS

amiha — I; sannyasi — in the renounced order of life; dekha — you see; tumiha — you; sannyasi — in the renounced order of life; more — unto Me; dukkha — pains; deha — you give; tomara — your; nyaya — logic; nahi vasi — I do not find.

TRANSLATION

"I am in the renounced order of life, and so are you. Yet you are purposefully giving Me pain, and I do not see any good logic in this."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.231

suni' saba bhattathari uthe astra laña
maribare aila sabe cari-dike dhaña

SYNONYMS

suni' — hearing; saba — all; bhattathari — nomads; uthe — rise up; astra — weapons; laña — taking; maribare — to kill; aila — came; sabe — all; cari-dike — all around; dhaña — running.

TRANSLATION

Upon hearing Sri Caitanya Mahaprabhu, all the Bhattatharis came running from all sides with weapons in their hands, desiring to hurt the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.232

tara astra tara ange pade hata haite
khanda khanda haila bhattathari palaya cari bhite

SYNONYMS

tara astra — their weapons; **tara ange** — on their bodies; **pade** — fall; **hata haite** — from their hands; **khanda khanda** — cut into pieces; **haila** — became; **bhattathari** — the nomads; **palaya** — run away; **cari bhite** — in the four directions.

TRANSLATION

However, their weapons fell from their hands and struck their own bodies. When some of the Bhattatharis were thus cut to pieces, the others ran away in the four directions.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.233

bhattathari-ghare maha uthila krandana
kese dhari' vipre laña karila gamana

SYNONYMS

bhattathari-ghare — at the home of the Bhattatharis; **maha** — great; **uthila** — there arose; **krandana** — crying; **kese dhari'** — catching by the hair; **vipre** — the brahmana Krsnadasa; **laña** — taking; **karila** — did; **gamana** — departure.

TRANSLATION

While there was much roaring and crying at the Bhattathari community, Sri Caitanya Mahaprabhu grabbed Krsnadasa by the hair and took him away.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.234

sei dina cali' aila payasvini-tire
snana kari' gela adi-kesava-mandire

SYNONYMS

sei dina — on that very day; cali' — walking; aila — came; payasvini-tire — to the bank of the Payasvini River; snana kari' — bathing; gela — went; adi-kesava-mandire — to the temple of Adi-kesava.

TRANSLATION

That very night, Sri Caitanya Mahaprabhu and His assistant Krsnadasa arrived at the bank of the Payasvini River. They took their bath and then went to see the temple of Adi-kesava.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.235

kesava dekhiya preme avista haila
nati, stuti, nrtya, gita, bahuta karila

SYNONYMS

kesava dekhiya — after seeing the Deity of Lord Kesava; **preme** — in ecstasy; **avista haila** — became overwhelmed; **nati** — obeisances; **stuti** — prayer; **nrtya** — dancing; **gita** — chanting; **bahuta karila** — performed in various ways.

TRANSLATION

When the Lord saw the Adi-kesava temple, He was immediately overwhelmed with ecstasy. Offering various obeisances and prayers, He chanted and danced.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.236

prema dekhi' loke haila maha-camatkara
sarva-loka kaila prabhura parama satkara

SYNONYMS

prema dekhi' — seeing His ecstatic features; loke — people; haila — became; maha-camatkara — greatly astonished; sarva-loka — all people; kaila — did; prabhura — of Lord Sri Caitanya Mahaprabhu; parama satkara — great reception.

TRANSLATION

All the people there were greatly astonished to see the ecstatic pastimes of Sri Caitanya Mahaprabhu. They all received the Lord very well.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.237

maha-bhakta-gana-saha tahan gosthi kaila
'brahma punthi tahan paila

SYNONYMS

maha-bhakta-gana-saha — among highly advanced devotees; **tahan** — there; **gosthi kaila** — discussed; **brahma--adhyaya** — one chapter of the Brahma-; **punthi** — scripture; **tahan** — there; **paila** — found.

TRANSLATION

In the temple of Adi-kesava, Sri Caitanya Mahaprabhu discussed spiritual matters among highly advanced devotees. While there, He found a chapter of the Brahma-.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.238

punthi paña prabhura haila ananda apara
kampasru-sveda-stambha-pulaka vikara

SYNONYMS

punthi paña — getting that scripture; **prabhura** — of Lord Sri Caitanya Mahaprabhu; **haila** — there was; **ananda** — happiness; **apara** — unlimited; **kampa** — trembling; **asru** — tears; **sveda** — perspiration; **stambha** — being stunned; **pulaka** — jubilation; **vikara** — transformations.

TRANSLATION

Sri Caitanya Mahaprabhu was greatly happy to find a chapter of that scripture, and symptoms of ecstatic transformation — trembling, tears, perspiration, trance and jubilation — were manifest in His body.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.239-240

siddhanta-sastra nahi 'brahma-'ra sama
govinda-mahima jñanera parama karana
alpaksare kahe siddhanta अपरा
sakala-vaisnava-sastra-madhye ati sara

SYNONYMS

siddhanta-sastra — conclusive scripture; **nahi** — there is not; **brahma- sama** — like the scripture Brahma-; **govinda-mahima** — of the glories of Lord Govinda; **jñanera** — of knowledge; **parama** — final; **karana** — cause; **alpa-aksare** — briefly; **kahe** — expresses; **siddhanta** — conclusion; **apara** — unlimited; **sakala** — all; **vaisnava-sastra** — devotional scriptures; **madhye** — among; **ati sara** — very essential.

TRANSLATION

There is no scripture equal to the Brahma- as far as the final spiritual conclusion is concerned. Indeed, that scripture is the supreme revelation of the glories of Lord Govinda, for it reveals the topmost knowledge about Him. Since all conclusions are briefly presented in the Brahma-, it is essential among all the Vaisnava literatures.

PURPORT

The Brahma- is a very important scripture. Sri Caitanya Mahaprabhu acquired the Fifth Chapter from the Adi-kesava temple. In that Fifth Chapter, the philosophical conclusion of acintya-bhedabheda-tattva (simultaneous oneness and difference) is presented. The chapter also presents methods of devotional service, the eighteen-syllable Vedic hymn, discourses on the soul, the Supersoul and fruitive activity, an explanation of Kama-gayatri, kama-bija and the original Maha-Visnu, and a detailed description of the spiritual world, specifically Goloka Vrndavana. The Brahma- also explains the demigod Ganesa, Garbhodakasayi Visnu, the origin of the Gayatri mantra, the form of Govinda and His transcendental position and abode, the living entities, the highest goal, the goddess Durga, the meaning of austerity, the five gross elements, love of Godhead, impersonal Brahman, the initiation of Lord Brahma, and the vision of transcendental love enabling one to see the Lord. The steps of devotional service are also explained. The mind, yoga-nidra, the goddess of fortune, devotional service in spontaneous ecstasy, incarnations beginning with Lord Ramacandra, Deities, the conditioned soul and its duties, the truth about Lord Visnu, prayers, Vedic hymns, Lord Siva, the Vedic literature, personalism and impersonalism, good behavior, and many other subjects are also discussed. There is also a description of the sun and the universal form of the Lord. All these subjects are conclusively explained in a nutshell in the Brahma-.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 9.241

bahu yatne sei punthi nila lekhaiya
'ananta padmanabha' aila harasita haña

SYNONYMS

bahu yatne — with great attention; **sei punthi** — that scripture; **nila** — took; **lekhaiya** — having it copied; **ananta-padmanabha** — to Ananta Padmanabha; **aila** — came; **harasita** — in great happiness; **haña** — being.

TRANSLATION

Sri Caitanya Mahāprabhu copied the Brahma-, and then with great pleasure He went to a place known as Ananta Padmanabha.

PURPORT

Concerning Ananta Padmanabha, one should refer to Madhya-līla, Chapter One, text 115.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.242

dina-dui padmanabhera kaila darasana
anande dekhite aila sri-janardana

SYNONYMS

dina-dui — two days; **padmanabhera** — of the Deity known as Padmanabha; **kaila darasana** — visited the temple; **anande** — in great ecstasy; **dekhite** — to see; **aila** — came; **sri-janardana** — to the temple of Sri Janardana.

TRANSLATION

Sri Caitanya Mahaprabhu remained for two or three days at Ananta Padmanabha and visited the temple there. Then, in great ecstasy He went to see the temple of Sri Janardana.

PURPORT

The temple of Sri Janardana is situated twenty-six miles north of Trivandrum, near the Varkala railway station.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.243

dina-dui tahan kari' kirtana-nartana
payasvini asiya dekhe sankara narayana

SYNONYMS

dina-dui — two days; **tahan** — there; **kari'** — performing; **kirtana-nartana** — chanting and dancing; **payasvini asiya** — coming to the bank of the Payasvini River; **dekhe** — sees; **sankara narayana** — the temple of Sankara-narayana.

TRANSLATION

Sri Caitanya Mahaprabhu chanted and danced at Sri Janardana for two days. He then went to the bank of the Payasvini River and visited the temple of Sankara-narayana.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.244

srngeri-mathe aila sankaracarya-sthane
matsya-tirtha dekhi' kaila tungabhadraya snane

SYNONYMS

srngeri-mathe — to the Srngeri monastery; aila — came; sankaracarya-sthane — at the place of Sankaracarya; matsya-tirtha — the holy place named Matsya-tirtha; dekhi' — seeing; kaila — did; tungabhadraya snane — bathing in the river Tungabhadra.

TRANSLATION

Then He saw the monastery known as Srngeri-matha, the abode of Acarya Sankara. He then visited Matsya-tirtha, a place of pilgrimage, and took a bath in the river Tungabhadra.

PURPORT

The monastery known as Srngeri-matha is situated in the state of Karnataka, in the district of Chikmagalur. This monastery is located at the confluence of the rivers Tunga and Bhadra, seven miles south of Harihara-pura. The real name of this place is Srnga-giri or Srngavera-puri, and it is the headquarters of Sankaracarya.

Sankaracarya had four principal disciples, and he established four centers under their management. In North India at Badarikasrama, the monastery named Jyotir-matha was established. At Purusottama, the Bhogavardhana or Govardhana monastery was established. In Dvaraka, the Sarada monastery was established. And the fourth monastery, established in South India, is known as Srngeri-matha. In the Srngeri-matha, the sannyasis assume the designations Sarasvati, Bharati and Puri. They are all ekadandi-sannyasis, distinguished from the Vaisnava sannyasis, who are known as tridandi-sannyasis. The Srngeri-matha is situated in South India in a portion of the country known as Andhra, Dravida, Karnata and Kerala. The community is called Bhurivara, and the dynasty is called Bhur-bhuvah. The place is called Ramesvara, and the slogan is brahmasmi. The Deity is Lord Varaha, and the energetic power is Kamaksi. The acarya is Hastamalaka, and the brahmacari assistants of the sannyasis are known as Caitanya. The place of pilgrimage is called Tungabhadra, and the subject for Vedic study is the Yajur Veda.

The list of the disciplic succession from Sankaracarya is available, and the names of the acaryas and the dates of their accepting sannyasa, according to the Saka Era (or Sakabda), are as follows (for approximate Christian-era dates, add 78 years): Sankaracarya, 622 Saka; Suresvaracarya, 630; Bodhanacarya, 680; Jñanadhanacarya, 768; Jñanottama-sivacarya, 827; Jñanagiri Acarya Acarya, 958; Isvara Tirtha, 1019; Tirtha, 1067; Vidyatirtha Vidya-sankara, 1150; Bharati-krsna Tirtha, 1250; Vidyaranya Bharati, 1253; Candrasekhara Bharati, 1290; Bharati, 1309; Purusottama Bharati, 1328; Sankarananda, 1350; Candrasekhara Bharati, 1371; Bharati, 1386; Purusottama Bharati, 1398; Ramacandra Bharati, 1430; Bharati, 1479; Bharati, 1485; Dhanamadi- Bharati, 1498; Abhinava- Bharati, 1521; Saccidananda Bharati, 1544; Bharati, 1585; Saccidananda Bharati, 1627; Abhinava-saccidananda Bharati, 1663; Nr Bharati, 1689; Saccidananda Bharati, 1692; Abhinava-saccidananda Bharati, 1730; Bharati, 1739; Saccidananda Sivabhinava Vidya- Bharati, 1788.

Regarding Sankaracarya, it is understood that he was born in the year 608 of the Sakabda Era, in the month of Vaisakha, on the third day of the waxing moon, in a place in South India known as Kaladi. His father's name was Sivaguru, and he lost his father at an early age. When Sankaracarya was only eight years old, he completed his study of all scriptures and took sannyasa from Govinda, who was residing on the banks of the Narmada. After accepting sannyasa, Sankaracarya stayed with his spiritual master for some days. He then took his permission to go to Varanasi, and from there he went to Badarikasrama, where he stayed until his twelfth year. While there, he wrote a commentary on the Brahma-sutra, as well as on ten Upanisads and the Bhagavad-gita. He also wrote Sanat-sujatiya and a commentary on the Nrtapani. Among his many disciples, his four chief disciples are Padmapada, Suresvara, Hastamalaka and Trotaka. After departing from Varanasi, Sankaracarya went to Prayaga, where he met a great learned scholar called Kumarila Bhatta. Sankaracarya wanted to discuss the authority of the scriptures, but Kumarila Bhatta, being on his deathbed, sent him to his disciple Mandana, in the city of Mahismati. It was there that Sankaracarya defeated Mandana Misra in a discussion of the sastras. Mandana had a wife named Sarasvati, or Ubhaya-bharati, who served as mediator between Sankaracarya and her husband. It is said that she wanted to discuss erotic principles and amorous love with Sankaracarya, but Sankaracarya had been a brahmachari since birth and therefore had no experience in amorous love. He took a month's leave from Ubhaya-bharati and, by his mystic power, entered the body of a king who had just died. In this way Sankaracarya experienced the erotic principles. After attaining this experience, he wanted to discuss erotic principles with Ubhaya-bharati, but without hearing his discussion she blessed him and assured the continuous existence of the Sringeri-matha. She then took leave of material life. Afterwards, Mandana Misra took the order of sannyasa from Sankaracarya and became known as Suresvara. Sankaracarya defeated many scholars throughout India and converted them to his Mayavada philosophy. He left his material body at the age of thirty-three.

As far as Matsya-tirtha is concerned, it was supposedly situated beside the ocean in the district of Malabar.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.245

madhvacarya-sthane aila yanha 'tattvavadi'
udupite 'krsna' dekhi, tahan haila premonmadi

SYNONYMS

madhva-acarya-sthane — at the place of Madhvacarya; **aila** — arrived; **yanha** — where; **tattva-vadi** — philosophers known as Tattvavadis; **udupite** — at the place known as Udupi; **krsna** — the Deity of Lord Krsna; **dekhi** — seeing; **tahan** — there; **haila** — became; **prema-unmadi** — mad in ecstasy.

TRANSLATION

Caitanya Mahaprabhu next arrived at Udupi, the place of Madhvacarya, where the philosophers known as Tattvavadis resided. There He saw the Deity of Lord Krsna and became mad with ecstasy.

PURPORT

Sripada Madhvacarya took his birth near Udupi, which is situated in the South Kanara district of South India, just west of Sahyadri. This is the chief city of the South Kanara province and is near the city of Mangalore, which is situated to the south of Udupi. Near the city of Udupi is a place called Pajaka-ksetra, where Madhvacarya took his birth in a Sivalli-brahmana dynasty as the son of Madhyageha Bhatta, in the year 1040 Sakabda (A.D. 1118). According to some, he was born in the year 1160 Sakabda (A.D. 1238).

In his childhood Madhvacarya was known as Vasudeva, and there are some wonderful stories surrounding him. It is said that once when his father had piled up many debts, Madhvacarya converted tamarind seeds into actual coins to pay them off. When he was five years old, he was offered the sacred thread. A demon named Maniman lived near his abode in the form of a snake, and at the age of five Madhvacarya killed that snake with the toe of his left foot. When his mother was very much disturbed, he would appear before her in one jump. He was a great scholar even in childhood, and although his father did not agree, he accepted sannyasa at the age of twelve. Upon receiving sannyasa from Acyuta Preksa, he received the name Purnaprajña Tirtha. After traveling all over India, he finally discussed scriptures with Vidyasankara, the exalted leader of Sringeri-matha. Vidyasankara was actually diminished in the presence of Madhvacarya. Accompanied by Satya Tirtha, Madhvacarya went to Badarikasrama. It was there that he met Vyasadeva and explained his commentary on the Bhagavad-gita before him. Thus he became a great scholar by studying before Vyasadeva.

By the time he came to the Ananda-matha from Badarikasrama, Madhvacarya had finished his commentary on the Bhagavad-gita. His companion Satya Tirtha wrote down the entire commentary. When Madhvacarya returned from Badarikasrama, he went to Gañjama, which is on the bank of the river Godavari. There he met with two learned scholars named Sobhana Bhatta and Svami Sastri. Later these scholars became known in the disciplic succession of Madhvacarya as Padmanabha Tirtha and Narahari Tirtha. When he returned to Udupi, he would sometimes bathe in the ocean. On such an occasion he composed a prayer in five chapters. Once, while sitting beside the sea engrossed in meditation upon Lord Sri Krsna, he saw that a large boat containing goods for Dvaraka was in danger. He gave some signs by which the boat could approach the shore, and it was saved. The owners of the boat wanted to give him a

present, and at the time Madhvacarya agreed to take some gopi-candana. He received a big lump of gopi-candana, and as it was being brought to him, it broke apart and revealed a large Deity of Lord Krsna. The Deity had a stick in one hand and a lump of food in the other. As soon as Madhvacarya received the Deity of Krsna in this way, he composed a prayer. The Deity was so heavy that not even thirty people could lift it. Yet Madhvacarya personally brought this Deity to Udupi. Eight of Madhvacarya's sannyasa disciples became directors of his eight monasteries. Worship of the Lord Krsna Deity is still going on at Udupi according to the plans Madhvacarya established.

Madhvacarya then for the second time visited Badarikasrama. While he was passing through Maharashtra, the local king was digging a big lake for the public benefit. As Madhvacarya passed through that area with his disciples, he was also obliged to help in the excavation. After some time, when Madhvacarya visited the king, he engaged the king in that work and departed with his disciples.

Often in the province of Ganga-pradesa there were fights between Hindus and Muslims. The Hindus were on one bank of the river, and the Muslims on the other. Due to the community tension, no boat was available for crossing the river. The Muslim soldiers were always stopping passengers on the other side, but Madhvacarya did not care for these soldiers. He crossed the river anyway, and when he met the soldiers on the other side, he was brought before the king. The Muslim king was so pleased with him that he wanted to give him a kingdom and some money, but Madhvacarya refused. While walking on the road, he was attacked by some dacoits, but by his bodily strength he killed them all. When his companion Satya Tirtha was attacked by a tiger, Madhvacarya separated them by virtue of his great strength. When he met Vyasadeva, he received from him the salagrama-sila known as Astamurti. After this, he summarized the Mahabharata.

Madhvacarya's devotion to the Lord and his erudite scholarship became known throughout India. Consequently the owners of the Sringeri-matha, established by Sankaracarya, became a little perturbed. At that time the followers of Sankaracarya were afraid of Madhvacarya's rising power, and they began to tease Madhvacarya's disciples in many ways. There was even an attempt to prove that the disciplic succession of Madhvacarya was not in line with Vedic principles. A person named Pundarika Puri, a follower of the Mayavada philosophy of Sankaracarya, came before Madhvacarya to discuss the sastras. It is said that all of

Kumla. In discussion, Pundarika Puri was defeated by Madhvacarya. A great personality named Trivikramacarya, who was a resident of Visnumangala, became Madhvacarya's disciple, and his son later became Narayanacarya, the composer of Sri Madhva-vijaya. After the death of Trivikramacarya, the younger brother of Narayanacarya took sannyasa and later became known as Visnu Tirtha.

It was reputed that there was no limit to the bodily strength of Purnaprajña, Madhvacarya. There was a person named Kadañjari who was famed for possessing the strength of thirty men. Madhvacarya placed the big toe of his foot upon the ground and asked the man to separate it from the ground, but the great strong man could not do so even after great effort. Srila Madhvacarya passed from this material world at the age of eighty while writing a commentary on the Aitareya Upanisad. For further information about Madhvacarya, one should read Madhva-vijaya, by Narayanacarya.

The acaryas of the Madhva-sampradaya established Udupi as the chief center, and the monastery there was known as Uttaradhi-matha. A list of the different centers of the Madhvacarya-sampradaya can be found at Udupi, and their matha commanders are (1) Visnu Tirtha (Soda-matha), (2) Janardana Tirtha (Krsnapura-matha), (3) Vamana Tirtha (Kanura-matha), (4) Tirtha (Adamara-matha), (5) Upendra Tirtha (Puttugi-matha), (6) Rama Tirtha (Sirura-matha), (7) Hrsikesa Tirtha (Palimara-matha), and (8) Aksobhya Tirtha (Pejavara-matha). The disciplic succession of the Madhvacarya-sampradaya is as follows (the dates are those of birth in the Sakabda Era; for Christian era dates, add seventy-eight years.): (1) Paramatma; (2) Caturmukha Brahma; (3) Sanakadi; (4) Durvasa; (5) Jñananidhi; (6) Garuda-vahana; (7) Kaivalya Tirtha; (8) Jñanesa Tirtha; (9) Para Tirtha; (10) Satyaprajña

Tirtha; (11) Prajña Tirtha; (12) Acyuta Preksacarya Tirtha; (13) Sri Madhvacarya, 1040 Saka; (14) Padmanabha, 1120; Narahari, 1127; Madhava, 1136; and Aksobhya 1159; (15) Jaya Tirtha, 1167; (16) Vidyadhiraja, 1190; (17) Kavindra, 1255; (18) Vagisa, 1261; (19) Ramacandra, 1269; (20) Vidyanidhi, 1298; (21) Sri Raghunatha, 1366; (22) Rayuvarya (who spoke with Sri Caitanya Mahaprabhu), 1424; (23) Raghuttama, 1471; (24) Vedavyasa, 1517; (25) Vidyadhisa, 1541; (26) Vedanidhi, 1553; (27) Satyavrata, 1557; (28) Satyanidhi, 1560; (29) Satyanatha, 1582; (30) Satyabhinava, 1595; (31) Satyapurna, 1628; (32) Satyavijaya, 1648; (33) Satyapriya, 1659; (34) Satyabodha, 1666; (35) Satyasandha, 1705; (36) Satyavara, 1716; (37) Satyadharma, 1719; (38) Satyasankalpa, 1752; (39) Satyasantusta, 1763; (40) Satyaparayana, 1763; (41) Satyakama, 1785; (42) Satyesta, 1793; (43) Satyaparakrama, 1794; (44) Satyadhira, 1801; (45) Satyadhira Tirtha, 1808.

After the sixteenth acarya (Vidyadhiraja Tirtha), there was another disciplic succession, including Rajendra Tirtha, 1254; Vijayadhvaja; Purusottama; Subrahmanya; and Vyasa Raya, 1470-1520. The nineteenth acarya, Ramacandra Tirtha, had another disciplic succession, including Vibudhendra, 1218; Jitamitra, 1348; Raghunandana; Surendra; Vijendra; Sudhindra; and Raghavendra Tirtha, 1545.

To date, in the Udupi monastery there are another fourteen Madhva-tirtha sannyasis. As stated, Udupi is situated beside the sea in South Kanara, about thirty-six miles north of Mangalore.

Most of the information in this purport is available from the South Kanada Manual and the Bombay Gazette.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.246

nartaka gopala dekhe parama-mohane
madhvacarye svapna diya aila tanra sthane

SYNONYMS

nartaka gopala — dancing Gopala; dekhe — saw; parama-mohane — most beautiful; madhva-acarye — unto Madhvacarya; svapna diya — appearing in a dream; aila — came; tanra — his; sthane — to the place.

TRANSLATION

While at the Udupi monastery, Sri Caitanya Mahaprabhu saw "dancing Gopala," a most beautiful Deity. This Deity appeared to Madhvacarya in a dream.

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gopi-candana-tale achila dingate
madhvacarya sei krsna paila kona-mate

SYNONYMS

gopi-candana-tale — under heaps of gopi-candana (yellowish clay used for tilaka); **achila** — came; **dingate** — in a boat; **madhva-acarya** — Madhvacarya; **sei krsna** — that Krsna Deity; **paila** — got; **kona-mate** — somehow or other.

TRANSLATION

Madhvacarya had somehow or other acquired the Deity of Krsna from a heap of gopi-candana that had been transported in a boat.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.248

madhvacarya ani' tanre karila sthapana
adyavadhi seva kare tattvavadi-gana

SYNONYMS

madhva-acarya — Madhvacarya; **ani'** — bringing; **tanre** — Him; **karila sthapana** — installed; **adya-avadhi** — to date; **seva kare** — worship; **tattvavadi-gana** — the Tattvavadis.

TRANSLATION

Madhvacarya brought this dancing Gopala Deity to Udupi and installed Him in the temple. To date, the followers of Madhvacarya, known as Tattvavadis, worship this Deity.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.249

krsna-murti dekhi' prabhu maha-sukha paila
prema-veśe bahu-ksana nrtya-gita kaila

SYNONYMS

krsna-murti dekhi' — seeing the Deity of Lord Krsna; **prabhu** — Lord Sri Caitanya Mahaprabhu; **maha-sukha** — great happiness; **paila** — got; **prema-aveśe** — in ecstatic love; **bahu-ksana** — for a long time; **nrtya-gita** — dancing and singing; **kaila** — performed.

TRANSLATION

Sri Caitanya Mahaprabhu received great pleasure in seeing this beautiful form of Gopala. For a long time He danced and chanted in ecstatic love.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.250

tattvavadi-gana prabhuke 'mayavadi' jñane
prathama darsane prabhuke na kaila sambhasane

SYNONYMS

tattvavadi-gana — the Tattvavadis; **prabhuke** — Sri Caitanya Mahaprabhu; **mayavadi jñane** — considering as a Mayavadi sannyasi; **prathama darsane** — in the first meeting; **prabhuke** — Sri Caitanya Mahaprabhu; **na** — did not; **kaila** — do; **sambhasane** — addressing.

TRANSLATION

When the Tattvavadi Vaisnavas first saw Sri Caitanya Mahaprabhu, they considered Him a Mayavadi sannyasi. Therefore they did not talk to Him.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 9.251

pache premavesa dekhi' haila camatkara
vaisnava-jñane bahuta karila satkara

SYNONYMS

pache — later; prema-avesa — ecstatic love; dekhi' — seeing; haila camatkara — became struck with wonder; vaisnava-jñane — understanding as a Vaisnava; bahuta — much; karila — did; satkara — reception.

TRANSLATION

Later, after seeing Sri Caitanya Mahāprabhu in ecstatic love, they were struck with wonder. Then, considering Him a Vaisnava, they gave Him a nice reception.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.252

'vaisnavata' sabara antare garva jani'
isat hasiya kichu kahe gauramani

SYNONYMS

vaisnavata — Vaisnavism; **sabara** — of all of them; **antare** — within the mind; **garva** — pride; **jani'** — knowing; **isat** — mildly; **hasiya** — smiling; **kichu** — something; **kahe** — says; **gaura-mani** — Lord Sri Caitanya Mahaprabhu.

TRANSLATION

Sri Caitanya Mahaprabhu could understand that the Tattvavadis were very proud of their Vaisnavism. He therefore smiled and began to speak to them.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.253

tan-sabara antare garva jani gauracandra
tan-saba-sange gosthi karila arambha

SYNONYMS

tan-sabara — of all of them; **antare** — within the mind; **garva** — pride; **jani** — knowing; **gaura-candra** — Sri Caitanya Mahaprabhu; **tan-saba-sange** — with them; **gosthi** — discussion; **karila** — made; **arambha** — beginning.

TRANSLATION

Considering them very proud, Caitanya Mahaprabhu began His discussion.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.254

tattvavadi acarya — saba sastrete pravina
tanre prasna kaila prabhu haña yena dina

SYNONYMS

tattvavadi acarya — the chief preacher of the Tattvavada community; **saba** — all; **sastrete** — in revealed scriptures; **pravina** — experienced; **tanre** — unto him; **prasna** — question; **kaila** — did; **prabhu** — Sri Caitanya Mahaprabhu; **haña** — becoming; **yena** — as if; **dina** — very humble.

TRANSLATION

The chief acarya of the Tattvavada community was very learned in the revealed scriptures. Sri Caitanya Mahaprabhu humbly questioned him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.255

sadhya-sadhana ami na jani bhala-mate
sadhya-sadhana-srestha janaha amate

SYNONYMS

sadhya-sadhana — the aim of life and how to achieve it; **ami** — I; **na** — not; **jani** — know; **bhala-mate** — very well; **sadhya-sadhana** — the aim of life and how to achieve it; **srestha** — the best; **janaha** — kindly explain; **amate** — unto Me.

TRANSLATION

Caitanya Mahaprabhu said, "I do not know very well the aim of life and how to achieve it. Please tell Me of the best ideal for humanity and how to attain it."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.256

acarya kahe, — 'varnasrama-dharma, krsne samarpana'
ei haya krsna-bhaktera srestha 'sadhana'

SYNONYMS

acarya kahe — the acarya said; **varna-asrama-dharma** — the institution of four castes and four asramas; **krsne** — unto Krsna; **samarpana** — to dedicate; **ei haya** — this is; **krsna-bhaktera** — of the devotee of Krsna; **srestha sadhana** — the best means of achievement.

TRANSLATION

The acarya replied, "When the activities of the four castes and the four asramas are dedicated to Krsna, they constitute the best means whereby one can attain the highest goal of life.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.257

'pañca-vidha mukti' paña vaikunthe gamana
'sadhya-srestha' haya, — ei sastra-nirupana

SYNONYMS

pañca-vidha mukti — five kinds of liberation; **pañā** — getting; **vaikunthe** — to the spiritual world; **gamana** — transference; **sadhya-srestha haya** — is the highest achievement of the goal of life; **ei** — this; **sastra-nirupana** — the verdict of all revealed scriptures.

TRANSLATION

"When one dedicates the duties of varnasrama-dharma to Kṛṣṇa, he is eligible for five kinds of liberation. Thus he is transferred to the spiritual world in Vaikuntha. This is the highest goal of life and the verdict of all revealed scriptures."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.258

prabhu kahe, — sastre kahe sravana-kirtana
krsna-prema-seva-phalera 'parama-sadhana'

SYNONYMS

prabhu kahe — Lord Sri Caitanya Mahaprabhu said; **sastre kahe** — in the sastra it is said; **sravana-kirtana** — the process of chanting and hearing; **krsna-prema-seva** — of loving service to Lord Krsna; **phalera** — of the result; **parama-sadhana** — best process of achievement.

TRANSLATION

Sri Caitanya Mahaprabhu said, "According to the verdict of the sastras, the process of hearing and chanting is the best means to attain loving service to Krsna.

PURPORT

According to the Tattvavadis, the best process for achieving the highest goal of life is to execute the duties of the four varnas and asramas. In the material world, unless one is situated in one of the varnas (brahmana, ksatriya, vaisya or sudra) one cannot manage social affairs properly to attain the ultimate goal. One also has to follow the principles of the asramas (brahmacarya, grhastha, vanaprastha and sannyasa), since these principles are considered essential for the attainment of the highest goal. In this way the Tattvavadis establish that the execution of the principles of varna and asrama for the sake of Krsna is the best way to attain the topmost goal. The Tattvavadis thus established their principles in terms of human society. Sri Caitanya Mahaprabhu, however, differed when He said that the best process is hearing and chanting about Lord Visnu. According to the Tattvavadis, the highest goal is returning home, back to Godhead, but in Sri Caitanya Mahaprabhu's opinion the highest goal is attaining love of Godhead, in either the material world or the spiritual world. In the material world this is practiced according to sastric injunction, and in the spiritual world the real achievement is already there.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.259-260

sravan visnoh
smaran pada-sevanam

sakhyam atma-nivedanam
iti visnau
bhaktis cen nava-laksana
kriyeta bhagavaty addha
tan manye 'dhitam uttamam

SYNONYMS

sravanam — hearing of the holy name, form, qualities, entourage and pastimes, all of which must pertain to Lord Visnu; **kirtanam** — vibrating transcendental sounds pertaining to the holy name, form, qualities and entourage, and inquiring about them (these also should be only in relationship to Visnu); **visnoh** — of Lord Visnu; **smaranam** — remembering the holy name, form and entourage, and inquiring about them, also only for Visnu; **pada-sevanam** — executing devotional service according to time, circumstances and situation, only in relationship with Visnu; **arcanam** — worshiping the Deity of Lord Krsna, Lord Ramacandra, Laksmi-Narayana or the other forms of Visnu; **vandanam** — offering prayers to the Supreme Personality of Godhead; **dasyam** — always thinking oneself an eternal servant of the Supreme Personality of Godhead; **sakhyam** — making friends with the Supreme Personality of Godhead; **atma-nivedanam** — dedicating everything (body, mind and soul) for the service of the Lord; **iti** — thus; — by the human being; **arpita** — dedicated; **visnau** — unto the Supreme Personality of Godhead, Visnu; **bhaktih** — devotional service; **cet** — if; **nava-laksana** — possessing nine different systems, as above mentioned; **kriyeta** — one should execute; **bhagavati** — unto the Supreme Personality of Godhead; **addha** — directly (not indirectly through karma, jñana or yoga); **tat** — that; **manye** — I understand; **adhitam** — studied; **uttamam** — first class.

TRANSLATION

"This process entails hearing, chanting and remembering the holy name, form, pastimes, qualities and entourage of the Lord, offering service according to the time, place and performer, worshiping the Deity, offering prayers, always considering oneself the eternal servant of Krsna, making friends with Him and dedicating everything unto Him. These nine items of devotional service, when directly offered to Krsna, constitute the highest attainment of life. This is the verdict of the revealed scriptures."

PURPORT

Sri Caitanya Mahaprabhu quoted these verses from Srimad-Bhagavatam (7.5.23-24).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.261

sravana-kirtana ha-ite krsne haya 'prema'
sei pañcama purusartha — purusarthera sima

SYNONYMS

sravana-kirtana — hearing and chanting; **ha-ite** — from; **krsne** — unto Lord Krsna; **haya** — there is; **prema** — transcendental love; **sei** — that; **pañcama purusa-artha** — the fifth platform of perfection of life; **purusa-arthera sima** — the limit of goals of life.

TRANSLATION

"When one comes to the platform of loving service to Lord Krsna by executing these nine processes, beginning with hearing and chanting, he has attained the fifth platform of success and the limit of life's goals.

PURPORT

Everyone is after success in religion, economic development, sense gratification and ultimately merging into the existence of Brahman. These are the general practices of the common man, but according to the strict principles of the Vedas, the highest attainment is to rise to the platform of sravan kirtanam, hearing and chanting about the Supreme Personality of Godhead. This is confirmed in Srimad-Bhagavatam (1.1.2):

dharmah projjhita-kaitavo 'tra paramo nirmatsaran
vastavam atra vastu siva- tapa-trayonmulanam
srimad-bhagavate maha-muni-krte va parair isvarah
sadyo hrdy avarudhyate 'tra krtibhih susrusubhis tat-ksanat

"Completely rejecting all religious activities which are materially motivated, this Bhagavata Purana propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhagavatam, compiled by the great sage Sri Vyasadeva, is sufficient in itself for God realization. What is the need of any other scripture? As soon as one attentively and submissively hears the message of Bhagavatam, by this culture of knowledge the Supreme Lord is established within his heart." This verse of Srimad-Bhagavatam rejects as cheating processes all religious activities that aim at achieving materialistic goals, including dharma, artha, kama and even moksa, or liberation.

According to Sridhara Svami, the material conception of success (moksa, or liberation) is desired by those in material existence. Devotees, however, not being situated in material existence, have no desire for liberation.

A devotee is always liberated in all stages of life because he is always engaged in the nine items of devotional service (sravanam, kirtanam, etc.). Sri Caitanya Mahaprabhu's philosophy holds that devotional service to Krsna always exists in everyone's heart. It simply has to be awakened by the process of sravan visnoh [SB 7.5.23]. Sravanadi suddha-citte karaye udaya (Cc. Madhya 22.107). When a person is actually engaged in devotional service, his eternal relationship with the Lord, the servant-master relationship, is awakened.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.262

-vratah sva-priya-nama-kirtya
jatanurago druta-citta uccaih
hasaty atho roditi rauti gayaty
unmada-van nrtyati loka-bahyah

SYNONYMS

evam-vratah — when one thus engages in a vow to chant and dance; **sva** — own; **priya** — very dear; **nama** — holy name; **kirtya** — by chanting; **jata** — in this way develops; **anuragah** — attachment; **druta-cittah** — very eagerly; **uccaih** — loudly; **hasati** — laughs; **atho** — also; **roditi** — cries; **rauti** — becomes agitated; **gayati** — chants; **unmada-vat** — like a madman; **nrtyati** — dances; **loka-bahyah** — without caring for outsiders.

TRANSLATION

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

PURPORT

This verse is a quotation from Srimad-Bhagavatam (11.2.40).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.263

karma-ninda, karma-tyaga, sarva-sastre kahe
karma haite prema-bhakti krsne kabhu nahe

SYNONYMS

karma-ninda — condemnation of fruitive activities; **karma-tyaga** — renunciation of fruitive activities; **sarva-sastre kahe** — is announced in every revealed scripture; **karma haite** — from fruitive activities; **prema-bhakti** — devotional service in ecstatic love; **krsne** — for Krsna; **kabhu nahe** — can never be achieved.

TRANSLATION

"In every revealed scripture there is condemnation of fruitive activities. It is advised everywhere to give up engagement in fruitive activities, for no one can attain the highest goal of life, love of Godhead, by executing them.

PURPORT

In the Vedas there are three kandas, or divisions: karma-kanda, jñana-kanda and upasana-kanda. The karma-kanda portion stresses the execution of fruitive activities. But ultimately it is advised that one abandon both karma-kanda and jñana-kanda (speculative knowledge) and accept only upasana-kanda, or bhakti-kanda. One cannot attain love of Godhead by executing karma-kanda or jñana-kanda. But by dedicating one's karma, or fruitive activities, to the Supreme Lord, one may be relieved from the polluted mind, and becoming free from mental pollution helps elevate one to the spiritual platform. Then, however, one needs the association of a pure devotee, for only by a pure devotee's association can one become a pure devotee of the Supreme Personality of Godhead, Krsna. When one comes to the stage of pure devotional service, the process of sravan kirtanam is very essential. By executing the nine items of devotional service, beginning with sravan kirtanam, one is completely purified. Anyabhilasita-jñana-karmady-anavrtam [Bhakti-rasamrta-sindhu 1.1.11]. Only then is one able to execute Krsna's orders in the Bhagavad-gita (18.65):

man-mana bhava mad-bhakto mad-yaji namaskuru
mam evaisyasi satyam te pratijane priyo 'si me
sarva-dharman parityajya mam vraja
sarva-papebhyo moksayisyami ma sucah
[Bg. 18.66]

"Always think of Me, become My devotee, worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend. Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear." In this way one develops his original constitutional position of rendering loving service to the Lord.

One cannot be elevated to the highest platform of devotional service by karma-kanda or jñana-kanda. Pure devotional service can be understood and attained only through the association of pure devotees. In this regard, Srila Bhaktisiddhanta Sarasvati Thakura states that there are two types of karma-kanda activities — pious and impious. Pious activities are certainly

better than impious activities, but even pious activities cannot bring about ecstatic love of God, Kṛṣṇa. Pious and impious activities can bring about material happiness and distress, but there is no possibility of one's becoming a pure devotee simply by acting piously or impiously. Bhakti, devotional service, means satisfying Kṛṣṇa. In every revealed scripture, whether stressing jñāna-kāṇḍa or karma-kāṇḍa, the principle of renunciation is always praised. The ripened fruit of Vedic knowledge, Srimad-Bhagavatam, is the supreme Vedic evidence. In Srimad-Bhagavatam (1.5.12) it is said:

naiskarmyam apy acyuta-bhava-
na sobhate jñānam nirañjanam
kutah punah sasvad abhadram isvare
na karma yad apy akaranam

"Knowledge of self-realization, even though freed from all material affinity, does not look well if devoid of a conception of the Infallible [God]. What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilized for the devotional service of the Lord?" This means that even knowledge, which is superior to fruitive activity, is not successful if it is devoid of devotional service. Therefore in Srimad-Bhagavatam — in the beginning, middle and end — karma-kāṇḍa and jñāna-kāṇḍa are condemned. For example, in Srimad-Bhagavatam (1.1.2) it is said, dharmah projjhita-kaitavo 'tra.

This is explained in the following verses taken from Srimad-Bhagavatam (11.11.32) and the Bhagavad-gītā (18.66).

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 9.264

gunan dosan
mayadistan api svakan
dharman santyajya yah sarvan
bhajet sa ca sattamah

SYNONYMS

ajñaya — knowing perfectly; **evam** — thus; **gunan** — qualities; **dosan** — faults; **maya** — by Me; **adistan** — instructed; **api** — although; **svakan** — own; **dharman** — occupational duties; **santyajya** — giving up; **yah** — anyone who; **sarvan** — all; **mam** — unto Me; **bhajet** — may render service; **sah** — he; **ca** — and; **sat-tamah** — first-class person.

TRANSLATION

"Occupational duties are described in the religious scriptures. If one analyzes them, he can fully understand their qualities and faults and then give them up completely to render service unto the Supreme Personality of Godhead. A person who does so is considered a first-class man."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.265

sarva-dharman parityajya
mam vraja
sarva-papebhyo
moksaisyami ma sucah

SYNONYMS

sarva-dharman — all kinds of occupational duties; **parityajya** — giving up; **mam ekam** — unto Me only; **saranam** — as shelter; **vraja** — go; **aham** — I; **tvam** — unto you; **sarva-papebhyah** — from all the reactions of sinful life; **moksaisyami** — will give liberation; **ma** — do not; **sucah** — worry.

TRANSLATION

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear. [Bg. 18.66]"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.266

tavat karmani kurvita
na nirvidyeta yavata
mat-katha-sravanadau va
sraddha yavan na jayate

SYNONYMS

tavat — up to that time; **karmani** — fruitive activities; **kurvita** — one should execute; **na nirvidyeta** — is not satiated; **yavata** — as long as; **mat-katha** — of discourses about Me; **sravana-adau** — in the matter of sravanam, kirtanam, and so on; **va** — or; **sraddha** — faith; **yavat** — as long as; **na** — not; **jayate** — is awakened.

TRANSLATION

"As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by sravan visnoh [SB 7.5.23], one has to act according to the regulative principles of the Vedic injunctions.'

PURPORT

This is a quotation from Srimad-Bhagavatam (11.20.9).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.267

pañca-vidha mukti tyaga kare bhakta-gana
phalgu kari' 'mukti' dekhe narakera sama

SYNONYMS

pañca-vidha — five kinds of; mukti — liberation; tyaga kare — give up; bhakta-gana — devotees; phalgu — insignificant; kari' — considering; mukti — liberation; dekhe — see; narakera — to hell; sama — equal.

TRANSLATION

"Pure devotees reject the five kinds of liberation; indeed, for them liberation is very insignificant because they see it as hellish.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.268

salokya-sarsti-samipyā-
sarupyaikatvam apy uta
na grhnanti
vina mat- janah

SYNONYMS

salokya — to live on the same planet as the Supreme Personality of Godhead; **sarsti** — to possess opulence equal to the Lord's; **samipyā** — to always associate with the Supreme Personality of Godhead; **sarupya** — to possess bodily features like the Lord's; **ekatvam** — to merge into the body of the Supreme Personality of Godhead; **api** — even; **uta** — certainly; **diyamanam** — being offered; **na** — never; **grhnanti** — accept; **vina** — without; **mat** — My; **sevanam** — devotional service; **janah** — devotees.

TRANSLATION

"Pure devotees always reject the five kinds of liberation, which include living in the spiritual Vaikuntha planets, possessing the same opulences as those possessed by the Supreme Lord, having the same bodily features as the Lord's, associating with the Lord and merging into the body of the Lord. The pure devotees do not accept these benedictions without the service of the Lord."

PURPORT

This is a verse from Srimad-Bhagavatam (3.29.13).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.269

yo dustyajan ksiti-suta-svajanartha-daran
sura-varaih sadayavalokam
naicchan nrpas tad madhu-dvit-
sevanurakta-manasam abhavo 'pi phalguh

SYNONYMS

yah — one who; **dustyajan** — very difficult to give up; **ksiti** — land; **suta** — children; **svajana** — relatives; **artha** — riches; **daran** — and wife; **prarthyam** — desirable; **sriyam** — fortune; **sura-varaih** — by the best of the demigods; **sa-daya** — merciful; **avalokam** — whose glance; **naicchat** — did not desire; **nrpah** — the King (Maharaja Bharata); **tad** — that; **ucitam** — is befitting; **mahatam** — of great personalities; **madhu-dvit** — of the killer of the demon Madhu; **seva-anurakta** — engaged in the service; **manasam** — the minds of whom; **abhavah** — cessation of the repetition of birth and death; **api** — even; **phalguh** — insignificant.

TRANSLATION

"It is very difficult to give up material opulence, land, children, society, friends, riches, wife or the blessings of the goddess of fortune, which are desired even by great demigods. But King Bharata did not desire such things, and this was quite befitting his position, because for a pure devotee whose mind is always engaged in the service of the Lord, even liberation, or merging into the existence of the Lord, is insignificant. And what to speak of material opportunities?"

PURPORT

This is a verse from Srimad-Bhagavatam (5.14.44) concerning the glorification of King Bharata, whom Sukadeva Gosvami was describing to King Pariksit.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.270

narayana-parah sarve
na kutascana bibhyati
svargapavarga-narakesv
api tulyartha-darsinah

SYNONYMS

narayana-parah — persons who are devotees of the Supreme Personality of Godhead Narayana; **sarve** — all; **na** — never; **kutascana** — anywhere; **bibhyati** — are afraid; **svarga** — in the heavenly planetary system; **apavarga** — on the path of liberation; **narakesu** — or in a hellish condition of life; **api** — even; **tulya** — equal; **artha** — value; **darsinah** — seers of.

TRANSLATION

"A person who is a devotee of Lord Narayana is not afraid of a hellish condition, because he considers it the same as elevation to the heavenly planets or liberation. The devotees of Lord Narayana are accustomed to seeing all these things on the same level.'

PURPORT

This is a verse from Srimad-Bhagavatam (6.17.28) regarding the personality Citraketu. Once when Citraketu saw the goddess Parvati sitting on the lap of Lord Sambhu (Siva), he criticized Lord Siva for being shameless and sitting just like an ordinary man with his wife on his lap. For this reason Citraketu was cursed by Parvati. Later he became a demon named Vrtrasura. Citraketu was a very powerful king and a devotee, and he could certainly retaliate even against Lord Siva, but when Parvati cursed him, he immediately accepted the curse with a bowed head. When he agreed to accept this curse, Lord Siva praised him and told Parvati that a devotee of Lord Narayana is never afraid of accepting any position provided there is a chance to serve the Supreme Personality of Godhead. This is the purport of narayana-parah sarve na kutascana bibhyati.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.271

mukti, karma — dui vastu tyaje bhakta-gana
sei dui sthapa' tumi 'sadhya', 'sadhana'

SYNONYMS

mukti — liberation; **karma** — fruitive activities; **dui** — two; **vastu** — things; **tyaje** — give up; **bhakta-gana** — the devotees; **sei** — those; **dui** — two; **sthapa'** — establish; **tumi** — you; **sadhya** — the goal of life; **sadhana** — the process of achievement.

TRANSLATION

"Both liberation and fruitive activity are rejected by devotees. You are trying to establish these things as life's goal and the process for attaining it."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.272

sannyasi dekhiya more karaha vañcana
na kahila teñi sadhya-sadhana-laksana

SYNONYMS

sannyasi — a person in the renounced order of life; **dekhiya** — seeing; **more** — unto Me; **karaha** — you do; **vañcana** — duplicity; **na kahila** — did not describe; **teñi** — therefore; **sadhya** — objective; **sadhana** — process of achievement; **laksana** — symptoms.

TRANSLATION

Sri Caitanya Mahaprabhu continued speaking to the Tattvavadi acarya: "Seeing that I am a mendicant in the renounced order of life, you have been playing with Me in a duplicitous way. You have not actually described the process and ultimate objective."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.273

sunī' tattvacārya haila antare lajjita
prabhura vaiṣṇavata dekhi, ha-ila viśmita

SYNONYMS

sunī' — hearing; tattva-acārya — the acārya of the Tattvavada sampradaya; haila — became; antare — within the mind; lajjita — ashamed; prabhura — of Lord Sri Caitanya Mahaprabhu; vaiṣṇavata — devotion in Vaisnavism; dekhi — seeing; ha-ila — became; viśmita — struck with wonder.

TRANSLATION

After hearing Sri Caitanya Mahaprabhu, the acārya of the Tattvavada sampradaya became very much ashamed. Upon observing Sri Caitanya Mahaprabhu's rigid faith in Vaisnavism, he was struck with wonder.

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acarya kahe, — tumi yei kaha, sei satya haya
sarva-sastre vaisnavera ei suniscaya

SYNONYMS

acarya kahe — the Tattvavadi acarya said; tumi — You; yei — whatever; kaha — say; sei — that; satya — truth; haya — is; sarva-sastre — in all revealed scriptures; vaisnavera — of the devotees of Lord Visnu; ei — this; su-niscaya — conclusion.

TRANSLATION

The Tattvavadi acarya replied, "What You have said is certainly factual. It is the conclusion of all the revealed scriptures of the Vaisnavas.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.275

tathapi madhvacarya ye kariyache nirbandha
sei acariye sabe sampradaya-sambandha

SYNONYMS

tathapi — still; madhva-acarya — Madhvacarya; ye — whatever; kariyache — formulated; nirbandha — rules and regulations; sei — that; acariye — we practice; sabe — all; sampradaya — party; sambandha — relationship.

TRANSLATION

"Still, whatever Madhvacarya has established as the formula for our party we practice as a party policy."

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 9.276

prabhu kahe, — karmi, jñāni, — dui bhakti-hina
tomara sampradaye dekhi sei dui cihna

SYNONYMS

prabhu kahe — Lord Sri Caitanya Mahāprabhu said; karmi — fruitive worker; jñāni — mental speculator; dui — both of them; bhakti-hina — nondevotees; tomara — your; sampradaye — in the community; dekhi — I see; sei — those; dui — both; cihna — symptoms.

TRANSLATION

Sri Caitanya Mahāprabhu said, "Both the fruitive worker and the speculative philosopher are considered nondevotees. We see both elements present in your sampradaya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.277

sabe, eka guna dekhi tomara sampradaye
satya-vigraha kari' isvare karaha niscaye

SYNONYMS

sabe — in all; **eka** — one; **guna** — quality; **dekhi** — I see; **tomara** — your; **sampradaye** — in the party; **satya-vigraha** — the form of the Lord as truth; **kari'** — accepting; **isvare** — the Supreme Personality of Godhead; **karaha** — you do; **niscaye** — conviction.

TRANSLATION

"The only qualification that I see in your sampradaya is that you accept the form of the Lord as truth."

PURPORT

Sri Caitanya Mahaprabhu wanted to point out to the Tattvavadi acarya, who belonged to the Madhvacarya-sampradaya, that the general behavior of the Tattvavadis did not favor pure devotional service, which must be devoid of the taints of fruitive activity and speculative knowledge. As far as fruitive activity is concerned, the contamination is the desire for elevation to a higher standard of life, and for speculative knowledge the contamination is the desire to merge into the existence of the Absolute Truth. The Tattvavada sampradaya of the Madhvacarya school sticks to the principle of varnasrama-dharma, which involves fruitive activity. Their ultimate goal (mukti) is simply a form of material desire. A pure devotee should be free from all kinds of material desire. He simply engages in the service of the Lord. Nonetheless, Caitanya Mahaprabhu was pleased that the Madhvacarya-sampradaya, or the Tattvavada sampradaya, accepted the transcendental form of the Lord. This is the great qualification of the Vaisnava sampradayas.

It is the Mayavada sampradaya that does not accept the transcendental form of the Lord. If a Vaisnava sampradaya is also carried away by that impersonal attitude, that sampradaya has no position at all. It is a fact that there are many so-called Vaisnavas whose ultimate aim is to merge into the existence of the Lord. For example, the sahajiyas' Vaisnava philosophy is to become one with the Supreme. Sri Caitanya Mahaprabhu points out that Sri Madhavendra Puri accepted Madhvacarya only because his sampradaya accepted the transcendental form of the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.278

ei-mata tanra ghare garva curna kari'
phalgu-tirthe tabe cali aila gaurahari

SYNONYMS

ei-mata — in this way; tanra ghare — at his place; garva — pride; curna — broken; kari' — making; phalgu-tirthe — to the holy place named Phalgu-tirtha; tabe — then; cali — walking; aila — came; gaurahari — Lord Sri Caitanya Mahaprabhu.

TRANSLATION

Thus Sri Caitanya Mahaprabhu broke the pride of the Tattvavadis to pieces. He then went to the holy place known as Phalgu-tirtha.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.279

tritakupe visalara kari' darasana
pañcapsara-tirthe aila sacira nandana

SYNONYMS

tritakupe — to Tritakupa; **visalara** — of the Deity named Visala; **kari'** — doing; **darasana** — visiting; **pañca-apsara-tirthe** — to Pañcapsara-tirtha; **aila** — came; **sacira nandana** — the son of mother Saci.

TRANSLATION

Sri Caitanya Mahaprabhu, the son of mother Saci, next went to Tritakupa, and after seeing the Visala Deity there, He went to the holy place known as Pañcapsara-tirtha.

PURPORT

The Apsaras, denizens of the heavenly planets, are generally known as dancing girls. The girls in the heavenly planets are exquisitely beautiful, and if a woman on earth is found to be very beautiful, she is compared to the Apsaras. There were five Apsaras named Lata, Budbuda, Samici, Saurabheyi and Varna. It is said that these five beautiful dancing girls were sent by Indra to break the severe austerity of a saintly person called Acyuta Rsi. This action was typical of Indra, the King of heaven. Whenever Indra discovered someone undergoing severe austerities, he would begin to fear for his post. Indra was always anxious about his position, fearing that if someone became more powerful than he was, he would lose his elevated position. Thus as soon as he would see a saint undergoing severe austerities, he would send dancing girls to distract him. Even the great saint Visvamitra Muni fell victim to his plan.

When the five Apsaras went to break Acyuta Rsi's meditation, they were all chastised and cursed by the saint. As a result, the girls turned into crocodiles in a lake that came to be known as Pañcapsara. Lord Ramacandra also visited this place. From Sri Narada Muni's narration, it is understood that when Arjuna went to visit the holy places, he learned about the condemnation of the five Apsaras. He delivered them from their abominable condition, and from that day the lake known as Pañcapsara became a place of pilgrimage.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.280

gokarne siva dekhi' aila dvaipayani
surparaka-tirtha aila nyasi-siromani

SYNONYMS

gokarne — in the place named Gokarna; **siva** — the temple of Lord Siva; **dekhi'** — seeing; **aila** — came; **dvaipayani** — to Dvaipayani; **surparaka-tirtha** — to the holy place named Surparaka; **aila** — came; **nyasi-siromani** — the best of the sannyasis, Sri Caitanya Mahaprabhu.

TRANSLATION

After seeing Pañcapsara, Sri Caitanya Mahaprabhu went to Gokarna. While there, He visited the temple of Lord Siva, and then He went to Dvaipayani. Sri Caitanya Mahaprabhu, the crown jewel of all sannyasis, then went to Surparaka-tirtha.

PURPORT

Gokarna is situated in North Kanara, in the Karnataka state. It is about thirty-three miles southeast of Karwar. This place is very famous for the temple of Lord Siva known as Mahabalesvara. Hundreds and thousands of pilgrims come to see this temple.

Surparaka is about twenty-six miles north of Bombay. In the Maharashtra province, near Bombay, is a district known as Thana and a place known as Sopara. Surparaka is mentioned in the Mahabharata (Santi-parva, 41.66-67).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.281

kolapure laksmi dekhi' dekhena ksira-bhagavati
langa-ganesa dekhi' dekhena cora-parvati

SYNONYMS

kolapure — at Kolapura; **laksmi** — the goddess of fortune; **dekhi'** — seeing; **dekhena** — He visited; **ksira-bhagavati** — the temple of Ksira-bhagavati; **langa-ganesa** — the deity Langa-ganesa; **dekhi'** — seeing; **dekhena** — He sees; **cora-parvati** — the goddess Parvati, who is known as a thief.

TRANSLATION

Sri Caitanya Mahaprabhu then visited the town of Kolapura, where He saw the goddess of fortune in the temple of Ksira-bhagavati and saw Langa-ganesa in another temple, known as Cora-parvati.

PURPORT

Kolapura is a town in the Maharashtra province, formerly known as Bombay Pradesh. Formerly Kolapura was a native state, and it is bordered on the north by the district of Santara, on the east and south by the district of Belagama, and on the west by the district of Ratnagiri. In Kolapura there is a river named Urna. From the Bombay Gazette it is understood that there were about 250 temples there, out of which six are very famous. These are (1) Ambabai, or Mahalaksmi Mandira, (2) Vithoba Mandira, (3) Temblai Mandira, (4) Mahakali Mandira, (5) Phiranga-i, or Pratyangira Mandira, and (6) Yallamma Mandira.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.282

tatha haite pandarapure aila gauracandra
viththala-thakura dekhi' paila ananda

SYNONYMS

tatha haite — from there; **pandara-pure** — to Pandarapura; **aila** — came; **gauracandra** — Lord Sri Caitanya Mahaprabhu; **viththala-thakura** — the Deity known as Viththala; **dekhi'** — seeing; **paila** — got; **ananda** — great happiness.

TRANSLATION

From there Sri Caitanya Mahaprabhu went to Pandarapura, where He happily saw the temple of Viththala Thakura.

PURPORT

The city of Pandarapura is situated on the river Bhima. It is said that Sri Caitanya Mahaprabhu initiated Tukarama when He visited Pandarapura, and thus Tukarama became His disciple. Tukarama Acarya became very famous in the Maharashtra province, and he spread the sankirtana movement all over the province. The sankirtana party belonging to Tukarama is still very popular in Bombay and throughout the province of Maharashtra. Tukarama's book is known as Abhanga. His sankirtana party exactly resembles the Gaudiya-Vaisnava sankirtana parties, for they chant the holy name of the Lord with mrdanga and karatalas.

The Lord Viththaladeva mentioned in this verse is a form of Lord Visnu with two hands. He is Narayana.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.283

premavese kaila bahuta kirtana-nartana
tahan eka vipra tanre kaila nimantrana

SYNONYMS

prema-avese — in the great ecstasy of love; kaila — performed; bahuta — much; kirtana-nartana — chanting and dancing; tahan — there; eka — one; vipra — brahmana; tanre — unto Him; kaila — did; nimantrana — invitation.

TRANSLATION

Sri Caitanya Mahaprabhu chanted and danced in various ways as usual. A brahmana, seeing Him in ecstatic love, was very pleased and invited the Lord to his home for lunch.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.284

bahuta adare prabhuke bhiksa karaila
bhiksa kari' tatha eka subha-varta paila

SYNONYMS

bahuta adare — with great love; **prabhuke** — unto Lord Sri Caitanya Mahaprabhu; **bhiksa karaila** — offered lunch; **bhiksa kari'** — after finishing His lunch; **tatha** — there; **eka** — one; **subha-varta** — auspicious news; **paila** — got.

TRANSLATION

The brahmana offered Sri Caitanya Mahaprabhu food with great respect and love. After finishing His lunch, the Lord received auspicious news.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.285

madhava-purira sisya 'sri-ranga-puri' nama
sei grame vipra-grhe karena visrama

SYNONYMS

madhava-purira sisya — a disciple of Madhavendra Puri; **sri-ranga-puri** — Sri Ranga Puri; **nama** — named; **sei grame** — in that village; **vipra-grhe** — in the house of a brahmana; **karena visrama** — rests.

TRANSLATION

Sri Caitanya Mahaprabhu received word that Sri Ranga Puri, one of the disciples of Sri Madhavendra Puri, was present in that village at the home of a brahmana.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.286

suniya calila prabhu tanre dekhigare
vipra-grhe vasi' achena, dekhila tanhare

SYNONYMS

suniya — hearing; calila — went; prabhu — Sri Caitanya Mahaprabhu; tanre — him; dekhigare — to see; vipra-grhe — at the house of the brahmana; vasi' — sitting; achena — was; dekhila — saw; tanhare — him.

TRANSLATION

Hearing this news, Sri Caitanya Mahaprabhu immediately went to see Sri Ranga Puri at the brahmana's home. Upon entering, the Lord saw him sitting there.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.287

premavese kare tanre danda-paranama
asru, pulaka, kampa, sarvange pade ghama

SYNONYMS

prema-avese — in ecstatic love; kare — does; tanre — unto him; danda-paranama — obeisances, falling flat; asru — tears; pulaka — jubilation; kampa — trembling; sarva-ange — all over the body; pade — there was; ghama — perspiration.

TRANSLATION

As soon as Sri Caitanya Mahaprabhu saw Sri Ranga Puri, He immediately offered him obeisances in ecstatic love, falling flat on the ground. The symptoms of transcendental transformation were visible — namely, tears, jubilation, trembling and perspiration.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.288

dekhiya vismita haila sri-ranga-purira mana
'uthaha sripada' bali' balila vacana

SYNONYMS

dekhiya — seeing; vismita — astonished; haila — became; sri-ranga-purira — of Sri Ranga Puri; mana — the mind; uthaha — get up; sri-pada — Your Holiness; bali' — saying; balila vacana — began to speak.

TRANSLATION

Upon seeing Sri Caitanya Mahaprabhu in such an ecstatic mood, Sri Ranga Puri said, "Your Holiness, please get up.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.289

sripada, dhara mora gosañira sambandha
taha vina anyatra nahi ei premara gandha

SYNONYMS

sri-pada — O Your Holiness; **dhara** — You hold; **mora** — my; **gosañira** — with Sri Madhavendra Puri; **sambandha** — relationship; **taha vina** — without him; **anyatra** — elsewhere; **nahi** — there is not; **ei** — this; **premara** — of ecstasy; **gandha** — fragrance.

TRANSLATION

"Your Holiness is certainly related to Sri Madhavendra Puri, without whom there is no fragrance of ecstatic love."

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura remarks that up to the advent of His Holiness Sripada Laksmipati Tirtha, it was the system in the disciplic succession of Madhvacarya to worship Lord Krsna alone. After Srila Madhavendra Puri, worship of both Radha and Krsna was established. For this reason Sri Madhavendra Puri is accepted as the root of worship in ecstatic love. Unless one is connected to the disciplic succession of Madhavendra Puri, there is no possibility of awakening the symptoms of ecstatic love. The word *gosañi* is significant in this connection. The spiritual master who is fully surrendered unto the Supreme Personality of Godhead has no program for sense gratification; he is interested only in satisfying the senses of the Lord. One who has control of the senses in this way is called a *gosañi* or a *gosvami*, master of the senses. The senses cannot be controlled unless one is engaged in the service of the Lord; therefore the bona fide spiritual master, who has full control over his senses, engages twenty-four hours a day in the Lord's service. He can therefore be addressed as *gosañi* or *gosvami*. The title *gosvami* cannot be inherited but can be given only to a bona fide spiritual master.

There were six great Gosvamis of Vrndavana — Srila Rupa, Sanatana, Bhatta Raghunatha, Sri Jiva, Gopala Bhatta and Dasa Raghunatha — and none of them inherited the title of *gosvami*. All the Gosvamis of Vrndavana were bona fide spiritual masters situated on the highest platform of devotional service, and for that reason they were called *gosvamis*. All the temples of Vrndavana were certainly started by the six Gosvamis. Later the worship in the temples was entrusted to some householder disciples of the Gosvamis, and since then the hereditary title of *gosvami* has been used. However, only one who is a bona fide spiritual master expanding the cult of Sri Caitanya Mahaprabhu, the Krsna consciousness movement, and who is in full control of his senses can be addressed as a *gosvami*. Unfortunately, the hereditary process is going on; therefore at the present moment, in most cases the title is being misused due to ignorance of the word's etymology.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.290

eta bali' prabhuke uthaṅa kaila alingana
galagali kari' dunhe karena krandana

SYNONYMS

eta bali' — saying this; prabhuke — Lord Sri Caitanya Mahaprabhu; uthaṅa — lifting up; kaila — did; alingana — embracing; galagali — shoulder to shoulder; kari' — doing; dunhe — both of them; karena — do; krandana — crying.

TRANSLATION

After saying this, Sri Ranga Puri lifted Sri Caitanya Mahaprabhu up and embraced Him. As they embraced shoulder to shoulder, they both began to cry in ecstasy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.291

ksaneke avesa chadi' dunhara dhairya haila
isvara-purira sambandha gosañi janaila

SYNONYMS

ksaneke — after just a few moments; **avesa** — ecstasy; **chadi'** — giving up; **dunhara** — of both of them; **dhairya** — patience; **haila** — there was; **isvara-purira** — of Isvara Puri; **sambandha** — relationship; **gosañi** — Sri Caitanya Mahaprabhu; **janaila** — disclosed.

TRANSLATION

After some moments, they came to their senses and became patient. Sri Caitanya Mahaprabhu then informed Sri Ranga Puri about His relationship with Isvara Puri.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.292

adbhuta premera vanya dunhara uthalila
dunhe manya kari' dunhe anande vasila

SYNONYMS

adbhuta — wonderful; **premera** — of love of Godhead; **vanya** — inundation; **dunhara** — of both of them; **uthalila** — arose; **dunhe** — both of them; **manya kari'** — offering respect; **dunhe** — both of them; **anande** — with great happiness; **vasila** — sat down.

TRANSLATION

They were both inundated by the wonderful ecstasy of love that was aroused in them. Finally they sat down and respectfully began to converse.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.293

dui jane krsna-katha kahe ratri-dine
ei-mate gonaila panca-sata dine

SYNONYMS

dui jane — both the persons; krsna-katha — topics of Krsna; kahe — speak; ratri-dine — day and night; ei-mate — in this way; gonaila — passed; panca-sata — five to seven; dine — days.

TRANSLATION

In this way they discussed topics about Lord Krsna continually for five to seven days.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 9.294

kautuke puri tanre puchila janma-sthana
gosaṇi kautuke kahena 'navadvipa' nama

SYNONYMS

kautuke — out of curiosity; **puri** — Sri Ranga Puri; **tanre** — Him; **puchila** — asked; **janma-sthana** — the place of birth; **gosaṇi** — Sri Caitanya Mahāprabhu; **kautuke** — as a matter of course; **kahena** — said; **nava-dvīpa** — Navadvīpa; **nama** — name.

TRANSLATION

Out of curiosity, Sri Ranga Puri asked Sri Caitanya Mahāprabhu about His birthplace, and the Lord informed him that it was Navadvīpa-dhama.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.295

sri-madhava-purira sange sri-ranga-puri
purve asiyachila tenho nadiya-nagari

SYNONYMS

sri-madhava-purira sange — with Sri Madhavendra Puri; **sri-ranga-puri** — Sri Ranga Puri; **purve** — formerly; **asiyachila** — came; **tenho** — he; **nadiya-nagari** — to the city of Nadia.

TRANSLATION

Sri Ranga Puri had formerly gone to Navadvipa with Sri Madhavendra Puri, and he therefore remembered the incidents that had taken place there.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.296

jagannatha-misra-ghare bhiksa ye karila
apurva mocara ghanta tahan ye khaila

SYNONYMS

jagannatha-misra-ghare — in the house of Sri Jagannatha Misra; **bhiksa** — lunch; **ye** — that; **karila** — took; **apurva** — unprecedented; **mocara ghanta** — curry made of plantain flowers; **tahan** — there; **ye** — that; **khaila** — ate.

TRANSLATION

As soon as Sri Ranga Puri recalled Navadvipa, he also recalled accompanying Sri Madhavendra Puri to the house of Jagannatha Misra, where Ranga Puri had taken lunch. He even remembered the taste of an unprecedented curry made of banana flowers.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.297

jagannathera brahmani, tenha — maha-pativrata
vatsalye hayena tenha yena jagan-mata

SYNONYMS

jagannathera — of Jagannatha Misra; **brahmani** — wife; **tenha** — she; **maha** — great; **pati-vrata** — devoted to her husband; **vatsalye** — in affection; **hayena** — was; **tenha** — she; **yena** — as if; **jagat-mata** — the mother of the whole universe.

TRANSLATION

Sri Ranga Puri also remembered the wife of Jagannatha Misra. She was very devoted and chaste. As for her affection, she was exactly like the mother of the universe.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.298

randhane nipuna tan-sama nahi tribhuvane
putra-sama sneha karena sannyasi-bhojane

SYNONYMS

randhane — in cooking; **nipuna** — very expert; **tan-sama** — like her; **nahi** — there is none; **tri-bhuvane** — in the three worlds; **putra-sama** — like to her own sons; **sneha karena** — she was affectionate; **sannyasi-bhojane** — in feeding the sannyasis.

TRANSLATION

He also remembered how Sri Jagannatha Misra's wife, Sacimata, was expert in cooking. He recalled that she was very affectionate toward the sannyasis and fed them exactly like her own sons.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.299

tanra eka yogya putra kariyache sannyasa
'sankararanya' nama tanra alpa vayasa

SYNONYMS

tanra — her; eka — one; yogya — deserving; putra — son; kariyache — has accepted; sannyasa — the renounced order of life; sankararanya — Sankararanya; nama — named; tanra — his; alpa — little; vayasa — age.

TRANSLATION

Sri Ranga Puri also remembered that one of her deserving sons had accepted the renounced order at a very young age. His name was Sankararanya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.300

ei tirthe sankararanya siddhi-prapti haila
prastave sri-ranga-puri eteka kahila

SYNONYMS

ei tirthe — in this holy place; **sankararanya** — of Sankararanya; **siddhi-prapti** — attainment of perfection; **haila** — became fulfilled; **prastave** — in the course of conversation; **sri-ranga-puri** — Sri Ranga Puri; **eteka** — thus; **kahila** — spoke.

TRANSLATION

Sri Ranga Puri informed Sri Caitanya Mahaprabhu that the sannyasi named Sankararanya had attained perfection in that holy place, Pandarapura.

PURPORT

Sri Caitanya Mahaprabhu's elder brother was named Visvarupa. He left home before Sri Caitanya Mahaprabhu and accepted the sannyasa order under the name of Sankararanya Svami. He traveled all over the country and finally went to Pandarapura, where he passed away after attaining perfection. In other words, he entered the spiritual world after giving up his mortal body at Pandarapura. Sri Ranga Puri, a disciple of Sri Madhavendra Puri and Godbrother of Isvara Puri, disclosed this important news to Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.301

prabhu kahe, — purvasrame tenha mora bhrata
jagannatha misra — purvasrame mora pita

SYNONYMS

prabhu kahe — the Lord replied; purva-asrame — in My previous asrama; tenha — He; mora bhrata — My brother; jagannatha misra — Jagannatha Misra; purva-asrame — in My previous asrama; mora pita — My father.

TRANSLATION

Sri Caitanya Mahaprabhu said, "In My previous asrama, Sankararanya was My brother and Jagannatha Misra was My father."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.302

ei-mata dui-jane ista-gosthi kari'
dvaraka dekhite calila sri-ranga-puri

SYNONYMS

ei-mata — in this way; **dui-jane** — both of them; **ista-gosthi kari'** — discussing many topics; **dvaraka dekhite** — to see Dvaraka; **calila** — started; **sri-ranga-puri** — Sri Ranga Puri.

TRANSLATION

After finishing his talks with Sri Caitanya Mahaprabhu, Sri Ranga Puri started for Dvaraka-dhama.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.303

dina cari tatha prabhuke rakhila brahmana
bhima-nadi snana kari' karena viththala darsana

SYNONYMS

dina — days; **cari** — four; **tatha** — there; **prabhuke** — Lord Caitanya Mahaprabhu; **rakhila** — kept; **brahmana** — the brahmana; **bhima-nadi** — in the river Bhima; **snana kari'** — bathing; **karena** — does; **viththala darsana** — visit the temple of Viththala.

TRANSLATION

After Sri Ranga Puri departed for Dvaraka, Sri Caitanya Mahaprabhu remained with the brahmana at Pandarapura for four more days. He took His bath in the Bhima River and visited the temple of Viththala.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.304

tabe mahaprabhu aila krsna-venva-tire
nana tirtha dekhi' tahan devata-mandire

SYNONYMS

tabe — thereafter; **mahaprabhu** — Sri Caitanya Mahaprabhu; **aila** — came; **krsna-venva-tire** — to the bank of the river Krsna-venva; **nana** — various; **tirtha** — holy places; **dekhi'** — seeing; **tahan** — there; **devata-mandire** — in the temples of some gods.

TRANSLATION

Sri Caitanya Mahaprabhu next went to the bank of the Krsna-venva River, where He visited many holy places and the temples of various gods.

PURPORT

This river is a branch of the river Krsna. It is said that Thakura Bilvamangala resided on the banks of this river, which is also called the Vina, the Veni, the Sina and the Bhima.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.305

brahmana-samaja saba — vaisnava-carita
vaisnava sakala pade 'krsna-karnamrta'

SYNONYMS

brahmana-samaja — the community of brahmanas; **saba** — all; **vaisnava-carita** — pure devotees; **vaisnava sakala** — all the Vaisnavas; **pade** — study; **krsna-karnamrta** — the Krsna-karnamrta of Bilvamangala Thakura.

TRANSLATION

The brahmana community there was composed of pure devotees. They regularly studied a book entitled Krsna-karnamrta, which was composed by Bilvamangala Thakura.

PURPORT

This book was composed by Bilvamangala Thakura in 112 verses. There are two or three other books bearing the same name, and there are also two commentaries on Bilvamangala's book. One commentary was written by Krsnadasa Kaviraja Gosvami and the other by Caitanya dasa Gosvami.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.306

krsna-karnamrta suni' prabhura ananda haila
agraha kariya punthi lekhaña laila

SYNONYMS

krsna-karnamrta suni' — after hearing the Krsna-karnamrta; **prabhura** — of Lord Sri Caitanya Mahaprabhu; **ananda haila** — there was great happiness; **agraha kariya** — with great eagerness; **punthi** — the book; **lekhaña** — getting copied; **laila** — took.

TRANSLATION

Sri Caitanya Mahaprabhu was very pleased to hear the book Krsna-karnamrta, and with great eagerness He had it copied and took it with Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.307

'karnamrta'-sama vastu nahi tribhuvane
yaha haite haya krsne suddha-prema-jñane

SYNONYMS

karnamrta — the Krsna-karnamrta; **sama** — like; **vastu nahi** — there is nothing; **tri-bhuvane** — in the three worlds; **yaha haite** — from which; **haya** — there is; **krsne** — unto Lord Krsna; **suddha-prema-jñane** — knowledge of pure devotional service.

TRANSLATION

There is no comparison to the Krsna-karnamrta within the three worlds. By studying this book, one is elevated to the knowledge of pure devotional service to Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.308

saundarya-madhurya-krsna-lilara avadhi
sei jane, ye 'karnamrta' pade niravadhi

SYNONYMS

saundarya — beauty; madhurya — sweetness; krsna-lilara — of the pastimes of Lord Krsna; avadhi — limit; sei jane — he knows; ye — one who; karnamrta — the book Krsna-karnamrta; pade — studies; niravadhi — constantly.

TRANSLATION

One who constantly reads the Krsna-karnamrta can fully understand the beauty and melodious taste of the pastimes of Lord Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 9.309

'brahma-', 'karnamṛta' dui punthi paña
maha-ratna-praya pai aila sange laña

SYNONYMS

brahma- — the book Brahma-; **karnamṛta** — the book Kṛṣṇa-karnamṛta; **dui** — two; **punthi** — books; **pañā** — getting; **maha-ratna-praya** — like the most valuable jewels; **pai** — getting; **aila** — came back; **sange** — with Him; **laña** — taking.

TRANSLATION

The Brahma- and Kṛṣṇa-karnamṛta were two books that Sri Caitanya Mahāprabhu considered to be most valuable jewels. Therefore He took them with Him on His return trip.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.310

tapi snana kari' aila mahismati-pure
nana tirtha dekhi tahan narmadara tire

SYNONYMS

tapi — in the Tapi River; snana kari' — taking a bath; aila — arrived; mahismati-pure — at Mahismati-pura; nana tirtha — many holy places; dekhi — seeing; tahan — there; narmadara tire — on the bank of the river Narmada.

TRANSLATION

Sri Caitanya Mahaprabhu next arrived at the banks of the river Tapi. After bathing there, He went to Mahismati-pura. While there, He saw many holy places on the banks of the river Narmada.

PURPORT

The river Tapi is also known as Tapti. The river's source is a mountain called Multai, and the river flows westward through the state of Saurashtra and into the Arabian Sea.

Mahismati-pura (Maheshwar) is mentioned in Mahabharata in connection with Sahadeva's victory. Sahadeva, the youngest brother of the Pandavas, conquered that part of the country. As stated in the Mahabharata:

tato ratnany upadaya mahis yayau
tatra nilena rajña sa cakre nararsabhah

"After acquiring jewels, Sahadeva went to the city of Mahismati, where he fought with a king called Nila."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.311

dhanus-tirtha dekhi' karila nirvindhyate snane
rsyamuka-giri aila dandakaranye

SYNONYMS

dhanuh-tirtha — Dhanus-tirtha; **dekhi'** — seeing; **karila** — did; **nirvindhyate** — in the river Nirvindhya; **snane** — bathing; **rsyamuka-giri** — at the Rsyamuka Mountain; **aila** — arrived; **dandaka-aranye** — in the forest known as Dandakaranya.

TRANSLATION

The Lord next arrived at Dhanus-tirtha, where He took His bath in the river Nirvindhya. He then arrived at Rsyamuka Mountain and then went to Dandakaranya.

PURPORT

According to some opinions, Rsyamuka is a chain of mountains beginning at the village of Hampi-grama in the district of Belari. The mountain chain begins along the bank of the river Tungabhadra, which gradually reaches the state of Hyderabad. According to other opinions, this hill is situated in Madhya Pradesh and bears the present name of Rampa. Dandakaranya is a spacious tract of land which begins north of Khandesa and extends up to the southern Ahammada-nagara through Nasika and Aurangabada. The Godavari River flows through this tract of land, and there is a great forest there where Lord Ramacandra lived.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.312

'saptatala-vrksa' dekhe kanana-bhitara
ati vrddha, ati sthula, ati uccatara

SYNONYMS

sapta-tala-vrksa — seven palm trees; dekhe — sees; kanana bhitara — within the forest; ati vrddha — very old; ati sthula — very bulky; ati uccatara — very high.

TRANSLATION

Within the Dandakaranya forest Sri Caitanya Mahaprabhu then visited a place called Saptatala. The seven palm trees there were very old, very bulky and very high.

PURPORT

The name Saptatala is mentioned in the Kiskindhya section of the Ramayana and is described in the eleventh and twelfth chapters of that section.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.313

saptatala dekhi' prabhu alingana kaila
sasarire saptatala vaikunthe calila

SYNONYMS

sapta-tala dekhi' — upon seeing the seven palm trees; **prabhu** — Lord Caitanya Mahaprabhu; **alingana kaila** — embraced; **sa-sarire** — with their bodies; **sapta-tala** — the seven palm trees; **vaikunthe calila** — returned to Vaikunthaloka.

TRANSLATION

Upon seeing the seven palm trees, Sri Caitanya Mahaprabhu embraced them. As a result, they all returned to Vaikunthaloka, the spiritual world.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.314

sunya-sthala dekhi' lokera haila camatkara
loke kahe, e sannyasi — rama-avatara

SYNONYMS

sunya-sthala — the vacant place; **dekhi'** — seeing; **lokera** — of the people in general; **haila** — there was; **camatkara** — astonishment; **loke kahe** — all people began to say; **e sannyasi** — this sannyasi; **rama-avatara** — incarnation of Lord Ramacandra.

TRANSLATION

After the seven palm trees had departed for Vaikuntha, everyone was astonished to see that they were gone. The people then began to say, "This sannyasi called Sri Caitanya Mahaprabhu must be an incarnation of Lord Ramacandra.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.315

sasarire tala gela sri-vaikuntha-dhama
aiche sakti kara haya, vina eka rama

SYNONYMS

sa-sarire — with the material body; **tala** — the palm trees; **gela** — went; **sri-vaikuntha-dhama** — to the spiritual kingdom, known as Vaikuntha; **aiche** — such; **sakti** — power; **kara** — whose; **haya** — is; **vina** — without; **eka** — one; **rama** — Lord Ramacandra.

TRANSLATION

"Only Lord Ramacandra has the power to send seven palm trees to the spiritual Vaikuntha planets."

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 9.316

prabhu asi' kaila pampa-sarovare snana
pañcavati asi, tahan karila visrama

SYNONYMS

prabhu — Sri Caitanya Mahāprabhu; **asi'** — coming; **kaila** — did; **pampa-sarovare** — in the lake known as Pampa; **snana** — bathing; **pañcavati asi** — then coming to Pañcavati; **tahan** — there; **karila** — took; **visrama** — rest.

TRANSLATION

Eventually Sri Caitanya Mahāprabhu arrived at a lake known as Pampa, where He took His bath. He then went to a place called Pañcavati, where He rested.

PURPORT

According to some, the old name of the Tungabhadra River was Pamba. According to others, Vijaya-nagara, the capital of the state, was known as Pampatirtha. According to still others, the lake near Anagundi, in the direction of Hyderabad, is Pampa-sarovara. The river Tungabhadra also flows through there. There are many different opinions about the lake called Pampa-sarovara.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.317

nasike tryambaka dekhi' gela brahmagiri
kusavarte aila yahan janmila godavari

SYNONYMS

nasike — at the holy place Nasika; **tryambaka** — a deity of Lord Siva; **dekhi'** — after seeing; **gela** — went; **brahmagiri** — to the place known as Brahmagiri; **kusavarte aila** — then He came to the holy place known as Kusavarta; **yahan** — where; **janmila** — took birth; **godavari** — the river Godavari.

TRANSLATION

Sri Caitanya Mahaprabhu then visited Nasika, where He saw the deity of Tryambaka [Lord Siva]. He then went to Brahma-giri and then to Kusavarta, the source of the river Godavari.

PURPORT

Kusavarta is located in the western ghata, at Sahyadri. It is near Nasika, a holy place, but according to some it was situated in the valley of Vindhya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.318

sapta godavari aila kari' tirtha bahutara
punarapi aila prabhu vidyanagara

SYNONYMS

sapta godavari — to the place known as Sapta-godavari; **aila** — came; **kari' tirtha bahutara** — visiting various holy places; **punarapi** — again; **aila** — came back; **prabhu** — Sri Caitanya Mahaprabhu; **vidyanagara** — to the place where He met Ramananda Raya.

TRANSLATION

After visiting many other holy places, the Lord went to Sapta-godavari. At last He returned to Vidyanagara.

PURPORT

In this way Sri Caitanya Mahaprabhu traveled from the source of the Godavari River and eventually visited the northern side of Hyderabad state. He finally arrived at the state of Kalinga.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.319

ramananda raya suni' prabhura agamana
anande asiya kaila prabhu-saha milana

SYNONYMS

ramananda raya — Ramananda Raya; suni' — hearing; prabhura — of Lord Caitanya Mahaprabhu; agamana — return; anande — in great happiness; asiya — coming; kaila — did; prabhu-saha — with Lord Caitanya Mahaprabhu; milana — meeting.

TRANSLATION

When Ramananda Raya heard of Sri Caitanya Mahaprabhu's arrival, he was very pleased, and he immediately went to see Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 9.320

dandavat haṅṅa pade carane dhariya
alingana kaila prabhu tanre uthaṅṅa

SYNONYMS

dandavat haṅṅa — like a stick; pade — fell; carane — the lotus feet; dhariya — catching; alingana — embracing; kaila — did; prabhu — Sri Caitanya Mahāprabhu; tanre — him; uthaṅṅa — getting up.

TRANSLATION

When Ramananda Raya fell flat, touching the lotus feet of Sri Caitanya Mahāprabhu, the Lord immediately raised him to his feet and embraced him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.321

dui jane premavese karena krandana
premanande sithila haila dunhakara mana

SYNONYMS

dui jane — both of them; prema-avese — in ecstatic love; karena — do; krandana — crying; prema-anande — in ecstatic love; sithila haila — became slackened; dunhakara — of both of them; mana — minds.

TRANSLATION

In great ecstatic love they both began to cry, and thus their minds were slackened.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.322

kata-ksane dui jana susthira haña
nana ista-gosthi kare ekatra vasiya

SYNONYMS

kata-ksane — after some time; **dui** — two; **jana** — people; **su-sthira haña** — coming to their senses; **nana** — various; **ista-gosthi** — discussions; **kare** — do; **ekatra** — together; **vasiya** — sitting.

TRANSLATION

After some time they regained their senses and sat together to discuss various subjects.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.323

tirtha-yatra-katha prabhu sakala kahila
karnamrta, brahma-, — dui punthi dila

SYNONYMS

tirtha-yatra-katha — topics of His pilgrimage; **prabhu** — Lord Sri Caitanya Mahaprabhu; **sakala kahila** — described everything; **karnamrta** — the book named Krsna-karnamrta; **brahma-** — the book named Brahma-; **dui** — two; **punthi** — scriptures; **dila** — delivered.

TRANSLATION

Sri Caitanya Mahaprabhu gave Ramananda Raya a vivid description of His travels to the holy places and told him how He had acquired the two books named Krsna-karnamrta and Brahma-. The Lord delivered the books to Ramananda Raya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.324

prabhu kahe, — tumi yei siddhanta kahile
ei dui punthi sei saba saksi dile

SYNONYMS

prabhu kahe — the Lord said; tumi — you; yei — whatever; siddhanta — conclusion; kahile — informed; ei dui — these two; punthi — books; sei — that; saba — everything; saksi — evidence; dile — gave.

TRANSLATION

The Lord said, "Whatever you have told Me about devotional service is all supported by these two books."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.325

rayera ananda haila pustaka paiya
prabhu-saha asvadila, rakhila likhiya

SYNONYMS

rayera — of Raya Ramananda; **ananda** — happiness; **haila** — there was; **pustaka paiya** — getting those two books; **prabhu-saha** — with the Lord; **asvadila** — tasted; **rakhila** — kept; **likhiya** — writing.

TRANSLATION

Ramananda Raya was very happy to receive these books. He tasted their contents along with the Lord and made a copy of each.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 9.326

'gosañi aila' grame haila kolahala
prabhuke dekhite loka aila sakala

SYNONYMS

gosañi — Sri Caitanya Mahāprabhu; **aila'** — has returned; **grame** — in the village; **haila** — there was; **kolahala** — commotion; **prabhuke** — Lord Sri Caitanya Mahāprabhu; **dekhite** — to see; **loka** — people; **aila** — came there; **sakala** — all.

TRANSLATION

News spread in the village of Vidyanagara about the arrival of Sri Caitanya Mahāprabhu, and everyone came to see Him once again.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.327

loka dehki' ramananda gela nija-ghare
madhyahne uthila prabhu bhiksa karibare

SYNONYMS

loka dekhi' — seeing the people; ramananda — Raya Ramananda; gela — departed; nija-ghare — to his own home; madhyahne — at noon; uthila prabhu — Sri Caitanya Mahaprabhu got up; bhiksa karibare — to take His lunch.

TRANSLATION

After seeing the people who gathered there, Sri Ramananda Raya returned to his own home. At noon, Sri Caitanya Mahaprabhu got up to take His lunch.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.328

ratri-kale raya punah kaila agamana
dui jane krsna-kathaya kaila jagarana

SYNONYMS

ratri-kale — at night; raya — Ramananda Raya; punah — again; kaila — did; agamana — coming; dui jane — the two of them; krsna-kathaya — in discourses on topics of Krsna; kaila — did; jagarana — keeping awake through the night.

TRANSLATION

Sri Ramananda Raya returned at night, and he and the Lord discussed topics concerning Krsna. Thus they passed the night.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.329

dui jane krsna-katha kahe ratri-dine
parama-anande gela panca-sata dine

SYNONYMS

dui jane — both of them; krsna-katha — topics of Krsna; kahe — speak; ratri-dine — day and night; parama-anande — in great happiness; gela — passed; panca-sata dine — five to seven days.

TRANSLATION

Ramananda Raya and Sri Caitanya Mahaprabhu discussed Krsna day and night, and thus they passed from five to seven days in great happiness.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 9.330

ramananda kahe, — prabhu, tomara ajña paña
rajake likhilun ami vinaya kariya

SYNONYMS

ramananda kahe — Ramananda Raya said; prabhu — my dear Lord; tomara ajña — Your permission; paña — getting; rajake likhilun — have written a letter to the King; ami — I; vinaya kariya — with great humility.

TRANSLATION

Ramananda Raya said, "My dear Lord, with Your permission I have already written a letter to the King with great humility.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.331

raja more ajña dila nilacale yaite
calibara udyoga ami lagiyachi karite

SYNONYMS

raja — the King; **more** — unto me; **ajña dila** — has given an order; **nilacale yaite** — to go to Jagannatha Puri; **calibara** — to go; **udyoga** — arrangement; **ami** — I; **lagiyachi** — began; **karite** — to do.

TRANSLATION

"The King has already given me an order to return to Jagannatha Puri, and I am making arrangements to do this."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.332

prabhu kahe, — etha mora e-nimitte agamana
toma laña nilacale kariba gamana

SYNONYMS

prabhu kahe — Lord Sri Caitanya Mahaprabhu said; etha — here; mora — My; e-nimitte — for this reason; agamana — coming back; toma laña — taking you; nilacale — to Jagannatha Puri; kariba — I shall do; gamana — going.

TRANSLATION

Sri Caitanya Mahaprabhu then said, "It is for this purpose alone that I have returned. I want to take you with Me to Jagannatha Puri."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.333

raya kahe, — prabhu, age cala nilacale
mora sange hati-ghoda, sainya-kolahale

SYNONYMS

raya kahe — Ramananda Raya replied; **prabhu** — Lord; **age cala** — You go ahead; **nilacale** — to Jagannatha Puri; **mora sange** — with me; **hati-ghoda** — elephants and horses; **sainya** — soldiers; **kolahale** — tumultuous roaring.

TRANSLATION

Ramananda Raya said, "My dear Lord, it is better that You proceed to Jagannatha Puri alone because with me there will be many horses, elephants and soldiers, all roaring tumultuously.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.334

dina-dase iha-sabara kari' samadhana
tomara pache pache ami kariba prayana

SYNONYMS

dina-dase — within ten days; **iha-sabara** — of all of this; **kari' samadhana** — making adjustment; **tomara** — You; **pache pache** — following; **ami** — I; **kariba** — shall do; **prayana** — going.

TRANSLATION

"I shall make arrangements within ten days. Following You, I shall go to Nilacala without delay."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 9.335

tabe mahāprabhu tanre asite ajña diya
nilacale calīla prabhu anandita haña

SYNONYMS

tabe — then; **mahāprabhu** — Sri Caitanya Mahāprabhu; **tanre** — unto him; **asite** — to come; **ajña diya** — giving an order; **nilacale** — to Jagannatha Puri; **calīla** — departed; **prabhu** — Lord Sri Caitanya Mahāprabhu; **anandita haña** — with great pleasure.

TRANSLATION

Giving orders to Ramananda Raya to come to Nilacala, Sri Caitanya Mahāprabhu departed for Jagannatha Puri with great pleasure.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.336

yei pathe purve prabhu kaila agamana
sei pathe calila dekhi, sarva vaisnava-gana

SYNONYMS

yei pathe — the path by which; purve — formerly; prabhu — Lord Sri Caitanya Mahaprabhu; kaila agamana — came; sei pathe — by that way; calila — departed; dekhi — seeing; sarva — all; vaisnava-gana — Vaisnavas.

TRANSLATION

Sri Caitanya Mahaprabhu returned by the same road He had formerly taken to Vidyanagara, and all the Vaisnavas along the way saw Him again.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.337

yahan yaya, loka uthe hari-dhvani kari'
dekhi' anandita-mana haila gaurahari

SYNONYMS

yahan yaya — wherever He goes; loka uthe — people stand up; hari-dhvani kari' — vibrating the holy name of the Hare Krsna mantra; dekhi' — by seeing; anandita — happy; mana — in mind; haila — became; gaurahari — Lord Sri Caitanya Mahaprabhu.

TRANSLATION

Wherever Sri Caitanya Mahaprabhu went, the holy name of Sri Hari was vibrated. Seeing this, the Lord became very happy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.338

alalanathe asi' krsnadase pathaila
nityananda-adi nija-gane bolaila

SYNONYMS

alalanathe — to the place known as Alalanatha; **asi'** — coming; **krsnadase** — Krsnadasa, His assistant; **pathaila** — sent ahead; **nityananda** — Lord Nityananda; **adi** — and others; **nija-gane** — personal associates; **bolaila** — called for.

TRANSLATION

When the Lord reached Alalanatha, He sent His assistant Krsnadasa ahead to call for Nityananda Prabhu and other personal associates.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.339

prabhura agamana suni' nityananda raya
uthiya calila, preme theha nahi paya

SYNONYMS

prabhura — of Lord Sri Caitanya Mahaprabhu; **agamana** — arrival; **sunī'** — hearing; **nityananda raya** — Lord Nityananda; **uthiya calila** — got up and started; **preme** — in great ecstasy; **theha** — patience; **nahi paya** — does not get.

TRANSLATION

As soon as Nityananda Prabhu received news of the arrival of Sri Caitanya Mahaprabhu, He immediately got up and started out to see Him. Indeed, He was very impatient in His great ecstasy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.340

jagadananda, damodara-pandita, mukunda
naciya calila, dehe na dhare ananda

SYNONYMS

jagadananda — Jagadananda; **damodara-pandita** — Damodara Pandita; **mukunda** — Mukunda; **naciya** — dancing; **calila** — departed; **dehe** — the body; **na dhare** — does not hold; **ananda** — happiness.

TRANSLATION

Sri Nityananda Raya, Jagadananda, Damodara Pandita and Mukunda all became ecstatic in their happiness, and dancing along the way, they went to meet the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.341

gopinathacarya calila anandita haña
prabhure milila sabe pathe lag paña

SYNONYMS

gopinatha-acarya — Gopinatha Acarya; **calila** — departed; **anandita** — in happiness; **haña** — being; **prabhure** — Lord Sri Caitanya Mahaprabhu; **milila** — met; **sabe** — all; **pathe** — along the way; **lag** — contact; **pañã** — getting.

TRANSLATION

Gopinatha Acarya also went in a very happy mood. They all went to meet the Lord, and they finally contacted Him on the way.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.342

prabhu premavese sabaya kaila alingana
prema-avese sabe kare ananda-krandana

SYNONYMS

prabhu — Lord Sri Caitanya Mahaprabhu; **prema-avese** — in ecstatic love; **sabaya** — all of them; **kaila alingana** — embraced; **prema-avese** — in ecstatic love; **sabe kare** — all of them did; **ananda-krandana** — crying in pleasure.

TRANSLATION

The Lord was also filled with ecstatic love, and He embraced them all. Out of their love, they began to cry with pleasure.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.343

sarvabhauma bhattacharya anande calila
samudrera tire asi' prabhure milila

SYNONYMS

sarvabhauma bhattacharya — Sarvabhauma Bhattacharya; **anande** — in pleasure; **calila** — went; **samudrera tire** — on the beach by the ocean; **asi'** — coming; **prabhure milila** — met the Lord.

TRANSLATION

Sarvabhauma Bhattacharya also went to see the Lord with great pleasure, and he met Him on the beach by the sea.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 9.344

sarvabhauma mahāprabhura padīla carane
prabhu tanre uthāṇa kaila alingane

SYNONYMS

sarvabhauma — Sarvabhauma Bhattacharya; **mahāprabhura** — of Lord Sri Caitanya Mahāprabhu; **padīla** — fell down; **carane** — at the feet; **prabhu** — Sri Caitanya Mahāprabhu; **tanre** — him; **uthāṇa** — getting up; **kaila alingane** — embraced.

TRANSLATION

Sarvabhauma Bhattacharya fell down at the lotus feet of the Lord, and the Lord pulled him up and embraced him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.345

premavese sarvabhauma karila rodane
saba-sange aila prabhu isvara-darasane

SYNONYMS

prema-avese — in ecstatic love; sarvabhauma — Sarvabhauma; karila rodane — cried; saba-sange — with all of them; aila — came; prabhu — Sri Caitanya Mahaprabhu; isvara-darasane — to see the Jagannatha temple.

TRANSLATION

Sarvabhauma Bhattacharya cried in great ecstatic love. Then the Lord, accompanied by them all, went to the temple of Jagannatha.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.346

jagannatha-darasana premavese kaila
kampa-sveda-pulakasrute sarira bhasila

SYNONYMS

jagannatha-darasana — visiting Lord Jagannatha; **prema-avese** — in ecstatic love; **kaila** — made; **kampa** — trembling; **sveda** — perspiration; **pulaka** — jubilation; **asrute** — with tears; **sarira** — the whole body; **bhasila** — was inundated.

TRANSLATION

Due to ecstatic love experienced upon visiting Lord Jagannatha, inundations of trembling, perspiration, tears and jubilation swept the body of Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.347

bahu nrtya-gita kaila premavista haña
panda-pala aila sabe mala-prasada laña

SYNONYMS

bahu — much; **nrtya-gita** — dancing and chanting; **kaila** — performed; **prema-avista** — in ecstatic love; **haña** — being; **panda-pala** — the priests and attendants; **aila** — came; **sabe** — all; **mala-prasada** — a garland and remnants of the food of Jagannatha; **laña** — offering.

TRANSLATION

In ecstatic love Sri Caitanya Mahaprabhu danced and chanted. At that time all the attendants and priests came to offer Him a garland and the remnants of Lord Jagannatha's food.

PURPORT

Those who are priests engaged in Lord Jagannatha's service are called pandas or panditas, and they are brahmanas. The attendants who look after the temple's external affairs are called palas. The priests and attendants went together to see Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.348

mala-prasada paña prabhu susthira ha-ila
jagannathera sevaka saba anande milila

SYNONYMS

mala-prasada — the garland and prasadam; **pañā** — getting; **prabhu** — Sri Caitanya Mahaprabhu; **su-sthira ha-ila** — became patient; **jagannathera** — of Lord Jagannatha; **sevaka** — servants; **saba** — all; **anande milila** — met Him in great pleasure.

TRANSLATION

Sri Caitanya Mahaprabhu became patient after receiving the garland and prasadam of Lord Jagannatha. All the servants of Lord Jagannatha met Sri Caitanya Mahaprabhu with great pleasure.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.349

kasi-misra asi' prabhura padila carane
manya kari' prabhu tanre kaila alingane

SYNONYMS

kasi-misra — Kasi Misra; **asi'** — coming; **prabhura** — of the Lord; **padila** — fell down; **carane** — at the feet; **manya kari'** — with great respect; **prabhu** — Lord Sri Caitanya Mahaprabhu; **tanre** — unto him; **kaila** — did; **alingane** — embracing.

TRANSLATION

Afterward, Kasi Misra came and fell down at the lotus feet of the Lord, and the Lord respectfully embraced him.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 9.350

prabhu laña sarvabhauma nija-ghare gela
mora ghare bhikṣa bali' nimantrana kaila

SYNONYMS

prabhu laña — taking Lord Sri Caitanya Mahāprabhu; **sarvabhauma** — Sarvabhauma Bhaṭṭācārya; **nija-ghare** — to his own home; **gela** — went; **mora** — my; **ghare** — at home; **bhikṣa** — luncheon; **bali'** — saying; **nimantrana kaila** — invited.

TRANSLATION

Sarvabhauma Bhaṭṭācārya then took the Lord with him to his home, saying, "Today's luncheon will be at my home." In this way he invited the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.351

divya maha-prasada aneka anaila
pitha-pana adi jagannatha ye khaila

SYNONYMS

divya — very nice; **maha-prasada** — remnants of food from Jagannatha; **aneka** — various; **anaila** — brought; **pitha-pana adi** — such as cakes and condensed milk; **jagannatha** — Lord Jagannatha; **ye** — which; **khaila** — ate.

TRANSLATION

Sarvabhauma Bhattacharya brought various types of food remnants that had been left by Lord Jagannatha. He brought all kinds of cakes and condensed-milk preparations.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.352

madyahna karila prabhu nija-gana laña
sarvabhauma-ghare bhiksa karila asiya

SYNONYMS

madyahna — noon lunch; **karila** — performed; **prabhu** — Sri Caitanya Mahaprabhu; **nija-gana laña** — accompanied by associates; **sarvabhauma-ghare** — at the home of Sarvabhauma Bhattacarya; **bhiksa** — lunch; **karila** — performed; **asiya** — coming.

TRANSLATION

Accompanied by all His associates, Sri Caitanya Mahaprabhu went to Sarvabhauma Bhattacarya's house and took His noon lunch there.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.353

bhiksa karaña tanre karaila sayana
apane sarvabhauma kare pada-

SYNONYMS

bhiksa karaña — after giving lunch; **tanre** — Him; **karaila** — made; **sayana** — lie down to rest; **apane** — personally; **sarvabhauma** — Sarvabhauma Bhattacharya; **kare** — does; **pada-** — massaging the legs.

TRANSLATION

After offering food to Sri Caitanya Mahaprabhu, Sarvabhauma Bhattacharya made Him lie down to rest, and he personally began to massage the legs of the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.354

prabhu tanre pathaila bhojana karite
sei ratri tanra ghare rahila tanra prite

SYNONYMS

prabhu — Sri Caitanya Mahaprabhu; **tanre** — him; **pathaila** — sent; **bhojana karite** — to take lunch; **sei ratri** — that night; **tanra ghare** — at his home; **rahila** — remained; **tanra prite** — just to satisfy him.

TRANSLATION

Sri Caitanya Mahaprabhu then sent Sarvabhauma Bhattacharya to take his lunch, and the Lord remained that night in his home just to please him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.355

sarvabhauma-sange ara laña nija-gana
tirtha-yatra-katha kahi' kaila jagarana

SYNONYMS

sarvabhauma-sange — with Sarvabhauma Bhattacharya; **ara** — and; **laña nija-gana** — taking His own associates; **tirtha-yatra-katha** — topics of the pilgrimage; **kahi'** — telling; **kaila** — did; **jagarana** — keeping awake through the night.

TRANSLATION

Sri Caitanya Mahaprabhu and His personal associates remained with Sarvabhauma Bhattacharya. They all stayed awake the entire night as the Lord spoke of His pilgrimage.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.356

prabhu kahe, — eta tirtha kailun paryatana
toma-sama vaisnava na dekhilun eka-jana

SYNONYMS

prabhu kahe — the Lord said; eta tirtha — to so many holy places; kailun paryatana — I have traveled; toma-sama — like you; vaisnava — devotee; na — not; dekhilun — I could see; eka-jana — one man.

TRANSLATION

The Lord told Sarvabhauma Bhattacarya, "I have traveled to many holy places, but I could not find a Vaisnava as good as you anywhere."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.357

eka ramananda raya bahu sukha dila
bhata kahe, — ei lagi' milite kahila

SYNONYMS

eka — one; ramananda raya — Ramananda Raya; bahu sukha — much pleasure; dila — gave; bhata kahe — Sarvabhauma Bhattacharya replied; ei lagi' — for this reason; milite — to meet; kahila — I requested.

TRANSLATION

Sri Caitanya Mahaprabhu continued, "I received much pleasure from the talks of Ramananda Raya."

The Bhattacharya replied, "For this reason I requested that You meet him."

PURPORT

In the Sri Caitanya-candrodaya (beginning of the eighth act) Sri Caitanya Mahaprabhu says, "Sarvabhauma, I have traveled to many holy places, but I cannot find a Vaisnava as good as you anywhere. However, I must admit that Ramananda Raya is wonderful."

Sarvabhauma Bhattacharya replies, "Therefore, my Lord, I requested that You see him."

Sri Caitanya Mahaprabhu then says, "There are, of course, many Vaisnavas in these holy places, and most of them worship Lord Narayana. Others, who are called Tattvavadis, are also Laksmi-Narayana worshipers, but they do not belong to the pure Vaisnava cult. There are many worshipers of Lord Siva, and there are also many atheists. Regardless, My dear Bhattacharya, I very much like Ramananda Raya and his opinions."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.358

tirtha-yatra-katha ei kailun samapana
sanksepe kahilun, vistara na yaya varnana

SYNONYMS

tirtha-yatra-katha — topics of the pilgrimage; **ei** — these; **kailun samapana** — I have finished; **sanksepe kahilun** — I have described in brief; **vistara** — expansively; **na yaya varnana** — it is not possible to describe.

TRANSLATION

Thus I have ended my narration about Sri Caitanya Mahaprabhu's pilgrimage, describing it in brief. It cannot be described very broadly.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura points out that in the seventy-fourth verse of this chapter it is stated that Sri Caitanya Mahaprabhu visited the temple of Siyali-bhairavi, but actually at Siyali Sri Caitanya Mahaprabhu visited the temple of Sri Bhu-varaha. Near Siyali and Cidambaram there is a temple known as Sri Musnam. In this temple there is a Deity of Sri Bhu-varaha. In the jurisdiction of Cidambaram there is a district known as southern Arkata. The town of Siyali is in that district. There is a temple of Sri Bhu-varahadeva nearby, not Bhairavi-devi. This is Srila Bhaktisiddhanta Sarasvati Thakura's conclusion.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.359

ananta caitanya-lila kahite na jani
lobhe lajja khaña tara kari tanatani

SYNONYMS

ananta — unlimited; **caitanya-lila** — pastimes of Lord Caitanya; **kahite** — to speak; **na jani** — I do not know; **lobhe** — out of greed; **lajja khaña** — becoming shameless; **tara** — of them; **kari** — I do; **tanatani** — some attempt only.

TRANSLATION

The pastimes of Lord Caitanya are unlimited. No one can properly describe His activities, yet I make the attempt out of greed. This but reveals my shamelessness.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.360

prabhura tirtha-yatra-katha sune yei jana
caitanya-carane paya gadha prema-dhana

SYNONYMS

prabhura — of Lord Sri Caitanya Mahaprabhu; **tirtha-yatra** — touring of sacred places of pilgrimage; **katha** — topics about; **sune** — hears; **yei** — who; **jana** — person; **caitanya-carane** — at the lotus feet of Sri Caitanya Mahaprabhu; **paya** — gets; **gadha** — deep; **prema-dhana** — riches of ecstatic love.

TRANSLATION

Whoever hears of Sri Caitanya Mahaprabhu's pilgrimage to various holy places attains the riches of very deep ecstatic love.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura remarks, "The impersonalists imagine some forms of the Absolute Truth through the direct perception of their senses. The impersonalists worship such imaginary forms, but neither Srimad-Bhagavatam nor Sri Caitanya Mahaprabhu accepts this sense gratificatory worship to be of any spiritual significance." The Mayavadis imagine themselves to be the Supreme. They imagine that the Supreme has no personal form and that all His forms are imaginary like the will-o'-the-wisp or a flower in the sky. Both Mayavadis and those who imagine forms of God are misguided. According to them, worship of the Deity or any other form of the Lord is a result of the conditioned soul's illusion. However, Sri Caitanya Mahaprabhu confirms the conclusion of Srimad-Bhagavatam on the strength of His philosophy of acintya-bhedabheda-tattva. That philosophy holds that the Supreme Lord is simultaneously one with and different from His creation. That is to say, there is unity in diversity. In this way Sri Caitanya Mahaprabhu proved the impotence of fruitive workers, speculative empiric philosophers and mystic yogis. The realization of such men is simply a waste of time and energy.

To set the example, Sri Caitanya Mahaprabhu personally visited temples in various holy places. Wherever He visited, He immediately exhibited His ecstatic love for the Supreme Personality of Godhead. When a Vaisnava visits the temple of a demigod, his vision of that demigod is different from the vision of the impersonalists and Mayavadis. The Brahma- supports this. A Vaisnava's visit to the temple of Lord Siva, for example, is different from a nondevotee's visit. The nondevotee considers the deity of Lord Siva an imaginary form because he ultimately thinks that the Supreme Absolute Truth is void. However, a Vaisnava sees Lord Siva as being simultaneously one with and different from the Supreme Lord. In this regard, the example of milk and yogurt is given. Yogurt is actually nothing but milk, but at the same time it is not milk. It is simultaneously one with milk yet different from it. This is the philosophy of Sri Caitanya Mahaprabhu, and it is confirmed by Lord Krsna in the Bhagavad-gita (9.4):

maya tatam jagad avyakta-murtina
mat-sthani sarva-bhutani na v avasthitah

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them."

The Absolute Truth, God, is everything, but this does not mean that everything is God. For this reason Sri Caitanya Mahaprabhu and His followers visited the temples of all the demigods, but they did not see them in the same way an impersonalist sees them. Everyone should follow in the footsteps of Sri Caitanya Mahaprabhu and visit all temples. Sometimes mundane sahajiyas suppose that the gopis visited the temple of Katyayani in the same way mundane people visit the temple of Devi. However, the gopis prayed to Katyayani to grant them Krsna as their husband, whereas mundaners visit the temple of Katyayani to receive some material profit. That is the difference between a Vaisnava's visit and a nondevotee's visit.

Not understanding the process of disciplic succession, so-called logicians put forward the theory of pañcopasana, in which a person worships one of five deities — namely Visnu, Siva, Durga, the sun-god or Ganesa. In this conception the impersonalists imagine one of these five deities as supreme and reject the others. Such philosophical speculation, which is certainly idol worship, is not accepted by Sri Caitanya Mahaprabhu or by Vaisnavas. This imaginary deity worship has recently been transformed into Mayavada impersonalism. For want of Krsna consciousness, people are victimized by the Mayavada philosophy, and consequently they sometimes become staunch atheists. However, Sri Caitanya Mahaprabhu established the process of self-realization by His own personal behavior. As stated in the Caitanya-caritamrta (Madhya 8.274):

sthavara-jangama dekhe, na dekhe tara murti
sarvatra haya nija ista-deva-sphurti

"A Vaisnava never sees the material form of anything, moving or nonmoving. Rather, everywhere he looks he sees the energy of the Supreme Personality of Godhead, and immediately he remembers the transcendental form of the Lord."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.361

caitanya-carita suna sraddha-bhakti kari'
matsarya chadiya mukhe bala 'hari' 'hari'

SYNONYMS

caitanya-carita — the activities of Lord Sri Caitanya Mahaprabhu; **suna** — hear; **sraddha** — faith; **bhakti** — devotion; **kari'** — accepting; **matsarya** — envy; **chadiya** — giving up; **mukhe** — by the mouth; **bala** — say; **hari hari** — the holy name of the Lord (Hari, Hari).

TRANSLATION

Please hear the transcendental pastimes of Lord Sri Caitanya Mahaprabhu with faith and devotion. Giving up envy of the Lord, everyone chant the Lord's holy name, Hari.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.362

ei kali-kale ara nahi kona dharma
vaisnava, vaisnava-sastra, ei kahe marma

SYNONYMS

ei kali-kale — in this Age of Kali; ara — other; nahi kona — there is not any; dharma — religious principle; vaisnava — devotee; vaisnava-sastra — devotional literature; ei kahe marma — this is the purport.

TRANSLATION

In this Age of Kali there are no genuine religious principles other than those established by Vaisnava devotees and the Vaisnava scriptures. This is the sum and substance of everything.

PURPORT

One must have firm faith in the process of devotional service and the scriptures that support it. If one hears the activities of Sri Caitanya Mahaprabhu with this faith, he can be freed from his envious position. Srimad-Bhagavatam is meant for such nonenvious persons (nirmatsaran satam). In this age a person should not envy Sri Caitanya Mahaprabhu's movement but should chant the holy names of Hari and Krsna, the maha-mantra. That is the sum and substance of the eternal religion, known as sanatana-dharma. In this verse the word vaisnava refers to a pure devotee and fully realized soul, and the word vaisnava-sastra refers to sruti, or the Vedas, which are called sabda-pramana, the evidence of transcendental sound. One who strictly follows the Vedic literature and chants the holy name of the Supreme Personality of Godhead will actually be situated in the transcendental disciplic succession. Those who want to attain life's ultimate goal must follow this principle. In Srimad-Bhagavatam (11.19.17), it is said:

srutih pratyaksam aitihiyam catustayam

pramanesv anavasthanad vikalpat sa virajyate

"Vedic literature, direct perception, history and hypothesis are the four kinds of evidential proofs. Everyone should stick to these principles for the realization of the Absolute Truth."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.363

caitanya-candrera lila — agadha, gambhira
pravesa karite nari, — sparsi rahi' tira

SYNONYMS

caitanya-candrera lila — the pastimes of Lord Sri Caitanya Mahaprabhu; agadha — unfathomable; gambhira — deep; pravesa karite — to enter into; nari — I am unable; sparsi — I touch; rahi' tira — standing on the bank.

TRANSLATION

The pastimes of Sri Caitanya Mahaprabhu are just like an unfathomable ocean. It is not possible for me to enter into it. Simply standing on the shore, I am but touching the water.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 9.364

caitanya-carita sraddhaya sune yei jana
yateka vicare, tata paya prema-dhana

SYNONYMS

caitanya-carita — the pastimes of Sri Caitanya Mahaprabhu; **sraddhaya** — with faith; **sune** — hears; **yei jana** — which person; **yateka vicare** — as far as he analytically studies; **tata** — so far; **paya** — he gets; **prema-dhana** — the riches of ecstatic love.

TRANSLATION

The more one hears the pastimes of Sri Caitanya Mahaprabhu with faith, analytically studying them, the more one attains the ecstatic riches of love of Godhead.

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sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

SYNONYMS

sri-rupa — Srila Rupa Gosvami; **raghunatha** — Srila Raghunatha dasa Gosvami; **pade** — at the lotus feet; **yara** — whose; **asa** — expectation; **caitanya-caritamrta** — the book named Caitanya-caritamrta; **kahe** — describes; **krsnadasa** — Srila Krsnadasa Kaviraja Gosvami.

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

PURPORT

As usual the author concludes the chapter by reciting the names of Sri Rupa and Raghunatha and reinstating himself at their lotus feet.

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, Madhya-lila, Ninth Chapter, describing Sri Caitanya Mahaprabhu's travels to many holy places in South India.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10 Summary

While Sri Caitanya Mahaprabhu was traveling in South India, Sarvabhauma Bhattacharya had many talks with King Prataparudra. When Maharaja Prataparudra requested the Bhattacharya to arrange an interview with the Lord, the Bhattacharya assured him that he would try to do so as soon as Caitanya Mahaprabhu returned from South India. When the Lord returned to Jagannatha Puri from His South Indian tour, He lived at the home of Kasi Misra. Sarvabhauma Bhattacharya introduced many Vaisnavas to Sri Caitanya Mahaprabhu after His return. The father of Ramananda Raya, Bhavananda Raya, offered another son named Vaninatha Pattanayaka for the Lord's service. Sri Caitanya Mahaprabhu informed His associates about the pollution of Krsnadasa brought about by his association with the Bhattatharis, and thus the Lord proposed to give him leave. Nityananda Prabhu sent Krsnadasa to Bengal to inform the Navadvipa devotees about the Lord's return to Jagannatha Puri. All the devotees of Navadvipa thus began arranging to come to Jagannatha Puri. At this time Paramananda Puri was at Navadvipa, and immediately upon hearing news of the Lord's return, he started for Jagannatha Puri accompanied by a brahmana named Kamalakanta. Purusottama Bhattacharya, a resident of Navadvipa, was educated at Varanasi. He accepted the renounced order from Caitanyananda, but he took the name of Svarupa. Thus he arrived at the lotus feet of Sri Caitanya Mahaprabhu. After the demise of Sri Isvara Puri, his disciple Govinda, following his instructions, went to serve Caitanya Mahaprabhu. Due to his relationship with Kesava Bharati, Brahmananda Bharati was also respectfully received by Sri Caitanya Mahaprabhu. When he arrived at Jagannatha Puri, he was advised to give up the deerskin clothing he wore. When Brahmananda understood Sri Caitanya Mahaprabhu correctly, he accepted Him as Krsna himself. However, when Sarvabhauma Bhattacharya addressed Sri Caitanya Mahaprabhu as Krsna, the Lord immediately protested. In the meantime, Kasisvara Gosvami also came to see Caitanya Mahaprabhu. In this chapter, devotees from many different areas come to see Caitanya Mahaprabhu, and they are exactly like many rivers that come from many places to finally flow into the sea.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.1

vande gaura
svasya yo darsanamrtaih
vicchedavagraha-mlana-
bhakta-sasyany ajivayat

SYNONYMS

tam — unto Him; **vande** — I offer my respectful obeisances; **gaura** — Sri Caitanya Mahaprabhu; **jala-dam** — rain cloud; **svasya** — of Himself; **yah** — He who; **darsana-amrtaih** — by the nectar of the audience; **viccheda** — because of separation; **avagraha** — scarcity of rain; **mlana** — morose, dried up; **bhakta** — devotees; **sasyani** — food grains; **ajivayat** — saved.

TRANSLATION

I offer my respectful obeisances unto Lord Sri Caitanya Mahaprabhu, who is compared to a cloud that pours water on fields of grain, which are like devotees suffering due to a shortage of rain. Separation from Sri Caitanya Mahaprabhu is like a drought, but when the Lord returns, His presence is like a nectarean rain that falls on all the grains and saves them from perishing.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.2

jaya jaya sri-caitanya jaya nityananda
jayadvaita-candra jaya gaura-bhakta-vrnda

SYNONYMS

jaya jaya — all glories; **sri-caitanya** — to Lord Sri Caitanya Mahaprabhu; **jaya** — all glories; **nityananda** — to Nityananda Prabhu; **jaya** — all glories; **advaita-candra** — to Advaita Acarya; **jaya** — all glories; **gaura-bhakta-vrnda** — to all the devotees of Sri Caitanya Mahaprabhu.

TRANSLATION

All glories to Lord Caitanya! All glories to Nityananda Prabhu! All glories to Advaitacandra!
And all glories to all the devotees of Lord Caitanya!

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.3

purve yabe mahaprabhu calila daksine
prataparudra raja tabe bolaila sarvabhaume

SYNONYMS

purve — formerly; **yabe** — when; **mahaprabhu** — Sri Caitanya Mahaprabhu; **calila** — departed; **daksine** — for His South Indian tour; **prataparudra** — Prataparudra; **raja** — the King; **tabe** — at that time; **bolaila** — called for; **sarvabhaume** — Sarvabhauma Bhattacharya.

TRANSLATION

When Sri Caitanya Mahaprabhu departed for South India, King Prataparudra called Sarvabhauma Bhattacharya to his palace.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.4

vasite asana dila kari' namaskare
mahaprabhura varta tabe puchila tanhare

SYNONYMS

vasite — to sit; **asana** — sitting place; **dila** — offered; **kari'** — doing; **namaskare** — obeisances; **mahaprabhura** — of Sri Caitanya Mahaprabhu; **varta** — news; **tabe** — at that time; **puchila** — inquired; **tanhare** — from him.

TRANSLATION

When Sarvabhauma Bhattacharya met with the King, the King offered him a seat with all respects and inquired about news of Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.5

sunilana tomara ghare eka mahasaya
gauda ha-ite aila, tenho maha-krpamaya

SYNONYMS

sunilana — I have heard; **tomara** — your; **ghare** — at home; **eka** — one; **mahasaya** — great personality; **gauda ha-ite** — from Bengal; **aila** — has come; **tenho** — He; **maha-krpa-maya** — very merciful.

TRANSLATION

The King said to the Bhattacharya, "I have heard that a great personality has come from Bengal and is staying at your home. I have also heard that He is very, very merciful.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.6

tomare bahu krpa kaila, kahe sarva-jana
krpa kari' karaha more tanhara darsana

SYNONYMS

tomare — unto you; bahu krpa — great mercy; kaila — showed; kahe — says; sarva-jana — everyone; krpa kari' — being merciful; karaha — arrange; more — for me; tanhara — His; darsana — interview.

TRANSLATION

"I have also heard that this great personality has shown you great favor. At any rate, this is what I hear from many different people. Now, being merciful upon me, you should do me the favor of arranging an interview."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.7

bhatta kahe, — ye sunila saba satya haya
tanra darsana tomara ghatana na haya

SYNONYMS

bhatta kahe — the Bhattacharya replied; **ye** — what; **sunila** — you have heard; **saba** — all; **satya** — true; **haya** — is; **tanra darsana** — His interview; **tomara** — of you; **ghatana** — happening; **na haya** — is not.

TRANSLATION

The Bhattacharya replied, "All that you have heard is true, but as far as an interview is concerned, it is very difficult to arrange.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.8

virakta sannyasi tenho rahena nirjane
svapneha na karena tenho raja-darasane

SYNONYMS

virakta — detached; **sannyasi** — in the renounced order; **tenho** — He; **rahena** — keeps Himself; **nirjane** — in a solitary place; **svapneha** — even in dreams; **na** — does not; **karena** — do; **tenho** — He; **raja-darasane** — interview with a king.

TRANSLATION

"Sri Caitanya Mahaprabhu is in the renounced order and is very much detached from worldly affairs. He stays in solitary places, and even in dreams He does not grant interviews to a king.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.9

tathapi prakare toma karaitama darasana
samprati karila tenho daksina gamana

SYNONYMS

tathapi — yet; **prakare** — somehow or other; **toma** — you; **karaitama** — I would have arranged; **darasana** — interview; **samprati** — recently; **karila** — has done; **tenho** — He; **daksina** — to the southern part of India; **gamana** — departure.

TRANSLATION

"Still, I would have tried to arrange your interview, but He has recently left to tour South India."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 10.10

raja kahe, — jagannatha chadi' kene gela
bhatta kahe, — mahanterā ei eka līla

SYNONYMS

raja kahe — the King said; **jagannatha chadi'** — leaving the place of Lord Jagannatha; **kene gela** — why did He leave; **bhatta kahe** — Sarvabhauma Bhattacharya replied; **mahantera** — of a great person; **ei** — this; **eka** — one; **līla** — pastime.

TRANSLATION

The King asked, "Why has He left Jagannatha Puri?"

The Bhattacharya replied, "Such are the pastimes of a great personality.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.11

tirtha pavitra karite kare tirtha-bhramana
sei chale nistaraye jana

SYNONYMS

tirtha — holy places; **pavitra karite** — to purify; **kare** — does; **tirtha-bhramana** — touring in places of pilgrimage; **sei chale** — on that plea; **nistaraye** — delivers; — conditioned; **jana** — souls.

TRANSLATION

"Great saints go to holy places of pilgrimage in order to purify them. For that reason Caitanya Mahaprabhu is visiting many tirthas and delivering many, many conditioned souls.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.12

bhavad-vidha bhagavatas
tirthi-bhutih vibho
tirthi-kurvanti tirthani
svantah-sthena gada-bhrta

SYNONYMS

bhavat — your good self; **vidhah** — like; **bhagavatah** — devotees; **tirthi** — as holy places of pilgrimage; **bhutih** — existing; **svayam** — themselves; **vibho** — O almighty one; **tirthi-kurvanti** — make into holy places of pilgrimage; **tirthani** — the holy places; **sva-antah-sthena** — being situated in their hearts; **gada-bhrta** — by the Personality of Godhead.

TRANSLATION

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

PURPORT

This verse, spoken by Maharaja Yudhisthira to Vidura in Srimad-Bhagavatam (1.13.10), is also quoted in the Adi-lila (1.63).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.13

vaisnavera ei haya eka svabhava niscala
tenho jiva nahena, hana svatantra isvara

SYNONYMS

vaisnavera — of great devotees; **ei** — this; **haya** — is; **eka** — one; **svabhava** — nature; **niscala** — unflinching; **tenho** — He; **jiva** — conditioned soul; **nahena** — is not; **hana** — is; **svatantra** — independent; **isvara** — controller.

TRANSLATION

"A Vaisnava travels to places of pilgrimage to purify them and reclaim fallen conditioned souls. This is one of the duties of a Vaisnava. Actually, Sri Caitanya Mahaprabhu is not a living entity but the Supreme Personality of Godhead Himself. Consequently, He is a fully independent controller, yet in His position as a devotee, He carries out the activities of a devotee."

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura points out that because there are many permanent residents in holy places who do not precisely follow the rules and regulations governing living in a sacred place, exalted devotees have to go to these places to reclaim such persons. This is the business of a Vaisnava. A Vaisnava is unhappy to see others materially enmeshed. Sri Caitanya Mahaprabhu taught these activities of a Vaisnava although He is the worshipable Deity of all Vaisnavas, the complete and independent Supreme Personality of Godhead. He is purnah suddho nitya-muktah — complete, completely uncontaminated and eternally liberated. He is sanatana, for He has no beginning or end.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.14

raja kahe, — tanre tumi yaite kene dile
paya padi' yatna kari' kene na rakhile

SYNONYMS

raja kahe — the King said; tanre — Him; tumi — you; yaite — to go; kene — why; dile — allowed; paya — at His lotus feet; padi' — falling; yatna kari' — endeavoring very much; kene — why; na — not; rakhile — kept.

TRANSLATION

Upon hearing this, the King replied, "Why did you allow Him to leave? Why didn't you fall at His lotus feet and keep Him here?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.15

bhattacharya kahe, — tenho isvara svatantra
saksat sri-krsna, tenho nahe para-tantra

SYNONYMS

bhattacharya kahe — Sarvabhauma replied; **tenho** — He; **svayam** — personally; **isvara** — the Supreme Personality of Godhead; **svatantra** — independent; **saksat** — directly; **sri-krsna** — Lord Krsna; **tenho** — He; **nahe** — is not; **para-tantra** — dependent on anyone.

TRANSLATION

Sarvabhauma Bhattacharya replied, "Sri Caitanya Mahaprabhu is the Supreme Personality of Godhead Himself and is completely independent. Being Lord Krsna Himself, He is not dependent on anyone.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.16

tathapi rakhite tanre bahu yatna kailun
isvarera svatantra iccha, rakhite narilun

SYNONYMS

tathapi — still; **rakhite** — to keep; **tanre** — Him; **bahu** — various; **yatna** — endeavors; **kailun** — I made; **isvarera** — of the Supreme Personality of Godhead; **svatantra** — independent; **iccha** — desire; **rakhite** — to keep; **narilun** — I was unable.

TRANSLATION

"Still, I endeavored very hard to keep Him here, but because He is the Supreme Personality of Godhead and completely independent, I was not successful."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 10.17

raja kahe, — bhatta tumi vijñā-siromani
tumi tanre 'kṛṣṇa' kaha, tate satya mani

SYNONYMS

raja kahe — the King said; **bhatta** — Sarvabhauma Bhattacharya; **tumi** — you; **vijñā-siromani** — the most experienced learned scholar; **tumi** — you; **tanre** — Him; **kṛṣṇa kaha** — address as Lord Kṛṣṇa; **tate** — your statement; **satya mani** — I accept as true.

TRANSLATION

The King said, "Bhattacharya, you are the most learned and experienced person I know. Therefore when you address Sri Caitanya Mahāprabhu as Lord Kṛṣṇa, I accept this as the truth.

PURPORT

This is the way to advance in spiritual science. One must accept the words of an acarya, a bona fide spiritual master, to clear the path for spiritual advancement. This is the secret of success. However, one's guide must be a spiritual master who is actually an unalloyed devotee strictly following the instructions of the previous acarya without deviation. Whatever the spiritual master says must be accepted by the disciple. Only then is success certain. This is the Vedic system.

Sarvabhauma Bhattacharya was a brahmana and a realized soul, whereas Prataparudra was a ksatriya. Ksatriya kings used to obey very faithfully the orders of learned brahmanas and saintly persons, and in this way they would rule their country. Similarly, vaisyas used to follow the king's orders, and sudras used to serve the three higher castes. In this way the brahmanas, ksatriyas, vaisyas and sudras used to live cooperatively, performing their respective duties. Consequently society was peaceful, and people were able to discharge the duties of Kṛṣṇa consciousness. Thus they were happy in this life and able to return home, back to Godhead.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.18

punarapi ihan tanra haile agamana
eka-bara dekhi' kari saphala nayana

SYNONYMS

punarapi — again; **ihan** — here; **tanra** — His; **haile** — when there is; **agamana** — arrival; **eka-bara** — once; **dekhi'** — seeing; **kari** — I make; **sa-phala** — fruitful; **nayana** — my eyes.

TRANSLATION

"When Sri Caitanya Mahaprabhu returns, I wish to see Him just once in order to make my eyes perfect."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.19

bhattacharya kahe, — tenho asibe alpa-kale
rahite tanre eka sthana cahiye virale

SYNONYMS

bhattacharya kahe — Sarvabhauma Bhattacharya replied; **tenho** — He; **asibe** — will come; **alpa-kale** — very soon; **rahite** — to keep; **tanre** — Him; **eka** — one; **sthana** — place; **cahiye** — I want; **virale** — secluded.

TRANSLATION

Sarvabhauma Bhattacharya replied, "His Holiness Lord Sri Caitanya Mahaprabhu will return very soon. I wish to have a nice place ready for Him, a place solitary and peaceful.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.20

thakurera nikata, ara ha-ibe nirjane
e-mata nirnaya kari' deha' eka sthane

SYNONYMS

thakurera nikata — near the place of Lord Jagannatha; **ara** — also; **ha-ibe** — must be; **nirjane** — secluded; **e-mata** — in this way; **nirnaya kari'** — considering carefully; **deha'** — please give; **eka sthane** — one place.

TRANSLATION

"Lord Caitanya's residence should be very secluded and also near the temple of Jagannatha. Please consider this proposal and give me a nice place for Him."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.21

raja kahe, — aiche kasi-misrera bhavana
thakurera nikata, haya parama nirjana

SYNONYMS

raja kahe — the King replied; **aiche** — exactly like that; **kasi-misrera bhavana** — the house of Kasi Misra; **thakurera nikata** — near Lord Jagannatha; **haya** — is; **parama** — very; **nirjana** — secluded.

TRANSLATION

The King replied, "Kasi Misra's house is exactly what you require. It is near the temple and is very secluded, calm and quiet."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.22

eta kahi' raja rahe utkanthita haña
bhattacharya kasi-misre kahila asiya

SYNONYMS

eta kahi' — saying this; raja — the King; rahe — remained; utkanthita — very anxious; haña — being; bhattacharya — Sarvabhauma Bhattacharya; kasi-misre — unto Kasi Misra; kahila — said; asiya — coming.

TRANSLATION

After saying this, the King became very anxious for the Lord to return. Sarvabhauma Bhattacharya then went to Kasi Misra to convey the King's desire.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.23

kasi-misra kahe, — ami bada bhagyavan
mora grhe 'prabhu-padera' habe avasthana

SYNONYMS

kasi-misra kahe — Kasi Misra said; ami — I; bada — very; bhagyavan — fortunate; mora grhe — in my home; prabhu-padera — of the Lord of the prabhus; habe — there will be; avasthana — staying.

TRANSLATION

When Kasi Misra heard the proposal, he said, "I am very fortunate that Sri Caitanya Mahaprabhu, the Lord of all prabhus, will stay at my home."

PURPORT

In this verse the word prabhupada, referring to Sri Caitanya Mahaprabhu, is significant. Regarding this, Srila Bhaktisiddhanta Sarasvati Gosvami Prabhupada comments, "Sri Caitanya Mahaprabhu is the Supreme Personality of Godhead Himself, Sri Krsna, and all His servants address Him as Prabhupada. This means that there are many prabhus taking shelter under His lotus feet." The pure Vaisnava is addressed as prabhu, and this address is an etiquette observed between Vaisnavas. When many prabhus remain under the shelter of the lotus feet of another prabhu, the address Prabhupada is given. Sri Nityananda Prabhu and Sri Advaita Prabhu are also addressed as Prabhupada. Sri Caitanya Mahaprabhu, Sri Advaita Prabhu and Sri Nityananda Prabhu are all visnu-tattva, the Supreme Personality of Godhead, Lord Visnu. Therefore all living entities are under Their lotus feet. Lord Visnu is the eternal Lord of everyone, and the representative of Lord Visnu is the Lord's confidential servant. Such a person acts as the spiritual master for neophyte Vaisnavas; therefore the spiritual master is as respectable as Sri Krsna Caitanya or Lord Visnu Himself. For this reason the spiritual master is addressed as Visnupada or Prabhupada. The acarya, the spiritual master, is generally respected by others as Sripada, and the initiated Vaisnavas are addressed as Prabhu. Prabhu, Prabhupada and Visnupada are described in revealed scriptures like Srimad-Bhagavatam, Caitanya-caritamrta and Caitanya-bhagavata. In this regard, these scriptures present evidence accepted by unalloyed devotees.

The prakṛta-sahajiyas are not even worthy of being called Vaisnavas. They think that only caste gosvamis should be called Prabhupada. Such ignorant sahajiyas call themselves vaisnava-dasa-anudasa, which means the servant of the servant of the Vaisnavas. However, they are opposed to addressing a pure Vaisnava as Prabhupada. In other words, they are envious of a bona fide spiritual master who is addressed as Prabhupada, and they commit offenses by considering a bona fide spiritual master an ordinary human being or a member of a certain caste. Srila Bhaktisiddhanta Sarasvati Thakura describes such sahajiyas as most unfortunate. Because of their misconceptions, they fall into a hellish condition.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.24

ei-mata purusottama-vasi yata jana
prabhuke milite sabara utkanthita mana

SYNONYMS

ei-mata — in this way; **purusottama-vasi** — the residents of Jagannatha Puri; **yata** — all; **jana** — persons; **prabhuke** — Lord Sri Caitanya Mahaprabhu; **milite** — to meet; **sabara** — of everyone; **utkanthita** — anxious; **mana** — mind.

TRANSLATION

Thus all the residents of Jagannatha Puri, which is also known as Purusottama, became anxious to meet Sri Caitanya Mahaprabhu again.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.25

sarva-lokera utkantha yabe atyanta badila
mahaprabhu daksina haite tabahi aila

SYNONYMS

sarva-lokera — of all people; **utkantha** — anxieties; **yabe** — when; **atyanta** — very much; **badila** — increased; **mahaprabhu** — Sri Caitanya Mahaprabhu; **daksina haite** — from South India; **tabahi** — at that very time; **aila** — returned.

TRANSLATION

When all the residents of Jagannatha Puri became extremely anxious to meet the Lord again, He returned from South India.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.26

sunī' anandita haila sabakara mana
sabe asi' sarvabhaume kaila nivedana

SYNONYMS

sunī' — hearing; anandita — happy; haila — were; sabakara — of everyone; mana — the minds; sabe asi' — everyone coming; sarvabhaume — unto Sarvabhauma Bhattacharya; kaila — did; nivedana — submission.

TRANSLATION

Hearing of the Lord's return, everyone became very happy, and they all went to Sarvabhauma Bhattacharya and spoke to him as follows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.27

prabhura sahita ama-sabara karaha milana
tomara prasade pai prabhura carana

SYNONYMS

prabhura sahita — with Sri Caitanya Mahaprabhu; **ama-sabara** — of all of us; **karaha** — arrange; **milana** — meeting; **tomara** — your; **prasade** — by mercy; **pai** — we get; **prabhura carana** — the lotus feet of the Lord.

TRANSLATION

"Please arrange our meeting with Sri Caitanya Mahaprabhu. It is only by your mercy that we can attain the shelter of the lotus feet of the Lord."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.28

bhattacharya kahe, — kali kasi-misrera ghare
prabhu yaibena, tahan milaba sabare

SYNONYMS

bhattacharya kahe — the Bhattacharya replied; **kali** — tomorrow; **kasi-misrera ghare** — in the house of Kasi Misra; **prabhu** — the Lord; **yaibena** — will go; **tahan** — there; **milaba sabare** — I shall arrange for a meeting with all of you.

TRANSLATION

The Bhattacharya replied to the people, "Tomorrow the Lord will be at the house of Kasi Misra. I shall arrange for you all to meet Him."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.29

ara dina mahaprabhu bhattacharyera sange
jagannatha darasana kaila maha-range

SYNONYMS

ara dina — the next day; **mahaprabhu** — Sri Caitanya Mahaprabhu; **bhattacharyera sange** — with Sarvabhauma Bhattacharya; **jagannatha** — of Lord Jagannatha; **darasana** — visiting the temple; **kaila** — did; **maha-range** — with great enthusiasm.

TRANSLATION

The next day Sri Caitanya Mahaprabhu arrived and went with Sarvabhauma Bhattacharya, with great enthusiasm, to see the temple of Lord Jagannatha.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.30

maha-prasada diya tahan milila sevaka-gana
mahaprabhu sabakare kaila alingana

SYNONYMS

maha-prasada — remnants of the food of Lord Jagannatha; **diya** — delivering; **tahan** — there; **milila** — met; **sevaka-gana** — the servants of Lord Jagannatha; **mahaprabhu** — Sri Caitanya Mahaprabhu; **sabakare** — unto all of them; **kaila** — did; **alingana** — embracing.

TRANSLATION

All the servants of Lord Jagannatha delivered remnants of the Lord's food to Sri Caitanya Mahaprabhu. In return, Caitanya Mahaprabhu embraced them all.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.31

darsana kari' mahaprabhu calila bahire
bhattacharya anila tanre kasi-misra-ghare

SYNONYMS

darsana kari' — seeing Lord Jagannatha; **mahaprabhu** — Sri Caitanya Mahaprabhu; **calila** — departed; **bahire** — outside; **bhattacharya** — Sarvabhauma Bhattacharya; **anila** — brought; **tanre** — Him; **kasi-misra-ghare** — to the house of Kasi Misra.

TRANSLATION

After seeing Lord Jagannatha, Sri Caitanya Mahaprabhu left the temple. The Bhattacharya then took Him to the house of Kasi Misra.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.32

kasi-misra asi' padila prabhura carane
grha-sahita atma tanre kaila nivedane

SYNONYMS

kasi-misra — Kasi Misra; **asi'** — coming; **padila** — fell down; **prabhura** — of Lord Sri Caitanya Mahaprabhu; **carane** — at the lotus feet; **grha-sahita** — with his house; **atma** — his personal self; **tanre** — unto Him; **kaila** — did; **nivedane** — submission.

TRANSLATION

When Sri Caitanya Mahaprabhu arrived at his house, Kasi Misra immediately fell down at His lotus feet and surrendered himself and all his possessions.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.33

prabhu catur-bhuja-murti tanre dekhaila
atmasat kari' tare alingana kaila

SYNONYMS

prabhu — Sri Caitanya Mahaprabhu; **catur-bhuja-murti** — four-armed form; **tanre** — unto him; **dekhaila** — showed; **atmasat kari'** — accepting; **tare** — him; **alingana kaila** — embraced.

TRANSLATION

Sri Caitanya Mahaprabhu then showed Kasi Misra His four-armed form. Then, accepting him for His service, the Lord embraced him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.34

tabe mahaprabhu tahan vasila asane
caudike vasila nityanandadi bhakta-gane

SYNONYMS

tabe — at that time; **mahaprabhu** — Sri Caitanya Mahaprabhu; **tahan** — there; **vasila** — sat down; **asane** — on His seat; **cau-dike** — on four sides; **vasila** — sat down; **nityananda-adi** — headed by Lord Nityananda; **bhakta-gane** — all the devotees.

TRANSLATION

Sri Caitanya Mahaprabhu next sat down at the place prepared for Him, and all the devotees, headed by Lord Nityananda Prabhu, surrounded Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.35

sukhi haila dekhi' prabhu vasara
yei vasaya haya prabhura sarva-samadhana

SYNONYMS

sukhi haila — became very happy; **dekhi'** — by seeing; **prabhu** — Sri Caitanya Mahaprabhu; **vasara** — of the residential quarters; — situation; **yei vasaya** — at which place; **haya** — there is; **prabhura** — of Sri Caitanya Mahaprabhu; **sarva-samadhana** — fulfillment of all necessities.

TRANSLATION

Sri Caitanya Mahaprabhu was very happy to see His residential quarters, in which all His necessities were taken care of.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.36

sarvabhauma kahe, — prabhu, yogya tomara vasa
tumi angikara kara, — kasi-misrera asa

SYNONYMS

sarvabhauma — Sarvabhauma Bhattacharya; **kahe** — said; **prabhu** — my dear Lord; **yogya** — just befitting; **tomara** — Your; **vasa** — residential quarters; **tumi** — You; **angikara kara** — accept; **kasi-misrera asa** — the hope of Kasi Misra.

TRANSLATION

Sarvabhauma Bhattacharya said, "This place is just befitting You. Please accept it. It is the hope of Kasi Misra that You do."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.37

prabhu kahe, — ei deha toma-sabakara
yei tumi kaha, sei sammata amara

SYNONYMS

prabhu kahe — Sri Caitanya Mahaprabhu said; **ei deha** — this body; **toma-sabakara** — belongs to all of you; **yei** — whatever; **tumi** — you; **kaha** — say; **sei** — that; **sammata amara** — accepted by Me.

TRANSLATION

Sri Caitanya Mahaprabhu said, "My body belongs to all of you. Therefore I agree to whatever you say."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.38

tabe sarvabhauma prabhura daksina-parsve vasi'
milaite lagila saba purusottama-vasi

SYNONYMS

tabe — thereafter; **sarvabhauma** — Sarvabhauma; **prabhura** — of Sri Caitanya Mahaprabhu; **daksina-parsve** — by the right side; **vasi'** — sitting; **milaite** — to introduce; **lagila** — began; **saba** — all; **purusottama-vasi** — residents of Purusottama (Jagannatha Puri).

TRANSLATION

After this, Sarvabhauma Bhattacharya, sitting at the right hand of the Lord, began to introduce all the inhabitants of Purusottama, Jagannatha Puri.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.39

ei saba loka, prabhu, vaise nilacale
utkanthita hañache sabe toma milibare

SYNONYMS

ei saba loka — all these people; prabhu — my Lord; vaise — reside; nilacale — at Jagannatha Puri; utkanthita hañache — they have become very anxious; sabe — all; toma — You; milibare — to meet.

TRANSLATION

The Bhattacharya said, "My dear Lord, all these people who are residents of Nilacala, Jagannatha Puri, have been very anxious to meet You.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.40

trsita cataka yaiche kare hahakara
taiche ei saba, — sabe kara angikara

SYNONYMS

trsita — thirsty; cataka — the cataka bird; yaiche — just as; kare — does; haha-kara — vibration of disappointment; taiche — similarly; ei saba — all of these; sabe — all of them; kara angikara — kindly accept.

TRANSLATION

"In Your absence all these people have been exactly like thirsty cataka birds crying in disappointment. Kindly accept them."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.41

jagannatha-sevaka ei, nama — janardana
anavasare kare prabhura sri-anga-sevana

SYNONYMS

jagannatha-sevaka — servitor of Lord Jagannatha; **ei** — this; **nama** — named; **janardana** — Janardana; **anavasare** — during the time of renovation; **kare** — does; **prabhura** — of the Lord; **sri-anga** — of the transcendental body; **sevana** — service.

TRANSLATION

Sarvabhauma Bhattacharya first introduced Janardana, saying, "Here is Janardana, servant of Lord Jagannatha. He renders service to the Lord when it is time to renovate His transcendental body."

PURPORT

During Anavasara, after the Snana-yatra ceremony, Lord Jagannatha is absent from the temple for fifteen days so He can be renovated. This occurs annually. Janardana, who is here being introduced to Sri Caitanya Mahaprabhu, was rendering this service at the time. The renovation of Lord Jagannatha is also known as Nava-yauvana, which indicates that the Jagannatha Deity is being fully restored to youth.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.42

krsnadasa-nama ei suvarna-vetra-dhari
sikhi mahati-nama ei likhanadhikari

SYNONYMS

krsnadasa — Krsnadasa; **nama** — named; **ei** — this; **suvarna** — golden; **vetra-dhari** — carrier of the cane; **sikhi mahati** — Sikhi Mahiti; **nama** — named; **ei** — this; **likhana-adhikari** — entrusted with writing.

TRANSLATION

Sarvabhauma Bhattacharya continued, "This is Krsnadasa, who carries a golden cane, and here is Sikhi Mahiti, who is in charge of writing.

PURPORT

The person in charge of writing is also called deula-karana-pada-prapta karmacari. He is employed especially to write a calendar called Matala-panji.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.43

pradyumna-misra inha vaisnava pradhana
jagannathera maha-soyara inha 'dasa' nama

SYNONYMS

pradyumna-misra — Pradyumna Misra; **inha** — this person; **vaisnava pradhana** — chief of all the Vaisnavas; **jagannathera** — of Lord Jagannatha; **maha-soyara** — great servitor; **inha** — this; **dasa nama** — designated as Dasa.

TRANSLATION

"This is Pradyumna Misra, who is chief of all Vaisnavas. He is a great servitor of Jagannatha, and his name is Dasa.

PURPORT

In Orissa most of the brahmanas have the title Dasa. Generally it is understood that the word dasa refers to those other than the brahmanas, but in Orissa the brahmanas use the Dasa title. This is confirmed by Culli Bhatta. Actually, everyone is dasa because everyone is a servant of the Supreme Personality of Godhead. In that sense, the bona fide brahmana has first claim to the appellation dasa. Therefore in this case the designation dasa is not incompatible.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 10.44

murari mahati inha — sikhi-mahatira bhai
tomara carana vinu ara gati nai

SYNONYMS

murari mahati — Murari Mahiti; **inha** — this; **sikhi-mahatira** — of Sikhi Mahiti; **bhai** — younger brother; **tomara** — Your; **carana** — lotus feet; **vinu** — without; **ara** — any other; **gati** — destination; **nai** — he does not have.

TRANSLATION

"This is Murari Mahiti, the brother of Sikhi Mahiti. He has nothing other than Your lotus feet.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.45

candanesvara, , murari brahmana
visnudasa, — inha dhyaye tomara carana

SYNONYMS

candanesvara — Candanesvara; — ; **murari brahmana** — the brahmana named Murari; **visnudasa** — Visnudasa; **inha** — all of them; **dhyaye** — meditate; **tomara** — Your; **carana** — on the lotus feet.

TRANSLATION

"Here are Candanesvara, , Murari Brahmana and Visnudasa. They are all constantly engaged in meditating on Your lotus feet.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.46

prahararaja mahapatra inha maha-mati
paramananda mahapatra inhara

SYNONYMS

prahararaja — Prahararaja; **mahapatra** — Mahapatra; **inha** — this; **maha-mati** — very intelligent; **paramananda mahapatra** — Paramananda Mahapatra; **inhara** — of him; — combination.

TRANSLATION

"This is Paramananda Prahararaja, who is also known as Mahapatra. He is very, very intelligent.

PURPORT

Prahararaja is a designation given to brahmanas who represent the king when the throne is vacant. In Orissa, between the time of a king's death and the enthronement of another king, a representative must sit on the throne. This representative is called Prahararaja. The Prahararaja is generally selected from a family of priests close to the king. During the time of Sri Caitanya Mahaprabhu, the Prahararaja was Paramananda Prahararaja.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.47

e-saba vaisnava — ei ksetrera bhusana
ekanta-bhave cinte sabe tomara carana

SYNONYMS

e-saba vaisnava — all these pure devotees; **ei ksetrera** — of this holy place; **bhusana** — ornaments; **ekanta-bhave** — without deviation; **cinte** — meditate; **sabe** — all; **tomara carana** — on Your lotus feet.

TRANSLATION

"All these pure devotees serve as ornaments to Jagannatha Puri. They are always undeviatingly meditating upon Your lotus feet."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.48

tabe sabe bhume pade dandavat haña
saba alingila prabhu prasada kariya

SYNONYMS

tabe — thereafter; **sabe** — all of them; **bhume** — on the ground; **pade** — fell down; **danda-vat** — flat like rods; **haña** — becoming; **saba** — all of them; **alingila** — embraced; **prabhu** — Sri Caitanya Mahaprabhu; **prasada kariya** — being very merciful.

TRANSLATION

After this introduction, everyone fell to the ground like rods. Being very merciful upon them all, Sri Caitanya Mahaprabhu embraced each one of them.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.49

hena-kale aila tatha bhavananda raya
cari-putra-sange pade mahaprabhura paya

SYNONYMS

hena-kale — at this time; **aila** — came; **tatha** — there; **bhavananda raya** — Bhavananda Raya; **cari-putra-sange** — with four of his sons; **pade** — fell down; **mahaprabhura paya** — at the lotus feet of Sri Caitanya Mahaprabhu.

TRANSLATION

At this time Bhavananda Raya appeared with four of his sons, and all of them fell down at the lotus feet of Sri Caitanya Mahaprabhu.

PURPORT

Bhavananda Raya had five sons, one of whom was the exalted personality known as Ramananda Raya. Bhavananda Raya first met Sri Caitanya Mahaprabhu after His return from South India. At that time Ramananda Raya was still serving at his government post; therefore when Bhavananda Raya went to see Sri Caitanya Mahaprabhu, he went with his other four sons. They were named Vaninatha, Gopinatha, Kalanidhi and Sudhanidhi. A description of Bhavananda Raya and his five sons is given in the *Adi-lila* (10.133-34).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.50

sarvabhauma kahe, — ei raya bhavananda
inhara prathama putra — raya ramananda

SYNONYMS

sarvabhauma kahe — Sarvabhauma Bhattacharya continued to speak; **ei** — this person; **raya bhavananda** — Bhavananda Raya; **inhara** — his; **prathama putra** — first son; **raya ramananda** — Ramananda Raya.

TRANSLATION

Sarvabhauma Bhattacharya continued, "This is Bhavananda Raya, the father of Sri Ramananda Raya, who is his first son."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.51

tabe mahaprabhu tanre kaila alingana
stuti kari' kahe ramananda-vivarana

SYNONYMS

tabe — thereupon; **mahaprabhu** — Sri Caitanya Mahaprabhu; **tanre** — unto him; **kaila** — did; **alingana** — embracing; **stuti kari'** — praising very highly; **kahe** — said; **ramananda** — of Ramananda Raya; **vivarana** — description.

TRANSLATION

Sri Caitanya Mahaprabhu embraced Bhavananda Raya and with great respect spoke of his son Ramananda Raya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.52

ramananda-hena ratna yanhara tanaya
tanhara mahima loke kahana na yaya

SYNONYMS

ramananda-hena — like Ramananda Raya; ratna — jewel; yanhara — whose; tanaya — son; tanhara — his; mahima — glorification; loke — within this world; kahana — to describe; na — not; yaya — is possible.

TRANSLATION

Sri Caitanya Mahaprabhu honored Bhavananda Raya by saying, "The glories of a person who has a jewel of a son like Ramananda Raya cannot be described within this mortal world.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 10.53

saksat pandu tumi, tomara patni kunti
pañca-pandava tomara pañca-putra maha-mati

SYNONYMS

saksat pandu — directly Maharaja Pandu; tumi — you; tomara — your; patni — wife; kunti — like Kuntidevi; pañca-pandava — five Pandavas; tomara — your; pañca-putra — five sons; maha-mati — all highly intellectual.

TRANSLATION

"You are Maharaja Pandu himself, and your wife is Kuntidevi herself. All your highly intellectual sons are representatives of the five Pandavas."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.54

raya kahe, — ami sudra, visayi, adhama
tabu tumi sparsa, — ei isvara-laksana

SYNONYMS

raya kahe — Bhavananda Raya replied; **ami sudra** — I belong to the fourth class of the social divisions; **visayi** — engaged in mundane affairs; **adhama** — very fallen; **tabu** — still; **tumi** — You; **sparsa** — touch; **ei** — this; **isvara-laksana** — sign of the Supreme Personality of Godhead.

TRANSLATION

After hearing Sri Caitanya Mahaprabhu's praise, Bhavananda Raya submitted, "I am in the fourth class of the social order, and I engage in mundane affairs. Although I am very fallen, You have still touched me. This is proof that You are the Supreme Personality of Godhead."

PURPORT

As stated in the Bhagavad-gita (5.18):

vidya-vinaya-sampanne brahmane gavi hastini
suni caiva sva-pake ca panditah sama-darsinah

"The humble sages, by virtue of true knowledge, see with equal vision a learned and gentle brahmana, a cow, an elephant, a dog and a dog-eater [outcaste]."

Those who are highly advanced in spiritual understanding do not care about a person's material condition. A spiritually advanced person sees the spiritual identity of every living being, and consequently he makes no distinction between a learned brahmana, a dog, a candala or anyone else. He is not influenced by the material body but sees a person's spiritual identity. Consequently Bhavananda Raya appreciated Sri Caitanya Mahaprabhu's statement, which showed that the Lord did not consider the social position of Bhavananda Raya, who belonged to the sudra caste engaged in mundane activities. Rather, the Lord considered the spiritual position of Bhavananda Raya, along with that of Ramananda Raya and his brothers. The servant of the Lord is also similarly inclined. He gives shelter to any person — any living entity — regardless of whether he belongs to a brahmana family or a candala family. The spiritual master reclaims all people and encourages everyone in spiritual life. By taking shelter of such a devotee, one can make his life successful. As confirmed in Srimad-Bhagavatam (2.4.18):

kirata-hunandhra-pulinda-pulkasa
abhira-sumbha yavanah khasadayah
ye 'nye ca papa yad-apasrayasrayah
sudhyanti tasmai prabhavisnave namah

"Kiratas, Hunas, Andhras, Pulindas, Pulkasas, Abhiras, Sumbhas, Yavanas and members of the Khasa races, and even others who are addicted to sinful acts, can be purified by taking shelter of the devotees of the Lord, due to His being the supreme power. I beg to offer my respectful obeisances unto Him."

Whoever takes shelter of the Supreme Personality of Godhead or His pure devotee is elevated to the spiritual order and purified from material contamination. This is also confirmed by Krsna in the Bhagavad-gita (9.32):

hi partha vyapasritya ye 'pi syuh papa-yonayah
striyo vaisyas tatha sudras te 'pi yanti gatim

"O son of Prtha, those who take shelter in Me, though they be of lower birth — women, vaisyas [merchants] and sudras [workers] — can attain the supreme destination."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.55

nija-grha-vitta-bhrtya-pañca-putra-sane
atma samarpilun ami tomara carane

SYNONYMS

nija — own; grha — house; vitta — wealth; bhrtya — servants; pañca-putra — five sons; sane — with; atma — self; samarpilun — surrender; ami — I; tomara — Your; carane — at the lotus feet.

TRANSLATION

Appreciating Sri Caitanya Mahaprabhu's favor, Bhavananda Raya also said, "Along with my home, riches, servants and five sons, I surrender myself at Your lotus feet.

PURPORT

This is the process of surrender. As Srila Bhaktivinoda Thakura sings:

manasa, deha, geha, yo kichu mora

arpilun tuya pade nanda-kisora!

(Saranagati)

When one surrenders unto the lotus feet of the Lord, he does so with everything in his possession — his house, his body, his mind and whatever else he possesses. If there is any obstruction to this surrendering process, one should immediately give it up without attachment. If one can surrender with all his family members, there is no need to take sannyasa. However, if the surrendering process is hampered by so-called family members, one should immediately give them up to complete the surrendering process.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 10.56

ei vaninatha rahibe tomara carane
yabe yei ajña, taha karibe sevane

SYNONYMS

ei vaninatha — this Vaninatha; rahibe — will remain; tomara carane — at Your lotus feet; yabe — when; yei — whatever; ajña — order; taha — that; karibe — will execute; sevane — service.

TRANSLATION

"This son Vaninatha will remain at Your lotus feet to always immediately attend to Your orders and serve You.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.57

atmiya-jñane more sankoca na karibe
yei yabe iccha, tabe sei ajña dibe

SYNONYMS

atmiya-jñane — by considering as a relative; **more** — me; **sankoca** — hesitation; **na** — do not; **karibe** — do; **yei** — whatever; **yabe** — whenever; **iccha** — Your desire; **tabe** — then; **sei** — that; **ajña** — order; **dibe** — kindly give.

TRANSLATION

"My dear Lord, please consider me Your relative. Do not hesitate to order whatever You desire at any time You desire it."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.58

prabhu kahe, — ki sankoca, tumi naha para
janme janme tumi amara kinkara

SYNONYMS

prabhu kahe — the Lord replied; ki sankoca — what hesitation; tumi — you; naha — are not; para — outsider; janme janme — birth after birth; tumi — you; amara — My; sa- — with family members; kinkara — servant.

TRANSLATION

Sri Caitanya Mahaprabhu accepted Bhavananda Raya's offer, saying, "I accept without hesitation because you are not an outsider. Birth after birth you have been My servant, along with your family members.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.59

dina-panca-sata bhitare asibe ramananda
tanra sange purna habe amara ananda

SYNONYMS

dina-panca-sata — five or seven days; **bhitare** — within; **asibe** — will come; **ramananda** — Ramananda; **tanra sange** — with him; **purna habe** — will be full; **amara** — My; **ananda** — pleasure.

TRANSLATION

"Sri Ramananda Raya is coming within five to seven days. As soon as he arrives, My desires will be fulfilled. I take great pleasure in his company."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.60

eta bali' prabhu tanre kaila alingana
tanra putra saba sire dharila carana

SYNONYMS

eta bali' — saying this; prabhu — Sri Caitanya Mahaprabhu; tanre — unto him; kaila — did; alingana — embracing; tanra putra — his sons; saba — all; sire — on the head; dharila — kept; carana — His feet.

TRANSLATION

Saying this, Sri Caitanya Mahaprabhu embraced Bhavananda Raya. The Lord then touched the heads of his sons with His lotus feet.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.61

tabe mahaprabhu tanre ghare pathaila
vaninatha-pattanayake nikate rakhila

SYNONYMS

tabe — thereafter; **mahaprabhu** — Sri Caitanya Mahaprabhu; **tanre** — him (Bhavananda Raya); **ghare** — to his home; **pathaila** — sent back; **vaninatha-pattanayake** — Vaninatha Pattanayaka; **nikate** — near; **rakhila** — kept.

TRANSLATION

Sri Caitanya Mahaprabhu then sent Bhavananda Raya back to his home, and He kept only Vaninatha Pattanayaka in His personal service.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.62

bhattacharya saba loke vidaya karaila
tabe prabhu kala-krsnadase bolaila

SYNONYMS

bhattacharya — Sarvabhauma Bhattacharya; **saba loke** — all persons; **vidaya karaila** — asked to leave; **tabe** — at that time; **prabhu** — Sri Caitanya Mahaprabhu; **kala-krsnadase** — Kala Krsnadasa; **bolaila** — called for.

TRANSLATION

Sarvabhauma Bhattacharya then asked all the people to leave. Afterward, Sri Caitanya Mahaprabhu called for Kala Krsnadasa, who had accompanied the Lord during His South Indian tour.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.63

prabhu kahe, — bhattacharya, sunaha inhara carita
daksina giyachila inha amara sahita

SYNONYMS

prabhu kahe — Sri Caitanya Mahaprabhu said; **bhattacharya** — My dear Bhattacharya; **sunaha** — just hear; **inhara carita** — his character; **daksina giyachila** — went to South India; **inha** — this man; **amara sahita** — with Me.

TRANSLATION

Sri Caitanya Mahaprabhu said, "My dear Bhattacharya, just consider the character of this man who went with Me to South India.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.64

bhattathari-kache gela amare chadiya
bhattathari haite inhare anilun uddhariya

SYNONYMS

bhattathari-kache — in the association of the Bhattatharis; **gela** — he went; **amare chadiya** — giving up My company; **bhattathari haite** — from the Bhattatharis; **inhare** — him; **anilun** — I brought; **uddhariya** — after rescuing.

TRANSLATION

"He left My company to associate with the Bhattatharis, but I rescued him from their company and brought him here.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.65

ebe ami ihan ani' karilana vidaya
yahan iccha, yaha, ama-sane nahi ara daya

SYNONYMS

ebe — now; ami — I; ihan — here; ani' — bringing; karilana vidaya — have asked to go away; yahan iccha — wherever he likes; yaha — go; ama-sane — with Me; nahi ara — there is no more; daya — responsibility.

TRANSLATION

"Now that I have brought him here, I am asking him to leave. Now he can go wherever he likes, for I am no longer responsible for him."

PURPORT

Kala Krsnadasa was influenced and allured by nomads or gypsies, who enticed him with women. Maya is so strong that Kala Krsnadasa left Sri Caitanya Mahaprabhu's company to join gypsy women. Even though a person may associate with Sri Caitanya Mahaprabhu, he can be allured by maya and leave the Lord's company due to his slight independence. Only one who is overwhelmed by maya can be so unfortunate as to leave Sri Caitanya Mahaprabhu's company, yet unless one is very conscientious, the influence of maya can drag one away, even though he be the personal assistant of Sri Caitanya Mahaprabhu. And what to speak of others? The Bhattatharis used to increase their numbers by using women to allure outsiders. This is factual evidence showing that it is possible at any time to fall down from the Lord's association. One need only misuse his little independence. Once fallen and separated from the Supreme Personality of Godhead's association, one becomes a candidate for suffering in the material world. Although rejected by Sri Caitanya Mahaprabhu, Kala Krsnadasa was given another chance, as the following verses relate.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.66

eta suni' krsnadasa kandite lagila
madhyahna karite mahaprabhu cali' gela

SYNONYMS

eta suni' — hearing this; krsnadasa — Kala Krsnadasa; kandite lagila — began to cry; madhyahna — noon lunch; karite — to execute; mahaprabhu — Sri Caitanya Mahaprabhu; cali' gela — left.

TRANSLATION

Hearing the Lord reject him, Kala Krsnadasa began to cry. However, Sri Caitanya Mahaprabhu, not caring for him, immediately left to take His noon lunch.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.67

nityananda, jagadananda, mukunda, damodara
cari-jane yukti tabe karila antara

SYNONYMS

nityananda — Lord Nityananda Prabhu; **jagadananda** — Jagadananda; **mukunda** — Mukunda; **damodara** — Damodara; **cari-jane** — four persons; **yukti** — plan; **tabe** — thereupon; **karila** — did; **antara** — within the mind.

TRANSLATION

After this, the other devotees — headed by Nityananda Prabhu, Jagadananda, Mukunda and Damodara — began to consider a certain plan.

PURPORT

Even though a person is rejected by the Supreme Personality of Godhead, the devotees of the Lord do not reject him; therefore the Lord's devotees are more merciful than the Lord Himself. Srila Narottama dasa Thakura thus sings, *chadiya vaisnava-seva nistara peyeche keba*: one cannot be relieved from the material clutches without engaging in the service of pure devotees. The Lord Himself may sometimes be very hard, but the devotees are always kind. Thus Kala Krsnadasa received the mercy of the four devotees mentioned above.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.68

gauda-dese pathaite cahi eka-jana
'ai'ke kahibe yai, prabhura agamana

SYNONYMS

gauda-dese — to Bengal; pathaite — to send; cahi — we want; eka-jana — one person; aike — mother Sacidevi; kahibe — will inform; yai — going; prabhura — of Sri Caitanya Mahaprabhu; agamana — arrival.

TRANSLATION

The Lord's four devotees considered, "We want a person to go to Bengal just to inform Sacimata about Sri Caitanya Mahaprabhu's arrival at Jagannatha Puri.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.69

advaita-srivasadi yata bhakta-gana
sabei asibe suni' prabhura agamana

SYNONYMS

advaita — Advaita Prabhu; **srivasa-adi** — and all the devotees like Srivasa; **yata** — all; **bhakta-gana** — devotees; **sabei** — all; **asibe** — will come; **sunī'** — hearing; **prabhura** — of Sri Caitanya Mahaprabhu; **agamana** — arrival.

TRANSLATION

"After hearing news of Sri Caitanya Mahaprabhu's arrival, devotees like Advaita and Srivasa will certainly come to see Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 10.70

ei kṛsnadase diba gaude pathaṇa
eta kahi' tare rakhilena asvasiya

SYNONYMS

ei — this; kṛsnadase — Kala Kṛsnadasa; diba — away; gaude — to Bengal; pathaṇa — let us send; eta kahi' — saying this; tare — him; rakhilena — they kept; asvasiya — giving assurance.

TRANSLATION

"Let us therefore send Kṛsnadasa to Bengal." Saying this, they kept Kṛsnadasa engaged in the service of the Lord and gave him assurance.

PURPORT

Because Sri Caitanya Mahāprabhu rejected him, Kala Kṛsnadasa became very, very sorry and began to cry. Therefore the Lord's devotees took compassion upon him, gave him assurance and encouraged him to continue to engage in the Lord's service.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 10.71

ara dine prabhu-sthane kaila nivedana
ajña deha' gauda-dese pathai eka-jana

SYNONYMS

ara dine — next day; **prabhu-sthane** — before Lord Sri Caitanya Mahāprabhu; **kaila** — did; **nivedana** — submission; **ajña deha'** — please give permission; **gauda-dese** — to Bengal; **pathai** — we may send; **eka-jana** — one person.

TRANSLATION

The next day, all the devotees asked Sri Caitanya Mahāprabhu, "Please give permission for a person to go to Bengal.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.72

tomara daksina-gamana suni' saci 'ai'
advaitadi bhakta saba ache duhkha pai'

SYNONYMS

tomara — Your; daksina-gamana — South Indian tour; suni' — hearing; saci ai — mother Saci; advaita-adi — Sri Advaita Prabhu and others; bhakta — devotees; saba — all; ache — remain; duhkha pai' — in great unhappiness.

TRANSLATION

"Mother Saci and all the devotees headed by Advaita Prabhu are all very unhappy due to not receiving news about Your return from Your South Indian tour.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.73

eka-jana yai' kahuk subha samacara
prabhu kahe, — sei kara, ye iccha tomara

SYNONYMS

eka-jana — one person; **yai'** — going; **kahuk** — may inform; **subha samacara** — this auspicious news; **prabhu kahe** — the Lord replied; **sei kara** — do that; **ye** — whatever; **iccha** — desire; **tomara** — your.

TRANSLATION

"One person should go to Bengal and inform them about the auspicious news of Your return to Jagannatha Puri."

Upon hearing this, Sri Caitanya Mahaprabhu replied, "Do whatever you decide."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.74

tabe sei krsnadase gaude pathaila
vaisnava-sabake dite maha-prasada dila

SYNONYMS

tabe — thereafter; **sei** — that; **krsnadase** — Krsnadasa; **gaude** — to Bengal; **pathaila** — sent; **vaisnava-sabake** — to all the Vaisnavas; **dite** — to deliver; **maha-prasada** — the remnants of Jagannatha's food; **dila** — they gave.

TRANSLATION

In this way Kala Krsnadasa was sent to Bengal, and he was given sufficient quantities of Lord Jagannatha's food remnants to distribute there.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.75

tabe gauda-dese aila kala-krsnadasa
navadvipe gela tenha saci-ai-pasa

SYNONYMS

tabe — then; gauda-dese — to Bengal; aila — came; kala-krsnadasa — Kala Krsnadasa; navadvipe — to Navadvipa; gela — went; tenha — he; saci-ai-pasa — before mother Saci.

TRANSLATION

Thus Kala Krsnadasa went to Bengal, and he first went to Navadvipa to see mother Saci.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.76

maha-prasada diya tanre kaila namaskara
daksina haite aila prabhu, — kahe samacara

SYNONYMS

maha-prasada diya — delivering the maha-prasadam; **tanre** — unto Sacimata; **kaila namaskara** — he offered respects by bowing down; **daksina haite** — from the South India tour; **aila** — came back; **prabhu** — Lord Sri Caitanya Mahaprabhu; **kahe samacara** — he delivered this news.

TRANSLATION

Upon reaching mother Saci, Kala Krsnadasa first offered his obeisances and delivered the food remnants [maha-prasadam]. He then informed her of the good news that Sri Caitanya Mahaprabhu had returned from His South Indian tour.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.77

suniya anandita haila sacimatara mana
srivasadi ara yata yata bhakta-gana

SYNONYMS

suniya — hearing; **anandita** — very happy; **haila** — became; **saci-matara** — of mother Saci; **mana** — mind; **srivasa-adi** — headed by Srivasa; **ara** — and others; **yata yata** — all; **bhakta-gana** — devotees.

TRANSLATION

This good news gave much pleasure to mother Saci, as well as to all the devotees of Navadvipa, headed by Srivasa Thakura.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.78

suniya sabara haila parama ullasa
advaita-acarya-grhe gela krsnadasa

SYNONYMS

suniya — hearing; **sabara** — of all; **haila** — there was; **parama** — supreme; **ullasa** — happiness; **advaita-acarya** — of Advaita Acarya Prabhu; **grhe** — to the home; **gela** — went; **krsnadasa** — Krsnadasa.

TRANSLATION

Hearing of Lord Caitanya's return to Puri, everyone became very glad. Krsnadasa next went to the house of Advaita Acarya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.79

acaryere prasada diya kari' namaskara
samyak kahila mahaprabhura samacara

SYNONYMS

acaryere — unto Sri Advaita Acarya; **prasada** — the remnants of Jagannatha's food; **diya** — delivering; **kari'** — making; **namaskara** — obeisances; **samyak** — completely; **kahila** — informed; **mahaprabhura** — of Sri Caitanya Mahaprabhu; **samacara** — news.

TRANSLATION

After paying Him respectful obeisances, Krsnadasa offered maha-prasadam to Advaita Acarya. He then informed Him of the news of Lord Caitanya in complete detail.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.80

sunī' acarya-gosañira ananda ha-ila
prema-avese hunkara bahu nrtya-gita kaila

SYNONYMS

sunī' — hearing; acarya — Advaita Acarya; gosañira — of the spiritual master; ananda ha-ila — there was much jubilation; prema-avese — in great ecstasy; hunkara — rumbling sound; bahu — various; nrtya-gita — chanting and dancing; kaila — performed.

TRANSLATION

When Advaita Acarya Gosvami heard of Sri Caitanya Mahaprabhu's return, He became very pleased. In His great ecstasy of love, He made a rumbling sound and danced and chanted for a long time.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.81

haridasa thakurera haila parama ananda
vasudeva datta, gupta murari, sena sivananda

SYNONYMS

haridasa thakurera — of Haridasa Thakura; haila — was; parama — topmost; ananda — ecstasy; vasudeva datta — Vasudeva Datta; gupta murari — Murari Gupta; sena sivananda — Sivananda Sena.

TRANSLATION

Also hearing this auspicious news, Haridasa Thakura became very pleased. So also did Vasudeva Datta, Murari Gupta and Sivananda Sena.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.82

acaryaratna, ara pandita vakresvara
acaryanidhi, ara pandita gadadhara

SYNONYMS

acaryaratna — Acaryaratna; **ara** — and; **pandita vakresvara** — Vakresvara Pandita; **acaryanidhi** — Acaryanidhi; **ara** — also; **pandita gadadhara** — Gadadhara Pandita.

TRANSLATION

Acaryaratna, Vakresvara Pandita, Acaryanidhi and Gadadhara Pandita were all very pleased to hear this news.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.83

srirama pandita ara pandita damodara
sriman pandita, ara vijaya, sridhara

SYNONYMS

sri-rama pandita — Srirama Pandita; **ara** — and; **pandita damodara** — Damodara Pandita; **sriman pandita** — Sriman Pandita; **ara** — and; **vijaya** — Vijaya; **sridhara** — Sridhara.

TRANSLATION

Srirama Pandita, Damodara Pandita, Sriman Pandita, Vijaya and Sridhara were also very pleased to hear it.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.84

raghava-pandita, ara acarya nandana
kateka kahiba ara yata prabhura gana

SYNONYMS

raghava-pandita — Raghava Pandita; **ara** — and; **acarya nandana** — the son of Advaita Acarya; **kateka** — how many; **kahiba** — shall I describe; **ara** — other; **yata** — all; **prabhura gana** — associates of Sri Caitanya Mahaprabhu.

TRANSLATION

Raghava Pandita, the son of Advaita Acarya and all the devotees became very satisfied.
How many can I describe?

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.85

suniya sabara haila parama ullasa
sabe meli' gela sri-advaitera pasa

SYNONYMS

suniya — hearing; **sabara** — of everyone; **haila** — there was; **parama ullasa** — great ecstasy; **sabe meli'** — all together; **gela** — went; **sri-advaitera pasa** — to the house of Sri Advaita Acarya.

TRANSLATION

Everyone was very pleased, and they all gathered together at the house of Advaita Acarya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.86

acaryera sabe kaila carana vandana
acarya-gosani sabare kaila alingana

SYNONYMS

acaryera — of Advaita Acarya; **sabe** — all; **kaila** — did; **carana vandana** — offering obeisances at the lotus feet; **acarya-gosani** — Advaita Acarya; **sabare** — to all; **kaila** — did; **alingana** — embracing.

TRANSLATION

All the devotees offered respectful obeisances at the lotus feet of Advaita Acarya, and in return Advaita Acarya embraced them all.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.87

dina dui-tina acarya mahotsava kaila
nilacala yaite acarya yukti drdha kaila

SYNONYMS

dina dui-tina — for two or three days; **acarya** — Advaita Acarya; **mahotsava** — festival; **kaila** — performed; **nilacala** — to Jagannatha Puri; **yaite** — to go; **acarya** — Advaita Acarya; **yukti** — consideration; **drdha** — firm; **kaila** — made.

TRANSLATION

Advaita Acarya then held a festival that lasted two or three days. Thereafter, they all made a firm decision to go to Jagannatha Puri.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 10.88

sabe meli' navadvipe ekatra haña
niladri calila sacimatara ajña laña

SYNONYMS

sabe — all; meli' — meeting; navadvipe — at Navadvīpa; ekatra haña — being together; niladri — to Jagannatha Puri; calila — departed; saci-matara — of mother Saci; ajña — permission; laña — taking.

TRANSLATION

All the devotees met together at Navadvīpa and, with mother Saci's permission, departed for Niladri, Jagannatha Puri.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.89

prabhura samacara suni' kulina-grama-vasi
satyaraja-ramananda milila sabe asi'

SYNONYMS

prabhura — of Sri Caitanya Mahaprabhu; **samacara** — news; **sunī'** — hearing; **kulina-grama-vasi** — the inhabitants of Kulina-grama; **satyaraja** — Satyaraja; **ramananda** — Ramananda; **milila** — met; **sabe** — all; **asi'** — coming.

TRANSLATION

The inhabitants of Kulina-grama — Satyaraja, Ramananda and all the other devotees there — came and joined Advaita Acarya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 10.90

mukunda, narahari, raghunandana khanda haite
acaryera thaṅi aila nilacala yaite

SYNONYMS

mukunda — Mukunda; **narahari** — Narahari; **raghunandana** — Raghunandana; **khanda haite** — from the place known as Khanda; **acaryera thaṅi** — to Advaita Acarya; **aila** — came; **nilacala yaite** — to go to Nilacala (Jagannatha Puri).

TRANSLATION

Mukunda, Narahari, Raghunandana and all the others came from Khanda to Advaita Acarya's home to accompany Him to Jagannatha Puri.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.91

se-kale daksina haite paramananda-puri
ganga-tire-tire aila nadiya nagari

SYNONYMS

se-kale — at that time; **daksina haite** — from the South; **paramananda-puri** — Paramananda Puri; **ganga-tire-tire** — along the bank of the Ganges; **aila** — came; **nadiya nagari** — to the town of Nadia.

TRANSLATION

At that time Paramananda Puri came from South India. Traveling along the banks of the Ganges, he ultimately reached the town of Nadia.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.92

aira mandire sukhe karila visrama
ai tanre bhiksa dila kariya sammana

SYNONYMS

aira mandire — at the house of Sacimata; **sukhe** — in happiness; **karila** — took; **visrama** — lodging; **ai** — mother Saci; **tanre** — unto him; **bhiksa dila** — gave boarding; **kariya sammana** — with great respect.

TRANSLATION

At Navadvipa, Paramananda Puri took his board and lodging at the house of Sacimata. She provided him with everything very respectfully.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 10.93

prabhura agamana tenha tahanñi sunila
sighra nilacala yaite tanra iccha haila

SYNONYMS

prabhura agamana — Sri Caitanya Mahaprabhu's return; **tenha** — he; **tahanñi** — there; **sunila** — heard; **sighra** — very soon; **nilacala** — to Jagannatha Puri; **yaite** — to go; **tanra** — his; **iccha** — desire; **haila** — became.

TRANSLATION

While residing at the house of Sacimata, Paramananda Puri heard the news of Sri Caitanya Mahaprabhu's return to Jagannatha Puri. He therefore decided to go there as soon as possible.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.94

prabhura eka bhakta — 'dvija kamalakanta' nama
tanre laña nilacale karila prayana

SYNONYMS

prabhura — of Sri Caitanya Mahaprabhu; **eka bhakta** — one devotee; **dvija kamalakanta** — Dvija Kamalakanta; **nama** — named; **tanre** — him; **laña** — accepting as his companion; **nilacale** — to Jagannatha Puri; **karila** — did; **prayana** — departure.

TRANSLATION

There was a devotee of Sri Caitanya Mahaprabhu's named Dvija Kamalakanta, whom Paramananda Puri took with him to Jagannatha Puri.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 10.95

satvare asiya tenha milila prabhure
prabhura ananda haila paña tanhare

SYNONYMS

satvare — very soon; **asiya** — coming; **tenha** — he; **milila** — met; **prabhure** — Sri Caitanya Mahāprabhu; **prabhura** — of Sri Caitanya Mahāprabhu; **ananda** — happiness; **haila** — was; **pañā** — getting; **tanhare** — him.

TRANSLATION

Paramānanda Puri very soon arrived at Sri Caitanya Mahāprabhu's place. The Lord was very happy to see him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.96

premavese kaila tanra carana vandana
tenha premavese kaila prabhure alingana

SYNONYMS

prema-avese — in great ecstasy; kaila — did; tanra — his; carana vandana — worshiping the feet; tenha — Paramananda Puri; premavese — in great ecstasy; kaila — did; prabhure — unto Sri Caitanya Mahaprabhu; alingana — embracing.

TRANSLATION

In the great ecstasy of love, the Lord worshiped the lotus feet of Paramananda Puri, and in turn Paramananda Puri embraced the Lord in great ecstasy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.97

prabhu kahe, — toma-sange rahite vañcha haya
more krpa kari' kara niladri asraya

SYNONYMS

prabhu kahe — Sri Caitanya Mahaprabhu said; **toma-sange** — with you; **rahite** — to stay; **vañcha haya** — I desire; **more** — unto Me; **krpa kari'** — doing a favor; **kara** — accept; **niladri** — at Jagannatha Puri; **asraya** — shelter.

TRANSLATION

Sri Caitanya Mahaprabhu said, "Please stay with Me and thus show Me favor, accepting the shelter of Jagannatha Puri."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.98

puri kahe, — toma-sange rahite vañcha kari'
gauda haite cali' ailana nilacala-puri

SYNONYMS

puri kahe — Paramananda Puri replied; **toma-sange** — with You; **rahite** — to stay; **vañcha kari'** — desiring; **gauda haite** — from Bengal; **cali'** — traveling; **ailana** — I have come; **nilacala-puri** — to Jagannatha Puri.

TRANSLATION

Paramananda Puri replied, "I also wish to stay with You. Therefore I have come from Bengal, Gauda, to Jagannatha Puri.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.99

daksina haite suni' tomara agamana
saci anandita, ara yata bhakta-gana

SYNONYMS

daksina haite — from South India; **sunī'** — hearing; **tomara agamana** — Your return; **saci** — mother Saci; **anandita** — very happy; **ara** — and; **yata** — all; **bhakta-gana** — devotees.

TRANSLATION

"At Navadvipa, mother Saci and all the other devotees were very glad to hear about Your return from South India.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.100

sabe asitechena tomare dekhite
tan-sabara vilamba dekhi' ailana tvarite

SYNONYMS

sabe — all; asitechena — are coming; tomare — You; dekhite — to see; tan-sabara — of all of them; vilamba — delay; dekhi' — seeing; ailana — I have come; tvarite — very quickly.

TRANSLATION

"They are all coming here to see You, but seeing that they were delayed, I came alone very quickly."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.101

kasi-misrera avase nibhrte eka ghara
prabhu tanre dila, ara sevara kinkara

SYNONYMS

kasi-misrera — of Kasi Misra; **avase** — at the house; **nibhrte** — solitary; **eka** — one; **ghara** — room; **prabhu** — Sri Caitanya Mahaprabhu; **tanre** — unto Paramananda Puri; **dila** — gave; **ara** — and; **sevara** — to serve him; **kinkara** — one servant.

TRANSLATION

There was a solitary room at Kasi Misra's house, and Sri Caitanya Mahaprabhu gave it to Paramananda Puri. He also gave him a servant.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.102

ara dine aila svarupa damodara
prabhura atyanta marmi, rasera sagara

SYNONYMS

ara dine — next day; **aila** — came; **svarupa damodara** — Svarupa Damodara; **prabhura** — of Sri Caitanya Mahaprabhu; **atyanta** — very; **marmi** — intimate friend; **rasera** — of transcendental mellows; **sagara** — ocean.

TRANSLATION

Svarupa Damodara also arrived the next day. He was a very intimate friend of Sri Caitanya Mahaprabhu's, and he was an ocean of transcendental mellows.

PURPORT

"Svarupa" is one of the names of a brahmacari in Sankaracarya's disciplic succession. In the Vedic discipline there are ten names for sannyasi, and it is customary for a brahmacari assisting a sannyasi of the designation Tirtha or Asrama to receive the title Svarupa. Damodara Svarupa was formerly a resident of Navadvipa, and his name was Purusottama Acarya. When he went to Varanasi, he took sannyasa from a sannyasi designated Tirtha. Although he received the title Svarupa in his brahmacari stage, he did not change his name when he took sannyasa. Actually as a sannyasi he should have been called Tirtha, but he chose to retain his original brahmacari title of Svarupa.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.103

'purusottama acarya' tanra nama purvasrame
navadvipe chila tenha prabhura carane

SYNONYMS

purusottama acarya — Purusottama Acarya; **tanra** — his; **nama** — name; **purva-asrame** — in the previous asrama; **navadvipe** — at Navadvipa; **chila** — was; **tenha** — he; **prabhura** — of Sri Caitanya Mahaprabhu; **carane** — at the feet.

TRANSLATION

When Svarupa Damodara was residing at Navadvipa under the shelter of Sri Caitanya Mahaprabhu, his name was Purusottama Acarya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 10.104

prabhura sannyasa dekhi' unmatta haña
sannyasa grahana kaila varanasi giya

SYNONYMS

prabhura — of Lord Sri Caitanya Mahāprabhu; **sannyasa dekhi'** — when he saw the sannyasa order; **unmatta haña** — he became just like a madman; **sannyasa grahana kaila** — he also accepted the renounced order of life; **varanasi** — to Varanasi; **giya** — going.

TRANSLATION

After seeing that Sri Caitanya Mahāprabhu accepted the renounced order, Purusottama Acarya became like a madman and immediately went to Varanasi to take sannyasa.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 10.105

'caitanyananda' guru tanra ajña dilena tanre
vedanta padīya padao samasta lokere

SYNONYMS

caitanya-ananda — of the name Caitanyananda Bharati; **guru** — spiritual master; **tanra** — his; **ajña** — order; **dilena** — gave; **tanre** — to him; **vedanta padīya** — reading the Vedānta-sūtra; **padao** — teach; **samasta** — all; **lokere** — people.

TRANSLATION

At the conclusion of his sannyasa, his spiritual master, Caitanyananda Bharati, ordered him, "Read the Vedānta-sūtra and teach it to all others."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.106

parama virakta tenha parama pandita
kaya-mane asriyache sri-krsna-carita

SYNONYMS

parama — very; **virakta** — renounced; **tenha** — he; **parama** — great; **pandita** — learned scholar; **kaya-mane** — with body and mind; **asriyache** — took shelter of; **sri-krsna-carita** — the Personality of Godhead Sri Krsna.

TRANSLATION

Svarupa Damodara was a great renunciant as well as a great learned scholar. With heart and soul he took shelter of the Supreme Personality of Godhead, Sri Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.107

'niscinte krsna bhajiba' ei ta' karane
unmade karila tenha sannyasa grahane

SYNONYMS

niscinte — without disturbance; **krsna** — Lord Krsna; **bhajiba** — I shall worship; **ei** — for this; **ta'** — certainly; **karane** — reason; **unmade** — ecstatic; **karila** — did; **tenha** — he; **sannyasa** — the renounced order of life; **grahane** — taking.

TRANSLATION

He was very enthusiastic to worship Sri Krsna without disturbance, and therefore, almost in madness, he accepted the sannyasa order.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.108

sannyasa karila sikha-sutra-tyaga-rupa
yoga-patta na nila, nama haila 'svarupa'

SYNONYMS

sannyasa karila — accepted the sannyasa order; **sikha** — tuft of hair; **sutra** — sacred thread; **tyaga** — giving up; **rupa** — in the form of; **yoga-patta** — saffron-colored dress; **na nila** — did not accept; **nama** — name; **haila** — was; **svarupa** — Svarupa.

TRANSLATION

Upon accepting sannyasa, Purusottama Acarya followed the regulative principles by giving up his tuft of hair and sacred thread, but he did not accept the saffron-colored dress. Also, he did not accept a sannyasi title but remained as a naisthika-brahmacari.

PURPORT

There are regulative principles governing the renounced order. One has to perform eight kinds of sraddha. One must offer oblations to one's forefathers and perform the sacrifice of viraja-homa. Then one must cut off the tuft of hair called a sikha and also give up the sacred thread. These are preliminary processes in the acceptance of sannyasa, and Svarupa Damodara accepted all these. However, Purusottama Acarya did not accept the saffron color, a sannyasi name or a danda, and for this reason he retained his brahmacari name. Actually Purusottama Acarya did not accept the sannyasa order formally, but he renounced worldly life. He did not want to be disturbed by the formality of the sannyasa order. He simply wanted to worship Lord Sri Krsna without disturbance; therefore with heart and soul he took up the renounced order but not the formalities accompanying it. Renunciation means not doing anything but serving the Supreme Personality of Godhead, Sri Krsna. When one acts on this platform, trying to please the Supreme Personality of Godhead, one is both a sannyasi and a yogi. This is confirmed in the Bhagavad-gita (6.1):

sri-bhagavan uvaca
anasritah karma- karma karoti yah
sa sannyasi ca yogi ca na niragnir na cakriyah

"The Supreme Personality of Godhead said, 'One who is unattached to the fruits of his work and who works as he is obligated is in the renounced order of life, and he is the true mystic, not he who lights no fire and performs no work.'"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 10.109

guru-thaṅi ajña magi' aila nilacale
ratri-dine kṛṣṇa-prema-ananda-vihvale

SYNONYMS

guru-thaṅi — from his spiritual master; **ajña magi'** — asking permission; **aila** — came; **nilacale** — to Jagannatha Puri; **ratri-dine** — day and night; **kṛṣṇa-prema-ananda** — by ecstatic love of Kṛṣṇa; **vihvale** — overwhelmed.

TRANSLATION

After taking permission from his sannyasa-guru, Svārūpa Dāmodara went to Nilacala and accepted the shelter of Sri Caitanya Mahāprabhu. Then all day and night, in ecstatic love of Kṛṣṇa, he enjoyed transcendental mellows in the loving service of the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.110

pandityera avadhi, vakya nahi karo sane
nirjane rahaye, loka saba nahi jane

SYNONYMS

pandityera avadhi — the limit of learned scholarship; **vakya nahi** — no word; **karo sane** — with anyone; **nirjane** — in a solitary place; **rahaye** — stays; **loka** — people in general; **saba** — all; **nahi jane** — do not know.

TRANSLATION

Svarupa Damodara was the limit of all learned scholarship, but he did not exchange words with anyone. He simply remained in a solitary place, and no one could understand where he was.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.111

krsna-rasa-tattva-vetta, deha — prema-rupa
saksat mahaprabhura dvitiya svarupa

SYNONYMS

krsna-rasa — of transcendental mellows in relationship with Krsna; **tattva** — of the truth; **vetta** — cognizant; **deha** — body; **prema-rupa** — personified prema; **saksat** — directly; **mahaprabhura** — of Sri Caitanya Mahaprabhu; **dvitiya** — second; **svarupa** — representation.

TRANSLATION

Sri Svarupa Damodara was the personification of ecstatic love, fully cognizant of the transcendental mellows in relationship with Krsna. He directly represented Sri Caitanya Mahaprabhu as His second expansion.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.112

grantha, sloka, gita keha prabhu-pase ane
svarupa pariksa kaile, pache prabhu sune

SYNONYMS

grantha — scriptures; **sloka** — verses; **gita** — songs; **keha** — anyone; **prabhu-pase** — to Sri Caitanya Mahaprabhu; **ane** — brings; **svarupa** — Svarupa Damodara; **pariksa kaile** — after he examined; **pache** — later; **prabhu** — Sri Caitanya Mahaprabhu; **sune** — hears.

TRANSLATION

If someone wrote a book or composed verses and songs and wanted to recite them before Sri Caitanya Mahaprabhu, Svarupa Damodara would first examine them and then correctly present them. Only then would Sri Caitanya Mahaprabhu agree to listen.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.113

bhakti-siddhanta-viruddha, ara rasabhasa
sunite na haya prabhura cittera ullasa

SYNONYMS

bhakti-siddhanta — conclusive statements about the science of devotional service; **viruddha** — opposing; **ara** — and; **rasa-abhasa** — overlapping of transcendental mellows; **sunite** — to hear; **na** — not; **haya** — becomes; **prabhura** — of Sri Caitanya Mahaprabhu; **cittera** — of the heart; **ullasa** — jubilation.

TRANSLATION

Sri Caitanya Mahaprabhu was never pleased to hear books or verses opposed to the conclusive statements of devotional service. The Lord did not like hearing rasabhasa, the overlapping of transcendental mellows.

PURPORT

Bhakti-siddhanta-viruddha refers to that which is against the principle of unity in diversity, philosophically known as acintya-bhedabheda — simultaneous oneness and difference — whereas rasabhasa is something that may appear to be a transcendental mellow but actually is not. Those who are pure Vaisnavas should avoid both these things opposed to devotional service. These misconceptions practically parallel the Mayavada philosophy. If one indulges in Mayavada philosophy, he gradually falls down from the platform of devotional service. By overlapping mellows (rasabhasa) one eventually becomes a prakṛta-sahajīya and takes everything to be very easy. One may also become a member of the baula community and gradually become attracted to material activities. Sri Caitanya Mahaprabhu has therefore advised us to avoid bhakti-siddhanta-viruddha and rasabhasa. In this way the devotee can remain pure and free from fall-downs. Everyone should try to remain aloof from bhakti-siddhanta-viruddha and rasabhasa.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.114

ataeva svarupa age kare pariksana
suddha haya yadi, prabhure kara'na sravana

SYNONYMS

ataeva — therefore; **svarupa** — Svarupa Damodara; **age** — at first; **kare** — does; **pariksana** — examination; **suddha** — pure; **haya** — is; **yadi** — if; **prabhure** — unto Lord Sri Caitanya Mahaprabhu; **kara'na** — causes; **sravana** — hearing.

TRANSLATION

It was the practice of Svarupa Damodara Gosvami to examine all literatures to find out whether their conclusions were correct. Only then would he allow them to be heard by Sri Caitanya Mahaprabhu.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thakura says that if something impedes the execution of devotional service, it should be understood to be impure. Pure devotees of the Lord do not accept impure principles. Impure devotees accept rasabhasa, or overlapping, contradictory mellows, and other principles opposed to the bhakti path. The followers of such impure principles are never accepted as pure devotees. There are many parties following the path of rasabhasa, and the followers are sometimes adored by ordinary men. Those who adopt the conclusions of rasabhasa and bhakti-siddhanta-viruddha are never accepted as devotees of Sri Caitanya Mahaprabhu. Svarupa Damodara Gosvami never approved such followers as Gaudiya Vaisnavas, nor did he allow them even to meet the Supreme Lord, Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.115

vidyapati, candidasa, sri-gita-govinda
ei tina gite kara'na prabhura ananda

SYNONYMS

vidyapati — an old Vaisnava poet from the province of Mithila; **candidasa** — a Bengali Vaisnava poet born in the village of Nannura, in the Birbhum district; **sri-gita-govinda** — a celebrated poem by Jayadeva Gosvami; **ei** — these; **tina** — three; **gite** — songs; **kara'na** — cause; **prabhura** — of Sri Caitanya Mahaprabhu; **ananda** — happiness.

TRANSLATION

Sri Svarupa Damodara used to read the poems of Vidyapati and Candidasa and Jayadeva Gosvami's Sri Gita-govinda. He used to make Sri Caitanya Mahaprabhu very happy by singing these songs.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.116

sangite — gandharva-sama, sastre brhaspati
damodara-sama ara nahi maha-mati

SYNONYMS

sangite — in music; **gandharva-sama** — just like the Gandharvas; **sastre** — in discussions of the revealed scriptures; **brhaspati** — like Brhaspati, the priest of the heavenly demigods; **damodara-sama** — equal to Svarupa Damodara; **ara** — anyone else; **nahi** — there is not; **maha-mati** — great personality.

TRANSLATION

Svarupa Damodara was as expert a musician as the Gandharvas, and in scriptural discussion he was just like Brhaspati, the priest of the heavenly gods. Therefore it is to be concluded that there was no great personality quite like Svarupa Damodara.

PURPORT

Svarupa Damodara Gosvami was very expert in music as well as the Vedic scriptures. Sri Caitanya Mahaprabhu used to call him Damodara because of his expert singing and musical skills. The name Damodara was given by Sri Caitanya Mahaprabhu and added to the name given by his sannyasa-guru. He was therefore known as Svarupa Damodara, or Damodara Svarupa. He compiled a book of music named Sangita-damodara.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.117

advaita-nityanandera parama priyatama
srivasadi bhakta-ganera haya prana-sama

SYNONYMS

advaita — of Advaita Acarya; **nityanandera** — of Lord Nityananda Prabhu; **parama** — very; **priya-tama** — dear; **srivasa-adi** — beginning with Srivasa; **bhakta-ganera** — of the devotees; **haya** — is; **prana-sama** — exactly like the life and soul.

TRANSLATION

Sri Svarupa Damodara was very dear to Advaita Acarya and Nityananda Prabhu, and he was the life and soul of all the devotees, headed by Srivasa Thakura.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.118

sei damodara asi' dandavat haila
carane padiya sloka padite lagila

SYNONYMS

sei damodara — that Svarupa Damodara; **asi'** — coming; **danda-vat haila** — fell flat to offer obeisances; **carane padiya** — falling down at the lotus feet; **sloka** — a verse; **padite lagila** — began to recite.

TRANSLATION

When Svarupa Damodara came to Jagannatha Puri, he fell flat before the lotus feet of Sri Caitanya Mahaprabhu, offering Him obeisances and reciting a verse.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.119

heloddhunita-khedaya visadaya pronmilad-amodaya
samyac-chastra-vivadaya rasa-daya cittarpitonmadaya
sasvad-bhakti-vinodaya sa-madaya madhurya-maryadaya
sri-caitanya daya-nidhe tava daya bhuyad amandodaya

SYNONYMS

hela — very easily; **uddhunita** — driven away; **khedaya** — lamentation; **visadaya** — which purifies everything; **pronmilat** — awakening; **amodaya** — transcendental bliss; **samyat** — mitigating; **sastra** — of revealed scriptures; **vivadaya** — disagreements; **rasa-daya** — distributing all transcendental mellows; **citta** — in the heart; **arpita** — fixed; **unmadaya** — jubilation; **sasvat** — always; **bhakti** — devotional service; **vinodaya** — stimulating; **sa-madaya** — full of ecstasy; **madhurya** — of conjugal love; **maryadaya** — the limit; **sri-caitanya** — O Lord Sri Caitanya Mahaprabhu; **daya-nidhe** — ocean of mercy; **tava** — Your; **daya** — mercy; **bhuyat** — let it be; **amanda** — of good fortune; **udaya** — in which there is awakening.

TRANSLATION

"O ocean of mercy, Sri Caitanya Mahaprabhu! Let there be an awakening of Your auspicious mercy, which easily drives away all kinds of material lamentation by making everything pure and blissful. Indeed, Your mercy awakens transcendental bliss and covers all material pleasures. By Your auspicious mercy, quarrels and disagreements arising among different scriptures are vanquished. Your auspicious mercy pours forth transcendental mellows and thus causes the heart to jubilate. Your mercy, which is full of joy, always stimulates devotional service and glorifies conjugal love of God. May transcendental bliss be awakened within my heart by Your causeless mercy."

PURPORT

This important verse (Sri Caitanya-candrodaya-nataka 8.10) specifically describes the Lord's causeless mercy. Srila Bhaktisiddhanta Sarasvati Thakura explains that Sri Caitanya Mahaprabhu, who is the most magnanimous Personality of Godhead, distributes His causeless mercy in three ways to the conditioned soul. Every living entity is morose in the material world because he is always in want. He undergoes a great struggle for existence and tries to minimize his miserable condition by squeezing the utmost pleasure out of this world. But the living entity is never successful in this endeavor. While in a miserable condition, a person sometimes seeks the favor of the Supreme Personality of Godhead, but this is very difficult for materialistic people to obtain. However, when one becomes Krsna conscious by the grace of the Lord, the fragrance of the lotus feet of the Lord expands, and in this way a materialist may gain freedom from his miseries. Actually his mind is cleansed by his transcendental connection with the lotus feet of the Lord. At such a time one is enlightened by the loving service of the Lord.

There are many different kinds of scriptures, and by reading them one often becomes puzzled. But when one receives the mercy of the Lord, his confusion is mitigated. Not only are scriptural disparities resolved, but a kind of transcendental bliss is awakened, and in this way one is fully satisfied. The transcendental loving service of the Lord constantly engages the conditioned soul in serving the Lord's lotus feet. Through such fortunate engagement, one's transcendental love for Krsna is increased. One's position is thus completely purified, and one is filled with transcendental bliss accompanied by the spirit soul's jubilation.

Thus the transcendental causeless mercy of Lord Krsna is manifested in the heart of the devotee. At such a time, material needs no longer exist. The lamentation that invariably accompanies material desires also vanishes. By the grace of the Lord one is elevated to the transcendental position, and then the transcendental mellows of the spiritual world are manifested in him. One's devotional service then becomes firm, and one engages in the Lord's transcendental loving service with great determination. All these combine to fully awaken the devotee's heart with love of Krsna.

In the beginning, a conditioned soul is bereft of Krsna consciousness and is always morose in his material activities. Later, by associating with a pure devotee, one becomes inquisitive to know the Absolute Truth. In this way one begins to engage in the transcendental service of the Lord. Next, by the Lord's grace all misconceptions are vanquished and the heart is cleansed of all material dirt. It is only then that the pleasure of transcendental bliss is awakened. By the Lord's mercy one is completely convinced of the value of devotional service. When one can see the pastimes of the Lord everywhere, he is firmly situated in transcendental bliss. Such a devotee is relieved of all kinds of material desires, and he preaches the glories of the Lord all over the world. These Krsna conscious activities separate him from material activities and the desire for liberation, because at every step the devotee feels himself connected with the Supreme Personality of Godhead. Although such a devotee may sometimes be involved in household life, he is untouched by material existence due to his constant engagement in devotional service. Thus everyone is advised to take shelter of devotional service to become happy and liberated.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 10.120

uthañā mahaprabhu kaila alingana
dui-jane premavese haila acetana

SYNONYMS

uthañā — after raising him; **mahaprabhu** — Lord Sri Caitanya Mahaprabhu; **kaila** — made; **alingana** — embracing; **dui-jane** — two persons; **prema-avese** — in the ecstasy of love; **haila** — became; **acetana** — unconscious.

TRANSLATION

Sri Caitanya Mahaprabhu raised Svarupa Damodara to his feet and embraced him. They both became ecstatic in love and fell unconscious.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.121

kata-ksane dui jane sthira yabe haila
tabe mahaprabhu tanre kahite lagila

SYNONYMS

kata-ksane — after some time; **dui jane** — both persons; **sthira** — patient; **yabe** — when; **haila** — became; **tabe** — at that time; **mahaprabhu** — Sri Caitanya Mahaprabhu; **tanre** — unto him; **kahite** — to speak; **lagila** — began.

TRANSLATION

After they had regained their patience, Sri Caitanya Mahaprabhu began to speak.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.122

tumi ye asibe, aji svapnete dekhila
bhala haila, andha yena dui netra paila

SYNONYMS

tumi — you; ye — that; asibe — will come; aji — today; svapnete — in dream; dekhila — I saw; bhala haila — it is very good; andha — a blind man; yena — as if; dui — two; netra — eyes; paila — got back.

TRANSLATION

Sri Caitanya Mahaprabhu said, "I saw in a dream that you were coming, and so this is very auspicious. I have been like a blind man, but your coming here restores My vision."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.123

svarupa kahe, — prabhu, mora ksama' aparadha
toma chadi' anyatra genu, karinu pramada

SYNONYMS

svarupa kahe — Svarupa Damodara said; **prabhu** — my Lord; **mora** — my; **ksama'** — please excuse; **aparadha** — offense; **toma** — You; **chadi'** — giving up; **anyatra** — elsewhere; **genu** — I went; **karinu** — I have done; **pramada** — great mistake.

TRANSLATION

Svarupa said, "My dear Lord, please excuse my offense. I gave up Your company to go elsewhere, and that was my great mistake.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.124

tomara carane mora nahi prema-lesa
toma chadi' papi muñi genu anya desa

SYNONYMS

tomara carane — for Your lotus feet; **mora** — my; **nahi** — there is not; **prema-lesa** — a trace of love; **toma** — You; **chadi'** — giving up; **papi** — sinful; **muñi** — I; **genu** — went; **anya desa** — to another country.

TRANSLATION

"My dear Lord, I do not possess even a trace of love for Your lotus feet. If I did, how could I have gone to another country? I am therefore a most sinful man.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 10.125

muñi toma chadila, tumi more na chadila
krpa-pasa gale bandhi' carane anila

SYNONYMS

muñi — I; toma — You; chadila — gave up; tumi — You; more — me; na — did not; chadila — give up; krpa — of mercy; pasa — by the rope; gale — by the neck; bandhi' — binding; carane — at Your lotus feet; anila — You brought back.

TRANSLATION

"I gave up Your company, but You did not give me up. By Your rope of mercy You have bound me by the neck and brought me back again to Your lotus feet."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.126

tabe svarupa kaila nitaira carana vandana
nityananda-prabhu kaila prema-alingana

SYNONYMS

tabe — thereafter; **svarupa** — Svarupa Damodara; **kaila** — did; **nitaira** — of Nityananda Prabhu; **carana** — of the lotus feet; **vandana** — worship; **nityananda-prabhu** — Lord Nityananda; **kaila** — did; **prema-alingana** — embracing in love.

TRANSLATION

Svarupa Damodara then worshiped the lotus feet of Nityananda Prabhu, and Nityananda Prabhu in turn embraced him in the ecstasy of love.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.127

jagadananda, mukunda, sankara, sarvabhauma
saba-sange yatha-yogya karila milana

SYNONYMS

jagadananda — Jagadananda; **mukunda** — Mukunda; **sankara** — Sankara; **sarvabhauma** — Sarvabhauma; **saba-sange** — with all; **yatha-yogya** — as is befitting; **karila** — did; **milana** — meeting.

TRANSLATION

After worshiping Nityananda Prabhu, Svarupa Damodara met Jagadananda, Mukunda, Sankara and Sarvabhauma, as was befitting.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.128

paramananda purira kaila carana vandana
puri-gosañi tanre kaila prema-alingana

SYNONYMS

paramananda purira — of Paramananda Puri; **kaila** — he did; **carana vandana** — worshiping the lotus feet; **puri-gosañi** — Paramananda Puri; **tanre** — unto him; **kaila** — did; **prema-alingana** — embracing in love.

TRANSLATION

Svarupa Damodara also offered his worshipful prayers at the lotus feet of Paramananda Puri, who, in return, embraced him in ecstatic love.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.129

mahaprabhu dila tanre nibhrte vasa-ghara
jaladi-paricarya lagi' dila eka kinkara

SYNONYMS

mahaprabhu — Sri Caitanya Mahaprabhu; **dila** — gave; **tanre** — unto him; **nibhrte** — in a solitary place; **vasa-ghara** — residential quarters; **jala-adi** — supplying water, etc.; **paricarya** — service; **lagi'** — for the purpose of; **dila** — gave; **eka** — one; **kinkara** — servant.

TRANSLATION

Sri Caitanya Mahaprabhu then gave Svarupa Damodara residence in a solitary place and ordered a servant to serve him with a supply of water and other necessities.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.130

ara dina sarvabhauma-adi bhakta-sange
vasiya achena mahaprabhu krsna-katha-range

SYNONYMS

ara dina — the next day; **sarvabhauma-adi** — headed by Sarvabhauma Bhattacarya; **bhakta-sange** — with the devotees; **vasiya achena** — was sitting; **mahaprabhu** — Sri Caitanya Mahaprabhu; **krsna-katha-range** — engaged in discussions of topics concerning Krsna.

TRANSLATION

The next day Sri Caitanya Mahaprabhu sat with all the devotees, headed by Sarvabhauma Bhattacarya, and they discussed the pastimes of Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.131

hena-kale govindera haila agamana
dandavat kari' kahe vinaya-vacana

SYNONYMS

hena-kale — at that time; **govindera** — of Govinda; **haila** — there was; **agamana** — arrival; **dandavat kari'** — offering obeisances; **kahe** — says; **vinaya-vacana** — submissive words.

TRANSLATION

At that time Govinda appeared on the scene, offered his respectful obeisances and spoke submissively.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.132

isvara-purira bhrtya, — 'govinda' mora nama
puri-gosañira ajñaya ainu tomara sthana

SYNONYMS

isvara-purira bhrtya — servant of Isvara Puri; govinda mora nama — my name is Govinda; puri-gosañira — of Isvara Puri; ajñaya — on the order; ainu — I have come; tomara — to your; sthana — place.

TRANSLATION

"I am the servant of Isvara Puri. My name is Govinda, and following the orders of my spiritual master, I have come here.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.133

siddha-prapti-kale gosañi ajña kaila more
krsna-caitanya-nikate rahi seviha tanhare

SYNONYMS

siddhi-prapti-kale — at the time of his departure from this mortal world to achieve the highest perfection of life; **gosañi** — my spiritual master; **ajña** — order; **kaila** — made; **more** — unto me; **krsna-caitanya-nikate** — at the place of Sri Krsna Caitanya; **rahi** — remaining; **seviha** — render service; **tanhare** — unto Him.

TRANSLATION

"Just before his departure from this mortal world to attain the highest perfection, Isvara Puri told me that I should go to Sri Caitanya Mahaprabhu and render service unto Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 10.134

kasisvara asibena saba tirtha dekhiya
prabhu-ajñaya muñi ainu toma-pade dhaña

SYNONYMS

kasisvara — Kasisvara; **asibena** — will come; **saba** — all; **tirtha** — holy places; **dekhiya** — visiting; **prabhu-ajñaya** — under the order of my spiritual master; **muñi** — I; **ainu** — have come; **toma** — to Your; **pade** — lotus feet; **dhaña** — running.

TRANSLATION

"Kasisvara will also come here after visiting all the holy places. However, following the orders of my spiritual master, I have hastily come to be present at Your lotus feet."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 10.135

gosañi kahila, 'purisvara' vatsalya kare more
krpa kari' mora thañi pathaila tomare

SYNONYMS

gosañi kahila — Sri Caitanya Mahāprabhu replied; **purisvara** — Isvara Puri; **vatsalya** — paternal affection; **kare** — does; **more** — unto Me; **krpa kari'** — being merciful; **mora thañi** — to My place; **pathaila** — sent; **tomare** — you.

TRANSLATION

Sri Caitanya Mahāprabhu replied, "My spiritual master, Isvara Puri, always favors Me with paternal affection. Therefore, out of his causeless mercy, he has sent you here."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 10.136

eta suni' sarvabhauma prabhure puchila
puri-gosañi sudra-sevaka kanhe ta' rakhila

SYNONYMS

eta suni' — hearing this; sarvabhauma — Sarvabhauma Bhattacharya; prabhure — unto the Lord; puchila — inquired; puri-gosañi — Isvara Puri; sudra-sevaka — a servant who is a sudra; kanhe ta' — why; rakhila — kept.

TRANSLATION

After hearing this, Sarvabhauma Bhattacharya asked Sri Caitanya Mahāprabhu, "Why did Isvara Puri keep a servant who comes from a sudra family?"

PURPORT

Both Kasisvara and Govinda were personal servants of Isvara Puri. After Isvara Puri's demise, Kasisvara went to visit all the holy places of India. Following the orders of his spiritual master, Govinda immediately went to Sri Caitanya Mahāprabhu for shelter. Govinda came from a sudra family, but because he was initiated by Isvara Puri, he was certainly a brahmana. Sarvabhauma Bhattacharya here asked Sri Caitanya Mahāprabhu why Isvara Puri accepted a disciple from a sudra family. According to the smṛti-saṣṭra, which gives directions for the management of the varnashrama institution, a brahmana cannot accept a disciple from the lower castes. In other words, a ksatriya, vaiśya or sudra cannot be accepted as a servant. If a spiritual master accepts such a person, he is contaminated. Sarvabhauma Bhattacharya therefore asked why Isvara Puri accepted a servant or disciple born of a sudra family.

In answer to this question, Sri Caitanya Mahāprabhu replied that His spiritual master, Isvara Puri, was so empowered that he was as good as the Supreme Personality of Godhead. As such, Isvara Puri was the spiritual master of the whole world. He was not a servant of any mundane rule or regulation. An empowered spiritual master like Isvara Puri can bestow his mercy upon anyone, irrespective of caste or creed. The conclusion is that an empowered spiritual master is authorized by Kṛṣṇa and his own guru and should therefore be considered as good as the Supreme Personality of Godhead Himself. That is the verdict of Viṣvanatha Cakravartī: saksad-dharitvena. An authorized spiritual master is as good as Hari, the Supreme Personality of Godhead. As Hari is free to act as He likes, the empowered spiritual master is also free. As Hari is not subject to mundane rules and regulations, the spiritual master empowered by Him is also not subject. According to the Caitanya-caritamṛta (Antya-līla 7.11), kṛṣṇa-sakti vina nahe tara pravartana. An authorized spiritual master empowered by Kṛṣṇa can spread the glories of the holy name of the Lord, for he has power of attorney from the Supreme Personality of Godhead. In the mundane world, anyone possessing his master's power of attorney can act on behalf of his master. Similarly, a spiritual master empowered by Kṛṣṇa through his own bona fide spiritual master should be considered as good as the Supreme Personality of Godhead Himself. That is the meaning of saksad-dharitvena. Sri Caitanya Mahāprabhu therefore describes the activities of the Supreme Personality of Godhead and the bona fide spiritual master as follows.





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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 10.137

prabhu kahe, — isvara haya parama svatantra
isvarera kṛpa nahe veda-paratantra

SYNONYMS

prabhu kahe — Sri Caitanya Mahāprabhu said; **isvara** — the Supreme Personality of Godhead or Isvara Puri; **haya** — is; **parama** — supremely; **svatantra** — independent; **isvarera** — of the Supreme Personality of Godhead or of Isvara Puri; **kṛpa** — the mercy; **nahe** — is not; **veda-paratantra** — subject to the Vedic rules.

TRANSLATION

Sri Caitanya Mahāprabhu said, "Both the Supreme Personality of Godhead and My spiritual master, Isvara Puri, are completely independent. Therefore neither the mercy of the Supreme Personality of Godhead nor that of Isvara Puri is subject to any Vedic rules and regulations.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.138

isvarera krpa jati-kuladi na mane
vidurera ghare krsna karila bhojane

SYNONYMS

isvarera krpa — the mercy of the Lord; **jati** — caste; **kula-adi** — family, etc.; **na mane** — does not obey; **vidurera** — of Vidura; **ghare** — at the home; **krsna** — Lord Krsna; **karila** — did; **bhojane** — eating.

TRANSLATION

"The mercy of the Supreme Personality of Godhead is not restricted to the jurisdiction of caste and creed. Vidura was a sudra, yet Krsna accepted lunch at his home.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 10.139

sneha-lesapekṣa matra sri-kṛṣṇa-kṛpara
sneha-vasa hañā kare svatantra acara

SYNONYMS

sneha — of affection; **lesa** — on a trace; **apekṣa** — reliance; **matra** — only; **sri-kṛṣṇa** — of Lord Sri Kṛṣṇa; **kṛpara** — of the mercy; **sneha-vasa** — obliged by affection; **hañā** — being; **kare** — does; **svatantra** — independent; **acara** — behavior.

TRANSLATION

"Lord Kṛṣṇa's mercy is dependent only on affection. Being obliged only by affection, Lord Kṛṣṇa acts very independently.

PURPORT

Lord Sri Kṛṣṇa, the Supreme Personality of Godhead, is merciful, but His mercy does not depend on mundane rules and regulations. He is dependent only on affection and nothing else. Service to Lord Kṛṣṇa can be rendered in two ways. One can serve the Lord in affection or in veneration. When service is rendered in affection, it is the Lord's special mercy. When service is rendered in veneration, it is doubtful whether Kṛṣṇa's mercy is actually involved. If Kṛṣṇa's mercy is there, it is not dependent on any prescribed caste or creed. Sri Caitanya Mahāprabhu wanted to inform Sarvabhauma Bhaṭṭācārya that Lord Kṛṣṇa is the spiritual master of everyone, and He does not care for mundane caste or creed. Therefore Sri Caitanya Mahāprabhu cited the example of Lord Kṛṣṇa's accepting food at the house of Vidura, who was a sudra by birth. By the same token, Isvara Puri, an empowered spiritual master, could show mercy to anyone. As such, he accepted Govinda, although the boy was born in a sudra family. When Govinda was initiated, he became a brahmana and was accepted as Isvara Puri's personal servant. In the Hari-bhakti-vilāsa, Sri Sanātana Gosvāmī states that one who is initiated by a bona fide spiritual master immediately becomes a brahmana. A pseudo spiritual master cannot transform a person into a brahmana, but an authorized spiritual master can do so. This is the verdict of sastra, Sri Caitanya Mahāprabhu and all the Gosvāmīs.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.140

maryada haite koti sukha sneha-acarane
paramananda haya yara nama-sravane

SYNONYMS

maryada haite — greater than veneration and awe; **koti** — millions of times; **sukha** — happiness; **sneha** — with affection; **acarane** — in dealings; **parama-ananda** — transcendental bliss; **haya** — there is; **yara** — whose; **nama** — holy name; **sravane** — by hearing.

TRANSLATION

"In conclusion, dealings in affection with the Supreme Personality of Godhead bring happiness many millions of times greater than dealings with Him in awe and veneration. Simply by hearing the holy name of the Lord, the devotee is merged in transcendental bliss."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.141

eta bali' govindere kaila alingana
govinda karila prabhura carana vandana

SYNONYMS

eta bali' — saying this; govindere — unto Govinda; kaila — did; alingana — embracing; govinda — Govinda; karila — did; prabhura — of Lord Sri Caitanya Mahaprabhu; carana vandana — worshiping the lotus feet.

TRANSLATION

After saying this, Sri Caitanya Mahaprabhu embraced Govinda, and Govinda in turn offered his respectful obeisances unto Sri Caitanya Mahaprabhu's lotus feet.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.142

prabhu kahe, — bhattacharya, karaha vicara
gurura kinkara haya manya se amara

SYNONYMS

prabhu kahe — Sri Caitanya Mahaprabhu said; **bhattacharya** — My dear Bhattacharya; **karaha vicara** — just consider; **gurura kinkara** — the servant of the spiritual master; **haya** — is; **manya** — respectable; **se** — he; **amara** — to Me.

TRANSLATION

Sri Caitanya Mahaprabhu then continued speaking to Sarvabhauma Bhattacharya: "Consider this point. The servant of the spiritual master is always respectable for Me.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 10.143

tanhare apana-seva karaite na yuyaya
guru ajña diyachena, ki kari upaya

SYNONYMS

tanhare — him; **apana-seva** — personal service; **karaite** — to engage to do; **na yuyaya** — is not befitting; **guru** — the spiritual master; **ajña** — order; **diyachena** — has given; **ki** — what; **kari** — can I do; **upaya** — remedy.

TRANSLATION

"As such, it is not befitting that the guru's servant should engage in My personal service. Yet My spiritual master has given this order. What shall I do?"

PURPORT

A guru's servants or disciples are all Godbrothers to one another, and as such they should all respect one another as prabhu, or master. No one should disrespect his Godbrother. For this reason Sri Caitanya Mahāprabhu asked Sarvabhauma Bhaṭṭācārya what to do about Govinda. Govinda was the personal servant of Isvara Puri, Sri Caitanya Mahāprabhu's spiritual master, and now Isvara Puri had ordered Govinda to become Sri Caitanya Mahāprabhu's personal servant. So what was to be done? This was the inquiry Sri Caitanya Mahāprabhu placed before Sarvabhauma Bhaṭṭācārya, an experienced friend.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.144

bhatta kahe, — gurura ajña haya balavan
guru-ajña na langhiye, sastra — pramana

SYNONYMS

bhatta kahe — Sarvabhauma Bhattacharya said; **gurura ajña** — the order of the spiritual master; **haya** — is; **balavan** — strong; **guru-ajña** — the order of the spiritual master; **na** — not; **langhiye** — we can disobey; **sastra** — scriptural; **pramana** — injunction.

TRANSLATION

Sarvabhauma Bhattacharya said, "The order of the spiritual master is very strong and cannot be disobeyed. That is the injunction of the sastras, the revealed scriptures.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.145

sa susruvan matari bhargavena
pitur niyogat prahr dvisad-vat
pratyagrhit agraja- tad
ajña gurun hy avicaraniya

SYNONYMS

sah — He (Laksmana, the brother of Lord Ramacandra); **susruvan** — hearing; **matari** — unto the mother; **bhargavena** — by Parasurama; **pituh** — of the father; **niyogat** — by the order; **prahrta** — killing; **dvisat-vat** — like an enemy; **pratyagrhit** — accepted; **agraja-sasanam** — the order of the elder brother; **tad** — that; **ajña** — order; **gurunam** — of superior persons, such as the spiritual master or father; **hi** — because; **avicaraniya** — to be obeyed without consideration.

TRANSLATION

"Being ordered by his father, Parasurama killed his mother, Renuka, just as if she were an enemy. When Laksmana, the younger brother of Lord Ramacandra, heard of this, He immediately engaged Himself in the service of His elder brother and accepted His orders. The order of the spiritual master must be obeyed without consideration.'

PURPORT

This is a quotation from the Raghu- (14.46). Lord Ramacandra's statement to Sita given below is from the Ramayana (Ayodhya-kanda 22.9).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.146

guror ajña
maya karya mahatmanah
sreyo hy bhavatyas ca
mama caiva visesatah

SYNONYMS

nirvicaram — to be obeyed without consideration; **guroh** — of the spiritual master; **ajña** — the order; **maya** — by Me; **karya** — must be done; **maha-atmanah** — of the great soul; **sreyah** — good fortune; **hi** — indeed; **evam** — thus; **bhavatyah** — for you; **ca** — and; **mama** — for Me; **ca** — also; **eva** — certainly; **visesatah** — specifically.

TRANSLATION

"The order of a great personality like a father must be executed without consideration because there is good fortune in such an order for both of us. In particular, there is good fortune for Me."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.147

tabe mahaprabhu tanre kaila angikara
apana-sri-anga-sevaya dila adhikara

SYNONYMS

tabe — after that; **mahaprabhu** — Sri Caitanya Mahaprabhu; **tanre** — unto Govinda; **kaila** — did; **angikara** — acceptance; **apana** — personal; **sri-anga** — of the transcendental body; **sevaya** — in the service; **dila** — gave; **adhikara** — responsibility.

TRANSLATION

After Sarvabhauma Bhattacharya said this, Sri Caitanya Mahaprabhu embraced Govinda and engaged him in the service of His personal body.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.148

prabhura priya bhrtya kari' sabe kare mana
sakala vaisnavera govinda kare samadhana

SYNONYMS

prabhura — of Lord Sri Caitanya Mahaprabhu; **priya** — dear; **bhrtya** — servant; **kari'** — understanding; **sabe** — all; **kare** — do; **mana** — respect; **sakala** — all; **vaisnavera** — of devotees; **govinda** — Govinda; **kare** — does; **samadhana** — service.

TRANSLATION

Everyone respected Govinda as the dearest servant of Sri Caitanya Mahaprabhu, and Govinda served all the Vaisnavas and saw to their needs.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.149

chota-bada-kirtaniya — dui haridasa
ramai, nandai rahe govindera pasa

SYNONYMS

chota-bada — junior and senior; kirtaniya — musicians; dui — two; haridasa — Haridasas; ramai — Ramai; nandai — Nandai; rahe — stay; govindera pasa — with Govinda.

TRANSLATION

Both Haridasa senior and Haridasa junior, who were musicians, as well as Ramai and Nandai, used to stay with Govinda.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.150

govindera sange kare prabhura sevana
govindera bhagya-sima na yaya varnana

SYNONYMS

govindera sange — with Govinda; kare — do; prabhura — of Sri Caitanya Mahaprabhu; sevana — service; govindera — of Govinda; bhagya-sima — the limit of good fortune; na — not; yaya varnana — can be described.

TRANSLATION

They all remained with Govinda to serve Sri Caitanya Mahaprabhu; therefore no one could estimate the good fortune of Govinda.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.151

ara dine mukunda-datta kahe prabhura sthane
brahmananda-bharati aila tomara darasane

SYNONYMS

ara dine — the next day; **mukunda-datta** — Mukunda Datta; **kahe** — said; **prabhura** — of Sri Caitanya Mahaprabhu; **sthane** — at the place; **brahmananda-bharati** — Brahmananda Bharati; **aila** — has come; **tomara darasane** — to see You.

TRANSLATION

The next day Mukunda Datta informed Sri Caitanya Mahaprabhu, "Brahmananda Bharati has come to see You."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 10.152

ajña deha' yadi tanre aniye ethai
prabhu kahe, — guru tenha, yaba tanra thañi

SYNONYMS

ajña deha' — order; yadi — if; tanre — him; aniye — I can bring; ethai — here; prabhu kahe — Sri Caitanya Mahāprabhu said; guru tenha — he is My spiritual master; yaba — I shall go; tanra thañi — to his place.

TRANSLATION

Mukunda Datta then asked the Lord, "Shall I bring him here?"

Sri Caitanya Mahāprabhu said, "Brahmananda Bharati is like My spiritual master. It is better that I go to him."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 10.153

eta bali' mahaprabhu bhakta-gana-sange
cali' aila brahmananda-bharatira age

SYNONYMS

eta bali' — saying this; mahaprabhu — Sri Caitanya Mahaprabhu; bhakta-gana-sange — with the devotees; cali' — walking; aila — came; brahmananda-bharatira — of Brahmananda Bharati; age — in the presence.

TRANSLATION

After saying this, Sri Caitanya Mahaprabhu and His devotees came into the presence of Brahmananda Bharati.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.154

brahmananda pariyache mrga-carmambara
taha dekhi' prabhu dukkha paila antara

SYNONYMS

brahmananda — Brahmananda; **pariyache** — did wear; **mrga-carma-ambara** — a garment made of deerskin; **taha dekhi'** — seeing that; **prabhu** — Sri Caitanya Mahaprabhu; **dukkha** — unhappiness; **paila** — got; **antara** — within Himself.

TRANSLATION

When Sri Caitanya Mahaprabhu and His devotees approached him, they saw that he was covered with a deerskin. Seeing this, Sri Caitanya Mahaprabhu became very unhappy.

PURPORT

Brahmananda Bharati belonged to the Sankara-sampradaya. (The title Bharati indicates a member of one of that sampradaya's ten classes of sannyasis.) It is customary for a person who has renounced the world to cover his body with a deerskin or the bark of a tree. This is enjoined by the Manu-. But if a sannyasi who has renounced the world simply wears a deerskin and does not spiritually advance, he is bewildered by false prestige. Sri Caitanya Mahaprabhu did not like to see Brahmananda Bharati wearing a deerskin.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.155

dekhiya ta' chadma kaila yena dekhe nañi
mukundere puče, — kahan bharati-gosañi

SYNONYMS

dekhiya — seeing; ta' — certainly; chadma kaila — pretended; yena — as if; dekhe — sees; nañi — not; mukundere puče — inquired from Mukunda; kahan — where; bharati-gosañi — Brahmananda Bharati, my spiritual master.

TRANSLATION

Seeing Brahmananda Bharati wearing the deerskin, Caitanya Mahaprabhu pretended not to see him. Instead, He asked Mukunda Datta, "Where is Brahmananda Bharati, My spiritual master?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.156

mukunda kahe, — ei age dekha vidyamana
prabhu kahe, — tenha nahena, tumi ageyana

SYNONYMS

mukunda kahe — Mukunda said; **ei age** — here in front; **dekha** — see; **vidyamana** — present; **prabhu kahe** — Sri Caitanya Mahaprabhu replied; **tenha nahena** — he is not; **tumi ageyana** — you are incorrect.

TRANSLATION

Mukunda Datta replied, "Here is Brahmananda Bharati, in Your presence."

The Lord replied, "You are incorrect. This is not Brahmananda Bharati.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 10.157

anyere anya kaha, nahi tomara jñana
bharati-gosañi kene paribena cama

SYNONYMS

anyere — another; **anya kaha** — you talk of someone else; **nahi** — there is not; **tomara** — your; **jñana** — knowledge; **bharati** — Brahmananda Bharati; **gosañi** — My spiritual master; **kene** — why; **paribena** — should wear; **cama** — skin.

TRANSLATION

"You must be talking of someone else, for this is surely not Brahmananda Bharati. You simply have no knowledge. Why should Brahmananda Bharati wear a deerskin?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 10.158

suni' brahmananda kare hrdaye vicare
mora carmambarā ei na bhaya inhare

SYNONYMS

suni' — hearing; brahmananda — Brahmananda; kare — does; hrdaye — within himself; vicare — consideration; mora — my; carma-ambara — deerskin garment; ei — this; na — not; bhaya — is approved; inhare — by Sri Caitanya Mahāprabhu.

TRANSLATION

When Brahmananda Bharati heard this, he thought, "My deerskin is not approved by Sri Caitanya Mahāprabhu."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.159

bhala kahena, — carmambara dambha lagi' pari
carmambara-paridhane na tari

SYNONYMS

bhala — well; **kahena** — He said; **carma-ambara** — the garment of deerskin; **dambha** — prestige; **lagi'** — for the matter of; **pari** — I put on; **carma-ambara-paridhane** — by putting on a garment of skin; — the material world; **na tari** — I cannot cross.

TRANSLATION

Thus admitting his mistake, Brahmananda Bharati thought, "He spoke well. I put on this deerskin only for prestige. I cannot cross over the ocean of nescience simply by wearing a deerskin.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.160

aji haite na pariba ei carmambara
prabhu bahirvasa anaila janiya antara

SYNONYMS

aji haite — from today; **na pariba** — I shall not put on; **ei** — this; **carma-ambara** — deerskin garment; **prabhu** — Sri Caitanya Mahaprabhu; **bahir-vasa** — the cloth of a sannyasi; **anaila** — had someone bring; **janiya** — knowing; **antara** — his contemplation.

TRANSLATION

"From today on I shall not wear this deerskin." As soon as Brahmananda Bharati decided this, Sri Caitanya Mahaprabhu, understanding his mind, immediately sent for the robes of a sannyasi.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.161

carmambara chadi' brahmananda parila vasana
prabhu asi' kaila tanra carana vandana

SYNONYMS

carma-ambara chadi' — giving up the deerskin garment; **brahmananda** — Brahmananda Bharati; **parila** — put on; **vasana** — cloth garment; **prabhu** — Sri Caitanya Mahaprabhu; **asi'** — coming; **kaila** — did; **tanra** — his; **carana vandana** — worshiping the feet.

TRANSLATION

As soon as Brahmananda Bharati gave up his deerskin and covered himself with sannyasi robes, Sri Caitanya Mahaprabhu came and offered His respects at his lotus feet.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 10.162

bharati kahe, — tomara acara loka sikhaite
punah na karibe nati, bhaya pana citte

SYNONYMS

bharati kahe — Brahmananda Bharati said; **tomara** — Your; **acara** — behavior; **loka** — people in general; **sikhaite** — to teach; **punah** — again; **na** — not; **karibe** — will do; **nati** — obeisances; **bhaya** — fear; **pana** — I get; **citte** — within the mind.

TRANSLATION

Brahmananda Bharati said, "You instruct the general populace by Your behavior. I will not do anything against Your wishes; otherwise You will not offer me respects but will neglect me. I am afraid of this.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.163

sampratika 'dui brahma' ihan 'calacala'
jagannatha — acala brahma, tumi ta' sacala

SYNONYMS

sampratika — at the present moment; **dui brahma** — two Brahman, or spiritual identities; **ihan** — here; **cala-acala** — moving and not moving; **jagannatha** — Lord Jagannatha; **acala brahma** — not moving Brahman; **tumi** — You; **ta'** — but; **sa-cala** — moving Brahman.

TRANSLATION

"At the present moment I see two Brahman. One Brahman is Lord Jagannatha, who does not move, and the other Brahman, who is moving, is You. Lord Jagannatha is the arca-vigraha, the worshipable Deity, and it is He who is the nonmoving Brahman. But You are Lord Sri Caitanya Mahaprabhu, and You are moving here and there. The two of You are the same Brahman, master of the material nature, but You are playing two parts — one moving and one not moving. In this way two Brahman are now residing at Jagannatha Puri, Purusottama.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.164

tumi — gaura-varna, tenha — syamala-varna
dui brahme kaila saba jagat-tarana

SYNONYMS

tumi — You; gaura-varna — having a golden or fair complexion; tenha — He; syamala-varna — having a blackish complexion; dui brahme — both Brahmans; kaila — performed; saba jagat — of the whole world; tarana — deliverance.

TRANSLATION

"Of the two Brahmans, You are fair-complexioned, and the other, Lord Jagannatha, is blackish. Both of You are delivering the whole world."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 10.165

prabhu kahe, — satya kahi, tomara agamane
dui brahma prakatila sri-purusottame

SYNONYMS

prabhu kahe — Lord Sri Caitanya Mahāprabhu said; satya kahi — I speak the truth; tomara agamane — by your presence; dui brahma — two Brahmans; prakatila — appeared; sri-purusottame — at Jagannatha Puri.

TRANSLATION

Lord Sri Caitanya Mahāprabhu replied, "Actually, to tell you the truth, due to your presence there are now two Brahmans at Jagannatha Puri.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.166

'brahmananda' nama tumi — gaura-brahma 'cala'
syama-varna jagannatha vasiyachena 'acala'

SYNONYMS

brahmananda — Brahmananda; **nama tumi** — your name; **gaura-brahma** — the Brahman of the name Gaura; **cala** — both of them are moving; **syama-varna** — of blackish hue; **jagannatha** — Lord Jagannatha; **vasiyachena** — is sitting; **acala** — without movement.

TRANSLATION

"Both Brahmananda and Gaurahari are moving, whereas the blackish Lord Jagannatha is sitting tight and immobile."

PURPORT

Brahmananda Bharati wanted to prove that there is no difference between the Supreme Lord and the jiva, whereas Caitanya Mahaprabhu wanted to prove that He and Brahmananda Bharati were jivas and that although the jivas are Brahman, they are many but the Supreme Lord, the Supreme Brahman, is one. On the other hand, Brahmananda Bharati also wanted to prove that Jagannatha and Sri Caitanya Mahaprabhu are one, the Supreme Personality of Godhead, but that to fulfill His mission Sri Caitanya Mahaprabhu appeared to be moving whereas Lord Jagannatha appeared to be inert. Thus this jolly argument was going on. Finally, Brahmananda Bharati referred the whole matter to Sarvabhauma Bhattacharya for a final decision.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.167

bharati kahe, — sarvabhauma, madhyastha haña
inhara sane amara 'nyaya' bujha' mana diya

SYNONYMS

bharati kahe — Brahmananda Bharati said; **sarvabhauma** — O Sarvabhauma Bhattacarya; **madhya-stha haña** — becoming a mediator; **inhara sane** — with Lord Sri Caitanya Mahaprabhu; **amara** — my; **nyaya** — logic; **bujha'** — try to understand; **mana diya** — with attention.

TRANSLATION

Brahmananda Bharati said, "My dear Sarvabhauma Bhattacarya, please become the mediator in this logical argument between Sri Caitanya Mahaprabhu and me."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.168

'vyapya' 'vyapaka'-bhava 'jiva'-'brahme' jani
jiva — vyapya, brahma — vyapaka, sastrete vakhani

SYNONYMS

vyapya — localized; **vyapaka** — all-pervading; **bhave** — in this way; **jiva** — living entity; **brahme** — the Supreme Lord; **jani** — I know; **jiva** — the living entity; **vyapya** — localized; **brahma** — the Supreme Lord; **vyapaka** — all-pervading; **sastrete** — in the revealed scripture; **vakhani** — description.

TRANSLATION

Brahmananda Bharati continued, "The living entity is localized, whereas the Supreme Brahman is all-pervading. That is the verdict of the revealed scriptures.

PURPORT

Brahmananda Bharati drew Sarvabhauma Bhattacarya's attention because he wanted him to judge the argument. He then stated that Brahman, the Supreme Lord, is all-pervading. This is confirmed by Lord Krsna in the Bhagavad-gita (13.3):

ksetra- capi viddhi sarva-ksetresu bharata
ksetra-ksetrajñayor yat taj mama

"O scion of Bharata, you should understand that I am also the knower in all bodies, and to understand this body and its knower is called knowledge. That is My opinion."

The Supreme Personality of Godhead in His Paramatma feature is expanded everywhere. The Brahma- says, andantara-stha-paramanu-cayantara-stham: by virtue of His all-pervasive nature, the Supreme Lord is within the universe as well as within all elements of the universe. He is even within the atom. In this way the Supreme Lord Govinda is all-pervasive. On the other hand, the living entities are very, very small. It is said that the living entity is one ten thousandth of the tip of a hair. Therefore the living entity is localized. Living entities rest on the Brahman effulgence, the bodily rays of the Supreme Personality of Godhead.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 10.169

carma ghucaña kaila amare sodhana
donhara vyapya-vyapakatve ei ta' karana

SYNONYMS

carma — deerskin; **ghucaña** — taking away; **kaila** — did; **amare** — unto me; **sodhana** — purification; **donhara** — of both of us; **vyapya** — being localized; **vyapakatve** — being all-pervasive; **ei** — this; **ta'** — indeed; **karana** — the cause.

TRANSLATION

"Sri Caitanya Mahāprabhu purified me by taking away my deerskin. This is proof that He is all-pervasive and all-powerful and that I am subordinate to Him.

PURPORT

Brahmananda Bharati herein asserts that Sri Caitanya Mahāprabhu is the Supreme Brahman and that he is the subordinate Brahman cetananam. The Supreme Personality of Godhead is Brahman or Parambrahman, the chief of all living entities. Both the Supreme Brahman, or the Personality of Godhead, and the living entities are persons, but the Supreme Brahman is the predominator, whereas the living entities are predominated.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.170

suvarna-varno hemango
varangas candanangadi
sannyasa-krc chamah santo
nistha-santi-parayanah

SYNONYMS

suvarna — of gold; **varnah** — having the color; **hema-angah** — whose body was like molten gold; **vara-angah** — having a most beautiful body; **candana-angadi** — whose body was smeared with sandalwood; **sannyasa-krt** — practicing the renounced order of life; **samah** — equipoised; **santah** — peaceful; **nistha** — of devotion; **santi** — and of peace; **parayanah** — the highest resort.

TRANSLATION

"His bodily hue is golden, and His whole body is like molten gold. Every part of His body is very beautifully constructed and smeared with sandalwood pulp. Accepting the renounced order, the Lord is always equipoised. He is firmly fixed in His mission of chanting the Hare Krsna mantra, and He is firmly situated in His dualistic conclusion and in His peace.'

PURPORT

This is a quote from the Mahabharata's Visnu-sahasra-nama-stotra.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.171

ei saba namera inha haya nijaspada
candanakta prasada-dora — sri-bhuje angada

SYNONYMS

ei saba — all these; **namera** — of names; **inha** — Sri Caitanya Mahaprabhu; **haya** — is; **nija-aspada** — the reservoir; **candana-akta** — smeared with the pulp of sandalwood; **prasada-dora** — the thread received from the Jagannatha temple; **sri-bhuje** — on His arms; **angada** — ornaments.

TRANSLATION

"All the symptoms mentioned in the verse from the Visnu-sahasra-nama-stotra are visible in the body of Sri Caitanya Mahaprabhu. His arms are decorated with sandalwood pulp and the thread received from the Sri Jagannatha Deity, and these are His ornamental bangles."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.172

bhattacharya kahe, — bharati, dekhi tomara jaya
prabhu kahe, — yei kaha, sei satya haya

SYNONYMS

bhattacharya kahe — the Bhattacharya said; **bharati** — O Brahmananda Bharati; **dekhi** — I see; **tomara jaya** — your victory; **prabhu kahe** — Lord Caitanya Mahaprabhu said; **yei kaha** — whatever you say; **sei** — that; **satya** — true; **haya** — is.

TRANSLATION

After hearing this, Sarvabhauma Bhattacharya rendered his judgment, saying, "Brahmananda Bharati, I see that you are victorious."

Sri Caitanya Mahaprabhu immediately said, "I accept whatever Brahmananda Bharati has said. It is quite all right with Me."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.173

guru-sisya-nyaye satya sisyera parajaya
bharati kahe, — eho nahe, anya hetu haya

SYNONYMS

guru-sisya-nyaye — when there is a logical argument between the spiritual master and the disciple; **satya** — certainly; **sisyera** — of the disciple; **parajaya** — defeat; **bharati kahe** — Brahmananda Bharati said; **eho nahe** — in this case it is not the fact; **anya hetu** — another cause; **haya** — there is.

TRANSLATION

Sri Caitanya Mahaprabhu thus posed Himself as a disciple and accepted Brahmananda Bharati as His spiritual master. He then said, "The disciple is certainly defeated in an argument with the spiritual master."

Brahmananda Bharati immediately countered these words, saying, "This is not the cause of Your defeat. There is another cause."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 10.174

bhakta thaṅi hara' tumi, — e tomara svabhava
ara eka suna tumi apana prabhava

SYNONYMS

bhakta thaṅi — in the presence of a devotee; **hara'** — become defeated; **tumi** — You; **e** — this; **tomara** — Your; **svabhava** — nature; **ara** — another; **eka** — one; **suna** — hear; **tumi** — You; **apana prabhava** — Your own influence.

TRANSLATION

"It is Your natural characteristic to accept defeat at the hands of Your devotee. There is also another glory of Yours, which I ask You to hear attentively.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 10.175

ajanma karinu muñi 'nirakara'-dhyana
toma dekhi' 'krsna' haila mora vidyamana

SYNONYMS

a-janma — since my birth; **karinu** — have done; **muñi** — I; **nirakara-dhyana** — meditation on impersonal Brahman; **toma dekhi'** — by seeing You; **krsna** — Lord Kṛṣṇa; **haila** — became; **mora** — my; **vidyamana** — experience.

TRANSLATION

"I have been meditating on the impersonal Brahman since my birth, but since I have seen You, I have fully experienced Kṛṣṇa."

PURPORT

Brahmananda Bharati admitted that when there is an argument between the spiritual master and the disciple, the spiritual master is naturally victorious, although the disciple may put forward a strong argument. In other words, it is customary that the words of the spiritual master are more worshipable than the words of a disciple. Under the circumstances, since Brahmananda Bharati was in the position of a spiritual master, he emerged victorious over Sri Caitanya Mahāprabhu, who considered Himself Brahmananda Bharati's disciple. However, Brahmananda Bharati reversed the argument and took the position of a devotee, stating that Sri Caitanya Mahāprabhu was the Supreme Personality of Godhead, Kṛṣṇa. This means that the Lord was voluntarily defeated out of affection for His devotee. He was defeated voluntarily, because no one can defeat the Supreme Lord. Concerning this, the words of Bhisma in Srimad-Bhagavatam (1.9.37) are important:

sva-nigamam apahaya mat-pratijñam
rtam adhikartum avapluto ratha-sthah
dhrta-ratha-carano 'bhyayac calad-gur
harir iva hantum gatottariyah

"Fulfilling my desire and sacrificing His own promise, He got down from the chariot, took up its wheel and ran toward me hurriedly, just as a lion goes to kill an elephant. He even dropped His outer garment on the way."

Kṛṣṇa promised not to fight in the Battle of Kuruksetra, but Bhisma, in order to break Kṛṣṇa's promise, attacked Arjuna in such a vigorous way that Kṛṣṇa was obliged to take up a chariot wheel and attack Bhisma. The Lord did this to show that His devotee was being maintained at the sacrifice of His own promise. Brahmananda Bharati said, "Since the beginning of my life I was attached to impersonal Brahman realization, but as soon as I saw You, I became very much attached to the Personality of Godhead, Kṛṣṇa." Therefore Sri Caitanya Mahāprabhu is Lord Kṛṣṇa Himself, and thus Brahmananda Bharati became His devotee.





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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.176

krsna-nama sphure mukhe, mane netre krsna
tomake tad-rupa dekhi' hrdaya — satrsna

SYNONYMS

krsna-nama — the holy name of Lord Krsna; **sphure** — is manifest; **mukhe** — in the mouth; **mane** — in the mind; **netre** — before the eyes; **krsna** — the presence of Lord Krsna; **tomake** — You; **tad-rupa** — His form; **dekhi'** — I see; **hrdaya** — my heart; **sa-trsna** — very eager.

TRANSLATION

Brahmananda Bharati continued, "Since I have seen You, I have been feeling Lord Krsna's presence in my mind and have been seeing Him before my eyes. I now want to chant the holy name of Lord Krsna. Over and above this, within my heart I consider You to be Krsna, and I am therefore very eager to serve You.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.177

bilvamangala kaila yaiche dasa apanara
ihan dekhi' sei dasa ha-ila amara

SYNONYMS

bilvamangala — Bilvamangala; **kaila** — did; **yaiche** — as; **dasa** — condition; **apanara** — his own; **ihan** — here; **dekhi'** — I see; **sei dasa** — that condition; **ha-ila** — became; **amara** — mine.

TRANSLATION

"Bilvamangala Thakura abandoned his impersonal realization for the realization of the Personality of Godhead. I now see that my condition is similar to his, for it has already changed."

PURPORT

In his early life, Bilvamangala Thakura was an impersonalistic monist, and he used to meditate upon the impersonal Brahman effulgence. Later he became a devotee of Lord Kṛṣṇa, and his explanation for this change is given in a verse (text 178) that is quoted in the *Bhakti-rasamṛta-sindhu*. Sometimes a devotee gradually comes to the stage of Bhagavan realization, realization of the Supreme Person, after having attained the lower stages of realization — impersonal Brahman realization and localized Paramatma realization. The condition of such a devotee is described in the *Caitanya-candramṛta* (5), by Prabodhananda Sarasvatī:

narakayate tridasa-pur akasa-puspayate
durdantendriya-kala-sarpa-pat trayate
purna-sukhayate vidhi-mahendradis ca kitayate
yat-karunya-kataksa-vaibhava- gauram eva stumah

Kaivalya, oneness in the effulgence of Brahman, appears hellish to the devotee. The heavenly planets, the abodes of the demigods, appear to a devotee like phantasmagoria. The yogis meditate for sense control, but for the devotee the senses appear like serpents with broken teeth. The devotee doesn't have to control his senses, for his senses are already engaged in the Lord's service. Consequently there is no possibility that the senses will act like serpents. In the material condition, the senses are as strong as poisonous snakes. But when the senses are engaged in the Lord's service, they are like poisonous snakes with their fangs removed, and so they are no longer dangerous. The entire world is a replica of Vaikuntha for the devotee because he has no anxiety. He sees that everything belongs to Kṛṣṇa, and he does not want to enjoy anything for himself. He does not even aspire for the position of Lord Brahma or Indra. He simply wants to engage everything in the service of the Lord; therefore he has no problem. He stands in his original constitutional position. All this is possible when one receives Sri Caitanya Mahāprabhu's merciful glance.

In the *Caitanya-candramṛta* there are many more verses illustrating this same principle.

dhik kurvanti ca brahma-yoga-vidusas numah
(Caitanya-candramṛta 6)
tavah brahma-katha vimukta-padavi tavan na tikti-bhavet
tavac capi visrnkhalatvam ayate no loka-veda-sthitih

tavac chastra- mithah kala-kalo nana-bahir-varthmasu
sri-caitanya-padambuja-priya-jano yavan na dig-gocarah
(Caitanya-candramrta 19)
gauras caurah sakalam aharat ko 'pi me tivra-viryah
(Caitanya-candramrta 60)

A discussion of the impersonal Brahman is not very palatable to a devotee. The so-called regulations of the sastras also appear null and void to him. There are many people who argue over the sastras, but for a devotee such discussions are but tumultuous roaring. By the influence of Sri Caitanya Mahaprabhu, all these problems disappear.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.178

advaita-vithi-pathikair upasyah
svananda--labdha-diksah
sathena kenapi hathena
dasi-krta gopa-vadhu-vitena

SYNONYMS

advaita-vithi — of the path of monism; **pathikaih** — by the wanderers; **upasyah** — worshipable; **sva-ananda** — of self-realization; **-asana** — on the throne; **labdha-diksah** — being initiated; **sathena** — by a cheater; **kena-api** — some; **vayam** — I; **hathena** — by force; **dasi-krta** — made into a maidservant; **gopa-vadhu-vitena** — by a boy engaged in joking with the gopis.

TRANSLATION

Brahmananda Bharati concluded, "Although I was worshiped by those on the path of monism and initiated into self-realization through the yoga system, I have nonetheless been forcibly turned into a maidservant by some cunning boy who is always joking with the gopis."

PURPORT

This is a verse written by Bilvamangala Thakura. It is quoted in the Bhakti-rasamrta-sindhu (3.1.44).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.179

prabhu kahe, — krsne tomara gadha prema haya
yahan netra pade, tahan sri-krsna sphuraya

SYNONYMS

prabhu kahe — Lord Sri Caitanya Mahaprabhu replied; **krsne** — unto Krsna; **tomara** — your; **gadha** — deep; **prema** — love; **haya** — there is; **yahan** — wherever; **netra** — eyes; **pade** — fall; **tahan** — there; **sri-krsna** — Lord Sri Krsna; **sphuraya** — becomes manifest.

TRANSLATION

Lord Sri Caitanya Mahaprabhu replied, "You have a deep ecstatic love for Krsna; therefore wherever you turn your eyes, you simply heighten your Krsna consciousness."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.180

bhattacharya kahe, — donhara susatya vacana
age yadi krsna dena saksat darasana

SYNONYMS

bhattacharya kahe — Sarvabhauma Bhattacharya said; **donhara** — of both; **su-satya** — correct; **vacana** — statements; **age** — first; **yadi** — if; **krsna** — Lord Krsna; **dena** — gives; **saksat** — direct; **darasana** — audience.

TRANSLATION

Sarvabhauma Bhattacharya said, "The statements of both of you are correct. Krsna gives direct audience through His mercy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.181

prema vina kabhu nahe tanra saksatkara
inhara krpate haya darasana inhara

SYNONYMS

prema vina — without ecstatic love; **kabhu nahe** — there is never; **tanra** — His; **saksatkara** — direct meeting; **inhara krpate** — by the mercy of Sri Caitanya Mahaprabhu; **haya** — becomes possible; **darasana** — visit; **inhara** — of Brahmananda Bharati.

TRANSLATION

"Without having ecstatic love for Krsna, one cannot see Him directly. Therefore through the mercy of Sri Caitanya Mahaprabhu, Brahmananda Bharati has acquired direct vision of the Lord."

PURPORT

Sri Caitanya Mahaprabhu said, "You are Brahmananda Bharati, an advanced devotee who ecstatically loves the Supreme Lord. Therefore you see Krsna everywhere, and there is no doubt about it." Sarvabhauma Bhattacharya was a mediator between Sri Caitanya Mahaprabhu and Brahmananda Bharati, and his judgment was that an advanced devotee like Brahmananda Bharati was seeing Krsna by Krsna's mercy. Krsna directly presents Himself before the vision of an advanced devotee. Since Brahmananda Bharati was an advanced devotee, he saw Krsna in the person of Sri Caitanya Mahaprabhu. In the words of the Brahma- (5.38):

premañjana-cchurita-bhakti-vilocanena
santah sadaiva hrdayesu vilokayanti
syamasundaram acintya-guna-
govindam adi-purus tam bhajami

"I worship the primeval Lord, Govinda, who is always seen by the devotee whose eyes are anointed with the pulp of love. He is seen in His eternal form of Syamasundara, situated within the heart of the devotee."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 10.182

prabhu kahe, — 'visnu' 'visnu', ki kaha sarvabhauma
'ati-stuti' haya ei nindara laksana

SYNONYMS

prabhu kahe — Sri Caitanya Mahāprabhu said; visnu visnu — Lord Visnu, Lord Visnu; ki kaha — what are you speaking; sarvabhauma — Sarvabhauma Bhattacharya; ati-stuti — overly glorifying; haya — is; ei — this; nindara laksana — symptom of blasphemy.

TRANSLATION

Sri Caitanya Mahāprabhu said, "Sarvabhauma Bhattacharya, what are you saying? Lord Visnu, save Me! Such glorification is simply another form of blasphemy."

PURPORT

Sri Caitanya Mahāprabhu was a little embarrassed by the Bhattacharya's statement; therefore He uttered the name Visnu to save Himself. The Lord herein confirms that if one is overestimated, glorification is just another form of blasphemy. In this way He protests this so-called offensive statement.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 10.183

eta bali' bharatire laña nija-vasa aila
bharati-gosañi prabhura nicate rahila

SYNONYMS

eta bali' — saying this; bharatire — Brahmananda Bharati; laña — taking with Him; nija-vasa aila — returned to His own residence; bharati-gosañi — Brahmananda Bharati; prabhura nicate — in the shelter of Sri Caitanya Mahāprabhu; rahila — remained.

TRANSLATION

After saying this, Sri Caitanya Mahāprabhu took Brahmananda Bharati with Him to His residence. From that time on, Brahmananda Bharati remained with Sri Caitanya Mahāprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.184

ramabhadracarya, ara bhagavan acarya
prabhu-pade rahila dunhe chadi' sarva karya

SYNONYMS

ramabhadrā-acarya — Ramabhadrā Acarya; **ara** — and; **bhagavanacarya** — Bhagavan Acarya; **prabhu-pade** — under the shelter of Sri Caitanya Mahāprabhu; **rahila** — remained; **dunhe** — both of them; **chadi'** — giving up; **sarva karya** — all other responsibilities.

TRANSLATION

Later, Ramabhadrā Acarya and Bhagavan Acarya joined them and, giving up all other responsibilities, remained under Sri Caitanya Mahāprabhu's shelter.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 10.185

kasisvara gosañi aila ara dine
sammana kariya prabhu rakhila nija sthane

SYNONYMS

kasisvara gosañi — Kasisvara Gosañi, another devotee; **aila** — came; **ara dine** — the next day; **sammana kariya** — giving all respect; **prabhu** — Lord Sri Caitanya Mahāprabhu; **rakhila** — kept; **nija sthane** — at His own place.

TRANSLATION

The next day, Kasisvara Gosañi also came and remained with Sri Caitanya Mahāprabhu, who received him with great respect.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.186

prabhuke laña kara'na isvara darasana
age loka-bhida saba kari' nivarana

SYNONYMS

prabhuke — Sri Caitanya Mahaprabhu; **laña** — taking; **kara'na** — helps in; **isvara darasana** — visiting Lord Jagannatha; **age** — in front of; **loka-bhida** — crowds of people; **saba** — all; **kari' nivarana** — restraining.

TRANSLATION

Kasisvara used to usher Sri Caitanya Mahaprabhu into the Jagannatha temple. He would precede the Lord into the crowd and keep the people from touching Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.187

yata nada nadi yaiche samudre milaya
aiche mahaprabhura bhakta yahan tahan haya

SYNONYMS

yata — all; nada nadi — rivers; yaiche — as; samudre — in the sea; milaya — meet; aiche — similarly; mahaprabhura — of Sri Caitanya Mahaprabhu; bhakta — devotees; yahan tahan — wherever; haya — they were.

TRANSLATION

As all the rivers flow into the sea, all the devotees throughout the country finally came to Sri Caitanya Mahaprabhu's shelter.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.188

sabe asi' milila prabhura sri-carane
prabhu krpa kari' sabaya rakhila nija sthane

SYNONYMS

sabe — all; **asi'** — coming; **milila** — met; **prabhura** — of Sri Caitanya Mahaprabhu; **sri-carane** — under the shelter; **prabhu** — Sri Caitanya Mahaprabhu; **krpa kari'** — showing mercy; **sabaya** — every one of them; **rakhila** — kept; **nija sthane** — under His protection.

TRANSLATION

Since all the devotees came to Him for shelter, Lord Sri Caitanya Mahaprabhu showed them all mercy and kept them under His protection.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.189

ei ta' kahila prabhura vaisnava-milana
iha yei sune, paya caitanya-carana

SYNONYMS

ei ta' — thus; kahila — I have described; prabhura — of Lord Caitanya Mahaprabhu; vaisnava-milana — meeting with all the Vaisnavas; iha — this narration; yei — anyone who; sune — hears; paya — gets; caitanya-carana — the shelter of the lotus feet of Sri Caitanya Mahaprabhu.

TRANSLATION

Thus I have described the meeting of all the Vaisnavas with Sri Caitanya Mahaprabhu. Whoever hears this description ultimately attains shelter at His lotus feet.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 10.190

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

SYNONYMS

sri-rupa — Srila Rupa Gosvami; **raghunatha** — Srila Raghunatha dasa Gosvami; **pade** — at the lotus feet; **yara** — whose; **asa** — expectation; **caitanya-caritamrta** — the book named Caitanya-caritamrta; **kahe** — describes; **krsnadasa** — Srila Krsnadasa Kaviraja Gosvami.

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, Madhya-lila, Tenth Chapter, describing the Lord's meeting the Vaisnavas upon His return to Jagannatha Puri from South India.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11 Summary

Srila Bhaktivinoda Thakura summarizes the Eleventh Chapter in his Amrta-pravaha-bhasya. When Sarvabhauma Bhattacharya tried his best to arrange a meeting between Sri Caitanya Mahaprabhu and King Prataparudra, the Lord flatly denied his request. At this time Sri Ramananda Raya returned from his governmental post, and he praised King Prataparudra highly in Lord Caitanya's presence. Because of this, the Lord became a little soft. The King also made promises to Sarvabhauma Bhattacharya, who hinted how the King might meet the Lord. During Anavasara, while Lord Jagannatha was resting for fifteen days, Sri Caitanya Mahaprabhu, being unable to see Lord Jagannatha, went to Alalanatha. Later, when the devotees from Bengal came to see Him, He returned to Jagannatha Puri. While Advaita Acarya and the other devotees were coming to Jagannatha Puri, Svarupa Damodara and Govinda, Sri Caitanya Mahaprabhu's two personal assistants, went to receive all the devotees with garlands. From the roof of his palace, King Prataparudra could see all the devotees arriving. Gopinatha Acarya stood on the roof with the King, and, following Sarvabhauma Bhattacharya's instructions, identified each and every devotee. The King discussed the devotees with Gopinatha Acarya, and he mentioned that the devotees were accepting prasadam without observing the regulative principles governing pilgrimages. They accepted prasadam without having shaved, and they neglected to fast in a holy place. After Sarvabhauma Bhattacharya had explained to the King why the devotees had apparently violated the scriptural injunctions for visiting a place of pilgrimage, the King arranged residential quarters for all the devotees and saw to their prasadam. Sri Caitanya Mahaprabhu talked very happily with Vasudeva Datta and other devotees. Haridasa Thakura also came, and due to his humble and submissive attitude, Sri Caitanya Mahaprabhu gave him a nice solitary place near the temple. After this, the Lord began performing sankirtana, dividing all the devotees into four groups. After sankirtana, all the devotees left for their residential quarters.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.1

aty-uddand tand gauracandrah
kurvan bhaktaih sri-jagannatha-gehe
nana-bhavalankrtangah sva-dhamna
cakre prema-vanya-nimagnam

SYNONYMS

ati — very much; **uddandam** — high jumping; **tandavam** — very graceful dancing; **gaura-candrah** — Lord Sri Caitanya Mahaprabhu; **kurvan** — performing; **bhaktaih** — with the devotees; **sri-jagannatha-gehe** — in the temple of Lord Jagannatha; **nana-bhava-alankrta-angah** — having many ecstatic symptoms manifested in His transcendental body; **sva-dhamna** — by the influence of His ecstatic love; **cakre** — made; **visvam** — the whole world; **prema-vanya-nimagnam** — merged into the inundation of ecstatic love.

TRANSLATION

Sri Caitanya Mahaprabhu merged the entire world into the ocean of ecstatic love by performing His beautiful dances within the temple of Jagannatha. He danced exquisitely and jumped high.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.2

jaya jaya sri-caitanya jaya nityananda
jayadvaita-candra jaya gaura-bhakta-vrnda

SYNONYMS

jaya jaya — all glories; **sri-caitanya** — to Lord Caitanya; **jaya** — all glories; **nityananda** — to Nityananda Prabhu; **jaya** — all glories; **advaita-candra** — to Advaita Prabhu; **jaya** — all glories; **gaura-bhakta-vrnda** — to the devotees of Lord Sri Caitanya Mahaprabhu.

TRANSLATION

All glories to Lord Sri Caitanya Mahaprabhu! All glories to Lord Nityananda Prabhu! All glories to Sri Advaita Prabhu! And all glories to all the devotees of Sri Caitanya Mahaprabhu!

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.3

ara dina sarvabhauma kahe prabhu-sthane
abhaya-dana deha' yadi, kari nivedane

SYNONYMS

ara dina — the next day; sarvabhauma — Sarvabhauma Bhattacharya; kahe — says; prabhu-sthane — in the presence of Lord Caitanya Mahaprabhu; abhaya-dana — the charity of fearlessness; deha' — You give; yadi — if; kari — I do; nivedane — submission.

TRANSLATION

The next day Sarvabhauma Bhattacharya requested Lord Sri Caitanya Mahaprabhu to give him permission to submit a statement without fear.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.4

prabhu kahe, — kaha tumi, nahi kichu bhaya
yogya haile kariba, ayogya haile naya

SYNONYMS

prabhu kahe — Lord Sri Caitanya Mahaprabhu said; kaha tumi — yes, you can speak; nahi — there is not; kichu — any; bhaya — fear; yogya — befitting; haile — if it is; kariba — I shall grant; ayogya — not befitting; haile — if it is; naya — then I shall not.

TRANSLATION

The Lord gave the Bhattacarya assurance that he could speak without fear, but added that if his statement were suitable He would accept it, and if it were not, He would reject it.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.5

sarvabhauma kahe — ei prataparudra raya
utkantha hañache, toma milibare caya

SYNONYMS

sarvabhauma kahe — Sarvabhauma Bhattacharya said; ei — this; prataparudra raya — King Prataparudra of Jagannatha Puri; utkantha hañache — has been very anxious; toma — You; milibare — to meet; caya — he wants.

TRANSLATION

Sarvabhauma Bhattacharya said, "There is a king named Prataparudra Raya. He is very anxious to meet You, and he wants Your permission."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.6

karne hasta diya prabhu smare 'narayana'
sarvabhauma, kaha kena ayogyā vacana

SYNONYMS

karne — on the ears; **hasta** — hands; **diya** — placing; **prabhu** — Sri Caitanya Mahaprabhu; **smare** — remembers; **narayana** — the holy name of Lord Narayana; **sarvabhauma** — My dear Sarvabhauma; **kaha** — you say; **kena** — why; **ayogyā vacana** — a request that is not suitable.

TRANSLATION

As soon as Sri Caitanya Mahaprabhu heard this proposal, He immediately covered His ears with His hands and said, "My dear Sarvabhauma, why are you requesting such an undesirable thing from Me?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.7

virakta sannyasi amara raja-darasana
stri-darasana-sama visera bhaksana

SYNONYMS

virakta — unattached; **sannyasi** — person in the renounced order; **amara** — My; **raja-darasana** — meeting a king; **stri-darasana** — meeting a woman; **sama** — like; **visera** — of poison; **bhaksana** — drinking.

TRANSLATION

"Since I am in the renounced order, it is as dangerous for Me to meet a king as to meet a woman. To meet either would be just like drinking poison."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.8

niskiñcanasya bhagavad-bhajanonmukhasya
jigamisor bhava-sagarasya
visayinam atha yos ca
ha hanta hanta visa-bhaksanato 'py asadhu

SYNONYMS

niskiñcanasya — of a person who has completely detached himself from material enjoyment; **bhagavat** — the Supreme Personality of Godhead; **bhajana** — in serving; **unmukhasya** — who is eager to be engaged; **param** — to the other side; **param** — distant; **jigamisor** — who is desiring to go; **bhava-sagarasya** — of the ocean of material existence; **sandarsanam** — the seeing (for some material purpose); **visayinam** — of persons engaged in material activities; **atha** — as well as; **yositam** — of women; **ca** — also; **ha** — alas; **hanta hanta** — expression of great lamentation; **visa-bhaksanatah** — than the act of drinking poison; **api** — even; **asadhu** — more abominable.

TRANSLATION

Greatly lamenting, the Lord then informed Sarvabhauma Bhattacarya, "Alas, for a person who is seriously desiring to cross the material ocean and engage in the transcendental loving service of the Lord without material motives, seeing a materialist engaged in sense gratification or seeing a woman who is similarly interested is more abominable than drinking poison willingly."

PURPORT

This is a quotation from Sri Caitanya-candrodaya-nataka (8.23). Thus Sri Caitanya Mahaprabhu enunciates the principles for a sannyasi renouncing the material world for spiritual advancement. Spiritual advancement is not meant for magic shows and jugglery but for crossing the material world and being transferred to the spiritual world. **jigamisor** means desiring to go to the other side of the material world. There is a river called Vaitarani, and on one side of this river is the material world, and on the other side is the spiritual world. Since the Vaitarani River is compared to a great ocean, it is named **bhava-sagara**, the ocean of repeated birth and death. Spiritual life aims at stopping this repetition of birth and death and entering into the spiritual world, where one can live eternally cognizant and blissful.

Unfortunately, the general populace does not know anything about spiritual life or the spiritual world. The spiritual world is mentioned in the Bhagavad-gita (8.20):

paras tasmāt tu bhavo 'nyo 'vyakto 'vyaktat sanatanah
yah sa sarvesu bhutesu nasyatsu na vinasyati

"Yet there is another unmanifested nature, which is eternal and is transcendental to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is."

Thus there is a spiritual nature beyond this material world, and that spiritual nature exists eternally. Spiritual advancement means stopping material activities and entering into spiritual activities. This is the process of bhakti-yoga. In the material world, the *via media* for sense

gratification is mainly a woman. One who is seriously interested in spiritual life should strictly avoid women. A sannyasi should never see a man or a woman for material benefit. In addition, talks with materialistic men and women are also dangerous, and they are compared to drinking poison. Sri Caitanya Mahaprabhu was very strict on this point. He therefore refused to see King Prataparudra, who was naturally always engaged in political and economic affairs. The Lord even refused to see the King despite the request of a personality like Sarvabhauma Bhattacharya, who was the Lord's intimate friend and devotee.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.9

sarvabhauma kahe, — satya tomara vacana
jagannatha-sevaka raja kintu bhaktottama

SYNONYMS

sarvabhauma kahe — Sarvabhauma Bhattacharya replied; **satya** — true; **tomara** — Your; **vacana** — statement; **jagannatha-sevaka** — servant of Lord Jagannatha; **raja** — the King; **kintu** — but; **bhakta-uttama** — a great devotee.

TRANSLATION

Sarvabhauma Bhattacharya replied, "My dear Lord, what You have said is correct, but this King is not an ordinary king. He is a great devotee and servant of Lord Jagannatha."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.10

prabhu kahe, — tathapi raja kala-sarpakara
kastha-nari-sparse yaiche upaje vikara

SYNONYMS

prabhu kahe — Lord Sri Caitanya Mahaprabhu replied; tathapi — still; raja — the King; kala-sarpa-akara — just like a venomous snake; kastha-nari — a woman made of wood; sparse — by touching; yaiche — as; upaje — arises; vikara — agitation.

TRANSLATION

Sri Caitanya Mahaprabhu said, "Although it is correct that the King is a great devotee, he is still to be considered a venomous snake. Similarly, even though a woman be made of wood, one becomes agitated simply by touching her form.

PURPORT

Sri Canakya Pandita has stated in his moral instructions: tyaja durjana bhaja sadhu-samagamam. This means that one has to abandon the association of materialistic people and associate with spiritually advanced people. However qualified a materialist may be, he is no better than a venomous serpent. Everyone knows that a snake is dangerous and poisonous, and when its hood is decorated with jewels, it is no less poisonous or dangerous. However qualified a materialist may be, he is no better than a snake decorated with jewels. One should therefore be careful in dealing with such materialists, just as one would be careful in dealing with a bejeweled serpent.

Even though a woman be made of wood or stone, she becomes attractive when decorated. One becomes sexually agitated even by touching the form. Therefore one should not trust his mind, which is so fickle that it can give way to enemies at any moment. The mind is always accompanied by six enemies — namely, kama, krodha, mada, moha, matsarya and bhaya — that is, lust, anger, intoxication, illusion, envy and fear. Although the mind may be merged in spiritual consciousness, one should always be very careful in dealing with it, just as one is careful in dealing with a snake. One should never think that his mind is trained and that he can do whatever he likes. One interested in spiritual life should always engage his mind in the service of the Lord so that the enemies of the mind, who always accompany the mind, will be subdued. If the mind is not engaged in Krsna consciousness at every moment, there is a chance that it will give way to its enemies. In this way we become victims of the mind.

Chanting the Hare Krsna mantra engages the mind at the lotus feet of Krsna constantly; thus the mind's enemies do not have a chance to strike. Following Sri Caitanya Mahaprabhu's example in these verses, we should be very careful in dealing with the mind, which should not be indulged in any circumstance. Once we indulge the mind, it can create havoc in this life, even though we may be spiritually advanced. The mind is specifically agitated through the association of materialistic men and women. Therefore Sri Caitanya Mahaprabhu, through His personal behavior, warns everyone to avoid meeting a materialistic person or a woman.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.11

akarad api
strin visayinam api
yathaher manasah ksobhas
tatha tasyakrter api

SYNONYMS

akarat — from bodily features; **api** — even; **bhetavyam** — to be feared; **strinam** — of women; **visayinam** — of materialistic persons; **api** — even; **yatha** — as; **aher** — from a serpent; **manasah** — of the mind; **ksobhah** — agitation; **tatha** — so; **tasya** — of it; **akrteh** — from the appearance; **api** — even.

TRANSLATION

"Just as one is immediately frightened upon seeing a live serpent or even the form of a serpent, one endeavoring for self-realization should similarly fear a materialistic person and a woman. Indeed, he should not even glance at their bodily features."

PURPORT

This is a quotation from Sri Caitanya-candrodaya-nataka (8.24).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.12

aiche bata punarapi mukhe na anibe
kaha yadi, tabe amaya etha na dekhibe

SYNONYMS

aiche bata — such a request; **punarapi** — again; **mukhe** — in the mouth; **na** — do not; **anibe** — bring; **kaha yadi** — if you speak; **tabe** — then; **amaya** — Me; **etha** — here; **na** — not; **dekhibe** — you will see.

TRANSLATION

"Bhattacharya, if you continue to speak like this, you will never see Me here again. Therefore you should never let such a request come from your mouth."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.13

bhaya paña sarvabhauma nija ghare gela
vasaya giya bhattacharya cintita ha-ila

SYNONYMS

bhaya paña — being afraid; **sarvabhauma** — Sarvabhauma; **nija** — own; **ghare** — to home; **gela** — returned; **vasaya giya** — reaching his residential place; **bhattacharya** — the Bhattacharya; **cintita ha-ila** — became meditative.

TRANSLATION

Being afraid, Sarvabhauma returned home and began to meditate on the matter.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.14

hena kale prataparudra purusottame aila
patra-mitra-sange raja darasane calila

SYNONYMS

hena kale — at this time; **prataparudra** — King Prataparudra; **purusottame** — at Jagannatha Puri; **aila** — arrived; **patra-mitra-sange** — accompanied by his secretaries, ministers, military officers and so on; **raja** — the King; **darasane** — to visit Lord Jagannatha; **calila** — departed.

TRANSLATION

At this time, Maharaja Prataparudra arrived at Jagannatha Puri, Purusottama, and, accompanied by his secretaries, ministers and military officers, went to visit the temple of Lord Jagannatha.

PURPORT

It appears that Maharaja Prataparudra used to live at Kataka, his capital. Later he shifted his capital to Khurda, a few miles from Jagannatha Puri. Presently there is a railway station there called Khurda Road.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.15

ramananda raya aila gajapati-sange
prathamei prabhure asi' milila bahu-range

SYNONYMS

ramananda raya — Ramananda Raya; **aila** — came; **gajapati-sange** — with the King; **prathamei** — in the first instance; **prabhure** — unto Lord Caitanya Mahaprabhu; **asi'** — coming; **milila** — met; **bahu-range** — with great pleasure.

TRANSLATION

When King Prataparudra returned to Jagannatha Puri, Ramananda Raya came with him. Ramananda Raya immediately went to meet Sri Caitanya Mahaprabhu with great pleasure.

PURPORT

All Indian kings are given titles. Sometimes they are known as Chatrapati, sometimes as Narapati, sometimes as Asvapati, and so on. The King of Orissa is addressed as Gajapati.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.16

raya pranati kaila, prabhu kaila alingana
dui jane premavese karena krandana

SYNONYMS

raya pranati kaila — Ramananda Raya offered his obeisances; **prabhu** — the Lord; **kaila** — did; **alingana** — embracing; **dui jane** — both of them; **prema-avese** — in ecstatic love; **karena** — did; **krandana** — crying.

TRANSLATION

Upon meeting Sri Caitanya Mahaprabhu, Ramananda Raya offered his obeisances. The Lord embraced him, and both of them began to cry in the great ecstasy of love.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.17

raya-sange prabhura dekhi' sneha-vyavahara
sarva bhakta-ganera mane haila camatkara

SYNONYMS

raya-sange — with Ramananda Raya; **prabhura** — of Sri Caitanya Mahaprabhu; **dekhi'** — seeing; **sneha-vyavahara** — very intimate behavior; **sarva** — all; **bhakta-ganera** — of all the devotees; **mane** — in the mind; **haila** — there was; **camatkara** — astonishment.

TRANSLATION

Seeing Lord Sri Caitanya Mahaprabhu's intimate dealings with Sri Ramananda Raya, all the devotees there were astonished.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 11.18

raya kahe, — tomara ajñā rajake kahila
tomara icchaya raja mora visaya chadaila

SYNONYMS

raya kahe — Ramananda Raya said; tomara ajñā — Your order; rajake kahila — I informed the King; tomara icchaya — by Your grace; raja — the King; mora — my; visaya — material activities; chadaila — gave me relief from.

TRANSLATION

Ramananda Raya said, "I duly informed King Prataparudra of Your order for me to retire from service. By Your grace, the King was pleased to relieve me of these material activities.

PURPORT

Sri Caitanya Mahāprabhu requested Ramananda Raya to retire from his governorship, and according to the Lord's desire, Ramananda Raya petitioned the King. The King was very pleased to give him relief, and thus Ramananda Raya retired from service and received a pension from the government.

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Bhaktivedānta VēdāBase: Sri Caitanya Caritamṛta Madhya 11.19

ami kahi, — ama haite na haya 'visaya'
caitanya-carane rahon, yadi ajña haya

SYNONYMS

ami kahi — I said; ama haite — by me; na — not; haya — is possible; visaya — government service; caitanya-carane — at the lotus feet of Sri Caitanya Mahāprabhu; rahon — I may stay; yadi ajña haya — if you kindly give me permission.

TRANSLATION

"I said, 'Your Majesty, I am now not willing to engage in political activities. I desire only to stay at the lotus feet of Sri Caitanya Mahāprabhu. Kindly give me permission.'

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.20

tomara nama suni' raja anandita haila
asana haite uthi' more alingana kaila

SYNONYMS

tomara — Your; nama — name; suni' — hearing; raja — the King; anandita — very pleased; haila — became; asana haite — from his throne; uthi' — standing; more — me; alingana kaila — embraced.

TRANSLATION

"When I submitted this proposal, the King immediately became very pleased upon hearing Your name. Indeed, he instantly rose from his throne and embraced me.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.21

tomara nama suni' haila maha-premavesa
mora hate dhari' kare piriti visesa

SYNONYMS

tomara — Your; **nama** — name; **sunī'** — hearing; **haila** — became; **maha** — great; **prema-avesa** — ecstasy of love; **mora hate** — my hand; **dhari'** — catching; **kare** — does; **piriti** — loving symptoms; **visesa** — specific.

TRANSLATION

"My dear Lord, as soon as the King heard Your holy name, he was immediately overwhelmed by great ecstatic love. Catching my hand, he displayed all the symptoms of love.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 11.22

tomara ye vartana, tumi khao sei vartana
niscinta haña bhaja caitanyera carana

SYNONYMS

tomara — Your; **ye** — whatever; **vartana** — remuneration; **tumi** — you; **khao** — take; **sei** — that; **vartana** — pension; **niscinta haña** — without anxiety; **bhaja** — just worship; **caitanyera** — of Lord Sri Caitanya Mahāprabhu; **carana** — the lotus feet.

TRANSLATION

"As soon as he heard my petition, he immediately granted me a pension without reductions. Thus the King granted me a full salary as a pension and requested me to engage without anxiety in the service of Your lotus feet.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.23

ami — chara, yogya nahi tanra darasane
tanre yei bhaje tanra saphala jivane

SYNONYMS

ami — I; chara — very much fallen; yogya — fit; nahi — not; tanra — His; darasane — for interviewing; tanre — Him; yei — anyone who; bhaje — worships; tanra — his; saphala — successful; jivane — life.

TRANSLATION

"Then Maharaja Prataparudra very humbly said, 'I am most fallen and abominable, and I am unfit to receive an interview with the Lord. One's life is successful if one engages in His service.'

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.24

parama krpalu tenha vrajendra-nandana
kona-janme more avasya dibena darasana

SYNONYMS

parama — very; **krpalu** — merciful; **tenha** — Lord Caitanya Mahaprabhu; **vrajendra-nandana** — the son of Maharaja Nanda; **kona-janme** — in some future birth; **more** — unto me; **avasya** — certainly; **dibena** — will give; **darasana** — interview.

TRANSLATION

"The King then said, 'Sri Caitanya Mahaprabhu is Krsna, the son of Maharaja Nanda. He is very merciful, and I hope that in a future birth He will allow me an interview.'

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.25

ye tanhara prema-arti dekhilun tomate
tara eka prema-lesa nahika amate

SYNONYMS

ye — whatever; tanhara — his; prema-arti — painful feelings of love of Godhead; dekhilun — I saw; tomate — unto You; tara — of that; eka — one; prema-lesa — fraction of love; nahika — there is not; amate — in me.

TRANSLATION

"My Lord, I don't think that there is even a fraction of Maharaja Prataparudra's loving ecstasy in me."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.26

prabhu kahe, — tumi krsna-bhakata-pradhana
tomake ye priti kare, sei bhagyavan

SYNONYMS

prabhu kahe — Lord Sri Caitanya Mahaprabhu said; **tumi** — you; **krsna-bhakata-pradhana** — the chief of the devotees of Lord Krsna; **tomake** — unto you; **ye** — anyone who; **priti kare** — shows love; **sei** — such a person; **bhagyavan** — most fortunate.

TRANSLATION

Sri Caitanya Mahaprabhu then said, "My dear Ramananda Raya, you are the foremost of all the devotees of Krsna; therefore whoever loves you is certainly a very fortunate person.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.27

tomate ye eta priti ha-ila rajara
ei gune krsna tanre karibe angikara

SYNONYMS

tomate — unto you; **ye** — that; **eta** — so much; **priti** — love; **ha-ila** — was; **rajara** — of the King; **ei gune** — for this reason; **krsna** — Lord Krsna; **tanre** — him; **karibe angikara** — will accept.

TRANSLATION

"Because the King has shown so much love for you, Lord Krsna will certainly accept him.

PURPORT

King Prataparudra requested an interview with Sri Caitanya Mahaprabhu through the Bhattacarya, who duly submitted the request. The Lord, however, immediately refused this interview. Now when Ramananda Raya informed the Lord how eager the King was to see Him, the Lord was immediately pleased. Sri Caitanya Mahaprabhu requested Ramananda Raya to retire from his government post and come to Sri Purusottama-ksetra (Jagannatha Puri) to live with Him. When this proposal was submitted to King Prataparudra, he immediately accepted it and also encouraged Ramananda Raya by allowing him a full pension. This was very much appreciated by the Lord, and this confirms the fact that the Lord is more pleased when one serves the servant of the Lord. In ordinary parlance it is said, "If you love me, love my dog." To approach the Supreme Personality of Godhead, one has to go through His confidential servant. This is the method. Sri Caitanya Mahaprabhu clearly says, "Because the King loves you, Ramananda Raya, he is very fortunate. Krsna will certainly accept him due to his love for you."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.28

ye me bhakta-janah partha
na me bhaktas ca te janah
mad- ca ye bhaktas
te me bhakta-tama matah

SYNONYMS

ye — those who; **me** — My; **bhakta-janah** — devotees; **partha** — O Partha; **na** — not; **me** — My; **bhaktah** — devotees; **ca** — and; **te** — those; **janah** — persons; **mat-bhaktanam** — of My devotees; **ca** — certainly; **ye** — those who; **bhaktah** — devotees; **te** — such persons; **me** — My; **bhakta-tamah** — most advanced devotees; **matah** — that is My opinion.

TRANSLATION

"[Lord Krsna told Arjuna:] 'Those who are My direct devotees are actually not My devotees, but those who are the devotees of My servant are factually My devotees.'

PURPORT

Sri Caitanya Mahaprabhu quotes this verse from the Adi Purana. The verse is also included in the Laghu-bhagavatamrta (2.6).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.29-30

adarah
sarvangair abhivandanam
mad-bhakta-pujabhyadhika
sarva-bhutesu man-matih
mad-arthesv anga-cesta ca
vacasa mad-guneranam
mayy arpan ca manasah
sarva-kama-vivarjanam

SYNONYMS

adarah — respect, care; **paricaryayam** — in service; **sarva-angaih** — by all the parts of the body; **abhivandanam** — offering obeisances; **mat-bhakta** — of My devotees; **puja** — worshiping; **abhyadhika** — very high; **sarva-bhutesu** — in all living entities; **mat-matih** — realization of having a relationship with Me; **mat-arthesu** — for the sake of My service; **anga-cestah** — engaging the bodily energy; **ca** — and; **vacasa** — by words; **mat-guna-iranam** — describing My glories; **mayi** — unto Me; **arpanam** — dedicating; **ca** — and; **manasah** — of the mind; **sarva-kama** — all material desires; **vivarjanam** — giving up.

TRANSLATION

"My devotees take great care and respect in rendering Me service. They offer obeisances to Me with all their bodily limbs. They worship other devotees and find all living entities related to Me. For Me they engage the entire energy of their bodies. They engage the power of speech in the glorification of My qualities and form. They also dedicate their minds unto Me and try to give up all kinds of material desires. Thus My devotees are characterized."

PURPORT

These two verses are quoted from Srimad-Bhagavatam (11.19.21-22). They were spoken by the Supreme Personality of Godhead, Lord Krsna, who was answering Uddhava's inquiry about devotional service.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.31

sarves
visnor param
tasmāt devi
samarcanam

SYNONYMS

aradhananam — of varieties of worship; **sarvesam** — all; **visnoh** — of Lord Visnu; **aradhanam** — worship; **param** — the most exalted; **tasmāt** — and above such worship of Lord Visnu; **parataram** — of greater value; **devi** — O goddess; **tadiyanam** — of persons in relationship with Lord Visnu; **samarcanam** — rigid and firm worship.

TRANSLATION

"[Lord Siva told the goddess Durga:] 'My dear Devi, although the Vedas recommend worship of demigods, the worship of Lord Visnu is topmost. However, above the worship of Lord Visnu is the rendering of service to Vaisnavas, who are related to Lord Visnu.'

PURPORT

The Vedas are divided into three divisions — karma-kanda, jñāna-kanda and upasana-kanda. These are activities dealing with fruitive work, empiric philosophical speculation and worship. There are recommendations in the Vedas for the worship of various demigods as well as Lord Visnu. In this quotation from the Padma Purana, Lord Siva answers a question posed to him by goddess Durga. This verse is also included in the Laghu-bhagavatamṛta (2.4), by Srila Rupa Gosvami. The words visnor aradhanam refer to the worship of Lord Visnu, or Kṛṣṇa. Thus the supreme form of worship is the satisfaction of the Supreme Personality of Godhead, Sri Kṛṣṇa. It is further concluded that the worshiper of Lord Visnu renders better service by worshiping the devotee of Lord Kṛṣṇa. There are different types of devotees — those in santa-rasa, dasya-rasa, sakhya-rasa, vatsalya-rasa and madhurya-rasa. Although all the rasas are on the transcendental platform, madhurya-rasa is the supreme transcendental mellow. Consequently it is concluded that the worship of devotees engaged in the Lord's service in madhurya-rasa is the supreme spiritual activity. Sri Caitanya Mahaprabhu and His followers mainly worship Lord Kṛṣṇa in madhurya-rasa. Other Vaisnava acaryas recommended worship up to vatsalya-rasa. Therefore Srila Rupa Gosvami in his Vidagdha-madhava (1.2) describes Sri Caitanya Mahaprabhu's cult as supreme:

anarpita- cirat karunayavatirnah kalau
samarpayitum unnatojjvala- sva-bhakti-sriyam

Sri Caitanya Mahaprabhu appeared in this Age of Kali to exhibit the superexcellence of madhurya-rasa, a gift never previously bestowed by any acarya or incarnation. Consequently Sri Caitanya Mahaprabhu is accepted as the most magnanimous incarnation. It is He only who distributed love of Kṛṣṇa while exhibiting the superexcellence of loving Kṛṣṇa in the conjugal rasa.





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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.32

durapa hy alpa-tapasah
seva vaikuntha-vartmasu
yatropagiyate
deva-devo janardanah

SYNONYMS

durapa — very difficult to achieve; **hi** — certainly; **alpa-tapasah** — by a person not advanced in spiritual life; **seva** — service; **vaikuntha-vartmasu** — unto persons on the path back home, back to Godhead; **yatra** — wherein; **upagiyate** — is worshiped and glorified; **nityam** — regularly; **deva-devah** — the Supreme Personality of Godhead; **janardanah** — Lord Krsna.

TRANSLATION

"Those whose austerity is meager can hardly obtain the service of the pure devotees progressing on the path back to the kingdom of Godhead, the Vaikunthas. Pure devotees engage one hundred percent in glorifying the Supreme Lord, who is the Lord of the demigods and the controller of all living entities."

PURPORT

This verse is a quotation from Srimad-Bhagavatam (3.7.20). It was spoken by Vidura in his conversation with Maitreya Rsi, a great devotee of the Lord.

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Bhaktivedānta VēdaBase: Sri Caitanya Caritamṛta Madhya 11.33

puri, bharati-gosaṇi, svarupa, nityananda
jagadananda, mukundadi yata bhakta-vrnda

SYNONYMS

puri — Paramananda Puri; **bharati** — Brahmananda Bharati; **gosaṇi** — on the level of the spiritual master; **svarupa** — Svarupa Damodara Gosvami; **nityananda** — Lord Nityananda Prabhu; **jagadananda** — Jagadananda; **mukunda** — Mukunda; **adi** — and others; **yata** — all; **bhakta-vrnda** — devotees of Sri Caitanya Mahāprabhu.

TRANSLATION

Paramananda Puri, Brahmananda Bharati Gosaṇi, Svarupa Damodara Gosaṇi, Lord Nityananda, Jagadananda, Mukunda and others were present before the Lord at that time.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.34

cari gosañira kaila raya carana vandana
yatha-yogya saba bhaktera karila milana

SYNONYMS

cari gosañira — of the four gosañis, or spiritual masters; **kaila** — did; **raya** — Ramananda Raya; **carana vandana** — worshiping the lotus feet; **yatha-yogya** — as it is befitting; **saba** — all; **bhaktera** — of the devotees; **karila** — did; **milana** — meeting.

TRANSLATION

Sri Ramananda Raya therefore offered his obeisances to all the Lord's devotees, in particular to the four spiritual masters. Thus Ramananda Raya suitably met all the devotees.

PURPORT

The four spiritual masters referred to in this verse are Paramananda Puri, Brahmananda Bharati, Svarupa Damodara and Lord Nityananda.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.35

prabhu kahe, — raya, dekhile kamala-nayana?
raya kahe, — ebe yai paba darasana

SYNONYMS

prabhu kahe — the Lord said; raya — My dear Ramananda Raya; dekhile — have you seen; kamala-nayana — the lotus-eyed Lord Jagannatha; raya kahe — Ramananda Raya replied; ebe yai — now I shall go; paba darasana — I shall visit the temple.

TRANSLATION

Sri Caitanya Mahaprabhu next asked Ramananda Raya, "Have you already visited the temple of the lotus-eyed Lord Jagannatha?"

Ramananda Raya replied, "I shall now go visit the temple."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.36

prabhu kahe, — raya, tumi ki karya karile?
isvare na dekhi' kene age etha aile?

SYNONYMS

prabhu kahe — Sri Caitanya Mahaprabhu said; raya — My dear Ramananda Raya; tumi — you; ki karya — what; karile — have done; isvare — the Supreme Personality of Godhead; na dekhi' — without seeing; kene — why; age — first; etha — here; aile — you came.

TRANSLATION

Sri Caitanya Mahaprabhu replied, "What have you done, My dear Raya? Why did you not first see Lord Jagannatha and then come here? Why have you come here first?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.37

raya kahe, carana — ratha, hrdaya — sarathi
yahan laña yaya, tahan yaya jiva-rathi

SYNONYMS

raya kahe — Ramananda Raya replied; carana — the legs; ratha — chariot; hrdaya — the heart; sarathi — chariot driver; yahan — wherever; laña — taking; yaya — goes; tahan — there; yaya — goes; jiva-rathi — the living entity on the chariot.

TRANSLATION

Ramananda Raya said, "The legs are like the chariot, and the heart is like the charioteer. Wherever the heart takes the living entity, the living entity is obliged to go."

PURPORT

In the Bhagavad-gita (18.61) Lord Krsna explains:

isvarah sarva- hrd-dese 'rjuna tisthati
bhramayan sarva-bhutani yantrarudhani mayaya

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

Thus the living entity wanders within this universe riding upon a chariot (the body) bestowed by material nature. A similar explanation is given in the Katha Upanisad (1.3.3-4):

viddhi ratham eva tu
tu viddhi manah pragraham eva ca
indriyani hayan ahur vis tesu gocaran
atmendriya-mano- bhoktety ahur manisinah

Here it is said that the living entity is the passenger riding in the chariot of the body, which is offered by material nature. The intelligence is the charioteer, the mind constitutes the reins controlling the horses, and the senses are the horses. Thus the living entity is the false enjoyer of the material world.

One who is advanced in Krsna consciousness can control the mind and intelligence and in this way rein in the horses, the senses, even though they are very powerful. One who can control the senses by his mind and intelligence can very easily approach the Supreme Personality of Godhead, or Visnu, who is the ultimate goal of life. Tad visnoh sada pasyanti surayah. Those who are actually advanced approach Lord Visnu, their ultimate goal. Such people are never captivated by Lord Visnu's external energy, the material world.





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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.38

ami ki kariba , mana ihan laña aila
jagannatha-darasane vicara na kaila

SYNONYMS

ami — I; ki — what; kariba — shall do; mana — my mind; ihan — here; laña — taking; aila — arrived; jagannatha-darasane — to see Lord Jagannatha; vicara — consideration; na — did not; kaila — make.

TRANSLATION

Sri Ramananda Raya continued, "What shall I do? My mind has brought me here. I could not consider going first to Lord Jagannatha's temple."

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 11.39

prabhu kahe, — sikhra giya kara darasana
aiche ghara yai' kara kutumba milana

SYNONYMS

prabhu kahe — Lord Sri Caitanya Mahāprabhu said; sikhra giya — going hastily; kara darasana — see Lord Jagannātha; aiche — similarly; ghara yai' — going home; kara — just do; kutumba — family; milana — meeting.

TRANSLATION

Sri Caitanya Mahāprabhu advised, "Immediately go to Lord Jagannātha's temple to see the Lord. Then go home and meet your family members."

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 11.40

prabhu ajña paña raya calila darasane
rayera prema-bhakti-riti bujhe kon jane

SYNONYMS

prabhu ajña — the Lord's permission; paña — getting; raya — Ramananda Raya; calila — departed; darasane — to see Lord Jagannatha; rayera — of Ramananda Raya; prema-bhakti — of ecstatic love for Kṛṣṇa; riti — process; bujhe — understands; kon jane — what person.

TRANSLATION

Having received Sri Caitanya Mahāprabhu's permission, Ramananda Raya hastily went to the temple of Lord Jagannatha. Who can understand the devotional service of Raya Ramananda?

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.41

ksetre asi' raja sarvabhaume bolaila
sarvabhaume namaskari' tanhare puchila

SYNONYMS

ksetre — to Jagannatha Puri; **asi'** — coming; **raja** — the King; **sarvabhaume** — for Sarvabhauma Bhattacharya; **bolaila** — called; **sarvabhaume** — unto Sarvabhauma Bhattacharya; **namaskari'** — offering obeisances; **tanhare puchila** — he asked him.

TRANSLATION

When King Prataparudra returned to Jagannatha Puri, he called for Sarvabhauma Bhattacharya. When the Bhattacharya went to see the King, the King offered him respects and made the following inquiries.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.42

mora lagi' prabhu-pade kaile nivedana?
sarvabhauma kahe, — kainu aneka yatana

SYNONYMS

mora lagi' — on my behalf; **prabhu-pade** — at the lotus feet of the Lord; **kaile nivedana** — did you submit my petition; **sarvabhauma kahe** — Sarvabhauma replied; **kainu** — I did; **aneka yatana** — much endeavor.

TRANSLATION

The King asked, "Have you submitted my petition to the Lord?"

Sarvabhauma replied, "Yes, with much endeavor I have tried my best.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.43

tathapi na kare tenha raja-darasana
ksetra chadi' yabena punah yadi kari nivedana

SYNONYMS

tathapi — yet; na kare — does not do; tenha — He; raja-darasana — visiting a king; ksetra chadi' — leaving Jagannatha-ksetra; yabena — He will go away; punah — again; yadi — if; kari nivedana — I request.

TRANSLATION

"Yet despite my great endeavor, the Lord would not agree to see a king. Indeed, He said that if He were asked again, He would quit Jagannatha Puri and go elsewhere."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.44

suniya rajara mane duhkha upajila
visada kariya kichu kahite lagila

SYNONYMS

suniya — hearing; **rajara** — of the King; **mane** — in the mind; **duhkha** — unhappiness; **upajila** — arose; **visada** — lamentation; **kariya** — doing; **kichu** — something; **kahite** — to speak; **lagila** — began.

TRANSLATION

Hearing this, the King became very unhappy and, greatly lamenting, began to speak as follows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.45

papi nica uddharite tanra avatara
jagai madhai tenha karila uddhara

SYNONYMS

papi — sinful; nica — lowborn; uddharite — to deliver; tanra — His; avatara — incarnation;
jagai — Jagai; madhai — Madhai; tenha — He; karila uddhara — delivered.

TRANSLATION

The King said, "Sri Caitanya Mahaprabhu has descended just to deliver all kinds of sinful, lowborn persons. Consequently He has delivered sinners like Jagai and Madhai.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.46

prataparudra chadi' karibe jagat nistara
ei pratijña kari' kariyachena avatara?

SYNONYMS

prataparudra chadi' — except for Prataparudra; **karibe** — He will do; **jagat** — of the whole universe; **nistara** — deliverance; **ei pratijña** — this promise; **kari'** — making; **kariyachena** — has made; **avatara** — incarnation.

TRANSLATION

"Alas, has Sri Caitanya Mahaprabhu incarnated to deliver all kinds of sinners with the exception of a king named Maharaja Prataparudra?"

PURPORT

Sri Caitanya Mahaprabhu's mission is thus described by Narottama dasa Thakura: patita-pavana-hetu tava avatara/ mo-sama patita prabhu na paibe ara. If Sri Caitanya Mahaprabhu descended to reclaim sinners, then one who is the most sinful and lowborn is the first candidate for the Lord's consideration. Maharaja Prataparudra considered himself a most fallen soul because he had to deal with material things constantly and enjoy material profits. Sri Caitanya Mahaprabhu's business was the deliverance of the most fallen. How, then, could He reject the King? The more fallen a person is, the more he has the right to be delivered by the Lord — provided, of course, he surrenders unto the Lord. Maharaja Prataparudra was a fully surrendered soul; therefore the Lord could not refuse him on the grounds that he was a worldly pounds-shillings man.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.47

adarsaniyan api nica-jatin
ate hanta tathapi no mam
mad-eka- krpayisyatiti
nirniya so 'vatatara devah

SYNONYMS

adarsaniyan — upon those who are unfit to be seen; **api** — although; **nica-jatin** — the lower class of men; **ate** — puts His merciful glance; **hanta** — alas; **tatha api** — still; **na u** — not; **mam** — upon me; **mat** — myself; **eka** — alone; **varjam** — rejecting; **krpayisyati** — He will bestow His mercy; **iti** — thus; **nirniya** — deciding; **kim** — whether; **sah** — Lord Sri Caitanya Mahaprabhu; **avatatara** — has descended; **devah** — the Supreme Personality of Godhead.

TRANSLATION

"Alas, has Sri Caitanya Mahaprabhu made His advent deciding that He will deliver all others with the exception of me? He bestows His merciful glance upon many lower-class men who are usually not even to be seen."

PURPORT

This verse is found in the Sri Caitanya-candrodaya-nataka (8.28).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.48

tanra pratijña — more na karibe darasana
mora pratijña — tanha vina chadiba jivana

SYNONYMS

tanra pratijña — His determination; more — unto me; na — not; karibe — will do; darasana — seeing; mora pratijña — my promise; tanha vina — without Him; chadiba — I will give up; jivana — life.

TRANSLATION

Maharaja Prataparudra continued, "If Sri Caitanya Mahaprabhu is determined not to see me, then I am determined to give up my life if I do not see Him.

PURPORT

A devotee with Maharaja Prataparudra's determination will certainly be victorious in advancing in Krsna consciousness. Sri Krsna confirms this in the Bhagavad-gita (9.14):

kirtayanto yatantas ca drdha-vratah
namasyantas ca bhaktya nitya-yukta upasate

"Always chanting My glories, endeavoring with great determination, bowing down before Me, these great souls perpetually worship Me with devotion."

These are the symptoms of a mahatma engaged in the Lord's service in full Krsna consciousness. Thus Maharaja Prataparudra's determination is very much exalted and is called drdha-vrata. Because of this determination, he was finally able to receive Lord Caitanya's direct mercy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.49

yadi sei mahaprabhura na pai krpa-dhana
kiba rajya, kiba deha, — saba akarana

SYNONYMS

yadi — if; sei — that; mahaprabhura — of Lord Sri Caitanya Mahaprabhu; na — not; pai — I get; krpa-dhana — the treasure of mercy; kiba rajya — what is the value of my kingdom; kiba deha — what is the value of this body; saba akarana — everything useless.

TRANSLATION

"If I do not receive Sri Caitanya Mahaprabhu's mercy, my body and my kingdom are certainly useless."

PURPORT

This is an excellent example of drdha-vrata, determination. If one does not receive the Supreme Personality of Godhead's mercy, one's life is defeated. In Srimad-Bhagavatam (5.5.5) it is said: parabhavas tavad abodha-jato yavan na jijñasata atma-tattvam. Unless one inquires into spiritual life, everything is useless. Without spiritual inquiry, our labor and the object of our labor are simply a waste of time.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.50

eta suni' sarvabhauma ha-ila cintita
rajara anuraga dekhi' ha-ila vismita

SYNONYMS

eta suni' — hearing this; sarvabhauma — Sarvabhauma; ha-ila — became; cintita — very thoughtful; rajara — of the King; anuraga — attachment; dekhi' — seeing; ha-ila — became; vismita — astonished.

TRANSLATION

Hearing King Prataparudra's determination, Sarvabhauma Bhattacharya became thoughtful. Indeed, he was very much astonished to see the King's determination.

PURPORT

Sarvabhauma Bhattacharya was astonished because such determination is not possible for a worldly man attached to material enjoyment. The King certainly had ample opportunity for material enjoyment, but he was thinking that his kingdom and everything else was useless if he could not see Sri Caitanya Mahaprabhu. This is certainly sufficient cause for astonishment. In Srimad-Bhagavatam it is stated that bhakti, devotional service, must be unconditional. No material impediments can actually check the advancement of devotional service, be it executed by a common man or a king. In any case, devotional service rendered to the Lord is always complete, despite the devotee's material position. Devotional service is so exalted that it can be executed by anyone in any position. One must simply be drdha-vrata, firmly determined.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.51

bhattacharya kahe — deva na kara visada
tomare prabhura avasya ha-ibe prasada

SYNONYMS

bhattacharya kahe — the Bhattacharya said; **deva** — O King; **na kara visada** — do not be worried; **tomare** — unto you; **prabhura** — of Lord Sri Caitanya Mahaprabhu; **avasya** — certainly; **ha-ibe** — there must be; **prasada** — mercy.

TRANSLATION

Finally Sarvabhauma Bhattacharya said, "My dear King, do not worry. Because of your firm determination, I am sure that Sri Caitanya Mahaprabhu's mercy will definitely be bestowed upon you."

PURPORT

Due to King Prataparudra's firm determination, the Bhattacharya predicted that the King would receive Sri Caitanya Mahaprabhu's mercy without fail. As confirmed elsewhere in Caitanya-caritamrta (Madhya 19.151), guru-krsna-prasade paya bhakti-lata-bija: "By the mercy of the spiritual master and Krsna, one gets the seed of devotional service." The Bhattacharya was the spiritual master of King Prataparudra, and he gave his blessings to the effect that the Lord would be merciful upon the King. The mercy of the spiritual master and Krsna combine to grant success to a devotee engaged in Krsna consciousness. This is confirmed by the Vedas:

yasya deve para bhaktir yatha deve tatha gurau
tasyaite kathita hy arthah prakasante mahatmanah
[SU 6.23]

"Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed." (Svetasvatara Upanisad 6.23)

Maharaja Prataparudra had firm faith in the Bhattacharya, who declared Sri Caitanya Mahaprabhu to be the Supreme Personality of Godhead. Having firm faith in the Bhattacharya as his spiritual master, King Prataparudra immediately accepted Sri Caitanya Mahaprabhu as the Supreme Lord. Thus he began worshiping Sri Caitanya Mahaprabhu in his mind. This is the process of devotional service. According to Lord Krsna in the Bhagavad-gita (9.34):

man-mana bhava mad-bhakto mad-yaji namaskuru
mam evaisyasi yuktvaivam mat-parayanah

"Engage your mind always in thinking of Me, become My devotee, offer obeisances to Me and worship Me. Being completely absorbed in Me, surely you will come to Me."

This process is very simple. One need only be firmly convinced by the spiritual master that Krsna is the Supreme Personality of Godhead. If one decides this, he can make further progress

by thinking of Krsna, chanting of Krsna and glorifying Him. There is then no doubt that such a fully surrendered devotee will receive the blessings of Lord Krsna. Srila Sarvabhauma Bhattacarya explains this further.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.52

tenha — premadhina, tomara prema — gadhatara
avasya karibena krpa tomara upara

SYNONYMS

tenha — He (Sri Caitanya Mahaprabhu); prema-adhina — under the control of love; tomara prema — your love; gadha-tara — very deep; avasya — certainly; karibena krpa — He will bestow mercy; tomara upara — upon you.

TRANSLATION

As soon as the Bhattacharya saw the King's firm determination, he declared, "The Supreme Lord is approached only by pure love. Your love for Sri Caitanya Mahaprabhu is very, very deep; therefore without a doubt He will be merciful upon you."

PURPORT

Such determination is the first qualification. As confirmed by Rupa Gosvami (Upadesamrta 3): utsahan niscayad dhairyat. One must first have firm determination, firm faith. When one engages in devotional service, he must maintain this firm determination. Then Krsna will be pleased with his service. The spiritual master can show the path of devotional service. If the disciple follows the principles rigidly and undeviatingly, he will certainly receive the mercy of Krsna. This is confirmed by the sastras.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.53

tathapi kahiye ami eka upaya
ei upaya kara' prabhu dekhibe yahaya

SYNONYMS

tathapi — still; kahiye — say; ami — I; eka upaya — one means; ei upaya — this means; kara' — try to adopt; prabhu — Lord Sri Caitanya Mahaprabhu; dekhibe — will see you; yahaya — by that.

TRANSLATION

Sarvabhauma Bhattacharya then suggested, "There is one means by which you can directly see Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.54

ratha-yatra-dine prabhu saba bhakta laña
ratha-age nrtya karibena premavista haña

SYNONYMS

ratha-yatra-dine — on the day of the car festival ceremony; **prabhu** — Sri Caitanya Mahaprabhu; **saba** — all; **bhakta** — devotees; **laña** — taking with Him; **ratha** — the car; **age** — in front of; **nrtya karibena** — will dance; **prema-avista haña** — in great ecstatic love.

TRANSLATION

"On the day of the car festival, Sri Caitanya Mahaprabhu will dance before the Deity in great ecstatic love.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.55

premavese puspodyane karibena pravesa
sei-kale ekale tumi chadi' raja-vesa

SYNONYMS

prema-avese — in ecstatic love; **puspa-udyane** — into the garden at Gundica where the Lord stays; **karibena pravesa** — will enter; **sei-kale** — at that time; **ekale** — alone; **tumi** — you; **chadi'** — giving up; **raja-vesa** — the royal dress.

TRANSLATION

"On that Ratha-yatra festival day, after dancing before the Lord, Sri Caitanya Mahaprabhu will enter the Gundica garden. At that time you should go there alone, without your royal dress.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.56

'krsna-rasa-pañcadhyaya' karite pathana
ekale yai' mahaprabhura dharibe carana

SYNONYMS

krsna-rasa-pañca-adhyaya — the five chapters in the Tenth Canto of Srimad-Bhagavatam in which Lord Krsna's pastimes of the rasa dance are described; **karite pathana** — to recite; **ekale yai'** — going alone; **mahaprabhura** — of Lord Sri Caitanya Mahaprabhu; **dharibe carana** — catch hold of the lotus feet.

TRANSLATION

"When Sri Caitanya Mahaprabhu enters the Gundica garden, you should also go there and read the five chapters of Srimad-Bhagavatam about Lord Krsna's dancing with the gopis. In this way you can catch hold of the Lord's lotus feet.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 11.57

bahya-jñāna nahi, se-kale kṛṣṇa-nama suni,
alingana karibena tomaya 'vaisnava' 'jani'

SYNONYMS

bahya-jñāna nahi — without external consciousness; **se-kale** — at that time; **kṛṣṇa-nama suni'** — by hearing the holy name of Lord Kṛṣṇa; **alingana karibena** — He will embrace; **tomaya** — you; **vaisnava jani'** — taking you to be a Vaisnava.

TRANSLATION

"Lord Sri Caitanya Mahāprabhu will be in a mood of ecstatic love, without external consciousness. At that time, as you recite those chapters from Srimad-Bhagavatam, He will embrace you, knowing you to be a pure Vaisnava.

PURPORT

A Vaisnava is always ready to help another Vaisnava progress toward realization of the Absolute Truth. Sarvabhauma Bhattacharya could understand the King's position as a pure Vaisnava. The King was always thinking of Sri Caitanya Mahāprabhu, and the Bhattacharya wanted to help him approach the Lord. A Vaisnava is always compassionate, especially when he sees a prospective devotee very determined (drdha-vrata). Consequently the Bhattacharya was ready to help the King.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.58

ramananda raya, aji tomara prema-guna
prabhu-age kahite prabhura phiri' gela mana

SYNONYMS

ramananda raya — Ramananda Raya; aji — today; tomara — your; prema-guna — quality of love; prabhu-age — in front of the Lord; kahite — when he described; prabhura — of Lord Sri Caitanya Mahaprabhu; phiri' gela — became changed; mana — the mind.

TRANSLATION

"The Lord has already changed His mind due to Ramananda Raya's description of your pure love for Him."

PURPORT

At first the Lord did not want to see the King, but due to the Bhattacharya's and Ramananda Raya's earnest endeavors, the Lord's mind was changed. The Lord already declared that Krsna would be merciful upon the King due to the King's service to the devotees. This is the process by which one can advance in Krsna consciousness. First there must be the devotee's mercy; then Krsna's mercy will descend. Yasya prasada bhagavat-prasado/ yasyaprasadan na gatih kuto 'pi **. Our first duty, therefore, is to satisfy the spiritual master, who can arrange for the Lord's mercy. A common man must first begin to serve the spiritual master, or the devotee. Then, through the mercy of the devotee, the Lord will be satisfied. Unless one receives the dust of a devotee's lotus feet on one's head, there is no possibility of advancement. This is also confirmed by a statement of Prahlada Maharaja's in Srimad-Bhagavatam (7.5.32):

nais
sprsaty anarthapagamo yad-arthah
pada-rajo-'bhis
nis na vrnita yavat

Unless one approaches a pure devotee, he cannot understand the Supreme Personality of Godhead. Maharaja Prataparudra worshiped both Ramananda Raya and Sarvabhauma Bhattacharya. Thus he touched the lotus feet of pure devotees and was able thereby to approach Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.59

sunī' gajāpatira mane sukha upajila
prabhure milite ei mantrana drdha kaila

SYNONYMS

sunī' — hearing; gajāpatira — of King Prataparudra; mane — in the mind; sukha — happiness; upajila — awakened; prabhure — Sri Caitanya Mahaprabhu; milite — to meet; ei — this; mantrana — instruction; drdha kaila — decided to accept rigidly.

TRANSLATION

Maharaja Prataparudra took the Bhattacharya's advice and firmly decided to follow his instructions. Thus he felt transcendental happiness.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.60

snana-yatra kabe habe puchila bhatere
bhata kahe, — tina dina achaye yatrare

SYNONYMS

snana-yatra — the bathing ceremony of Lord Jagannatha; **kabe** — when; **habe** — will be; **puchila** — he inquired; **bhatere** — from the Bhattacharya; **bhata kahe** — the Bhattacharya said; **tina dina** — three days; **achaye** — there are still; **yatrare** — until the festival.

TRANSLATION

When the King asked the Bhattacharya when the bathing ceremony [Snana-yatra] of Lord Jagannatha would take place, the Bhattacharya replied that there were only three days left before the ceremony.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.61

rajare prabodhiya bhatta gela nijalaya
snana-yatra-dine prabhura ananda hrdaya

SYNONYMS

rajare — the King; **prabodhiya** — encouraging; **bhatta** — Sarvabhauma Bhattacharya; **gela** — departed; **nija-alaya** — to his own home; **snana-yatra-dine** — on the day of the bathing ceremony of Lord Jagannatha; **prabhura** — of Sri Caitanya Mahaprabhu; **ananda** — full of happiness; **hrdaya** — heart.

TRANSLATION

After thus encouraging the King, Sarvabhauma Bhattacharya returned home. On the day of Lord Jagannatha's bathing ceremony, Sri Caitanya Mahaprabhu was very happy at heart.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.62

snana-yatra dekhi' prabhura haila bada sukha
isvarera 'anavasare' paila bada dukkha

SYNONYMS

snana-yatra — the bathing ceremony of Lord Jagannatha; **dekhi'** — seeing; **prabhura** — of Lord Sri Caitanya Mahaprabhu; **haila** — became; **bada** — very much; **sukha** — happiness; **isvarera** — of the Lord; **anavasare** — during the pastime of retirement; **paila** — got; **bada** — very much; **dukkha** — unhappiness.

TRANSLATION

Upon seeing the bathing ceremony of Lord Jagannatha, Sri Caitanya Mahaprabhu became very happy. But when Lord Jagannatha retired after the ceremony, Lord Caitanya became very unhappy because He could not see Him.

PURPORT

After the bathing ceremony of Sri Jagannatha, which takes place just a fortnight before the Ratha-yatra ceremony, the body of the Lord Jagannatha Deity is repainted, and this takes just about a fortnight to complete. This period is called Anavasara. There are many who visit the temple to see Lord Jagannatha regularly every day, and for them His retirement after the bathing ceremony is unbearable. Sri Caitanya Mahaprabhu felt Lord Jagannatha's absence from the temple very much.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.63

gopi-bhave virahe prabhu vyakula haña
alalanathe gela prabhu sabare chadiya

SYNONYMS

gopi-bhave — in the mood of the gopis; **virahe** — in separation; **prabhu** — Lord Sri Caitanya Mahaprabhu; **vyakula** — agitated; **haña** — being; **alalanathe** — to Alalanatha; **gela** — went; **prabhu** — Lord Sri Caitanya Mahaprabhu; **sabare** — all; **chadiya** — having given up.

TRANSLATION

Due to separation from Lord Jagannatha, Sri Caitanya Mahaprabhu felt the same great anxiety the gopis feel in separation from Krsna. In this condition He gave up all association and went to Alalanatha.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.64

pache prabhura nikata aila bhakta-gana
gauda haite bhakta aise, — kaila nivedana

SYNONYMS

pache — behind; **prabhura** — of Sri Caitanya Mahaprabhu; **nikata** — in the presence; **aila** — came; **bhakta-gana** — the devotees; **gauda haite** — from Bengal; **bhakta** — devotees; **aise** — come; **kaila nivedana** — submitted.

TRANSLATION

The devotees who had followed the Lord came into His presence and requested Him to return to Puri. They submitted that the devotees from Bengal were coming to Purusottama-ksetra.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 11.65

sarvabhauma nilacale aila prabhu laña
prabhu aila, — raja-thañi kahilena giya

SYNONYMS

sarvabhauma — Sarvabhauma Bhattacharya; **nilacale** — to Jagannatha Puri; **aila** — came; **prabhu** — Sri Caitanya Mahāprabhu; **laña** — taking; **prabhu** — Sri Caitanya Mahāprabhu; **aila** — arrived; **raja-thañi** — to the King; **kahilena** — said; **giya** — after going.

TRANSLATION

In this way Sarvabhauma Bhattacharya brought Lord Caitanya back to Jagannatha Puri. He then went to King Prataparudra and informed him of the Lord's arrival.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.66

hena-kale aila tatha gopinathacarya
rajake asirvada kari' kahe, — suna bhattacharya

SYNONYMS

hena-kale — during this time; **aila** — came; **tatha** — there; **gopinatha-acarya** — Gopinatha Acarya; **rajake** — unto the King; **asirvada kari'** — offering a benediction; **kahe** — said; **suna bhattacharya** — my dear Bhattacharya, kindly listen.

TRANSLATION

At this time, Gopinatha Acarya came there while Sarvabhauma Bhattacharya was with King Prataparudra. Being a brahmana, he offered his benediction to the King and addressed Sarvabhauma Bhattacharya as follows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.67

gauda haite vaisnava asitechena dui-sata
mahaprabhura bhakta saba — maha-bhagavata

SYNONYMS

gauda haite — from Bengal; **vaisnava** — devotees; **asitechena** — are coming; **dui-sata** — numbering about two hundred; **mahaprabhura** — of Lord Sri Caitanya Mahaprabhu; **bhakta** — the devotees; **saba** — all; **maha-bhagavata** — greatly advanced devotees.

TRANSLATION

"About two hundred devotees are coming from Bengal. All of them are greatly advanced and specifically devoted to Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.68

narendre asiya sabe haila vidyamana
tan-sabare cahi vasa prasada-samadhana

SYNONYMS

narendre — on the bank of Lake Narendra; asiya — coming; sabe — all of them; haila vidyamana — staying; tan-sabare — for all of them; cahi — I want; vasa — residential quarters; prasada — for distributing prasadam; samadhana — arrangement.

TRANSLATION

"All of them have already arrived on the bank of Lake Narendra and are waiting there. I desire residential quarters and prasadam arrangements for them."

PURPORT

Narendra is a small lake still existing in Jagannatha Puri, where the Candana-yatra festival takes place. Up to the present date, all the Bengali devotees who visit the Jagannatha temple first take their bath in this lake. There they wash their hands and feet before entering the temple.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.69

raja kahe, — padichake ami ajña diba
vasa adi ye cahiye, — padicha saba diba

SYNONYMS

raja kahe — the King said; **padichake** — unto the attendant; **ami** — I; **ajña diba** — shall give orders; **vasa** — residential quarters; **adi** — and other arrangements; **ye cahiye** — whatever you want; **padicha** — the attendant; **saba** — everything; **diba** — will supply.

TRANSLATION

The King replied, "I shall give orders to the attendant in the temple. He will arrange for everyone's residential quarters and prasadam, as you desire.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.70

mahaprabhura gana yata aila gauda haite
bhattacharya, eke eke dekhaha amate

SYNONYMS

mahaprabhura — of Sri Caitanya Mahaprabhu; **gana** — associates; **yata** — all; **aila** — who have come; **gauda haite** — from Bengal; **bhattacharya** — Sarvabhauma Bhattacharya; **eke eke** — one after another; **dekhaha** — please show; **amate** — to me.

TRANSLATION

"Sarvabhauma Bhattacharya, please show me, one after another, all of Sri Caitanya Mahaprabhu's devotees who are coming from Bengal."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.71

bhatta kahe, — attalikaya kara arohana
gopinatha cine sabare, karabe darasana

SYNONYMS

bhatta kahe — the Bhattacharya said; **attalikaya** — on the roof of the palace; **kara arohana** — just go up; **gopinatha** — Gopinatha Acarya; **cine** — knows; **sabare** — everyone; **karabe darasana** — he will show.

TRANSLATION

Sarvabhauma Bhattacharya requested the King, "Go up on the roof of the palace. Gopinatha Acarya knows every one of the devotees. He will identify them for you.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.72

ami kaho nahi cini, cinite mana haya
gopinathacarya sabare kara'be paricaya

SYNONYMS

ami — I; kaho — anyone; nahi — do not; cini — know; cinite mana haya — I desire to know; gopinatha-acarya — Gopinatha Acarya; sabare — all of them; kara'be paricaya — will identify.

TRANSLATION

"Actually I do not know any of them, although I have a desire to know them. Since Gopinatha Acarya knows them all, he will give you their names."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.73

eta bali' tina jana attalikaya cadila
hena-kale vaisnava saba nikate aila

SYNONYMS

eta bali' — saying this; **tina jana** — the three persons (namely, the King, Gopinatha Acarya and Sarvabhauma Bhattacharya); **attalikaya** — on the roof of the palace; **cadila** — went up; **hena-kale** — at this time; **vaisnava** — the Vaisnava devotees; **saba** — all; **nikate** — nearby; **aila** — came.

TRANSLATION

After Sarvabhauma said this, he went up to the top of the palace with the King and Gopinatha Acarya. At this time all the Vaisnava devotees from Bengal drew closer to the palace.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 11.74

damodara-svarupa, govinda, — dui jana
mala-prasada laña yaya, yahan vaisnava-gana

SYNONYMS

damodara-svarupa — Svarupa Damodara; govinda — Govinda; dui jana — two persons; mala-prasada — flower garlands and remnants of Lord Jagannatha's food; laña — taking; yaya — went; yahan — where; vaisnava-gana — the Vaisnavas.

TRANSLATION

Svarupa Damodara and Govinda, taking the flower garlands and prasadam of Lord Jagannatha, proceeded to where all the Vaisnavas were standing.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.75

prathamete mahaprabhu pathaila dunhare
raja kahe, ei dui kon cinaha amare

SYNONYMS

prathamete — at first; **mahaprabhu** — Sri Caitanya Mahaprabhu; **pathaila** — sent; **dunhare** — two persons; **raja kahe** — the King said; **ei dui** — these two; **kon** — who are they; **cinaha** — kindly identify; **amare** — to me.

TRANSLATION

Lord Sri Caitanya Mahaprabhu first sent those two persons in advance. The King inquired, "Who are these two? Please let me know their identities."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.76

bhattacharya kahe, — ei svarupa-damodara
mahaprabhura haya inha dvitiya kalevara

SYNONYMS

bhattacharya kahe — the Bhattacharya said; **ei** — this gentleman; **svarupa-damodara** — his name is Svarupa Damodara; **mahaprabhura** — of Sri Caitanya Mahaprabhu; **haya** — is; **inha** — he; **dvitiya** — the second; **kalevara** — expansion of the body.

TRANSLATION

Sri Sarvabhauma Bhattacharya replied, "Here is Svarupa Damodara, who is practically the second expansion of the body of Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.77

dvitiya, govinda — bhrtya, ihan donha diya
mala pathañachena prabhu gaurava kariya

SYNONYMS

dvitiya — the second; **govinda** — Govinda; **bhrtya** — personal servant; **ihan** — here; **donha diya** — through these two persons; **mala** — flower garlands; **pathañachena** — has sent; **prabhu** — Sri Caitanya Mahaprabhu; **gaurava kariya** — giving much honor.

TRANSLATION

"The second person is Govinda, Lord Caitanya's personal servant. The Lord has sent garlands and remnants of Lord Jagannatha's food with these two persons simply to honor the devotees from Bengal."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.78

adau mala advaitere svarupa paraila
pache govinda dvitiya mala ani' tanre dila

SYNONYMS

adau — in the beginning; **mala** — a garland; **advaitere** — unto Advaita Acarya; **svarupa** — Svarupa Damodara; **paraila** — offered; **pache** — after that; **govinda** — Govinda, the Lord's personal servant; **dvitiya** — a second; **mala** — garland; **ani'** — bringing; **tanre dila** — delivered to Him.

TRANSLATION

At the beginning, Svarupa Damodara came forward and garlanded Advaita Acarya. Govinda next came and offered a second garland to Advaita Acarya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.79

tabe govinda dandavat kaila acaryere
tanre nahi cine acarya, puchila damodare

SYNONYMS

tabe — at that time; **govinda** — Govinda; **dandavat** — falling flat to offer obeisances; **kaila** — did; **acaryere** — unto Advaita Acarya; **tanre** — him; **nahi** — not; **cine** — recognized; **acarya** — Advaita Acarya; **puchila** — inquired; **damodare** — to Svarupa Damodara.

TRANSLATION

When Govinda offered his obeisances by falling down flat before Advaita Acarya, Advaita Acarya asked Svarupa Damodara about his identity, for He did not know Govinda at that time.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.80

damodara kahe, — ihara 'govinda' nama
isvara-purira sevaka ati gunavan

SYNONYMS

damodara kahe — Damodara said; ihara — of him; govinda — Govinda; nama — the name; isvara-purira sevaka — servant of Isvara Puri; ati gunavan — very much qualified.

TRANSLATION

Svarupa Damodara informed Him, "Govinda was the servant of Isvara Puri. He is very highly qualified.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.81

prabhura seva karite puri ajña dila
ataeva prabhu inhake nikate rakhila

SYNONYMS

prabhura — of Sri Caitanya Mahaprabhu; **seva** — the service; **karite** — to perform; **puri** — Isvara Puri; **ajña dila** — ordered; **ataeva** — therefore; **prabhu** — Sri Caitanya Mahaprabhu; **inhake** — him; **nikate** — by His side; **rakhila** — kept.

TRANSLATION

"Isvara Puri ordered Govinda to serve Sri Caitanya Mahaprabhu. Thus the Lord keeps him by His side."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.82

raja kahe, — yanre mala dila dui-jana
ascarya teja, bada mahanta, — kaha kon jana?

SYNONYMS

raja kahe — the King inquired; **yanre** — unto which person; **mala** — garlands; **dila** — offered; **dui-jana** — Svarupa Damodara and Govinda; **ascarya teja** — wonderfully effulgent; **bada mahanta** — a very great devotee; **kaha kon jana** — kindly let me know who He is.

TRANSLATION

The King inquired, "To whom did Svarupa Damodara and Govinda offer the two garlands? His bodily effulgence is so great that He must be a very great devotee. Please let me know who He is."

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 11.83

acārya kahe, — inhara nama advaita acārya
mahāprabhura manya-patra, sarva-sirodhārya

SYNONYMS

acārya kahe — Gopinātha Acārya said; inhara nama — His name; advaita acārya — Advaita Acārya; mahāprabhura — of Sri Caitanya Mahāprabhu; manya-patra — honorable; sarva-sirodhārya — the topmost devotee.

TRANSLATION

Gopinātha Acārya replied, "His name is Advaita Acārya. He is honored even by Sri Caitanya Mahāprabhu, and He is therefore the topmost devotee.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.84

srivasa-pandita inha, pandita-vakresvara
vidyanidhi-acarya, inha pandita-gadadhara

SYNONYMS

srivasa-pandita — Srivasa Pandita; inha — here; pandita-vakresvara — Vakresvara Pandita;
vidyanidhi-acarya — Vidyanidhi Acarya; inha — here; pandita-gadadhara — Gadadhara Pandita.

TRANSLATION

"Here are Srivasa Pandita, Vakresvara Pandita, Vidyanidhi Acarya and Gadadhara Pandita.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.85

acaryaratna inha, pandita-purandara
gangadasa pandita inha, pandita-sankara

SYNONYMS

acaryaratna — Candrasekhara; inha — here; pandita-purandara — Purandara Pandita;
gangadasa pandita — Gangadasa Pandita; inha — here; pandita-sankara — Sankara Pandita.

TRANSLATION

"Here are Acaryaratna, Purandara Pandita, Gangadasa Pandita and Sankara Pandita.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.86

ei murari gupta, inha pandita narayana
haridasa thakura inha bhuvana-pavana

SYNONYMS

ei — this; murari gupta — Murari Gupta; inha — here; pandita narayana — Narayana Pandita; haridasa thakura — Haridasa Thakura; inha — here; bhuvana-pavana — deliverer of the whole universe.

TRANSLATION

"Here are Murari Gupta, Pandita Narayana and Haridasa Thakura, the deliverer of the whole universe.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.87

ei hari-bhatta, ei sri-nr
ei vasudeva datta, ei sivananda

SYNONYMS

ei — this; hari-bhatta — Hari Bhatta; ei — this; sri-nr — Sri Nr; ei — this; vasudeva datta — Vasudeva Datta; ei — this; sivananda — Sivananda.

TRANSLATION

"Here is Hari Bhatta, and there is Nr. Here are Vasudeva Datta and Sivananda Sena.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.88

govinda, madhava ghosa, ei vasu-ghosa
tina bhaira kirtane prabhu payena santosa

SYNONYMS

govinda — Govinda Ghosa; **madhava ghosa** — Madhava Ghosa; **ei** — this; **vasu-ghosa** — Vasudeva Ghosa; **tina bhaira** — of the three brothers; **kirtane** — in the sankirtana; **prabhu** — the Lord; **payena santosa** — gets very much pleasure.

TRANSLATION

"Here also are Govinda Ghosa, Madhava Ghosa and Vasudeva Ghosa. They are three brothers, and their sankirtana, congregational chanting, pleases the Lord very much.

PURPORT

Govinda Ghosa belonged to the kayastha dynasty of the Uttara-radhiya section, and he was known as Ghosa Thakura. Even to the present day there is a place named Agradvipa, near Katwa, where a fair takes place and is named after Ghosa Thakura. As far as Vasudeva Ghosa is concerned, he composed many nice songs about Lord Sri Caitanya Mahaprabhu, and these are all authorized Vaisnava songs, like the songs of Narottama dasa Thakura, Bhaktivinoda Thakura, Locana dasa Thakura, Govinda dasa Thakura and other great Vaisnavas.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.89

raghava pandita, inha acarya nandana
sriman pandita ei, srikanta, narayana

SYNONYMS

raghava pandita — Raghava Pandita; inha — here; acarya nandana — Acarya Nandana; sriman pandita — Sriman Pandita; ei — this; srikanta — Srikanta; narayana — and also Narayana.

TRANSLATION

"Here is Raghava Pandita, here is Acarya Nandana, there is Sriman Pandita, and here are Srikanta and Narayana."

PURPORT

Narottama dasa Thakura, honoring the personal associates of Lord Sri Caitanya Mahaprabhu, has sung as follows (Prarthana 13):

gaurangera sangi-gane nitya-siddha kari' mane
se yaya vrajendra-suta-pasa

One who is intelligent understands that all the personal associates and devotees of Lord Sri Caitanya Mahaprabhu are ever liberated. This means that because they are always engaged in the devotional service of the Lord, they do not belong to this material world. One who is engaged in the Lord's devotional service twenty-four hours daily and never forgets the Lord is called nitya-siddha. Srila Rupa Gosvami confirms this statement:

iha yasya harer dasye karmana manasa gira
nikhilasv apy avasthasu jivan-muktah sa ucyate

"A person acting in the service of Krsna with body, mind, intelligence and words is a liberated person even within the material world, although he may be engaged in many so-called material activities." (Bhakti-rasamrta-sindhu, 1.2.187)

A devotee is always thinking of how better to serve Lord Krsna, the Supreme Personality of Godhead, and how to broadcast His name, fame and qualities throughout the world. One who is nitya-siddha has no business other than broadcasting the glories of the Lord all over the world according to his ability. Such people are already associates of Lord Caitanya Mahaprabhu. Therefore Narottama dasa Thakura says, nitya-siddha kari' mane. One should not think that because Sri Caitanya Mahaprabhu was personally present five hundred years ago, only His associates were liberated. Rather, Srila Narottama dasa Thakura says that anyone is a nitya-siddha if he acts on behalf of Sri Caitanya Mahaprabhu by spreading the glories of the holy name of the Lord. We should respect those devotees preaching the glories of the Lord as nitya-siddha and should not consider them conditioned.

ca yo 'vyabhicarena bhakti-yogena sevate
sa gunan samatityaitan brahma-bhuyaya kalpate

(Bg. 14.26)

One who has transcended the material modes of nature is said to be on the Brahman platform. That is also the platform of nitya-siddha. The nitya-siddha not only stays on the Brahman platform but also works on that platform. Simply by accepting the associates of Lord Caitanya Mahaprabhu as nitya-siddha, one can very easily go back home, back to Godhead.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.90

suklambara dekha, ei sridhara, vijaya
vallabha-sena, ei purusottama, sañjaya

SYNONYMS

suklambara — Suklambara; **dekha** — see; **ei** — this; **sridhara** — Sridhara; **vijaya** — Vijaya; **vallabha-sena** — Vallabha Sena; **ei** — this; **purusottama** — Purusottama; **sañjaya** — Sañjaya.

TRANSLATION

Gopinatha Acarya continued to point out the devotees: "Here is Suklambara. See, there is Sridhara. Here is Vijaya, and there is Vallabha Sena. Here is Purusottama, and there is Sañjaya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.91

kulina-grama-vasi ei satyaraja-khana
ramananda-adi sabe dekha vidyamana

SYNONYMS

kulina-grama-vasi — residents of the village known as Kulina-grama; **ei** — these; **satyaraja-khana** — Satyaraja Khan; **ramananda-adi** — headed by Ramananda; **sabe** — everyone; **dekha** — you see; **vidyamana** — present.

TRANSLATION

"And here are all the residents of Kulina-grama, such as Satyaraja Khan and Ramananda. Indeed, all of them are present here. Please see.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.92

mukunda-dasa, narahari, sri-raghunandana
khanda-vasi cirañjiva, ara sulocana

SYNONYMS

mukunda-dasa — Mukunda dasa; **narahari** — Narahari; **sri-raghunandana** — Sri Raghunandana; **khanda-vasi** — residents of Khanda; **cirañjiva** — Cirañjiva; **ara** — and; **sulocana** — Sulocana.

TRANSLATION

"Here are Mukunda dasa, Narahari, Sri Raghunandana, Cirañjiva and Sulocana, all residents of Khanda.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.93

kateka kahiba, ei dekha yata jana
caitanyera gana, saba — caitanya-jivana

SYNONYMS

kateka kahiba — how many shall I speak; **ei** — these; **dekha** — see; **yata jana** — all the persons; **caitanyera gana** — associates of Sri Caitanya Mahaprabhu; **saba** — all of them; **caitanya-jivana** — consider Sri Caitanya Mahaprabhu their life and soul.

TRANSLATION

"How many names shall I speak to you? All the devotees you see here are associates of Sri Caitanya Mahaprabhu, who is their life and soul."

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 11.94

raja kahe — dekhi' mora haila camatkara
vaisnavera aiche teja dekhi nahi ara

SYNONYMS

raja kahe — the King said; dekhi' — after seeing; mora — my; haila — there is; camatkara — astonishment; vaisnavera — of the devotees of the Lord; aiche — such; teja — effulgence; dekhi — I see; nahi — not; ara — anyone else.

TRANSLATION

The King said, "Upon seeing all these devotees, I am very much astonished, for I have never seen such an effulgence.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.95

koti-surya-sama saba — ujjvala-varana
kabhu nahi suni ei madhura kirtana

SYNONYMS

koti-surya-sama — equal to the shining of millions of suns; **saba** — all of them; **ujjvala-varana** — very bright luster; **kabhu nahi suni** — I have never heard; **ei** — this; **madhura kirtana** — such melodious performance of congregational chanting.

TRANSLATION

"Indeed, their effulgence is like the brilliance of a million suns. Nor have I ever heard the Lord's names chanted so melodiously.

PURPORT

Such are the symptoms of pure devotees when they are chanting. All the pure devotees are as bright as sunshine, and their bodily luster is very effulgent. In addition, their performance of sankirtana is unparalleled. There are many professional chanters who can perform congregational chanting with various musical instruments in an artistic and musical way, but their chanting cannot be as attractive as the congregational chanting of pure devotees. If a devotee sticks strictly to the principles governing Vaisnava behavior, his bodily luster will naturally be attractive, and his singing and chanting of the holy names of the Lord will be effective. People will appreciate such kirtana without hesitation. Even dramas about the pastimes of Lord Caitanya or Sri Krsna should be played by devotees. Such dramas will immediately interest an audience and be full of potency. The students of the International Society for Krishna Consciousness should note these two points and try to apply these principles in their spreading of the Lord's glories.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.96

aiche prema, aiche nrtya, aiche hari-dhvani
kahan nahi dekhi, aiche kahan nahi suni

SYNONYMS

aiche — such; **prema** — ecstatic love; **aiche nrtya** — such dancing; **aiche hari-dhvani** — such vibration of the chanting of the holy name; **kahan** — anywhere; **nahi dekhi** — I have never seen; **aiche** — such; **kahan** — anywhere; **nahi suni** — I never heard.

TRANSLATION

"I have never before seen such ecstatic love, nor heard the vibration of the holy name of the Lord chanted in such a way, nor seen such dancing during sankirtana."

PURPORT

Because the temple of Lord Jagannatha is situated at Jagannatha Puri, many devotees from all parts of the world came to perform sankirtana in glorification of the Lord. All these devotees were certainly seen and heard by Maharaja Prataparudra, but he herein admits that the kirtana performed by the associates of the Lord was unique. He had never before heard such sankirtana nor seen such attractive features manifest by the devotees. The members of the International Society for Krishna Consciousness should go to India during the birthday ceremony of Lord Caitanya Mahaprabhu at Mayapura and perform sankirtana congregationally. This will attract the attention of all the important personalities in India, just as the beauty, bodily luster and sankirtana performance by the associates of Sri Caitanya Mahaprabhu attracted the attention of Maharaja Prataparudra. The associates of Sri Caitanya Mahaprabhu were unlimited during the Lord's presence on this planet, but anyone who is pure in life and devoted to the mission of Sri Caitanya Mahaprabhu is to be understood as a nitya-siddha associate of the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.97

bhattacharya kahe ei madhura vacana
caitanyera srsti — ei prema-sankirtana

SYNONYMS

bhattacharya — Sarvabhauma Bhattacharya; **kahe** — replied; **ei** — this; **madhura vacana** — transcendental sweetness of the voice; **caitanyera srsti** — the creation of Lord Sri Caitanya Mahaprabhu; **ei** — this; **prema-sankirtana** — chanting in the ecstasy of love of Godhead.

TRANSLATION

Sarvabhauma Bhattacharya replied, "This sweet transcendental sound is a special creation of the Lord known as prema-sankirtana, congregational chanting in love of Godhead.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 11.98

avatari' caitanya kaila dharma-pracarana
kali-kale dharma — kṛṣṇa-nama-sankīrtana

SYNONYMS

avatari' — descending; caitanya — Sri Caitanya Mahāprabhu; kaila — did; dharma-pracarana — preaching of real religion; kali-kale — in this Age of Kali; dharma — religious principle; kṛṣṇa-nama — of the holy name of Lord Kṛṣṇa; sankīrtana — chanting.

TRANSLATION

"In this Age of Kali, Sri Caitanya Mahāprabhu has descended to preach the religion of Kṛṣṇa consciousness. Therefore the chanting of the holy names of Lord Kṛṣṇa is the religious principle for this age.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.99

sankirtana-yajñe tanre kare aradhana
sei ta' sumedha, ara — kali-hata-jana

SYNONYMS

sankirtana-yajñe — in the performance of congregational chanting; **tanre** — unto Sri Caitanya Mahaprabhu; **kare** — does; **aradhana** — worship; **sei ta'** — such a person; **su-medha** — sharply intelligent; **ara** — others; **kali-hata-jana** — victims of this Age of Kali.

TRANSLATION

"Anyone who worships Lord Caitanya Mahaprabhu by congregational chanting should be understood to be very intelligent. One who does not do so must be considered a victim of this age and bereft of all intelligence.

PURPORT

Rascals propose that anyone can invent his own religious process, and this proposition is condemned herein. If one actually wants to become religious, he must take up the chanting of the Hare Kṛṣṇa maha-mantra. The real meaning of religion is stated in Srimad-Bhagavatam (6.3.19-22):

tu saksad-bhagavat-pran
na vai vidur rsayo napi devah
na siddha-mukhya asura manusyah
kutas ca vidyadhara-caranadayah
svayambhur naradah sambhuh kumarah kapilo manuh
prahlado janako bhismo balir vaiyasakir vayam
dvadasaite vijanimo bhatah
jñatvamrtam asnute
etavan eva loke 'smin dharmah parah smrtah
bhakti-yogo bhagavati tan-nama-grahanadibhih

The purport of these verses is that dharma, or religion, cannot be manufactured by a human being. Religion is the law or code of the Lord. Consequently religion cannot be manufactured even by great saintly persons, demigods or siddha-mukhyas, and what to speak of asuras, human beings, Vidyadharas, Caranas, and so on. The principles of dharma, religion, come down in the parampara system beginning with twelve personalities — namely, Lord Brahma; the great saint Narada; Lord Siva; the four Kumaras; Kapila, the son of Devahuti; Svayambhuva Manu; Prahlada Maharaja; King Janaka; grandfather Bhisma; Bali Maharaja; Sukadeva Gosvami; and Yamaraja. The principles of religion are known to these twelve personalities. Dharma refers to the religious principles by which one can understand the Supreme Personality of Godhead. Dharma is very confidential, uncontaminated by any material influence, and very difficult for ordinary men to understand. However, if one actually understands dharma, he immediately becomes liberated and is transferred to the kingdom of God. Bhagavata-dharma, or the principle of religion enunciated by the parampara system, is the supreme principle of religion. In other words, dharma refers to the science of bhakti-yoga, which begins by the novice's chanting the holy name of the Lord (tan-nama-grahanadibhih).

Therefore in this Age of Kali, as recommended here in the Caitanya-caritamrta (text 98), kali-kale dharma — krsna-nama-sankirtana: the chanting of the holy name of the Lord is the method of religion approved by all Vedic scriptures. In the next text of the Caitanya-caritamrta, quoted from Srimad-Bhagavatam (11.5.32), this principle is further stressed.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 11.100

kṛṣṇa-varṇaṁ tviṣakṛṣṇaṁ
 saṅgopangastra-parsadam
 yajñaiḥ sankīrtana-prayair
 yajanti hi su-medhasah

SYNONYMS

kṛṣṇa-varṇam — repeating the syllables kṛṣ-na; **tviṣa** — with a luster; **akṛṣṇam** — not black (golden); **sa-anga** — along with associates; **upanga** — servitors; **astra** — weapons; **parsadam** — confidential companions; **yajñaiḥ** — by sacrifice; **sankīrtana-prayair** — consisting chiefly of congregational chanting; **yajanti** — they worship; **hi** — certainly; **su-medhasah** — intelligent persons.

TRANSLATION

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

PURPORT

For an explanation of this verse, refer to *Adi-līla*, Chapter Three, verse 52.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.101

raja kahe, — sastra-pramane caitanya hana krsna
tabe kene pandita saba tanhate vitrsna?

SYNONYMS

raja kahe — the King said; **sastra-pramane** — by the evidence of revealed scripture; **caitanya** — Sri Caitanya Mahaprabhu; **hana** — is; **krsna** — the Supreme Personality of Godhead, Lord Krsna; **tabe** — therefore; **kene** — why; **pandita** — so-called learned scholars; **saba** — all; **tanhate** — unto Him; **vitrsna** — indifferent.

TRANSLATION

The King said, "According to evidence given in the revealed scriptures, it is concluded that Lord Sri Caitanya Mahaprabhu is Lord Krsna Himself. Why, then, are learned scholars sometimes indifferent to Him?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.102

bhatta kahe, — tanra krpa-lesa haya yanre
sei se tanhare 'krsna' kari' la-ite pare

SYNONYMS

bhatta kahe — Sarvabhauma Bhattacharya said; **tanra krpa** — of Lord Caitanya's mercy; **lesa** — even a fraction; **haya** — there is; **yanre** — unto whom; **sei se** — that person only; **tanhare** — Lord Sri Caitanya Mahaprabhu; **krsna kari'** — accepting as Krsna; **la-ite pare** — can take up.

TRANSLATION

The Bhattacharya replied, "A person who has received but a small fraction of mercy from Sri Caitanya Mahaprabhu can understand that He is Lord Krsna. No one else can.

PURPORT

The sankirtana movement can be spread by a person who is especially favored by Lord Krsna (krsna-sakti vina nahe tara pravartana). Without first obtaining the mercy of the Lord, one cannot spread the holy name of the Lord. One who can spread the Lord's name is called labdha-caitanya in the words of Bhaktisiddhanta Sarasvati. The labdha-caitanya is one who has actually awakened his original consciousness, Krsna consciousness. The influence of the pure devotees in Krsna consciousness is such that it can awaken others to become immediately Krsna conscious and engage themselves in the transcendental loving service of Krsna. In this way the descendants of pure devotees increase, and Lord Caitanya Mahaprabhu takes much pleasure in seeing the increase of His devotees. The word su-medhasah means "sharply intelligent." When one's intelligence is sharp, he can increase the interests of common men in loving Caitanya Mahaprabhu and through Him in loving Radha-Krsna. Those not interested in understanding Sri Caitanya Mahaprabhu are simply material in their attempts at professional chanting and dancing for money, despite their supposed artistry. If one does not have full faith in Sri Caitanya Mahaprabhu, he cannot properly chant and dance in the sankirtana movement. Artificial chanting and dancing may be due to sentiments or sentimental agitation, but this cannot help one advance in Krsna consciousness.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.103

tanra krpa nahe yare, pandita nahe kene
dekhile sunileha tanre 'isvara' na mane

SYNONYMS

tanra krpa — His mercy; **nahe** — there is not; **yare** — unto whom; **pandita** — learned scholar; **nahe** — even though; **kene** — nevertheless; **dekhile** — even by seeing; **sunileha** — even by listening; **tanre** — Him; **isvara** — as the Supreme Personality of Godhead; **na mane** — does not accept.

TRANSLATION

"If the mercy of Sri Caitanya Mahaprabhu is not bestowed upon a person — regardless of how learned a scholar that person may be and regardless of his seeing or listening — he cannot accept Lord Caitanya as the Supreme Personality of Godhead.

PURPORT

The same principles can be applied to demoniac persons, even though they be in the sampradaya of Lord Sri Caitanya Mahaprabhu. Without receiving the Lord's special power, one cannot preach His glories all over the world. Even though one may celebrate himself as a learned follower of Sri Caitanya Mahaprabhu, and even though one may attempt to preach the holy name of the Lord all over the world, if he is not favored by Sri Caitanya Mahaprabhu he will find fault with the pure devotee and will not be able to understand how a preacher is empowered by Lord Caitanya. One must be considered bereft of the mercy of Sri Caitanya Mahaprabhu when he criticizes the Krsna consciousness movement now spreading all over the world or finds fault with this movement or the leader of the movement.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.104

athapi te deva padambuja-dvaya-
prasada-lesanugrhita eva hi
janati bhagavan-mahimno
na canya eko 'pi vicinvan

SYNONYMS

atha — therefore; **api** — indeed; **te** — Your; **deva** — my Lord; **pada-ambuja-dvaya** — of the two lotus feet; **prasada** — of the mercy; **lesa** — by only a trace; **anugrhitah** — favored; **eva** — certainly; **hi** — indeed; **janati** — one knows; **tattvam** — the truth; **bhagavat** — of the Supreme Personality of Godhead; **mahimnah** — of the greatness; **na** — never; **ca** — and; **anyah** — another; **ekah** — one; **api** — although; **ciram** — for a long period; **vicinvan** — speculating.

TRANSLATION

"[Lord Brahma said:] 'My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the Vedas for many years.'"

PURPORT

This verse is a quotation from Srimad-Bhagavatam (10.14.29). It is explained in the Madhya-lila, in the Sixth Chapter, text 84.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.105

raja kahe, — sabe jagannatha na dekhiya
caitanyera vasa-grhe calila dhaña

SYNONYMS

raja kahe — the King said; **sabe** — all of them; **jagannatha** — Lord Jagannatha; **na dekhiya** — without visiting; **caitanyera** — of Lord Sri Caitanya Mahaprabhu; **vasa-grhe** — to the residential place; **calila** — they went; **dhaña** — running.

TRANSLATION

The King said, "Instead of visiting the temple of Lord Jagannatha, all the devotees are running toward the residence of Sri Caitanya Mahaprabhu."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.106

bhatta kahe, — ei ta' svabhavika prema-rita
mahaprabhu milibare utkanthita cita

SYNONYMS

bhatta kahe — the Bhattacharya replied; **ei ta'** — this is; **svabhavika** — spontaneous; **prema-rita** — attraction of love; **mahaprabhu** — Sri Caitanya Mahaprabhu; **milibare** — for meeting; **utkanthita** — anxious; **cita** — mind.

TRANSLATION

Sarvabhauma Bhattacharya replied, "This is spontaneous love. All the devotees are very anxious to meet Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.107

age tanre mili' sabe tanre sange laña
tanra sange jagannatha dekhibena giya

SYNONYMS

age — first; tanre — Sri Caitanya Mahaprabhu; mili' — meeting; sabe — all the devotees; tanre — Him; sange — with them; laña — taking; tanra sange — with Him; jagannatha — Lord Jagannatha; dekhibena — they will see; giya — going.

TRANSLATION

"First the devotees will meet Sri Caitanya Mahaprabhu and then take Him with them to the temple to see Lord Jagannatha."

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Bhaktivedānta VēdāBase: Sri Caitanya Caritamṛta Madhya 11.108

raja kahe, — bhavanandera putra vaninatha
prasada laña sange cale panca-sata

SYNONYMS

raja kahe — the King said; bhavanandera putra — the son of Bhavananda; vaninatha — Vaninatha; prasada laña — taking maha-prasada; sange — along; cale — goes; panca-sata — five or seven men.

TRANSLATION

The King said, "The son of Bhavananda Raya named Vaninatha, along with five or seven other men, went there to obtain the remnants of Lord Jagannatha's food.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.109

mahaprabhura alaye karila gamana
eta maha-prasada cahi' — kaha ki karana

SYNONYMS

mahaprabhura — of Sri Caitanya Mahaprabhu; **alaye** — the residential place; **karila gamana** — he has already gone; **eta** — so much; **maha-prasada** — maha-prasadam; **cahi'** — requiring; **kaha** — please tell; **ki karana** — what is the reason.

TRANSLATION

"Indeed, Vaninatha has already gone to the residence of Lord Sri Caitanya Mahaprabhu and has taken a huge quantity of maha-prasadam. Please let me know the reason for this."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.110

bhatta kahe, — bhakta-gana aila janiña
prabhura ingite prasada yaya tanra laña

SYNONYMS

bhatta kahe — Sarvabhauma Bhattacharya said; **bhakta-gana** — all the devotees; **aila** — have come; **janiña** — knowing; **prabhura** — of Lord Sri Caitanya Mahaprabhu; **ingite** — by the indication; **prasada** — remnants of the food offered to Jagannatha; **yaya** — go; **tanra** — all of them; **laña** — taking.

TRANSLATION

Sarvabhauma Bhattacharya said, "Understanding that all the devotees have come, Lord Caitanya gave the sign, and therefore Vaninatha and the others have brought such great quantities of maha-prasadam."

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 11.111

raja kahe, — upavasa, ksaura — tirthera vidhana
taha na kariya kene khaiba anna-pana

SYNONYMS

raja kahe — the King said; upavasa — fasting; ksaura — shaving; tirthera vidhana — this is the regulation for visiting a holy place; taha — that; na kariya — without performing; kene — why; khaiba — they shall eat; anna-pana — solid and liquid food.

TRANSLATION

The King then asked the Bhattacharya, "Why have the devotees not observed the regulations for visiting the pilgrimage place, such as fasting, shaving and so on? Why have they first eaten prasadam?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.112

bhatta kahe, — tumi yei kaha, sei vidhi-dharma
ei raga-marge ache suksma-dharma-marma

SYNONYMS

bhatta kahe — the Bhattacharya said; **tumi yei kaha** — whatever you say; **sei vidhi-dharma** — that is a regulative principle; **ei raga-marge** — in this spontaneous love; **ache** — there are; **suksma-dharma-marma** — subtle intricacies of the religious system.

TRANSLATION

The Bhattacharya told the King, "What you have said is right according to the regulative principles governing the visiting of holy places, but there is another path, which is the path of spontaneous love. According to those principles, there are subtle intricacies involved in the execution of religious principles.

PURPORT

According to the Vedic regulative principles, one has to be celibate before entering a holy place of pilgrimage. Generally people are very much addicted to sense gratification, and unless they have sex at night, they cannot sleep. The regulative principles therefore enjoin that before a common man goes to a holy place of pilgrimage, he should observe complete celibacy. As soon as one enters a holy place, he must observe fasting for the day, and after shaving his head clean, he must take a bath in a river or ocean near the holy place. These methods are adopted to neutralize the effects of sinful activities. Visiting a holy place of pilgrimage means neutralizing the reactions of a sinful life. Those who go to holy places of pilgrimage actually unload the reactions of their sinful lives, and consequently holy places are overloaded with sinful activities left there by visitors.

When a saintly person or pure devotee visits such a holy place, he absorbs the sinful effects left by the common men and again purifies the holy place. Tirthi-kurvanti tirthani (Bhag. 1.13.10). Therefore a common man's visit to a holy place and an exalted saintly person's visit there are different. The common man leaves his sins in the holy place, and a saintly person or devotee cleanses these sins simply by his presence. The devotees of Lord Caitanya Mahaprabhu were not common men, and they could not be subjected to the rules and regulations governing the visiting of holy places. Rather, they exhibited their spontaneous love for Sri Caitanya Mahaprabhu. Immediately upon arrival at the holy place, they went to see Lord Caitanya, and by His order they took maha-prasadam without following the regulations governing holy places.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 11.113

isvarera paroksa ajña — ksaura, uposana
prabhura saksat ajña — prasada-bhojana

SYNONYMS

isvarera — of the Supreme Personality of Godhead; **paroksa** — indirect; **ajña** — order; **ksaura** — shaving; **uposana** — fasting; **prabhura** — of the Lord; **saksat** — direct; **ajña** — order; **prasada-bhojana** — to take the prasadam.

TRANSLATION

"The scriptural injunctions for shaving and fasting are indirect orders of the Supreme Personality of Godhead. However, when there is a direct order from the Lord to take prasadam, naturally the devotees take prasadam as their first duty.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 11.114

tahan upavasa, yahan nahi maha-prasada
prabhu-ajña-prasada-tyage haya aparadha

SYNONYMS

tahan — there; upavasa — fasting; yahan — where; nahi — there is not; maha-prasada — remnants of food of the Lord; prabhu-ajña — direct order of Sri Caitanya Mahāprabhu; prasada — remnants of food; tyage — giving up; haya — there is; aparadha — offense.

TRANSLATION

"When maha-prasadam is not available, there must be fasting, but when the Supreme Personality of Godhead directly orders one to take prasadam, neglecting such an opportunity is offensive.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.115

visese sri-haste prabhu kare parivesana
eta labha chadi' kon kare uposana

SYNONYMS

visese — especially; **sri-haste** — with His transcendental hands; **prabhu** — Sri Caitanya Mahaprabhu; **kare** — does; **parivesana** — distribution; **eta** — so much; **labha** — profit; **chadi'** — giving up; **kon** — who; **kare** — does; **uposana** — fasting.

TRANSLATION

"When Sri Caitanya Mahaprabhu is distributing prasadam with His transcendental hand, who will neglect such an opportunity and accept the regulative principle of fasting?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.116

purve prabhu more prasada-anna ani' dila
prate sayyaya vasi' ami se anna khaila

SYNONYMS

purve — before this; **prabhu** — Sri Caitanya Mahaprabhu; **more** — unto me; **prasada-anna** — rice maha-prasadam; **ani'** — bringing; **dila** — delivered; **prate** — early in the morning; **sayyaya** — on my bed; **vasi'** — sitting; **ami** — I; **se** — that; **anna** — rice; **khaila** — ate.

TRANSLATION

"Previously the Lord gave me maha-prasadam rice one morning, and I ate it just sitting on my bed, without having even washed my mouth.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.117

yanre krpa kari' karena hrdaye prerana
krsnasraya haya, chade veda-loka-dharma

SYNONYMS

yanre — in whomever; krpa — mercy; kari' — bestowing; karena — does; hrdaye — in the heart; prerana — inspiration; krsna-asraya — shelter of Lord Krsna; haya — there is; chade — he gives up; veda — Vedic principles; loka-dharma — social etiquette.

TRANSLATION

"The man to whom the Lord shows His mercy by inspiring him within the heart takes shelter only of Lord Krsna and abandons all Vedic and social customs.

PURPORT

This is also the teaching of Lord Krsna in the Bhagavad-gita (18.66):

sarva-dharman parityajya mam saran vraja
sarva-papebhyo moksayisyami ma sucah

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear." Such firm faith in the Supreme Personality of Godhead is possible only by the mercy of the Lord. The Lord is sitting within everyone's heart, and when He personally inspires His devotee, the devotee does not stick to the Vedic principles or social customs but rather devotes himself to the transcendental loving service of the Lord. This is confirmed in the following verse from Srimad-Bhagavatam (4.29.46).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.118

yada yam anugrhnati
bhagavan atma-bhavitah
sa jahati loke
vede ca parinisthitam

SYNONYMS

yada — when; **yam** — to whom; **anugrhnati** — shows special favor; **bhagavan** — the Supreme Personality of Godhead; **atma-bhavitah** — who is seated in everyone's heart; **sah** — that person; **jahati** — gives up; **matim** — attention; **loke** — to social behavior; **vede** — to Vedic injunctions; **ca** — also; **parinisthitam** — attached.

TRANSLATION

"When one is inspired by the Lord, who is sitting in everyone's heart, he does not care for social custom or Vedic regulative principles."

PURPORT

This instruction (Bhag. 4.29.46) was given by Narada Gosvami to King Pracinabarhi in connection with the story of Purañjana. Here Narada implies that without the mercy of the Supreme Personality of Godhead one cannot extricate himself from the fruitive activities that are under the jurisdiction of the Vedas. In previous verses (Bhag. 4.29.42-44) Narada admits that even personalities like Lord Brahma, Lord Siva, Manu, the Prajapatis (headed by Daksa), the four Kumaras, Marici, Atri, Angira, Pulastya, Pulaha, Kratu, Bhrgu, Vasistha and even Narada himself could not properly receive the causeless mercy of the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.119

tabe raja attalika haite talete aila
kasi-misra, padicha-patra, dunhe anaila

SYNONYMS

tabe — thereafter; **raja** — the King; **attalika haite** — from the top of the palace; **talete** — to the ground; **aila** — came down; **kasi-misra** — Kasi Misra; **padicha-patra** — the inspector of the temple; **dunhe** — both of them; **anaila** — called for.

TRANSLATION

After this, King Prataparudra came down from the top of his palace to the ground and called for Kasi Misra and the inspector of the temple.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 11.120-121

prataparudra ajña dila sei dui jane
prabhu-sthane asiyachena yata prabhura gane
sabare svacchanda vasa, svacchanda prasada
svacchanda darsana karaiha, nahe yena badha

SYNONYMS

prataparudra — King Prataparudra; **ajña dila** — ordered; **sei dui jane** — to those two persons; **prabhu-sthane** — at the place of Sri Caitanya Mahāprabhu; **asiyachena** — have arrived; **yata** — all the devotees who; **prabhura gane** — associates of the Lord; **sabare** — to all of them; **svacchanda** — convenient; **vasa** — residential places; **svacchanda** — convenient; **prasada** — remnants of the food offered to Jagannatha; **svacchanda darsana** — convenient visit; **karaiha** — arrange for; **nahe yena badha** — so that there will not be any difficulties.

TRANSLATION

Maharaja Prataparudra then told both Kasi Misra and the temple inspector, "Provide all the devotees and associates of Sri Caitanya Mahāprabhu with comfortable residences, convenient eating facilities for prasadam and convenient visiting arrangements at the temple so that there will not be any difficulty.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.122

prabhura ajña paliha dunhe savadhana haña
ajña nahe, tabu kariha, ingita bujhiya

SYNONYMS

prabhura — of Lord Sri Caitanya Mahaprabhu; **ajña** — the order; **paliha** — carry out; **dunhe** — both of you; **savadhana** — careful; **haña** — becoming; **ajña nahe** — although there is no direct order; **tabu** — still; **kariha** — do; **ingita** — indication; **bujhiya** — understanding.

TRANSLATION

"The orders of Sri Caitanya Mahaprabhu must be carefully carried out. Although the Lord may not give direct orders, you are still to carry out His desires simply by understanding His indications."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.123

eta bali' vidaya dila sei dui-jane
sarvabhauma dekhite aila vaisnava-milane

SYNONYMS

eta bali' — saying this; vidaya dila — granted permission to go; sei dui-jane — to those two persons; sarvabhauma — Sarvabhauma Bhattacharya; dekhite — to see; aila — came; vaisnava-milane — in the meeting of all the Vaisnavas.

TRANSLATION

Saying this, the King gave them permission to leave. Sarvabhauma Bhattacharya also went to see the assembly of all the Vaisnavas.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.124

gopinathacarya bhattacharya sarvabhauma
dure rahi' dekhe prabhura vaisnava-milana

SYNONYMS

gopinatha-acarya — Gopinatha Acarya; **bhattacharya sarvabhauma** — Sarvabhauma Bhattacharya; **dure rahi'** — standing a little off; **dekhe** — see; **prabhura** — of Sri Caitanya Mahaprabhu; **vaisnava-milana** — meeting with the Vaisnavas.

TRANSLATION

From a distant place, Gopinatha Acarya and Sarvabhauma Bhattacharya watched the meeting of all the Vaisnavas with Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.125

-dvara dahine chadi' saba vaisnava-gana
kasi-misra-grha-pathe karila gamana

SYNONYMS

-**dvara dahine** — on the right side of the lion gate; **chadi'** — leaving aside; **saba** — all; **vaisnava-gana** — devotees of Lord Sri Caitanya Mahaprabhu; **kasi-misra-grha** — to the house of Kasi Misra; **pathe** — on the way; **karila gamana** — began to proceed.

TRANSLATION

Beginning from the right side of the lion gate, or the main gate of the temple, all the Vaisnavas began to proceed toward the house of Kasi Misra.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.126

hena-kale mahaprabhu nija-gana-sange
vaisnave milila asi' pathe bahu-range

SYNONYMS

hena-kale — at this time; **mahaprabhu** — Sri Caitanya Mahaprabhu; **nija-gana-sange** — in the association of His personal assistants; **vaisnave** — all the Vaisnavas; **milila** — met; **asi'** — coming; **pathe** — on the road; **bahu-range** — in great jubilation.

TRANSLATION

In the meantime, Sri Caitanya Mahaprabhu, accompanied by His personal associates, met all the Vaisnavas on the road with great jubilation.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 11.127

advaita karila prabhura carana vandana
acaryere kaila prabhu prema-alingana

SYNONYMS

advaita — Advaita Acārya; **karila** — did; **prabhura** — of Lord Sri Caitanya Mahāprabhu; **carana** — of the lotus feet; **vandana** — worship; **acaryere** — unto Advaita Acārya; **kaila** — did; **prabhu** — Sri Caitanya Mahāprabhu; **prema-alingana** — embracing in ecstatic love.

TRANSLATION

First Advaita Acārya offered prayers to the lotus feet of the Lord, and the Lord immediately embraced Him in ecstatic love.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.128

premanande haila dunhe parama asthira
samaya dekhiya prabhu haila kichu dhira

SYNONYMS

prema-anande — in ecstatic love; haila — became; dunhe — both of them; parama asthira — greatly agitated; samaya — the time; dekhiya — seeing; prabhu — the Lord; haila — became; kichu — a little; dhira — patient.

TRANSLATION

Indeed, Sri Caitanya Mahaprabhu and Advaita Acarya displayed agitation due to ecstatic love. Seeing the time and circumstance, however, Lord Caitanya Mahaprabhu remained patient.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.129

srivasadi karila prabhura carana vandana
pratyeke karila prabhu prema-alingana

SYNONYMS

srivasa-adi — devotees headed by Srivasa Thakura; **karila** — did; **prabhura** — of Sri Caitanya Mahaprabhu; **carana vandana** — worshiping the lotus feet; **pratyeke** — to everyone; **karila** — did; **prabhu** — Sri Caitanya Mahaprabhu; **prema-alingana** — embracing in love.

TRANSLATION

After this, all the devotees, headed by Srivasa Thakura, offered prayers to the lotus feet of the Lord, and the Lord embraced each and every one of them in great love and ecstasy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.130

eke eke sarva-bhakte kaila sambhasana
saba laña abhyantare karila gamana

SYNONYMS

eke eke — one after another; sarva-bhakte — to every devotee; kaila — did; sambhasana — address; saba laña — taking all of them; abhyantare — inside; karila gamana — entered.

TRANSLATION

The Lord addressed all the devotees one after another and took all of them with Him into the house.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.131

misrera avasa sei haya alpa sthana
asankhya vaisnava tahan haila parimana

SYNONYMS

misrera avasa — the residence of Kasi Misra; **sei** — that; **haya** — is; **alpa sthana** — insufficient place; **asankhya** — unlimited; **vaisnava** — devotees; **tahan** — there; **haila** — were; **parimana** — overcrowded.

TRANSLATION

Since the residence of Kasi Misra was insufficient, all the assembled devotees were very much overcrowded.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.132

apana-nikate prabhu saba vasaila
apani sri-haste sabare malya-gandha dila

SYNONYMS

apana-nikate — by His own side; **prabhu** — Sri Caitanya Mahaprabhu; **saba** — all of them; **vasaila** — made sit; **apani** — personally Himself; **sri-haste** — with His hand; **sabare** — unto everyone; **malya** — garland; **gandha** — sandalwood pulp; **dila** — offered.

TRANSLATION

Sri Caitanya Mahaprabhu made all the devotees sit at His side, and with His own hand He offered them garlands and sandalwood pulp.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.133

bhatacarya, acarya tabe mahaprabhura sthane
yatha-yogyā milila sabakara sane

SYNONYMS

bhatacarya — Sarvabhauma Bhatacarya; **acarya** — Gopinatha Acarya; **tabe** — thereafter; **mahaprabhura sthane** — at the place of Sri Caitanya Mahaprabhu; **yatha-yogyā** — as it is befitting; **milila** — met; **sabakara sane** — with all the Vaisnavas assembled there.

TRANSLATION

After this, Gopinatha Acarya and Sarvabhauma Bhatacarya met all the Vaisnavas at the place of Sri Caitanya Mahaprabhu in a befitting manner.

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Bhaktivedānta VēdāBase: Sri Caitanya Caritamṛta Madhya 11.134

advaitere kahena prabhu madhura vacane
aji ami purna ha-ilana tomara agamane

SYNONYMS

advaitere — unto Advaita Acarya Prabhu; **kahena** — says; **prabhu** — Sri Caitanya Mahāprabhu; **madhura vacane** — in sweet language; **aji** — today; **ami** — I; **purna** — perfect; **ha-ilana** — became; **tomara** — Your; **agamane** — on arrival.

TRANSLATION

Sri Caitanya Mahāprabhu addressed Advaita Acarya Prabhu, saying sweetly, "My dear Sir, today I have become perfect because of Your arrival."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.135-136

advaita kahe, — isvarera ei svabhava haya
yadyapi apane purna, sarvaisvarya-maya
tathapi bhakta-sange haya sukhollasa
bhakta-sange kare nitya vividha vilasa

SYNONYMS

advaita kahe — Advaita Acarya Prabhu said; **isvarera** — of the Lord; **ei** — this; **svabhava** — feature; **haya** — becomes; **yadyapi** — although; **apane** — Himself; **purna** — all-perfect; **sarva-aisvarya-maya** — full of all opulences; **tathapi** — still; **bhakta-sange** — in the association of devotees; **haya** — there is; **sukha-ullasa** — great jubilation; **bhakta-sange** — with devotees; **kare** — does; **nitya** — eternally; **vividha** — various; **vilasa** — pastimes.

TRANSLATION

Advaita Acarya Prabhu replied, "This is a natural characteristic of the Supreme Personality of Godhead. Although He is personally complete and full in all opulences, He takes transcendental pleasure in the association of His devotees, with whom He has a variety of eternal pastimes."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.137

vasudeva dekhi' prabhu anandita haña
tanre kichu kahe tanra ange hasta diya

SYNONYMS

vasudeva — Vasudeva; **dekhi'** — seeing; **prabhu** — Lord Sri Caitanya Mahaprabhu; **anandita haña** — becoming very pleased; **tanre** — unto him; **kichu kahe** — says something; **tanra ange** — on his body; **hasta diya** — placing His hand.

TRANSLATION

As soon as Sri Caitanya Mahaprabhu saw Vasudeva Datta, the older brother of Mukunda Datta, He immediately became very happy and, placing His hand on his body, began to speak.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.138

yadyapi mukunda — ama-sange sisu haite
tanha haite adhika sukha tomare dekhite

SYNONYMS

yadyapi — although; mukunda — Mukunda; ama-sange — with Me; sisu haite — from childhood; tanha haite — than him; adhika — still more; sukha — happiness; tomare dekhite — to see you.

TRANSLATION

Sri Caitanya Mahaprabhu said, "Although Mukunda is My friend from childhood, I nonetheless take greater pleasure in seeing you than in seeing him."

PURPORT

Vasudeva Datta was the older brother of Mukunda Datta, who was the childhood friend of Sri Caitanya Mahaprabhu. It is naturally a great pleasure to see a friend, but Sri Caitanya Mahaprabhu informed Vasudeva Datta that although it was His pleasure to see His friend, His pleasure was increased by seeing the older brother.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.139

vasu kahe, — mukunda adau paila tomara sanga
tomara carana paila sei punar-janma

SYNONYMS

vasu kahe — Vasudeva Datta said; mukunda — Mukunda; adau — in the beginning; paila — got; tomara sanga — Your association; tomara carana — Your lotus feet; paila — got; sei — that; punah-janma — transcendental rebirth.

TRANSLATION

Vasudeva replied, "Mukunda got Your association in the beginning. As such, he has taken shelter at Your lotus feet. That is his transcendental rebirth."

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 11.140

chota haña mukunda ebe haila amara jyestha
tomara krpa-patra tate sarva-gune srestha

SYNONYMS

chota haña — being junior; mukunda — Mukunda; ebe — now; haila — has become; amara — my; jyestha — senior; tomara — Your; krpa-patra — favorite; tate — therefore; sarva-gune — in all good qualities; srestha — superior.

TRANSLATION

Thus Vasudeva Datta admitted his inferiority to Mukunda, his younger brother. "Although Mukunda is my junior," he said, "he first received Your favor. Consequently he became transcendently senior to me. Besides that, You very much favored Mukunda. Thus he is superior in all good qualities."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.141

punah prabhu kahe — ami tomara nimitte
dui pustaka aniyachi 'daksina' ha-ite

SYNONYMS

punah — again; **prabhu kahe** — the Lord said; **ami** — I; **tomara nimitte** — for your sake; **dui** — two; **pustaka** — books; **aniyachi** — have brought; **daksina ha-ite** — from South India.

TRANSLATION

The Lord said, "For your sake only, I have brought two books from South India.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.142

svarupera thani ache, laha ta likhiya
vasudeva anandita pustaka paña

SYNONYMS

svarupera thani — in the possession of Svarupa Damodara; **ache** — they are; **laha** — you take; **ta** — them; **likhiya** — copying; **vasudeva** — Vasudeva; **anandita** — very glad; **pustaka** — the books; **pañã** — getting.

TRANSLATION

"The books are being kept with Svarupa Damodara, and you can get them copied." Hearing this, Vasudeva became very glad.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.143

pratyeka vaisnava sabe likhiya la-ila
krame krame dui grantha sarvatra vyapila

SYNONYMS

pratyeka — each and every; **vaisnava** — devotee; **sabe** — all; **likhiya** — copying; **la-ila** — took; **krame krame** — by and by; **dui grantha** — the two books; **sarvatra** — everywhere; **vyapila** — become broadcast.

TRANSLATION

Indeed, each and every Vaisnava copied the two books. By and by, the two books [the Brahma- and Sri Krsna-karnamrta] were broadcast all over India.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.144

srivasadye kahe prabhu kari' maha-prita
tomara cari-bhaira ami ha-inu vikrita

SYNONYMS

srivasa-adye — unto Srivasa and his three brothers; **kahe** — says; **prabhu** — the Lord; **kari'** — giving; **maha-prita** — great love; **tomara** — of you; **cari-bhaira** — of four brothers; **ami** — I; **ha-inu** — became; **vikrita** — purchased.

TRANSLATION

The Lord addressed Srivasa and his brothers with great love and affection, saying, "I am so obliged that I am purchased by you four brothers."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.145

srivasa kahena, — kene kaha viparita
krpa-mulye cari bhai ha-i tomara krita

SYNONYMS

srivasa kahena — Srivasa Thakura replied; **kene** — why; **kaha viparita** — do You speak just the opposite; **krpa-mulye** — by the price of Your mercy; **cari bhai** — we four brothers; **ha-i** — become; **tomara** — of You; **krita** — purchased.

TRANSLATION

Srivasa then replied to the Lord, "Why are You speaking in a contradictory way? Rather, we four brothers have been purchased by Your mercy."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.146

sankare dekhiya prabhu kahe damodare
sagaurava-priti amara tomara upare

SYNONYMS

sankare dekhiya — seeing Sankara; prabhu — the Lord; kahe — says; damodare — unto Damodara; sa-gaurava-priti — affection with awe and reverence; amara — My; tomara upare — upon you.

TRANSLATION

After seeing Sankara, Lord Sri Caitanya Mahaprabhu told Damodara, "My affection for you is on the platform of awe and reverence.

PURPORT

Here the Lord is addressing Damodara Pandita, who is different from Svarupa Damodara. Damodara Pandita is the elder brother of Sankara. Thus the Lord informed Damodara that His affection toward him was on the platform of awe and reverence. However, the Lord's affection toward his younger brother, Sankara, was on the platform of pure love.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.147

suddha kevala-prema sankara-upare
ataeva tomara sange rakhaha sankare

SYNONYMS

suddha kevala-prema — pure unalloyed affection; **sankara-upare** — upon Sankara; **ataeva** — therefore; **tomara sange** — along with you; **rakhaha** — keep; **sankare** — Sankara.

TRANSLATION

"Therefore keep your younger brother Sankara with you because he is connected to Me by pure unalloyed love."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.148

damodara kahe, — sankara chota ama haite
ebe amara bada bhai tomara krpate

SYNONYMS

damodara kahe — Damodara Pandita replied; sankara — Sankara; chota — younger; ama haite — than me; ebe — now; amara — my; bada bhai — elder brother; tomara — of You; krpate — by the mercy.

TRANSLATION

Damodara Pandita replied, "Sankara is my younger brother, but from today he becomes my elder brother because of Your special mercy upon him."

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Bhaktivedānta VēdāBase: Sri Caitanya Caritamṛta Madhya 11.149

sivanande kahe prabhu, — tomara amate
gadha anuraga haya, jani age haite

SYNONYMS

sivanande — unto Sivananda Sena; **kahe** — says; **prabhu** — the Lord; **tomara** — your; **amate** — upon Me; **gadha anuraga** — deep affection; **haya** — there is; **jani** — I know; **age haite** — from the very beginning.

TRANSLATION

Then turning toward Sivananda Sena, the Lord said, "I know that from the very beginning your affection for Me has been very great."

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Bhaktivedānta VēdāBase: Sri Caitanya Caritamṛta Madhya 11.150

sunī' sivananda-sena premavista haña
dandavat haña pade sloka padiya

SYNONYMS

sunī' — hearing; sivananda-sena — Sivananda Sena; prema-avista haña — becoming absorbed in pure love; dandavat haña — offering obeisances; pade — falls down; sloka — a verse; padiya — reciting.

TRANSLATION

Immediately upon hearing this, Sivananda Sena became absorbed in ecstatic love and fell down on the ground, offering obeisances to the Lord. He then began to recite the following verse.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.151

nimajjato 'nanta bhavarnavantas
ciraya me kulam ivasi labdhah
tvayapi bhagavann idanim
patram dayayah

SYNONYMS

nimajjatah — being immersed; **ananta** — O unlimited one; **bhava-arnava-antah** — within the ocean of nescience; **ciraya** — after a long time; **me** — of me; **kulam** — the shore; **iva** — like; **asi** — You are; **labdhah** — obtained; **tvaya** — by You; **api** — also; **labdham** — has been gained; **bhagavan** — O my Lord; **idanim** — now; **anuttamam** — the best; **patram** — candidate; **idam** — this; **dayayah** — for showing Your mercy.

TRANSLATION

"O my Lord! O unlimited one! Although I was merged in the ocean of nescience, I have now, after a long time, attained You, just as one may attain the seashore. My dear Lord, by getting me, You have obtained the right person upon whom to bestow Your causeless mercy."

PURPORT

This is verse 21 from the Stotra-ratna, composed by Alabandaru Yamunacarya. One's relationship with the Supreme Personality of Godhead may be reestablished even after one has fallen into the ocean of nescience, which is the ocean of material existence involving the repetition of birth, death, old age and disease, all arising out of the acceptance of the material body. There are 8,400,000 species of material life, but in the human body one attains a chance to get release from the repetition of birth and death. When one becomes the Lord's devotee, he is rescued from this dangerous ocean of birth and death. The Lord is always prepared to shower His mercy upon fallen souls struggling against miserable material conditions. As Lord Kṛṣṇa states in the Bhagavad-gīta (15.7):

jiva-loke jiva-bhūtaḥ sanātanaḥ
manah-sasthānīndriyāni prakṛti-sthāni karsati

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

Thus every living being is struggling hard in this material nature. Actually the living entity is part and parcel of the Supreme Lord, and when he surrenders unto the Supreme Personality of Godhead, he attains release from the ocean of birth and death. The Lord, being very kind to fallen souls, is always anxious to get the living entity out of the ocean of nescience. If the living entity understands his position and surrenders to the Lord, his life becomes successful.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.152

prathame murari-gupta prabhure na miliya
bahirete padi' ache dandavat haña

SYNONYMS

prathame — at first; **murari-gupta** — Murari Gupta; **prabhure** — to Sri Caitanya Mahaprabhu; **na** — without; **miliya** — meeting; **bahirete** — outside; **padi'** — falling down; **ache** — was there; **dandavat** — falling flat like a stick; **haña** — becoming so.

TRANSLATION

Murari Gupta at first did not meet the Lord but rather remained outside the door, falling down like a stick to offer obeisances.

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Bhaktivedānta VēdāBase: Sri Caitanya Caritamṛta Madhya 11.153

murari na dekhiya prabhu kare anvesana
murari la-ite dhaña aila bahu-jana

SYNONYMS

murari — Murari; na — without; dekhiya — seeing; prabhu — the Lord; kare — does; anvesana — inquiry; murari — Murari Gupta; la-ite — to take; dhaña — running; aila — came; bahu-jana — many persons.

TRANSLATION

When Lord Sri Caitanya Mahāprabhu could not see Murari amongst the devotees, He inquired about him. Thereupon many people immediately went to Murari, running to take him to the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.154

trna dui-guccha murari dasane dhariya
mahaprabhu age gela dainyadhina haña

SYNONYMS

trna — of straw; dui — two; guccha — bunches; murari — Murari; dasane — in his teeth; dhariya — catching; mahaprabhu — of Sri Caitanya Mahaprabhu; age — in front; gela — went; dainya-adhina — under obligation of meekness; haña — becoming.

TRANSLATION

Thus Murari Gupta, catching two bunches of straw in his teeth, went before Sri Caitanya Mahaprabhu with humility and meekness.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.155

murari dekhiya prabhu aila milite
pache bhage murari, lagila kahite

SYNONYMS

murari — Murari; **dekhiya** — seeing; **prabhu** — Lord Caitanya Mahaprabhu; **aila** — came out; **milite** — to meet; **pache** — thereafter; **bhage** — runs away; **murari** — Murari; **lagila** — began; **kahite** — to speak.

TRANSLATION

Upon seeing Murari come to meet Him, Lord Sri Caitanya Mahaprabhu went up to him, but Murari began to run away and speak as follows.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 11.156

more na chuniha, prabhu, muṇi ta' pamara
tomara sparsa-yogyā nahe papa kalevara

SYNONYMS

more — me; na chuniha — do not touch; prabhu — my Lord; muṇi — I; ta' — certainly; pamara — most abominable; tomara — of You; sparsa-yogyā — fit to be touched; nahe — not; papa — sinful; kalevara — body.

TRANSLATION

"My Lord, please do not touch me. I am most abominable and am not fit for You to touch because my body is sinful."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.157

prabhu kahe, — murari, kara dainya a
tomara dainya dekhi' mora vidirna haya mana

SYNONYMS

prabhu kahe — the Lord said; murari — My dear Murari; kara dainya a — please restrain your great humility; tomara — your; dainya — humility; dekhi' — seeing; mora — My; vidirna haya mana — mind becomes disturbed.

TRANSLATION

The Lord said, "My dear Murari, please restrain your unnecessary humility. My mind is disturbed to see your meekness."

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Bhaktivedānta VēdāBase: Sri Caitanya Caritamṛta Madhya 11.158

eta bali' prabhu tanre kaila alingana
nikate vasaña kare anga sammarjana

SYNONYMS

eta bali' — saying this; prabhu — the Lord; tanre — him; kaila — did; alingana — embrace; nikate — nearby; vasaña — making sit down; kare — does; anga — of his body; sammarjana — cleansing.

TRANSLATION

Saying this, the Lord embraced Murari and had him sit down by His side. The Lord then began to cleanse his body with His own hands.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.159-160

acaryaratna, vidyanidhi, pandita gadadhara
gangadasa, hari-bhatta, acarya purandara
pratyeke sabara prabhu kari' guna gana
punah punah alingiya karila sammana

SYNONYMS

acaryaratna — Acaryaratna; **vidyanidhi** — Vidyanidhi; **pandita gadadhara** — Pandita Gadadhara; **gangadasa** — Gangadasa; **hari-bhatta** — Hari Bhatta; **acarya purandara** — Acarya Purandara; **pratyeke** — each and every one of them; **sabara** — of all of them; **prabhu** — the Lord; **kari' guna gana** — glorifying the qualities; **punah punah** — again and again; **alingiya** — embracing; **karila** — did; **sammana** — honor.

TRANSLATION

Lord Sri Caitanya Mahaprabhu then again and again embraced all the devotees, including Acaryaratna, Vidyanidhi, Pandita Gadadhara, Gangadasa, Hari Bhatta and Acarya Purandara. The Lord described their good qualities and glorified them again and again.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.161

sabare sammani' prabhura ha-ila ullasa
haridase na dekhiya kahe, — kahan haridasa

SYNONYMS

sabare sammani' — respecting everyone; prabhura — of the Lord; ha-ila — there was; ullasa — jubilation; haridase — Haridasa Thakura; na dekhiya — without seeing; kahe — says; kahan haridasa — where is Haridasa.

TRANSLATION

After thus offering respect to each and every devotee, Lord Sri Caitanya Mahaprabhu became very jubilant. However, not seeing Haridasa Thakura, He inquired, "Where is Haridasa?"

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Bhaktivedānta VēdāBase: Sri Caitanya Caritamṛta Madhya 11.162

dura haite haridasa gosañe dekhiya
rajapatha-prante padi' ache dandavat haña

SYNONYMS

dura haite — from a distance; **haridasa gosañe** — Haridasa Thakura; **dekhiya** — seeing; **rajapatha-prante** — at the side of the common road; **padi'** — falling down; **ache** — he was; **dandavat haña** — offering obeisances.

TRANSLATION

Sri Caitanya Mahāprabhu then saw in the distance that Haridasa Thakura was lying down flat on the road offering obeisances.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.163

milana-sthane asi' prabhure na milila
rajapatha-prante dure padiya rahila

SYNONYMS

milana-sthane — in the meeting place; **asi'** — coming; **prabhure** — unto Lord Sri Caitanya Mahaprabhu; **na** — not; **milila** — did meet; **rajapatha-prante** — on the side of the common road; **dure** — at a distant place; **padiya** — falling flat; **rahila** — remained.

TRANSLATION

Haridasa Thakura did not come to the Lord's meeting place but remained fallen flat on the common road at a distance.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.164

bhakta saba dhaña aila haridase nite
prabhu tomaya milite cahe, calaha tvarite

SYNONYMS

bhakta — devotees; **saba** — all; **dhaña** — running; **aila** — came; **haridase** — Haridasa; **nite** — to take; **prabhu** — Lord Sri Caitanya Mahaprabhu; **tomaya** — you; **milite** — to meet; **cahe** — wants; **calaha** — just come; **tvarite** — very soon.

TRANSLATION

All the devotees then went to Haridasa Thakura, saying, "The Lord wants to meet you. Please come immediately."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 11.165

haridasa kahe, — muñi nica-jati chara
mandira-nikate yaite mora nahi adhikara

SYNONYMS

haridasa kahe — Haridasa Thakura said; muñi — I; nica-jati — low caste; chara — abominable; mandira-nikate — near the temple; yaite — to go; mora — my; nahi — there is not; adhikara — authority.

TRANSLATION

Haridasa Thakura replied, "I cannot go near the temple because I am a lowcaste, abominable person. I have no authority to go there."

PURPORT

Although Haridasa Thakura was such a highly exalted Vaisnava that he was addressed as Haridasa Gosvami, he still did not like to disturb the common sense of the general populace. Haridasa Thakura was so exalted that he was addressed as thakura and gosañi, and these titles are offered to the most advanced Vaisnavas. The spiritual master is generally called gosañi, and thakura Haridasa Thakura did not want to go near the temple, although he was called there by Sri Caitanya Mahāprabhu Himself. The Jagannatha temple still accepts only those Hindus who are in the varnasrama order. Other castes, especially those who are not Hindu, are not allowed to enter the temple. This is a long-standing regulation, and thus Haridasa Thakura, although certainly competent and qualified to enter the temple, did not want even to go near it. This is called Vaisnava humility.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.166

nibhrte tota-madhye sthana yadi pana
tahan padi' raho, ekale kala gonana

SYNONYMS

nibhrte — in a solitary place; tota-madhye — within the gardens; sthana — place; yadi — if; pana — I get; tahan — there; padi' raho — I shall stay; ekale — alone; kala — time; gonana — I shall pass.

TRANSLATION

Haridasa Thakura then expressed his desire: "If I could just get a solitary place near the temple, I could stay there alone and pass my time.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.167

jagannatha-sevakera mora sparsa nahi haya
tahan padi' rahon, — mora ei vañcha haya

SYNONYMS

jagannatha-sevakera — of the servants of Lord Jagannatha; **mora** — my; **sparsa** — touching; **nahi** — not; **haya** — takes place; **tahan** — there; **padi' rahon** — I stay; **mora** — my; **ei** — this; **vañcha** — desire; **haya** — is.

TRANSLATION

"I do not wish the servants of Lord Jagannatha to touch me. I would remain there in the garden alone. That is my desire."

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 11.168

ei katha loka giya prabhure kahila
suniya prabhura mane bada sukha ha-ila

SYNONYMS

ei katha — this message; loka — people; giya — going; prabhure — unto Lord Sri Caitanya Mahāprabhu; kahila — informed; suniya — hearing; prabhura mane — in the mind of the Lord; bada — very much; sukha — happiness; ha-ila — became.

TRANSLATION

When this message was relayed to Sri Caitanya Mahāprabhu by the people, the Lord became very happy to hear it.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.169

hena-kale kasi-misra, padicha, — dui jana
asiya karila prabhura carana vandana

SYNONYMS

hena-kale — at this time; **kasi-misra** — Kasi Misra; **padicha** — the superintendent; **dui jana** — two persons; **asiya** — coming; **karila** — did; **prabhura** — of Lord Sri Caitanya Mahaprabhu; **carana vandana** — worshiping the lotus feet.

TRANSLATION

At this time, Kasi Misra, along with the superintendent of the temple, came and offered his respects unto the lotus feet of Lord Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.170

sarva vaisnava dekhi' sukha bada paila
yatha-yogyā saba-sane anande milila

SYNONYMS

sarva vaisnava — all the Vaisnavas; **dekhi'** — seeing; **sukha** — happiness; **bada** — very much; **paila** — got; **yatha-yogyā** — as is befitting; **saba-sane** — along with everyone; **anande** — in happiness; **milila** — met.

TRANSLATION

Upon seeing all the Vaisnavas together, Kasi Misra and the superintendent became very happy. With great happiness they met with the devotees in a befitting manner.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 11.171

prabhu-pade dui jane kaila nivedane
ajña deha', — vaisnavera kari samadhane

SYNONYMS

prabhu-pade — unto the lotus feet of Sri Caitanya Mahāprabhu; dui jane — both of them; kaila — did; nivedane — submission; ajña deha' — please order; vaisnavera — of all the Vaisnavas; kari — let us do; samadhane — accommodation.

TRANSLATION

Both submitted to Lord Sri Caitanya Mahāprabhu, "Please give us orders so that we may make proper arrangements to accommodate all the Vaisnavas.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.172

sabara kariyachi vasa-grha-sthana
maha-prasada sabakare kari samadhana

SYNONYMS

sabara — for all of them; **kariyachi** — we have arranged; **vasa-grha-sthana** — residential places for staying; **maha-prasada** — remnants of food offered to Jagannatha; **sabakare** — to all of them; **kari** — let us do; **samadhana** — distribution.

TRANSLATION

"Accommodations have been arranged for all the Vaisnavas. Now let us distribute maha-prasadam to all of them."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.173

prabhu kahe, — gopinatha, yaha' vaisnava laña
yahan yahan kahe vasa, tahan deha' laña

SYNONYMS

prabhu kahe — the Lord Caitanya Mahaprabhu said; gopinatha — My dear Gopinatha; yaha' — please go; vaisnava laña — taking all the Vaisnavas; yahan yahan — wherever; kahe — they say; vasa — staying place; tahan — there; deha' — give; laña — accepting.

TRANSLATION

Sri Caitanya Mahaprabhu immediately told Gopinatha Acarya, "Please go with the Vaisnavas and accommodate them in whatever residences Kasi Misra and the temple superintendent offer."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.174

maha-prasadanna deha vaninatha-sthane
sarva-vaisnavera inho karibe samadhane

SYNONYMS

maha-prasada-anna — the remnants of food; **deha** — deliver; **vaninatha-sthane** — unto Vaninatha; **sarva-vaisnavera** — unto all the Vaisnavas; **inho** — he; **karibe** — will do; **samadhane** — distribution.

TRANSLATION

Then the Lord told Kasi Misra and the temple superintendent, "As for the remnants of food left by Jagannatha, let them be delivered to Vaninatha Raya's charge, for he can take care of all the Vaisnavas and distribute maha-prasadam to them."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.175

amara nikate ei puspera udyane
eka-khani ghara ache parama-nirjane

SYNONYMS

amara nikate — nearby My place; **ei** — this; **puspera udyane** — in a garden of flowers; **eka-khani** — one; **ghara** — room; **ache** — there is; **parama-nirjane** — in a very solitary place.

TRANSLATION

Sri Caitanya Mahaprabhu then said, "Nearby My place, in this garden of flowers, is a single room that is very solitary.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.176

sei ghara amake deha' — ache prayojana
nibhrte vasiya tahan kariba smarana

SYNONYMS

sei ghara — that room; amake deha' — please give to Me; ache prayojana — there is necessity; nibhrte — in the solitary place; vasiya — sitting; tahan — there; kariba smarana — I shall remember the lotus feet of the Lord.

TRANSLATION

"Please give that room to Me, for I have a need for it. Indeed, I shall remember the lotus feet of the Lord sitting in that solitary place."

PURPORT

This statement of Sri Caitanya Mahaprabhu is significant. Nibhrte vasiya tahan kariba smarana: "I shall sit down there in that solitary place and remember the lotus feet of the Lord." Neophyte students are not to imitate sitting in a solitary place and remembering the lotus feet of the Lord by chanting the Hare Krsna maha-mantra. We should always remember that it was Sri Caitanya Mahaprabhu Himself who wanted such a place, either for Himself or Haridasa Thakura. No one can suddenly attain the level of Haridasa Thakura and sit down in a solitary place to chant the Hare Krsna maha-mantra and remember the lotus feet of the Lord. Only an exalted person like Haridasa Thakura or Sri Caitanya Mahaprabhu, who is personally exhibiting the proper behavior for an acarya, can engage in such a practice.

At the present moment we see that some of the members of the International Society for Krishna Consciousness are tending to leave their preaching activities in order to sit in a solitary place. This is not a very good sign. It is a fact that Srila Bhaktisiddhanta Sarasvati Thakura has condemned this process for neophytes. He has even stated in a song, pratisthara tare, nirjanera ghare, tava hari-nama kevala kaitava: "Sitting in a solitary place intending to chant the Hare Krsna maha-mantra is considered a cheating process." This practice is not possible for neophytes at all. The neophyte devotee must act and work very laboriously under the direction of the spiritual master, and he must thus preach the cult of Sri Caitanya Mahaprabhu. Only after maturing in devotion can he sit down in a solitary place to chant the Hare Krsna maha-mantra as Sri Caitanya Mahaprabhu Himself did. Although Sri Caitanya Mahaprabhu is the Supreme Personality of Godhead, to teach us a lesson He traveled all over India continuously for six years and only then retired at Jagannatha Puri. Even at Jagannatha Puri the Lord chanted the Hare Krsna maha-mantra in great meetings at the Jagannatha temple. The point is that one should not try to imitate Haridasa Thakura at the beginning of one's transcendental life. One must first become very mature in devotion and thus receive the approval of Sri Caitanya Mahaprabhu. Only at such a time may one actually sit down peacefully in a solitary place to chant the Hare Krsna maha-mantra and remember the lotus feet of the Lord. The senses are very strong, and if a neophyte devotee imitates Haridasa Thakura, his enemies (kama, krodha, lobha, moha, mada and matsarya) will disturb and fatigue him. Instead of chanting the Hare Krsna maha-mantra, the neophyte will simply sleep soundly. Preaching work is meant for advanced devotees, and when an advanced devotee is further elevated on the devotional scale, he may retire to chant the Hare Krsna mantra in a solitary place. However, if one simply imitates advanced spiritual life, he will fall down, just like the sahajiyas in Vrndavana.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.177

misra kahe, — saba tomara, caha ki karane?
apana-icchaya laha, yei tomara mane

SYNONYMS

misra kahe — Kasi Misra said; saba — everything; tomara — Yours; caha ki karane — why do You beg; apana-icchaya — by Your own will; laha — You take; yei — whatever; tomara mane — is in Your mind.

TRANSLATION

Kasi Misra then told Sri Caitanya Mahaprabhu: "Everything belongs to You. What is the use of Your begging? By Your own will You can take whatever You like.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.178

ami-dui ha-i tomara dasa ajñakari
ye caha, sei ajña deha' krpa kari'

SYNONYMS

ami — we; dui — two; ha-i — are; tomara — Your; dasa — servants; ajña-kari — order-carriers; ye caha — whatever You want; sei ajña — that order; deha' — give; krpa kari' — being merciful.

TRANSLATION

"My Lord, we are Your two servants and are here just to carry out Your orders. By Your mercy, please tell us to do whatever You want."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.179

eta kahi' dui jane vidaya la-ila
gopinatha, vaninatha — dunhe sange nila

SYNONYMS

eta kahi' — saying this; dui jane — both of them; vidaya la-ila — took leave; gopinatha — Gopinatha Acarya; vaninatha — Vaninatha Raya; dunhe sange nila — took both of them with them.

TRANSLATION

Saying this, Kasi Misra and the temple inspector took their leave, and Gopinatha and Vaninatha went with them.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.180

gopinathe dekhaila saba vasa-ghara
vaninatha-thañi dila prasada vistara

SYNONYMS

gopinathe — unto Gopinatha Acarya; **dekhaila** — showed; **saba** — all; **vasa-ghara** — residential places; **vaninatha-thañi** — unto Vaninatha Raya; **dila** — delivered; **prasada vistara** — remnants of food in large quantities.

TRANSLATION

Gopinatha was then shown all the residential places, and Vaninatha was given large quantities of food [maha-prasadam] left by Lord Jagannatha.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.181

vaninatha aila bahu prasada pitha laña
gopinatha aila vasa kariya

SYNONYMS

vaninatha — Vaninatha; **aila** — returned; **bahu** — a very large quantity of; **prasada** — remnants of food; **pitha laña** — also taking cakes with them; **gopinatha** — Gopinatha Acarya; **aila** — returned; **vasa** — residential places; **kariya** — cleansing.

TRANSLATION

Thus Vaninatha Raya returned with large quantities of Lord Jagannatha's food remnants, including cakes and other good eatables. Gopinatha Acarya also returned after cleansing all the residential quarters.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.182

mahaprabhu kahe, — suna, sarva vaisnava-gana
nija-nija-vasa sabe karaha gamana

SYNONYMS

mahaprabhu kahe — Lord Sri Caitanya Mahaprabhu said; **suna** — kindly listen; **sarva vaisnava-gana** — all Vaisnavas; **nija-nija-vasa** — to the respective residential quarters; **sabe** — all of you; **karaha** — make; **gamana** — departure.

TRANSLATION

Sri Caitanya Mahaprabhu then addressed all the Vaisnavas and requested that they listen to Him. He said, "Now you can go to your respective residential quarters.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.183

samudra-snana kari' kara cuda darasana
tabe aji ihan asi' karibe bhojana

SYNONYMS

samudra-snana — bathing in the sea; **kari'** — finishing; **kara** — just do; **cuda darasana** — observing the top of the temple; **tabe** — thereafter; **aji** — today; **ihan** — here; **asi'** — coming back; **karibe bhojana** — take your lunch.

TRANSLATION

"Go to the sea and bathe and look at the top of the temple. After so doing, please come back here and take your lunch."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.184

prabhu namaskari' sabe vasate calila
gopinathacarya sabe vasa-sthana dila

SYNONYMS

prabhu namaskari' — after offering obeisances to Lord Sri Caitanya Mahaprabhu; **sabe** — all the devotees; **vasate calila** — departed for their residential quarters; **gopinatha-acarya** — Gopinatha Acarya; **sabe** — to everyone; **vasa** — residential quarters; **sthana** — place; **dila** — delivered.

TRANSLATION

After offering obeisances to Sri Caitanya Mahaprabhu, all the devotees departed for their residences, and Gopinatha Acarya showed them their respective quarters.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.185

mahaprabhu aila tabe haridasa-milane
haridasa kare preme nama-sankirtane

SYNONYMS

mahaprabhu — Sri Caitanya Mahaprabhu; **aila** — came; **tabe** — thereafter; **haridasa-milane** — to meet Thakura Haridasa; **haridasa** — Thakura Haridasa; **kare** — does; **preme** — in ecstatic love; **nama-sankirtane** — chanting of the holy name.

TRANSLATION

After this, Sri Caitanya Mahaprabhu went to meet Haridasa Thakura, and He saw him engaged in chanting the maha-mantra with ecstatic love. Haridasa chanted, "Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.186

prabhu dekhi' pade age dandavat haña
prabhu alingana kaila tanre uthaña

SYNONYMS

prabhu dekhi' — after seeing the Lord; pade — fell down; age — in front of Him; dandavat — flat like a stick; haña — becoming; prabhu — Lord Sri Caitanya Mahaprabhu; alingana kaila — embraced; tanre — him; uthaña — raising him up.

TRANSLATION

As soon as Haridasa Thakura saw Sri Caitanya Mahaprabhu, he immediately fell down like a stick to offer Him obeisances, and Lord Sri Caitanya Mahaprabhu raised him up and embraced him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.187

dui-jane premavese karena krandane
prabhu-gune bhrtya vikala, prabhu bhrtya-gune

SYNONYMS

dui-jane — both of them; prema-avese — in loving ecstasy; karena krandane — were crying; prabhu-gune — by the qualities of the Lord; bhrtya — servant; vikala — transformed; prabhu — the Lord; bhrtya-gune — by the qualities of the servant.

TRANSLATION

Then both the Lord and His servant began to cry in ecstatic love. Indeed, the Lord was transformed by the qualities of His servant, and the servant was transformed by the qualities of his master.

PURPORT

The Mayavadi philosophers say that the living entity and the Supreme Lord are nondifferent, and therefore they equate the transformation of the living entity with the transformation of the Lord. In other words, Mayavadis say that if the living entity is pleased, the Lord is also pleased, and if the living entity is displeased, the Lord is also displeased. By juggling words in this way, Mayavadis try to prove that there is no difference between the living entity and the Lord. This, however, is not a fact. In this verse Krsnadasa Kaviraja Gosvami explains: prabhu-gune bhrtya vikala, prabhu bhrtya-gune. The Lord and the living entity are not equal, for the Lord is always the master, and the living entity is always the servant. Transformation takes place due to transcendental qualities, and it is thus said that the servant of the Lord is the heart of the Lord, and the Lord is the heart of the servant. This is also explained by Lord Krsna in the Bhagavad-gita (4.11):

ye yatha prapadyante aham
mama vartmanuvartante manusyah partha sarvasah

"As all surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Prtha."

The Lord is always eager to congratulate the servant because of the servant's transcendental qualities. The servant pleasingly renders service unto the Lord, and the Lord also very pleasingly reciprocates, rendering even more service unto the servant.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.188

haridasa kahe, — prabhu, na chunio more
muñi — nica, asprsya, parama pamare

SYNONYMS

haridasa kahe — Haridasa Thakura said; prabhu — my dear Lord; na chunio more — please do not touch me; muñi — I; nica — most fallen; asprsya — untouchable; parama pamare — the lowest of mankind.

TRANSLATION

Haridasa Thakura said, "My dear Lord, please do not touch me, for I am most fallen and untouchable and am the lowest among men."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.189

prabhu kahe, — toma sparsi pavitra ha-ite
tomara pavitra dharma nahika amate

SYNONYMS

prabhu kahe — the Lord said; toma sparsi — I touch you; pavitra ha-ite — just to become purified; tomara — your; pavitra — purified; dharma — occupation; nahika — is not; amate — in Me.

TRANSLATION

The Lord said, "I wish to touch you just to be purified, for your purified activities do not exist in Me."

PURPORT

This is an example of the reciprocation of feelings between master and servant. The servant thinks that he is most impure and that the master should not touch him, and the master thinks that because He has become impure by associating with so many impure living entities, He should touch a pure devotee like Haridasa Thakura just to purify Himself. Actually both the servant and the master are already purified because neither of them is in touch with the impurities of material existence. They are already equal in quality because both of them are the purest. There is a difference in quantity, however, because the master is unlimited and the servant is limited. Consequently the servant always remains subordinate to the master, and this relationship is eternal and undisturbed. As soon as the servant feels like becoming the master, he falls into maya. Thus it is by misuse of free will that one falls under the influence of maya.

The Mayavadi philosophers try to explain the equality of master and servant in terms of quantity, but they fail to explain why, if the master and servant are equal, the servant falls victim to maya. They try to explain that when the servant, the living entity, is out of the clutches of maya, he immediately becomes the so-called master again. Such an explanation is never satisfactory. Being unlimited, the master cannot become a victim of maya, for in such a case His unlimitedness would be crippled or limited. Thus the Mayavada explanation is not correct. The fact is that the master is always master and unlimited, and the servant, being limited, is sometimes curtailed by the influence of maya. Maya is also the master's energy and is also unlimited; therefore the limited servant or limited living entity is forced to remain under the master or the master's potency, maya. Being freed from maya's influence, one can again become a pure servant and equal qualitatively to the Lord. The relationship between master and servant continues due to their being unlimited and limited respectively.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.190

ksane ksane kara tumi sarva-tirthe snana
ksane ksane kara tumi yajña-tapo-dana

SYNONYMS

ksane ksane — at every moment; kara — do; tumi — you; sarva-tirthe snana — bathing in all the holy places of pilgrimage; ksane ksane — at every moment; kara — perform; tumi — you; yajña — sacrifices; tapah — austerities; dana — charity.

TRANSLATION

Sri Caitanya Mahaprabhu exalted Haridasa Thakura, stating, "At every moment you take your bath in all the holy places of pilgrimage, and at every moment you perform great sacrifices, austerity and charity.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.191

nirantara kara cari veda adhyayana
dvija-nyasi haite tumi parama-pavana

SYNONYMS

nirantara — constantly; kara — you do; cari — four; veda — of the Vedas; adhyayana — study; dvija — brahmana; nyasi — sannyasi; haite — than; tumi — you; parama-pavana — supremely pure.

TRANSLATION

"You are constantly studying the four Vedas, and you are far better than any brahmana or sannyasi."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.192

aho bata sva-paco 'to gariyan
yaj-jihvagre vartate nama tubhyam
tepus tapas te juhuvuh sasnur arya
brahmanucur nama grnanti ye te

SYNONYMS

aho bata — how wonderful it is; sva-pacah — dog-eaters; atah — than the initiated brahmana; gariyan — more glorious; yat — of whom; jihva-agre — on the tongue; vartate — remains; nama — holy name; tubhyam — of You, my Lord; tepuh — have performed; tapah — austerity; te — they; juhuvuh — have performed sacrifices; sasnuh — have bathed in all holy places; aryah — really belonging to the Aryan race; brahma — all the Vedas; anucuh — have studied; nama — holy name; grnanti — chant; ye — who; te — they.

TRANSLATION

Sri Caitanya Mahaprabhu then recited the following verse: "My dear Lord, one who always keeps Your holy name on his tongue becomes greater than an initiated brahmana. Although he may be born in a family of dog-eaters and therefore by material calculation may be the lowest among men, he is still glorious. This is the wonderful effect of chanting the holy name of the Lord. It is therefore concluded that one who chants the holy name of the Lord should be understood to have performed all kinds of austerities and great sacrifices mentioned in the Vedas. He has already taken his bath in all the holy places of pilgrimage. He has studied all the Vedas, and he is actually an Aryan."

PURPORT

The word Aryan means advanced. Unless one is spiritually advanced, he cannot be called an Aryan, and this is the difference between Aryan and non-Aryan. Non-Aryans are those who are not spiritually advanced. By following the Vedic culture, by performing great sacrifices and by becoming a strict follower of the Vedic instructions, one may become a brahmana, a sannyasi or an Aryan. It is not possible to become a brahmana, sannyasi or Aryan without being properly qualified. Bhagavata-dharma never allows one to become a cheap brahmana, sannyasi or Aryan. The qualities or qualifications described herein are quoted from Srimad-Bhagavatam (3.33.7) and were spoken by Devahuti, the mother of Kapiladeva, when she understood the influence of devotional service (bhakti-yoga). In this way Devahuti praised the devotee, pointing out his greatness in all respects.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.193

eta bali tanre laña gela puspodyane
ati nibhrte tanre dila vasa-sthane

SYNONYMS

eta bali — saying this; **tanre laña** — taking him; **gela** — went; **puspa-udyane** — in the flower garden; **ati nibhrte** — in a very secluded place; **tanre** — unto him; **dila** — delivered; **vasa-sthane** — a place to remain.

TRANSLATION

Saying this, Sri Caitanya Mahaprabhu took Haridasa Thakura within the flower garden, and there, in a very secluded place, He showed him his residence.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.194

ei-sthane rahi' kara nama sankirtana
prati-dina asi' ami kariba milana

SYNONYMS

ei-sthane — in this place; rahi' — remaining; kara — perform; nama sankirtana — chanting of the holy name; prati-dina — every day; asi' — coming; ami — I; kariba — shall do; milana — meeting.

TRANSLATION

Sri Caitanya Mahaprabhu requested Haridasa Thakura, "Remain here and chant the Hare Krsna maha-mantra. I shall personally come here to meet you daily.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.195

mandirera cakra dekhi' kariha pranama
ei thañi tomara asibe prasadanna

SYNONYMS

mandirera — of the temple of Jagannatha; **cakra** — the wheel on the top; **dekhi'** — seeing; **kariha pranama** — offer your obeisances; **ei thañi** — in this place; **tomara** — your; **asibe** — will come; **prasada-anna** — remnants of food offered to Jagannatha.

TRANSLATION

"Remain here peacefully and look at the cakra on the top of the temple and offer obeisances. As far as your prasadam is concerned, I shall arrange to have that sent here."

PURPORT

Since he was born in a Muslim family, Srila Haridasa Thakura could not enter the temple of Jagannatha due to temple restrictions. Nonetheless, he was recognized by Sri Caitanya Mahaprabhu as Namacarya Haridasa Thakura. Haridasa Thakura, however, considered himself unfit to enter the Jagannatha temple. Sri Caitanya Mahaprabhu could have personally taken Haridasa Thakura into the Jagannatha temple if He wished, but the Lord did not like to disturb a popular custom. Consequently the Lord asked His servant simply to look at the Visnu wheel on top of the temple and offer obeisances (namaskara). This means that if one is not allowed to enter the temple, or if he thinks himself unfit to enter the temple, he can look at the wheel from outside the temple, and that is as good as seeing the Deity within.

Sri Caitanya Mahaprabhu promised to come daily to see Srila Haridasa Thakura, and this indicates that Srila Haridasa Thakura was so advanced in spiritual life that, although considered unfit to enter the temple, he was being personally visited by the Lord every day. Nor was there any need for his going outside his residence to collect food. Sri Caitanya Mahaprabhu assured Haridasa Thakura that the remnants of His food would be sent there. As the Lord states in the Bhagavad-gita (9.22), *yoga-ks vahamy aham*: "I arrange all life's necessities for My devotees."

A reference is made here for those who are very anxious to imitate the behavior of Thakura Haridasa in an unnatural way. One must receive the order of Sri Caitanya Mahaprabhu or His representative before adopting such a way of life. The duty of a pure devotee or a servant of the Lord is to carry out the order of the Lord. Sri Caitanya Mahaprabhu asked Nityananda Prabhu to go to Bengal and preach, and He asked the Gosvamis, Rupa and Sanatana, to go to Vrndavana and excavate the lost places of pilgrimage. In this case the Lord asked Haridasa Thakura to remain there at Jagannatha Puri and constantly chant the holy names of the Lord. Thus Sri Caitanya Mahaprabhu gave different persons different orders, and consequently one should not try to imitate the behavior of Haridasa Thakura without being ordered by Sri Caitanya Mahaprabhu or His representative. Srila Bhaktisiddhanta Sarasvati Thakura condemns such imitations in this way:

dusta mana! tumi kisera vaisnava?

pratisthara tare, nirjanera ghare,

tava hari-nama kevala kaitava

"My dear mind, you are trying to imitate Haridasa Thakura and chant the Hare Krsna mantra in a secluded place, but you are not worth being called a Vaisnava because what you want is cheap popularity and not the actual qualifications of Haridasa Thakura. If you try to imitate him you will fall down, for your neophyte position will cause you to think of women and money. Thus you will fall into the clutches of maya, and your so-called chanting in a secluded place will bring about your downfall."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.196

nityananda, jagadananda, damodara, mukunda
haridase mili' sabe paila ananda

SYNONYMS

nityananda — Nityananda; **jagadananda** — Jagadananda; **damodara** — Damodara; **mukunda** — Mukunda; **haridase** — Haridasa; **mili'** — meeting; **sabe** — all of them; **paila** — got; **ananda** — great pleasure.

TRANSLATION

When Nityananda Prabhu, Jagadananda Prabhu, Damodara Prabhu and Mukunda Prabhu met Haridasa Thakura, they all became very pleased.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.197

samudra-snana kari' prabhu aila nija sthane
advaitadi gela sindhu karibare snane

SYNONYMS

samudra-snana kari' — after bathing in the sea; **prabhu** — Sri Caitanya Mahaprabhu; **aila** — came; **nija sthane** — to His own place; **advaita-adi** — devotees, headed by Advaita Prabhu; **gela** — went; **sindhu** — to the ocean; **karibare** — just to take; **snane** — bath.

TRANSLATION

When Sri Caitanya Mahaprabhu returned to His residence after taking a bath in the sea, all the devotees, headed by Advaita Prabhu, went to bathe in the sea.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.198

asi' jagannathera kaila cuda darasana
prabhura avase aila karite bhojana

SYNONYMS

asi' — coming back; jagannathera — of Lord Jagannatha; kaila — did; cuda darasana — looking at the top of the temple; prabhura — of Lord Caitanya Mahaprabhu; avase — at the residence; aila — came; karite bhojana — to take their luncheon.

TRANSLATION

After bathing in the sea, Advaita Prabhu and all the other devotees returned, and on their return they saw the top of the Jagannatha temple. They then went to the residence of Sri Caitanya Mahaprabhu to take their luncheon.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.199

sabare vasaila prabhu yogya krama kari'
sri-haste parivesana kaila gaurahari

SYNONYMS

sabare — all the devotees; **vasaila** — made to sit; **prabhu** — Sri Caitanya Mahaprabhu; **yogya** — befitting; **krama** — in order, one after another; **kari'** — setting; **sri-haste** — by His own transcendental hand; **parivesana** — distribution; **kaila** — did; **gaurahari** — Lord Sri Caitanya Mahaprabhu.

TRANSLATION

One after the other, Sri Caitanya Mahaprabhu made all the devotees sit in their proper places. He then began to distribute prasadam with His own transcendental hand.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.200

alpa anna nahi aise dite prabhura hate
dui-tinera anna dena eka eka pate

SYNONYMS

alpa anna — a small quantity of prasadam; **nahi** — does not; **aise** — come; **dite** — to give; **prabhura** — of Sri Caitanya Mahaprabhu; **hate** — in the hand; **dui** — two; **tinera** — or of three; **anna** — food; **dena** — He delivers; **eka eka pate** — on each and every plantain leaf.

TRANSLATION

All the devotees were served prasadam on plantain leaves, and Sri Caitanya Mahaprabhu distributed on each leaf a quantity suitable for two or three men to eat, for His hand could not distribute less than that.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.201

prabhu na khaile keha na kare bhojana
urdhva-haste vasi' rahe sarva bhakta-gana

SYNONYMS

prabhu — Sri Caitanya Mahaprabhu; na khaile — without eating; keha — anyone; na — not; kare — does; bhojana — eating; urdhva-haste — raising the hand; vasi' — sitting; rahe — remain; sarva — all; bhakta-gana — devotees.

TRANSLATION

All the devotees kept their hands raised over the prasadam distributed to them, for they did not want to eat without seeing the Lord eat first.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.202

svarupa-gosañi prabhuke kaila nivedana
tumi na vasile keha na kare bhojana

SYNONYMS

svarupa-gosañi — Svarupa Damodara Gosañi; **prabhuke** — unto Sri Caitanya Mahaprabhu; **kaila** — did; **nivedana** — submission; **tumi** — You; **na vasile** — if not sitting; **keha** — anyone; **na** — not; **kare** — does; **bhojana** — eating.

TRANSLATION

Svarupa Damodara Gosvami then informed Sri Caitanya Mahaprabhu, "Unless You sit and take prasadam, no one will accept it.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.203

toma-sange rahe yata sannyasira gana
gopinathacarya tanre kariyache nimantrana

SYNONYMS

toma-sange — along with You; rahe — remain; yata — as many as; sannyasira gana — rank of sannyasis; gopinatha-acarya — Gopinatha Acarya; tanre — all of them; kariyache — has done; nimantrana — invitation.

TRANSLATION

"Gopinatha Acarya has invited all the sannyasis who remain with You to come and take prasadam.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.204

acarya asiyachena bhiksara prasadanna laña
puri, bharati achenā tomara apeksa kariya

SYNONYMS

acarya — Gopinatha Acarya; **asiyachena** — has come; **bhiksara** — for eating; **prasada-anna laña** — taking the remnants of all kinds of food; **puri** — Paramananda Puri; **bharati** — Brahmananda Bharati; **achena** — are; **tomara** — for You; **apeksa kariya** — waiting.

TRANSLATION

"Gopinatha Acarya has already come, bringing sufficient remnants of food to distribute to all the sannyasis, and sannyasis like Paramananda Puri and Brahmananda Bharati are waiting for You.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.205

nityananda laña bhiksa karite vaisa tumi
vaisnavera parivesana karitechi ami

SYNONYMS

nityananda laña — taking along Sri Nityananda Prabhu; **bhiksa** — luncheon; **karite** — to take; **vaisa** — sit down; **tumi** — You; **vaisnavera** — to all the devotees; **parivesana** — distribution of prasadam; **karitechi** — am doing; **ami** — I.

TRANSLATION

"You may sit down and accept the luncheon with Nityananda Prabhu, and I shall distribute the prasadam to all the Vaisnavas."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.206

tabe prabhu prasadanna govinda-hate dila
yatna kari' haridasa-thakure pathaila

SYNONYMS

tabe — thereafter; **prabhu** — Sri Caitanya Mahaprabhu; **prasada-anna** — remnants of Jagannatha's food; **govinda-hate** — in the hand of Govinda; **dila** — delivered; **yatna kari'** — with great attention; **haridasa-thakure** — unto Haridasa Thakura; **pathaila** — sent.

TRANSLATION

After this, Sri Caitanya Mahaprabhu carefully delivered some prasadam into the hands of Govinda to be given to Haridasa Thakura.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.207

apane vasila saba sannyasire laña
parivesana kare acarya harasita haña

SYNONYMS

apane — personally; **vasila** — sat down; **saba** — all; **sannyasire laña** — taking with Him the sannyasis; **parivesana kare** — distributes; **acarya** — Gopinatha Acarya; **harasita haña** — with great pleasure.

TRANSLATION

Then Sri Caitanya Mahaprabhu personally sat down to accept lunch with the other sannyasis, and Gopinatha Acarya began to distribute the prasadam with great pleasure.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 11.208

svarūpa goṣāṇī, damodara, jagadananda
vaiṣṇavere parivese tina jane — ananda

SYNONYMS

svarūpa goṣāṇī — Svarūpa Goṣāṇī; damodara — Damodara; jagadananda — Jagadananda; vaiṣṇavere parivese — distributed to the Vaiṣṇavas; tina jane — the three persons; ananda — very jubilant.

TRANSLATION

Then Svarūpa Damodara Gosvami, Damodara Pandita and Jagadananda all began to distribute prasadam to the devotees with great pleasure.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.209

nana pitha-pana khaya akantha puriya
madhye madhye 'hari' kahe anandita haña

SYNONYMS

nana — various; **pitha-pana** — cakes and sweet rice; **khaya** — eat; **a-kantha puriya** — filling up to the throat; **madhye madhye** — occasionally; **hari** — the holy name of Kṛṣṇa; **kahe** — they speak; **anandita haña** — in great jubilation.

TRANSLATION

They ate all kinds of cakes and sweet rice, filling themselves up to their throats, and at intervals they vibrated the holy name of the Lord in great jubilation.

PURPORT

It is the practice of Vaiṣṇavas while taking prasadam to chant the holy name of Lord Hari at intervals and also sing various songs, such as sarira avidya-jala. Those who are honoring prasadam, accepting the remnants of food offered to the Deity, must always remember that prasadam is not ordinary food. Prasadam is transcendental. We are therefore reminded:

maha-prasade govinde nama-brahmani vaisnave
sv-alpa-punya- rajan visvaso naiva jayate

Those who are not pious cannot understand the value of maha-prasadam or the holy name of the Lord. Both prasadam and the Lord's name are on the Brahman platform, or spiritual platform. One should never consider prasadam to be like ordinary hotel cooking. Nor should one touch any kind of food not offered to the Deity. Every Vaiṣṇava strictly follows this principle and does not accept any food that is not prasadam. One should take prasadam with great faith and should chant the holy name of the Lord and worship the Deity in the temple, always remembering that the Deity, maha-prasadam and the holy name do not belong to the mundane platform. By worshiping the Deity, eating prasadam and chanting the Hare Kṛṣṇa maha-mantra, one can always remain on the spiritual platform (brahma-bhuyaya kalpate).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.210

bhojana samapta haila, kaila acamana
sabare paraila prabhu malya-candana

SYNONYMS

bhojana — lunch; **samapta** — ending; **haila** — there was; **kaila** — did; **acamana** — washing the mouth; **sabare** — on everyone; **paraila** — put; **prabhu** — Sri Caitanya Mahaprabhu; **malya-candana** — a garland and sandalwood pulp.

TRANSLATION

After everyone had finished his lunch and washed his mouth and hands, Sri Caitanya Mahaprabhu personally decorated everyone with flower garlands and sandalwood pulp.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.211

visrama karite sabe nija vasa gela
sandhya-kale asi' punah prabhuke milila

SYNONYMS

visrama karite — going to take rest; **sabe** — all the Vaisnavas; **nija** — to their own; **vasa** — residential quarters; **gela** — went; **sandhya-kale** — in the evening; **asi'** — coming; **punah** — again; **prabhuke milila** — met Sri Caitanya Mahaprabhu.

TRANSLATION

After thus accepting prasadam, they all went to take rest at their respective residences, and in the evening they again came to meet Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.212

hena-kale ramananda aila prabhu-sthane
prabhu milaila tanre saba vaisnava-gane

SYNONYMS

hena-kale — at this time; **ramananda** — Ramananda; **aila** — came; **prabhu-sthane** — at the place of Sri Caitanya Mahaprabhu; **prabhu** — Sri Caitanya Mahaprabhu; **milaila** — caused to meet; **tanre** — him (Sri Ramananda Raya); **saba** — all; **vaisnava-gane** — the devotees of the Lord.

TRANSLATION

At this time Ramananda Raya also came to meet Sri Caitanya Mahaprabhu, and the Lord took the opportunity to introduce him to all the Vaisnavas.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 11.213

saba laña gela prabhu jagannathalaya
kīrtana arambha tatha kaila mahasaya

SYNONYMS

saba laña — taking all of them; gela — went; prabhu — Sri Caitanya Mahāprabhu; jagannatha-alaya — to the temple of Lord Jagannatha; kīrtana — congregational chanting; arambha — beginning; tatha — there; kaila — did; mahasaya — the great personality.

TRANSLATION

The great Personality of Godhead, Sri Caitanya Mahāprabhu, then took all of them to the temple of Jagannatha and began the congregational chanting of the holy name there.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.214

sandhya-dhupa dekhi' arambhila sankirtana
padicha asi' sabare dila malya-candana

SYNONYMS

sandhya-dhupa — dhupa-arati just in the beginning of the evening; **dekhi'** — they all saw; **arambhila** — began; **sankirtana** — congregational chanting; **padicha** — the inspector of the temple; **asi'** — coming; **sabare** — unto everyone; **dila** — offered; **malya-candana** — flower garlands and sandalwood pulp.

TRANSLATION

After seeing the dhupa-arati of the Lord, they all began congregational chanting. Then the padicha, the superintendent of the temple, came and offered flower garlands and sandalwood pulp to everyone.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.215

cari-dike cari sampradaya karena kirtana
madhye nrtya kare prabhu sacira nandana

SYNONYMS

cari-dike — in the four directions; **cari** — four; **sampradaya** — groups; **karena** — performed; **kirtana** — congregational chanting; **madhye** — in the middle; **nrtya kare** — dances; **prabhu** — Sri Caitanya Mahaprabhu; **sacira nandana** — the son of mother Saci.

TRANSLATION

Four parties were then distributed in four directions to perform sankirtana, and in the middle of them the Lord Himself, known as the son of mother Saci, began to dance.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.216

asta mrdanga baje, batrisa karatala
hari-dhvani kare sabe, bale — bhala, bhala

SYNONYMS

asta mrdanga — eight mrdangas; **baje** — sounded; **batrisa** — thirty-two; **karatala** — cymbals; **hari-dhvani** — vibrating the transcendental sound; **kare** — does; **sabe** — every one of them; **bale** — says; **bhala bhala** — very good, very good.

TRANSLATION

In the four groups there were eight mrdangas and thirty-two cymbals. All together they began to vibrate the transcendental sound, and everyone said, "Very good! Very good!"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.217

kirtanera dhvani maha-mangala uthila
caturdasa loka bhari' brahmada bhedila

SYNONYMS

kirtanera dhvani — the vibration of the sankirtana; **maha-mangala uthila** — all good fortune awakened; **catur-dasa** — fourteen; **loka** — planetary systems; **bhari'** — filling up; **brahmada** — the whole universe; **bhedila** — penetrated.

TRANSLATION

When the tumultuous vibration of sankirtana resounded, all good fortune immediately awakened, and the sound penetrated the whole universe through the fourteen planetary systems.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 11.218

kīrtana-arambhe prema uthali' calīla
nilacala-vasi loka dhaña aila

SYNONYMS

kīrtana-arambhe — in the beginning of the sankīrtana; **prema** — ecstasy of love; **uthali'** — overpowering; **calīla** — began to proceed; **nilacala-vasi** — all the residents of Jagannātha Puri; **loka** — people; **dhaña** — running; **aila** — came.

TRANSLATION

When the congregational chanting began, ecstatic love immediately overflowed everything, and all the residents of Jagannātha Puri came running.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.219

kirtana dekhi' sabara mane haila camatkara
kabhu nahi dekhi aiche premera vikara

SYNONYMS

kirtana dekhi' — seeing the performance of sankirtana; **sabara** — of all of them; **mane** — in the mind; **haila** — there was; **camatkara** — astonishment; **kabhu** — at any time; **nahi** — never; **dekhi** — see; **aiche** — such; **premera** — of ecstatic love; **vikara** — transformation.

TRANSLATION

Everyone was astonished to see such a performance of sankirtana, and they all agreed that never before had kirtana been so performed and ecstatic love of God so exhibited.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.220

tabe prabhu jagannathera mandira bediya
pradaksina kari' bulena nartana kariya

SYNONYMS

tabe — thereafter; **prabhu** — Sri Caitanya Mahaprabhu; **jagannathera** — of Lord Jagannatha; **mandira** — temple; **bediya** — walking all around; **pradaksina** — circumambulation; **kari'** — doing; **bulena** — walks; **nartana kariya** — dancing.

TRANSLATION

At this time Sri Caitanya Mahaprabhu circumambulated the temple of Jagannatha and continuously danced about the whole area.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.221

age-pache gana kare cari sampradaya
achadera kale dhare nityananda raya

SYNONYMS

age-pache — in front and in the rear; **gana** — singing; **kare** — do; **cari** — four; **sampradaya** — groups; **achadera** — of falling down; **kale** — at the time; **dhare** — captures; **nityananda raya** — Lord Sri Nityananda Prabhu.

TRANSLATION

As the circumambulation was performed, the four kirtana parties sang in front and in the rear. When Sri Caitanya Mahaprabhu fell down to the ground, Sri Nityananda Raya Prabhu lifted Him up.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.222

asru, pulaka, kampa, sveda, gambhira hunkara
premera vikara dekhi' loke camatkara

SYNONYMS

asru — tears; pulaka — jubilation; kampa — trembling; sveda — perspiration; gambhira hunkara — deep resounding; premera — of ecstatic love; vikara — transformation; dekhi' — seeing; loke — all the people; camatkara — were astonished.

TRANSLATION

While kirtana was going on, there was a transformation of ecstatic love and much tears, jubilation, trembling, perspiration and deep resounding in the body of Sri Caitanya Mahaprabhu. Upon seeing this transformation, all the people present became very much astonished.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.223

pickari-dhara jini' asru nayane
cari-dikera loka saba karaye sinane

SYNONYMS

pickari-dhara — like water coming in force from a syringe; **jini'** — conquering; **asru** — tears; **nayane** — in the eyes; **cari-dikera** — in all four directions; **loka** — people; **saba** — all; **karaye sinane** — moistened.

TRANSLATION

The tears from the eyes of the Lord came out with great force, like water from a syringe. Indeed, all the people who surrounded Him were moistened by His tears.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.224

'beda-nrtya' mahaprabhu kari' kata-ksana
mandirera pache rahi' karaye kirtana

SYNONYMS

beda-nrtya — the dancing surrounding the temple; **mahaprabhu** — Sri Caitanya Mahaprabhu; **kari'** — performing; **kata-ksana** — for some time; **mandirera pache** — at the rear of the temple; **rahi'** — staying; **karaye** — performed; **kirtana** — congregational chanting.

TRANSLATION

After circumambulating the temple, Sri Caitanya Mahaprabhu for some time remained at the rear of the temple and continued His sankirtana.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.225

cari-dike cari sampradaya uccaihsvare gaya
madhye tandava-nrtya kare gauraraya

SYNONYMS

cari-dike — on four sides; **cari sampradaya** — the four groups; **uccaih-svare** — very loudly; **gaya** — chant; **madhye** — in the middle; **tandava-nrtya** — jumping and dancing; **kare** — performs; **gauraraya** — Sri Caitanya Mahaprabhu.

TRANSLATION

On all four sides the four sankirtana groups chanted very loudly, and in the middle Sri Caitanya Mahaprabhu danced, jumping high.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 11.226

bahu-ksana nrtya kari' prabhu sthira haila
cari mahantere tabe nacite ajña dila

SYNONYMS

bahu-ksana — for a long period; **nrtya kari'** — dancing; **prabhu** — Sri Caitanya Mahāprabhu; **sthira haila** — became still; **cari mahantere** — to four great personalities; **tabe** — then; **nacite** — to dance; **ajña dila** — ordered.

TRANSLATION

After dancing for a long time, Sri Caitanya Mahāprabhu became still and ordered four great personalities to begin to dance.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.227

eka sampradaye nace nityananda-raye
advaita-acarya nace ara sampradaye

SYNONYMS

eka sampradaye — in one group; nace — dances; nityananda-raye — Lord Nityananda; advaita-acarya — Advaita Acarya Prabhu; nace — dances; ara — another; sampradaye — in a group.

TRANSLATION

In one group Nityananda Prabhu began to dance, and in another group Advaita Acarya began to dance.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.228

ara sampradaye nace pandita-vakresvara
srivasa nace ara sampradaya-bhitara

SYNONYMS

ara sampradaye — in another sampradaya, or group; **nace** — dances; **pandita-vakresvara** — Vakresvara Pandita; **srivasa** — Srivasa Thakura; **nace** — dances; **ara** — another; **sampradaya-bhitara** — in the middle of a group.

TRANSLATION

Vakresvara Pandita began to dance in another group, and in yet another group Srivasa Thakura began to dance.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.229

madhye rahi' mahaprabhu karena darasana
tahan eka aisvarya tanra ha-ila prakatana

SYNONYMS

madhye rahi' — keeping in the middle; **mahaprabhu** — Sri Caitanya Mahaprabhu; **karena darasana** — looks over; **tahan** — there; **eka** — one; **aisvarya** — miracle; **tanra** — of Him; **ha-ila** — became; **prakatana** — exhibited.

TRANSLATION

While this dancing was going on, Sri Caitanya Mahaprabhu watched them and performed a miracle.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.230

cari-dike nrtya-gita kare yata jana
sabe dekhe, — prabhu kare amare darasana

SYNONYMS

cari-dike — on four sides; **nrtya-gita** — chanting and dancing; **kare** — does; **yata jana** — all people; **sabe dekhe** — everyone sees; **prabhu** — Sri Caitanya Mahaprabhu; **kare** — does; **amare darasana** — looking at me.

TRANSLATION

Sri Caitanya Mahaprabhu stood in the middle of the dancers, and all the dancers in all directions perceived that Sri Caitanya Mahaprabhu was looking at them.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.231

cari janera nrtya dekhite prabhura abhilasa
sei abhilase kare aisvarya prakasa

SYNONYMS

cari janera — of the four persons; **nrtya** — dancing; **dekhite** — to see; **prabhura** — of Sri Caitanya Mahaprabhu; **abilasa** — desire; **sei abhilase** — for that purpose; **kare** — does; **aisvarya prakasa** — exhibition of a miracle.

TRANSLATION

Wanting to see the dancing of the four great personalities, Sri Caitanya Mahaprabhu exhibited this miracle of seeing everyone simultaneously.

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Bhaktivedānta VedaBase: Sri Caitanya Caritamṛta Madhya 11.232

darsane aṅṅa tanra dekhi' matra jāne
kemaṅṅe caudike dekhe, — iha nahi jāne

SYNONYMS

darsane — while looking over; **aṅṅa** — emotional ecstasy; **tanra** — His; **dekhi'** — seeing; **matra jāne** — only knows; **kemaṅṅe** — how; **cau-dike** — on four sides; **dekhe** — He sees; **iha nahi jāne** — one does not know.

TRANSLATION

Everyone who saw Sri Caitanya Mahāprabhu could understand that He was performing a miracle, but they did not know how it was that He could see on all four sides.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.233

pulina-bhojane yena krsna madhya-sthane
caudikera sakha kahe, — amare nehane

SYNONYMS

pulina-bhojane — eating on the bank of Yamuna; **yena** — as; **krsna** — Lord Krsna; **madhya-sthane** — sitting in the middle; **cau-dikera** — on four sides; **sakha** — cowherd boyfriends; **kahe** — say; **amare nehane** — just seeing me.

TRANSLATION

In His own pastimes in Vrndavana, when Krsna used to eat on the bank of the Yamuna and sit in the center of His friends, every one of the cowherd boys would perceive that Krsna was looking at him. In the same way, when Caitanya Mahaprabhu observed the dancing, everyone saw that Caitanya Mahaprabhu was facing him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.234

nrtya karite yei aise sannidhane
mahaprabhu kare tanre drdha alingane

SYNONYMS

nrtya karite — dancing; **yei** — anyone who; **aise** — comes; **sannidhane** — nearby; **mahaprabhu** — Sri Caitanya Mahaprabhu; **kare** — does; **tanre** — unto him; **drdha** — tight; **alingane** — embracing.

TRANSLATION

When someone came nearby while dancing, Sri Caitanya Mahaprabhu would tightly embrace him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.235

maha-nrtya, maha-prema, maha-sankirtana
dekhi' premavese bhasa nilacala-jana

SYNONYMS

maha-nrtya — great dancing; **maha-prema** — great love; **maha-sankirtana** — great congregational chanting; **dekhi'** — seeing; **prema-avese** — in ecstatic love; **bhasa** — float; **nilacala-jana** — all the residents of Jagannatha Puri.

TRANSLATION

Upon seeing the great dancing, great love and great sankirtana, all the people of Jagannatha Puri floated in an ecstatic ocean of love.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.236

gajapati raja suni' kirtana-mahattva
attalika tadi' dekhe svagana-sahita

SYNONYMS

gajapati raja — the King of Orissa; **sunī'** — hearing; **kirtana-mahattva** — the greatness of sankirtana; **attalika tadi'** — ascending to the top of the palace; **dekhe** — sees; **svagana-sahita** — along with his personal associates.

TRANSLATION

Hearing the greatness of the sankirtana, King Prataparudra went up to the top of his palace and watched the performance with his personal associates.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.237

kirtana dekhiya rajara haila camatkara
prabhuke milite utkantha badila apara

SYNONYMS

kirtana dekhiya — seeing the performance of kirtana; **rajara** — of the King; **haila** — there was; **camatkara** — astonishment; **prabhuke** — Sri Caitanya Mahaprabhu; **milite** — to meet; **utkantha** — anxiety; **badila** — increased; **apara** — unlimitedly.

TRANSLATION

The King was very much astonished to see Sri Caitanya Mahaprabhu's kirtana, and the King's anxiety to meet Him increased unlimitedly.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.238

kirtana-samaptye prabhu dekhi' puspañjali
sarva vaisnava laña prabhu aila vasa cali'

SYNONYMS

kirtana-samaptye — at the end of the performance of kirtana; **prabhu** — Sri Caitanya Mahaprabhu; **dekhi'** — after seeing; **puspañjali** — offering flowers to the Lord Jagannatha Deity; **sarva vaisnava** — all the devotees; **laña** — accompanying; **prabhu** — Sri Caitanya Mahaprabhu; **aila** — returned; **vasa** — to His residence; **cali'** — going.

TRANSLATION

After the sankirtana ended, Sri Caitanya Mahaprabhu watched the offering of flowers to the Lord Jagannatha Deity. Then He and all the Vaisnavas returned to His residence.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.239

padicha aniya dila prasada vistara
sabare bantiya taha dilena isvara

SYNONYMS

padicha — the superintendent of the temple; **aniya** — bringing; **dila** — delivered; **prasada** — of remnants of Jagannatha's food; **vistara** — a large quantity; **sabare** — unto everyone; **bantiya** — distributing; **taha** — that; **dilena** — gave; **isvara** — the Lord.

TRANSLATION

The superintendent of the temple then brought large quantities of prasadam, which Sri Caitanya Mahaprabhu personally distributed to all the devotees.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.240

sabare vidaya dila karite sayana
ei-mata lila kare sacira nandana

SYNONYMS

sabare — unto everyone; **vidaya** — bidding farewell; **dila** — gave; **karite sayana** — to take rest; **ei-mata** — in this way; **lila** — pastimes; **kare** — performed; **sacira nandana** — the son of Saci.

TRANSLATION

Finally they all departed to rest in bed. In this way Sri Caitanya Mahaprabhu, the son of Sacimata, performed His pastimes.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.241

yavat achila sabe mahaprabhu-sange
prati-dina ei-mata kare kirtana-range

SYNONYMS

yavat — so long; **achila** — remained; **sabe** — all the devotees; **mahaprabhu-sange** — along with Sri Caitanya Mahaprabhu; **prati-dina** — every day; **ei-mata** — in this way; **kare** — performed; **kirtana-range** — sankirtana in great pleasure.

TRANSLATION

As long as the devotees remained at Jagannatha Puri with Sri Caitanya Mahaprabhu, the pastime of sankirtana was performed with great jubilation every day.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.242

ei ta' kahilun prabhura kirtana-vilasa
yeba iha sune, haya caitanyera dasa

SYNONYMS

ei ta' kahilun — thus I have explained; prabhura — of the Lord; kirtana-vilasa — pastimes in sankirtana; yeba — anyone who; iha — this; sune — listens to; haya — becomes; caitanyera dasa — a servant of Sri Caitanya Mahaprabhu.

TRANSLATION

In this way I have explained the Lord's pastime of sankirtana, and I bless everyone with this benediction: By listening to this description, one will surely become a servant of Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 11.243

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

SYNONYMS

sri-rupa — Srila Rupa Gosvami; **raghunatha** — Srila Raghunatha dasa Gosvami; **pade** — at the lotus feet; **yara** — whose; **asa** — expectation; **caitanya-caritamrta** — the book named Caitanya-caritamrta; **kahe** — describes; **krsnadasa** — Srila Krsnadasa Kaviraja Gosvami.

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, Madhya-lila, Eleventh Chapter, describing the beda-kirtana pastimes of Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12 Summary

In his Amrta-pravaha-bhasya, Srila Bhaktivinoda Thakura summarizes this chapter as follows. The King of Orissa, Maharaja Prataparudra, tried his best to see Lord Caitanya Mahaprabhu. Srila Nityananda Prabhu and the other devotees informed the Lord about the King's desire, but Sri Caitanya Mahaprabhu would not agree to see him. At that time Sri Nityananda Prabhu devised a plan, and He sent a piece of the Lord's outward garment to the King. The next day, when Ramananda Raya again entreated Sri Caitanya Mahaprabhu to see the King, the Lord, denying the request, asked Ramananda Raya to bring the King's son before Him. The prince visited the Lord dressed like a Vaisnava, and this awakened remembrance of Krsna. Thus Sri Caitanya Mahaprabhu delivered the son of Maharaja Prataparudra.

After this, Sri Caitanya Mahaprabhu washed the Gundica temple before the Ratha-yatra took place. He then took His bath at Indradyumna Lake and partook of prasadam in the garden nearby. While Sri Caitanya Mahaprabhu washed the temple of Gundica, a Gaudiya Vaisnava washed the lotus feet of the Lord and drank the water. This incident is very significant, for it awoke within the devotee ecstatic love. Then the son of Advaita Prabhu named Gopala fainted during kirtana, and when he did not come to his senses, Sri Caitanya Mahaprabhu favored him by awakening him. There was also some humorous talk between Nityananda Prabhu and Advaita Prabhu during prasadam. Advaita Prabhu said that Nityananda Prabhu was unknown to anyone and that it was not the duty of a householder brahmana to accept dinner with a person unknown in society. In answer to this humorous statement, Sri Nityananda Prabhu replied that Advaita Acarya was a monist and that one could not know how his mind could be turned by eating with such an impersonalist. The conversation of these two prabhus — Nityananda Prabhu and Advaita Prabhu — carried a deep meaning that only an intelligent man can understand. After all the Vaisnavas finished their luncheon, Svarupa Damodara and others took their prasadam within the room. Sri Caitanya Mahaprabhu took great pleasure when He saw the Jagannatha Deity after the period of the Deity's retirement. At that time Lord Caitanya was accompanied by all the devotees, and all of them were very pleased.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.1

sri-gundica-mandiram atma-vrndaih
sammarjayan ksalanatah sa gaurah
sva-citta-vac chitalam ca
krsn cakara

SYNONYMS

sri-gundica — known as Gundica; **mandiram** — the temple; **atma-vrndaih** — with His associates; **sammarjayan** — washing; **ksalanatah** — by cleansing; **sah** — that; **gaurah** — Sri Caitanya Mahaprabhu; **sva-citta-vat** — like His own heart; **sitalam** — cool and calm; **ujjvalam** — bright and clean; **ca** — and; **krsna** — of Lord Sri Krsna; **upavesa** — for the sitting; **aupayikam** — befitting; **cakara** — made.

TRANSLATION

Sri Caitanya Mahaprabhu washed and cleansed the Gundica temple with His devotees and associates. In this way He made it as cool and bright as His own heart, and thus He made the temple a befitting place for Lord Sri Krsna to sit.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 12.2

jaya jaya gauracandra jaya nityananda
jayadvaita-candra jaya gaura-bhakta-vrnda

SYNONYMS

jaya jaya — all glories; **gauracandra** — to Gauracandra, Lord Sri Caitanya Mahāprabhu; **jaya** — all glories; **nityananda** — to Nityananda Prabhu; **jaya** — all glories; **advaita-candra** — to Advaita Prabhu; **jaya** — all glories; **gaura-bhakta-vrnda** — to the devotees of Lord Caitanya Mahāprabhu.

TRANSLATION

All glories to Gauracandra! All glories to Nityananda! All glories to Advaitacandra! And all glories to all the devotees of Lord Sri Caitanya Mahāprabhu!

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.3

jaya jaya srivasadi gaura-bhakta-gana
sakti deha, — kari yena caitanya varnana

SYNONYMS

jaya jaya — all glories; **srivasa-adi** — headed by Srivasa Thakura; **gaura-bhakta-gana** — to the devotees of Sri Caitanya Mahaprabhu; **sakti deha** — please give me power; **kari yena** — so that I may do; **caitanya** — of Sri Caitanya Mahaprabhu; **varnana** — description.

TRANSLATION

All glories to the devotees of Lord Sri Caitanya Mahaprabhu, headed by Srivasa Thakura! I beg their power so that I can properly describe Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.4

purve daksina haite prabhu yabe aila
tanre milite gajapati utkanthita haila

SYNONYMS

purve — formerly; **daksina haite** — from South India; **prabhu** — Lord Sri Caitanya Mahaprabhu; **yabe** — when; **aila** — returned; **tanre** — Him; **milite** — to meet; **gajapati** — the King of Orissa; **utkanthita** — full of anxieties; **haila** — became.

TRANSLATION

When Sri Caitanya Mahaprabhu returned from His South Indian tour, Maharaja Prataparudra, the King of Orissa, became very anxious to meet Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.5

kataka haite patri dila sarvabhauma-thañi
prabhura ajña haya yadi, dekhigare yai

SYNONYMS

kataka haite — from Kataka, the capital of Orissa; **patri** — a letter; **dila** — sent; **sarvabhauma** — of Sarvabhauma Bhattacharya; **thañi** — to the place; **prabhura** — of Sri Caitanya Mahaprabhu; **ajña** — order; **haya** — there is; **yadi** — if; **dekhigare yai** — I can go and see.

TRANSLATION

The King sent a letter from his capital, Kataka, to Sarvabhauma Bhattacharya, entreating him to obtain the Lord's permission so that he could go and see Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.6

bhattacharya likhila, — prabhura ajña na haila
punarapi raja tanre patri pathaila

SYNONYMS

bhattacharya likhila — Sarvabhauma Bhattacharya replied; **prabhura** — of Sri Caitanya Mahaprabhu; **ajña** — order; **na** — not; **haila** — there is; **punarapi** — again; **raja** — the King; **tanre** — unto him; **patri** — a letter; **pathaila** — dispatched.

TRANSLATION

Replying to the King's letter, the Bhattacharya wrote that Sri Caitanya Mahaprabhu had not given His permission. After this, the King wrote him another letter.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.7

prabhura nikate ache yata bhakta-gana
mora lagi' tan-sabare kariha nivedana

SYNONYMS

prabhura nikate — in the place of Sri Caitanya Mahaprabhu; **ache** — there are; **yata** — all; **bhakta-gana** — devotees; **mora lagi'** — for me; **tan-sabare** — unto all of them; **kariha** — please submit; **nivedana** — petition.

TRANSLATION

In this letter the King requested Sarvabhauma Bhattacharya, "Please appeal to all the devotees associated with Sri Caitanya Mahaprabhu and submit this petition to them on my behalf.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.8

sei saba dayalu more haña sadaya
mora lagi' prabhu-pade karibe vinaya

SYNONYMS

sei saba — all of them; **dayalu** — merciful; **more** — unto me; **haña** — becoming; **sa-daya** — favorably disposed; **mora lagi'** — for me; **prabhu-pade** — at the lotus feet of Lord Sri Caitanya Mahaprabhu; **karibe** — will do; **vinaya** — humble submission.

TRANSLATION

"If all the devotees associated with the Lord are favorably disposed toward me, they can submit my petition at the lotus feet of the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.9

tan-sabara prasade mile sri-prabhura paya
prabhu-krpa vina mora rajya nahi bhaya

SYNONYMS

tan-sabara prasade — by the mercy of all of them; **mile** — one gets; **sri-prabhura paya** — the lotus feet of Sri Caitanya Mahaprabhu; **prabhu-krpa** — the mercy of the Lord; **vina** — without; **mora** — my; **rajya** — kingdom; **nahi** — does not; **bhaya** — appeal to me.

TRANSLATION

"By the mercy of all the devotees, one can attain the shelter of the lotus feet of the Lord. Without His mercy, my kingdom does not appeal to me.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.10

yadi more krpa na karibe gaurahari
rajya chadi' yogi ha-i' ha-iba bhikhari

SYNONYMS

yadi — if; more — unto me; krpa — mercy; na — not; karibe — will do; gaurahari — Sri Caitanya Mahaprabhu; rajya chadi' — giving up the kingdom; yogi — mendicant; ha-i' — becoming; ha-iba — I shall become; bhikhari — a beggar.

TRANSLATION

"If Gaurahari, Lord Sri Caitanya Mahaprabhu, will not show mercy to me, I shall give up my kingdom, become a mendicant and beg from door to door."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 12.11

bhatacarya patri dekhi' cintita haña
bhakta-gana-pasa gela sei patri laña

SYNONYMS

bhatacarya — Sarvabhauma Bhatacarya; **patri** — the letter; **dekhi'** — seeing; **cintita haña** — becoming very anxious; **bhakta-gana** — all the devotees; **pasa** — near; **gela** — went; **sei** — that; **patri** — letter; **laña** — taking.

TRANSLATION

When the Bhatacarya received this letter, he became very anxious. He then took the letter and went to the devotees of the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.12

sabare miliya kahila raja-vivarana
piche sei patri sabare karaila darasana

SYNONYMS

sabare — everyone; **miliya** — meeting; **kahila** — said; **raja-vivarana** — description of the King's desire; **piche** — later; **sei patri** — that letter; **sabare** — unto everyone; **karaila darasana** — showed.

TRANSLATION

Sarvabhauma Bhattacharya met with all the devotees and described the King's wishes. Then he presented the letter to all of them for inspection.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.13

patri dekhi' sabara mane ha-ila vismaya
prabhu-pade gajapatira eta bhakti haya!

SYNONYMS

patri — the letter; **dekhi'** — seeing; **sabara** — of everyone; **mane** — in the mind; **ha-ila** — there was; **vismaya** — astonishment; **prabhu-pade** — unto the lotus feet of Sri Caitanya Mahaprabhu; **gajapatira** — of the King of Orissa; **eta** — so much; **bhakti** — devotion; **haya** — there is.

TRANSLATION

Upon reading the letter, everyone was astonished to see that King Prataparudra had so much devotion for the lotus feet of Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.14

sabe kahe, — prabhu tanre kabhu na milibe
ami-saba kahi yadi, dukkha se manibe

SYNONYMS

sabe kahe — everyone said; prabhu — Lord Sri Caitanya Mahaprabhu; tanre — unto him; kabhu — at any time; na — not; milibe — would see; ami-saba — all of us; kahi — say; yadi — if; dukkha — unhappiness; se — Lord Sri Caitanya Mahaprabhu; manibe — will feel.

TRANSLATION

The devotees gave their opinion and said, "The Lord will never meet the King, and if we requested Him to do so, the Lord would surely feel very unhappy."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.15

sarvabhauma kahe, — sabe cala' eka-bara
milite na kahiba, kahiba raja-vyavahara

SYNONYMS

sarvabhauma kahe — Sarvabhauma Bhattacharya said; **sabe cala'** — let all of us go; **eka-bara** — once; **milite** — to meet; **na kahiba** — we shall not request; **kahiba** — we shall simply describe; **raja-vyavahara** — the behavior of the King.

TRANSLATION

Sarvabhauma Bhattacharya then said, "We shall go once again to the Lord, but we shall not request Him to meet the King. Rather, we shall simply describe the good behavior of the King."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.16

eta bali' sabe gela mahaprabhura sthane
kahite unmukha sabe, na kahe vacane

SYNONYMS

eta bali' — deciding like this; **sabe** — all of them; **gela** — went; **mahaprabhura** — of Sri Caitanya Mahaprabhu; **sthane** — to the place; **kahite** — to speak; **unmukha** — ready; **sabe** — all; **na** — do not; **kahe** — say; **vacane** — any word.

TRANSLATION

Having thus reached a decision, they all went to the place of Sri Caitanya Mahaprabhu. There, although ready to speak, they could not even utter a word.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.17

prabhu kahe, — ki kahite sabara agamana
dekhiye kahite caha, — na kaha, ki karana?

SYNONYMS

prabhu kahe — Sri Caitanya Mahaprabhu said; ki — what; kahite — to speak; sabara — of all of you; agamana — there is the presence here; dekhiye — I see; kahite caha — you want to speak; na kaha — but do not speak; ki karana — what is the reason.

TRANSLATION

After they arrived at Sri Caitanya Mahaprabhu's place, the Lord, seeing them, said, "What have you all come here to say? I see that you want to say something, but you do not speak. What is the reason?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.18

nityananda kahe, — tomaya cahi nivedite
na kahile rahite nari, kahite bhaya citte

SYNONYMS

nityananda kahe — Lord Nityananda said; tomaya — unto You; cahi — we want; nivedite — to submit; na kahile — if we do not speak; rahite nari — we cannot stay; kahite — but to speak; bhaya citte — we are very fearful.

TRANSLATION

Nityananda Prabhu then said, "We want to tell You something. Although we cannot stay without speaking, we are still very much afraid to speak.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.19

yogyayogya tomaya saba cahi nivedite
toma na milile raja cahe yogi haite

SYNONYMS

yogya — befitting; **ayogya** — not befitting; **tomaya** — unto You; **saba** — we all; **cahi** — want; **nivedite** — to submit; **toma** — You; **na milile** — if he does not meet; **raja** — the King; **cahe** — wants; **yogi haite** — to become a mendicant.

TRANSLATION

"We want to submit before You something that may or may not be befitting. The matter is this: unless he sees You, the King of Orissa will become a mendicant."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.20

kane mudra la-i' muñi ha-iba bhikhari
rajya-bhoga nahe citte vina gaurahari

SYNONYMS

kane mudra — a kind of earring; **la-i'** — taking; **muñi** — I; **ha-iba** — shall become; **bhikhari** — a beggar; **rajya-bhoga** — enjoyment of the kingdom; **nahe** — not; **citte** — in the mind; **vina** — without; **gaurahari** — Sri Caitanya Mahaprabhu.

TRANSLATION

Nityananda Prabhu continued, "The King has decided to become a mendicant and accept the sign of a mendicant by wearing an ivory earring. He does not want to enjoy his kingdom without seeing the lotus feet of Sri Caitanya Mahaprabhu."

PURPORT

In India there is still a class of professional mendicants who are very much like the gypsies of Western countries. They know some magical art and mystical processes, and their business is to beg from door to door, sometimes pleading and sometimes threatening. Such mendicants are sometimes called yogis and sometimes kanaphata yogis. The word kanaphata refers to one who has put a hole in his ear to wear an earring made of ivory. Maharaja Prataparudra was so depressed by not getting to see Sri Caitanya Mahaprabhu that he decided to become such a yogi. Ordinary men think that a yogi must have an ivory earring in his ear, but this is not the sign of a real yogi. Maharaja Prataparudra also thought that to become a mendicant yogi, one must wear such an earring.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.21

dekhiba se mukha-candra nayana bhariya
dhariba se pada-padma hrdaye tuliya

SYNONYMS

dekhiba — I shall see; **se** — that; **mukha-candra** — moonlike face; **nayana bhariya** — to the fulfillment of the eyes; **dhariba** — I shall catch; **se** — those; **pada-padma** — lotus feet; **hrdaye** — on my heart; **tuliya** — raising.

TRANSLATION

Nityananda Prabhu continued, "The King also expressed his desire to see the moonlike face of Sri Caitanya Mahaprabhu to his eyes' full satisfaction. He would like to raise the lotus feet of the Lord to his heart."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.22

yadyapi suniya prabhura komala haya mana
tathapi bahire kahe nisthura vacana

SYNONYMS

yadyapi — although; **suniya** — hearing; **prabhura** — of Lord Sri Caitanya Mahaprabhu; **komala** — softened; **haya** — becomes; **mana** — mind; **tathapi** — still; **bahire** — externally; **kahe** — He says; **nisthura vacana** — hard words.

TRANSLATION

Hearing all these statements, Sri Caitanya Mahaprabhu's mind was certainly softened, but externally He wished to speak some harsh words.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.23

toma-sabara iccha, — ei amare laña
rajake milaha ihan katakete giya

SYNONYMS

toma-sabara — of all of you; **iccha** — the desire; **ei** — is; **amare laña** — taking Me; **rajake** — the King; **milaha** — meet; **ihan** — here; **katakete giya** — by going to Kataka.

TRANSLATION

Sri Caitanya Mahaprabhu said, "I can understand that you all desire to take Me to Kataka to see the King."

PURPORT

Sri Caitanya Mahaprabhu is naturally the reservoir of all kindness, and as soon as He heard the statement made by the King, His heart immediately softened. Thus the Lord was ready to go see the King even at Kataka. He did not even consider allowing the King to come from Kataka to Jagannatha Puri to see Him. It is significant that Sri Caitanya Mahaprabhu was so kind that He was ready to go see the King at Kataka. Apparently it was never expected that the King wanted to see the Lord at His place, but by way of being externally harsh, the Lord indicated that if all the devotees so desired, He would go to Kataka to see the King.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.24

paramartha thakuka — loke karibe nindana
loke rahu — damodara karibe bhartsana

SYNONYMS

parama-artha thakuka — what to speak of spiritual advancement; **loke** — people in general; **karibe nindana** — will blaspheme; **loke rahu** — what to speak of people in general; **damodara** — Damodara Pandita; **karibe** — will do; **bhartsana** — chastisement.

TRANSLATION

Sri Caitanya Mahaprabhu continued, "What to speak of spiritual advancement — all the people will blaspheme Me. And what to speak of all the people — Damodara would chastise Me.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 12.25

toma-sabara ajñaya ami na mili rajare
damodara kahe yabe, mili tabe tanre

SYNONYMS

toma-sabara — of all of you; ajñaya — by the order; ami — I; na — not; mili — shall meet; rajare — the King; damodara — Damodara Pandita; kahe — says; yabe — when; mili — I shall meet; tabe — then; tanre — him.

TRANSLATION

"I shall not meet the King at the request of all the devotees, but I shall do so if Damodara will give his permission."

PURPORT

From the spiritual point of view, a sannyasi is strictly forbidden to see materialistic people, especially a king who is always engaged in counting pounds, shillings and pence. Indeed, the meeting between a sannyasi and a king is always considered abominable. A sannyasi is always subjected to public criticism, and a small fault on his part is taken seriously by the public. People actually expect a sannyasi to preach and not take part in any social or political matters. If a sannyasi is subject to public criticism, his preaching will not be fruitful. Sri Caitanya Mahāprabhu specifically wanted to avoid such criticism so that His preaching work would not be hampered. It so happened that while the Lord was talking to His disciples at that time, the devotee Damodara Pandita was present. This Damodara Pandita was a very faithful devotee and a staunch lover of Sri Caitanya Mahāprabhu. Whenever there was anything that might touch or taint the character of the Lord, Damodara Pandita would immediately point it out, not even considering the exalted position of the Lord. It is sometimes said that fools rush in where angels dare not, and Sri Caitanya Mahāprabhu wanted to point out Damodara Pandita's foolishness in coming forward to criticize the Lord. This is why the Lord stated that if Damodara Pandita would give Him permission, He would go to see the King. There was deep meaning in this statement, for it is a warning that Damodara should not dare criticize the Lord any more, for it was not befitting his position as a devotee. Sri Caitanya Mahāprabhu was considered the guide and spiritual master of all the devotees living with Him. Damodara Pandita was one of them, and the Lord rendered Damodara Pandita a special favor by warning him to avoid criticizing Him any further. A devotee or a disciple should never attempt to criticize the Lord or His representative, the spiritual master.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.26

damodara kahe, — tumi svatantra isvara
kartavyakartavya saba tomara gocara

SYNONYMS

damodara kahe — Pandita Damodara said; **tumi** — You; **svatantra** — fully independent; **isvara** — the Supreme Personality of Godhead; **kartavya** — duty which is permissible; **akartavya** — duty which is not permissible; **saba** — all; **tomara** — of You; **gocara** — within knowledge.

TRANSLATION

Damodara immediately replied, "My Lord, You are the fully independent Supreme Personality of Godhead. Since everything is known to You, You know what is permissible and what is not permissible.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.27

ami kon ksudra-jiva, tomake vidhi diba?
apani milibe tanre, tahao dekhiba

SYNONYMS

ami kon — I am just some; **ksudra-jiva** — insignificant living entity; **tomake** — unto You; **vidhi** — injunction; **diba** — I shall give; **apani** — You; **milibe** — will meet; **tanre** — the King; **tahao dekhiba** — I shall see it.

TRANSLATION

"I am merely an insignificant jiva, so what power do I have to give directions to You? By Your own personal choice You will meet with the King. I shall see it.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.28

raja tomare sneha kare, tumi — sneha-vasa
tanra snehe karabe tanre tomara parasa

SYNONYMS

raja — the King; tomare — You; sneha kare — loves; tumi — You; sneha-vasa — controlled by love and affection; tanra — his; snehe — by love; karabe — will do; tanre — unto him; tomara — Your; parasa — touching.

TRANSLATION

"The King is very much attached to You, and You are feeling affection and love toward him. Thus I can understand that by virtue of the King's affection for You, You will touch him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.29

yadyapi isvara tumi parama svatantra
tathapi svabhava hao prema-paratantra

SYNONYMS

yadyapi — although; **isvara** — the Supreme Personality of Godhead; **tumi** — You; **parama** — supremely; **svatantra** — independent; **tathapi** — still; **svabhava** — by Your nature; **hao** — You become; **prema-paratantra** — subordinate to love.

TRANSLATION

"Although You are the Supreme Personality of Godhead and are completely independent, still You are dependent on the love and affection of Your devotees. That is Your nature."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.30

nityananda kahe — aiche haya kon jana
ye tomare kahe, 'kara raja-darasana'

SYNONYMS

nityananda kahe — Nityananda Prabhu said; aiche — such; haya — there is; kon jana — any person; ye — who; tomare — unto You; kahe — orders; kara — do; raja-darasana — meeting the King.

TRANSLATION

Nityananda Prabhu then said, "Who is there in the three worlds who can ask You to see the King?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.31

kintu anuragi lokera svabhava eka haya
ista na paile nija prana se chadaya

SYNONYMS

kintu — still; **anuragi** — affectionate; **lokera** — of the people; **svabhava** — nature; **eka** — one; **haya** — there is; **ista** — desirable; **na paile** — without getting; **nija** — own; **prana** — life; **se** — he; **chadaya** — gives up.

TRANSLATION

"Still, isn't it the nature of an attached man to give up his life if he does not attain his desired object?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 12.32

yajñika-brahmani saba tahate pramana
krsna lagi' pati-age chadileka prana

SYNONYMS

yajñika-brahmani — the wives of the brahmanas who were engaged in performing great sacrifices; **saba** — all; **tahate** — in that connection; **pramana** — evidence; **krsna lagi'** — for the matter of Kṛṣṇa; **pati-age** — in front of their husbands; **chadileka prana** — gave up their lives.

TRANSLATION

"For instance, some of the wives of the brahmanas who were performing sacrifices gave up their lives in the presence of their husbands for the sake of Kṛṣṇa."

PURPORT

This refers to the day Lord Sri Kṛṣṇa and His cowherd boys and flocks of animals were present in the pasturing grounds near Mathura. At that time the cowherd boys, being a little hungry, requested food, and Lord Kṛṣṇa asked them to go to the brahmanas who were engaged nearby in performing yajña, or sacrifice, and to get some food from that yajña. Being so ordered by the Lord, all the cowherd boys went to the brahmanas and asked them for food, but they were denied. After this, the cowherd boys begged food from the wives of the brahmanas. All these wives were very much devoted to Lord Kṛṣṇa in spontaneous love, and as soon as they heard the request of the cowherd boys and understood that Kṛṣṇa wanted some food, they immediately left the place of sacrifice. They were very much chastised for this by their husbands, and they were ready to give up their lives. It is the nature of a pure devotee to sacrifice his life for the transcendental loving service of the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.33

eka yukti ache, yadi kara avadhana
tumi na milileha tanre, rahe tanra prana

SYNONYMS

eka yukti — one plan; **ache** — there is; **yadi** — if; **kara avadhana** — You consider it; **tumi** — You; **na milileha** — may not meet; **tanre** — with him; **rahe** — remains; **tanra** — his; **prana** — life.

TRANSLATION

Nityananda Prabhu then submitted one suggestion for the Lord's consideration. "There is a way," He suggested, "by which You need not meet the King but which would enable the King to continue living."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 12.34

eka bahirvasa yadi deha' krpa kari'
taha paña prana rakhe tomara asa dhari'

SYNONYMS

eka bahirvasa — one outer covering; yadi — if; deha' — You give; krpa kari' — by Your mercy; taha paña — getting that; prana rakhe — he would live; tomara asa dhari' — hoping to meet You some time in the future.

TRANSLATION

"If You, out of Your mercy, send one of Your outer garments to the King, the King would live hoping to see You some time in the future."

PURPORT

Sri Nityananda Prabhu was thus very tactfully suggesting that Caitanya Mahaprabhu give a piece of His old clothing to the King. Even though the King was not to meet the Lord, the King would then be pacified by receiving such a cloth. The King was very anxious to see the Lord, yet it was not possible for the Lord to see him. Just to resolve the situation, Nityananda Prabhu suggested that the Lord send an old piece of clothing. Thus the King would understand that the Lord was showing mercy to him. The King would then not do anything drastic like giving up his life or becoming a mendicant.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.35

prabhu kahe, — tumi-saba parama vidvan
yei bhala haya, sei kara samadhana

SYNONYMS

prabhu kahe — the Lord replied; tumi-saba — all of you; parama vidvan — greatly learned personalities; yei — whatever; bhala haya — is right; sei — that; kara samadhana — execute.

TRANSLATION

The Lord said, "Since you are all very learned personalities, whatever you decide I shall accept."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 12.36

tabe nityananda-gosaṇi govindera pasa
magiya la-ila prabhura eka bahirvasa

SYNONYMS

tabe — at that time; **nityananda-gosaṇi** — Lord Nityananda Prabhu; **govindera pasa** — from Govinda, the personal servant of Sri Caitanya Mahāprabhu; **magiya** — requesting; **la-ila** — took; **prabhura** — of the Lord; **eka** — one; **bahirvasa** — outer garment.

TRANSLATION

Lord Nityananda Prabhu then obtained an external garment used by the Lord by requesting it from Govinda.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.37

sei bahirvasa sarvabhauma-pasa dila
sarvabhauma sei vastra rajare patha'la

SYNONYMS

sei — that; bahirvasa — garment; sarvabhauma-pasa — in the care of Sarvabhauma Bhattacarya; dila — delivered; sarvabhauma — Sarvabhauma Bhattacarya; sei — that; vastra — cloth; rajare — unto the King; patha'la — sent.

TRANSLATION

Thus Nityananda Prabhu delivered the old cloth into the care of Sarvabhauma Bhattacarya, and Sarvabhauma Bhattacarya sent it to the King.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 12.38

vastra paña rajara haila anandita mana
prabhu-rupa kari' kare vastrera pujana

SYNONYMS

vastra paña — getting that cloth; **rajara** — of the King; **haila** — there was; **anandita mana** — very happy mind; **prabhu-rupa kari'** — accepting as Sri Caitanya Mahāprabhu Himself; **kare** — executes; **vastrera** — of the cloth; **pujana** — worship.

TRANSLATION

When the King received the old cloth, he began to worship it exactly as he would worship the Lord personally.

PURPORT

This is also the conclusion of the Vedic injunctions. Since the Supreme Personality of Godhead is the Absolute Truth, everything in relation to Him is on the same platform. The King had great affection for Sri Caitanya Mahāprabhu, and although he did not see the Lord, he had nonetheless already attained the conclusion of devotional service. Immediately upon receiving the cloth from Sarvabhauma Bhattacharya, the King began to worship it, accepting it as Sri Caitanya Mahāprabhu. The Lord's clothing, bedding, slippers and everything required as an ordinary necessity are all transformations of Sesa, Viṣṇu, the expansion of Sri Baladeva. Thus the cloth and other paraphernalia of the Supreme Personality of Godhead are but other forms of the Supreme Personality of Godhead. Everything connected to the Lord is worshipable. Sri Caitanya Mahāprabhu instructs us that just as Kṛṣṇa is worshipable, Kṛṣṇa's place, Vṛndāvana, is also worshipable. And as Vṛndāvana is worshipable, similarly the paraphernalia in Vṛndāvana — the trees, roads, river, everything — is worshipable. A pure devotee thus sings, *jaya jaya vṛndāvana-vasi yata jana*: "All glories to the residents of Vṛndāvana!" If a devotee has a staunch devotional attitude, all these conclusions will be awakened or revealed within the heart.

yasya deve para bhaktir yatha deve tatha gurau
tasyaite kathita hy arthah prakasante mahatmanah
[SU 6.23]

"Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed." (Svetasvatara Upanisad 6.23)

Thus following in the footsteps of Maharaja Prataparudra and other devotees, we should learn to worship everything belonging to the Supreme Personality of Godhead. This is referred to by Lord Siva as *tadiyanam*. In the Padma Purana it is said:

sarves visnor param
tasmāt devi samarcanam

"O Devi, the most exalted system of worship is the worship of Lord Viṣṇu. Greater than that is the worship of *tadiya*, or anything belonging to Viṣṇu." Sri Viṣṇu is *sac-cid-ananda-vigraha* [Bs. 5.1]. Similarly, the most confidential servant of Kṛṣṇa, the spiritual master, and all devotees

of Visnu are tadiya. The sac-cid-ananda-vigraha, guru, Vaisnavas and things used by them must be considered tadiya and without a doubt worshipable by all living beings.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.39

ramananda raya yabe 'daksina' haite aila
prabhu-sange rahite rajake nivedila

SYNONYMS

ramananda raya — Ramananda Raya; **yabe** — when; **daksina** — South India; **haite** — from; **aila** — returned; **prabhu-sange** — with Lord Sri Caitanya Mahaprabhu; **rahite** — to stay; **rajake** — unto the King; **nivedila** — requested.

TRANSLATION

After returning from his service in South India, Ramananda Raya requested the King to allow him to remain with Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 12.40

tabe raja santose tanhare ajña dila
apani milana lagi' sadhite lagila

SYNONYMS

tabe — at that time; **raja** — the King; **santose** — in great satisfaction; **tanhare** — unto Ramananda Raya; **ajña dila** — gave the order; **apani** — personally; **milana lagi'** — to meet; **sadhite lagila** — began to solicit.

TRANSLATION

When Ramananda Raya requested the King to allow him to stay with the Lord, the King immediately gave him permission with great satisfaction. As for the King himself, he began to solicit Ramananda Raya to make a meeting arrangement.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.41

mahaprabhu maha-krpa karena tomare
more milibare avasya sadhibe tanhare

SYNONYMS

mahaprabhu — Sri Caitanya Mahaprabhu; **maha-krpa** — great mercy; **karena** — does; **tomare** — unto you; **more** — me; **milibare** — for meeting; **avasya** — certainly; **sadhibe** — you must solicit; **tanhare** — Him.

TRANSLATION

The King told Ramananda Raya, "Sri Caitanya Mahaprabhu is very, very merciful to you. Therefore please solicit my meeting with Him without fail."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.42

eka-sange dui jana ksetre yabe aila
ramananda raya tabe prabhure milila

SYNONYMS

eka-sange — together; **dui jana** — these two persons; **ksetre** — at Jagannatha-ksetra (Jagannatha Puri); **yabe** — when; **aila** — came back; **ramananda raya** — Ramananda Raya; **tabe** — at that time; **prabhure** — Sri Caitanya Mahaprabhu; **milila** — met.

TRANSLATION

The King and Ramananda Raya returned together to Jagannatha-ksetra [Puri], and Sri Ramananda Raya met Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 12.43

prabhu-pade prema-bhakti janaila rajara
prasanga paña aiche kahe bara-bara

SYNONYMS

prabhu-pade — unto the lotus feet of the Lord; **prema-bhakti** — ecstatic love; **janaila** — informed; **rajara** — of the King; **prasanga** — discussion; **pañā** — getting; **aiche** — thus; **kahe** — says; **bara-bara** — again and again.

TRANSLATION

At that time, Ramananda Raya informed Sri Caitanya Mahāprabhu about the ecstatic love of the King. Indeed, as soon as there was some opportunity, he repeatedly informed the Lord about the King.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.44

raja-mantri ramananda — vyavahare nipuna
raja-priti kahi' dravaila prabhura mana

SYNONYMS

raja-mantri — diplomatic minister; **ramananda** — Sri Ramananda Raya; **vyavahare** — in general behavior; **nipuna** — very expert; **raja-priti** — the love of the King for Sri Caitanya Mahaprabhu; **kahi'** — describing; **dravaila** — softened; **prabhura** — of Lord Sri Caitanya Mahaprabhu; **mana** — the mind.

TRANSLATION

Sri Ramananda Raya was indeed a diplomatic minister for the King. His general behavior was very expert, and simply by describing the King's love for Sri Caitanya Mahaprabhu, he gradually softened the Lord's mind.

PURPORT

A diplomat in the material world knows how to deal with people, especially in political affairs. Some of the great devotees of the Lord — like Ramananda Raya, Raghunatha dasa Gosvami, Sanatana Gosvami and Rupa Gosvami — were government officers and had a background of very opulent householder life. Consequently they knew how to deal with people. In many instances we have seen the diplomacy of Rupa Gosvami, Raghunatha dasa Gosvami and Ramananda Raya employed in the service of the Lord. When Raghunatha dasa Gosvami's father and uncle were to be arrested by government officials, Raghunatha dasa Gosvami hid them and personally met the government officers and settled the affair diplomatically. This is but one instance. Similarly, Sanatana Gosvami, after resigning his ministership, was thrown in jail, and he bribed the attendant of the jail so he could leave the clutches of the Nawab and live with Sri Caitanya Mahaprabhu. Now we see Ramananda Raya, a most confidential devotee of the Lord, diplomatically soften the heart of Sri Caitanya Mahaprabhu, despite the fact that the Lord definitely decided not to meet the King. The diplomacy of Ramananda Raya and entreaties of Sarvabhauma Bhattacharya and all the other great devotees succeeded. The conclusion is that diplomacy used for the service of the Lord is a form of devotional service.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.45

utkanthate prataparudra nare rahibare
ramananda sadhilena prabhure milibare

SYNONYMS

utkanthate — in great anxiety; **prataparudra** — King Prataparudra; **nare rahibare** — could not stay; **ramananda** — Sri Ramananda Raya; **sadhilena** — solicited; **prabhure** — unto Sri Caitanya Mahaprabhu; **milibare** — to meet.

TRANSLATION

Maharaja Prataparudra, in great anxiety, could not endure not seeing the Lord; therefore Sri Ramananda Raya, by his diplomacy, arranged a meeting with the Lord for the King.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.46

ramananda prabhu-paya kaila nivedana
eka-bara prataparudre dekhaha carana

SYNONYMS

ramananda — Ramananda; **prabhu-paya** — at the lotus feet of Sri Caitanya Mahaprabhu; **kaila** — did; **nivedana** — submission; **eka-bara** — once only; **prataparudre** — unto Maharaja Prataparudra; **dekhaha** — show; **carana** — Your lotus feet.

TRANSLATION

Sri Ramananda Raya frankly requested Sri Caitanya Mahaprabhu, "Please show Your lotus feet to the King at least once."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.47

prabhu kahe, — ramananda, kaha vicariya
rajake milite yuyaya sannyasi haña?

SYNONYMS

prabhu kahe — Sri Caitanya Mahaprabhu said; **ramananda** — My dear Ramananda; **kaha** — please ask Me; **vicariya** — after due consideration; **rajake** — the King; **milite** — to meet; **yuyaya** — is it befitting; **sannyasi** — in the renounced order of life; **haña** — being.

TRANSLATION

Sri Caitanya Mahaprabhu replied, "My dear Ramananda, you should make this request after duly considering whether it is befitting for a sannyasi to meet a king.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.48

rajara milane bhiksukera dui loka nasa
paraloka rahu, loke kare upahasa

SYNONYMS

rajara milane — by meeting with a king; **bhiksukera** — of the mendicant; **dui loka** — in two worlds; **nasa** — destruction; **para-loka** — spiritual world; **rahu** — let alone; **loke** — in this material world; **kare** — do; **upahasa** — joking.

TRANSLATION

"If a mendicant meets a king, this world and the next world are both destroyed for the mendicant. Indeed, what is there to say of the next world? In this world, people will joke if a sannyasi meets a king."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.49

ramananda kahe, — tumi isvara svatantra
kare tomara bhaya, tumi naha paratantra

SYNONYMS

ramananda kahe — Ramananda said; tumi — You; isvara — the Supreme Lord; svatantra — independent; kare tomara bhaya — why should You be afraid of anyone; tumi naha — You are not; para-tantra — dependent.

TRANSLATION

Ramananda Raya replied, "My Lord, You are the supreme independent personality. You have nothing to fear from anyone because You are not dependent on anyone."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.50

prabhu kahe, — ami manusya asrame sannyasi
kaya-mano-vakye vyavahare bhaya vasi

SYNONYMS

prabhu kahe — the Lord said; ami manusya — I am a human being; asrame — in the social order; sannyasi — a renounced person; kaya-manah-vakye — with My body, mind and words; vyavahare — in general dealings; bhaya — fear; vasi — I do.

TRANSLATION

When Ramananda Raya addressed Sri Caitanya Mahaprabhu as the Supreme Personality of Godhead, Caitanya Mahaprabhu objected, saying, "I am not the Supreme Personality of Godhead but an ordinary human being. Therefore I must fear public opinion in three ways — with My body, mind and words.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.51

sukla-vastre masi-bindu yaiche na lukaya
sannyasira alpa chidra sarva-loke gaya

SYNONYMS

sukla-vastre — on white cloth; **masi-bindu** — a spot of ink; **yaiche** — as much as; **na** — does not; **lukaya** — become hidden; **sannyasira** — of a sannyasi; **alpa** — a very little; **chidra** — fault; **sarva-loke** — the general public; **gaya** — advertise.

TRANSLATION

"As soon as the general public finds a little fault in the behavior of a sannyasi, they advertise it like wildfire. A black spot of ink cannot be hidden on a white cloth. It is always very prominent."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.52

raya kahe, — kata papira kariyacha avyahati
isvara-sevaka tomara bhakta gajapati

SYNONYMS

raya kahe — Ramananda Raya replied; **kata papira** — of numberless sinful persons; **kariyacha** — You have done; **avyahati** — deliverance; **isvara-sevaka** — a servitor of the Lord; **tomara** — Your; **bhakta** — devotee; **gajapati** — the King.

TRANSLATION

Ramananda Raya replied, "My dear Lord, You have delivered so many sinful people. This King Prataparudra, the King of Orissa, is actually a servitor of the Lord and Your devotee."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.53

prabhu kahe, — purna yaiche dugdhera kalasa
sura-bindu-pate keha na kare parasa

SYNONYMS

prabhu kahe — the Lord replied; **purna** — completely filled; **yaiche** — just as; **dugdhera** — of milk; **kalasa** — container; **sura-bindu-pate** — with simply a drop of liquor; **keha** — anyone; **na kare** — does not; **parasa** — touch.

TRANSLATION

Sri Caitanya Mahaprabhu then said, "There may be much milk in a big pot, but if it is contaminated by a drop of liquor, it is untouchable.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.54

yadyapi prataparudra — sarva-gunavan
tanhare malina kaila eka 'raja'-nama

SYNONYMS

yadyapi — although; **prataparudra** — the King; **sarva-guna-van** — qualified in every respect; **tanhare** — unto him; **malina kaila** — makes impure; **eka** — one; **raja-nama** — the name "king."

TRANSLATION

"The King certainly possesses all good qualities, but simply by taking up the name 'king,' he has infected everything.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.55

tathapi tomara yadi mahagraha haya
tabe ani' milaha tumi tanhara tanaya

SYNONYMS

tathapi — still; tomara — your; yadi — if; maha-agraha — great eagerness; haya — there is; tabe — then; ani' — bringing; milaha — cause to meet; tumi — you; tanhara — his; tanaya — son.

TRANSLATION

"But if you are still very eager for the King to meet with Me, please first bring his son to meet Me.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.56

"atma vai jayate putrah" — ei sastra-vani
putrera milane yena milibe apani

SYNONYMS

atma vai jayate putrah — his self appears as the son; **ei** — this; **sastra-vani** — the indication of revealed scriptures; **putrera milane** — by meeting the son; **yena** — as if; **milibe** — he will meet; **apani** — personally.

TRANSLATION

"It is indicated in the revealed scriptures that the son represents the father; therefore the son's meeting with Me would be just as good as the King's meeting with Me."

PURPORT

In Srimad-Bhagavatam (10.78.36) it is said, *atma vai putra utpanna iti vedanusasanam*. The Vedas enjoin that one is born as his own son. The son is nondifferent from the father, and this is admitted in every revealed scripture. In Christian theology it is believed that Christ, the son of God, is also God, or in other words that they are identical.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 12.57

tabe raya yai' saba rajare kahila
prabhura ajñaya tanra putra laña aila

SYNONYMS

tabe — thereafter; **raya** — Ramananda Raya; **yai'** — going; **saba** — everything; **rajare** — unto the King; **kahila** — described; **prabhura ajñaya** — under the order of the Lord; **tanra putra** — his son; **laña aila** — he brought with him.

TRANSLATION

Ramananda Raya then went to inform the King about his talks with Sri Caitanya Mahāprabhu, and, following the Lord's orders, brought the King's son to see Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.58

sundara, rajara putra — syamala-varana
kisora vayasa, dirgha kamala-nayana

SYNONYMS

sundara — beautiful; **rajara putra** — the son of the King; **syamala-varana** — blackish complexion; **kisora vayasa** — the age just before youth; **dirgha** — long; **kamala-nayana** — lotus eyes.

TRANSLATION

The prince, just entering upon his youth, was very beautiful. He was blackish in complexion and had large lotus eyes.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.59

pitambara, dhare ange ratna-abharana
sri-krsna-smarane tenha haila 'uddipana'

SYNONYMS

pita-ambara — dressed in yellow cloth; **dhare** — carries; **ange** — on the body; **ratna-abharana** — ornaments of jewels; **sri-krsna-smarane** — for remembering Sri Krsna; **tenha** — he; **haila** — was; **uddipana** — stimulation.

TRANSLATION

The prince was dressed in yellow cloth, and there were jeweled ornaments decorating his body. Therefore anyone who saw him would remember Lord Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.60

tanre dekhi, mahaprabhura krsna-smrti haila
prema-veśe tanre mili' kahite lagila

SYNONYMS

tanre dekhi — seeing him; **mahaprabhura** — of Lord Sri Caitanya Mahaprabhu; **krsna-smrti** — remembrance of Krsna; **haila** — there was; **prema-aveśe** — in ecstatic love; **tanre** — him; **mili'** — meeting; **kahite lagila** — began to say.

TRANSLATION

Seeing the boy, Sri Caitanya Mahaprabhu immediately remembered Krsna. Meeting the boy in ecstatic love, the Lord began to speak.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.61

ei — maha-bhagavata, yanhara darsane
vrajendra-nandana-smrti haya sarva-jane

SYNONYMS

ei — here is; **maha-bhagavata** — a first-class devotee; **yanhara darsane** — by the sight of whom; **vrajendra-nandana** — of the son of the King of Vraja; **smrti** — remembrance; **haya** — becomes; **sarva-jane** — for everyone.

TRANSLATION

"Here is a great devotee," Sri Caitanya Mahaprabhu said. "Upon seeing him, everyone can remember the Supreme Personality of Godhead, Krsna, son of Maharaja Nanda."

PURPORT

In his Anubhasya, Srila Bhaktisiddhanta Sarasvati Thakura states that a materialist mistakenly accepts the body and mind as the source of material enjoyment. In other words, a materialist accepts the bodily conception of life. Sri Caitanya Mahaprabhu did not regard the son of Maharaja Prataparudra with the idea that he was a materialist, being the son of a materialist. Nor did He consider Himself the enjoyer. Mayavadi philosophers make a great mistake by assuming that the sac-cid-ananda-vigraha [Bs. 5.1], the transcendental form of the Lord, is like a material body. However, there is no material contamination in transcendence, nor is there any possibility of imagining a spirituality in matter. One cannot accept matter as spirit. As indicated by the technical words bhauma ijya-dih (Bhag. 10.84.13), materialistic Mayavadis imagine the form of God in matter, although according to their imagination, God is unlimitedly formless. This is simply mental speculation. Even though Sri Caitanya Mahaprabhu is the Supreme Personality of Godhead, He placed Himself in the position of a gopi. He also accepted the King's son directly as the son of Maharaja Nanda, Vrajendra-nandana Hari. This is perfect vision according to the direction of the Vedic culture, as confirmed in Srimad Bhagavad-gita: panditah sama-darsinah [Bg. 5.18]. Such acceptance of the Absolute Truth according to Vaisnava philosophy is explained in both the Mundaka Upanisad (3.2.3) and the Katha Upanisad (1.2.23) in the following words:

nayam atma pravacanena labhyo
na medhaya na bahuna srutena
yam evaisa vrnute tena labhyas
tasyaisa atma vivrnute svam

"The Supreme Lord is not obtained by expert explanations, by vast intelligence, nor even by much hearing. He is obtained only by one whom He Himself chooses. To such a person He manifests His own form."

The living entity is entangled in material existence due to his lack of such spiritual vision. Srila Bhaktivinoda Thakura has sung in his Kalyana-kalpataru: asiya prakrti bhajiya 'purusa' abhimane mari. When the living entity comes to the material world, he thinks himself the enjoyer. Thus he becomes more and more entangled.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.62

krtartha ha-ilana ami inhara darasane
eta bali' punah tare kaila alingane

SYNONYMS

krta-artha ha-ilana — have become very much obligated; **ami** — I; **inhara** — of this boy; **darasane** — by seeing; **eta bali'** — saying this; **punah** — again; **tare** — him; **kaila** — did; **alingane** — embrace.

TRANSLATION

Sri Caitanya Mahaprabhu continued, "I have become very much obligated just by seeing this boy." After saying this, the Lord again embraced the prince.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.63

prabhu-sparse raja-putrera haila premavesa
sveda, kampa, asru, stambha, pulaka visesa

SYNONYMS

prabhu-sparse — because of being touched by the Lord; **raja-putrera** — of the King's son; **haila** — there was; **prema-avesa** — ecstatic love; **sveda** — perspiration; **kampa** — trembling; **asru** — tears; **stambha** — being stunned; **pulaka** — jubilation; **visesa** — specifically.

TRANSLATION

As soon as the prince was touched by Lord Sri Caitanya Mahaprabhu, symptoms of ecstatic love immediately manifested themselves in his body. These symptoms included perspiration, trembling, tears, being stunned and jubilation.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.64

'krsna' 'krsna' kahe, nace, karaye rodana
tanra bhagya dekhi' slagha kare bhakta-gana

SYNONYMS

krsna krsna — O Krsna, O Krsna; **kahe** — chants; **nace** — dances; **karaye** — does; **rodana** — crying; **tanra** — his; **bhagya** — fortune; **dekhi'** — seeing; **slagha** — praise; **kare** — do; **bhakta-gana** — all the devotees.

TRANSLATION

The boy began to cry and dance, and he chanted, "Krsna! Krsna!" Upon seeing his bodily symptoms and his chanting and dancing, all the devotees praised him for his great spiritual fortune.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 12.65

tabe mahaprabhu tanre dhairya karaila
nitya asi' amaya miliha — ei ajña dila

SYNONYMS

tabe — at that time; **mahaprabhu** — Sri Caitanya Mahaprabhu; **tanre** — the boy; **dhairya** — patient; **karaila** — caused to be; **nitya** — daily; **asi'** — coming; **amaya** — Me; **miliha** — meet; **ei ajña** — this order; **dila** — gave.

TRANSLATION

At that time, Sri Caitanya Mahaprabhu calmed the youth and ordered him to come there daily to meet Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.66

vidaya haña raya aila raja-putre laña
raja sukha paila putrera cesta dekhiya

SYNONYMS

vidaya haña — taking leave; **raya** — Ramananda Raya; **aila** — came back; **raja-putre laña** — taking the King's son; **raja** — the King; **sukha paila** — felt great happiness; **putrera** — of his son; **cesta** — activities; **dekhiya** — seeing.

TRANSLATION

Ramananda Raya and the boy then departed from Sri Caitanya Mahaprabhu, and Ramananda took him back to the King's palace. The King was very happy when he heard of his son's activities.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.67

putre alingana kari' premavista haila
saksat parasa yena mahaprabhura paila

SYNONYMS

putre — his son; **alingana** — embracing; **kari'** — doing; **prema-avista haila** — he became ecstatic; **saksat** — directly; **parasa** — touch; **yena** — as if; **mahaprabhura** — of Lord Sri Caitanya Mahaprabhu; **paila** — he got.

TRANSLATION

Just by embracing his son, the King was filled with ecstatic love, just as if he had touched Sri Caitanya Mahaprabhu directly.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.68

sei haite bhagyavan rajara nandana
prabhu-bhakta-gana-madhye haila eka-jana

SYNONYMS

sei haite — from that day; **bhagyavan** — the most fortunate; **rajara nandana** — the son of the King; **prabhu-bhakta-gana-madhye** — among the intimate devotees of the Lord; **haila** — became; **eka-jana** — one of them.

TRANSLATION

From then on, the fortunate prince was one of the most intimate devotees of the Lord.

PURPORT

In this regard, Srila Prabodhananda Sarasvati writes, yat-karunya-kataksa-vaibhava-vatam. If Sri Caitanya Mahaprabhu simply glanced at someone for a moment, that person immediately turned into one of the most confidential devotees of the Lord. The prince came to see the Lord for the first time, but by the Lord's mercy the boy immediately became a topmost devotee. This was not in theory but in practice. We cannot apply the nagna-matrka-nyaya formula. This states that if one's mother was naked in her childhood, she should continue to remain naked, even though she has become the mother of so many children. If a person is actually blessed by the mercy of the Lord, he can immediately become a topmost devotee of the Lord. The logic of nagna-matrka states that if a person is not elevated on such and such a date, he cannot become an exalted devotee overnight, as it were. This particular instance offers evidence to contradict that theory. On the previous day, the boy was simply an ordinary prince, and the next day he was counted as one of the topmost devotees of the Lord. This was all made possible by the causeless mercy of the Lord. The Lord is omnipotent, all-powerful and almighty, and He can act as He likes.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.69

ei-mata mahaprabhu bhakta-gana-sange
nirantara krida kare sankirtana-range

SYNONYMS

ei-mata — in this way; **mahaprabhu** — Sri Caitanya Mahaprabhu; **bhakta-gana-sange** — in the society of His pure devotees; **nirantara** — constantly; **krida kare** — performs pastimes; **sankirtana-range** — in the course of His sankirtana movement.

TRANSLATION

Thus Sri Caitanya Mahaprabhu acted in the society of His pure devotees, performing His pastimes and spreading the sankirtana movement.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.70

acaryadi bhakta kare prabhure nimantrana
tahan tahan bhiksa kare laña bhakta-gana

SYNONYMS

acarya-adi — headed by Advaita Acarya; **bhakta** — devotees; **kare** — do; **prabhure** — unto Sri Caitanya Mahaprabhu; **nimantrana** — invitation; **tahan tahan** — here and there; **bhiksa kare** — takes His lunch; **laña** — taking; **bhakta-gana** — all the devotees.

TRANSLATION

Some of the prominent devotees like Advaita Acarya used to invite Sri Caitanya Mahaprabhu to take His meals at their homes. The Lord accepted such invitations accompanied by His devotees.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.71

ei-mata nana range dina kata gela
jagannathera ratha-yatra nikata ha-ila

SYNONYMS

ei-mata — in this way; **nana range** — in great jubilation; **dina kata** — some days; **gela** — passed; **jagannathera** — of Lord Sri Jagannatha; **ratha-yatra** — the car festival; **nikata ha-ila** — came nearer.

TRANSLATION

In this way, the Lord passed some days in great jubilation. Then the car festival of Lord Jagannatha approached.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 12.72

prathamei kasi-misre prabhu bolaila
padicha-patra, sarvabhaume bolaña anila

SYNONYMS

prathamei — in the beginning; **kasi-misre** — Kasi Misra; **prabhu** — Sri Caitanya Mahāprabhu; **bolaila** — called for; **padicha-patra** — the superintendent of the temple; **sarvabhaume** — Sarvabhauma Bhattacharya; **bolaña** — calling; **anila** — brought.

TRANSLATION

Sri Caitanya Mahāprabhu first of all called for Kasi Misra, then for the superintendent of the temple, then for Sarvabhauma Bhattacharya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.73

tina-jana-pase prabhu hasiya kahila
gundica-mandira-marjana-seva magi' nila

SYNONYMS

tina-jana-pase — in the presence of the three persons; **prabhu** — the Lord; **hasiya** — smiling; **kahila** — said; **gundica-mandira-marjana** — of washing the temple known as Gundica; **seva** — service; **magi' nila** — obtained by begging.

TRANSLATION

When these three people came before the Lord, He begged them for permission to wash the temple known as Gundica.

PURPORT

The Gundica temple is situated two miles northeast of the Jagannatha temple. At the time of the Ratha-yatra festival, Lord Jagannatha goes to the Gundica temple from His original temple and stays there for one week. After one week, He returns to His original temple. It is understood by hearsay that the wife of Indradyumna, the King who established the Jagannatha temple, was known as Gundica. There is also mention of the name of the Gundica temple in authoritative scripture. The area of the Gundica temple is estimated to be 288 cubits by 215 cubits (a cubit is about a foot and a half). The main temple inside is about 36 cubits by 30 cubits, and the kirtana hall is 32 cubits by 30 cubits.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 12.74

padīcha kahe, — ami-saba sevaka tomara
ye tomara iccha sei kartavya amara

SYNONYMS

padīcha kahe — the superintendent said; ami-saba — we are all; sevaka tomara — Your servants; ye tomara — whatever Your; iccha — desire; sei — that; kartavya amara — our duty.

TRANSLATION

Upon hearing the Lord's request for permission to wash the Gundica temple, the padīcha, the superintendent of the temple, said, "My dear Sir, we are all Your servants. Whatever You desire is our duty to perform.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 12.75

visese rajara ajña hañache amare
prabhura ajña yei, sei sikhra karibare

SYNONYMS

visese — specifically; **rajara** — of the King; **ajña** — order; **hañache** — there is; **amare** — upon me; **prabhura** — of Your Lordship; **ajña** — order; **yei** — whatever; **sei** — that; **sikhra karibare** — to execute without delay.

TRANSLATION

"The King gave a special order for me to do without delay whatever Your Lordship orders.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.76

tomara yogya seva nahe mandira-marjana
ei eka lila kara, ye tomara mana

SYNONYMS

tomara — of You; yogya — befitting; seva — service; nahe — not; mandira-marjana — washing the temple; ei — this; eka — one; lila — pastime; kara — You perform; ye tomara mana — as You like.

TRANSLATION

"My dear Lord, washing the temple is not service befitting You. Nonetheless, if You wish to do so, it is to be accepted as one of Your pastimes.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.77

kintu ghata, sammarjani bahuta cahiye
ajña deha — aji saba ihan ani diye

SYNONYMS

kintu — but; **ghata** — waterpots; **sammarjani** — brooms; **bahuta** — many; **cahiye** — You require; **ajña deha** — just order; **aji** — immediately today; **saba** — everything; **ihan** — here; **ani diye** — I shall bring and deliver.

TRANSLATION

"To wash the temple, You need many waterpots and brooms. Therefore order me. I can immediately bring all these things to You."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.78

nutana eka-sata ghata, sata sammarjani
padicha aniya dila prabhura iccha jani'

SYNONYMS

nutana — new; **eka-sata** — one hundred; **ghata** — waterpots; **sata** — hundred; **sammarjani** — brooms; **padicha** — the superintendent; **aniya** — bringing; **dila** — delivered; **prabhura** — of the Lord; **iccha** — the desire; **jani'** — knowing.

TRANSLATION

As soon as the superintendent understood the desire of the Lord, he immediately delivered a hundred new waterpots and a hundred brooms for sweeping the temple.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.79

ara dine prabhate laña nija-gana
sri-haste sabara ange lepila candana

SYNONYMS

ara dine — on the next day; **prabhate** — in the morning; **laña** — taking; **nija-gana** — His personal devotees; **sri-haste** — by His own hand; **sabara ange** — on everyone's body; **lepila candana** — smeared pulp of sandalwood.

TRANSLATION

The next day, early in the morning, the Lord took His personal associates with Him and, with His own hand, smeared sandalwood pulp on their bodies.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.80

sri-haste dila sabare eka eka marjani
saba-gana laña prabhu calila apani

SYNONYMS

sri-haste — by His own hand; **dila** — delivered; **sabare** — unto every one of them; **eka eka** — one by one; **marjani** — a broom; **saba-gana** — all the associates; **laña** — taking; **prabhu** — Sri Caitanya Mahaprabhu; **calila** — went; **apani** — personally.

TRANSLATION

He then gave each devotee a broom with His own hand, and taking all of them personally with Him, the Lord went to Gundica.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 12.81

gundica-mandire gela karite marjana
prathame marjani laña karila sodhana

SYNONYMS

gundica-mandire — to the temple known as Gundica; **gela** — went; **karite** — to do; **marjana** — washing; **prathame** — in the first instance; **marjani** — the brooms; **laña** — taking; **karila** — did; **sodhana** — cleansing.

TRANSLATION

In this way the Lord and His associates went to cleanse the Gundica temple. At first they cleansed the temple with the brooms.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.82

bhitara mandira upara, — sakala majila
maji' punah sthapana karila

SYNONYMS

bhitara mandira — of the interior of the temple; **upara** — the ceiling; **sakala majila** — cleansed everything; — the sitting place of the Lord; **maji'** — cleansing; **punah** — again; **sthapana** — setting down; **karila** — did.

TRANSLATION

The Lord cleansed everything inside the temple very nicely, including the ceiling. He then took up the sitting place [], cleansed it and again put it in its original place.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.83

chota-bada-mandira kaila marjana-sodhana
pache taiche sodhila sri-jagamohana

SYNONYMS

chota-bada-mandira — all the small and big temples; **kaila** — did; **marjana-sodhana** — proper cleansing; **pache** — thereafter; **taiche** — in the similar way; **sodhila** — cleansed; **sri-jagamohana** — the place between the original temple and the kirtana hall.

TRANSLATION

Thus the Lord and His companions cleansed and swept all the temple's buildings, big and small, and finally cleansed the area between the temple and the kirtana hall.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.84

cari-dike sata bhakta sammarjani-kare
apani sodhena prabhu, sikha'na sabare

SYNONYMS

cari-dike — all around; **sata** — hundreds of; **bhakta** — devotees; **sammarjani-kare** — do the cleansing work; **apani** — personally; **sodhena** — cleanses; **prabhu** — the Lord; **sikha'na sabare** — teaching all others.

TRANSLATION

Indeed, hundreds of devotees were engaged in cleansing all around the temple, and Sri Caitanya Mahaprabhu was personally carrying out the operation just to instruct others.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.85

premollase sodhena, layena krsna-nama
bhakta-gana 'krsna' kahe, kare nija-kama

SYNONYMS

prema-ullase — in great jubilation; **sodhena** — cleanses; **layena** — chants; **krsna** — Hare Krsna; **nama** — name; **bhakta-gana** — the devotees; **krsna kahe** — chant Krsna; **kare** — do; **nija-kama** — their own duty.

TRANSLATION

Sri Caitanya Mahaprabhu washed and cleansed the temple in great jubilation, chanting the holy name of Lord Krsna all the time. Similarly, all the devotees were also chanting and at the same time performing their respective duties.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.86

dhuli-dhusara tanu dekhite sobhana
kahan kahan asru-jale kare sammarjana

SYNONYMS

dhuli — dust; **dhusara** — dirt; **tanu** — body; **dekhite** — to see; **sobhana** — very beautiful; **kahan kahan** — somewhere; **asru-jale** — with tears; **kare** — does; **sammarjana** — washing.

TRANSLATION

The entire beautiful body of the Lord was covered with dust and dirt. In this way it became transcendently beautiful. At times, when cleansing the temple, the Lord shed tears, and in some places He even cleansed with those tears.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.87

bhoga-mandira sodhana kari' sodhila prangana
sakala avasa krame karila sodhana

SYNONYMS

bhoga-mandira — the place where food is placed; **sodhana kari'** — cleansing; **sodhila prangana** — cleansed the yard; **sakala** — all; **avasa** — residential places; **krame** — one after another; **karila sodhana** — cleansed.

TRANSLATION

After this, the place where the Deity's food was kept [bhoga-mandira] was cleansed. Then the yard was cleansed, and then all the residential quarters, one after the other.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 12.88

trna, dhuli, jhinkura, saba ekaṭra kariya
bahirvase laña phelaya bahira kariya

SYNONYMS

trna — straws; dhuli — dust; jhinkura — grains of sand; saba — all; ekaṭra — in one place; kariya — combining; bahirvase laña — taking on His personal cloth; phelaya — throws; bahira kariya — outside.

TRANSLATION

After Sri Caitanya Mahāprabhu collected all the straw, dust and grains of sand in one place, He gathered it all in His cloth and threw it outside.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.89

ei-mata bhakta-gana kari' nija-vase
trna, dhuli bahire phelaya parama harise

SYNONYMS

ei-mata — similarly; **bhakta-gana** — all the devotees; **kari'** — doing; **nija-vase** — in their own cloths; **trna** — straw; **dhuli** — dust; **bahire phelaya** — throw outside; **parama harise** — with great jubilation.

TRANSLATION

Following the example of Sri Caitanya Mahaprabhu, all the devotees, in great jubilation, began to gather straws and dust with their own cloths and throw them outside the temple.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.90

prabhu kahe, — ke kata kariyacha sammarjana
trna, dhuli dekhilei janiba parisrama

SYNONYMS

prabhu kahe — the Lord said; ke — every one of you; kata — how much; kariyacha — have done; sammarjana — cleansing; trna — straw; dhuli — dust; dekhilei — when I see; janiba — I can understand; parisrama — how much you have labored.

TRANSLATION

The Lord then told the devotees, "I can tell how much you have labored and how well you have cleansed the temple simply by seeing all the straw and dust you have collected outside."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.91

sabara jhyantana bojha ekatra karila
saba haite prabhura bojha adhika ha-ila

SYNONYMS

sabara — of all; **jhyantana** — the dirt collected; **bojha** — load; **ekatra** — combined in one place; **karila** — made; **saba haite** — than all of them; **prabhura bojha** — the pile of dirt collected by Sri Caitanya Mahaprabhu; **adhika ha-ila** — was greater.

TRANSLATION

Even though all the devotees collected dirt in one pile, the dirt collected by Sri Caitanya Mahaprabhu was much greater.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.92

ei-mata abhyantara karila marjana
punah sabakare dila kariya vantana

SYNONYMS

ei-mata — in this way; abhyantara — inside; karila — did; marjana — cleansing; punah — again; sabakare — to all of them; dila — gave; kariya vantana — allotting areas.

TRANSLATION

After the inside of the temple was cleansed, the Lord again allotted areas for the devotees to cleanse.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.93

suksma dhuli, trna, kankara, saba karaha dura
bhala-mate sodhana karaha prabhura antahpura

SYNONYMS

suksma dhuli — fine dust; **trna** — straw; **kankara** — grains of sand; **saba** — all; **karaha** — do; **dura** — away; **bhala-mate** — very well; **sodhana** — cleansing; **karaha** — do; **prabhura** — of the Lord; **antahpura** — inside.

TRANSLATION

The Lord then ordered everyone to cleanse the inside of the temple very perfectly by taking finer dust, straws and grains of sand and throwing them outside.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 12.94

saba vaisnava laña yabe dui-bara sodhila
dekhi' mahaprabhura mane santosa ha-ila

SYNONYMS

saba — all; **vaisnava** — devotees; **laña** — taking; **yabe** — when; **dui-bara** — for the second time; **sodhila** — cleansed; **dekhi'** — seeing; **mahaprabhura** — of Sri Caitanya Mahaprabhu; **mane** — in the mind; **santosa** — satisfaction; **ha-ila** — there was.

TRANSLATION

After Sri Caitanya Mahaprabhu and all the Vaisnavas cleansed the temple for the second time, Sri Caitanya Mahaprabhu was very happy to see the cleansing work.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.95

ara sata jana sata ghate jala bhari'
prathamei laña ache kala apeksa kari'

SYNONYMS

ara — other; **sata jana** — about one hundred men; **sata ghate** — in a hundred waterpots; **jala** — water; **bhari'** — filling; **prathamei** — in the first instance; **laña** — taking; **ache** — were; **kala** — the time; **apeksa kari'** — awaiting.

TRANSLATION

While the temple was being swept, about a hundred men stood ready with filled waterpots, and they simply awaited the Lord's order to throw the water from them.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.96

'jala ana' bali' yabe mahaprabhu kahila
tabe sata ghata ani' prabhu-age dila

SYNONYMS

jala ana — bring water; **bali'** — saying; **yabe** — when; **mahaprabhu** — Sri Caitanya Mahaprabhu; **kahila** — ordered; **tabe** — at that time; **sata ghata** — one hundred pots; **ani'** — bringing; **prabhu-age** — before the Lord; **dila** — delivered.

TRANSLATION

As soon as Sri Caitanya Mahaprabhu called for water, all the men immediately brought the hundred waterpots, which were completely filled, and delivered them before the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.97

prathame karila prabhu mandira praksalana
urdhva-adho bhitti, grha-madhya,

SYNONYMS

prathame — in the first instance; **karila** — did; **prabhu** — Sri Caitanya Mahaprabhu; **mandira praksalana** — washing of the temple; **urdhva** — on the ceiling; **adhah** — on the floor; **bhitti** — walls; **grha-madhya** — within the home; — the sitting place of the Lord.

TRANSLATION

In this way, Sri Caitanya Mahaprabhu first washed the main temple and then thoroughly washed the ceiling, the walls, the floor, the sitting place [] and everything else within the room.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.98

khapara bhariya jala urdhve calaila
sei jale urdhva sodhi bhitti praksalila

SYNONYMS

khapara — basin; **bhariya** — filling; **jala** — water; **urdhve** — on the ceiling; **calaila** — began to throw; **sei jale** — with that water; **urdhva sodhi** — washing the ceiling; **bhitti** — walls and floor; **praksalila** — washed.

TRANSLATION

Sri Caitanya Mahaprabhu Himself and His devotees began to throw water onto the ceiling. When this water fell, it washed the walls and floor.

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sri-haste karena marjana
prabhu age jala ani' deya bhakta-gana

SYNONYMS

sri-haste — with His own hand; **karena** — does; **marjana** — washing of the sitting place of the Lord; **prabhu age** — before the Lord; **jala** — water; **ani'** — bringing; **deya** — deliver; **bhakta-gana** — all devotees.

TRANSLATION

Then Sri Caitanya Mahaprabhu began to wash the sitting place of Lord Jagannatha with His own hands, and all the devotees began to bring water to the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.100

bhakta-gana kare grha-madhya praksalana
nija nija haste kare mandira marjana

SYNONYMS

bhakta-gana — devotees; **kare** — do; **grha-madhya** — within the room; **praksalana** — washing; **nija nija** — each one of them; **haste** — in the hand; **kare** — does; **mandira marjana** — cleansing of the temple.

TRANSLATION

All the devotees within the temple began to wash. Each one had a broom in his hand, and in this way they cleansed the temple of the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.101

keha jala ani' deya mahaprabhura kare
keha jala deya tanra carana-upare

SYNONYMS

keha — someone; **jala ani'** — bringing water; **deya** — delivers; **mahaprabhura kare** — to the hand of Sri Caitanya Mahaprabhu; **keha** — someone; **jala deya** — pours water; **tanra** — His; **carana-upare** — on the lotus feet.

TRANSLATION

Someone brought water to pour into the hands of Sri Caitanya Mahaprabhu, and someone poured water on His lotus feet.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.102

keha lukaña kare sei jala pana
keha magi' laya, keha anye kare dana

SYNONYMS

keha — someone; lukaña — concealing himself; kare — does; sei jala — of that water; pana — drinking; keha — someone; magi' laya — begging, takes; keha — another; anye — to another; kare — gives; dana — in charity.

TRANSLATION

The water that fell from the lotus feet of Sri Caitanya Mahaprabhu was drunk by someone who hid himself. Someone else begged for that water, and another person was giving that water in charity.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.103

ghara dhui' pranalikaya jala chadi' dila
sei jale prangana saba bhariya rahila

SYNONYMS

ghara dhui' — washing the room; pranalikaya — unto the outlet; jala — water; chadi' dila — let go; sei jale — by that water; prangana — the yard; saba — all; bhariya — filled; rahila — remained.

TRANSLATION

After the room was washed, the water was let out through an outlet, and it then flowed and filled the yard outside.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 12.104

nija-vastre kaila prabhu grha sammarjana
mahaprabhu nija-vastre majila

SYNONYMS

nija-vastre — by His own garment; **kaila** — did; **prabhu** — Sri Caitanya Mahaprabhu; **grha** — room; **sanmarjana** — mopping; **mahaprabhu** — Sri Caitanya Mahaprabhu; **nija-vastre** — by His own garment; **majila** — polished; — throne.

TRANSLATION

The Lord mopped the rooms with His own clothes, and He polished the throne with them also.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.105

sata ghata jale haila mandira marjana
mandira sodhiya kaila — yena nija mana

SYNONYMS

sata — one hundred; **ghata** — of waterpots; **jale** — by the water; **haila** — became; **mandira** — the temple; **marjana** — cleansed; **mandira** — the temple; **sodhiya** — cleansing; **kaila** — did; **yena** — as if; **nija mana** — his own mind.

TRANSLATION

In this way all the rooms were cleansed with a hundred waterpots. After the rooms had been cleansed, the minds of the devotees were as clean as the rooms.

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nirmala, sitala, snigdha karila mandire
apana-hrdaya yena dharila bahire

SYNONYMS

nirmala — purified; **sitala** — cool; **snigdha** — pleasing; **karila** — made; **mandire** — the temple; **apana-hrdaya** — own heart; **yena** — as if; **dharila** — kept; **bahire** — outside.

TRANSLATION

When the temple was cleansed, it was purified, cool and pleasing, just as if the Lord's own pure mind had appeared.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.107

sata sata jana jala bhare sarovare
ghate sthana nahi, keha kupe jala bhare

SYNONYMS

sata sata jana — hundreds of men; **jala bhare** — draw water; **sarovare** — from the lake; **ghate** — on the bank; **sthana** — place; **nahi** — there is not; **keha** — someone; **kupe** — from the well; **jala bhare** — draws the water.

TRANSLATION

Since hundreds of men were engaged in bringing water from the lake, there was no place to stand on the banks. Consequently someone began to draw water from a well.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.108

purna kumbha laña aise sata bhakta-gana
sunya ghata laña yaya ara sata jana

SYNONYMS

purna kumbha — a filled waterpot; **laña** — taking; **aise** — come; **sata bhakta-gana** — hundreds of devotees; **sunya ghata** — an empty waterpot; **laña** — taking back; **yaya** — go; **ara** — another; **sata jana** — hundreds of men.

TRANSLATION

Hundreds of devotees brought water in the pots, and hundreds took the empty pots away to fill them up again.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.109

nityananda, advaita, svarupa, bharati, puri
inha vinu ara saba ane jala bhari'

SYNONYMS

nityananda — Nityananda Prabhu; **advaita** — Advaita Acarya; **svarupa** — Svarupa Damodara; **bharati** — Brahmananda Bharati; **puri** — Paramananda Puri; **inha** — these; **vinu** — except; **ara** — others; **saba** — all; **ane** — bring; **jala** — water; **bhari'** — filling up.

TRANSLATION

With the exception of Nityananda Prabhu, Advaita Acarya, Svarupa Damodara, Brahmananda Bharati and Paramananda Puri, everyone was engaged in filling the waterpots and bringing them there.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 12.110

ghate ghate theki' kata ghata bhangi' gela
sata sata ghata loka tahan laña aila

SYNONYMS

ghate ghate theki' — when there was a collision between one pot and another; kata — so many; ghata — pots; bhangi' gela — became broken; sata sata — hundreds of; ghata — pots; loka — people; tahan — there; laña — bringing; aila — came.

TRANSLATION

Many of the waterpots were broken when people collided with one another, and hundreds of men had to bring new waterpots to fill.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.111

jala bhare, ghara dhoya, kare hari-dhvani
'krsna' 'hari' dhvani vina ara nahi suni

SYNONYMS

jala bhare — they were drawing water; **ghara dhoya** — washing the rooms; **kare hari-dhvani** — chanting the holy name of Hari; **krsna** — Lord Krsna; **hari** — the holy name of Hari; **dhvani** — vibration; **vina** — except; **ara** — anything else; **nahi** — there was not; **sunī** — hearing.

TRANSLATION

Some people were filling the pots, and others were washing the rooms, but everyone was engaged in chanting the holy name of Krsna and Hari.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.112

'krsna' 'krsna' kahi' kare ghatera prarthana
'krsna' 'krsna' kahi' kare ghata samarpana

SYNONYMS

krsna krsna kahi' — while chanting "Krsna, Krsna"; **kare** — do; **ghatera** — for the waterpots; **prarthana** — begging; **krsna krsna** — the holy name of Lord Krsna; **kahi'** — chanting; **kare** — does; **ghata** — of the waterpots; **samarpana** — delivery.

TRANSLATION

One person begged for a waterpot by chanting the holy names 'Krsna, Krsna,' and another delivered a pot while chanting "Krsna, Krsna."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.113

yei yei kahe, sei kahe krsna-name
krsna-nama ha-ila sanketa saba-kame

SYNONYMS

yei yei kahe — anyone who was speaking; **sei** — he; **kahe** — says; **krsna-name** — by uttering the holy name of Krsna; **krsna-nama ha-ila** — the holy name of Krsna became; **sanketa** — indication; **saba-kame** — for everyone who wanted something.

TRANSLATION

Whenever anyone had to speak, he did so by uttering the holy name of Krsna. Consequently, the holy name of Krsna became an indication for everyone who wanted something.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.114

premavese prabhu kahe 'krsna' 'krsna'-nama
ekale premavese kare sata-janera kama

SYNONYMS

prema-avese — in ecstatic love; **prabhu** — Lord Sri Caitanya Mahaprabhu; **kahe** — says; **krsna krsna-nama** — the holy name of Lord Krsna; **ekale** — alone; **prema-avese** — in ecstatic love; **kare** — does; **sata-janera kama** — the work of hundreds of men.

TRANSLATION

As Sri Caitanya Mahaprabhu was vibrating the holy name of Krsna in ecstatic love, He Himself was performing the work of hundreds of men.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.115

sata-haste karena yena ksalana-marjana
pratijana-pase yai' karana siksana

SYNONYMS

sata-haste — with one hundred hands; **karena** — He does; **yena** — as if; **ksalana-marjana** — rinsing and washing; **pratijana-pase yai'** — going to the side of everyone; **karana siksana** — He was teaching them.

TRANSLATION

It appeared as though Sri Caitanya Mahaprabhu were cleansing and washing with a hundred hands. He approached every devotee just to teach him how to work.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.116

bhala karma dekhi' tare kare
mane na milile kare pavitra bhartsana

SYNONYMS

bhala — good; **karma** — work; **dekhi'** — seeing; **tare** — to him; **kare** — does; — praising; **mane** — in His mind; **na** — not; **milile** — being approved; **kare** — He does; **pavitra** — purified, ungrudgingly; **bhartsana** — chastisement.

TRANSLATION

When He saw someone doing nicely, the Lord praised him, but if He saw that someone was not working to His satisfaction, He immediately chastised that person, not bearing him any grudge.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.117

tumi bhala kariyacha, sikhaha anyere
ei-mata bhala karma seho yena kare

SYNONYMS

tumi — you; bhala kariyacha — have done well; sikhaha anyere — teach others; ei-mata — in this way; bhala karma — good work; seho — he also; yena — so that; kare — performs.

TRANSLATION

The Lord would say, "You have done well. Please teach this to others so that they may act in the same way."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.118

e-katha suniya sabe sankucita haña
bhala-mate karma kare sabe mana diya

SYNONYMS

e-katha suniya — hearing these words; sabe — all; sankucita haña — being ashamed;
bhala-mate — very well; karma kare — do work; sabe — all; mana diya — with attention.

TRANSLATION

As soon as they heard Sri Caitanya Mahaprabhu say this, everyone became ashamed. Thus the devotees began to work with great attention.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 12.119

tabe praksalana kaila sri-jagamohana
bhoga-mandira-adi tabe kaila praksalana

SYNONYMS

tabe — thereafter; **praksalana** — washing; **kaila** — performed; **sri-jagamohana** — in front of the temple; **bhoga-mandira** — the place where food is offered; **adi** — all such places; **tabe** — then; **kaila praksalana** — washed.

TRANSLATION

They washed the Jagamohana area and then the place where food was kept. All other places were also washed.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.120

natasala dhui' dhuala catvara-prangana
pakasala-adi kari' karila praksalana

SYNONYMS

nata-sala — the meeting place; **dhui'** — washing; **dhuala** — washed; **catvara-prangana** — the yard and the raised sitting place; **paka-sala** — the kitchen; **adi** — and so on; **kari'** — making; **karila praksalana** — washed.

TRANSLATION

In this way the meeting place was washed, the entire yard, the raised sitting places, the kitchen and every other room.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.121

mandirera catur-dik praksalana kaila
saba antahpura bhala-mate dhoyaila

SYNONYMS

mandirera — the temple; **catur-dik** — all around; **praksalana kaila** — washed; **saba** — all; **antahpura** — inside the rooms; **bhala-mate** — with great care; **dhoyaila** — washed.

TRANSLATION

Thus all places around the temple were thoroughly washed within and without.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.122

hena-kale gaudiya eka subuddhi sarala
prabhura carana-yuge dila ghata-jala

SYNONYMS

hena-kale — at this time; **gaudiya** — Vaisnava from Bengal; **eka** — one; **su-buddhi** — very intelligent; **sarala** — simple; **prabhura carana-yuge** — on the lotus feet of the Lord; **dila** — poured; **ghata-jala** — one potful of water.

TRANSLATION

After everything was thoroughly washed, a Vaisnava from Bengal, who was very intelligent and simple, came and poured water on the lotus feet of the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 12.123

sei jala laña apane pana kaila
taha dekhi' prabhura mane duhkha rosa haila

SYNONYMS

sei jala — that water; laña — taking; apane — personally; pana kaila — drank; taha dekhi' — seeing that; prabhura — of the Lord; mane — in the mind; duhkha — unhappiness; rosa — anger; haila — there was.

TRANSLATION

The Gaudiya Vaisnava then took that water and drank it himself. Seeing that, Sri Caitanya Mahāprabhu felt a little unhappy and was also outwardly angry.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.124

yadyapi gosañi tare hañache santosa
dharma- lagi' bahire maha-rosa

SYNONYMS

yadyapi — although; **gosañi** — the Lord; **tare** — with him; **hañache** — became; **santosa** — satisfied; **dharma- lagi'** — for establishing the etiquette of religious principles; **bahire** — externally; **maha-rosa** — very angry.

TRANSLATION

Although the Lord was certainly satisfied with him, He became angry externally in order to establish the etiquette of religious principles.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.125

siksa lagi' svarupe daki' kahila tanhare
ei dekha tomara 'gaudiya'ra vyavahare

SYNONYMS

siksa lagi' — for instruction; svarupe — unto Svarupa Damodara; daki' — calling; kahila — said; tanhare — unto him; ei dekha — just see here; tomara — your; gaudiyara — of this Vaisnava from Bengal; vyavahare — behavior.

TRANSLATION

The Lord then called for Svarupa Damodara and told him, "Just see the behavior of your Bengali Vaisnava.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 12.126

isvara-mandire mora pada dhoyaila
sei jala apani laña pana kaila

SYNONYMS

isvara-mandire — in the temple of the Lord; **mora** — My; **pada** — feet; **dhoyaila** — washed; **sei jala** — that water; **apani** — personally; **laña** — taking; **pana kaila** — drank.

TRANSLATION

"This person from Bengal has washed My feet within the temple of the Personality of Godhead. Not only that, but he has drunk the water himself.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.127

ei aparadhe mora kahan habe gati
tomara 'gaudiya' kare eteka phaijati!

SYNONYMS

ei aparadhe — by such an offense; mora — of Me; kahan — where; habe — will be; gati — destination; tomara gaudiya — your Bengali Vaisnava; kare — does; eteka — such; phaijati — implication.

TRANSLATION

"I now do not know what My destination is because of this offense. Indeed, your Bengali Vaisnava has greatly implicated Me."

PURPORT

It is significant that Sri Caitanya Mahaprabhu told Svarupa Damodara Gosvami that the Bengali Vaisnava was "your Gaudiya Vaisnava." This means that all Gaudiya Vaisnavas who are followers of the Caitanya cult are subordinate to Svarupa Damodara Gosvami. The parampara system is very strictly observed by Gaudiya Vaisnavas. Sri Caitanya Mahaprabhu's personal secretary was Svarupa Damodara Gosvami. The next group of devotees was the six Gosvamis, then Kaviraja Gosvami. It is necessary to observe the parampara system of the Caitanya cult. There are many offenses one can commit while serving the Lord, and these are described in the Bhakti-rasamrta-sindhu, Hari-bhakti-vilasa and other books. According to the rules and regulations, no one should accept obeisances in the temple of the Lord before the Deity. Nor is it proper for a devotee to offer obeisances and touch the feet of the spiritual master before the Deity. This is considered an offense. Sri Caitanya Mahaprabhu Himself was personally the Supreme Personality of Godhead; therefore it was not actually offensive to wash His lotus feet in the temple. However, because He was playing the part of an acarya, the Lord considered Himself an ordinary human being. He also wanted to give instructions to ordinary human beings. The point is that even though one plays the part of a spiritual master, he should not accept obeisances or permit a disciple to wash his feet before the Deity. This is a matter of etiquette.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 12.128

tabe svarupa gosaṇi tara ghade hata diya
dheka mari' purira bahira rakhilena laṇa

SYNONYMS

tabe — thereafter; **svarupa gosaṇi** — Svarupa Damodara Gosaṇi; **tara** — of him; **ghade** — on the neck; **hata diya** — touching with the hand; **dheka mari'** — pushing a little; **purira bahira** — out of the temple of Gundica Puri; **rakhilena** — kept; **laṇa** — taking.

TRANSLATION

At this point Svarupa Damodara Gosvami caught the Gaudiya Vaisnava by the neck and, giving him a little push, ejected him from the Gundica Puri temple and made him stay outside.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 12.129

punah asi' prabhu paya karila vinaya
'ajñā-aparadha' ksama karite yuyaya

SYNONYMS

punah asi' — again coming back; **prabhu paya** — at the lotus feet of the Lord; **karila vinaya** — made a submission; **ajñā-aparadha** — offense by innocent person; **ksama karite** — to be excused; **yuyaya** — deserves.

TRANSLATION

After Svarupa Damodara Gosvami returned within the temple, he requested Sri Caitanya Mahāprabhu to excuse that innocent person.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.130

tabe mahaprabhura mane santosa ha-ila
sari kari' dui pase sabare vasaila

SYNONYMS

tabe — thereafter; **mahaprabhura** — of Sri Caitanya Mahaprabhu; **mane** — in the mind; **santosa ha-ila** — there was satisfaction; **sari kari'** — making a line; **dui pase** — on two sides; **sabare** — all of them; **vasaila** — made to sit.

TRANSLATION

After this incident, Sri Caitanya Mahaprabhu was very satisfied. He then asked all of the devotees to sit down in two lines on both sides.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.131

apane vasiya majhe, apanara hate
trna, kankara, kuta lagila kudaite

SYNONYMS

apane — personally; **vasiya majhe** — sitting in the middle; **apanara hate** — with His own hand; **trna** — straw; **kankara** — grains of sand; **kuta** — dirt; **lagila** — began; **kudaite** — to pick up.

TRANSLATION

The Lord then personally sat down in the middle and picked up all kinds of straw, grains of sand and dirty things.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 12.132

ke kata kudaya, saba ekatra kariba
yara alpa, tara thaṅi pitha-pana la-iba

SYNONYMS

ke kata kudaya — how much one has collected; **saba** — all; **ekatra** — in one place; **kariba** — I shall gather; **yara** — of whom; **alpa** — small; **tara thaṅi** — from him; **pitha-pana la-iba** — I will ask for cakes and sweet rice as a fine.

TRANSLATION

While Sri Caitanya Mahāprabhu was picking up the straws and grains of sand, He said, "I shall gather everyone's collection, and I shall ask whoever has collected less than all the others to pay a fine of sweet cakes and sweet rice."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.133

ei mata saba puri karila sodhana
sitala, nirmala kaila — yena nija-mana

SYNONYMS

ei mata — in this way; saba puri — all of Gundica Puri; karila sodhana — they cleansed; sitala — cool; nirmala — clean; kaila — made; yena — as; nija-mana — his own mind.

TRANSLATION

In this way all the quarters of the Gundica temple were completely cleansed and cleared. All quarters were cool and spotless, like one's cleansed and pacified mind.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.134

pranalika chadi' yadi pani vahaila
nutana nadi yena samudre milila

SYNONYMS

pranalika — water from the outlets; **chadi'** — releasing; **yadi** — when; **pani** — water; **vahaila** — flowed; **nutana** — new; **nadi** — river; **yena** — as if; **samudre** — in the ocean; **milila** — met.

TRANSLATION

When the water from the different rooms was finally let out through the halls, it appeared as if new rivers were rushing out to meet the waters of the ocean.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.135

ei-mata puradvāra-age patha yata
sakala sodhila, taha ke varnibe kata

SYNONYMS

ei-mata — in this way; **pura-dvāra** — of the gateway of the temple; **age** — in front; **patha yata** — as many avenues; **sakala** — all; **sodhila** — were cleansed; **taha** — that; **ke varnibe** — who can describe; **kata** — how much.

TRANSLATION

Outside the gateway of the temple, all the roads were also cleansed, and no one could tell exactly how this was done.

PURPORT

In commenting on the cleansing of the Gundica temple, Srila Bhaktisiddhanta Sarasvati Thakura says that Sri Caitanya Mahāprabhu, as the world leader, was personally giving instructions on how one should receive Lord Kṛṣṇa, the Supreme Personality of Godhead, within one's cleansed and pacified heart. If one wants to see Kṛṣṇa seated in his heart, he must first cleanse the heart, as prescribed by Sri Caitanya Mahāprabhu in His Siksastaka: ceto-darpana-marjanam [Cc. Antya 20.12]. In this age, everyone's heart is especially unclean, as confirmed in Srimad-Bhagavatam: hr̥dy antah-stho hy abhadraṇi. To wash away all dirty things accumulated within the heart, Sri Caitanya Mahāprabhu advised everyone to chant the Hare Kṛṣṇa mantra. The first result will be that the heart is cleansed (ceto-darpana-marjanam [Cc. Antya 20.12]). Similarly, Srimad-Bhagavatam (1.2.17) confirms this statement:

sr̥ṇ sva-kathah kṛṣṇah puṇya-srāvāna-kīrtanah
hr̥dy antah-stho hy abhadraṇi vidhunoti suhṛt satam

"Sri Kṛṣṇa, the Personality of Godhead, who is the Paramatma [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who relishes His messages, which are in themselves virtuous when properly heard and chanted."

If a devotee at all wants to cleanse his heart, he must chant and hear the glories of the Lord, Sri Kṛṣṇa (sr̥ṇ sva-kathah kṛṣṇah [SB 1.2.17]). This is a simple process. Kṛṣṇa Himself will help cleanse the heart because He is already seated there. Kṛṣṇa wants to continue living within the heart, and the Lord wants to give directions, but one has to keep his heart as clean as Lord Caitanya Mahāprabhu kept the Gundica temple. The devotee therefore has to cleanse his heart just as the Lord cleansed the Gundica temple. In this way one can be pacified and enriched in devotional service. If the heart is filled with straw, grains of sand, weeds or dust (in other words, anyābhilāsa-pūrṇa), one cannot enthrone the Supreme Personality of Godhead there. The heart must be cleansed of all material motives brought about through fruitive work, speculative knowledge, the mystic yoga system and so many other forms of so-called meditation. The heart must be cleansed without ulterior motive. As Srila Rupa Gosvami says, anyābhilāsita- jñāna-karmādy-anāvṛtam [Bhakti-rasamṛta-sindhu 1.1.11]. In other words, there should not be any external motive. One should not attempt material upliftment, understanding the Supreme by speculative knowledge, fruitive activity, severe austerity and penance, and so

on. All these activities are against the natural growth of spontaneous love of Godhead. As soon as these are present within the heart, the heart should be understood to be unclean and therefore unfit to serve as Krsna's sitting place. We cannot perceive the Lord's presence in our hearts unless our hearts are cleansed.

A material desire is explained as a desire to enjoy the material world to its fullest extent. In modern language, this is called economic development. An inordinate desire for economic development is considered to be like straws and grains of sand within the heart. If one is overly engaged in material activity, the heart will always remain disturbed. As stated by Narottama dasa Thakura:

visanale, diva-nisi hiya jvale,
judaite na kainu upaya

In other words, endeavor for material opulence is against the principle of devotional service. Material enjoyment includes activities such as great sacrifices for auspicious activity, charity, austerity, elevation to the higher planetary system, and even living happily within the material world.

Modernized material benefits are like the dust of material contamination. When this dust is agitated by the whirlwind of fruitive activity, it overcomes the heart. Thus the mirror of the heart is covered with dust. There are many desires to perform auspicious and inauspicious activities, but people do not know how life after life they are keeping their hearts unclean. One who cannot give up the desire for fruitive activity is understood to be covered by the dust of material contamination. Karmis generally think that the interaction of fruitive activities can be counteracted by another karma, or fruitive activity. This is certainly a mistaken conception. If one is deluded by such a conception, he is cheated by his own activity. Such activities have been compared to an elephant's bathing. An elephant may bathe very thoroughly, but as soon as it comes out of the river, it immediately takes some sand from the land and throws it all over its body. If one suffers due to his past fruitive activities, he cannot counteract his suffering by performing auspicious activities. The sufferings of human society cannot be counteracted by material plans. The only way suffering can be mitigated is by Krsna consciousness. When one takes to Krsna consciousness and engages himself in the devotional service of the Lord — beginning with chanting and hearing the glories of the Lord — the cleansing of the heart begins. When the heart is actually cleansed, one can clearly see the Lord sitting there without any disturbance. In Srimad-Bhagavatam (9.4.68) the Lord confirms that He sits within the heart of the pure devotee: *sadhavo hr hr tv aham*.

Impersonal speculation, monism (merging into the existence of the Supreme), speculative knowledge, mystic yoga and meditation are all compared to grains of sand. They simply cause irritation to the heart. No one can satisfy the Supreme Personality of Godhead by such activities, nor do we give the Lord a chance to sit in our hearts peacefully. Rather, the Lord is simply disturbed by them. Sometimes yogis and jñanis in the beginning take to the chanting of the Hare Krsna maha-mantra as a way to begin their various practices. But when they falsely think that they have attained release from the bondage of material existence, they give up chanting. They do not consider that the ultimate goal is the form of the Lord or the name of the Lord. Such unfortunate creatures are never favored by the Supreme Personality of Godhead, for they do not know what devotional service is. Lord Krsna describes them in the Bhagavad-gita in this way:

tan dvisatah kruran u naradhaman
ksipamy ajasram asubhan asuriv eva yonisu

"Those who are envious and mischievous, who are the lowest among men, I perpetually cast into the ocean of material existence, into various demoniac species of life." (Bg. 16.19)

By His practical example, Sri Caitanya Mahaprabhu has shown us that all the grains of sand

must be picked up thoroughly and thrown outside. Sri Caitanya Mahaprabhu also cleansed the outside of the temple, fearing that the grains of sand would again come within. In this connection, Srila Bhaktisiddhanta Sarasvati Thakura explains that even though one may become free from the desire for fruitive activity, sometimes the subtle desire for fruitive activity again comes into being within the heart. One often thinks of conducting business to improve devotional activity. But the contamination is so strong that it may later develop into misunderstanding, described as kuti-nati (faultfinding) and pratisthasa (the desire for name and fame and for high position), jiva- (envy of other living entities), nisiddhacara (accepting things forbidden in the sastra), kama (desire for material gain) and puja (hankering for popularity). The word kuti-nati means "duplicity." As an example of pratisthasa, one may attempt to imitate Srila Haridasa Thakura by living in a solitary place. One's real desire may be for name and fame — in other words, one thinks that fools will accept one to be as good as Haridasa Thakura just because one lives in a solitary place. These are all material desires. A neophyte devotee is certain to be attacked by other material desires as well, namely desires for women and money. In this way the heart is again filled with dirty things and becomes harder and harder, like that of a materialist. Gradually one desires to become a reputed devotee or an avatara (incarnation).

The word jiva- (envy of other living entities) actually means stopping the preaching of Krsna consciousness. Preaching work is described as paropakara, welfare activity for others. Those who are ignorant of the benefits of devotional service must be educated by preaching. If one stops preaching and simply sits down in a solitary place, he is engaging in material activity. If one desires to make a compromise with the Mayavadis, he is also engaged in material activity. A devotee should never make compromises with nondevotees. By acting as a professional guru, mystic yogi or miracle man, one may cheat and bluff the general public and gain fame as a wonderful mystic, but all this is considered to be dust, straw and grains of sand within the heart. In addition, one should follow the regulative principles and not desire illicit sex, gambling, intoxicants or meat.

To give us practical instructions, Lord Sri Caitanya Mahaprabhu cleansed the temple twice. His second cleansing was more thorough. The idea was to throw away all the stumbling blocks on the path of devotional service. He cleansed the temple with firm conviction, as is evident from His using His own personal garments for cleaning. Sri Caitanya Mahaprabhu wanted to see personally that the temple was thoroughly cleansed to the standard of clean marble. Clean marble gives a cooling effect. Devotional service means attaining peace from all disturbances caused by material contamination. In other words, it is the process by which the mind is cooled. The mind can be peaceful and thoroughly cleansed when one no longer desires anything but devotional service.

Even though all dirty things may be cleansed away, sometimes subtle desires remain in the mind for impersonalism, monism, success and the four principles of religious activity (dharma, artha, kama and moksa). All these are like spots on clean cloth. Sri Caitanya Mahaprabhu also wanted to cleanse all these away.

By His practical activity, Sri Caitanya Mahaprabhu informed us how to cleanse our hearts. Once the heart is cleansed, we should invite Lord Sri Krsna to sit down, and we should observe the festival by distributing prasadam and chanting the Hare Krsna maha-mantra. Sri Caitanya Mahaprabhu used to teach every devotee by His personal behavior. Everyone who spreads the cult of Sri Caitanya Mahaprabhu accepts a similar responsibility. The Lord was personally chastising and praising individuals in the course of the cleaning, and those who are engaged as acaryas must learn from Sri Caitanya Mahaprabhu how to train devotees by personal example. The Lord was very pleased with those who could cleanse the temple by taking out undesirable things accumulated within. This is called anartha-nivrtti, cleansing the heart of all unwanted things. Thus the cleansing of the Gundica-mandira was conducted by Sri Caitanya Mahaprabhu to let us know how the heart should be cleansed and soothed to receive Lord Sri Krsna and enable Him to sit within the heart without disturbance.





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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.136

nr-mandira-bhitara-bahira sodhila
ksaneka visrama kari' nrtya arambhila

SYNONYMS

nr-mandira — the temple of Nr bhitara — inside; bahira — outside; sodhila — cleansed; ksaneka — for a few moments; visrama — rest; kari' — after taking; nrtya — dancing; arambhila — began.

TRANSLATION

Sri Caitanya Mahaprabhu also cleansed the Nr temple inside and outside. Finally, He rested a few minutes and then began dancing.

PURPORT

The Nr temple is a nice temple just outside the Gundica temple. In this temple there is a great festival on the day of Nr-caturdasi. There is also a Nr temple at Navadvipa where the same festival is observed, as described by Murari Gupta in his book Caitanya-carita.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.137

cari-dike bhakta-gana karena kirtana
madhye nrtya karena prabhu matta--sama

SYNONYMS

cari-dike — all around; **bhakta-gana** — devotees; **karena** — performed; **kirtana** — congregational chanting; **madhye** — in the middle; **nrtya** — dancing; **karena** — does; **prabhu** — Sri Caitanya Mahaprabhu; **matta--sama** — just like a maddened lion.

TRANSLATION

All around Sri Caitanya Mahaprabhu all the devotees performed congregational chanting. The Lord, just like a maddened lion, danced in the middle.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.138

sveda, kampa, vaivarnyasru pulaka, hunkara
nija-anga dhui' age cale asru-dhara

SYNONYMS

sveda — perspiration; kampa — trembling; vaivarnya — fading; asru — tears; pulaka — jubilation; hunkara — roaring; nija-anga — personal body; dhui' — washing; age — forward; cale — goes; asru-dhara — a flow of tears.

TRANSLATION

As usual, when Caitanya Mahaprabhu danced, there were perspiration, trembling, fading, tears, jubilation and roaring. Indeed, the tears from His eyes washed His body and those before Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.139

cari-dike bhakta-anga kaila praksalana
sravanera megha yena kare varisana

SYNONYMS

cari-dike — all around; **bhakta-anga** — the bodies of the devotees; **kaila** — did; **praksalana** — washing; **sravanera megha** — exactly like a cloud in the month of Sravana (July-August); **yena** — as if; **kare varisana** — pour.

TRANSLATION

In this way Sri Caitanya Mahaprabhu washed the bodies of all the devotees with the tears from His eyes. The tears poured like the rains in the month of Sravana.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.140

maha-ucca-sankirtane akasa bharila
prabhura uddanda-nrtye bhumi-kampa haila

SYNONYMS

maha-ucca-sankirtane — by a great and loud performance of chanting; **akasa** — the sky; **bharila** — became filled; **prabhura** — of Lord Sri Caitanya Mahaprabhu; **uddanda-nrtye** — by dancing and jumping high; **bhumi-kampa** — earthquake; **haila** — there was.

TRANSLATION

The sky was filled with the great and loud chanting of sankirtana, and the earth shook from the jumping and dancing of Lord Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 12.141

svarupera ucca-gana prabhure sada bhaya
anande uddanda nrtya kare gauraraya

SYNONYMS

svarupera — of Svarupa Damodara Gosvami; **ucca-gana** — loud singing; **prabhure** — to Sri Caitanya Mahāprabhu; **sada bhaya** — always very pleasing; **anande** — in jubilation; **uddanda nrtya** — jumping high and dancing; **kare** — performs; **gauraraya** — Sri Caitanya Mahāprabhu.

TRANSLATION

Sri Caitanya Mahāprabhu always liked the loud chanting of Svarupa Damodara. Therefore when Svarupa Damodara sang, Sri Caitanya Mahāprabhu danced and jumped high in jubilation.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.142

ei-mata kata-ksana nrtya ye kariya
visrama karila prabhu samaya bujhiya

SYNONYMS

ei-mata — in this way; **kata-ksana** — for some time; **nrtya** — dancing; **ye** — that; **kariya** — after performing; **visrama karila** — rested; **prabhu** — Sri Caitanya Mahaprabhu; **samaya bujhiya** — understanding the time.

TRANSLATION

The Lord thus chanted and danced for some time. Finally, understanding the circumstances, He stopped.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 12.143

acarya-gosañira putra sri-gopala-nama
nrtya karite tanre ajña dila gauradhama

SYNONYMS

acarya-gosañira — of Sri Advaita Acarya; **putra** — son; **sri-gopala-nama** — named Sri Gopala; **nrtya karite** — to dance; **tanre** — unto him; **ajña** — order; **dila** — gave; **gauradhama** — Sri Caitanya Mahāprabhu.

TRANSLATION

Sri Caitanya Mahāprabhu then ordered Sri Gopala, the son of Advaita Acarya, to dance.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.144

premavese nrtya kari' ha-ila murcchite
acetana haña tenha padila bhumite

SYNONYMS

prema-avese — in ecstatic love; nrtya kari' — dancing; ha-ila murcchite — fainted; acetana haña — being unconscious; tenha — he; padila — fell; bhumite — on the ground.

TRANSLATION

While dancing in ecstatic love, Sri Gopala fainted and fell to the ground unconscious.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.145

aste-vyaste acarya tanre kaila kole
svasa-rahita dekhi' acarya haila vikale

SYNONYMS

aste-vyaste — with great haste; **acarya** — Advaita Acarya; **tanre** — him; **kaila** — took; **kole** — on His lap; **svasa-rahita** — without breathing; **dekhi'** — seeing; **acarya** — Advaita Acarya; **haila** — became; **vikale** — agitated.

TRANSLATION

When Sri Gopala fainted, Advaita Acarya hastily took him upon His lap. Seeing that he was not breathing, He became very much agitated.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.146

nr mantra padi' mare jala-chanti
hunkarera sabde brahmanda yaya phati'

SYNONYMS

nr mantra — prayers to Nr **padi'** — chanting; **mare** — throws; **jala-chanti** — sprinkling of water; **hunkarera sabde** — by the sound of roaring; **brahmanda** — the whole universe; **yaya** — becomes; **phati'** — cracking.

TRANSLATION

Advaita Acarya and others began to chant the holy name of Lord Nr and sprinkle water. The roaring of the chant was so great that it seemed to shake the entire universe.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.147

aneka karila, tabu na haya cetana
acarya kandena, kande saba bhakta-gana

SYNONYMS

aneka karila — much endeavor was done; **tabu** — still; **na haya** — there was not; **cetana** — consciousness; **acarya kandena** — Advaita Acarya began to cry; **kande** — cried; **saba bhakta-gana** — all the other devotees.

TRANSLATION

When the boy did not regain consciousness after some time, Advaita Acarya and the other devotees began to cry.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.148

tabe mahaprabhu tanra buke hasta dila
'uthaha gopala' bali' uccaihsvare kahila

SYNONYMS

tabe — at that time; **mahaprabhu** — Sri Caitanya Mahaprabhu; **tanra buke** — on his chest; **hasta** — hand; **dila** — placed; **uthaha gopala** — stand up, Gopala; **bali'** — saying; **uccaih-svare** — very loudly; **kahila** — said.

TRANSLATION

Then Sri Caitanya Mahaprabhu placed His hand on the chest of Sri Gopala and said loudly, "Gopala, stand up."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.149

sunitei gopalera ha-ila cetana
'hari' bali' nrtya kare sarva-bhakta-gana

SYNONYMS

sunitei — upon hearing; **gopalera** — of Sri Gopala; **ha-ila** — there was; **cetana** — consciousness; **hari bali'** — chanting the holy name of Hari; **nrtya kare** — danced; **sarva-bhakta-gana** — all the devotees.

TRANSLATION

As soon as Gopala heard the voice of Sri Caitanya Mahaprabhu, he immediately came to his senses. All the devotees then began to dance, chanting the holy name of Hari.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.150

ei lila varniyachena dasa vrndavana
ataeva sanksepa kari' karilun varnana

SYNONYMS

ei lila — this pastime; varniyachena — has described; dasa vrndavana — Vrndavana dasa Thakura; ataeva — therefore; sanksepa — briefly; kari' — doing; karilun varnana — I have described.

TRANSLATION

This incident has been described in detail by Vrndavana dasa Thakura. Therefore I have described it only in brief.

PURPORT

This is a matter of etiquette. If a previous acarya has already written about something, there is no need to repeat it for personal sense gratification or to outdo the previous acarya. Unless there is some definite improvement, one should not repeat.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 12.151

tabe mahaprabhu ksaneka visrama kariya
snana karibare gela bhakta-gana laña

SYNONYMS

tabe — thereafter; **mahaprabhu** — Sri Caitanya Mahaprabhu; **ksaneka** — for some time; **visrama kariya** — taking rest; **snana karibare** — for bathing; **gela** — went; **bhakta-gana laña** — taking all the devotees.

TRANSLATION

After taking rest, Sri Caitanya Mahaprabhu and all the devotees departed to take their baths.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.152

tire uthi' parena prabhu suska vasana
nr-deve namaskari' gela upavana

SYNONYMS

tire uthi' — getting on the bank; parena — puts on; prabhu — Sri Caitanya Mahaprabhu; suska vasana — dry garments; nr-deve — unto Lord Nr namaskari' — offering obeisances; gela upavana — entered a garden.

TRANSLATION

After bathing, the Lord stood on the bank of the lake and put on dry garments. After offering obeisances to Lord Nr

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 12.153

udyane vasila prabhu bhakta-gana laña
tabe vaninatha aila maha-prasada laña

SYNONYMS

udyane — in the garden; **vasila** — sat down; **prabhu** — Sri Caitanya Mahāprabhu; **bhakta-gana laña** — with the devotees; **tabe** — at that time; **vaninatha** — Vaninatha Raya; **aila** — came; **maha-prasada laña** — bringing all kinds of maha-prasadam.

TRANSLATION

In the garden, Sri Caitanya Mahāprabhu sat down with the other devotees. Vaninatha Raya then came and brought all kinds of maha-prasadam.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.154-155

kasi-misra, tulasi-padicha — dui jana
pañca-sata loka yata karaye bhojana
tata anna-pitha-pana saba pathaila
dekhi' mahaprabhura mane santosa ha-ila

SYNONYMS

kasi-misra — Kasi Misra; **tulasi-padicha** — Tulasi, the superintendent of the temple; **dui jana** — two persons; **pañca-sata loka** — five hundred men; **yata** — as much; **karaye bhojana** — eat; **tata** — so; **anna-pitha-pana** — rice, cakes and sweet rice; **saba** — all; **pathaila** — sent; **dekhi'** — seeing; **mahaprabhura** — of Sri Caitanya Mahaprabhu; **mane** — in the mind; **santosa** — satisfaction; **ha-ila** — there was.

TRANSLATION

Kasi Misra and Tulasi, the superintendent of the temple, brought as much prasadam as five hundred men could eat. Seeing the large quantity of prasadam, which consisted of rice, cakes, sweet rice and a variety of vegetables, Sri Caitanya Mahaprabhu was very satisfied.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 12.156

puri-gosaṇi, mahaprabhu, bharati brahmananda
advaita-acarya, ara prabhu-nityananda

SYNONYMS

puri-gosaṇi — Paramananda Puri; mahaprabhu — Sri Caitanya Mahaprabhu; bharati brahmananda — Brahmananda Bharati; advaita-acarya — Advaita Acarya; ara — and; prabhu-nityananda — Nityananda Prabhu.

TRANSLATION

Among the devotees present with Sri Caitanya Mahaprabhu were Paramananda Puri, Brahmananda Bharati, Advaita Acarya and Nityananda Prabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.157

acaryaratna, acaryanidhi, srivasa, gadadhara
sankara, nandanacarya, ara raghava, vakresvara

SYNONYMS

acaryaratna — Candrasekhara; **acaryanidhi** — Acaryanidhi; **srivasa** — Srivasa Thakura; **gadadhara** — Gadadhara Pandita; **sankara** — Sankara; **nandana-acarya** — Nandanacarya; **ara** — and; **raghava** — Raghava Pandita; **vakresvara** — Vakresvara.

TRANSLATION

Acaryaratna, Acaryanidhi, Srivasa Thakura, Gadadhara Pandita, Sankara, Nandanacarya, Raghava Pandita and Vakresvara were also present.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 12.158

prabhu-ajña paña vaise apane sarvabhauma
pindara upare prabhu vaise laña bhakta-gana

SYNONYMS

prabhu-ajña — the order of the Lord; **pañā** — getting; **vaise** — sits down; **apane** — personally; **sarvabhauma** — Sarvabhauma Bhattacharya; **pindara upare** — on raised platforms; **prabhu** — Sri Caitanya Mahāprabhu; **vaise** — sits; **laña** — along with; **bhakta-gana** — all the devotees.

TRANSLATION

Receiving the permission of the Lord, Sarvabhauma Bhattacharya sat down. Sri Caitanya Mahāprabhu and all His devotees sat on raised wooden seats.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 12.159

tara tale, tara tale kari' anukrama
udyana bhari' vaise bhakta karite bhojana

SYNONYMS

tara tale — below them; tara tale — below them; kari' — in this way; anukrama — consecutively; udyana bhari' — filling the entire garden; vaise — sit; bhakta — all the devotees; karite bhojana — to take lunch.

TRANSLATION

In this way all the devotees sat down to take their lunch in consecutive lines, one beside the other.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.160

'haridasa' bali' prabhu dake ghane ghana
dure rahi' haridasa kare nivedana

SYNONYMS

haridasa bali' — calling Haridasa; prabhu — Sri Caitanya Mahaprabhu; dake — calls; ghane ghana — repeatedly; dure rahi' — standing at a distance; haridasa — Thakura Haridasa; kare nivedana — submitted.

TRANSLATION

Sri Caitanya Mahaprabhu was repeatedly calling, "Haridasa, Haridasa," and at that time Haridasa, standing at a distance, spoke as follows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.161

bhakta-sange prabhu karuna prasada angikara
e-sange vasite yogya nahi muñi chara

SYNONYMS

bhakta-sange prabhu — let Sri Caitanya Mahaprabhu sit down with the devotees; **karuna** — let Him do; **prasada** — of remnants of food; **angikara** — accepting; **e-sange** — with this batch; **vasite** — to sit down; **yogya** — befitting; **nahi** — am not; **muñi** — I; **chara** — most abominable.

TRANSLATION

Haridasa Thakura said, "Let Lord Sri Caitanya Mahaprabhu take His lunch with the devotees. Since I am abominable, I cannot sit down among you.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.162

pache more prasada govinda dibe bahirdvare
mana jani' prabhu punah na balila tanre

SYNONYMS

pache — at last; **more** — unto me; **prasada** — remnants of food; **govinda** — the personal servant of Sri Caitanya Mahaprabhu; **dibe** — will deliver; **bahir-dvare** — outside the door; **mana jani'** — understanding the mind; **prabhu** — Sri Caitanya Mahaprabhu; **punah** — again; **na** — not; **balila** — called; **tanre** — him.

TRANSLATION

"Govinda will give me prasadam later, outside the door." Understanding his mind, Sri Caitanya Mahaprabhu did not call him again.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.163-164

svarupa-gosañi, jagadananda, damodara
kasisvara, gopinatha, vaninatha, sankara
parivesana kare tahan ei sata-jana
madhye madhye hari-dhvani kare bhakta-gana

SYNONYMS

svarupa-gosañi — Svarupa Damodara Gosvami; **jagadananda** — Jagadananda; **damodara** — Damodara Pandita; **kasisvara** — Kasisvara; **gopinatha**, **vaninatha**, **sankara** — Gopinatha, Vaninatha and Sankara; **parivesana kare** — distribute; **tahan** — there; **ei** — these; **sata-jana** — seven persons; **madhye madhye** — at intervals; **hari-dhvani** — resounding of the holy name of Hari; **kare** — do; **bhakta-gana** — all the devotees.

TRANSLATION

Svarupa Damodara Gosvami, Jagadananda, Damodara Pandita, Kasisvara, Gopinatha, Vaninatha and Sankara distributed prasadam, and the devotees chanted the holy names at intervals.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.165

pulina-bhojana krsna purve yaiche kaila
sei lila mahaprabhura mane smrti haila

SYNONYMS

pulina — in the forest; **bhojana** — eating; **krsna** — Lord Krsna; **purve** — formerly; **yaiche** — as; **kaila** — performed; **sei lila** — the same pastime; **mahaprabhura** — of Sri Caitanya Mahaprabhu; **mane** — in the mind; **smrti haila** — there was remembrance.

TRANSLATION

Lord Sri Krsna had previously taken His lunch in the forest, and that very pastime was remembered by Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.166

yadyapi premavese prabhu haila asthira
samaya bujhiya prabhu haila kichu dhira

SYNONYMS

yadyapi — although; **prema-avese** — in ecstatic love; **prabhu** — Sri Caitanya Mahaprabhu; **haila** — became; **asthira** — agitated; **samaya bujhiya** — understanding the time and circumstances; **prabhu** — Sri Caitanya Mahaprabhu; **haila** — became; **kichu** — somewhat; **dhira** — patient.

TRANSLATION

Just by remembering the pastimes of Lord Sri Krsna, Sri Caitanya Mahaprabhu was agitated by ecstatic love. But considering the time and circumstance, He remained somewhat patient.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 12.167

prabhu kahe, — more deha' laphra-vyañjane
pitha-pana, amṛta-gutika deha' bhakta-gane

SYNONYMS

prabhu kahe — the Lord said; more — unto Me; deha' — give; laphra-vyañjane — ordinary vegetable; pitha-pana — cakes and sweet rice; amṛta-gutika — and the preparation named amṛta-gutika; deha' — deliver; bhakta-gane — to the devotees.

TRANSLATION

Sri Caitanya Mahāprabhu said, "You can give Me the ordinary vegetable known as laphra-vyañjana, and you may deliver to all the devotees better preparations like cakes, sweet rice and amṛta-gutika."

PURPORT

Laphra-vyañjana is a combination of several green vegetables all mixed together. It is often mixed with rice and delivered to poor men. Amṛta-gutika is a preparation of thick puri mixed with condensed milk. It is also known as amṛta-rasavali.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 12.168

sarvajña prabhu janena yanre yei bhaya
tanre tanre sei deoyaya svarupa-dvaraya

SYNONYMS

sarva-jña prabhu — the omniscient Lord Sri Caitanya Mahāprabhu; **janena** — knows; **yanre** — to whom; **yei** — whatever; **bhaya** — appeals; **tanre tanre** — unto each person; **sei** — that; **deoyaya** — orders to administer; **svarupa-dvaraya** — by Svarupa Damodara.

TRANSLATION

Since Lord Sri Caitanya Mahāprabhu is omniscient, He knew what types of preparations each person liked. He therefore had Svarupa Damodara deliver these preparations to each devotee to his full satisfaction.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.169

jagadananda bedaya parivesana karite
prabhura pate bhala-dravya dena acambite

SYNONYMS

jagadananda — Jagadananda; **bedaya** — walks; **parivesana** — distribution of prasadam; **karite** — to do; **prabhura pate** — on the plate of Sri Caitanya Mahaprabhu; **bhala-dravya** — the first-class preparations; **dena** — puts; **acambite** — suddenly.

TRANSLATION

Jagadananda went to distribute prasadam, and suddenly he placed all the first-class preparations on the plate of Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.170

yadyapi dile prabhu tanre karena rosa
bale-chale tabu dena, dile se santosa

SYNONYMS

yadyapi — although; **dile** — by such deliverance; **prabhu** — Sri Caitanya Mahaprabhu; **tanre** — unto him; **karena** — does; **rosa** — anger; **bale-chale** — somehow or other (sometimes by tricks, sometimes by force); **tabu** — still; **dena** — delivers; **dile** — when he delivers; **se santosa** — Sri Caitanya Mahaprabhu was very pleased.

TRANSLATION

When such nice prasadam was put on the plate of Sri Caitanya Mahaprabhu, the Lord was outwardly very angry. Nonetheless, when the preparations were placed on His plate sometimes by tricks and sometimes by force, the Lord was satisfied.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.171

punarapi sei dravya kare niriksana
tanra bhaye prabhu kichu karena bhaksana

SYNONYMS

punarapi — again; **sei dravya** — that very thing; **kare niriksana** — sees carefully; **tanra bhaye** — out of fear of Jagadananda; **prabhu** — Sri Caitanya Mahaprabhu; **kichu** — something; **karena** — does; **bhaksana** — eating.

TRANSLATION

When the food was thus delivered, Sri Caitanya Mahaprabhu looked at it for some time. Being afraid of Jagadananda, He finally ate something.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.172

na khaile jagadananda karibe upavasa
tanra age kichu kha'na — mane ai trasa

SYNONYMS

na khaile — if He did not eat; jagadananda — Jagadananda; karibe — will observe; upavasa — fasting; tanra age — before him; kichu kha'na — eats something; mane — within the mind; ai — that; trasa — fear.

TRANSLATION

The Lord knew that if He did not eat the food offered by Jagadananda, Jagadananda would certainly fast. Being afraid of this, Lord Sri Caitanya Mahaprabhu ate some of the prasadam he offered.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.173

svarupa-gosañi bhala mista-prasada laña
prabhuke nivedana kare age dandaña

SYNONYMS

svarupa-gosañi — Svarupa Damodara; **bhala** — first-class; **mista-prasada** — sweetmeats; **laña** — taking; **prabhuke** — unto Lord Caitanya Mahaprabhu; **nivedana kare** — offered; **age** — in front of Him; **dandaña** — standing.

TRANSLATION

Svarupa Damodara Gosvami then brought some excellent sweetmeats and, standing before the Lord, offered them to Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.174

ei maha-prasada alpa karaha asvadana
dekha, jagannatha kaiche karyachena bhojana

SYNONYMS

ei maha-prasada — this maha-prasadam; alpa — a little; karaha asvadana — You must taste; dekha — just see; jagannatha — Lord Jagannatha; kaiche — how; karyachena — has done; bhojana — eating.

TRANSLATION

Svarupa Damodara Gosvami then said, "Just take a little of this maha-prasadam, and see how it is that Lord Jagannatha has accepted it."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.175

eta bali' age kichu kare samarpana
tanra snehe prabhu kichu karena bhojana

SYNONYMS

eta bali' — saying this; age — in front; kichu — something; kare samarpana — offers; tanra — of him; snehe — out of affection; prabhu — Lord Sri Caitanya Mahaprabhu; kichu — some; karena bhojana — eats.

TRANSLATION

Upon saying this, Svarupa Damodara Gosvami placed some food before the Lord, and the Lord, out of affection, ate it.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.176

ei mata dui-jana kare bara-bara
vicitra ei dui bhaktera sneha-vyavahara

SYNONYMS

ei mata — in this way; **dui-jana** — both persons (Svarupa Damodara and Jagadananda); **kare** — do; **bara-bara** — again and again; **vicitra** — uncommon; **ei** — these; **dui** — two; **bhaktera** — of devotees; **sneha-vyavahara** — affectionate behavior.

TRANSLATION

Svarupa Damodara and Jagadananda again and again offered the Lord some food. Thus they behaved affectionately with the Lord. This was very, very uncommon.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.177

sarvabhaume prabhu vasañachena vama-pase
dui bhaktera sneha dekhi' sarvabhauma hase

SYNONYMS

sarvabhaume — Sarvabhauma Bhattacarya; **prabhu** — the Lord; **vasañachena** — made to sit; **vama-pase** — on His left side; **dui bhaktera** — of the two devotees; **sneha** — the affection; **dekhi'** — seeing; **sarvabhauma** — Sarvabhauma Bhattacarya; **hase** — smiles.

TRANSLATION

The Lord made Sarvabhauma Bhattacarya sit on His left side, and when Sarvabhauma saw the behavior of Svarupa Damodara and Jagadananda, he smiled.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.178

sarvabhaume deyana prabhu prasada uttama
sneha kari' bara-bara karana bhojana

SYNONYMS

sarvabhaume — unto Sarvabhauma Bhattacarya; **deyana** — causes others to deliver; **prabhu** — Sri Caitanya Mahaprabhu; **prasada** — remnants of food; **uttama** — first-class; **sneha kari'** — out of affection; **bara-bara** — again and again; **karana** — causes; **bhojana** — his eating.

TRANSLATION

Lord Sri Caitanya Mahaprabhu also wanted to offer Sarvabhauma Bhattacarya first-class food; therefore, out of affection, He had the servers put first-class food on his plate again and again.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.179

gopinathacarya uttama maha-prasada ani'
sarvabhaume diya kahe sumadhura vani

SYNONYMS

gopinatha-acarya — Gopinatha Acarya; **uttama** — first-class; **maha-prasada** — remnants of food; **ani'** — bringing; **sarvabhaume** — to Sarvabhauma Bhattacharya; **diya** — delivering; **kahe** — says; **su-madhura** — very sweet; **vani** — words.

TRANSLATION

Gopinatha Acarya also brought first-class food and offered it to Sarvabhauma Bhattacharya while speaking sweet words.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 12.180

kahan bhattacaryera purva jada-vyavahara
kahan ei paramananda, — karaha vicara

SYNONYMS

kahan — where; **bhattacaryera** — of Sarvabhauma Bhattacarya; **purva** — previous; **jada-vyavahara** — material behavior; **kahan** — where; **ei** — this; **parama-ananda** — transcendental bliss; **karaha vicara** — just try to consider.

TRANSLATION

After serving the Bhattacarya with first-class prasadam, Gopinatha Acarya said, "Just consider what the Bhattacarya's previous mundane behavior was! Just consider how at present he is enjoying transcendental bliss!"

PURPORT

Sarvabhauma Bhattacarya was previously a smarta-brahmana — that is, one who strictly follows the Vedic principles on the mundane platform. On the mundane platform one cannot believe that prasadam is transcendental, that Govinda is the original form of the Supreme Personality of Godhead, or that a Vaisnava is a liberated person. These transcendental considerations are out of the ordinary Vedic scholar's jurisdiction. Most Vedic scholars are called Vedantists. These so-called followers of Vedanta philosophy consider the Absolute Truth to be impersonal. They also believe that a person born in a particular caste cannot change his caste until he dies and takes rebirth. The smarta-brahmanas also reject the fact that maha-prasadam (food offered to the Deity) is transcendental and materially uncontaminated. Originally, Sarvabhauma Bhattacarya was subjected to all the rules and regulations of the Vedic principles on the mundane platform. Now Gopinatha Acarya pointed out how Sarvabhauma Bhattacarya had been converted by the causeless mercy of Sri Caitanya Mahaprabhu. Being converted, Sarvabhauma partook of prasadam with the Vaisnavas. Indeed, he sat by the side of Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 12.181

sarvabhauma kahe, — ami tarkika kubuddhi
tomara prasade mora e sampat-siddhi

SYNONYMS

sarvabhauma kahe — Sarvabhauma Bhattacharya replied; **ami** — I; **tarkika** — a mundane logician; **ku-buddhi** — less intelligent; **tomara prasade** — by your mercy; **mora** — my; **e** — this; **sampat** — opulence; **siddhi** — perfection.

TRANSLATION

Sarvabhauma Bhattacharya replied to Gopinatha Acarya, "I was simply a less intelligent logician. But by your grace I have received this opulence of perfection.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 12.182

mahaprabhu vina keha nahi dayamaya
kakere garuda kare, — aiche kon haya

SYNONYMS

mahaprabhu — Lord Sri Caitanya Mahaprabhu; **vina** — except; **keha** — anybody; **nahi** — there is not; **daya-maya** — so merciful; **kakere** — unto a crow; **garuda** — the biggest eagle; **kare** — transformed; **aiche** — such; **kon haya** — who is another.

TRANSLATION

"But for Sri Caitanya Mahaprabhu," Sarvabhauma Bhattacharya continued, "who is so merciful? He has converted a crow into a Garuda. Who could be so merciful?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.183

tarkika-srgala-sange bheu-bheu kari
sei mukhe ebe sada kahi 'krsna' 'hari'

SYNONYMS

tarkika — logician; **srgala** — jackals; **sange** — in the association of; **bheu-bheu kari** — barking; **sei mukhe** — in that very mouth; **ebe** — now; **sada** — always; **kahi** — speak; **krsna** — the holy name of Lord Krsna; **hari** — Hari.

TRANSLATION

"In the association of the jackals known as logicians, I simply continued to bark a resounding 'bheu bheu.' Now, from the same mouth I am chanting the holy names 'Krsna' and 'Hari.'

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.184

kahan bahirmukha tarkika-sisyagana-sange
kahan ei sanga-sudha-samudra-tarange

SYNONYMS

kahan — whereas; **bahir-mukha** — nondevotees; **tarkika** — of logic; **sisya-gana** — disciples; **sange** — with; **kahan** — now; **ei** — this; **sanga** — association; **sudha** — of nectar; **samudra** — of the ocean; **tarange** — in the waves.

TRANSLATION

"Whereas I once associated with the disciples of logic, all nondevotees, I am now merged in the waves of the nectarean ocean of the association of devotees."

PURPORT

As Srila Bhaktisiddhanta Sarasvati Thakura explains, the word bahirmukha refers to a person who is very busy tasting material enjoyment. Such a person always poses himself as an enjoyer of the external energy of the Supreme Personality of Godhead. Being attracted by external opulence, the nondevotee always forgets his intimate relationship with Krsna. Such a person does not like the idea of becoming Krsna conscious. This is explained by Srila Prahlada Maharaja in Srimad-Bhagavatam (7.5.30-31):

matir na krsne paratah svato va
mitho 'bhipadyeta grha-vratanam
adanta-gobhir
punah punas carvita-carvananam
na te viduh svartha- hi visn
durasaya ye bahir-artha-maninah
andha yathandhair upaniyamanas
te 'pisa-tantryam uru-damni baddhah

Materialists who are overly attracted to the material body, material world and material enjoyment, who cannot control their material senses, are carried to the darkest regions of material existence. Such people cannot become Krsna conscious, either by themselves or by congregational effort. Such people do not understand that the goal of life for a human being is to understand the Supreme Personality of Godhead, Visnu. A human life is especially meant for this purpose, and one has to go through all kinds of penances and austerities and set aside the propensity for sense gratification. Materialists always remain blind because they are always guided by blind rascals. A materialistic person considers himself free to act as he likes. He does not know that he is rigidly controlled by the stringent laws of nature, nor does he know that he has to transmigrate from one body to another and perpetually rot in material existence. Such rascals and foolish people are lured by the prayers of their foolish leaders for sense gratification, and they cannot understand what is meant by Krsna consciousness. The material world exists outside the spiritual sky, and a foolish materialist cannot estimate the extent of this material sky. What, then, can he know of the spiritual sky? Materialists simply believe their imperfect senses and do not take instructions from the revealed scriptures. According to Vedic civilization, one has to see through the authority of the revealed scriptures. Sastra-caksuh: one should see everything through the medium of the Vedic literature. In this way, one can distinguish between the spiritual world and material world. Those who ignore such instructions cannot be convinced

of the existence of the spiritual world. Because they have forgotten their spiritual identity, such materialists take this material world as the all in all. They are therefore called bahirmukha.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.185

prabhu kahe, — purve siddha krsne tomara priti
toma-sange ama-sabara haila krsne mati

SYNONYMS

prabhu kahe — the Lord said; **purve** — previously; **siddha** — perfected; **krsne** — in Krsna consciousness; **tomara** — your; **priti** — love for Krsna; **toma-sange** — by your association; **ama-sabara** — of all of us; **haila** — there was; **krsne** — unto Krsna; **mati** — consciousness.

TRANSLATION

Sri Caitanya Mahaprabhu said to Sarvabhauma Bhattacharya, "From your previous birth you have been in Krsna consciousness. Thus you love Krsna so much that simply by your association we are all developing Krsna consciousness."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.186

bhakta-mahima badaite, bhakte sukha dite
mahaprabhu vina anya nahi trijagate

SYNONYMS

bhakta-mahima — the glories of the devotees; **badaite** — to increase; **bhakte** — unto the devotees; **sukha dite** — to give pleasure; **mahaprabhu** — Sri Caitanya Mahaprabhu; **vina** — except; **anya** — anyone else; **nahi** — there is no one; **tri-jagate** — within these three worlds.

TRANSLATION

Thus there is no one within these three worlds — save for Sri Caitanya Mahaprabhu — who is always so willing to increase the glories of the devotees and give them satisfaction.

PURPORT

In this regard, one should consult the discussion between Kapiladeva and Devahuti on the subject matter of devotional service. This is found in Srimad-Bhagavatam, Third Canto.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 12.187

tabe prabhu pratyeke, saba bhaktera nama laña
pitha-pana deoyaila prasada kariya

SYNONYMS

tabe — thereafter; **prabhu** — Sri Caitanya Mahāprabhu; **pratyeke** — individually; **saba bhaktera** — of all the devotees; **nama** — the names; **laña** — calling; **pitha-pana** — cakes and sweet rice; **deoyaila** — administered; **prasada** — remnants of food; **kariya** — making.

TRANSLATION

Sri Caitanya Mahāprabhu then took all the remnants of food offered to Jagannātha, such as cakes and sweet rice, and distributed them to all the other devotees, calling them individually.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 12.188

advaita-nityananda vasiyachena eka thaṅi
dui-jane krida-kalaha lagila tathai

SYNONYMS

advaita-nityananda — Advaita Acarya and Nityananda Prabhu; **vasiyachena** — sat; **eka thaṅi** — in one place; **dui-jane** — those two persons; **krida-kalaha** — mock fighting; **lagila** — began; **tathai** — there.

TRANSLATION

Sri Advaita Acarya and Nityananda Prabhu sat side by side, and when prasadam was being distributed They engaged in a type of mock fighting.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.189

advaita kahe, — avadhutera sange eka pankti
bhojana karilun, na jani habe kon gati

SYNONYMS

advaita kahe — Advaita Acarya said; **avadhutera sange** — with a mendicant; **eka pankti** — in one line; **bhojana karilun** — I am taking My food; **na jani** — I do not know; **habe** — will be; **kon** — what; **gati** — destination.

TRANSLATION

First Advaita Acarya said, "I am sitting in line with an unknown mendicant, and because I am eating with Him, I do not know what kind of destination is awaiting Me.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 12.190

prabhu ta' sannyasi, unhara nahi apacaya
anna-dose sannyasira dosa nahi haya

SYNONYMS

prabhu — Lord Sri Caitanya Mahāprabhu; **ta'** — indeed; **sannyasi** — in the renounced order of life; **unhara** — for Him; **nahi** — there is not; **apacaya** — any discrepancy; **anna-dose** — by contamination of food; **sannyasira** — of a person in the renounced order; **dosa** — fault; **nahi** — not; **haya** — there is.

TRANSLATION

"Sri Caitanya Mahāprabhu is in the renounced order of life. Consequently He does not recognize discrepancies. As a matter of fact, a sannyasi is not affected by eating food from anywhere and everywhere.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.191

"nanna-dosena maskari" — ei sastra-pramana
ami ta' grhastha-brahmana, amara dosa-sthana

SYNONYMS

na anna-dosena maskari — a sannyasi does not become affected by faulty acceptance of food; ei — this; sastra-pramana — evidence of revealed scriptures; ami — I; ta' — indeed; grhastha-brahmana — a householder brahmana; amara — My; dosa — faulty; sthana — situation.

TRANSLATION

"According to the sastras, there is no discrepancy in a sannyasi's eating at another's house. But for a householder brahmana, this kind of eating is faulty.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.192

janma-kula-silacara na jani yahara
tara sange eka pankti — bada anacara

SYNONYMS

janma — birth; kula — family; sila — character; acara — behavior; na — not; jani — I know; yahara — of whom; tara sange — with him; eka pankti — in one line; bada anacara — a great discrepancy.

TRANSLATION

"It is not proper for householders to dine with those whose previous birth, family, character and behavior are unknown."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.193

nityananda kahe — tumi advaita-acarya
'advaita-siddhante' badhe suddha-bhakti-karya

SYNONYMS

nityananda kahe — Srila Nityananda Prabhu said; tumi — You; advaita-acarya — Advaita Acarya, or a teacher of impersonal monism; advaita-siddhante — in that monistic conclusion; badhe — is greatly hindered; suddha-bhakti-karya — the matter of pure devotional service.

TRANSLATION

Nityananda Prabhu immediately refuted Srila Advaita Acarya, saying, "You are a teacher of impersonal monism, and the monistic conclusion is a great hindrance to progressive, pure devotional service.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.194

tomara siddhanta-sanga kare yei jane
'eka' vastu vina sei 'dvitiya' nahi mane

SYNONYMS

tomara — Your; **siddhanta-sanga** — acceptance of the conclusion; **kare** — does; **yei jane** — the person who; **eka** — one; **vastu** — substance; **vina** — except; **sei** — such a person; **dvitiya** — a second thing; **nahi mane** — does not accept.

TRANSLATION

"One who participates in Your impersonal monistic philosophy does not accept anything but the one Brahman."

PURPORT

The impersonal monist does not believe that God is the only object of worship and that the living entities are His eternal servants. According to the monists, God and the devotee may be separate in the material state, but when they are spiritually situated, there is no difference between them. This is called advaita-siddhanta, the conclusion of the monists. Monists consider devotional service of the Lord to be material activity; therefore they consider such devotional activities to be the same as karma, or fruitive activity. This monistic mistake is a great stumbling block on the road to devotional service.

Actually this discussion between Advaita Acarya and Nityananda was a mock fight to serve as a great instruction for all devotees. Sri Nityananda Prabhu wanted to point out that Advaita Acarya, a pure devotee, did not agree with the monistic conclusion. The conclusion of devotional service is:

vadanti tat tattva-vidas yaj jñanam advayam
brahmeti paramatmeti bhagavan iti sabdyate

"Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramatma or Bhagavan." (Bhag. 1.2.11)

Absolute knowledge consists of Brahman, Paramatma and Bhagavan. This conclusion is not the same as that of the monists. Srila Advaita Acarya was given the title of acarya because He spread the bhakti cult, not the philosophy of monism. The true conclusion of advaita-siddhanta, expressed at the very beginning of the Caitanya-caritamrta (Adi 1.3), is not the same as the philosophy of the monists. Here advaita-siddhanta means advaya-jñana, or oneness in variety. Actually Srila Nityananda Prabhu was praising Srila Advaita Acarya through friendly mock fighting. He was giving the Vaisnava conclusion in terms of the Bhagavatam's conclusive words, vadanti tat tattva-vidah. This is also the conclusion of a mantra in the Chandogya Upanisad, ekam evadvitiam.

A devotee knows that there is oneness in diversity. The mantras of the sastras do not support the monistic conclusions of the impersonalists, nor does Vaisnava philosophy accept impersonalism without variety. Brahman is the greatest, He who includes everything, and that is oneness. As Kṛṣṇa says in the Bhagavad-gita (7.7), mattah nanyat: there is no one superior to

Krsna Himself. He is the original substance because every category emanates from Him. Thus He is simultaneously one with and different from all other categories. The Lord is always engaged in a variety of spiritual activities, but the monist cannot understand spiritual variety. The conclusion is that although the powerful and the power are one and the same, within the energy of the powerful there are varieties. In those varieties there is a distinction between the different parts of one's personal self, between types of the same category, and between types of different categories. In other words, there is always variety in the categories, which are understood as knowledge, the knower and the knowable. Due to the eternal existence of knowledge, the knower and the knowable, devotees everywhere know about the eternal existence of the form, name, qualities, pastimes and entourage of the Supreme Personality of Godhead. Devotees never agree with the monists' preaching of oneness. Unless one adheres to the conceptions of the knower, the knowable and knowledge, there is no possibility of understanding spiritual variety, nor can one taste the transcendental bliss of spiritual variety.

The philosophy of monism is an adjustment of the Buddhist philosophy of voidism. In a mock fight with Sri Advaita Acarya, Sri Nityananda Prabhu was refuting this type of monistic philosophy. Vaisnavas certainly accept Lord Sri Krsna as the ultimate "one," and that which is without Krsna is called maya, or that which has no existence. External maya is exhibited in two phases — jiva-maya, the living entities, and guna-maya, the material world. In the material world there is prakrti (material nature) and pradhana (the ingredients of material nature). However, for one who becomes Krsna conscious, the distinction between material and spiritual varieties does not exist. An advanced devotee like Prahlada Maharaja sees everything as one — Krsna. As stated in Srimad-Bhagavatam (7.4.37), krsna-graha-grhitatma na veda jagad idrsam. One who is in full Krsna consciousness does not distinguish between things material and spiritual; he takes everything to be related to Krsna and therefore spiritual. By advaya-jñana-darsana, Srila Advaita Acarya has glorified pure devotional service. Srila Nityananda Prabhu herein sarcastically condemns the philosophy of the impersonal monists and praises the correct nondual philosophy of Sri Advaita Prabhu.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.195

hena tomara sange mora ekatre bhojana
na jani, tomara sange kaiche haya mana

SYNONYMS

hena — thus; **tomara** — Your; **sange** — in association; **mora** — My; **ekatre** — together; **bhojana** — eating; **na jani** — I do not know; **tomara sange** — by Your association; **kaiche** — how; **haya mana** — My mind will turn.

TRANSLATION

Nityananda Prabhu continued, "You are such a monist! And now I am eating beside You. I do not know how My mind will be affected in this way."

PURPORT

Sangat sañjayate kamah (Bg. 2.62). One develops his consciousness according to society and association. As Srila Nityananda Prabhu admits, a devotee should be very careful when associating with those who are not devotees. When asked by a householder devotee what the behavior of a devotee should be, Sri Caitanya Mahaprabhu immediately replied:

asat-sanga-tyaga, — ei vaisnava-acara
'stri-sangi' — eka asadhu, 'krsnabhakta' ara

(Cc. Madhya 22.87)

A Vaisnava, a devotee, should simply discard intimate association with nondevotees. In his Upadesamrta (4), Srila Rupa Gosvami has described the symptoms of intimate relationships in this way:

dadati pratigrhnati guhyam akhyati prcchati
bhunkte bhojayate caiva sad- priti-laksanam

The words bhunkte bhojayate indicate that one should eat with devotees. One should carefully avoid eating food offered by nondevotees. Indeed, a devotee should be very strict in not accepting food from a nondevotee, especially food prepared in restaurants or hotels or on airplanes. Srila Nityananda Prabhu's reference in this connection is meant to emphasize that one should avoid eating with Mayavadis and covert Mayavadis like the sahajiya Vaisnavas, who are materially affected.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.196

ei-mata dui-jane kare balabali
vyaja-stuti kare dunhe, yena galagali

SYNONYMS

ei-mata — in this way; **dui-jane** — two persons; **kare** — do; **balabali** — accusing and counteraccusing; **vyaja-stuti** — praise in the form of accusations; **kare** — do; **dunhe** — both of Them; **yena** — as if; **galagali** — exchanges of ill names.

TRANSLATION

Thus They both went on talking and praising one another, although Their praise appeared negative, for it appeared as if They exchanged ill names.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.197

tabe prabhu sarva-vaisnavera nama laña
maha-prasada dena maha-amrta siñciya

SYNONYMS

tabe — thereafter; **prabhu** — Sri Caitanya Mahaprabhu; **sarva-vaisnavera** — of all the Vaisnavas; **nama** — names; **laña** — calling; **maha-prasada** — the remnants of the food of Lord Jagannatha; **dena** — delivers; **maha-amrta** — transcendental nectar; **siñciya** — sprinkling.

TRANSLATION

Thereafter, calling all the Vaisnavas, Sri Caitanya Mahaprabhu distributed maha-prasadam as if sprinkling nectar. At that time the mock fight between Advaita Acarya and Nityananda Prabhu became more and more delicious.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.198

bhojana kari' uthe sabe hari-dhvani kari'
hari-dhvani uthila saba svarga-martya bhari'

SYNONYMS

bhojana kari' — after eating; **uthe** — stood up; **sabe** — all; **hari-dhvani** — the sound of Hari; **kari'** — making; **hari-dhvani** — the sound of Hari; **uthila** — rose; **saba** — all; **svarga-martya** — the upper and lower planetary systems; **bhari'** — filling.

TRANSLATION

After taking their lunch, all the Vaisnavas stood up and chanted the holy name of Hari, and the resounding noise filled all the upper and lower planetary systems.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.199

tabe mahaprabhu saba nija-bhakta-gane
sabakare sri-haste dila malya-candane

SYNONYMS

tabe — thereafter; **mahaprabhu** — Sri Caitanya Mahaprabhu; **saba** — all; **nija-bhakta-gane** — personal devotees; **sabakare** — unto all of them; **sri-haste** — with His own hand; **dila** — delivered; **malya-candane** — flower garlands and sandalwood pulp.

TRANSLATION

After this, Sri Caitanya Mahaprabhu offered flower garlands and sandalwood pulp to all His devoted personal associates.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.200

tabe parivesaka svarupadi sata jana
grhera bhitare kaila prasada bhojana

SYNONYMS

tabe — thereafter; **parivesaka** — the distributors of prasadam; **svarupa-adi** — headed by Svarupa Damodara; **sata jana** — seven men; **grhera bhitare** — within the room; **kaila** — did; **prasada bhojana** — eating of prasadam.

TRANSLATION

The seven persons headed by Svarupa Damodara who were engaged in distributing prasadam to others then took their meals within the room.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.201

prabhura avasesa govinda rakhila dhariya
sei anna haridase kichu dila laña

SYNONYMS

prabhura — of Lord Sri Caitanya Mahaprabhu; **avasesa** — remnants; **govinda** — Govinda; **rakhila** — saved; **dhariya** — keeping; **sei anna** — that prasadam; **haridase** — unto Haridasa Thakura; **kichu** — some; **dila** — delivered; **laña** — taking.

TRANSLATION

Govinda saved some remnants of food left by Sri Caitanya Mahaprabhu and kept them carefully. Later, one portion of these remnants was delivered to Haridasa Thakura.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.202

bhakta-gana govinda-pasa kichu magi' nila
sei prasadanna govinda apani paila

SYNONYMS

bhakta-gana — all the other devotees; **govinda-pasa** — from Govinda; **kichu** — a little; **magi'** — begging; **nila** — took; **sei** — those; **prasada-anna** — remnants of food; **govinda** — Govinda; **apani** — personally; **paila** — partook.

TRANSLATION

The remnants of food left by Sri Caitanya Mahaprabhu were later distributed among devotees who begged for them, and finally Govinda personally took the last remnants.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 12.203

svatantra isvara prabhu kare nana khela
'dhoya-pakhala' nama kaila ei eka lila

SYNONYMS

svatantra isvara — the independent Personality of Godhead; **prabhu** — Sri Caitanya Mahāprabhu; **kare** — performs; **nana** — various; **khela** — pastimes; **dhoya-pakhala** — washing and cleansing; **nama** — named; **kaila** — performed; **ei** — this; **eka** — one; **lila** — pastime.

TRANSLATION

The fully independent Supreme Personality of Godhead performs various types of pastimes. The pastime of washing and cleansing the Gundica temple is but one of them.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.204

ara dine jagannathera 'netrotsava' nama
mahotsava haila bhaktera prana-samana

SYNONYMS

ara dine — the next day; **jagannathera** — of Lord Jagannatha; **netra-utsava** — the festival of seeing the eyes; **nama** — named; **maha-utsava** — great festival; **haila** — performed; **bhaktera** — of the devotees; **prana-samana** — the life and soul.

TRANSLATION

The next day marked the performance of the festival of Netrotsava. This great festival was the life and soul of the devotees.

PURPORT

After the bathing ceremony of Lord Jagannatha, during the fortnight before the Ratha-yatra ceremony, the body of Lord Jagannatha, having been washed, needs repainting. This is known as anga-raga. The Netrotsava festival, performed gorgeously in the early morning of the Nava-yauvana day, constitutes the life and soul of the devotees.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.205

paksa-dina duhkhi loka prabhura adarsane
darsana kariya loka sukha paila mane

SYNONYMS

paksa-dina — for a fortnight; **duhkhi** — unhappy; **loka** — devotees; **prabhura** — of Lord Jagannatha; **adarsane** — without the sight; **darsana kariya** — by seeing; **loka** — all the devotees; **sukha** — happiness; **paila** — got; **mane** — in the mind.

TRANSLATION

Everyone was unhappy for a fortnight because they could not see the Deity of Lord Jagannatha. Upon seeing the Lord at the festival, the devotees were very happy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 12.206

mahaprabhu sukhe laña saba bhakta-gana
jagannatha-darasane karila gamana

SYNONYMS

mahaprabhu — Sri Caitanya Mahaprabhu; **sukhe** — in great happiness; **laña** — taking; **saba** — all; **bhakta-gana** — devotees; **jagannatha-darasane** — for visiting Lord Jagannatha; **karila gamana** — went.

TRANSLATION

On this occasion, greatly happy, Sri Caitanya Mahaprabhu took all the devotees with Him and visited the Lord in the temple.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.207

age kasisvara yaya loka nivariya
pache govinda yaya jala-karanga laña

SYNONYMS

age — in front; kasisvara — Kasisvara; yaya — goes; loka — the crowd; nivariya — checking; pache — at the end; govinda — Govinda; yaya — goes; jala — of water; karanga — a pitcher carried by saintly persons; laña — taking.

TRANSLATION

When Sri Caitanya Mahaprabhu went to visit the temple, Kasisvara walked in front, checking the crowds of people, and Govinda walked in the rear, bringing the sannyasi's pitcher filled with water.

PURPORT

The karanga is a kind of waterpot especially carried by Mayavadi sannyasis and generally carried by all other sannyasis.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.208

prabhura age puri, bharati, — dunhara gamana
svarupa, advaita, — dunhera parsve dui-jana

SYNONYMS

prabhura age — in front of Lord Sri Caitanya Mahaprabhu; **puri** — Paramananda Puri; **bharati** — Brahmananda Bharati; **dunhara gamana** — first they went; **svarupa** — Svarupa Damodara; **advaita** — Advaita Acarya; **dunhera** — of both; **parsve** — on the two sides; **dui-jana** — two persons.

TRANSLATION

When Sri Caitanya Mahaprabhu went toward the temple, Paramananda Puri and Brahmananda Bharati walked in front of Him, and at His two sides walked Svarupa Damodara and Advaita Acarya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.209

pache pache cali' yaya ara bhakta-gana
utkanthate gela saba jagannatha-bhavana

SYNONYMS

pache pache — following; **cali' yaya** — walk; **ara** — other; **bhakta-gana** — devotees; **utkanthate** — with great eagerness; **gela** — they went; **saba** — all; **jagannatha-bhavana** — in the temple of Lord Jagannatha.

TRANSLATION

With great eagerness all the other devotees followed them into the temple of Lord Jagannatha.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 12.210

darsana-lobhete kari' maryada langhana
bhoga-mandape yaña kare sri-mukha darsana

SYNONYMS

darsana-lobhete — being very eager to see; **kari'** — doing; **maryada langhana** — transgressions of regulative principles; **bhoga-mandape** — in the room for offering food; **yaña** — going; **kare** — do; **sri-mukha darsana** — seeing the lotus face.

TRANSLATION

Out of great eagerness to see the Lord, they all neglected the regulative principles and, just to see the Lord's face, went to the place where the food was offered.

PURPORT

There are many regulative principles of Deity worship. For example, one is not allowed to enter the room where food is offered to Lord Jagannatha. But in this case, being very eager because of not having seen the Lord for fifteen days, all the people overruled the regulative principles and entered the room.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.211

trsarta prabhura netra — bhramara-yugala
gadha trsnaya piye krsnera vadana-kamala

SYNONYMS

trsa-arta — thirsty; **prabhura** — of Lord Sri Caitanya Mahaprabhu; **netra** — eyes; **bhramara-yugala** — like two bumblebees; **gadha** — deep; **trsnaya** — in thirst; **piye** — drinks; **krsnera** — of Lord Krsna; **vadana-kamala** — the lotuslike face.

TRANSLATION

Sri Caitanya Mahaprabhu was very thirsty to see the Lord, and His eyes became like two bumblebees drinking the honey from the lotuslike eyes of Lord Jagannatha, who is Krsna Himself.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.212

praphulla-kamala jini' nayana-yugala
nilamani-darpana-kanti ganda jhalamala

SYNONYMS

praphulla-kamala — blossoming lotus flower; **jini'** — conquering; **nayana-yugala** — two eyes; **nilamani** — sapphire; **darpana** — mirror; **kanti** — luster; **ganda** — neck; **jhalamala** — bright.

TRANSLATION

The eyes of Lord Jagannatha conquered the beauty of blossoming lotus flowers, and His neck was as lustrous as a mirror made of sapphires.

PURPORT

Lord Sri Caitanya Mahaprabhu usually saw Lord Jagannatha from a distance, standing behind the column of Garuda. But because he had not seen Lord Jagannatha for fifteen days, Caitanya Mahaprabhu felt great separation from Him. In great eagerness, Caitanya Mahaprabhu crossed the meeting hall and entered the room where food was offered, just to see the face of Lord Jagannatha. In verse 210, this action is called *maryada-langhana*, a violation of the regulative principles. This indicates that one should not come very near a superior. Both the Lord's Deity form and the spiritual master should be seen from a distant place. This is called *maryada*. Otherwise, as it is said, familiarity breeds contempt. Sometimes coming too near the Deity or the spiritual master degrades the neophyte devotee. Personal servants of the Deity and the spiritual master should therefore always be very careful, for negligence may overcome them in their duty.

Lord Sri Caitanya Mahaprabhu's eyes have been compared to thirsty bumblebees, and Sri Jagannatha's eyes have been compared to blossoming lotus flowers. The author has made these comparisons in order to describe Lord Sri Caitanya Mahaprabhu while the Lord was deeply absorbed in ecstatic love for Lord Jagannatha.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.213

bandhulira phula jini' adhara suranga
isat hasita kanti — amrta-taranga

SYNONYMS

bandhulira phula — a kind of red flower named bandhuli; **jini'** — conquering; **adhara** — chin; **su-ranga** — buff color; **isat** — mild; **hasita** — smiling; **kanti** — luster; **amrta** — nectar; **taranga** — waves.

TRANSLATION

The chin of the Lord, tinged with buff color, conquered the beauty of the bandhuli flower. This increased the beauty of His mild smiling, which was like lustrous waves of nectar.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.214

sri-mukha-sundara-kanti badhe ksane ksane
koti-bhakta-netra-bhrnga kare madhu-pane

SYNONYMS

sri-mukha — of His beautiful face; **sundara-kanti** — attractive luster; **badhe** — increases; **ksane ksane** — at every moment; **koti-bhakta** — of millions of devotees; **netra-bhrnga** — eyes like bumblebees; **kare** — engaged; **madhu-pane** — in drinking the honey.

TRANSLATION

The luster of His beautiful face increased at every moment, and the eyes of hundreds and thousands of devotees drank its honey like bumblebees.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.215

yata piye tata trsna badhe nirantara
mukhambuja chadi' netra na yaya antara

SYNONYMS

yata — as much; **piye** — they drink; **tata** — so much; **trsna** — thirst; **badhe** — increases; **nirantara** — incessantly; **mukha-ambuja** — the lotuslike face; **chadi'** — giving up; **netra** — the eyes; **na** — do not; **yaya** — go; **antara** — separate.

TRANSLATION

As their eyes began to drink the nectarean honey of His lotus face, their thirst increased. Thus their eyes did not leave Him.

PURPORT

In the Laghu-bhagavatamrta (1.5.538), Srila Rupa Gosvami has described the beauty of the Lord in this way:

asamanordhva-madhurya-tarangamrta-varidhih
jangama-sthavarollasi-rupo gopendra-nandanah

"The beauty of the son of Maharaja Nanda is incomparable. Nothing is higher than His beauty, and nothing can equal it. His beauty is like waves in an ocean of nectar. This beauty is attractive both for moving and for nonmoving objects."

Similarly, in the tantra-sastra there is another description of the Lord's beauty:

kandarpa-koty-arbuda-rupa-sobha-
nirajya-padabja-nakhañcalasya
kutrapy adrsta-sruta-ramya-kanter
nanda-sutasya vaksye

"I shall relate the supreme meditation upon Lord Sri Krsna, the son of Nanda Maharaja. The tips of the toes of His lotus feet reflect the beauty of the bodies of unlimited millions of Cupids, and His bodily luster has never been seen or heard of anywhere."

One may also consult Srimad-Bhagavatam (10.29.14) in this connection.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.216

ei-mata mahaprabhu laña bhakta-gana
madyahna paryanta kaila sri-mukha darasana

SYNONYMS

ei-mata — in this way; **mahaprabhu** — Sri Caitanya Mahaprabhu; **laña** — taking; **bhakta-gana** — His associates; **madyahna paryanta** — up to midday; **kaila** — performs; **sri-mukha darasana** — seeing the face of Lord Jagannatha.

TRANSLATION

Thus Sri Caitanya Mahaprabhu and His devotees enjoyed transcendental bliss upon seeing the face of Jagannatha. This continued to midday.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.217

sveda, kampa, asru-jala vahe sarva-ksana
darsanera lobhe prabhu kare a

SYNONYMS

sveda — perspiring; **kampa** — trembling; **asru-jala** — tears from the eyes; **vahe** — flowed; **sarva-ksana** — always; **darsanera** — of seeing; **lobhe** — by greed; **prabhu** — Sri Caitanya Mahaprabhu; **kare** — does; **a** — checking.

TRANSLATION

As usual, there were transcendental blissful symptoms in Caitanya Mahaprabhu's body. He perspired and trembled, and a constant flow of tears fell from His eyes. But the Lord checked these tears so they would not disturb His seeing the face of the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.218

madhye madhye bhoga lage, madhye darasana
bhogera samaye prabhu karena kirtana

SYNONYMS

madhye madhye — at intervals; **bhoga lage** — there were offerings of food; **madhye** — sometimes; **darasana** — seeing; **bhogera samaye** — at the time of offering prasadam; **prabhu** — Sri Caitanya Mahaprabhu; **karena kirtana** — performed congregational chanting.

TRANSLATION

Their looking at the face of Lord Jagannatha was interrupted only when He was offered food. Afterwards they would again look upon His face. When the food was being offered to the Lord, Sri Caitanya Mahaprabhu performed His kirtana.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 12.219

darsana-anande prabhu saba pasarila
bhakta-gana madhyahna karite prabhure laña gela

SYNONYMS

darsana-anande — because of pleasure due to seeing the face of the Lord; **prabhu** — Sri Caitanya Mahāprabhu; **saba** — everything; **pasarila** — forgot; **bhakta-gana** — the devotees; **madhyahna** — noontime lunch; **karite** — to accept; **prabhure** — Sri Caitanya Mahāprabhu; **laña gela** — took.

TRANSLATION

Feeling such great pleasure upon seeing the face of Lord Jagannātha, Sri Caitanya Mahāprabhu forgot everything. The devotees, however, took Him to His lunch at noontime.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.220

pratah-kale ratha-yatra habeka janiya
sevaka lagaya bhoga dvi-guna kariya

SYNONYMS

pratah-kale — in the morning; **ratha-yatra** — the car festival; **habeka** — would take place; **janiya** — knowing; **sevaka** — the priestly servants of the Lord; **lagaya** — offer; **bhoga** — food; **dvi-guna kariya** — increasing to double.

TRANSLATION

Knowing that the car festival would take place in the morning, all the servants of Lord Jagannatha were doubling their offerings of food.

gundica-marjana-lila sanksepe kahila
yaha dekhi' suni' papira krsna-bhakti haila

SYNONYMS

gundica-marjana-lila — the pastimes of washing the Gundica temple; **sanksepe kahila** — I have described in brief; **yaha dekhi' suni'** — by seeing and hearing which; **papira** — of sinful men; **krsna-bhakti haila** — there was awakening of Krsna consciousness.

TRANSLATION

I have briefly described the pastimes of the Lord in washing and cleansing the Gundica temple. By seeing or hearing these pastimes, even sinful men can awaken their Krsna consciousness.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 12.222

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

SYNONYMS

sri-rupa — Srila Rupa Gosvami; **raghunatha** — Srila Raghunatha dasa Gosvami; **pade** — at the lotus feet; **yara** — whose; **asa** — expectation; **caitanya-caritamrta** — the book named Caitanya-caritamrta; **kahe** — describes; **krsnadasa** — Srila Krsnadasa Kaviraja Gosvami.

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, Madhya-lila, Chapter Twelve, describing the washing and cleansing of the Gundica temple.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13 Summary

A summary of this chapter is given by Srila Bhaktivinoda Thakura in his Amrta-pravaha-bhasya as follows. After bathing early in the morning, Sri Caitanya Mahaprabhu saw the deities (Jagannatha, Baladeva and Subhadra) get aboard their three cars. This function is called Pandu-vijaya. At that time, King Prataparudra took a broom with a golden handle and began to cleanse the road. Lord Jagannatha took permission from the goddess of fortune and then started in the car for the Gundica temple. The road to the temple led along a broad, sandy beach, and on both sides of the road were residential quarters, houses and gardens. Along that road the servants called gaudas began to pull the cars. Sri Caitanya Mahaprabhu divided His sankirtana party into seven divisions. With two mrdangas in each division, there were altogether fourteen mrdangas. While performing kirtana, Sri Caitanya Mahaprabhu exhibited various symptoms of transcendental ecstasy, and Jagannatha and Sri Caitanya Mahaprabhu exchanged Their feelings very blissfully. When the cars reached the place known as Balagandi, the devotees offered the deities simple food. At this time, in a nearby garden, Sri Caitanya Mahaprabhu and His devotees took a brief rest from the dancing.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.1

sa jiyat krsna-caitanyah
sri-rathagre nanarta yah
yenasij
jagannatho 'pi vismitah

SYNONYMS

sah — He; jiyat — may live long; krsna-caitanyah — Lord Sri Caitanya Mahaprabhu; sri-ratha-agre — in the front of the car; nanarta — danced; yah — who; yena — by whom; asit — there was; jagatam — of the whole universe; citram — wonder; jagannathah — Lord Jagannatha; api — also; vismitah — was astonished.

TRANSLATION

May the Supreme Personality of Godhead, Sri Krsna Caitanya, who danced in front of the car of Sri Jagannatha, be all glorified! By seeing His dancing, not only was the whole universe held in wonder, but Lord Jagannatha Himself became very much astonished.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.2

jaya jaya sri-krsna-caitanya nityananda
jayadvaita-candra jaya gaura-bhakta-vrnda

SYNONYMS

jaya jaya — all glories; **sri-krsna-caitanya** — to Lord Sri Krsna Caitanya Mahaprabhu; **nityananda** — to Nityananda Prabhu; **jaya** — all glories; **advaita-candra** — to Advaita Acarya; **jaya** — all glories; **gaura-bhakta-vrnda** — to the devotees of Lord Caitanya Mahaprabhu.

TRANSLATION

All glories to Sri Krsna Caitanya and Prabhu Nityananda! All glories to Advaitacandra! And all glories to the devotees of Lord Sri Caitanya Mahaprabhu!

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.3

jaya srota-gana, suna, kari' eka mana
ratha-yatraya nrtya prabhura parama mohana

SYNONYMS

jaya — all glories; **srota-gana** — to the listeners; **suna** — please hear; **kari'** — keeping yourself; **eka mana** — in one attention; **ratha-yatraya** — in the car festival; **nrtya** — dancing; **prabhura** — of Sri Caitanya Mahaprabhu; **parama** — extremely; **mohana** — enchanting.

TRANSLATION

All glories to the listeners of Sri Caitanya-caritamrta! Please hear the description of the dancing of Lord Caitanya Mahaprabhu at the Ratha-yatra festival. His dancing is very enchanting. Please hear of it with great attention.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.4

ara dina mahaprabhu haña savadhana
ratre uthi' gana-sange kaila pratah-snana

SYNONYMS

ara dina — the next day; **mahaprabhu** — Sri Caitanya Mahaprabhu; **haña** — becoming; **savadhana** — very careful; **ratre uthi'** — getting up at night; **gana-sange** — with His personal devotees; **kaila** — took; **pratah-snana** — bathing early in the morning.

TRANSLATION

The next day, Sri Caitanya Mahaprabhu and His personal associates got up in the dark and attentively took their early-morning baths.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.5

pandu-vijaya dekhibare karila gamana
jagannatha yatra kaila chadi'

SYNONYMS

pandu-vijaya — the ceremony named Pandu-vijaya; **dekhigare** — for seeing; **karila** — did; **gamana** — go; **jagannatha** — Lord Jagannatha; **yatra** — departure; **kaila** — did; **chadi'** — leaving; — the throne.

TRANSLATION

Sri Caitanya Mahaprabhu and His personal associates then went to see the ceremony of Pandu-vijaya. During this ceremony, Lord Jagannatha leaves His throne and gets up onto the car.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.6

apani prataparudra laña patra-gana
mahaprabhura gane karaya vijaya-darsana

SYNONYMS

apani — personally; **prataparudra** — King Prataparudra; **laña** — taking with him; **patra-gana** — his associates; **mahaprabhura** — of Sri Caitanya Mahaprabhu; **gane** — associates; **karaya** — causes; **vijaya-darsana** — seeing the Pandu-vijaya ceremony.

TRANSLATION

King Prataparudra in person, as well as his entourage, allowed the Pandu-vijaya ceremony to be seen by all the associates of Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.7

advaita, nitai adi sange bhakta-gana
sukhe mahaprabhu dekhe isvara-gamana

SYNONYMS

advaita — Advaita Acarya; **nitai** — Lord Nityananda Prabhu; **adi** — headed by; **sange** — with; **bhakta-gana** — devotees; **sukhe** — in great happiness; **mahaprabhu** — Sri Caitanya Mahaprabhu; **dekhe** — sees; **isvara-gamana** — how the Lord is starting.

TRANSLATION

Sri Caitanya Mahaprabhu and His prominent devotees — Advaita Acarya, Nityananda Prabhu and others — were very happy to observe how Lord Jagannatha began the Ratha-yatra.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.8

balistha dayita' gana — yena matta hati
jagannatha vijaya karaya kari' hatahati

SYNONYMS

balistha dayita' gana — very strong dayitas, or carriers of Jagannatha; **yena** — as if; **matta hati** — drunken elephants; **jagannatha** — of Lord Jagannatha; **vijaya** — departure; **karaya** — cause; **kari'** — performing; **hatahati** — hand to hand.

TRANSLATION

The very strongly built dayitas [carriers of the Jagannatha Deity] were as powerful as drunken elephants. They manually carried Lord Jagannatha from the throne to the car.

PURPORT

The word dayita refers to one who has received the mercy of the Lord. Lord Jagannatha has a number of stalwart servants known as dayitas. These servants do not come from very high-caste families (brahmanas, ksatriyas or vaisyas), but because they are engaged in the service of the Lord, they have been elevated to a respected position. Thus they are known as dayitas. These servants of Lord Jagannatha take care of the Lord from the day of the Snana-yatra up to the time the Lord is carried from the throne to the Ratha car. In the Ksetra-mahatmya these dayitas are said to come from the sabaras, a caste that keeps and sells pigs. However, among the dayitas there are also many who come from the brahmana caste. Those dayitas coming from the brahmana families are called dayita-patis, or leaders of the dayitas. The dayita-patis offer food such as sweetmeats to Lord Jagannatha during the anavasara, the resting period after Snana-yatra. They also make the early-morning offering of sweetmeats daily. It is said that during the anavasara Lord Jagannatha suffers from fever and that the dayita-patis offer Him an infusion of drugs represented by fruit juice. It is said that in the beginning Lord Jagannatha was worshiped by the sabaras and was known as the Deity Nila Madhava. Later, when the Deity was established in the temple, the Lord became known as Jagannatha. Because the Deities were taken from the sabaras, all the sabara devotees were elevated to the position of dayitas.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.9

kataka dayita kare skandha alambana
kataka dayita dhare sri-padma-carana

SYNONYMS

kataka dayita — some of the dayitas; **kare** — do; **skandha** — of the shoulders; **alambana** — capturing; **kataka** — some; **dayita** — servants called dayitas; **dhare** — catch; **sri-padma-carana** — the lotus feet of the Lord.

TRANSLATION

While carrying the Deity of Lord Jagannatha, some of the dayitas took hold of the shoulders of the Lord, and some caught His lotus feet.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.10

kati-tate baddha, drdha sthula patta-dori
dui dike dayita-gana uthaya taha dhari'

SYNONYMS

kati-tate — on the waist; **baddha** — bound; **drdha** — strong; **sthula** — thick; **patta-dori** — rope made of silk; **dui dike** — from two sides; **dayita-gana** — the dayitas; **uthaya** — raise; **taha** — that rope; **dhari'** — catching.

TRANSLATION

The Lord Jagannatha Deity was bound at the waist by a strong, thick rope made of silk. From two sides the dayitas caught hold of this rope and raised the Deity.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.11

ucca drdha tuli saba pati' sthane sthane
eka tuli haite tvaraya ara tulite ane

SYNONYMS

ucca — puffed up; **drdha** — strong; **tuli** — pads made of cotton; **saba** — all; **pati'** — spreading; **sthane sthane** — from one place to another; **eka tuli** — one pad; **haite** — from; **tvaraya** — very soon; **ara** — next; **tulite** — on the pad; **ane** — bring.

TRANSLATION

Strong, puffed-up cotton pads called tulis were spread out from the throne to the car, and the heavy Deity of Lord Jagannatha was carried from one pillowlike pad to the next by the dayitas.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.12

prabhu-padaghate tuli haya khanda khanda
tula saba udi' yaya, sabda haya pracanda

SYNONYMS

prabhu-pada-aghate — by the kicking of Lord Jagannatha; **tuli** — the pads; **haya** — become; **khanda khanda** — broken to pieces; **tula** — cotton from inside; **saba** — all; **udi' yaya** — rises; **sabda** — sound; **haya** — there is; **pracanda** — very much.

TRANSLATION

While the dayitas carried the heavy Jagannatha Deity from one pad to the next, some of the pads broke, and the cotton contents floated into the air. When they broke, they made a heavy cracking sound.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.13

visvambhara jagannathe ke calaite pare?
apana icchaya cale karite vihare

SYNONYMS

visvambhara — the maintainer of the universe; **jagannathe** — Lord Jagannatha; **ke** — who; **calaite** — cause to be carried; **pare** — can; **apana** — personal; **icchaya** — by His will; **cale** — moves; **karite** — to act; **vihare** — in pastimes.

TRANSLATION

Lord Jagannatha is the maintainer of the whole universe. Who can carry Him from one place to another? The Lord moves by His personal will just to perform His pastimes.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.14

mahaprabhu 'manima' 'manima' kare dhvani
nana-vadya-kolahale kichui na suni

SYNONYMS

mahaprabhu — Sri Caitanya Mahaprabhu; **manima manima** — an honorific; **kare** — makes; **dhvani** — the sound; **nana** — various; **vadya** — of musical instruments; **kolahale** — by the tumultuous sound; **kichui** — anything; **na** — not; **sunī** — can hear.

TRANSLATION

While the Lord was transported from the throne to the car, tumultuous sounds were made on various musical instruments. Sri Caitanya Mahaprabhu was chanting "Manima! Manima!" but He could not be heard.

PURPORT

The word manima is used to address a respectable person in Orissa. Lord Jagannatha was being respectfully addressed by Sri Caitanya in this way.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.15

tabe prataparudra kare apane sevana
suvarna-marjani laña kare patha sammarjana

SYNONYMS

tabe — at this time; **prataparudra** — King Prataparudra; **kare** — does; **apane** — personally; **sevana** — service; **suvarna** — golden; **marjani** — broom; **laña** — taking; **kare** — does; **patha** — road; **sammarjana** — cleansing.

TRANSLATION

While the Lord was being carried from the throne to the car, King Prataparudra personally engaged in the Lord's service by cleansing the road with a broom that had a golden handle.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.16

candana-jalete kare patha nisecane
tuccha seva kare vasi' raja-

SYNONYMS

candana-jalete — with sandalwood water; **kare** — does; **patha** — road; **nisecane** — sprinkling; **tuccha** — insignificant, menial; **seva** — service; **kare** — performs; **vasi'** — although in possession of; **raja-** — the royal throne.

TRANSLATION

The King sprinkled the road with sandalwood-scented water. Although he was the owner of the royal throne, he engaged in menial service for the sake of Lord Jagannatha.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.17

uttama haña raja kare tuccha sevana
ataeva jagannathera krpara bhajana

SYNONYMS

uttama haña — although very respectable; **raja** — the King; **kare** — accepts; **tuccha** — menial; **sevana** — service; **ataeva** — therefore; **jagannathera** — of Lord Jagannatha; **krpara** — in the matter of mercy; **bhajana** — suitable candidate.

TRANSLATION

Although the King was the most exalted respectable person, still he accepted menial service for the Lord; he therefore became a suitable candidate for receiving the Lord's mercy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.18

mahaprabhu sukha paila se-seva dekhite
mahaprabhura krpa haila se-seva ha-ite

SYNONYMS

mahaprabhu — Sri Caitanya Mahaprabhu; **sukha paila** — felt very happy; **se-seva** — that kind of service; **dekhite** — to see; **mahaprabhura** — of Sri Caitanya Mahaprabhu; **krpa** — mercy; **haila** — there was; **se-seva ha-ite** — because of that service.

TRANSLATION

Upon seeing the King engaged in such menial service, Caitanya Mahaprabhu became very happy. Simply by rendering this service, the King received the mercy of the Lord.

PURPORT

Unless one receives the mercy of the Lord, he cannot understand the Supreme Personality of Godhead or engage in His devotional service.

athapi te deva padambuja-dvaya-
prasada-lesanugrhitā eva hi
janati bhagavan-mahimno
na canya eko 'pi vicinvan

(Bhag. 10.14.29)

A devotee who has received even a small fraction of the mercy of the Lord can understand Him. Others may engage in theoretical speculation to understand the Lord, but they cannot know anything about Him. Although Maharaja Prataparudra was very eager to see Sri Caitanya Mahaprabhu, the Lord refused to see him. But when Sri Caitanya Mahaprabhu saw the King engaged in menial service for Lord Jagannatha, He became very happy. Thus the King became eligible to receive Sri Caitanya Mahaprabhu's mercy. If a devotee accepts Lord Sri Caitanya Mahaprabhu as the universal guru and Lord Jagannatha as the Supreme Personality of Godhead Krsna, he is benefited by the combined mercy of Krsna and guru. That is stated by Sri Caitanya Mahaprabhu in His instructions to Rupa Gosvami (Cc. Madhya 19.151):

brahmanda bhramite kona bhagyavan jiva
guru-krsna-prasade paya bhakti-lata-bija

The seed of devotional service fructifies and becomes a transcendental creeper. Finally it reaches the lotus feet of the Lord in the spiritual sky. This seed is obtained by the mercy of the Lord and the guru. By the Lord's mercy one gets the association of a bona fide guru, and by the mercy of the guru one gets a chance to render devotional service. Devotional service, the science of bhakti-yoga, carries one from this material world to the spiritual world.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.19

rathera sajani dekhi' loke camatkara
nava hemamaya ratha — sumeru-akara

SYNONYMS

rathera — of the car; **sajani** — decoration; **dekhi'** — by seeing; **loke** — everyone; **camatkara** — astonished; **nava** — new; **hema-maya** — golden; **ratha** — car; **sumeru-akara** — as high as the mountain Sumeru.

TRANSLATION

Everyone was astonished to see the decorations on the Ratha car. The car appeared to be newly made of gold, and it was as high as Mount Sumeru.

PURPORT

In the year 1973 there was a gorgeous Ratha-yatra festival in London, England, and the car was brought to Trafalgar Square. The London daily newspaper The Guardian published a front-page photo caption: "ISKCON Ratha-yatra is rival to the Nelson Column in Trafalgar Square." The Nelson Column is a very impressive statue of Lord Nelson and can be seen from a good distance. Just as the residents of Puri compared the Ratha-yatra car to Mount Sumeru, the residents of London considered the car rival to the Nelson Monument.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.20

sata sata su-camara-darpane ujjvala
upare pataka sobhe candoya nirmala

SYNONYMS

sata sata — hundreds upon hundreds; **su-camara** — beautiful white whisks; **darpane** — with mirrors; **ujjvala** — very bright; **upare** — on the top; **pataka** — flag; **sobhe** — looks beautiful; **candoya** — canopy; **nirmala** — thoroughly cleansed.

TRANSLATION

The decorations included bright mirrors and hundreds and hundreds of camaras [white whisks made of yak tails]. On top of the car were a neat and clean canopy and a very beautiful flag.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.21

ghaghara, kinkini baje, ghantara kvanita
nana citra-patta-vastre ratha vibhusita

SYNONYMS

ghaghara — gongs; **kinkini** — ankle bells; **baje** — were sounding; **ghantara** — of bells; **kvanita** — tinkling sound; **nana** — various; **citra** — pictures; **patta-vastre** — with silken cloth; **ratha** — the car; **vibhusita** — decorated.

TRANSLATION

The car was also decorated with silken cloth and various pictures. Many brass bells, gongs and ankle bells rang.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.22

lilaya cadila isvara rathera upara
ara dui rathe cade subhadra, haladhara

SYNONYMS

lilaya — for the matter of pastimes; **cadila** — got up; **isvara** — the Supreme Personality of Godhead; **rathera** — a car; **upara** — aboard; **ara dui** — another two; **rathe** — in the cars; **cade** — got up; **subhadra** — the sister of Lord Jagannatha; **haladhara** — Balarama.

TRANSLATION

For the pastimes of the Ratha-yatra ceremony, Lord Jagannatha got aboard one car, and His sister, Subhadra, and elder brother, Balarama, got aboard two other cars.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.23

pañca-dasa dina isvara maha-laksmi laña
tanra sange krida kaila nibhrte vasiya

SYNONYMS

pañca-dasa dina — fifteen days; isvara — the Lord; maha-laksmi — the supreme goddess of fortune; laña — with; tanra sange — in her company; krida — enjoyment; kaila — performed; nibhrte — in a solitary place; vasiya — sitting.

TRANSLATION

For fifteen days the Lord had remained in a secluded place with the supreme goddess of fortune and had performed His pastimes with her.

PURPORT

The fifteen-day period of anavasara is also called nibhrta, in honor of the solitary place where the supreme goddess of fortune lives. After living there a fortnight, Lord Jagannatha took permission from the goddess of fortune to leave.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.24

tanhara sammati laña bhakte sukha dite
rathe cadī' bahira haila vihara karite

SYNONYMS

tanhara sammati — her permission; **laña** — taking; **bhakte** — the devotees; **sukha dite** — to please; **rathe cadī'** — riding on the car; **bahira haila** — came out; **vihara karite** — to perform pastimes.

TRANSLATION

Having taken permission from the goddess of fortune, the Lord came out to ride on the Ratha car and perform His pastimes for the pleasure of the devotees.

PURPORT

In this connection, Srila Bhaktisiddhanta Sarasvati Thakura comments that as an ideal husband, Lord Jagannatha remained fifteen days in a secluded place with His wife, the supreme goddess of fortune. Nonetheless, the Lord wanted to come out of seclusion to give happiness to His devotees. The Lord enjoys Himself in two ways, known as svakiya and parakiya. The Lord's conjugal love in the svakiya-rasa relates to the regulative principles observed in Dvaraka, where the Lord has many married queens. But in Vrndavana the conjugal love of the Lord is not with His married wives but with His girlfriends, the gopis. Conjugal love with the gopis is called parakiya-rasa. Lord Jagannatha leaves the secluded place where He enjoys the company of the supreme goddess of fortune in svakiya-rasa, and He goes to Vrndavana, where He enjoys the parakiya-rasa. Bhaktisiddhanta Sarasvati Thakura therefore reminds us that the Lord's pleasure in parakiya-rasa is superior to His pleasure in svakiya-rasa.

In the material world, parakiya-rasa, or loving affairs with unmarried girlfriends, is the most degraded relationship, but in the spiritual world this type of loving affair is considered the supreme enjoyment. In the material world everything is but a reflection of the spiritual world, and that reflection is perverted. We cannot understand the affairs of the spiritual world on the basis of our experience in the material world. The Lord's pastimes with the gopis are therefore misunderstood by mundane scholars and word-wranglers. The parakiya-rasa of the spiritual world should not be discussed except by one who is very advanced in pure devotional service. The parakiya-rasa in the spiritual world and that in the material world are not comparable. The former is like gold, and the latter is like iron. Because the difference between the two is so great, they cannot actually be compared. However, just as a knowledgeable person can easily distinguish gold from iron, one who has the proper realization can easily distinguish the transcendental activities of the spiritual world from material activities.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.25

suksma sveta-balu pathe pulinera sama
dui dike tota, saba — yena vrndavana

SYNONYMS

suksma — fine; **sveta-balu** — white sand; **pathe** — on the path; **pulinera sama** — just like the bank of the Yamuna; **dui dike** — on two sides; **tota** — gardens; **saba** — all; **yena** — like; **vrndavana** — the holy place Vrndavana.

TRANSLATION

The fine, white sand spread all over the path resembled the bank of the Yamuna, and the small gardens on both sides looked just like those in Vrndavana.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.26

rathe cadi' jagannatha karila gamana
dui-parsve dekhi' cale anandita-mana

SYNONYMS

rathe cadi' — riding on the car; jagannatha — Lord Jagannatha; karila gamana — was passing; dui-parsve — on both sides; dekhi' — seeing; cale — goes; anandita — full of pleasure; mana — mind.

TRANSLATION

As Lord Jagannatha rode in His car and saw the beauty on both sides, His mind was filled with pleasure.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.27

'gauda' saba ratha tane kariya ananda
ksane sikhra cale ratha, ksane cale manda

SYNONYMS

gauda — the pullers of the car; **saba** — all; **ratha** — the car; **tane** — pull; **kariya** — feeling; **ananda** — happiness; **ksane** — sometimes; **sikhra cale** — goes very fast; **ratha** — the car; **ksane** — sometimes; **cale** — goes; **manda** — very slow.

TRANSLATION

The pullers of the car were known as gaudas, and they pulled with great pleasure. However, the car sometimes went very fast and sometimes very slow.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.28

ksane sthira haña rahe, tanileha na cale
isvara-icchaya cale, na cale karo bale

SYNONYMS

ksane — sometimes; sthira — still; haña — becoming; rahe — stays; tanileha — in spite of being pulled; na cale — does not go; isvara-icchaya — by the will of the Lord; cale — goes; na cale — does not go; karo — of anyone; bale — by the strength.

TRANSLATION

Sometimes the car would stand still and not move, even though it was pulled very vigorously. The chariot therefore moved by the will of the Lord, not by the strength of any ordinary person.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 13.29

tabe mahaprabhu saba laña bhakta-gana
svahaste paraila sabe malya-candana

SYNONYMS

tabe — at that time; **mahaprabhu** — Sri Caitanya Mahaprabhu; **saba** — all; **laña** — taking; **bhakta-gana** — devotees; **sva-haste** — by His own hand; **paraila** — decorated; **sabe** — everyone; **malya-candana** — with flower garlands and pulp of sandalwood.

TRANSLATION

As the car stood still, Sri Caitanya Mahaprabhu gathered all His devotees and, with His own hand, decorated them with flower garlands and sandalwood pulp.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 13.30

paramananda puri, ara bharati brahmananda
sri-haste candana paña badila ananda

SYNONYMS

paramananda puri — Paramananda Puri; ara — and; bharati brahmananda — Brahmananda Bharati; sri-haste — by the hand of Lord Caitanya Mahāprabhu; candana — sandalwood pulp; paña — getting; badila — increased; ananda — transcendental bliss.

TRANSLATION

Paramananda Puri and Brahmananda Bharati were both personally given garlands and sandalwood pulp from the very hands of Sri Caitanya Mahāprabhu. This increased their transcendental pleasure.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.31

advaita-acarya, ara prabhu-nityananda
sri-hasta-sparse dunhara ha-ila ananda

SYNONYMS

advaita-acarya — Advaita Acarya; **ara** — and; **prabhu-nityananda** — Lord Nityananda Prabhu; **sri-hasta-sparse** — by the touch of the transcendental hand of Lord Caitanya; **dunhara** — of both of Them; **ha-ila** — there was; **ananda** — transcendental bliss.

TRANSLATION

Similarly, when Advaita Acarya and Nityananda Prabhu felt the touch of the transcendental hand of Sri Caitanya Mahaprabhu, They were very pleased.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.32

kirtaniya-gane dila malya-candana
svarupa, srivasa, — yahan mukhya dui-jana

SYNONYMS

kirtaniya-gane — unto the performers of sankirtana; **dila** — gave; **malya-candana** — garlands and sandalwood pulp; **svarupa** — Svarupa; **srivasa** — Srivasa; **yahan** — where; **mukhya** — principal; **dui-jana** — two persons.

TRANSLATION

The Lord also gave garlands and sandalwood pulp to the performers of sankirtana. The two chief performers were Svarupa Damodara and Srivasa Thakura.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.33

cari sampradaye haila cabbisa gayana
dui dui mardangika haila asta jana

SYNONYMS

cari sampradaye — in the four parties; **haila** — there were; **cabbisa** — twenty-four; **gayana** — performers of kirtana; **dui dui** — two in each party; **mardangika** — players of mrdanga drums; **haila** — there were; **asta jana** — eight persons.

TRANSLATION

There were altogether four parties of kirtana performers, comprising twenty-four chanters. In each party there were also two mrdanga players, making an additional eight persons.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.34

tabe mahaprabhu mane vicara kariya
cari sampradaya dila gayana bantiya

SYNONYMS

tabe — after this; **mahaprabhu** — Sri Caitanya Mahaprabhu; **mane** — in the mind; **vicara kariya** — considering; **cari sampradaya** — four parties; **dila** — gave; **gayana bantiya** — dividing the singers.

TRANSLATION

When the four parties were formed, Sri Caitanya Mahaprabhu, after some consideration, divided the chanters.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.35

nityananda, advaita, haridasa, vakresvare
cari jane ajña dila nrtya karibare

SYNONYMS

nityananda — Lord Nityananda; **advaita** — Advaita Acarya; **haridasa** — Haridasa Thakura; **vakresvare** — Vakresvara Pandita; **cari jane** — to these four persons; **ajña dila** — the Lord gave an order; **nrtya karibare** — to dance.

TRANSLATION

Sri Caitanya Mahaprabhu ordered Nityananda Prabhu, Advaita Acarya, Haridasa Thakura and Vakresvara Pandita to dance in each of the four respective parties.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 13.36

prathama sampradaye kaila svarupa — pradhana
ara pañca-jana dila tanra paligana

SYNONYMS

prathama sampradaye — in the first party; kaila — fixed; svarupa — Svarupa Damodara; pradhana — as the chief; ara — another; pañca-jana — five persons; dila — gave; tanra — his; paligana — responders.

TRANSLATION

Svarupa Damodara was chosen as the leader of the first party and was given five assistants to respond to his chanting.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.37

damodara, narayana, datta govinda
raghava pandita, ara sri-govindananda

SYNONYMS

damodara — Damodara Pandita; narayana — Narayana; datta govinda — Govinda Datta; raghava pandita — Raghava Pandita; ara — and; sri-govindananda — Sri Govindananda.

TRANSLATION

The five who responded to the singing of Svarupa Damodara were Damodara Pandita, Narayana, Govinda Datta, Raghava Pandita and Sri Govindananda.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.38

advaitere nrtya karibare ajña dila
srivasa — pradhana ara sampradaya kaila

SYNONYMS

advaitere — unto Advaita Acarya; **nrtya** — dancing; **karibare** — for performing; **ajña** — order; **dila** — gave; **srivasa** — Srivasa Thakura; **pradhana** — chief; **ara** — another; **sampradaya** — group; **kaila** — formed.

TRANSLATION

Advaita Acarya Prabhu was ordered to dance in the first group. The Lord then formed another group with Srivasa Thakura as the chief man.

PURPORT

In the first group, Damodara Svarupa was appointed chief singer, and the responding singers were Damodara Pandita, Narayana, Govinda Datta, Raghava Pandita and Govindananda. Sri Advaita Acarya was appointed as a dancer. The next group was formed, and the chief singer was Srivasa Thakura.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.39

gangadasa, haridasa, sriman, subhananda
sri-rama pandita, tahan nace nityananda

SYNONYMS

gangadasa — Gangadasa; haridasa — Haridasa; sriman — Sriman; subhananda — Subhananda; sri-rama pandita — Sri Rama Pandita; tahan — there; nace — dances; nityananda — Lord Nityananda.

TRANSLATION

The five singers who responded to the singing of Srivasa Thakura were Gangadasa, Haridasa, Sriman, Subhananda and Sri Rama Pandita. Sri Nityananda Prabhu was appointed as a dancer.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.40

vasudeva, gopinatha, murari yahan gaya
mukunda — pradhana kaila ara sampradaya

SYNONYMS

vasudeva — Vasudeva; gopinatha — Gopinatha; murari — Murari; yahan — where; gaya — sing; mukunda — Mukunda; pradhana — chief; kaila — formed; ara — another; sampradaya — group.

TRANSLATION

Another group was formed consisting of Vasudeva, Gopinatha and Murari. All these were responsive singers, and Mukunda was the chief singer.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.41

srikanta, vallabha-sena ara dui jana
haridasa-thakura tahan karena nartana

SYNONYMS

srikanta, vallabha-sena — Srikanta and Vallabha Sena; ara — another; dui jana — two persons; haridasa-thakura — Haridasa Thakura; tahan — there; karena — performs; nartana — dancing.

TRANSLATION

Another two persons, Srikanta and Vallabha Sena, joined as responsive singers. In this group, the senior Haridasa [Haridasa Thakura] was the dancer.

PURPORT

In the third group, Mukunda was appointed the chief singer. This party was composed of Vasudeva, Gopinatha, Murari, Srikanta and Vallabha Sena. The senior Haridasa (Haridasa Thakura) was the dancer.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.42

govinda-ghosa — pradhana kaila ara sampradaya
haridasa, visnudasa, raghava, yahan gaya

SYNONYMS

govinda-ghosa — Govinda Ghosa; pradhana — the chief; kaila — formed; ara — another; sampradaya — group; haridasa — the younger Haridasa; visnudasa — Visnudasa; raghava — Raghava; yahan — where; gaya — sing.

TRANSLATION

The Lord formed another group, appointing Govinda Ghosa as leader. In this group the younger Haridasa, Visnudasa and Raghava were the responding singers.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.43

madhava, vasudeva-ghosa, — dui sahodara
nrtya karena tahan pandita-vakresvara

SYNONYMS

madhava — Madhava; **vasudeva-ghosa** — Vasudeva Ghosa; **dui sahodara** — two brothers; **nrtya**
karena — dances; **tahan** — there; **pandita-vakresvara** — Vakresvara Pandita.

TRANSLATION

Two brothers named Madhava Ghosa and Vasudeva Ghosa also joined this group as responsive singers. Vakresvara Pandita was the dancer.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.44

kulina-gramera eka kirtaniya-samaja
tahan nrtya karena ramananda, satyaraja

SYNONYMS

kulina-gramera — of the village known as Kulina-grama; **eka** — one; **kirtaniya-samaja** — sankirtana party; **tahan** — there; **nrtya karena** — dances; **ramananda** — Ramananda; **satyaraja** — Satyaraja Khan.

TRANSLATION

There was a sankirtana party from the village known as Kulina-grama, and Ramananda and Satyaraja were appointed the dancers in this group.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.45

santipurera acaryera eka sampradaya
acyutananda nace tatha, ara saba gaya

SYNONYMS

santipurera — of Santipura; **acaryera** — of Advaita Acarya; **eka** — one; **sampradaya** — group; **acyutananda** — the son of Advaita Acarya; **nace** — dances; **tatha** — there; **ara** — the rest; **saba** — all; **gaya** — were singing.

TRANSLATION

There was another party that came from Santipura and was formed by Advaita Acarya. Acyutananda was the dancer, and the rest of the men were singers.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.46

khandera sampradaya kare anyatra kirtana
narahari nace tahan sri-raghunandana

SYNONYMS

khandera — of the place named Khanda; **sampradaya** — party; **kare** — performs; **anyatra** — in a different place; **kirtana** — chanting; **narahari** — Narahari; **nace** — dances; **tahan** — there; **sri-raghunandana** — Raghunandana.

TRANSLATION

Another party was formed by the people of Khanda. These people were singing in a different place. In that group, Narahari Prabhu and Raghunandana were dancing.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.47

jagannathera age cari sampradaya gaya
dui pase dui, pache eka sampradaya

SYNONYMS

jagannathera age — in front of the Deity of Lord Jagannatha; **cari sampradaya gaya** — four groups were chanting; **dui pase** — on two sides; **dui** — another two groups; **pache** — at the rear; **eka sampradaya** — another group.

TRANSLATION

Four parties chanted and danced in front of Lord Jagannatha, and on either side was another party. Yet another was at the rear.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.48

sata sampradaye baje caudda madala
yara dhvani suni' vaisnava haila pagala

SYNONYMS

sata sampradaye — in seven groups; baje — were beating; caudda — fourteen; madala — drums; yara — of which; dhvani — the sound; suni' — hearing; vaisnava — all the devotees; haila — became; pagala — mad.

TRANSLATION

There were altogether seven parties of sankirtana, and in each party two men were beating drums. Thus fourteen drums were being played at once. The sound was tumultuous, and all the devotees became mad.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.49

vaisnavera megha-ghataya ha-ila badala
kirtananande saba varse netra-jala

SYNONYMS

vaisnavera — of the devotees; **megha-ghataya** — by the assembly of clouds; **ha-ila** — there was; **badala** — rainfall; **kirtana-anande** — in the blissful situation of chanting; **saba** — all of them; **varse** — rain; **netra-jala** — tears from the eyes.

TRANSLATION

All the Vaisnavas came together like an assembly of clouds. As the devotees chanted the holy names in great ecstasy, tears fell from their eyes like rain.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.50

tri-bhuvana bhari' uthe kirtanera dhvani
anya vadyadira dhvani kichui na suni

SYNONYMS

tri-bhuvana bhari' — filling the three worlds; uthe — arose; kirtanera dhvani — vibration of sankirtana; anya — other; vadya-adira — of musical instruments; dhvani — the sound; kichui — anything; na — not; suni — hears.

TRANSLATION

When the sankirtana resounded, it filled the three worlds. Indeed, no one could hear any sounds or musical instruments other than the sankirtana.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.51

sata thañi bule prabhu 'hari' 'hari' bali'
'jaya jagannatha', balena hasta-yuga tuli'

SYNONYMS

sata thañi — in the seven places; bule — wanders; prabhu — Sri Caitanya Mahaprabhu; hari hari bali' — chanting the holy names Hari, Hari; jaya jagannatha — all glories to Lord Jagannatha; balena — says; hasta-yuga — His two arms; tuli' — raising.

TRANSLATION

Lord Caitanya Mahaprabhu wandered through all seven groups chanting the holy name, "Hari, Hari!" Raising His arms, He shouted, "All glories to Lord Jagannatha!"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.52

ara eka sakti prabhu karila prakasa
eka-kale sata thaṇi karila vilasa

SYNONYMS

ara — another; **eka** — one; **sakti** — mystic power; **prabhu** — Lord Sri Caitanya Mahaprabhu; **karila** — made; **prakasa** — manifest; **eka-kale** — simultaneously; **sata thaṇi** — in seven places; **karila** — performed; **vilasa** — pastimes.

TRANSLATION

Lord Caitanya Mahaprabhu then exhibited another mystic power by performing pastimes simultaneously in all seven groups.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.53

sabe kahe, — prabhu achena mora sampradaya
anya thañi nahi ya'na amare dayaya

SYNONYMS

sabe kahe — everyone said; prabhu — Sri Caitanya Mahaprabhu; achena — is present; mora sampradaya — in my group; anya thañi — in other places; nahi — does not; ya'na — go; amare — unto me; dayaya — bestows His mercy.

TRANSLATION

Everyone said, "Lord Caitanya Mahaprabhu is present in my group. Indeed, He does not go anywhere else. He is bestowing His mercy upon us."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.54

keha lakhite nare prabhura acintya-sakti
antaranga-bhakta jane, yanra suddha-bhakti

SYNONYMS

keha — anyone; lakhite — see; nare — cannot; prabhura — of Sri Caitanya Mahaprabhu; acintya — inconceivable; sakti — power; antaranga — intimate; bhakta — devotee; jane — knows; yanra — whose; suddha-bhakti — pure devotional service.

TRANSLATION

Actually, no one could see the inconceivable potency of the Lord. Only the most confidential devotees, those in pure, unalloyed devotional service, could understand.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.55

kirtana dekhiya jagannatha harasita
sankirtana dekhe ratha kariya sthagita

SYNONYMS

kirtana dekhiya — by seeing the performance of sankirtana; **jagannatha** — Lord Jagannatha; **harasita** — very pleased; **sankirtana** — performance of sankirtana; **dekhe** — sees; **ratha** — the car; **kariya sthagita** — stopping.

TRANSLATION

Lord Jagannatha was very much pleased by the sankirtana, and He brought His car to a standstill just to see the performance.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.56

prataparudrera haila parama vismaya
dekhite vivasa raja haila premamaya

SYNONYMS

prataparudrera — of King Prataparudra; **haila** — there was; **parama** — very much; **vismaya** — astonishment; **dekhite** — to see; **vivasa** — inactive; **raja** — the King; **haila** — became; **prema-maya** — in ecstatic love.

TRANSLATION

King Prataparudra was also astonished to see the sankirtana. He became inactive and was converted to ecstatic love of Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.57

kasi-misre kahe raja prabhura mahima
kasi-misra kahe, — tomara bhagyera nahi sima

SYNONYMS

kasi-misre — unto Kasi Misra; **kahe** — said; **raja** — the King; **prabhura mahima** — the glories of Sri Caitanya Mahaprabhu; **kasi-misra kahe** — Kasi Misra said; **tomara** — your; **bhagyera** — of fortune; **nahi** — there is not; **sima** — a limit.

TRANSLATION

When the King informed Kasi Misra of the glories of the Lord, Kasi Misra replied, "O King, your fortune has no limit!"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.58

sarvabhauma-sange raja kare tharathari
ara keha nahi jane caitanyera curi

SYNONYMS

sarvabhauma-sange — with Sarvabhauma Bhattacharya; raja — the King; kare — does; tharathari — indication; ara — further; keha — anyone; nahi — not; jane — knows; caitanyera — of Lord Sri Caitanya Mahaprabhu; curi — tricks.

TRANSLATION

The King and Sarvabhauma Bhattacharya were both aware of the Lord's activities, but no one else could see the tricks of Lord Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.59

yare tanra krpa, sei janibare pare
krpa vina brahmadika janibare nare

SYNONYMS

yare — upon whom; tanra — His; krpa — mercy; sei — that person; janibare — to know; pare — is able; krpa — mercy; vina — without; brahma-adika — the demigods, headed by Lord Brahma; janibare — to know; nare — are not able.

TRANSLATION

Only a person who has received the mercy of the Lord can understand. Without the Lord's mercy, even the demigods, headed by Lord Brahma, cannot understand.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.60

rajara tuccha seva dekhi' prabhura tusta mana
sei ta' prasade paila 'rahasya-darsana'

SYNONYMS

rajara — of the King; **tuccha** — insignificant, menial; **seva** — service; **dekhi'** — seeing; **prabhura** — of Sri Caitanya Mahaprabhu; **tusta** — satisfied; **mana** — mind; **sei** — that; **ta'** — indeed; **prasade** — by mercy; **paila** — got; **rahasya-darsana** — seeing of the mystery of the activities.

TRANSLATION

Sri Caitanya Mahaprabhu had been very satisfied to see the King accept the menial task of sweeping the street, and for this humility the King received the mercy of Sri Caitanya Mahaprabhu. He could therefore observe the mystery of Sri Caitanya Mahaprabhu's activities.

PURPORT

The mystery of the Lord's activities is described by Srila Bhaktisiddhanta Sarasvati Thakura. Lord Jagannatha was astonished to see the transcendental dancing and chanting of Sri Caitanya Mahaprabhu, and He stopped His car just to see the dancing. Lord Caitanya Mahaprabhu then danced in such a mystical way that He pleased Lord Jagannatha. The seer and the dancer were one and the same Supreme Person, but the Lord, being one and many at the same time, was exhibiting the variegatedness of His pastimes. This is the meaning behind His mysterious exhibition. By the mercy of Sri Caitanya Mahaprabhu, the King could understand how the two of Them were enjoying each other's activities. Another mysterious exhibition was Sri Caitanya Mahaprabhu's simultaneous presence in seven groups. By the mercy of Sri Caitanya Mahaprabhu, the King could understand that also.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.61

saksate na deya dekha, parokse ta' daya
ke bujhite pare caitanya-candrera maya

SYNONYMS

saksate — directly; na — not; deya — gives; dekha — interview; parokse — indirectly; ta' — indeed; daya — there was mercy; ke — who; bujhite — to understand; pare — is able; caitanya-candrera — of Lord Sri Caitanya Mahaprabhu; maya — internal potency.

TRANSLATION

Although the King had been refused an interview, he was indirectly bestowed causeless mercy. Who can understand the internal potency of Sri Caitanya Mahaprabhu?

PURPORT

As Sri Caitanya Mahaprabhu was playing the part of a world teacher, He did not agree to see the King, because a king is a mundane person interested in money and women. Indeed, the very word "king" suggests one who is always surrounded by money and women. As a sannyasi, Sri Caitanya Mahaprabhu was afraid of both money and women. The very word "king" is repugnant to one who is in the renounced order of life. Sri Caitanya Mahaprabhu refused to see the King, but indirectly, by the Lord's causeless mercy, the King was able to understand the Lord's mysterious activities. Lord Caitanya Mahaprabhu's activities were exhibited sometimes to reveal Him as the Supreme Personality of Godhead and sometimes to show Him as a devotee. Both kinds of activities are mysterious and appreciated only by pure devotees.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.62

sarvabhauma, kasi-misra, — dui mahasaya
rajare prasada dekhi' ha-ila vismaya

SYNONYMS

sarvabhauma — Sarvabhauma Bhattacharya; **kasi-misra** — Kasi Misra; **dui mahasaya** — two great personalities; **rajare** — unto the King; **prasada** — mercy; **dekhi'** — seeing; **ha-ila** — became; **vismaya** — astonished.

TRANSLATION

When the two great personalities Sarvabhauma Bhattacharya and Kasi Misra saw Caitanya Mahaprabhu's causeless mercy upon the King, they were astonished.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.63

ei-mata lila prabhu kaila kata-ksana
apane gayena, naca'na nija-bhakta-gana

SYNONYMS

ei-mata — in this way; lila — pastimes; prabhu — Sri Caitanya Mahaprabhu; kaila — performed; kata-ksana — for some time; apane gayena — personally sings; naca'na — made to dance; nija-bhakta-gana — His own personal devotees.

TRANSLATION

Lord Sri Caitanya Mahaprabhu performed His pastimes for some time in this way. He personally sang and induced His personal associates to dance.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.64

kabhu eka murti, kabhu hana bahu-murti
karya-anurupa prabhu prakasaye sakti

SYNONYMS

kabhu — sometimes; **eka murti** — one form; **kabhu** — sometimes; **hana** — becomes; **bahu-murti** — many forms; **karya-anurupa** — according to the program of activities; **prabhu** — Lord Sri Caitanya Mahaprabhu; **prakasaye** — exhibits; **sakti** — His internal potency.

TRANSLATION

According to His need, the Lord sometimes exhibited one form and sometimes many. This was being executed by His internal potency.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.65

lilavese prabhura nahi nijanusandhana
iccha jani 'lila sakti' kare samadhana

SYNONYMS

lila-avese — in the ecstasy of transcendental pastimes; **prabhura** — of Sri Caitanya Mahaprabhu; **nahi** — there was not; **nija-anusandhana** — understanding about His personal self; **iccha jani** — knowing His desire; **lila sakti** — the potency known as lila-sakti; **kare** — does; **samadhana** — all arrangements.

TRANSLATION

Indeed, the Personality of Godhead forgot Himself in the course of His transcendental pastimes, but His internal potency [lila-sakti], knowing the intentions of the Lord, made all arrangements.

PURPORT

It is stated in the Upanisads:

parasya saktir vividhaiva sruyate
svabhaviki jñana-bala-kriya ca

"The Supreme Lord has multipotencies, which act so perfectly that all consciousness, strength and activity are being directed solely by His will." (Svetasvatara Upanisad 6.8)

Sri Caitanya Mahaprabhu exhibited His mystic power in presenting Himself simultaneously in each and every sankirtana group. Most people thought that He was one, but some saw that He was many. The internal devotees could understand that the Lord, although one, was exhibiting Himself as many in the different sankirtana groups. When Sri Caitanya Mahaprabhu danced, He forgot Himself and was simply absorbed in ecstatic bliss. But His internal potency arranged everything perfectly. This is the difference between the internal and external potency. In the material world, the external potency (material energy) can act only after one endeavors at great length, but when the Supreme Lord desires, everything is performed automatically by the internal potency. By His will, things happen so nicely and perfectly that they appear to be carried out automatically. Sometimes the activities of the internal potency are exhibited in the material world. In fact, all the activities of material nature are actually performed by the inconceivable energies of the Lord, but so-called scientists and students of material nature are unable to understand ultimately how things are happening. They evasively conclude that everything is being done by nature, but they do not know that behind nature is the potent Supreme Personality of Godhead. Lord Kṛṣṇa explains this in the Bhagavad-gīta (9.10):

mayadhyaksena prakṛtiḥ suyate sa-caracaram
hetunanena kaunteya jagad viparivartate

"This material nature, which is one of My energies, is working under My direction, O son of Kuntī, producing all moving and nonmoving beings. Under its rule this manifestation is created and annihilated again and again."



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.66

purve yaiche rasadi lila kaila vrndavane
alaukika lila gaura kaila ksane ksane

SYNONYMS

purve — formerly; **yaiche** — as; **rasa-adi lila** — the rasa-lila and other pastimes; **kaila** — performed; **vrndavane** — at Vrndavana; **alaukika** — uncommon; **lila** — pastimes; **gaura** — Lord Sri Caitanya Mahaprabhu; **kaila** — performed; **ksane ksane** — moment after moment.

TRANSLATION

Just as Lord Sri Krsna formerly performed the rasa-lila dance and other pastimes at Vrndavana, Lord Sri Caitanya Mahaprabhu performed uncommon pastimes moment after moment.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.67

bhakta-gana anubhave, nahi jane ana
sri-bhagavata-sastra tahate pramana

SYNONYMS

bhakta-gana — all devotees; **anubhave** — could perceive; **nahi jane** — do not know; **ana** — others; **sri-bhagavata-sastra** — the revealed scripture Srimad-Bhagavatam; **tahate** — in that connection; **pramana** — evidence.

TRANSLATION

Sri Caitanya Mahaprabhu's dancing before the Ratha-yatra car could be perceived only by pure devotees. Others could not understand. Descriptions of Lord Krsna's uncommon dancing can be found in the revealed scripture Srimad-Bhagavatam.

PURPORT

Lord Sri Krsna expanded Himself into many forms while engaged in the rasa-lila dance, and He also expanded Himself when He married 16,000 wives in Dvaraka. The same process was adopted by Sri Caitanya Mahaprabhu when He expanded Himself into seven forms to dance in each and every group of the sankirtana party. These expansions were appreciated by pure devotees, including King Prataparudra. Although for reasons of external formality Sri Caitanya Mahaprabhu refused to see King Prataparudra because he was a king, King Prataparudra became one of the Lord's most confidential devotees by the Lord's special mercy upon him. The King could see Sri Caitanya Mahaprabhu simultaneously present in all seven groups. As confirmed in Srimad-Bhagavatam, one cannot see the expansions of the transcendental forms of the Lord unless one is a pure devotee of the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.68

ei-mata mahaprabhu kare nrtya-range
bhasaila saba loka premera tarange

SYNONYMS

ei-mata — in this way; mahaprabhu — Sri Caitanya Mahaprabhu; kare — performs; nrtya-range — dancing in great pleasure; bhasaila — inundated; saba — all; loka — people; premera tarange — in waves of ecstatic love.

TRANSLATION

In this way Sri Caitanya Mahaprabhu danced in great jubilation and inundated all the people with waves of ecstatic love.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.69

ei-mata haila krsnera rathe arohana
tara age prabhu nacaila bhakta-gana

SYNONYMS

ei-mata — in this way; **haila** — there was; **krsnera** — of Lord Sri Krsna; **rathe** — on the car; **arohana** — getting up; **tara age** — before it; **prabhu** — Sri Caitanya Mahaprabhu; **nacaila** — caused to dance; **bhakta-gana** — all devotees.

TRANSLATION

Thus Lord Jagannatha mounted His car, and Lord Sri Caitanya Mahaprabhu inspired all His devotees to dance in front of it.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.70

age suna jagannathera gundica-gamana
tara age prabhu yaiche karila nartana

SYNONYMS

age — ahead; **suna** — hear; **jagannathera** — of Lord Jagannatha; **gundica-gamana** — going to the Gundica temple; **tara age** — before that; **prabhu** — Sri Caitanya Mahaprabhu; **yaiche** — as; **karila** — did; **nartana** — dancing.

TRANSLATION

Now please hear about Lord Jagannatha's going to the Gundica temple while Sri Caitanya Mahaprabhu danced before the Ratha car.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.71

ei-mata kirtana prabhu karila kata-ksana
apana-udyoge nacaila bhakta-gana

SYNONYMS

ei-mata — in this way; **kirtana** — chanting; **prabhu** — Sri Caitanya Mahaprabhu; **karila** — performed; **kata-ksana** — for some time; **apana** — personal; **udyoge** — by endeavor; **nacaila** — caused to dance; **bhakta-gana** — all the devotees.

TRANSLATION

The Lord performed kirtana for some time and, through His own endeavor, inspired all the devotees to dance.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.72

apani nacite yabe prabhura mana haila
sata sampradaya tabe ekatra karila

SYNONYMS

apani — personally; **nacite** — to dance; **yabe** — when; **prabhura** — of Lord Sri Caitanya Mahaprabhu; **mana** — mind; **haila** — became; **sata sampradaya** — all the seven parties; **tabe** — at that time; **ekatra karila** — combined.

TRANSLATION

When the Lord Himself wanted to dance, all seven groups combined together.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.73

srivasa, ramai, raghu, govinda, mukunda
haridasa, govindananda, madhava, govinda

SYNONYMS

srivasa — Srivasa; ramai — Ramai; raghu — Raghu; govinda — Govinda; mukunda — Mukunda; haridasa — Haridasa; govindananda — Govindananda; madhava — Madhava; govinda — Govinda.

TRANSLATION

The Lord's devotees — including Srivasa, Ramai, Raghu, Govinda, Mukunda, Haridasa, Govindananda, Madhava and Govinda — all combined together.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.74

uddanda-nrtye prabhura yabe haila mana
svarupera sange dila ei nava jana

SYNONYMS

uddanda-nrtye — in the dancing with high jumps; **prabhura** — of Sri Caitanya Mahaprabhu; **yabe** — when; **haila mana** — it was the mind; **svarupera** — Svarupa Damodara; **sange** — with; **dila** — gave; **ei** — these; **nava jana** — nine persons.

TRANSLATION

When Sri Caitanya Mahaprabhu desired to jump high while dancing, He placed these nine people in the charge of Svarupa Damodara.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.75

ei dasa jana prabhura sange gaya, dhaya
ara saba sampradaya cari dike gaya

SYNONYMS

ei dasa jana — these ten persons; prabhura — Sri Caitanya Mahaprabhu; sange — with; gaya — chant; dhaya — run; ara — others; saba — all; sampradaya — groups of men; cari dike — all around; gaya — chant.

TRANSLATION

These devotees [Svarupa Damodara and the devotees in his charge] sang along with the Lord, and they also ran beside Him. All the other groups of men also sang.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.76

dandavat kari, prabhu yudi' dui hata
urdhva-mukhe stuti kare dekhi' jagannatha

SYNONYMS

dandavat kari — offering obeisances; **prabhu** — Sri Caitanya Mahaprabhu; **yudi'** — folding; **dui hata** — two hands; **urdhva-mukhe** — raising the face upward; **stuti kare** — offers prayer; **dekhi'** — seeing; **jagannatha** — the Deity of Lord Jagannatha.

TRANSLATION

Offering obeisances to the Lord with folded hands, Sri Caitanya Mahaprabhu raised His face toward Jagannatha and prayed as follows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.77

namo brahmanya-devaya
go-brahmana-hitaya ca
jagad-dhitaya krsnaya
govindaya namo namah

SYNONYMS

namah — all obeisances; **brahmanya-devaya** — to the Lord worshipable by persons in brahminical culture; **go-brahmana** — for cows and brahmanas; **hitaya** — beneficial; **ca** — also; **jagad-hitaya** — to one who always is benefiting the whole world; **krsnaya** — unto Krsna; **govindaya** — unto Govinda; **namah namah** — repeated obeisances.

TRANSLATION

"Let me offer my respectful obeisances unto Lord Krsna, who is the worshipable Deity for all brahminical men, who is the well-wisher of cows and brahmanas, and who is always benefiting the whole world. I offer my repeated obeisances to the Personality of Godhead, known as Krsna and Govinda."

PURPORT

This is a quotation from the Visnu Purana (1.19.65).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.78

jayati jayati devo devaki-nandano 'sau
jayati jayati krsno vrsni--pradipah
jayati jayati megha-syamalah komalango
jayati jayati prthvi-bhara-naso mukundah

SYNONYMS

jayati — all glories; **jayati** — all glories; **devah** — to the Supreme Personality of Godhead; **devaki-nandanah** — the son of Devaki; **asau** — He; **jayati jayati** — all glories; **krsnah** — to Lord Krsna; **vrsni--pradipah** — the light of the dynasty of Vrsni; **jayati jayati** — all glories; **megha-syamalah** — to the Supreme Personality of Godhead, who looks like a blackish cloud; **komala-angah** — with a body as soft as a lotus flower; **jayati jayati** — all glories; **prthvi-bhara-nasah** — to the deliverer of the whole world from its burden; **mukundah** — the deliverer of liberation to everyone.

TRANSLATION

"All glories unto the Supreme Personality of Godhead, who is known as the son of Devaki! All glories to the Supreme Personality of Godhead, who is known as the light of the dynasty of Vrsni! All glories to the Supreme Personality of Godhead, whose bodily luster is like that of a new cloud, and whose body is as soft as a lotus flower! All glories to the Supreme Personality of Godhead, who appeared on this planet to deliver the world from the burden of demons, and who can offer liberation to everyone!"

PURPORT

This is a verse from the Mukunda-mala (3).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.79

jayati jana-nivaso devaki-janma-vado
yadu-vara-parisat svair dorbhir asyann adharmam
sthira-cara-vrjina-ghnah susmita-sri-mukhena
vraja-pura- vardhayan kama-devam

SYNONYMS

jayati — eternally lives gloriously; **jana-nivasah** — He who lives among human beings like the members of the Yadu dynasty and is the ultimate resort of all living entities; **devaki-janma-vadah** — known as the son of Devaki (No one can actually become the father or mother of the Supreme Personality of Godhead. Therefore devaki-janma-vada means that He is known as the son of Devaki. Similarly, He is also known as the son of mother Yasoda, Vasudeva or Nanda Maharaja.); **yadu-vara-parisat** — served by the members of the Yadu dynasty or the cowherd men of Vrndavana (all of whom are constant associates of the Supreme Lord and are the Lord's eternal servants); **svaih dorbhiih** — by His own arms, or by His devotees like Arjuna, who are just like His own arms; **asyan** — killing; **adharmam** — demons or the impious; **sthira-cara-vrjina-ghnah** — the destroyer of all the ill fortune of all living entities, moving and not moving; **su-smita** — always smiling; **sri-mukhena** — by His beautiful face; **vraja-pura-vanitanam** — of the damsels of Vrndavana; **vardhayan** — increasing; **kama-devam** — the lusty desires.

TRANSLATION

"Lord Sri Krsna is He who is known as jana-nivasa, the ultimate resort of all living entities, and who is also known as Devaki-nandana or Yasoda-nandana, the son of Devaki and Yasoda. He is the guide of the Yadu dynasty, and with His mighty arms He kills everything inauspicious, as well as every man who is impious. By His presence He destroys all things inauspicious for all living entities, moving and inert. His blissful smiling face always increases the lusty desires of the gopis of Vrndavana. May He be all-glorious and happy!"

PURPORT

This is a quotation from Srimad-Bhagavatam (10.90.48).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.80

na ca nara-patir napi vaisyo na sudro
varni na ca grha-patir no vanastho yatir va
kintu prodyan-nikhila-paramananda-purnamrtabdher
gopi-bhartuh pada-kamalayor dasa-dasanudasah

SYNONYMS

na — not; **aham** — I; **viprah** — a brahmana; **na** — not; **ca** — also; **nara-patih** — a king or ksatriya; **na** — not; **api** — also; **vaisyah** — belonging to the mercantile class; **na** — not; **sudrah** — belonging to the worker class; **na** — not; **aham** — I; **varni** — belonging to any caste, or brahmacari (A brahmacari may belong to any caste. Anyone can become a brahmacari, or lead a life of celibacy.); **na** — not; **ca** — also; **grha-patih** — householder; **no** — not; **vana-sthah** — vanaprastha, one who, after retirement from family life, goes to the forest to learn how to be detached from family life; **yatih** — mendicant or renunciant; **va** — either; **kintu** — but; **prodyan** — brilliant; **nikhila** — universal; **parama-ananda** — with transcendental bliss; **purna** — complete; **amrta-abdheh** — who is the ocean of nectar; **gopi-bhartuh** — of the Supreme Person, who is the maintainer of the gopis; **pada-kamalayoh** — of the two lotus feet; **dasa** — of the servant; **dasa-anudasah** — the servant of the servant.

TRANSLATION

"I am not a brahmana, I am not a ksatriya, I am not a vaisya or a sudra. Nor am I a brahmacari, a householder, a vanaprastha or a sannyasi. I identify Myself only as the servant of the servant of the servant of the lotus feet of Lord Sri Krsna, the maintainer of the gopis. He is like an ocean of nectar, and He is the cause of universal transcendental bliss. He is always existing with brilliance."

PURPORT

This is verse 74 from the Padyavali, an anthology of verses compiled by Srila Rupa Gosvami.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.81

eta padi' punarapi karila pranama
yoda-hate bhakta-gana vande bhagavan

SYNONYMS

eta padi' — reciting these; punarapi — again; karila — the Lord offered; pranama — obeisances; yoda-hate — with folded hands; bhakta-gana — all the devotees; vande — offer prayer; bhagavan — unto the Supreme Personality of Godhead.

TRANSLATION

Having recited all these verses from scripture, the Lord again offered His obeisances, and all the devotees, with folded hands, also offered prayers to the Supreme Personality of Godhead.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.82

uddanda nrtya prabhu kariya hunkara
cakra-bhrami bhrame yaiche alata-akara

SYNONYMS

uddanda — jumping; **nrtya** — dancing; **prabhu** — Sri Caitanya Mahaprabhu; **kariya** — making; **hunkara** — loud vibration; **cakra-bhrami** — making a circular movement like a wheel; **bhrame** — moves; **yaiche** — as if; **alata-akara** — circle of fire.

TRANSLATION

When Sri Caitanya Mahaprabhu danced and jumped high, roaring like thunder and moving in a circle like a wheel, He appeared like a circling firebrand.

PURPORT

If a burning cinder of a firebrand is whirled about very swiftly, it gives the appearance of a circle of fire. This is called alata-akara or alata-cakra, a firebrand circle. This whole circle is not actually made of fire but is a single fire in motion. Similarly, Lord Sri Caitanya Mahaprabhu is a single personality, but when He danced and jumped high in a circle, He appeared like the alata-cakra.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.83

nrtye prabhura yahan yanha pade pada-tala
sasagara-saila mahi kare talamala

SYNONYMS

nrtye — while dancing; **prabhura** — of Sri Caitanya Mahaprabhu; **yahan yanha** — wherever; **pade** — steps; **pada-tala** — His foot; **sa-sagara** — with the oceans; **saila** — hills and mountains; **mahi** — the earth; **kare** — does; **talamala** — tilting.

TRANSLATION

Wherever Sri Caitanya Mahaprabhu stepped while dancing, the whole earth, with its hills and seas, appeared to tilt.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.84

stambha, sveda, pulaka, asru, kampa, vaivarnya
nana-bhave vivasata, garva, harsa, dainya

SYNONYMS

stambha — being stunned; **sveda** — perspiration; **pulaka** — jubilation; **asru** — tears; **kampa** — trembling; **vaivarnya** — change of color; **nana-bhave** — in various ways; **vivasata** — helplessness; **garva** — pride; **harsa** — exuberance; **dainya** — humility.

TRANSLATION

When Caitanya Mahaprabhu danced, He displayed various blissful transcendental changes in His body. Sometimes He appeared as though stunned. Sometimes the hairs of His body stood on end. Sometimes He perspired, cried, trembled and changed color, and sometimes He exhibited symptoms of helplessness, pride, exuberance and humility.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.85

achada khaña pade bhume gadi' yaya
suvarna-parvata yaiche bhumete lotaya

SYNONYMS

achada khaña — crashing; pade — falls; bhume — on the ground; gadi' — rolling; yaya — goes; suvarna-parvata — a golden mountain; yaiche — as if; bhumete — on the ground; lotaya — rolls.

TRANSLATION

When Sri Caitanya Mahaprabhu fell down with a crash while dancing, He would roll on the ground. At such times it appeared that a golden mountain was rolling on the ground.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.86

nityananda-prabhu dui hata prasariya
prabhure dharite cahe asa-pasa dhaña

SYNONYMS

nityananda-prabhu — Lord Nityananda Prabhu; dui — two; hata — hands; prasariya — stretching; prabhure — Lord Sri Caitanya Mahaprabhu; dharite — to catch; cahe — wants; asa-pasa — here and there; dhaña — running.

TRANSLATION

Nityananda Prabhu would stretch out His two hands and try to catch the Lord when He was running here and there.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.87

prabhu-pache bule acarya kariya hunkara
'hari-bola' 'hari-bola' bale bara bara

SYNONYMS

prabhu-pache — behind the Lord; bule — was walking; acarya — Advaita Acarya; kariya — making; hunkara — a loud vibration; hari-bola hari-bola — chant the holy name of Hari; bale — says; bara bara — again and again.

TRANSLATION

Advaita Acarya would walk behind the Lord and loudly chant "Haribol! Haribol!" again and again.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.88

loka nivarite haila tina mandala
prathama-mandale nityananda maha-bala

SYNONYMS

loka — the people; nivarite — to check; haila — there were; tina — three; mandala — circles; prathama-mandale — in the first circle; nityananda — Lord Nityananda; maha-bala — of great strength.

TRANSLATION

Just to check the crowds from coming too near the Lord, the devotees formed three circles. The first circle was guided by Nityananda Prabhu, who is Balarama Himself, the possessor of great strength.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.89

kasisvara govindadi yata bhakta-gana
hatahati kari' haila dvitiya avarana

SYNONYMS

kasisvara — Kasisvara; **govinda-adi** — headed by Govinda; **yata** — all; **bhakta-gana** — devotees; **hatahati** — linked hand to hand; **kari'** — doing; **haila** — became; **dvitiya** — a second; **avarana** — covering circle.

TRANSLATION

All the devotees headed by Kasisvara and Govinda linked hands and formed a second circle around the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.90

bahire prataparudra laña patra-gana
mandala haña kare loka nivarana

SYNONYMS

bahire — outside; **prataparudra** — King Prataparudra; **laña** — taking; **patra-gana** — his own associates; **mandala** — circle; **haña** — becoming; **kare** — does; **loka** — of the crowd; **nivarana** — checking.

TRANSLATION

Maharaja Prataparudra and his personal assistants formed a third circle around the two inner circles just to check the crowds from coming too near.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.91

haricandanera skandhe hasta alambiya
prabhura nrtya dekhe raja avista haña

SYNONYMS

haricandanera — of Haricandana; **skandhe** — on the shoulder; **hasta** — hand; **alambiya** — putting; **prabhura** — of Sri Caitanya Mahaprabhu; **nrtya dekhe** — sees the dancing; **raja** — Maharaja Prataparudra; **avista haña** — in great ecstasy.

TRANSLATION

With his hands on the shoulders of Haricandana, King Prataparudra could see Lord Caitanya Mahaprabhu dancing, and the King felt great ecstasy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.92

hena-kale srinivasa premavista-mana
rajara age rahi' dekhe prabhura nartana

SYNONYMS

hena-kale — at this time; **srinivasa** — Srivasa Thakura; **prema-avista-mana** — with a greatly ecstatic mind; **rajara age** — in front of the King; **rahi'** — keeping himself; **dekhe** — sees; **prabhura** — of Sri Caitanya Mahaprabhu; **nartana** — the dancing.

TRANSLATION

While the King beheld the dancing, Srivasa Thakura, standing in front of him, became ecstatic as he saw the dancing of Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.93

rajara age haricandana dekhe srinivasa
haste tanre sparsi' kahe, — hao eka-pasa

SYNONYMS

rajara age — in front of the King; haricandana — Haricandana; dekhe — sees; srinivasa — Srivasa Thakura; haste — with his hand; tanre — him; sparsi' — touching; kahe — says; hao — please come; eka-pasa — to one side.

TRANSLATION

Seeing Srivasa Thakura standing before the King, Haricandana touched Srivasa with his hand and requested him to step aside.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.94

nrtayese srinivasa kichui na jane
bara bara thele, tenho krodha haila mane

SYNONYMS

nrtya-avese — fully absorbed in seeing the dancing of Sri Caitanya Mahaprabhu; **srinivasa** — Srivasa Thakura; **kichui** — anything; **na** — does not; **jane** — know; **bara bara** — again and again; **thele** — when he pushes; **tenho** — Srivasa; **krodha** — angry; **haila** — became; **mane** — in the mind.

TRANSLATION

Absorbed in watching Sri Caitanya Mahaprabhu dance, Srivasa Thakura could not understand why he was being touched and pushed. After he was pushed again and again, he became angry.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.95

capada mariya tare kaila nivarana
capada khaña kruddha haila haricandana

SYNONYMS

capada mariya — slapping; tare — him; kaila nivarana — stopped; capada khaña — getting the slap; kruddha — angry; haila — became; haricandana — Haricandana.

TRANSLATION

Srivasa Thakura slapped Haricandana to stop him from pushing him. In turn, this made Haricandana angry.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.96

kruddha haña tanre kichu cahe balibare
apani prataparudra nivarila tare

SYNONYMS

kruddha haña — becoming angry; **tanre** — unto Srivasa Thakura; **kichu** — something; **cahe** — wants; **balibare** — to speak; **apani** — personally; **prataparudra** — King Prataparudra; **nivarila** — stopped; **tare** — unto him.

TRANSLATION

As the angered Haricandana was about to speak to Srivasa Thakura, Prataparudra Maharaja personally stopped him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.97

bhagyavan tumi — inhara hasta-sparsa paila
amara bhagye nahi, tumi krtartha haila

SYNONYMS

bhagyavan tumi — you are very fortunate; **inhara** — of Srivasa Thakura; **hasta** — of the hand; **sparsa** — touch; **paila** — have received; **amara bhagye** — in my fortune; **nahi** — there is no such thing; **tumi** — you; **krtartha haila** — have become graced.

TRANSLATION

King Prataparudra said, "You are very fortunate, for you have been graced by the touch of Srivasa Thakura. I am not so fortunate. You should feel obliged to him."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.98

prabhura nrtya dekhi' loke haila camatkara
anya achuk, jagannathera ananda apara

SYNONYMS

prabhura — of Sri Caitanya Mahaprabhu; **nrtya** — dancing; **dekhi'** — seeing; **loke** — everyone; **haila** — became; **camatkara** — astonished; **anya achuk** — let alone others; **jagannathera** — of Lord Jagannatha; **ananda apara** — there was extreme happiness.

TRANSLATION

Everyone was astonished by the dancing of Caitanya Mahaprabhu, and even Lord Jagannatha became extremely happy to see Him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.99

ratha sthira kaila, age na kare gamana
animisa-netre kare nrtya darasana

SYNONYMS

ratha — the car; sthira kaila — stopped; age — forward; na — not; kare — does; gamana — moving; animisa — unblinking; netre — with eyes; kare — does; nrtya — of the dancing; darasana — seeing.

TRANSLATION

The car came to a complete standstill and remained immobile while Lord Jagannatha, with unblinking eyes, watched the dancing of Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.100

subhadra-balaramera hrdaye ullasa
nrtya dekhi' dui janara sri-mukhete hasa

SYNONYMS

subhadra — of the goddess Subhadra; **balaramera** — and of Balarama; **hrdaye** — in the hearts; **ullasa** — ecstasy; **nrtya** — dancing; **dekhi'** — seeing; **dui janara** — of the two persons; **sri-mukhete** — in the beautiful mouths; **hasa** — smiling.

TRANSLATION

The goddess of fortune, Subhadra, and Lord Balarama both felt great happiness and ecstasy within their hearts. Indeed, they were seen smiling at the dancing.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.101

uddanda nrtye prabhura adbhuta vikara
asta sattvika bhava udaya haya sama-kala

SYNONYMS

uddanda — jumping; **nrtye** — by dancing; **prabhura** — of Sri Caitanya Mahaprabhu; **adbhuta** — wonderful; **vikara** — transformations; **asta sattvika** — eight transcendental kinds; **bhava** — ecstasy; **udaya haya** — awaken; **sama-kala** — simultaneously.

TRANSLATION

When Caitanya Mahaprabhu danced and jumped high, eight wonderful transformations indicative of divine ecstasy were seen in His body. All these symptoms were visible simultaneously.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.102

-vrana sama roma-vrnda pulakita
simulira vrksa yena kantaka-vestita

SYNONYMS

— skin; **vrana** — pimples; **sama** — like; **roma-vrnda** — the hairs of the body; **pulakita** — erupted; **simulira vrksa** — cotton tree; **yena** — as if; **kantaka** — by thorns; **vestita** — surrounded.

TRANSLATION

His skin erupted with goose pimples, and the hairs of His body stood on end. His body resembled the simuli [silk cotton tree], all covered with thorns.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.103

eka eka dantera kampa dekhite lage bhaya
loke jane, danta saba khasiya padaya

SYNONYMS

eka eka — one after another; dantera — of teeth; kampa — movement; dekhite — to see; lage — there is; bhaya — fear; loke jane — the people understood; danta — the teeth; saba — all; khasiya — being loosened; padaya — fall down.

TRANSLATION

Indeed, the people became afraid just to see His teeth chatter, and they even thought that His teeth would fall out.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.104

sarvange prasveda chute tate raktodgama
'jaja gaga' 'jaja gaga' — gadgada-vacana

SYNONYMS

sarvange — all over the body; prasveda — perspiration; chute — flows; tate — along with it; rakta-udgama — oozing out of blood; jaja gaga jaja gaga — a sound indicating the name Jagannatha; gadgada — choked up due to ecstasy; vacana — words.

TRANSLATION

Sri Caitanya Mahaprabhu's whole body flowed with perspiration and at the same time oozed blood. He made the sounds "jaja gaga, jaja gaga" in a voice choked with ecstasy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.105

jalayantra-dhara yaiche vahe asru-jala
asa-pase loka yata bhijila sakala

SYNONYMS

jala-yantra — from a syringe; **dhara** — pouring of water; **yaiche** — as if; **vahe** — are flowing; **asru-jala** — tears from the eyes; **asa-pase** — on all sides; **loka** — people; **yata** — as many as there were; **bhijila** — become wet; **sakala** — all.

TRANSLATION

Tears came forcefully from the eyes of the Lord, as if from a syringe, and all the people surrounding Him became wet.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.106

deha-kanti gaura-varna dekhiye aruna
kabhu kanti dekhi yena mallika-puspa-sama

SYNONYMS

deha-kanti — of the luster of the body; **gaura-varna** — white complexion; **dekhiye** — everyone saw; **aruna** — pink; **kabhu** — sometimes; **kanti** — the luster; **dekhi** — seeing; **yena** — as if; **mallika-puspa-sama** — resembling the mallika flower.

TRANSLATION

Everyone saw the complexion of His body change from white to pink, so that His luster resembled that of the mallika flower.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.107

kabhu stambha, kabhu prabhu bhumite lotaya
suska-kastha-sama pada-hasta na calaya

SYNONYMS

kabhu — sometimes; **stambha** — stunned; **kabhu** — sometimes; **prabhu** — Lord Caitanya Mahaprabhu; **bhumite** — on the ground; **lotaya** — rolls; **suska** — dry; **kastha** — wood; **sama** — like; **pada-hasta** — legs and hands; **na** — do not; **calaya** — move.

TRANSLATION

Sometimes He appeared stunned, and sometimes He rolled on the ground. Indeed, sometimes His legs and hands became as hard as dry wood, and He did not move.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.108

kabhu bhume pade, kabhu svasa haya hina
yaha dekhi' bhakta-ganera prana haya ksina

SYNONYMS

kabhu — sometimes; **bhume** — on the ground; **pade** — falls down; **kabhu** — sometimes; **svasa** — breathing; **haya** — becomes; **hina** — nil; **yaha dekhi'** — seeing which; **bhakta-ganera** — of the devotees; **prana** — life; **haya** — becomes; **ksina** — feeble.

TRANSLATION

When the Lord fell to the ground, sometimes His breathing almost stopped. When the devotees saw this, their lives also became very feeble.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.109

kabhu netre nasaya jala, mukhe pade phena
amrtera dhara candra-bimbe vahe yena

SYNONYMS

kabhu — sometimes; **netre** — from the eyes; **nasaya** — from the nostrils; **jala** — water; **mukhe** — from the mouth; **pade** — fell; **phena** — foam; **amrtera** — of nectar; **dhara** — torrents; **candra-bimbe** — from the moon; **vahe** — flow; **yena** — as if.

TRANSLATION

Water flowed from His eyes and sometimes through His nostrils, and foam fell from His mouth. These flowings appeared to be torrents of nectar descending from the moon.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.110

sei phena laña subhananda kaila pana
krsna-prema-rasika tenho maha-bhagyavan

SYNONYMS

sei phena — that foam; laña — taking; subhananda — a devotee named Subhananda; kaila — did; pana — drinking; krsna-prema-rasika — relisher of ecstatic love of Krsna; tenho — he; maha-bhagyavan — very fortunate.

TRANSLATION

The foam that fell from the mouth of Sri Caitanya Mahaprabhu was taken and drunk by Subhananda because he was very fortunate and expert in relishing the mellow of ecstatic love of Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.111

ei-mata tandava-nrtya kaila kata-ksana
bhava-visese prabhura pravesila mana

SYNONYMS

ei-mata — in this way; **tandava-nrtya** — devastating dancing; **kaila** — performed; **kata-ksana** — for some time; **bhava-visese** — in a particular ecstasy; **prabhura** — of Lord Caitanya Mahaprabhu; **pravesila mana** — the mind entered.

TRANSLATION

After Sri Caitanya Mahaprabhu had performed His devastating dance for some time, His mind entered into a mood of ecstatic love.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.112

tandava-nrtya chadi' svarupere ajña dila
hrdaya janiya svarupa gaita lagila

SYNONYMS

tandava-nrtya chadi' — giving up such devastating dancing; **svarupere** — unto Svarupa Damodara; **ajña dila** — gave an order; **hrdaya** — mind; **janiya** — knowing; **svarupa** — Svarupa Damodara; **gaita lagila** — began to sing.

TRANSLATION

After abandoning the dancing, the Lord ordered Svarupa Damodara to sing. Understanding His mind, Svarupa Damodara began to sing as follows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.113

"sei ta parana-natha painu
yaha lagi' madana-dahane jhuri' genu"

SYNONYMS

sei ta — that indeed; parana-natha — the master of My life; painu — I have gotten; yaha lagi' — for whom; madana-dahane — being burned by Cupid; jhuri' genu — I became dried up.

TRANSLATION

"Now I have gained the Lord of My life, in the absence of whom I was being burned by Cupid and was withering away."

PURPORT

This song refers to Srimati Radharani's meeting with Krsna at the holy place of Kuruksetra, where Lord Sri Krsna and His brother and sister came to visit when there was a solar eclipse. It is a song of separation from Krsna. When Radharani met Krsna at Kuruksetra, She remembered His intimate association in Vrndavana, and She thought, "Now I have gained the Lord of My life. In His absence I was being burned by the arrow of Cupid, and thus I was withering away. Now I have My life again."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.114

ei dhuya ucchaih-svare gaya damodara
anande madhura nrtya karena isvara

SYNONYMS

ei dhuya — this refrain; ucchaih-svare — loudly; gaya — sings; damodara — Svarupa Damodara; anande — in great ecstasy; madhura — rhythmic; nrtya — dancing; karena — performs; isvara — the Lord.

TRANSLATION

When this refrain was loudly sung by Svarupa Damodara, Sri Caitanya Mahaprabhu again began rhythmically dancing in transcendental bliss.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.115

dhire dhire jagannatha karena gamana
age nrtya kari' calena sacira nandana

SYNONYMS

dhire dhire — slowly, slowly; **jagannatha** — Lord Jagannatha; **karena** — does; **gamana** — movement; **age** — in front; **nrtya** — dancing; **kari'** — performing; **calena** — goes forward; **sacira nandana** — the son of mother Saci.

TRANSLATION

The car of Lord Jagannatha began to move slowly while the son of mother Saci went ahead and danced in front.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.116

jagannathe netra diya sabe nace, gaya
kirtaniya saha prabhu pache pache yaya

SYNONYMS

jagannathe — on Lord Jagannatha; **netra** — the eyes; **diya** — keeping; **sabe** — all the devotees; **nace gaya** — dance and sing; **kirtaniya** — the performers of sankirtana; **saha** — with; **prabhu** — Sri Caitanya Mahaprabhu; **pache pache** — at the rear; **yaya** — goes forward.

TRANSLATION

While dancing and singing, all the devotees in front of Lord Jagannatha kept their eyes on Him. Caitanya Mahaprabhu then went to the end of the procession with the sankirtana performers.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.117

jagannathe magna prabhura nayana-hrdaya
sri-hasta-yuge kare gitera abhinaya

SYNONYMS

jagannathe — in Lord Jagannatha; **magna** — absorbed; **prabhura** — of Lord Caitanya Mahaprabhu; **nayana-hrdaya** — the eyes and mind; **sri-hasta-yuge** — with His two arms; **kare** — performed; **gitera** — of the song; **abhinaya** — dramatic movement.

TRANSLATION

His eyes and mind fully absorbed in Lord Jagannatha, Caitanya Mahaprabhu began to play the drama of the song with His two arms.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.118

gaura yadi pache cale, syama haya sthire
gaura age cale, syama cale dhire-dhire

SYNONYMS

gaura — Sri Caitanya Mahaprabhu; **yadi** — if; **pache cale** — goes behind; **syama** — Jagannatha; **haya** — becomes; **sthire** — still; **gaura** — Sri Caitanya Mahaprabhu; **age cale** — goes forward; **syama** — Lord Jagannatha; **cale** — goes; **dhire-dhire** — slowly.

TRANSLATION

When Caitanya Mahaprabhu was dramatically enacting the song, He would sometimes fall behind in the procession. At such times, Lord Jagannatha would come to a standstill. When Caitanya Mahaprabhu again went forward, Lord Jagannatha's car would slowly start again.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.119

ei-mata gaura-syame, donhe thelatheli
svarathe syamere rakhe gaura maha-bali

SYNONYMS

ei-mata — in this way; **gaura-syame** — Lord Jagannatha and Lord Sri Caitanya Mahaprabhu; **donhe** — between both of Them; **thelatheli** — competition of pushing forward; **sva-rathe** — in His own car; **syamere** — Lord Jagannatha; **rakhe** — keeps; **gaura** — Lord Sri Caitanya Mahaprabhu; **maha-bali** — greatly powerful.

TRANSLATION

Thus there was a sort of competition between Caitanya Mahaprabhu and Lord Jagannatha in seeing who would lead, but Caitanya Mahaprabhu was so strong that He made Lord Jagannatha wait in His car.

PURPORT

In his Anubhasya, Srila Bhaktisiddhanta Sarasvati Thakura describes the ecstasy of Sri Caitanya Mahaprabhu as follows. After giving up the company of the gopis in Vrndavana, Sri Krsna, the son of Maharaja Nanda, engaged in His pastimes at Dvaraka. When Krsna went to Kuruksetra with His brother and sister and others from Dvaraka, He again met the inhabitants of Vrndavana. Sri Caitanya Mahaprabhu is radha-bhava-dyuti-suvalita, that is, Krsna Himself assuming the part of Srimati Radharani in order to understand Krsna. Lord Jagannatha-deva is Krsna, and Sri Krsna Caitanya Mahaprabhu is Srimati Radharani. Caitanya Mahaprabhu's leading Lord Jagannatha toward the Gundica temple corresponded to Srimati Radharani's leading Krsna toward Vrndavana. Sri Ksetra, Jagannatha Puri, was taken as the kingdom of Dvaraka, the place where Krsna enjoys supreme opulence. But He was being led by Sri Caitanya Mahaprabhu to Vrndavana, the simple village where all the inhabitants are filled with ecstatic love for Krsna. Sri Ksetra is a place of aisvarya-lila, just as Vrndavana is the place of madhurya-lila. Sri Caitanya Mahaprabhu's following at the rear of the ratha indicated that Lord Jagannatha, Krsna, was forgetting the inhabitants of Vrndavana. Although Krsna neglected the inhabitants of Vrndavana, He could not forget them. Thus in His opulent Ratha-yatra, He was returning to Vrndavana. In the role of Srimati Radharani, Sri Caitanya Mahaprabhu was examining whether the Lord still remembered the inhabitants of Vrndavana. When Caitanya Mahaprabhu fell behind the Ratha car, Jagannatha-deva, Krsna Himself, understood the mind of Srimati Radharani. Therefore, Jagannatha sometimes fell behind the dancing Sri Caitanya Mahaprabhu to indicate to Srimati Radharani that He had not forgotten. Thus Lord Jagannatha would stop the forward march of the ratha and wait at a standstill. In this way Lord Jagannatha agreed that without the ecstasy of Srimati Radharani He could not feel satisfied. While Jagannatha was thus waiting, Gaurasundara, Caitanya Mahaprabhu, in His ecstasy of Srimati Radharani, immediately came forward to Krsna. At such times, Lord Jagannatha would proceed ahead very slowly. These competitive exchanges were all part of the love affair between Krsna and Srimati Radharani. In that competition between Lord Caitanya's ecstasy for Jagannatha and Jagannatha's ecstasy for Srimati Radharani, Caitanya Mahaprabhu emerged successful.





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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.120

nacite nacite prabhura haila bhavantara
hasta tuli' sloka pade kari' uccaih-svara

SYNONYMS

nacite nacite — while dancing; **prabhura** — of Sri Caitanya Mahaprabhu; **haila** — there was; **bhava-antara** — a change of ecstasy; **hasta tuli'** — raising the arms; **sloka pade** — recites one verse; **kari'** — making; **uccaih-svara** — loud voice.

TRANSLATION

While Sri Caitanya Mahaprabhu was dancing, His ecstasy changed. Raising His two arms, He began to recite the following verse in a loud voice.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.121

yah kaumara-harah sa eva hi varas ta eva caitra-ksapas
te conmilita-malati-surabhayah praudhah kadambanilah
sa caivasmi tathapi tatra surata-vyapara-lila-vidhau
reva-rodhasi vetasi-taru-tale cetah samutkanthate

SYNONYMS

yah — that same person who; **kaumara-harah** — the thief of my heart during youth; **sah** — he; **eva hi** — certainly; **varah** — lover; **tah** — these; **eva** — certainly; **caitra-ksapah** — moonlit nights of the month of Caitra; **te** — those; **ca** — and; **unmilita** — fructified; **malati** — of malati flowers; **surabhayah** — fragrances; **praudhah** — full; **kadamba** — with the fragrance of the kadamba flower; **anilah** — the breezes; **sa** — that one; **ca** — also; **eva** — certainly; **asmi** — I am; **tathapi** — still; **tatra** — there; **surata-vyapara** — in intimate transactions; **lila** — of pastimes; **vidhau** — in the manner; **reva** — of the river named Reva; **rodhasi** — on the bank; **vetasi** — of the name Vetasi; **taru-tale** — underneath the tree; **cetah** — my mind; **samutkanthate** — is very eager to go.

TRANSLATION

"That very personality who stole away my heart during my youth is now again my master. These are the same moonlit nights of the month of Caitra. The same fragrance of malati flowers is there, and the same sweet breezes are blowing from the kadamba forest. In our intimate relationship, I am also the same lover, yet still my mind is not happy here. I am eager to go back to that place on the bank of the Reva under the Vetasi tree. That is my desire."

PURPORT

This verse appears in the Padyavali (386).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.122

ei sloka mahaprabhu pade bara bara
svarupa vina artha keha na jane ihara

SYNONYMS

ei sloka — this verse; mahaprabhu — Sri Caitanya Mahaprabhu; pade — recites; bara bara — again and again; svarupa vina — except for Svarupa Damodara; artha — meaning; keha — anyone; na jane — does not know; ihara — of this.

TRANSLATION

This verse was recited by Sri Caitanya Mahaprabhu again and again. But for Svarupa Damodara, no one could understand its meaning.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.123

ei slokartha purve kariyachi vyakhyana
slokera bhavartha kari sanksepe akhyana

SYNONYMS

ei sloka-*artha* — the meaning of this verse; *purve* — previously; *kariyachi* — I have done; *vyakhyana* — explanation; *slokera* — of the same verse; *bhava-*artha** — purport; *kari* — I do; *sanksepe* — in brief; *akhyana* — description.

TRANSLATION

I have already explained this verse. Now I shall simply describe it in brief.

PURPORT

In this connection, see Madhya-lila, Chapter One, verses 53, 77-80 and 82-84.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.124

purve yaiche kuruksetre saba gopi-gana
krsnera darsana paña anandita mana

SYNONYMS

purve yaiche — as previously; **kuru-ksetre** — in the holy place known as Kuruksetra; **saba gopi-gana** — all the gopis of Vrndavana; **krsnera** — of Lord Krsna; **darsana** — interview; **pañā** — getting; **anandita mana** — very pleased within the mind.

TRANSLATION

Formerly, all the gopis of Vrndavana were very pleased when they met with Krsna in the holy place Kuruksetra.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.125

jagannatha dekhi' prabhura se bhava uthila
sei bhavavista haña dhuya gaoyaila

SYNONYMS

jagannatha dekhi' — by seeing Lord Jagannatha; **prabhura** — of Sri Caitanya Mahaprabhu; **se bhava** — that ecstasy; **uthila** — awakened; **sei** — that; **bhava-avista** — absorbed in that ecstasy; **haña** — becoming; **dhuya** — refrain; **gaoyaila** — caused to sing.

TRANSLATION

Similarly, after seeing Lord Jagannatha, Sri Caitanya Mahaprabhu awoke with the ecstasy of the gopis. Being absorbed in this ecstasy, He asked Svarupa Damodara to sing the refrain.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.126

avasese radha krsne kare nivedana
sei tumi, sei ami, sei nava sangama

SYNONYMS

avasese — at last; **radha** — Srimati Radharani; **krsne** — unto Lord Krsna; **kare** — does; **nivedana** — submission; **sei tumi** — You are the same Krsna; **sei ami** — I am the same Radharani; **sei nava sangama** — We are meeting in the same new spirit as in the beginning.

TRANSLATION

Sri Caitanya Mahaprabhu spoke thus to Lord Jagannatha: "You are the same Krsna, and I am the same Radharani. We are meeting again in the same way that We met in the beginning of Our lives.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.127

tathapi amara mana hare vrndavana
vrndavane udaya karao apana-carana

SYNONYMS

tathapi — yet; amara — My; mana — mind; hare — attracts; vrndavana — Sri Vrndavana; vrndavane — at Vrndavana; udaya karao — please cause to reappear; apana-carana — the brilliance of Your lotus feet.

TRANSLATION

"Although We are both the same, My mind is still attracted to Vrndavana-dhama. I wish that You will please again appear with Your lotus feet in Vrndavana.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.128

ihan lokaranya, hati, ghoda, ratha-dhvani
tahan pusparanya, bhrnga-pika-nada suni

SYNONYMS

ihan — at this place, Kuruksetra; **loka-aranya** — too great a crowd of people; **hati** — elephants; **ghoda** — horses; **ratha-dhvani** — the rattling sound of chariots; **tahan** — there, in Vrndavana; **puspa-aranya** — the garden of flowers; **bhrnga** — of bumblebees; **pika** — of the birds; **nada** — sound; **suni** — I hear.

TRANSLATION

"In Kuruksetra there are crowds of people, elephants and horses, and also the rattling of chariots. But in Vrndavana there are flower gardens, and the humming of the bees and chirping of the birds can be heard.

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ihan raja-vesa, sange saba ksatriya-gana
tahan gopa-vesa, sange murali-vadana

SYNONYMS

ihan — here, at Kuruksetra; **raja-vesa** — dressed like a royal prince; **sange** — with You; **saba** — all; **ksatriya-gana** — great warriors; **tahan** — there, in Vrndavana; **gopa-vesa** — dressed like a cowherd boy; **sange** — with You; **murali-vadana** — the blowing of Your transcendental flute.

TRANSLATION

"Here at Kuruksetra You are dressed like a royal prince, accompanied by great warriors, but in Vrndavana You appeared just like an ordinary cowherd boy, accompanied only by Your beautiful flute.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.130

vraje tomara sange yei sukha-asvadana
sei sukha-samudrera ihan nahi eka kana

SYNONYMS

vraje — at Vrndavana; **tomara** — of You; **sange** — in the company; **yei** — what; **sukha-asvadana** — taste of transcendental bliss; **sei** — that; **sukha-samudrera** — of the ocean of transcendental bliss; **ihan** — here, at Kuruksetra; **nahi** — there is not; **eka** — one; **kana** — drop.

TRANSLATION

"Here there is not even a drop of the ocean of transcendental happiness that I enjoyed with You in Vrndavana.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.131

ama laña punah lila karaha vrndavane
tabe amara mano-vañcha haya ta' purane

SYNONYMS

ama laña — taking Me; **punah** — again; **lila** — pastimes; **karaha** — perform; **vrndavane** — at Vrndavana; **tabe** — then; **amara manah-vañcha** — the desire of My mind; **haya** — becomes; **ta'** — indeed; **purane** — in fulfillment.

TRANSLATION

"I therefore request You to come to Vrndavana and enjoy pastimes with Me. If You do so, My ambition will be fulfilled."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.132

bhagavate ache yaiche radhika-vacana
purve taha sutra-madhye kariyachi varnana

SYNONYMS

bhagavate — in Srimad-Bhagavatam; **ache** — there is; **yaiche** — as; **radhika-vacana** — the statement of Srimati Radhika; **purve** — previously; **taha** — that; **sutra-madhye** — in the synopsis; **kariyachi varnana** — I have described.

TRANSLATION

I have already described in brief Srimati Radharani's statement from Srimad-Bhagavatam.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.133

sei bhavavese prabhu pade ara sloka
sei saba slokera artha nahi bujhe loka

SYNONYMS

sei — that; bhava-avese — in ecstasy; prabhu — Sri Caitanya Mahaprabhu; pade — recites; ara — another; sloka — verse; sei — those; saba slokera — of all verses; artha — meaning; nahi — do not; bujhe — understand; loka — people in general.

TRANSLATION

In that ecstatic mood, Sri Caitanya Mahaprabhu recited many other verses, but people in general could not understand their meaning.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.134

svarupa-gosañi jane, na kahe artha tara
sri-rupa-gosañi kaila se artha pracara

SYNONYMS

svarupa-gosañi — Svarupa Damodara Gosvami; jane — knows; na — does not; kahe — say; artha — the meaning; tara — of those verses; sri-rupa-gosañi — Sri Rupa Gosvami; kaila — did; se — that; artha — of meaning; pracara — broadcasting.

TRANSLATION

The meaning of those verses was known to Svarupa Damodara Gosvami, but he did not reveal it. However, Sri Rupa Gosvami has broadcast the meaning.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.135

svarupa sange yara artha kare asvadana
nrtya-madhye sei sloka karena pathana

SYNONYMS

svarupa sange — in the association of Svarupa Damodara Gosvami; **yara** — of which; **artha** — meaning; **kare** — does; **asvadana** — taste; **nrtya-madhye** — in the midst of dancing; **sei sloka** — that verse; **karena pathana** — recites.

TRANSLATION

While dancing, Sri Caitanya Mahaprabhu began to recite the following verse, which He tasted in the association of Svarupa Damodara Gosvami.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.136

ahus ca te nalina-nabha
yogesvarair hr̥di vicintyam agadha-bodhaih
-kupa-patitottaran
jusam api manasy udiyāt sada nah

SYNONYMS

ahuh — the gopis said; **ca** — and; **te** — Your; **nalina-nabha** — O Lord, whose navel is just like a lotus flower; **pada-aravindam** — lotus feet; **yoga-isvaraih** — by great mystic yogis; **hr̥di** — within the heart; **vicintyam** — to be meditated upon; **agadha-bodhaih** — who are highly learned philosophers; **-kupa** — in the dark well of material existence; **patita** — of those fallen; **uttarana** — for deliverance; **avalambam** — the only shelter; **geham** — in family affairs; **jusam** — of those engaged; **api** — although; **manasi** — in the minds; **udiyāt** — let be awakened; **sada** — always; **nah** — our.

TRANSLATION

"[The gopis spoke thus:] 'Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshiped and meditated upon by great mystic yogis and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs.'"

PURPORT

This is a quotation from Srimad-Bhagavatam (10.82.48). The gopis were never interested in karma-yoga, jñana-yoga or dhyana-yoga. They were simply interested in bhakti-yoga. Unless they were forced, they never liked to meditate on the lotus feet of the Lord. Rather, they preferred to take the lotus feet of the Lord and place them on their breasts. Sometimes they regretted that their breasts were so hard, fearing that Kṛṣṇa might not be very pleased to keep His soft lotus feet there. When those lotus feet were pricked by the grains of sand in the Vṛndavana pasturing ground, the gopis were pained and began to cry. The gopis wanted to keep Kṛṣṇa at home always, and in this way their minds were absorbed in Kṛṣṇa consciousness. Such pure Kṛṣṇa consciousness can arise only in Vṛndavana. Thus Sri Caitanya Mahāprabhu began to explain His own mind, which was saturated in the ecstasy of the gopis.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.137

anyera hrdaya — mana, mora mana — vrndavana,
'mane' 'vane' eka kari' jani
tahan tomara pada-dvaya, karaha yadi udaya,
tabe tomara purna krpa mani

SYNONYMS

anyera — of others; **hrdaya** — consciousness; **mana** — mind; **mora mana** — My mind; **vrndavana** — Vrndavana consciousness; **mane** — with the mind; **vane** — with Vrndavana; **eka kari'** — as one and the same; **jani** — I know; **tahan** — there, at Vrndavana; **tomara** — Your; **pada-dvaya** — two lotus feet; **karaha** — You do; **yadi** — if; **udaya** — appearance; **tabe** — then; **tomara** — Your; **purna** — complete; **krpa** — mercy; **mani** — I accept.

TRANSLATION

Speaking in the mood of Srimati Radharani, Caitanya Mahaprabhu said, "For most people, the mind and heart are one, but because My mind is never separated from Vrndavana, I consider My mind and Vrndavana to be one. My mind is already Vrndavana, and since You like Vrndavana, will You please place Your lotus feet there? I would deem that Your full mercy.

PURPORT

The mind's activities are thinking, feeling and willing, by which the mind accepts materially favorable things and rejects the unfavorable. This is the consciousness of people in general. But when one's mind does not accept and reject but simply becomes fixed on the lotus feet of Krsna, then one's mind becomes as good as Vrndavana. Wherever Krsna is, there also are Srimati Radharani, the gopis, the cowherd boys and all the other inhabitants of Vrndavana. Thus as soon as one fixes Krsna in his mind, his mind becomes identical with Vrndavana. In other words, when one's mind is completely free from all material desires and is engaged only in the service of the Supreme Personality of Godhead, then one always lives in Vrndavana, and nowhere else.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.138

prana-natha, suna mora satya nivedana
vraja — amara sadana, tahan tomara sangama,
na paile na rahe jivana

SYNONYMS

prana-natha — O My Lord, master of My life; **suna** — please hear; **mora** — My; **satya** — true; **nivedana** — submission; **vraja** — Vrndavana; **amara** — My; **sadana** — place; **tahan** — there; **tomara** — Your; **sangama** — association; **na paile** — if I do not get; **na** — not; **rahe** — does remain; **jivana** — life.

TRANSLATION

"My dear Lord, kindly hear My true submission. My home is Vrndavana, and I wish Your association there. But if I do not get it, then it will be very difficult for Me to keep My life.

PURPORT

Only when the mind is free from designations can one desire the association of the Supreme Personality of Godhead. The mind must have some occupation. If a person is to be free of material things, his mind cannot be vacant; there must be subject matters for thinking, feeling and willing. Unless one's mind is filled with thoughts of Krsna, feelings for Krsna and a desire to serve Krsna, the mind will be filled with material activities. Those who have given up all material activities and have ceased thinking of them should always retain the ambition to think of Krsna. Without Krsna, one cannot live, just as a person cannot live without some enjoyment for his mind.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.139

purve uddhava-dvare, ebe saksat amare,
yoga-jñane kahila upaya
tumi — vidagdha, krpamaya, janaha amara hrdaya,
more aiche kahite na yuyaya

SYNONYMS

purve — previously; **uddhava-dvare** — through Uddhava; **ebe** — now; **saksat** — directly; **amare** — unto Me; **yoga** — mystic yogic meditation; **jñane** — philosophical speculation; **kahila** — You have said; **upaya** — the means; **tumi** — You; **vidagdha** — very humorous; **krpa-maya** — merciful; **janaha** — You know; **amara** — My; **hrdaya** — mind; **more** — unto Me; **aiche** — in that way; **kahite** — to speak; **na yuyaya** — is not at all befitting.

TRANSLATION

"My dear Krsna, formerly, when You were staying in Mathura, You sent Uddhava to teach Me speculative knowledge and mystic yoga. Now You Yourself are speaking the same thing, but My mind doesn't accept it. There is no place in My mind for jñana-yoga or dhyana-yoga. Although You know Me very well, You are still instructing Me in jñana-yoga and dhyana-yoga. It is not right for You to do so."

PURPORT

The process of mystic yoga, the speculative method for searching out the Supreme Absolute Truth, does not appeal to one who is always absorbed in thoughts of Krsna. A devotee is not at all interested in speculative activities. Instead of cultivating speculative knowledge or practicing mystic yoga, a devotee should worship the Deity in the temple and continuously engage in the Lord's service. Temple Deity worship is realized by the devotees to be the same as direct service to the Lord. The Deity is known as thearca-vigraha or arca-avatara, an incarnation of the Supreme Lord in the form of a material manifestation (brass, stone or wood). Ultimately there is no difference between Krsna manifest in matter or Krsna manifest in spirit because both are His energies. For Krsna, there is no distinction between matter and spirit. His manifestation in material form, therefore, is as good as His original form, sac-cid-ananda-vigraha [Bs. 5.1]. A devotee constantly engaged in Deity worship according to the rules and regulations laid down in the sastras and given by the spiritual master realizes gradually that he is in direct contact with the Supreme Personality of Godhead. Thus he loses all interest in so-called meditation, yoga practice and mental speculation.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.140

citta kadhi' toma haite, visaye cahi lagaite,
yatna kari, nari kadhibare
tare dhyana siksa karaha, loka hasaṅa mara,
sthanasthana na kara vicare

SYNONYMS

citta kadhi' — withdrawing the consciousness; **toma haite** — from You; **visaye** — in mundane subject matters; **cahi** — I want; **lagaite** — to engage; **yatna kari** — I endeavor; **nari kadhibare** — I cannot withdraw; **tare** — to such a servant; **dhyana** — of meditation; **siksa** — instruction; **karaha** — You give; **loka** — people in general; **hasaṅa** — laugh; **marā** — You kill; **sthana-asthana** — proper or improper place; **na kara** — You do not make; **vicare** — consideration.

TRANSLATION

Caitanya Mahaprabhu continued, "I would like to withdraw My consciousness from You and engage it in material activities, but even though I try, I cannot do so. I am naturally inclined to You only. Your instructions for Me to meditate on You are therefore simply ludicrous. In this way, You are killing Me. It is not very good for You to think of Me as a candidate for Your instructions.

PURPORT

Srila Rupa Gosvami says in his [Bhakti-rasamrta-sindhu 1.1.11]:

anyabhilasita- jñana-karmady-anavrtam
anakulyena krsnanu- bhaktir uttama
[Madhya 19.167]

For a pure devotee, there is no scope for indulgence in mystic yoga practice or the cultivation of speculative philosophy. It is indeed impossible for a pure devotee to engage his mind in such unwanted activities. Even if a pure devotee wanted to, his mind would not allow him to do so. That is a characteristic of a pure devotee — he is transcendental to all fruitive activity, speculative philosophy and mystic yoga meditation. The gopis therefore expressed themselves as follows.

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nahe gopi yogesvara, pada-kamala tomara,
dhyana kari' paibe santosa
tomara vakya-paripati, tara madhye kutinati,
suni' gopira aro badhe rosa

SYNONYMS

nahe — not; **gopi** — gopis; **yogesvara** — masters of mystic yoga practice; **pada-kamala tomara** — Your lotus feet; **dhyana kari'** — by meditation; **paibe santosa** — we get satisfaction; **tomara** — Your; **vakya** — words; **paripati** — very kindly composed; **tara madhye** — within that; **kutinati** — duplicity; **suni'** — hearing; **gopira** — of the gopis; **aro** — more and more; **badhe** — increases; **rosa** — anger.

TRANSLATION

"The gopis are not like the mystic yogis. They will never be satisfied simply by meditating on Your lotus feet and imitating the so-called yogis. Teaching the gopis about meditation is another kind of duplicity. When they are instructed to undergo mystic yoga practice, they are not at all satisfied. On the contrary, they become more and more angry with You."

PURPORT

Srila Prabodhananda Sarasvati has stated (Caitanya-candramrta 5):

narakayate tridasa-pur akasa-puspayate
durdantendriya-kala-sarpa-pat trayate
purna-sukhayate vidhi-mahendradis ca kitayate
yat karunya-kataksa-vaibhava- gauram eva stumah

For a pure devotee who has realized Krsna consciousness through Sri Caitanya Mahaprabhu, the monistic philosophy by which one becomes one with the Supreme appears hellish. The mystic yoga practice, by which the mind is controlled and the senses are subjugated, also appears ludicrous to a pure devotee. The devotee's mind and senses are already engaged in the transcendental service of the Lord. In this way the poisonous effects of sensory activities are removed. If one's mind is always engaged in the service of the Lord, there is no possibility that one will think, feel or act materially. Similarly, the fruitive workers' attempt to attain to the heavenly planets is nothing more than a phantasmagoria for the devotee. After all, the heavenly planets are material, and in due course of time they will all be dissolved. Devotees do not care for such temporary things. They engage in transcendental devotional activities because they desire elevation to the spiritual world, where they can live eternally and peacefully and with full knowledge of Krsna. In Vrndavana, the gopis, cowherd boys and even the calves, cows, trees and water are fully conscious of Krsna. They are never satisfied with anything but Krsna.

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deha-smṛti nahi yara, -kupa kahan tara,
taha haite na cahe uddhara
viraha-samudra-jale, kama-timingile gile,
gopi-gane neha' tara para

SYNONYMS

deha-smṛti — bodily concept of life; **nahi** — not; **yara** — one whose; **-kupa** — blind well of material life; **kahan** — where is; **tara** — his; **taha haite** — from that; **na** — does not; **cahe** — want; **uddhara** — liberation; **viraha-samudra-jale** — in the water of the ocean of separation; **kama-timingile** — the transcendental Cupid in the form of timingila fish; **gile** — swallow; **gopi-gane** — the gopis; **neha'** — please take out; **tara para** — beyond that.

TRANSLATION

Sri Caitanya Mahaprabhu continued, "The gopis have fallen into the great ocean of separation and are being devoured by the timingila fish of their ambition to serve You. The gopis are to be delivered from the mouths of these timingila fish, for they are pure devotees. Since they have no material conception of life, why should they aspire for liberation? The gopis do not want that liberation desired by yogis and jñanis, for they are already liberated from the ocean of material existence.

PURPORT

The bodily conception is created by the desire for material enjoyment. This is called vipada-smṛti, which is the opposite of real life. The living entity is eternally the servant of Kṛṣṇa, but when he desires to enjoy the material world, he cannot progress in spiritual life. One can never be happy by advancing materially. This is also stated in Srimad-Bhagavatam (7.5.30): *adanta-gobhir punah punas carvita-carvananam*. Through the uncontrolled senses, one may advance one's hellish condition. He may continue to chew the chewed; that is, repeatedly accept birth and death. The conditioned souls use the duration of life between birth and death only to engage in the same hackneyed activities — eating, sleeping, mating and defending. In the lower animal species, we find the same activities. Since these activities are repeated, engaging in them is like chewing that which has already been chewed. If one can give up his ambition to engage in hackneyed material life and take to Kṛṣṇa consciousness instead, he will be liberated from the stringent laws of material nature. One does not need to make a separate attempt to become liberated. If one simply engages in the service of the Lord, he will be liberated automatically. As Srila Bilvamangala Thakura therefore says, *muktiḥ mukulitañjali sevate 'sman*: "Liberation stands before me with folded hands, begging to serve me."

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vrndavana, govardhana, yamuna-pulina, vana,
sei kuñje rasadika lila
sei vrajera vraja-jana, mata, pita, bandhu-gana,
bada citra, kemane pasarila

SYNONYMS

vrndavana — the transcendental land known as Vrndavana; **govardhana** — Govardhana Hill; **yamuna-pulina** — the bank of the Yamuna; **vana** — all the forests where the pastimes of the Lord took place; **sei kuñje** — in the bushes in that forest; **rasa-adika lila** — the pastimes of the rasa dance; **sei** — that; **vrajera** — of Vrndavana; **vraja-jana** — inhabitants; **mata** — mother; **pita** — father; **bandhu-gana** — friends; **bada citra** — most wonderful; **kemane pasarila** — how have You forgotten.

TRANSLATION

"It is amazing that You have forgotten the land of Vrndavana. And how is it that You have forgotten Your father, mother and friends? How have You forgotten Govardhana Hill, the bank of the Yamuna and the forest where You enjoyed the rasa-lila dance?"

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vidagdha, mrdu, sad-guna, susila, snigdha, karuna,
tumi, tomara nahi dosabhasa
tabe ye tomara mana, nahi smare vraja-jana,
se — amara durdaiva-vilasa

SYNONYMS

vidagdha — most refined; **mrdu** — gentle; **sat-guna** — endowed with all good qualities; **su-sila** — well-behaved; **snigdha** — softhearted; **karuna** — merciful; **tumi** — You; **tomara** — Your; **nahi** — there is not; **dosa-abhasa** — even a tinge of fault; **tabe** — still; **ye** — indeed; **tomara** — Your; **mana** — mind; **nahi** — does not; **smare** — remember; **vraja-jana** — the inhabitants of Vrndavana; **se** — that; **amara** — My; **durdaiva-vilasa** — suffering of past misdeeds.

TRANSLATION

"Krsna, You are certainly a refined gentleman with all good qualities. You are well-behaved, softhearted and merciful. I know that there is not even a tinge of fault to be found in You. Yet Your mind does not even remember the inhabitants of Vrndavana. This is only My misfortune, and nothing else.

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na gani apana-duhkha, dekhi' vrajesvari-mukha,
vraja-janera hrdaya vidare
kiba mara' vraja-vasi, kiba jiyao vraje asi',
kena jiyao duhkha sahaibare?

SYNONYMS

na gani — I do not care; **apana-duhkha** — My personal unhappiness; **dekhi'** — seeing; **vrajesvari-mukha** — the face of mother Yasoda; **vraja-janera** — of all the inhabitants of Vrndavana; **hrdaya vidare** — the hearts break; **kiba** — whether; **mara' vraja-vasi** — You want to kill the inhabitants of Vrndavana; **kiba** — or; **jiyao** — You want to keep their lives; **vraje asi'** — coming in Vrndavana; **kena** — why; **jiyao** — You let them live; **duhkha sahaibare** — just to cause to suffer unhappiness.

TRANSLATION

"I do not care for My personal unhappiness, but when I see the morose face of mother Yasoda and the hearts of all the inhabitants of Vrndavana breaking because of You, I wonder whether You want to kill them all. Or do You want to enliven them by coming there? Why are You simply keeping them alive in a state of suffering?"

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tomara ye anya vesa, anya sanga, anya desa,
vraja-jane kabhu nahi bhaya
vraja-bhumi chadite nare, toma na dekhile mare,
vraja-janera ki habe upaya

SYNONYMS

tomara — Your; **ye** — that; **anya vesa** — different dress; **anya sanga** — other associates; **anya desa** — other countries; **vraja-jane** — to the inhabitants of Vrndavana; **kabhu** — at any time; **nahi** — does not; **bhaya** — appeal; **vraja-bhumi** — the land of Vrndavana; **chadite nare** — they do not like to leave; **toma** — You; **na** — not; **dekhile** — seeing; **mare** — they die; **vraja-janera** — of the inhabitants of Vrndavana; **ki** — what; **habe** — will be; **upaya** — means.

TRANSLATION

"The inhabitants of Vrndavana do not want You dressed like a prince, nor do they want You to associate with great warriors in a different country. They cannot leave the land of Vrndavana, and without Your presence, they are all dying. What is their condition to be?"

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tumi — vrajera jivana, vraja-rajera prana-dhana,
tumi vrajera sakala sampad
krpardra tomara mana, asi' jiyao vraja-jana,
vraje udaya karao nija-pada

SYNONYMS

tumi — You; vrajera jivana — the life and soul of Vrndavana; vraja-rajera — and of the King of Vraja, Nanda Maharaja; prana-dhana — the only life; tumi — You; vrajera — of Vrndavana; sakala sampad — all opulence; krpa-ardra — melting with kindness; tomara mana — Your mind; asi' — coming; jiyao — give life; vraja-jana — to all the inhabitants of Vrndavana; vraje — in Vrndavana; udaya karao — cause to appear; nija-pada — Your lotus feet.

TRANSLATION

"My dear Krsna, You are the life and soul of Vrndavana-dhama. You are especially the life of Nanda Maharaja. You are the only opulence in the land of Vrndavana, and You are very merciful. Please come and let all the residents of Vrndavana live. Kindly keep Your lotus feet again in Vrndavana."

PURPORT

Srimati Radharani did not express Her personal unhappiness at being separated from Krsna. She wanted to evoke Krsna's feelings for the condition of all the others in Vrndavana-dhama — mother Yasoda, Maharaja Nanda, the cowherd boys, the gopis, the birds and bees on the banks of the Yamuna, the water of the Yamuna, the trees, the forests and all the other paraphernalia associated with Krsna before He left Vrndavana for Mathura. These feelings of Srimati Radharani were manifested by Sri Caitanya Mahaprabhu, and therefore He invited Lord Jagannatha, Krsna, to return to Vrndavana. That is the purport of the Ratha-yatra car's going from Jagannatha Puri to the Gundica temple.

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suniya radhika-vani, vraja-prema mane ani,
bhava vyakulita deha-mana
vraja-lokera prema suni', apanake 'rni' mani',
kare krsna tanre asvasana

SYNONYMS

suniya — after hearing; **radhika-vani** — the statement of Srimati Radharani; **vraja-prema** — the love of Vraja; **mane ani** — remembering; **bhave** — in that ecstasy; **vyakulita** — very much perturbed; **deha-mana** — the body and mind; **vraja-lokera** — of the inhabitants of Vrndavana; **prema suni'** — after hearing of the loving affairs; **apanake** — Himself; **rni mani'** — considering very much indebted; **kare** — does; **krsna** — Lord Krsna; **tanre** — unto Her; **asvasana** — pacification.

TRANSLATION

After hearing Srimati Radharani's statements, Lord Krsna's love for the inhabitants of Vrndavana was evoked, and His body and mind became very much perturbed. After hearing of their love for Him, He immediately thought Himself to be always indebted to the residents of Vrndavana. Then Krsna began to pacify Srimati Radharani as follows.

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prana-priye, suna, mora e-satya-vacana
toma-sabara smarane, jhuron muñi ratri-dine,
mora dukkha na jane kona jana

SYNONYMS

prana-priye — O My dearmost; **suna** — please hear; **mora** — of Me; **e-satya-vacana** — this true statement; **toma-sabara** — of all of you; **smarane** — by remembrance; **jhuron** — cry; **muñi** — I; **ratri-dine** — both day and night; **mora dukkha** — My distress; **na jane** — does not know; **kona jana** — anyone.

TRANSLATION

"My dearest Srimati Radharani, please hear Me. I am speaking the truth. I cry day and night simply upon remembering all you inhabitants of Vrndavana. No one knows how unhappy this makes Me."

PURPORT

It is said: vr parityajya padam na gacchati. In one sense, Krsna, the original Personality of Godhead (isvarah paramah krsnah sac-cid-ananda-vigraha [Bs. 5.1]), does not even take one step away from Vrndavana. However, in order to take care of various duties, Krsna had to leave Vrndavana. He had to go to Mathura to kill , and then He was taken by His father to Dvaraka, where He was busy with state affairs and disturbances created by demons. Krsna was away from Vrndavana, and He was not at all happy, as He plainly disclosed to Srimati Radharani. She is the dearmost life and soul of Sri Krsna, and He expressed His mind to Her as follows.

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vraja-vasi yata jana, mata, pita, sakha-gana,
sabe haya mora prana-sama
tanra madhye gopi-gana, saksat mora jivana,
tumi mora jivanera jivana

SYNONYMS

vraja-vasi yata jana — all the inhabitants of Vrndavana-dhama; **mata** — mother; **pita** — father; **sakha-gana** — boyfriends; **sabe** — all; **haya** — are; **mora prana-sama** — as good as My life; **tanra madhye** — among them; **gopi-gana** — the gopis; **saksat** — directly; **mora jivana** — My life and soul; **tumi** — You; **mora jivanera jivana** — the life of My life.

TRANSLATION

Sri Krsna continued: "All the inhabitants of Vrndavana-dhama — My mother, father, cowherd boyfriends and everything else — are like My life and soul. And among all the inhabitants of Vrndavana, the gopis are My very life and soul. And among the gopis, You, Srimati Radharani, are the chief. Therefore You are the very life of My life.

PURPORT

Srimati Radharani is the center of all Vrndavana's activities. In Vrndavana, Krsna is the instrument of Srimati Radharani; therefore all the inhabitants of Vrndavana still chant "Jaya Radhe!" From Krsna's own statement given herein, it appears that Radharani is the Queen of Vrndavana and that Krsna is simply Her decoration. Krsna is known as Madana-mohana, the enchanter of Cupid, but Srimati Radharani is the enchanter of Krsna. Consequently Srimati Radharani is called Madana-mohana-mohini, the enchanter of the enchanter of Cupid.

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toma-sabara prema-rase, amake karila vase,
ami tomara adhina kevala
toma-saba chadaña, ama dura-dese laña,
rakhiyache durdaiva prabala

SYNONYMS

toma-sabara — of all of you; **prema-rase** — by the ecstasy and mellows of loving affairs; **amake** — Me; **karila** — you have made; **vase** — subservient; **ami** — I; **tomara** — of you; **adhina** — subservient; **kevala** — only; **toma-saba** — from all of you; **chadaña** — separating; **ama** — Me; **dura-dese** — to distant countries; **laña** — taking; **rakhiyache** — has kept; **durdaiva** — misfortune; **prabala** — very powerful.

TRANSLATION

"My dear Srimati Radharani, I am always subservient to the loving affairs of all of you. I am under your control only. My separation from you and residence in distant places have occurred due to My strong misfortune.

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priya priya-sanga-hina, priya priya-sanga vina,
nahi jiye, — e satya pramana
mora dasa sone yabe, tanra ei dasa habe,
ei bhaye dunhe rakhe prana

SYNONYMS

priya — a woman beloved; **priya-sanga-hina** — being separated from the man beloved; **priya** — the man beloved; **priya-sanga vina** — being separated from the woman beloved; **nahi jiye** — cannot live; **e satya pramana** — this is factual evidence; **mora** — My; **dasa** — situation; **sone yabe** — when one hears; **tanra** — his; **ei** — this; **dasa** — situation; **habe** — there will be; **ei bhaye** — out of this fear; **dunhe** — both; **rakhe prana** — keep their life.

TRANSLATION

"When a woman is separated from the man she loves or a man is separated from his beloved woman, neither of them can live. It is a fact that they live only for each other, for if one dies and the other hears of it, he or she will die also.

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sei sati premavati, premavan sei pati,
viyoge ye vañche priya-hite
na gane apana-duhkha, vañche priyajana-sukha,
sei dui mile acirate

SYNONYMS

sei sati — that chaste wife; **prema-vati** — full of love; **prema-van** — loving; **sei pati** — that husband; **viyoge** — in separation; **ye** — who; **vañche** — desire; **priya-hite** — for the welfare of the other; **na gane** — and do not care; **apana-duhkha** — for personal unhappiness; **vañche** — desire; **priya-jana-sukha** — the happiness of the dearest beloved; **sei** — those; **dui** — two; **mile** — meet; **acirate** — without delay.

TRANSLATION

"Such a loving, chaste wife and loving husband desire all welfare for each other in separation and do not care for personal happiness. Desiring only each other's well-being, such a pair certainly meet again without delay.

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rakhite tomara jivana, sevi ami narayana,
tanra sakyete asi niti-niti
toma-sane krida kari', niti yai yadu-puri,
taha tumi manaha mora sphurti

SYNONYMS

rakhite — just to keep; **tomara jivana** — Your life; **sevi ami narayana** — I always worship Lord Narayana; **tanra sakyete** — by His potency; **asi niti-niti** — I come to You daily; **toma-sane** — with You; **krida kari'** — enjoying pastimes; **niti** — daily; **yai yadu-puri** — I return to Dvaraka-dhama, known as Yadu-puri; **taha** — that; **tumi** — You; **manaha** — experience; **mora** — My; **sphurti** — manifestation.

TRANSLATION

"You are My most dear, and I know that in My absence You cannot live for a moment. Just to keep You living, I worship Lord Narayana. By His merciful potency, I come to Vrndavana every day to enjoy pastimes with You. I then return to Dvaraka-dhama. Thus You can always feel My presence there in Vrndavana.

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mora bhagya mo-visaye, tomara ye prema haye,
sei prema — parama prabala
lukaña ama ane, sanga karaya toma-sane,
prakateha anibe satvara

SYNONYMS

mora bhagya — My fortune; **mo-visaye** — in relation with Me; **tomara** — Your; **ye** — whatever; **prema** — love; **haye** — there is; **sei prema** — that love; **parama prabala** — very powerful; **lukaña** — secretly; **ama ane** — brings Me; **sanga karaya** — obliges Me to associate; **toma-sane** — with You; **prakateha** — directly manifested; **anibe** — will bring; **satvara** — very soon.

TRANSLATION

"Our love affair is more powerful because of My good fortune in receiving Narayana's grace. This allows Me to come there unseen by others. I hope that very soon I will be visible to everyone.

PURPORT

Krsna has two kinds of presence — prakata and aprakata, manifest and unmanifest. These are identical for the sincere devotee. Even if Krsna is not physically present, the devotee's constant absorption in the affairs of Krsna makes Him always present. This is confirmed in the Brahma- (5.38):

premañjana-cchurita-bhakti-vilocanena
santah sadaiva hrdyesu vilokayanti
syamasundaram acintya-guna-
govindam adi-purus tam bhajami

Due to his intense love, the pure devotee always sees Lord Krsna present within his heart. All glories to Govinda, the primeval Personality of Godhead! When Krsna is not manifest before the inhabitants of Vrndavana, they are always absorbed in thoughts of Him. Therefore even though at that time Krsna was living in Dvaraka, He was simultaneously present before all the inhabitants of Vrndavana. This was His aprakata presence. Devotees who are always absorbed in thoughts of Krsna will soon see Krsna face to face without a doubt. In other words, devotees who are always engaged in Krsna consciousness and are fully absorbed in thoughts of Krsna certainly return home, back to Godhead. They then see Krsna directly, face to face, talk with Him and enjoy His company. This is confirmed in the Bhagavad-gita (4.9): tyaktva punar janma naiti mam eti so 'rjuna.

Because during his lifetime a pure devotee is always speaking of Krsna and engaging in His service, as soon as he gives up his body he immediately returns to Goloka Vrndavana, where Krsna is personally present. He then meets Krsna directly. This is successful human life. This is the meaning of prakateha anibe satvara: The pure devotee will soon see the personal manifestation of Lord Sri Krsna.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.156

yadavera vipaksa, yata dusta -paksa,
taha ami kailun saba ksaya
ache dui-cari jana, taha mari' vrndavana,
ailama ami, janiha niscaya

SYNONYMS

yadavera vipaksa — all the enemies of the Yadu dynasty; **yata** — all; **dusta** — mischievous; **-paksa** — the party of ; **taha** — them; **ami** — I; **kailun saba ksaya** — have annihilated all; **ache** — there are still; **dui-cari jana** — two or four demons; **taha mari'** — after killing them; **vrndavana** — to Vrndavana; **ailama ami** — I am coming very soon; **janiha niscaya** — please know it very well.

TRANSLATION

"I have already killed all the mischievous demons who are enemies of the Yadu dynasty, and I have also killed and his allies. But there are two or four demons still living. I want to kill them, and after doing so I shall very soon return to Vrndavana. Please know this for certain.

PURPORT

Just as Krsna does not take a step away from Vrndavana, Krsna's devotee also does not like to leave Vrndavana. However, when he has to tend to Krsna's business, he leaves Vrndavana. After finishing his mission, a pure devotee returns home, back to Vrndavana, back to Godhead. Krsna assured Radharani that after killing the demons outside Vrndavana, He would return. "I am coming back very soon," He promised, "as soon as I have killed the few remaining demons."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.157

sei satru-gana haite, vraja-jana rakhite,
rahi rajye udasina haña
yeba stri-putra-dhane, kari rajya avarane,
yadu-ganera santosa lagiya

SYNONYMS

sei — those; satru-gana haite — from enemies; vraja-jana — to the inhabitants of Vrndavana; rakhite — to give protection; rahi — I remain; rajye — in My kingdom; udasina — indifferent; haña — becoming; yeba — whatever; stri-putra-dhane — with wives, sons and wealth; kari rajya avarane — I decorate My kingdom; yadu-ganera — of the Yadu dynasty; santosa — satisfaction; lagiya — for the matter of.

TRANSLATION

"I wish to protect the inhabitants of Vrndavana from the attacks of My enemies. That is why I remain in My kingdom; otherwise I am indifferent to My royal position. Whatever wives, sons and wealth I maintain in the kingdom are only for the satisfaction of the Yadus.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.158

tomara ye prema-guna, kare ama akarsana,
anibe ama dina dasa bise
punah asi' vrndavane, vraja-vadhu toma-sane,
vilasiba rajani-divase

SYNONYMS

tomara — Your; **ye** — whatever; **prema-guna** — qualities in ecstatic love; **kare** — do; **ama** — Me; **akarsana** — attracting; **anibe** — will bring; **ama** — Me; **dina dasa bise** — within ten or twenty days; **punah** — again; **asi'** — coming; **vrndavane** — to Vrndavana; **vraja-vadhu** — all the damsels of Vrndavana; **toma-sane** — with You; **vilasiba** — I shall enjoy; **rajani-divase** — both day and night.

TRANSLATION

"Your loving qualities always attract Me to Vrndavana. Indeed, they will bring Me back within ten or twenty days, and when I return I shall enjoy both day and night with You and all the damsels of Vrajabhumi."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.159

eta tanre kahi krsna, vraje yaite satrsna,
eka sloka padi' sunaila
sei sloka suni' radha, khandila sakala badha,
krsna-praptye pratiti ha-ila

SYNONYMS

eta — so much; **tanre** — unto Radharani; **kahi** — speaking; **krsna** — Lord Krsna; **vraje** — in Vrndavana; **yaite** — to go; **sa-trsna** — very anxious; **eka sloka** — one verse; **padi'** — reciting; **sunaila** — making Her hear; **sei sloka** — that verse; **sunu'** — hearing; **radha** — Srimati Radharani; **khandila** — disappeared; **sakala** — all kinds of; **badha** — hindrances; **krsna-praptye** — in achieving Krsna; **pratiti ha-ila** — there was assurance.

TRANSLATION

While speaking to Srimati Radharani, Krsna became very anxious to return to Vrndavana. He made Her listen to a verse which banished all Her difficulties and which assured Her that She would again attain Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.160

mayi bhaktir hi bhutanam
amrtatvaya kalpate
distya yad asin mat-sneho
mad-apanah

SYNONYMS

mayi — unto Me; **bhaktih** — the nine kinds of devotional service, such as sravana, kirtana and smarana; **hi** — certainly; **bhutanam** — of all living entities; **amrtatvaya** — for becoming eternal associates of the Lord; **kalpate** — is quite befitting; **distya** — by good fortune; **yat** — whatever; **asit** — there was; **mat-snehah** — love and affection for Me; **bhavatinam** — of all you gopis; **mat-apanah** — the cause for getting Me back.

TRANSLATION

Lord Sri Krsna said: "Devotional service unto Me is the only way to attain Me. My dear gopis, whatever love and affection you have attained for Me by good fortune is the only reason for My returning to you."

PURPORT

This is a verse from Srimad-Bhagavatam (10.82.44).

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.161

ei saba artha prabhu svarupera sane
ratri-dine ghare vasi' kare asvadane

SYNONYMS

ei saba — all these; artha — meanings; prabhu — Sri Caitanya Mahaprabhu; svarupera sane — with Svarupa Damodara; ratri-dine — both day and night; ghare vasi' — sitting within His room; kare — does; asvadane — taste.

TRANSLATION

Sri Caitanya Mahaprabhu would sit in His room with Svarupa Damodara and taste the topics of these verses day and night.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.162

nrtya-kale sei bhava avista haña
sloka padi' nace jagannatha-mukha caña

SYNONYMS

nrtya-kale — while dancing; **sei bhava** — in such ecstasy; **avista** — absorbed; **haña** — becoming; **sloka padi'** — reciting these verses; **nace** — dances; **jagannatha-mukha** — the face of Jagannatha; **caña** — looking upon.

TRANSLATION

Sri Caitanya Mahaprabhu danced completely absorbed in ecstatic emotion. While looking at the face of Lord Jagannatha, He danced and recited these verses.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.163

svarupa-gosañira bhagya na yaya varnana
prabhute avista yanra kaya, vakya, mana

SYNONYMS

svarupa-gosañira — of Svarupa Damodara Gosvami; **bhagya** — the fortune; **na** — not; **yaya varnana** — can be described; **prabhute** — in the service of the Lord; **avista** — fully absorbed; **yanra** — of whom; **kaya** — body; **vakya** — words; **mana** — mind.

TRANSLATION

No one can describe the good fortune of Svarupa Damodara Gosvami, for he is always absorbed in the service of the Lord with his body, mind and words.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.164

svarupera indriye prabhura nijendriya-gana
avista haña kare gana-asvadana

SYNONYMS

svarupera — of Svarupa Damodara; **indriye** — in the senses; **prabhura** — of Sri Caitanya Mahaprabhu; **nija-indriya-gana** — own senses; **avista haña** — being fully absorbed; **kare** — does; **gana** — the singing; **asvadana** — tasting.

TRANSLATION

The senses of Lord Sri Caitanya Mahaprabhu were identical with the senses of Svarupa. Therefore Caitanya Mahaprabhu used to become fully absorbed in tasting the singing of Svarupa Damodara.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 13.165

bhavera avese kabhu bhumite vasiya
tarjanite bhume likhe adhomukha haña

SYNONYMS

bhavera avese — because of ecstatic emotion; **kabhu** — sometimes; **bhumite** — on the ground; **vasiya** — sitting; **tarjanite** — with the ring finger; **bhume** — on the ground; **likhe** — writes; **adhomukha haña** — looking down.

TRANSLATION

In emotional ecstasy, Caitanya Mahāprabhu would sometimes sit on the ground and, looking down, would write on the ground with His finger.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.166

angulite ksata habe jani' damodara
bhaye nija-kare nivaraye prabhu-kara

SYNONYMS

angulite — on the finger; **ksata** — injury; **habe** — will take place; **jani'** — knowing; **damodara** — Svarupa Damodara; **bhaye** — out of fear; **nija-kare** — by his own hand; **nivaraye** — checks; **prabhu-kara** — the hand of the Lord.

TRANSLATION

Fearing that the Lord would injure His finger by writing in this way, Svarupa Damodara checked Him with his own hand.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.167

prabhura bhavanurupa svarupera gana
yabe yei rasa taha kare murtiman

SYNONYMS

prabhura — of Sri Caitanya Mahaprabhu; **bhava-anurupa** — following the ecstatic emotions; **svarupera** — of Svarupa Damodara; **gana** — the singing; **yabe** — when; **yei** — whatever; **rasa** — mellow; **taha** — that; **kare** — makes; **murtiman** — personified.

TRANSLATION

Svarupa Damodara used to sing exactly according to the ecstatic emotion of the Lord. Whenever a particular mellow was being tasted by Sri Caitanya Mahaprabhu, Svarupa Damodara would personify it by singing.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.168

sri-jagannathera dekhe sri-mukha-kamala
tahara upara sundara nayana-yugala

SYNONYMS

sri-jagannathera — of Lord Jagannatha; **dekhe** — sees; **sri-mukha-kamala** — the lotuslike face; **tahara upara** — upon this; **sundara** — beautiful; **nayana-yugala** — a pair of eyes.

TRANSLATION

Sri Caitanya Mahaprabhu looked upon the beautiful lotuslike face and eyes of Lord Jagannatha.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.169

suryera kirane mukha kare jhalamala
malya, vastra, divya alankara, parimala

SYNONYMS

suryera — of the sun; **kirane** — by the rays of sunshine; **mukha** — the face; **kare** — does; **jhalamala** — glittering; **malya** — garland; **vastra** — garments; **divya alankara** — beautiful ornaments; **parimala** — surrounded by a fragrance.

TRANSLATION

Lord Jagannatha was garlanded, dressed with nice garments and adorned with beautiful ornaments. His face was glittering from the rays of sunshine, and the entire atmosphere was fragrant.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.170

prabhura hrdaye ananda-sindhu uthalila
unmada, jhañjha-vata tat-ksane uthila

SYNONYMS

prabhura hrdaye — in the heart of Sri Caitanya Mahaprabhu; **ananda-sindhu** — the ocean of transcendental bliss; **uthalila** — arose; **unmada** — madness; **jhañjha-vata** — hurricane; **tat-ksane** — immediately; **uthila** — intensified.

TRANSLATION

An ocean of transcendental bliss expanded in the heart of Lord Sri Caitanya Mahaprabhu, and symptoms of madness immediately intensified like a hurricane.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.171

anandonmade uthaya bhavera taranga
nana-bhava-sainye upajila yuddha-ranga

SYNONYMS

ananda-unmade — the madness of transcendental bliss; **uthaya** — causes to arise; **bhavera** — of emotions; **taranga** — waves; **nana** — various; **bhava** — emotions; **sainye** — among soldiers; **upajila** — there appeared; **yuddha-ranga** — fighting.

TRANSLATION

The madness of transcendental bliss created waves of various emotions. The emotions appeared like opposing soldiers staging a fight.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.172

bhavodaya, bhava-santi, sandhi, sabalya
sañcari, sattvika, sthayi svabhava-prabalya

SYNONYMS

bhava-udaya — awakening of emotion; **bhava-santi** — emotions of peace; **sandhi** — the junction of different emotions; **sabalya** — mixing of all emotions; **sañcari** — impetuses for all kinds of emotion; **sattvika** — transcendental; **sthayi** — prevalent; **svabhava** — natural emotion; **prabalya** — increase.

TRANSLATION

There was an increase in all the natural emotional symptoms. Thus there were awakening emotions, peacefulness, joined, mixed, transcendental and prevalent emotions, and impetuses for emotion.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.173

prabhura sarira yena suddha-hemacala
bhava-puspa-druma tahe puspita sakala

SYNONYMS

prabhura — of Sri Caitanya Mahaprabhu; **sarira** — body; **yena** — as if; **suddha** — transcendental; **hemacala** — Himalayan mountain; **bhava** — emotional; **puspa-druma** — flower trees; **tahe** — in that situation; **puspita** — blooming with flowers; **sakala** — all.

TRANSLATION

Sri Caitanya Mahaprabhu's body appeared like a transcendental Himalayan mountain bearing ecstatic emotional flower trees, all of them blooming.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.174

dekhite akarsaye sabara citta-mana
premamrta-vrstye prabhu siñce sabara mana

SYNONYMS

dekhite — by seeing; **akarsaye** — attracts; **sabara** — of everyone; **citta-mana** — mind and consciousness; **prema-amrta-vrstye** — by the pouring of the nectar of transcendental love for God; **prabhu** — Sri Caitanya Mahaprabhu; **siñce** — sprinkled; **sabara** — everyone's; **mana** — mind.

TRANSLATION

The sight of all these symptoms attracted everyone's mind and consciousness. Indeed, the Lord sprinkled everyone's mind with the nectar of transcendental love of Godhead.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.175

jagannatha-sevaka yata raja-patra-gana
yatrika loka, nilacala-vasi yata jana

SYNONYMS

jagannatha-sevaka — the servants of Lord Jagannatha; **yata** — all; **raja-patra-gana** — and the government officers; **yatrika** — pilgrim visitors; **loka** — people in general; **nilacala-vasi** — the residents of Jagannatha Puri; **yata jana** — as many people as there were.

TRANSLATION

He sprinkled the minds of the servants of Lord Jagannatha, the government officers, the pilgrim visitors, the general populace and all the residents of Jagannatha Puri.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.176

prabhura nrtya prema dekhi' haya camatkara
krsna-prema uchalila hrdaye sabara

SYNONYMS

prabhura — of Sri Caitanya Mahaprabhu; **nrtya** — dancing; **prema** — love; **dekhi'** — seeing; **haya** — become; **camatkara** — astonished; **krsna-prema** — love of Krsna; **uchalila** — infatuated; **hrdaye** — in the hearts; **sabara** — of everyone.

TRANSLATION

Upon seeing the dancing and ecstatic love of Sri Caitanya Mahaprabhu, everyone became astonished. In their hearts they became infatuated with love of Krsna.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.177

preme nace, gaya, loka, kare kolahala
prabhura nrtya dekhi' sabe anande vihvala

SYNONYMS

preme — in ecstatic love; **nace** — dance; **gaya** — chant; **loka** — people in general; **kare** — make; **kolahala** — a great noise; **prabhura** — of Sri Caitanya Mahaprabhu; **nrtya** — dancing; **dekhi'** — seeing; **sabe** — everyone; **anande** — in transcendental bliss; **vihvala** — overwhelmed.

TRANSLATION

Everyone danced and chanted in ecstatic love, and a great noise resounded. Everyone was overwhelmed with transcendental bliss just to see the dancing of Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.178

anyera ki kaya, jagannatha-haladhara
prabhura nrtya dekhi' sukhe calila manthara

SYNONYMS

anyera ki kaya — apart from the actions of others; **jagannatha** — Lord Jagannatha; **haladhara** — Balarama; **prabhura** — of Sri Caitanya Mahaprabhu; **nrtya** — the dancing; **dekhi'** — seeing; **sukhe** — in great happiness; **calila** — moved; **manthara** — slowly.

TRANSLATION

Apart from the others, even Lord Jagannatha and Lord Balarama, with great happiness, began to move very slowly upon seeing the dancing of Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.179

kabhu sukhe nrtya-ranga dekhe ratha rakhi'
se kautuka ye dekhila, sei tara saksi

SYNONYMS

kabhu — sometimes; **sukhe** — in great happiness; **nrtya-ranga** — amusement in dancing; **dekhe** — sees; **ratha** — the car; **rakhi'** — stopping; **se kautuka** — that amusement; **ye** — anyone who; **dekhila** — saw; **sei** — he; **tara** — of that; **saksi** — witness.

TRANSLATION

Lord Jagannatha and Lord Balarama sometimes stopped the car and happily observed Lord Caitanya's dancing. Anyone who was able to see Them stop and watch the dancing bore witness to Their pastimes.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.180

ei-mata prabhu nrtya karite bhramite
prataparudrera age lagila padite

SYNONYMS

ei-mata — in this way; prabhu — Lord Sri Caitanya Mahaprabhu; nrtya karite — dancing; bhramite — wandering; prataparudrera — of King Prataparudra; age — in front; lagila — began; padite — to fall down.

TRANSLATION

When Lord Sri Caitanya Mahaprabhu was dancing and wandering in this way, He fell down in front of Maharaja Prataparudra.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.181

sambhrame prataparudra prabhuke dharila
tanhake dekhite prabhura bahya-jñana ha-ila

SYNONYMS

sambhrame — with great respect; **prataparudra** — King Prataparudra; **prabhuke** — Lord Sri Caitanya Mahaprabhu; **dharila** — picked up; **tanhake** — Him; **dekhite** — to see; **prabhura** — of Sri Caitanya Mahaprabhu; **bahya-jñana** — external consciousness; **ha-ila** — there was.

TRANSLATION

Maharaja Prataparudra picked the Lord up with great respect, but upon seeing the King, Lord Caitanya Mahaprabhu came to His external senses.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.182

raja dekhi' mahaprabhu karena dhikkara
chi, chi, visayira sparsa ha-ila amara

SYNONYMS

raja dekhi' — by seeing the King; mahaprabhu — Sri Caitanya Mahaprabhu; karena — does; dhik-kara — condemnation; chi chi — how pitiable it is; visayira — of a person interested in mundane affairs; sparsa ha-ila — there has been touching; amara — of Me.

TRANSLATION

After seeing the King, Sri Caitanya Mahaprabhu condemned Himself, saying, "Oh, how pitiful it is that I have touched a person who is interested in mundane affairs!"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.183

avesete nityananda na haila savadhane
kasisvara-govinda achila anya-sthane

SYNONYMS

avesete — in great ecstasy; **nityananda** — Nityananda Prabhu; **na** — not; **haila** — became; **savadhane** — careful; **kasisvara** — Kasisvara; **govinda** — Govinda; **achila** — were; **anya-sthane** — in another place.

TRANSLATION

Not even Lord Nityananda Prabhu, Kasisvara or Govinda took care of Lord Caitanya Mahaprabhu when He fell down. Nityananda was in great ecstasy, and Kasisvara and Govinda were elsewhere.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.184

yadyapi rajara dekhi' hadira sevana
prasanna hañache tanre milibare mana

SYNONYMS

yadyapi — although; **rajara** — of the King; **dekhi'** — seeing; **hadira sevana** — the service of a sweeper; **prasanna hañache** — was satisfied; **tanre milibare** — to see him; **mana** — His mind.

TRANSLATION

Sri Caitanya Mahaprabhu had already been satisfied by the King's behavior, for the King had accepted the service of a sweeper for Lord Jagannatha. Therefore Lord Caitanya Mahaprabhu actually desired to see the King.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.185

tathapi apana-gane karite savadhana
bahye kichu rosabhasa kaila bhagavan

SYNONYMS

tathapi — still; **apana-gane** — to personal associates; **karite** — to do; **savadhana** — warning; **bahye** — externally; **kichu** — some; **rosa-abhasa** — apparent anger; **kaila** — showed; **bhagavan** — the Supreme Personality of Godhead.

TRANSLATION

However, just to warn His personal associates, the Supreme Personality of Godhead, Sri Caitanya Mahaprabhu, externally expressed feelings of anger.

PURPORT

When Maharaja Prataparudra asked to see the Lord, Sri Caitanya Mahaprabhu immediately refused, saying:

niskiñcasya bhagavad-bhajanonmukhasya
jigamisor bhava-sagarasya
visayinam atha yos ca
ha hanta hanta visa-bhaksanato 'py asadhu

(Caitanya-candrodaya-nataka 8.23)

The word niskiñcasya refers to a person who has finished his material activities. Such a person can begin to execute his activities in Kṛṣṇa consciousness to cross over the ocean of nescience. It is very dangerous for such a person to have intimate relationships with mundane people or to become intimately related with women. This formality is to be observed by anyone who is serious about going back home, back to Godhead. To teach His personal associates these principles, Sri Caitanya Mahaprabhu expressed external anger when touched by the King. Since the Lord was very much satisfied with the humble behavior of the King, He intentionally allowed the King to touch Him, but externally He expressed anger just to warn His personal associates.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.186

prabhura vacane rajara mane haila bhaya
sarvabhauma kahe, — tumi na kara

SYNONYMS

prabhura vacane — by the words of Sri Caitanya Mahaprabhu; **rajara** — of the King; **mane** — in the mind; **haila** — there was; **bhaya** — fear; **sarvabhauma kahe** — Sarvabhauma Bhattacharya said; **tumi** — you (the King); **na kara** — do not be worried.

TRANSLATION

King Prataparudra became frightened when Lord Caitanya showed external anger, but Sarvabhauma Bhattacharya told the King, "Don't worry."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.187

tomara upare prabhura suprasanna mana
toma laksya kari' sikhayena nija gana

SYNONYMS

tomara upare — upon you; prabhura — of Lord Sri Caitanya Mahaprabhu; su-prasanna — very satisfied; mana — the mind; toma — you; laksya kari' — pointing out; sikhayena — He teaches; nija gana — His personal associates.

TRANSLATION

Sarvabhauma Bhattacharya informed the King, "The Lord is very satisfied with you. By pointing you out, He was teaching His personal associates how to behave with mundane people."

PURPORT

Although outwardly the King was a mundane man interested in money and women, internally he was purified by devotional activities. He showed this by engaging as a street sweeper to please Lord Jagannatha. A person may appear to be a pounds-and-shillings man interested in money and women, but if he is actually very meek and humble and surrendered to the Supreme Personality of Godhead, he is not mundane. Such a judgment can be made only by Sri Caitanya Mahaprabhu and His very confidential devotees. As a general principle, however, no devotee should intimately mix with mundane people interested in money and women.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.188

avasara jani' ami kariba nivedana
sei-kale yai' kariha prabhura milana

SYNONYMS

avasara jani' — understanding an opportune moment; **ami** — I; **kariba** — shall do; **nivedana** — submission; **sei-kale** — at that time; **yai'** — coming; **kariha** — you do; **prabhura milana** — meeting with Lord Sri Caitanya Mahaprabhu.

TRANSLATION

Sarvabhauma Bhattacharya continued, "I shall submit your petition when there is an opportune moment. It will then be easy for you to come and meet the Lord."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.189

tabe mahaprabhu ratha pradaksina kariya
ratha-pache yai' thele rathe matha diya

SYNONYMS

tabe — at that time; **mahaprabhu** — Sri Caitanya Mahaprabhu; **ratha** — the car; **pradaksina** — circumambulation; **kariya** — doing; **ratha-pache** — to the rear of the car; **yai'** — going; **thele** — pushes; **rathe** — on the car; **matha diya** — by placing the head.

TRANSLATION

After circumambulating Jagannatha, Sri Caitanya Mahaprabhu went behind the car and began pushing it with His head.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.190

thelitei calila ratha 'hada' 'hada' kari'
catur-dike loka saba bale 'hari' 'hari'

SYNONYMS

thelitei — as soon as He pushed; **calila** — departed; **ratha** — the car; **hada hada kari'** — making a rattling noise; **catuh-dike** — all around; **loka** — people in general; **saba** — all; **bale** — chant; **hari hari** — the holy name of the Lord, "Hari, Hari."

TRANSLATION

As soon as He pushed, the car immediately started to move, making a rattling noise. The people all around began to chant the holy name of the Lord, "Hari! Hari!"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.191

tabe prabhu nija-bhakta-gana laña sange
baladeva-subhadragre nrtya kare range

SYNONYMS

tabe — at that time; **prabhu** — Sri Caitanya Mahaprabhu; **nija** — personal; **bhakta-gana** — devotees; **laña** — taking; **sange** — with Him; **baladeva** — of Lord Balarama; **subhadra** — of the goddess of fortune Subhadra; **agre** — in front; **nrtya** — dancing; **kare** — performed; **range** — in great amusement.

TRANSLATION

As the car began to move, Sri Caitanya Mahaprabhu took His personal associates in front of the cars occupied by Lord Balarama and Subhadra, the goddess of fortune. Greatly inspired, He then began to dance in front of them.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.192

tahan nrtya kari' jagannatha age aila
jagannatha dekhi' nrtya karite lagila

SYNONYMS

tahan — there; nrtya kari' — after performing the dance; jagannatha — of Lord Jagannatha; age — in front; aila — appeared; jagannatha dekhi' — seeing Lord Jagannatha; nrtya — dancing; karite — to perform; lagila — began.

TRANSLATION

After finishing the dance before Lord Baladeva and Subhadra, Sri Caitanya Mahaprabhu came before Lord Jagannatha's car. Upon seeing Lord Jagannatha, He began to dance again.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.193

caliya aila ratha 'balagandi'-sthane
jagannatha ratha rakhi' dekhe dahine vame

SYNONYMS

caliya — moving; aila — came; ratha — the car; balagandi-sthane — at the place known as Balagandi; jagannatha — Lord Jagannatha; ratha — car; rakhi' — after stopping; dekhe — sees; dahine vame — left and right.

TRANSLATION

When they reached the place called Balagandi, Lord Jagannatha stopped His car and began to look left and right.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.194

vame — 'vipra-sasana' narikela-vana
dahine ta' puspodyana yena vrndavana

SYNONYMS

vame — on the left; vipra-sasana — the place where brahmanas lived; narikela-vana — coconut grove; dahine — on the right side; ta' — indeed; puspa-udyana — flower gardens; yena — as if; vrndavana — Vrndavana.

TRANSLATION

On the left side, Lord Jagannatha saw a neighborhood of brahmanas and a coconut-tree grove. On the right side, He saw nice flower gardens resembling those in the holy place Vrndavana.

PURPORT

Vipra-sasana is a word generally used in the Orissa province to indicate the quarters where brahmanas live.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.195

age nrtya kare gaura laña bhakta-gana
ratha rakhi' jagannatha karena darasana

SYNONYMS

age — in front; nrtya kare — dances; gaura — Sri Caitanya Mahaprabhu; laña — accompanied by; bhakta-gana — the devotees; ratha rakhi' — after stopping the car; jagannatha — Lord Jagannatha; karena darasana — sees.

TRANSLATION

Sri Caitanya Mahaprabhu and His devotees were dancing in front of the car, and Lord Jagannatha, having stopped the car, watched the dancing.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.196

sei sthale bhoga lage, — achaye niyama
koti bhoga jagannatha kare asvadana

SYNONYMS

sei sthale — in that place; bhoga lage — food is offered; achaye niyama — it is the custom; koti bhoga — millions of dishes; jagannatha — Lord Jagannatha; kare — does; asvadana — tasting.

TRANSLATION

It was customary that food be offered to the Lord at vipra-sasana. Indeed, innumerable dishes of food were offered, and Lord Jagannatha tasted each one of them.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.197

jagannathera chota-bada yata bhakta-gana
nija nija uttama-bhoga kare samarpana

SYNONYMS

jagannathera — of Lord Jagannatha; **chota** — neophyte; **bada** — advanced; **yata** — all; **bhakta-gana** — devotees; **nija nija** — personally cooked; **uttama-bhoga** — first-class food; **kare** — do; **samarpana** — offering.

TRANSLATION

All kinds of devotees of Lord Jagannatha — from neophytes to the most advanced — offered their best cooked food to the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.198

raja, raja-mahisi-vrnda, patra, mitra-gana
nilacala-vasi yata chota-bada jana

SYNONYMS

raja — the King; **raja-mahisi-vrnda** — the queens of the King; **patra** — ministers; **mitra-gana** — friends; **nilacala-vasi** — all the residents of Jagannatha Puri; **yata** — as many; **chota-bada** — small and big; **jana** — persons.

TRANSLATION

These devotees included the King, his queens, his ministers and friends and all other big and small residents of Jagannatha Puri.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.199

nana-desera desi yata yatrika jana
nija-nija-bhoga tahan kare samarpana

SYNONYMS

nana-desera — of various countries; desi — local; yata — all kinds of; yatrika — visiting; jana — people; nija-nija — personally cooked; bhoga — food; tahan — there; kare — do; samarpana — offering.

TRANSLATION

All the visitors who had come from different countries to Jagannatha Puri, as well as the local devotees, offered their personally cooked food to the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.200

age pache, dui parsve pusodyana-vane
yei yaha paya, lagaya, — nahika niyame

SYNONYMS

age pache — in front or at the end; dui parsve — on two sides; puspa-udyana-vane — in the flower gardens; yei — one who; yaha paya — gets the opportunity; lagaya — offers; nahika niyame — there are no hard and fast rules.

TRANSLATION

The devotees offered their food everywhere — in front of the car and behind it, on the two sides and within the flower garden. Wherever possible, they made their offering to the Lord, for there were no hard and fast rules.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.201

bhogera samaya lokera maha bhida haila
nrtya chadi' mahaprabhu upavane gela

SYNONYMS

bhogera samaya — at the time the food was offered; **lokera** — of all the people; **maha** — great; **bhida** — crowd; **haila** — there was; **nrtya chadi'** — giving up His dancing; **mahaprabhu** — Sri Caitanya Mahaprabhu; **upavane gela** — went to a nearby garden.

TRANSLATION

While the food was being offered, a large crowd of people gathered. At that time Sri Caitanya Mahaprabhu stopped His dancing and went to a nearby garden.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.202

premavese mahaprabhu upavana paña
puspodyane grha-pindaya rahila padiya

SYNONYMS

prema-avese — in ecstatic love; **mahaprabhu** — Sri Caitanya Mahaprabhu; **upavana paña** — having come to a nice nearby garden; **puspa-udyane** — in that flower garden; **grha-pindaya** — on a raised platform; **rahila** — remained; **padiya** — falling flat.

TRANSLATION

Sri Caitanya Mahaprabhu entered the garden and, immersed in great ecstatic emotion, fell flat on a raised platform there.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.203

nrtya-parisrame prabhura dehe ghana gharma
sugandhi sitala-vayu karena sevana

SYNONYMS

nrtya-parisrame — by fatigue due to dancing; **prabhura** — of Sri Caitanya Mahaprabhu; **dehe** — on the body; **ghana gharma** — much perspiration; **sugandhi** — fragrant; **sitala-vayu** — cool breeze; **karena sevana** — enjoyed very much.

TRANSLATION

The Lord was very much fatigued from the hard labor of dancing, and there was perspiration all over His body. He therefore enjoyed the fragrant, cool breeze of the garden.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.204

yata bhakta kirtaniya asiya arame
prati-vrksa-tale sabe karena visrame

SYNONYMS

yata bhakta — all the devotees; kirtaniya — who were performing sankirtana; asiya — coming; arame — in the resting place; prati-vrksa-tale — under each and every tree; sabe — all of them; karena — take; visrame — rest.

TRANSLATION

All the devotees who had been performing sankirtana came there and took rest under each and every tree.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.205

ei ta' kahila prabhura maha-sankirtana
jagannathera age yaiche karila nartana

SYNONYMS

ei ta' — in this way; kahila — I have described; prabhura — of Lord Sri Caitanya Mahaprabhu; maha-sankirtana — the great congregational chanting; jagannathera age — in front of Lord Jagannatha; yaiche — as; karila — He did; nartana — dancing.

TRANSLATION

Thus I have described the great performance of congregational chanting by Lord Sri Caitanya Mahaprabhu as He danced in front of Lord Jagannatha.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.206

rathagrete prabhu yaiche karila nartana
caitanyastake rupa-gosañi karyache varnana

SYNONYMS

ratha-agrete — in front of the car; **prabhu** — Sri Caitanya Mahaprabhu; **yaiche** — as; **karila** — performed; **nartana** — dancing; **caitanya-astake** — in the prayer named Caitanyastaka; **rupa-gosañi** — Rupa Gosvami; **karyache** — has done; **varnana** — a vivid description.

TRANSLATION

In his prayer known as the Caitanyastaka, Srila Rupa Gosvami has given a vivid description of the Lord's dancing before the car of Jagannatha.

PURPORT

Srila Rupa Gosvami composed three prayers with the title Caitanyastaka. The verse next quoted is text 7 from the first of the Caitanyastaka prayers, which are included in the book Stava-mala.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.207

ratharudhasyarad adhipadavi nilacala-pater
adabhra-premormi-sphurita-natanollasa-vivasah
sa-hars gayadbhiih parivrta-tanur vaisnava-janaih
sa caitanyah me punar api drsor yasyati padam

SYNONYMS

ratha-arudhasya — of the Supreme Lord, who was placed aboard the car; **arat** — in front; **adhipadavi** — on the main road; **nilacala-pateh** — of Lord Jagannatha, the Lord of Nilacala; **adabhra** — great; **prema-urmi** — by waves of love of Godhead; **sphurita** — which was manifested; **natana-ullasa-vivasah** — being overwhelmed by the transcendental bliss of dancing; **sa-harsam** — with great pleasure; **gayadbhiih** — who were singing; **parivrta** — surrounded; **tanuh** — body; **vaisnava-janaih** — by the devotees; **sah caitanyah** — that Lord Sri Caitanya Mahaprabhu; **kim** — whether; **me** — my; **punah api** — again; **drsah** — of vision; **yasyati** — will enter; **padam** — the path.

TRANSLATION

"Sri Caitanya Mahaprabhu danced down the main road in great ecstasy before Lord Jagannatha, the master of Nilacala, who was sitting on His car. Overwhelmed by the transcendental bliss of dancing and surrounded by Vaisnavas who sang the holy names, He manifested waves of ecstatic love of Godhead. When will Sri Caitanya Mahaprabhu again be visible to my vision?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.208

iha yei sune sei sri-caitanya paya
sudrdha visvasa-saha prema-bhakti haya

SYNONYMS

iha — this; **yei** — anyone who; **sune** — hears; **sei** — that person; **sri-caitanya paya** — will achieve Sri Caitanya Mahaprabhu; **su-drdha** — firm; **visvasa** — conviction; **saha** — with; **prema-bhakti** — devotional service in great love; **haya** — there is.

TRANSLATION

Anyone who hears this description of the car festival will attain Sri Caitanya Mahaprabhu. He will also attain the elevated state by which he will have firm conviction in devotional service and love of Godhead.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 13.209

sri-rupa-raghunatha-pade yara asa
caitanya-caritamrta kahe krsnadasa

SYNONYMS

sri-rupa — Srila Rupa Gosvami; **raghunatha** — Srila Raghunatha dasa Gosvami; **pade** — at the lotus feet; **yara** — whose; **asa** — expectation; **caitanya-caritamrta** — the book named Caitanya-caritamrta; **kahe** — describes; **krsnadasa** — Srila Krsnadasa Kaviraja Gosvami.

TRANSLATION

Praying at the lotus feet of Sri Rupa and Sri Raghunatha, always desiring their mercy, I, Krsnadasa, narrate Sri Caitanya-caritamrta, following in their footsteps.

Thus end the Bhaktivedanta purports to Sri Caitanya-caritamrta, Madhya-lila, Thirteenth Chapter, describing Sri Caitanya Mahaprabhu's ecstatic dancing at Lord Jagannatha's car festival.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14 Summary

Dressing himself as a Vaisnava, Maharaja Prataparudra entered the garden at Balagandi alone and began reciting verses from Srimad-Bhagavatam. He then took the opportunity to massage the lotus feet of Sri Caitanya Mahaprabhu. The Lord, in His ecstatic love for Krsna, immediately embraced the King and thus bestowed mercy upon him. When there was an offering of prasadam in the garden, Lord Caitanya also partook of it. After this, when Lord Jagannatha's ratha car stopped moving, King Prataparudra called for many elephants to pull it, but they were unsuccessful. Seeing this, Lord Caitanya began to push the car from behind with His head, and the car began moving. Then the devotees began pulling the car with ropes. Near the Gundica temple is a place known as Aitota. This place was fixed up for Sri Caitanya Mahaprabhu to rest in. When Lord Jagannatha was seated at Sundaracala, Sri Caitanya Mahaprabhu saw it as Vrndavana. He performed sporting pastimes in the water of the lake known as Indradyumna. For nine continuous days during Ratha-yatra, the Lord remained at Sundaracala, and on the fifth day He and Svarupa Damodara observed the pastimes of Laksmi, the goddess of fortune. During that time, there was much talk about the pastimes of the gopis. When the ratha was again being drawn and the chanting resumed, two devotees from Kulina-grama — Ramananda Vasu and Satyaraja Khan — were requested to bring silk ropes every year for the Ratha-yatra ceremony.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.1

gaurah pasyann atma-vrndaih
sri-laksmi-vijayotsavam
srutva gopi
hrstah premna nanarta sah

SYNONYMS

gaurah — Lord Sri Caitanya Mahaprabhu; **pasyan** — by seeing; **atma-vrndaih** — with His personal associates; **sri-laksmi** — of the goddess of fortune; **vijaya-utsavam** — the grand festival; **srutva** — by hearing; **gopi** — of the gopis; **rasa-ullasam** — the superexcellence of the mellows; **hrstah** — being very pleased; **premna** — in great ecstatic love; **nanarta** — danced; **sah** — He, Sri Caitanya Mahaprabhu.

TRANSLATION

Accompanied by His personal devotees, Sri Caitanya Mahaprabhu went to the festival known as Laksmi-vijayotsava. There He discussed the superexcellent love of the gopis. Just by hearing about them, He became very pleased and danced in great ecstatic love for the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.2

jaya jaya gauracandra sri-krsna-caitanya
jaya jaya nityananda jayadvaita dhanya

SYNONYMS

jaya jaya — all glories; **gauracandra** — to Gauracandra; **sri-krsna-caitanya** — Lord Sri Caitanya Mahaprabhu; **jaya jaya** — all glories; **nityananda** — to Nityananda Prabhu; **jaya** — all glories; **advaita** — to Advaita Acarya; **dhanya** — exalted.

TRANSLATION

All glories to Sri Caitanya Mahaprabhu, known as Gauracandra! All glories to Lord Nityananda Prabhu! All glories to Advaita Acarya, who is so exalted!

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.3

jaya jaya srivasadi gaura-bhakta-gana
jaya srota-gana, — yanra gaura prana-dhana

SYNONYMS

jaya jaya — all glories; **srivasa-adi** — headed by Srivasa; **gaura-bhakta-gana** — to the devotees of Lord Caitanya; **jaya** — all glories; **srota-gana** — to the hearers; **yanra** — of whom; **gaura** — Sri Caitanya Mahaprabhu; **prana-dhana** — the life and soul.

TRANSLATION

All glories to all the devotees, headed by Srivasa Thakura! All glories to the readers who have taken Sri Caitanya Mahaprabhu as their life and soul!

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.4

ei-mata prabhu achena premera avese
hena-kale prataparudra karila pravese

SYNONYMS

ei-mata — in this way; **prabhu** — Lord Sri Caitanya Mahaprabhu; **achena** — was; **premera avese** — in the ecstatic emotion of love; **hena-kale** — at this time; **prataparudra** — King Prataparudra; **karila pravese** — entered.

TRANSLATION

While Sri Caitanya Mahaprabhu was resting in ecstatic love, Maharaja Prataparudra entered the garden.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 14.5

sarvabhauma-upadese chadi' raja-vesa
ekala vaisnava-vese karila pravesa

SYNONYMS

sarvabhauma — of Sarvabhauma Bhattacharya; **upadese** — under instructions; **chadi'** — giving up; **raja-vesa** — the royal dress; **ekala** — alone; **vaisnava-vese** — in the dress of a Vaisnava; **karila pravesa** — entered.

TRANSLATION

Following Sarvabhauma Bhattacharya's instructions, the King had given up his royal dress. He now entered the garden in the dress of a Vaisnava.

PURPORT

Sometimes members of the International Society for Krishna Consciousness — especially in the Western countries — find it difficult to approach people to distribute books because people are unfamiliar with the traditional saffron robes of the devotees. The devotees have therefore inquired whether they can wear European and American dress before the general public. From the instructions given to King Prataparudra by Sarvabhauma Bhattacharya, we can understand that we may change our dress in any way to facilitate our service. When our members change their dress to meet the public or to introduce our books, they are not breaking the devotional principles. The real principle is to spread the Kṛṣṇa consciousness movement, and if one has to change into regular Western dress for this purpose, there should be no objection.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 14.6

saba-bhaktera ajña nila yoda-hata haña
prabhu-pada dhari' pade sahasa kariya

SYNONYMS

saba-bhaktera — of all the devotees; **ajña nila** — took permission; **yoda-hata haña** — with folded hands; **prabhu-pada dhari'** — catching the feet of Sri Caitanya Mahāprabhu; **pade** — falls; **sahasā kariya** — with great courage.

TRANSLATION

Maharaja Prataparudra was so humble that with folded hands he first took permission from all the devotees. Then, with great courage, he fell down and touched the lotus feet of the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.7

ankhi mudī' prabhu preme bhumite sayana
nrpati naipunye kare pada-

SYNONYMS

ankhi mudī' — with closed eyes; **prabhu** — Sri Caitanya Mahāprabhu; **preme** — in ecstatic love; **bhumite** — on the ground; **sayana** — lying down; **nrpati** — the King; **naipunye** — very expertly; **kare** — performs; **pada-** — massaging the legs.

TRANSLATION

As Sri Caitanya Mahāprabhu lay on the raised platform with His eyes closed in ecstatic love and emotion, the King very expertly began to massage His legs.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.8

rasa-lilara sloka padi' karena stavana
"jayati te "" adhyaya karena pathana

SYNONYMS

rasa-lilara — of the rasa-lila dance; **sloka** — verses; **padi'** — reciting; **karena** — offers; **stavana** — prayers; **jayati te 'dhikam** — beginning with the words jayati te 'dhikam; **adhyaya** — chapter; **karena** — does; **pathana** — recitation.

TRANSLATION

The King began to recite verses about the rasa-lila from Srimad-Bhagavatam. He recited the chapter beginning with the words "jayati te 'dhikam."

PURPORT

These verses from Srimad-Bhagavatam, Canto Ten, Chapter Thirty-one, constitute what is known as the Gopi-gita.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.9

sunite sunite prabhura santosa अपरा
'bala, bala' bali' prabhu bale bara bara

SYNONYMS

sunite sunite — by hearing; **prabhura** — of Lord Sri Caitanya Mahaprabhu; **santosa अपरा** — great satisfaction; **bala bala** — go on reciting; **bali'** — saying; **prabhu** — Lord Sri Caitanya Mahaprabhu; **bale** — says; **bara bara** — again and again.

TRANSLATION

When Sri Caitanya Mahaprabhu heard these verses, He was pleased beyond limits, and He said again and again, "Go on reciting, go on reciting."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.10

"tava kathamr" sloka raja ye padila
uthi' premavese prabhu alingana kaila

SYNONYMS

tava kathamrtam — beginning with the words tava kathamrtam; **sloka** — the verse; **raja** — the King; **ye padila** — as he recited; **uthi'** — getting up; **prema-avese** — in ecstatic love; **prabhu** — Sri Caitanya Mahaprabhu; **alingana kaila** — embraced.

TRANSLATION

As soon as the King recited the verse beginning with the words "tava kathamrtam," the Lord arose in ecstatic love and embraced him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.11

tumi more dile bahu amulya ratana
mora kichu dite nahi, dilun alingana

SYNONYMS

tumi — you; more — unto Me; dile — delivered; bahu — various; amulya — incalculable; ratana — gems; mora — of Me; kichu — anything; dite — to give; nahi — there is not; dilun — I give; alingana — embracing.

TRANSLATION

Upon hearing the verse recited by the King, Sri Caitanya Mahaprabhu said, "You have given Me invaluable gems, but I have nothing to give you in return. Therefore I am simply embracing you."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.12

eta bali' sei sloka pade bara bara
dui-janara ange kampa, netre jala-dhara

SYNONYMS

eta bali' — saying this; **sei sloka** — that verse; **pade** — recites; **bara bara** — again and again; **dui-janara** — of both of them (Sri Caitanya Mahaprabhu and King Prataparudra); **ange** — in the bodies; **kampa** — trembling; **netre** — in the eyes; **jala-dhara** — flow of water.

TRANSLATION

After saying this, Sri Caitanya Mahaprabhu began to recite the same verse again and again. Both the King and Sri Caitanya Mahaprabhu were trembling, and tears were flowing from their eyes.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.13

tava kathamr tapta-
kavibhir id kalmasapaham
sravana- srimad-
bhuvī grnanti ye bhurida janah

SYNONYMS

tava — Your; **katha-amrtam** — the nectar of words; **tapta-jivanam** — life for persons very much aggrieved in the material world; **kavibhih** — by greatly exalted persons; **iditam** — described; **kalmasa-apaham** — that which drives away all kinds of sinful reaction; **sravana-mangalam** — giving all spiritual benefit to anyone who hears; **sri-mat** — filled with all spiritual power; **atatam** — broadcast all over the world; **bhuvī** — in the material world; **grnanti** — chant and spread; **ye** — those who; **bhuri-dah** — most beneficent; **janah** — persons.

TRANSLATION

"My Lord, the nectar of Your words and the descriptions of Your activities are the life and soul of those who are always aggrieved in this material world. These narrations are transmitted by exalted personalities, and they eradicate all sinful reactions. Whoever hears these narrations attains all good fortune. These narrations are broadcast all over the world and are filled with spiritual power. Those who spread the message of Godhead are certainly the most munificent welfare workers."

PURPORT

This verse is Srimad-Bhagavatam 10.31.9.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.14

'bhurida' 'bhurida' bali' kare alingana
inho nahi jane, — ihon haya kon jana

SYNONYMS

bhuri-da — the most munificent; **bhuri-da** — the most munificent; **bali'** — crying; **kare** — does; **alingana** — embracing; **inho** — Sri Caitanya Mahaprabhu; **nahi jane** — does not know; **ihon** — Prataparudra Maharaja; **haya** — is; **kon jana** — who.

TRANSLATION

After reciting this verse, Sri Caitanya Mahaprabhu immediately embraced the King and cried, "You are the most munificent! You are the most munificent!" At this point Sri Caitanya Mahaprabhu did not know who the King was.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.15

purva-seva dekhi' tanre krpa upajila
anusandhana vina krpa-prasada karila

SYNONYMS

purva-seva — previous service; **dekhi'** — seeing; **tanre** — unto him; **krpa** — mercy; **upajila** — awakened; **anusandhana** — inquiry; **vina** — without; **krpa** — of mercy; **prasada** — grace; **karila** — bestowed.

TRANSLATION

Sri Caitanya Mahaprabhu's mercy was aroused because of the King's previous service. Therefore, without even asking who he was, the Lord immediately bestowed His mercy upon him.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 14.16

ei dekha, — caitanyera kṛpa-mahabala
tara anusandhana vina karaya saphala

SYNONYMS

ei — this; dekha — just see; caitanyera — of Sri Caitanya Mahāprabhu; kṛpa-maha-bala — how greatly powerful is the mercy; tara anusandhana — inquiring about him; vina — without; karaya — He makes; sa-phala — successful.

TRANSLATION

How powerful is the mercy of Sri Caitanya Mahāprabhu! Without even inquiring about the King, the Lord made everything successful.

PURPORT

Sri Caitanya Mahāprabhu's mercy is so powerful that it acts automatically. If a person renders loving service to Kṛṣṇa, it never goes in vain. It is recorded in a spiritual account, and in due time it will fructify. This is confirmed by the Bhagavad-gīta (2.40):

nehabhikrama-naso 'sti pratyavayo na vidyate
sv-ālpam apy asya dharmasya trayate mahato bhayat

"In this endeavor there is no loss or diminution, and a little advancement on this path can protect one from the most dangerous type of fear."

Sri Caitanya Mahāprabhu has particularly bestowed upon all fallen souls in this age the most potent method of devotional service — sankīrtana, the congregational chanting of the Lord's holy name — and whoever takes to it through the mercy of Sri Caitanya Mahāprabhu is immediately elevated to the transcendental position. As Srimad-Bhāgavatam (11.5.32) recommends, yajñaih sankīrtana-prayair yajanti hi su-medhasah.

A student of Kṛṣṇa consciousness must receive Sri Caitanya Mahāprabhu's mercy; then his devotional service will quickly succeed. This was the case with King Pratāparudra. One has to be noticed by Sri Caitanya Mahāprabhu, and a little service with sincere efforts will convince the Lord that one is a proper candidate for returning home, back to Godhead. At first Maharaja Pratāparudra did not have a chance to meet Sri Caitanya Mahāprabhu, but when the Lord saw that the King was serving Lord Jagannātha as a menial sweeper, the Lord's mercy upon the King became a solid fact. When Maharaja Pratāparudra, in the dress of a Vaiṣṇava, was serving the Lord, the Lord did not even inquire who he was. Rather, He had compassion upon him and embraced him.

Kṛṣṇadāsa Kavirāja Gosvāmī wants to point out that nothing could compare to the Lord's mercy toward Maharaja Pratāparudra; therefore he uses the word dekha ("just see") and caitanyera kṛpa-mahabala ("how powerful is the mercy of Sri Caitanya Mahāprabhu"). This is also confirmed by Prabodhānanda Sarasvatī: yat-karunya-kataksa-vaibhava-vatam (Caitanya-cāndramṛta 5). Even a little of Sri Caitanya Mahāprabhu's mercy serves as a great asset for spiritual advancement. Therefore the Kṛṣṇa consciousness movement must be spread through the mercy of Sri Caitanya Mahāprabhu. When Rupa Gosvāmī experienced the mercy and

magnanimity of Sri Caitanya Mahaprabhu, he said:

namo maha-vadanyaya krsna-prema-pradaya te
krsnaya krsna-caitanya-namne gaura-tvise namah
[Madhya 19.53]

"I offer my respectful obeisances unto the Supreme Lord Sri Krsna Caitanya, who is more magnanimous than any other avatara, even Krsna Himself, because He is bestowing freely what no one else has ever given — pure love of Krsna." Srila Locana dasa Thakura has also sung, parama karuna, pahun dui jana, nitai-gauracandra: "The two brothers Nitai and Gaura are so kind that no one can compare to Them." Similarly, Srila Narottama dasa thakura has sung:

vrajendra-nandana yei, saci-suta haila sei,
balarama ha-ila nitai,
dina-hina yata chila, hari-name uddharila,
ta'ra saksi jagai-madhai

"Just to deliver all the sinful persons of this age by propagating the chanting of the holy name, Lord Krsna and Lord Balarama have advented as Sri Caitanya Mahaprabhu and Nityananda Prabhu. Jagai and Madhai are evidence of Their success."

Sri Caitanya Mahaprabhu's special mission is the deliverance of all fallen souls in Kali-yuga. Devotees of Krsna must persistently seek the favor and mercy of Sri Caitanya Mahaprabhu to become fit to return home, back to Godhead.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 14.17

prabhu bale, — ke tumi, karila mora hita?
acambite asi' piyao kṛṣṇa-līlamṛta?

SYNONYMS

prabhu bale — the Lord said; **ke tumi** — who are you; **karila** — you have done; **mora** — My; **hita** — welfare; **acambite** — all of a sudden; **asi'** — coming; **piyao** — you make Me drink; **kṛṣṇa-līla-amṛta** — the nectar of the pastimes of Lord Kṛṣṇa.

TRANSLATION

Finally Sri Caitanya Mahāprabhu said, "Who are you? You have done so much for Me. All of a sudden you have come here and made Me drink the nectar of the pastimes of Lord Kṛṣṇa."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.18

raja kahe, — ami tomara dasera anudasa
bhrtyera bhrtya kara, — ei mora asa

SYNONYMS

raja kahe — the King said; **ami** — I; **tomara** — Your; **dasera anudasa** — most obedient servant of Your servants; **bhrtyera bhrtya** — servant of the servants; **kara** — make (me); **ei** — this; **mora asa** — my desire.

TRANSLATION

The King replied, "My Lord, I am the most obedient servant of Your servants. It is my ambition that You will accept me as the servant of Your servants."

PURPORT

The greatest achievement for a devotee is to become a servant of the servants of the Lord. Actually, no one should desire to become the direct servant of the Lord. That is not a very good idea. When Prahlada Maharaja was offered a benediction by Nr Prahlada rejected all kinds of material benedictions, but he prayed to become the servant of the servants of the Lord. When Dhruva Maharaja was offered a benediction by Kuvera, the treasurer of the demigods, Dhruva could have asked for unlimited material opulence, but he simply asked for the benediction of becoming the servant of the servants of the Lord. Kholaveca Sridhara was a very poor man, but when Sri Caitanya Mahaprabhu wanted to give him a benediction, he also prayed to the Lord to be allowed to remain a servant of the servants of the Lord. The conclusion is that being the servant of the servants of the Supreme Personality of Godhead is the highest benediction one can desire.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.19

tabe mahaprabhu tanre aisvarya dekhaila
'kareha na kahibe' ei nisedha karila

SYNONYMS

tabe — at that time; **mahaprabhu** — Sri Caitanya Mahaprabhu; **tanre** — to the King; **aisvarya** — divine power; **dekhaila** — showed; **kareha na kahibe** — do not speak to anyone; **ei** — this; **nisedha karila** — forbade.

TRANSLATION

At that time, Sri Caitanya Mahaprabhu displayed some of His divine opulences to the King, and He forbade him to disclose this to anyone.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 14.20

'raja' — hena jñana kabhu na kaila prakasa
antare sakala janena, bahire udasa

SYNONYMS

raja — the King; hena jñana — such knowledge; kabhu — at any time; na — not; kaila prakasa — manifested; antare — within the heart; sakala — everything; janena — knows; bahire — externally; udasa — indifferent.

TRANSLATION

Although within His heart Caitanya Mahāprabhu knew everything that was happening, externally He did not disclose it. Nor did He disclose that He knew He was talking with King Prataparudra.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.21

prataparudrera bhagya dekhi' bhakta-gane
rajare sabe anandita-mane

SYNONYMS

prataparudrera — of King Prataparudra; **bhagya** — the good fortune; **dekhi'** — seeing; **bhakta-gane** — all the devotees; **rajare** — the King; — praised; **sabe** — all; **anandita-mane** — with blissful minds.

TRANSLATION

Seeing the Lord's special mercy upon King Prataparudra, the devotees praised the King's good fortune, and their minds became open and blissful.

PURPORT

This is characteristic of a Vaisnava. He is never envious if another devotee receives the mercy and strength of Sri Caitanya Mahaprabhu. A pure Vaisnava is very happy to see a person elevated in devotional service. Unfortunately, there are many so-called Vaisnavas who become envious to see someone actually recognized by Sri Caitanya Mahaprabhu. It is a fact that no one can preach Caitanya Mahaprabhu's message without receiving the special mercy of the Lord. This is known to every Vaisnava. Yet there are some envious people who cannot tolerate the expansion of this Krsna consciousness movement all over the world. They find fault with the preacher who has spread this movement and do not praise him for the excellent service he has rendered in fulfilling Sri Caitanya Mahaprabhu's mission.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.22

dandavat kari' raja bahire calila
yoda hasta kari' saba bhaktere vandila

SYNONYMS

dandavat kari' — offering obeisances; **raja** — the King; **bahire** — outside; **calila** — departed; **yoda** — folded; **hasta** — hands; **kari'** — making; **saba** — all; **bhaktere** — unto the devotees; **vandila** — offered prayers.

TRANSLATION

Submissively offering prayers to the devotees with folded hands and offering obeisances to Sri Caitanya Mahaprabhu, the King went outside.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 14.23

madhyahna karila prabhu laña bhakta-gana
vaninatha prasada laña kaila agamana

SYNONYMS

madhyahna karila — accepted lunch; **prabhu** — Sri Caitanya Mahāprabhu; **laña** — accompanied by; **bhakta-gana** — all the devotees; **vaninatha** — Vaninatha; **prasada laña** — taking all kinds of remnants of Jagannatha's food; **kaila** — did; **agamana** — arrival.

TRANSLATION

After this, Vaninatha Raya brought all kinds of prasadam, and Sri Caitanya Mahāprabhu accepted lunch with the devotees.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.24

sarvabhauma-ramananda-vaninathe diya
prasada patha'la raja bahuta kariya

SYNONYMS

sarvabhauma — Sarvabhauma Bhattacharya; **ramananda** — Ramananda Raya; **vaninathe diya** — through Vaninatha Raya; **prasada** — prasadam; **patha'la** — had sent; **raja** — the King; **bahuta kariya** — in a large quantity.

TRANSLATION

The King also sent a large quantity of prasadam through Sarvabhauma Bhattacharya, Ramananda Raya and Vaninatha Raya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.25

'balagandi bhoge'ra prasada — uttama, ananta
'ni-sakadi' prasada aila, yara nahi anta

SYNONYMS

balagandi bhogera — of food offered at Balagandi; **prasada** — remnants; **uttama** — all of the foremost quality; **ananta** — of all varieties; **ni-sakadi** — uncooked food like milk products and fruits; **prasada** — remnants of food; **aila** — arrived; **yara** — of which; **nahi** — there is not; **anta** — end.

TRANSLATION

The prasadam sent by the King had been offered at the Balagandi festival and included uncooked milk products and fruits. It was all of the finest quality, and there was no end to the variety.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.26

chana, pana, paida, amra, narikela, kanthala
nana-vidha kadalaka, ara bija-tala

SYNONYMS

chana — curd; pana — fruit juice; paida — coconut; amra — mango; narikela — dried coconut; kanthala — jackfruit; nana-vidha — various kinds of; kadalaka — bananas; ara — and; bija-tala — palm-fruit seeds.

TRANSLATION

There were curd, fruit juice, coconut, mango, dried coconut, jackfruit, various kinds of bananas and palm-fruit seeds.

PURPORT

This is the first list of prasadam offered to Lord Jagannatha.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.27

naranga, cholanga, taba, kamala, bija-pura
badama, chohara, draksa, pinda-kharjura

SYNONYMS

naranga — oranges; **cholanga** — grapefruits; **taba** — another type of orange; **kamala** — tangerines; **bija-pura** — another type of tangerine; **badama** — almonds; **chohara** — dried fruit; **draksa** — raisins; **pinda-kharjura** — dates.

TRANSLATION

There were also oranges, grapefruit, tangerines, almonds, dried fruit, raisins and dates.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.28

manohara-ladu adi sateka prakara
amrta-gutika-adi, ksirasa apara

SYNONYMS

manohara-ladu — a kind of sandesa; **adi** — and others; **sateka prakara** — hundreds of varieties; **amrta-gutika** — round sweetmeats; **adi** — and others; **ksirasa** — condensed milk; **apara** — of various qualities.

TRANSLATION

There were hundreds of different types of sweetmeats like manohara-ladu, sweets like amrta-gutika and various types of condensed milk.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.29

amrta-manda, saravati, ara kumda-kuri
saramrta, sarabhaja, ara sarapuri

SYNONYMS

amrta-manda — a variety of papaya; **saravati** — a kind of orange; **ara** — and; **kumda-kuri** — crushed squash; **saramrta** — cream; **sara-bhaja** — fried cream; **ara** — and; **sara-puri** — a kind of puri made with cream.

TRANSLATION

There were also papayas and saravati, a type of orange, and also crushed squash. There were also regular cream, fried cream and a type of puri made with cream.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.30

hari-vallabha, senoti, karpura, malati
dalima marica-ladu, navata, amrti

SYNONYMS

hari-vallabha — a sweetmeat like bread fried in ghee (like a doughnut); **senoti** — a sweetmeat made of a kind of fragrant flower; **karpura** — a flower; **malati** — another flower; **dalima** — pomegranate; **marica-ladu** — a sweetmeat made with black pepper; **navata** — another kind of sweetmeat, made with fused sugar; **amrti** — a preparation generally called amrti-jilipi, made with rice powder and chick-pea flour, mixed with yogurt, fried in ghee and immersed in sugar water.

TRANSLATION

There were also the sweets known as hari-vallabha and sweets made of senoti flowers, karpura flowers and malati flowers. There were pomegranates, sweets made with black pepper, sweets made with fused sugar, and amrti-jilipi.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.31

padmacini, candrakanti, khaja, khandasara
viyari, kadma, tilakhajara prakara

SYNONYMS

padma-cini — sugar obtained from lotus flowers; **candra-kanti** — a kind of bread made from urad dhal; **khaja** — a crispy sweetmeat; **khandasara** — sugar candy; **viyari** — a sweetmeat made from fried rice; **kadma** — a sweetmeat made from sesame seeds; **tilakhajara** — cookies made from sesame seeds; **prakara** — all varieties.

TRANSLATION

There were lotus-flower sugar, a kind of bread made from urad dhal, crispy sweetmeats, sugar candy, fried-rice sweets, sesame-seed sweets and cookies made from sesame seeds.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.32

naranga-cholanga-amra-vrksera akara
phula-phala-patra-yukta khandera vikara

SYNONYMS

naranga-cholanga-amra-vrksera akara — sweetmeats in the shape of varieties of orange, lemon and mango trees; **phula-phala-patra-yukta** — dressed with fruits, flowers and leaves; **khandera vikara** — made from sugar candy.

TRANSLATION

There were sugar-candy sweetmeats formed into the shape of orange, lemon and mango trees and arranged with fruits, flowers and leaves.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.33

dadhi, dugdha, nani, takra, rasala, sikharini
sa-lavana mudgankura, ada khani khani

SYNONYMS

dadhi — yogurt; **dugdha** — milk; **nani** — butter; **takra** — buttermilk; **rasala** — fruit juice; **sikharini** — a preparation made of fried yogurt and sugar candy; **sa-lavana** — salty; **mudga-ankura** — mung-dhal sprouts; **ada** — ginger; **khani khani** — cut into pieces.

TRANSLATION

There were yogurt, milk, butter, buttermilk, fruit juice, a preparation made of fried yogurt and sugar candy, and salty mung-dhal sprouts with shredded ginger.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.34

lembu-kula-adi nana-prakara acara
likhite na pari prasada kateka prakara

SYNONYMS

lembu — lemon; kula — berries; adi — and so on; nana-prakara — varieties of; acara — pickles; likhite — to write; na — not; pari — I am able; prasada — food offered to Jagannatha; kateka prakara — how many varieties.

TRANSLATION

There were also various types of pickles — lemon pickle, berry pickle and so on. Indeed, I am not able to describe the variety of food offered to Lord Jagannatha.

PURPORT

In verses 26-34, the author describes the various foods offered to Lord Jagannatha. He has described them as far as possible, but he finally admits his inability to describe them completely.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.35

prasade purita ha-ila ardha upavana
dekhiya santosa haila mahaprabhura mana

SYNONYMS

prasade — with all the prasadam; **purita ha-ila** — became filled; **ardha upavana** — half of the garden; **dekhiya** — seeing; **santosa** — satisfaction; **haila** — there was; **mahaprabhura mana** — in the mind of Sri Caitanya Mahaprabhu.

TRANSLATION

When Sri Caitanya Mahaprabhu saw half the garden filled with a variety of prasadam, He was very satisfied.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.36

ei-mata jagannatha karena bhojana
ei sukhe mahaprabhura judaya nayana

SYNONYMS

ei-mata — in this way; **jagannatha** — Lord Jagannatha; **karena bhojana** — accepts His food; **ei sukhe** — in this happiness; **mahaprabhura** — of Lord Sri Caitanya Mahaprabhu; **judaya** — become fully satisfied; **nayana** — the eyes.

TRANSLATION

Indeed, Sri Caitanya Mahaprabhu was fully satisfied just to see how Lord Jagannatha accepted all the food.

PURPORT

Following in the footsteps of Sri Caitanya Mahaprabhu, a Vaisnava should be fully satisfied simply to see a variety of food offered to the Deity of Jagannatha or Radha-Krsna. A Vaisnava should not hunger for a variety of food for his own sake; rather, his satisfaction is in seeing various foods being offered to the Deity. In his Gurvastaka, Srila Visvanatha Cakravarti Thakura writes:

catur-vidha-sri-bhagavat-prasada-
svadv-anna-trptan hari-bhakta-sanghan
krtvaiva tr bhajatah sadaiva
vande guroh sri-caranaravinda **

"The spiritual master is always offering Krsna four kinds of delicious food [analyzed as that which is licked, chewed, drunk and sucked]. When the spiritual master sees that the devotees are satisfied by eating bhagavat-prasadam, he is satisfied. I offer my respectful obeisances unto the lotus feet of such a spiritual master."

The spiritual master's duty is to engage his disciples in preparing varieties of nice foods to offer the Deity. After being offered, this food is distributed as prasadam to the devotees. These activities satisfy the spiritual master, although he himself does not eat or require such a variety of prasadam. By seeing to the offering and distribution of prasadam, he himself is encouraged in devotional service.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.37

keya-patra-droni aila bojha panca-sata
eka eka jane dasa dona dila, — eta pata

SYNONYMS

keya-patra-droni — plates made of leaves of the ketaki tree; **aila** — arrived; **bojha** — in loads; **panca-sata** — five or seven; **eka eka jane** — to each and every man; **dasa dona dila** — ten such plates were given; **eta pata** — so many leaf dishes.

TRANSLATION

There then arrived five or seven loads of plates made of the leaves of the ketaki tree. Each man was supplied ten of these plates, and in this way the leaf dishes were distributed.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.38

kirtaniyara parisrama jani' gauraraya
tan-sabare khaoyaite prabhura mana dhaya

SYNONYMS

kirtaniyara — of all the singers; **parisrama** — labor; **jani'** — knowing; **gauraraya** — Sri Caitanya Mahaprabhu; **tan-sabare** — all of them; **khaoyaite** — to fill; **prabhura** — of Sri Caitanya Mahaprabhu; **mana dhaya** — the mind was very eager.

TRANSLATION

Sri Caitanya Mahaprabhu understood the labor of all the kirtana chanters; therefore He was very eager to feed them sumptuously.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.39

panti panti kari' bhakta-gane vasaila
parivesana karibare apane lagila

SYNONYMS

panti panti kari' — in different lines; **bhakta-gane** — all the devotees; **vasaila** — made seated; **parivesana** — distribution; **karibare** — to do; **apane** — personally; **lagila** — began.

TRANSLATION

All the devotees sat down in lines, and Sri Caitanya Mahaprabhu personally began to distribute the prasadam.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.40

prabhu na khaile, keha na kare bhojana
svarupa-gosañi tabe kaila nivedana

SYNONYMS

prabhu — Sri Caitanya Mahaprabhu; **na khaile** — without eating; **keha** — anyone; **na** — not; **kare bhojana** — accepts the prasadam; **svarupa-gosañi** — Svarupa Damodara Gosvami; **tabe** — at that time; **kaila nivedana** — submitted.

TRANSLATION

But the devotees would not accept the prasadam until Caitanya Mahaprabhu took it. Svarupa Gosvami informed the Lord of this.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.41

apane vaisa, prabhu, bhojana karite
tumi na khaile, keha na pare khaite

SYNONYMS

apane vaisa — You personally sit down; **prabhu** — my Lord; **bhojana karite** — to eat; **tumi na khaile** — without Your eating; **keha** — anyone; **na pare** — is not able; **khaite** — to eat.

TRANSLATION

Svarupa Damodara said, "My Lord, please sit down. No one will eat until You do."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 14.42

tabe mahaprabhu vaise nija-gana laña
bhojana karaila sabake akantha puriya

SYNONYMS

tabe — at that time; **mahaprabhu** — Sri Caitanya Mahaprabhu; **vaise** — sits; **nija-gana laña** — with His personal associates; **bhojana karaila** — fed; **sabake** — all of them; **akantha puriya** — filling to the neck.

TRANSLATION

At that time, Sri Caitanya Mahaprabhu sat down with His personal associates and had every one of them fed very sumptuously until they were filled to the necks.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.43

bhojana kari' vasila prabhu kari' acamana
prasada ubarila, khaya sahasreka jana

SYNONYMS

bhojana kari' — after eating; **vasila prabhu** — the Lord sat down; **kari'** — finishing; **acamana** — washing the mouth; **prasada** — remnants of food; **ubarila** — there was so much excess; **khaya** — ate; **sahasreka jana** — thousands of men.

TRANSLATION

After finishing, the Lord washed His mouth and sat down. There was so much extra prasadam that it was distributed to thousands.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 14.44

prabhura ajñaya govinda dina-hina jane
duhkhi kangala ani' karaya bhojane

SYNONYMS

prabhura ajñaya — on the order of Sri Caitanya Mahāprabhu; **govinda** — His personal servant; **dina-hina jane** — unto all poor men; **duhkhi** — unhappy; **kangala** — beggars; **ani'** — inviting; **karaya bhojane** — fed sumptuously.

TRANSLATION

Following the orders of Sri Caitanya Mahāprabhu, Govinda, His personal servant, called for all the poor beggars, who were unhappy due to their poverty, and fed them sumptuously.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.45

kangalera bhojana-ranga dekhe gaurahari
'hari-bola' bali' tare upadesa kari

SYNONYMS

kangalera — of the beggars; **bhojana-ranga** — process of eating; **dekhe** — sees; **gaurahari** — Sri Caitanya Mahaprabhu; **hari-bola bali'** — chanting "Haribol"; **tare** — them; **upadesa kari** — instructs.

TRANSLATION

Observing the beggars eating prasadam, Sri Caitanya Mahaprabhu chanted, "Haribol!" and instructed them to chant the holy name.

PURPORT

In a song, Srila Bhaktivinoda Thakura chants:

miche mayara vase, yaccha bhese',
khaccha habudubu, bhai
jiva krsna-dasa, e visvasa,
ka'rle ta' ara dukkha nai

"O people! Why are you being captivated by the waves of the ocean of nescience? If you would immediately accept Lord Sri Krsna as your eternal master, there would be no chance of being carried away by the waves of illusion. Then all your sufferings would stop." Krsna conducts the material world under the three modes of material nature, and consequently there are three platforms of life — higher, middle and lower. On whatever platform one may be situated, one is tossed by the waves of material nature. Someone may be rich, someone may be middle class, and someone may be a poor beggar — it doesn't matter. As long as one is under the spell of the three modes of material nature, he must continue to experience these divisions.

Sri Caitanya Mahaprabhu therefore advised the beggars to chant "Haribol!" while taking prasadam. Chanting means accepting one's self as the eternal servant of Krsna. This is the only solution, regardless of social position. Everyone is suffering under the spell of maya; therefore the best course is to learn how to get out of the clutches of maya. How to do so is stated by Krsna in the Bhagavad-gita (14.26):

ca yo 'vyabhicarena bhakti-yogena sevate
sa gunan samatityaitan brahma-bhuyaya kalpate

"One who engages in full devotional service, unflinching in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman."

One can overcome the spell of maya and attain the transcendental platform by agreeing to engage in the devotional service of the Lord. Devotional service begins with sravan kirtanam; therefore Sri Caitanya Mahaprabhu advised the beggars to chant the Hare Krsna maha-mantra for elevation to the transcendental position. On the transcendental platform, there is no

distinction between the rich, the middle class and the poor.



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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.46

'hari-bola' bali' kangala preme bhasi' yaya
aichana adbhuta lila kare gauraraya

SYNONYMS

'hari-bola bali' — by chanting "Haribol"; kangala — the poor section of people; preme — in ecstatic love; bhasi' yaya — began to float; aichana — such; adbhuta — wonderful; lila — pastimes; kare — performs; gauraraya — Sri Caitanya Mahaprabhu.

TRANSLATION

As soon as the beggars chanted the holy name, "Haribol," they were immediately absorbed in ecstatic love of Godhead. In this way Sri Caitanya Mahaprabhu performed wonderful pastimes.

PURPORT

To feel the emotion of ecstatic love of God is to be on the transcendental platform. If one can keep himself in that transcendental position, he will surely return home, back to Godhead. In the spiritual world there are no higher, middle or lower classes. This is confirmed in the Isopanisad (7):

yasmin sarvani bhutany atmaivabhud vijanatah
tatra ko mohah kah soka ekatvam anupasyatah

"One who always sees all living entities as spiritual sparks, in quality one with the Lord, becomes a true knower of things. What, then, can be illusion or anxiety for him?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.47

ihan jagannathera ratha-calana-samaya
gauda saba ratha tane, age nahi yaya

SYNONYMS

ihan — outside the garden; **jagannathera** — of Lord Jagannatha; **ratha-calana-samaya** — at the time of drawing the car; **gauda** — the workers named gaudas who draw the car; **saba** — all; **ratha tane** — pull the car; **age** — forward; **nahi yaya** — it does not go.

TRANSLATION

Outside the garden, when it was time to pull Jagannatha's car, all the workers called gaudas tried to pull it, but it would not move forward.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.48

tanite na pare gauda, ratha chadi' dila
patra-mitra laña raja vyagra haña aila

SYNONYMS

tanite na pare — they could not pull; **gauda** — the gaudas; **ratha chadi' dila** — gave up the attempt; **patra-mitra** — all the officers and friends; **laña** — taking with him; **raja** — the King; **vyagra** — in great anxiety; **haña** — being; **aila** — arrived.

TRANSLATION

When the gaudas saw that they could not budge the car, they abandoned the attempt. Then the King arrived in great anxiety, and he was accompanied by his officers and friends.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.49

maha-malla-gane dila ratha calaite
apane lagila ratha, na pare tanite

SYNONYMS

maha-malla-gane — unto the big wrestlers; **dila** — gave; **ratha** — the car; **calaite** — to pull out; **apane** — personally; **lagila** — engaged; **ratha** — the car; **na pare tanite** — could not move.

TRANSLATION

The King then arranged for big wrestlers to try to pull the car, and even the King himself joined in, but the car could not be moved.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.50

vyagra haña ane raja matta-hati-gana
ratha calaite rathe karila yojana

SYNONYMS

vyagra haña — with anxiety; **ane** — brings; **raja** — the King; **matta-hati-gana** — very strong elephants; **ratha calaite** — to make the car move; **rathe** — to the car; **karila yojana** — harnessed.

TRANSLATION

Becoming even more anxious to move the car, the King had very strong elephants brought forth and harnessed to it.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.51

matta-hasti-gana tane yara yata bala
eka pada na cale ratha, ha-ila acala

SYNONYMS

matta-hasti-gana — the strong elephants; **tane** — started pulling; **yara yata bala** — with whatever strength they had; **eka pada** — a single step; **na cale** — does not move; **ratha** — the car; **ha-ila** — was; **acala** — still.

TRANSLATION

The strong elephants pulled with all their strength, but still the car remained at a standstill, not budging an inch.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.52

sunī' mahaprabhu aila nija-gana laña
matta-hasti ratha tane, — dekhe dandaña

SYNONYMS

sunī' — after hearing; mahaprabhu — Sri Caitanya Mahaprabhu; aila — came; nija-gana laña — with His personal devotees; matta-hasti — strong elephants; ratha tane — trying to pull the car; dekhe — He saw; dandaña — standing there.

TRANSLATION

As soon as Sri Caitanya Mahaprabhu heard this news, He went there with all His personal associates. They then stood there and watched the elephants try to pull the car.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.53

ankusera ghaya hasti karaye citkara
ratha nahi cale, loke kare hahakara

SYNONYMS

ankusera — of the elephant-goad; **ghaya** — by striking; **hasti** — the elephants; **karaye** — made; **citkara** — crying; **ratha** — the car; **nahi cale** — does not move; **loke** — all the people; **kare** — exclaim; **haha-kara** — alas.

TRANSLATION

The elephants, being beaten by the elephant-goad, were crying, but still the car would not move. The assembled people cried out, "Alas!"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.54

tabe mahaprabhu saba hasti ghucaila
nija-gane ratha-kachi tanibare dila

SYNONYMS

tabe — at that time; **mahaprabhu** — Sri Caitanya Mahaprabhu; **saba** — all; **hasti** — the elephants; **ghucaila** — let free; **nija-gane** — to His own men; **ratha-kachi** — the rope of the car; **tanibare dila** — gave to pull.

TRANSLATION

At that time, Sri Caitanya Mahaprabhu let all the elephants go free and placed the car's ropes in the hands of His own men.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.55

apane rathera pache thele matha diya
had had kari, ratha calila dhaiya

SYNONYMS

apane — personally; **rathera pache** — at the back of the car; **thele** — pushes; **matha diya** — with His head; **had had kari** — making a rattling sound; **ratha** — the car; **calila** — began to move; **dhaiya** — running.

TRANSLATION

Sri Caitanya Mahaprabhu then went to the back of the car and began to push with His head. It was then that the car began to move and roll along, making a rattling sound.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.56

bhakta-gana kachi hate kari' matra dhaya
apane calila ratha, tanite na paya

SYNONYMS

bhakta-gana — all the devotees; **kachi** — the ropes; **hate** — in the hands; **kari'** — taking; **matra** — only; **dhaya** — run; **apane** — automatically; **calila** — moved; **ratha** — the car; **tanite** — to pull; **na paya** — they had no chance.

TRANSLATION

Indeed, the car began to move automatically, and the devotees simply carried the ropes in their hands. Since it was moving effortlessly, they did not need to pull it.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.57

anande karaye loka 'jaya' 'jaya'-dhvani
'jaya jagannatha' ba-i ara nahi suni

SYNONYMS

anande — in great pleasure; **karaye** — do; **loka** — all the people; **jaya jaya-dhvani** — the sound of "all glories, all glories"; **jaya jagannatha** — all glories to Lord Jagannatha; **ba-i** — except for this; **ara nahi suni** — no one could hear anything else.

TRANSLATION

When the car moved forward, everyone began to chant with great pleasure, "All glories! All glories!" and "All glories to Lord Jagannatha!" No one could hear anything else.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.58

nimese ta' gela ratha gundicara dvara
caitanya-pratapa dekhi' loke camatkara

SYNONYMS

nimese — in a moment; **ta'** — indeed; **gela** — arrived; **ratha** — the car; **gundicara dvara** — at the door of the Gundica temple; **caitanya-pratapa** — the strength of Sri Caitanya Mahaprabhu; **dekhi'** — seeing; **loke** — all the people; **camatkara** — astonished.

TRANSLATION

In a moment the car reached the door of the Gundica temple. Upon seeing the uncommon strength of Sri Caitanya Mahaprabhu, all the people were struck with wonder.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.59

'jaya gauracandra', 'jaya sri-krsna-caitanya'
ei-mata kolahala loke dhanya dhanya

SYNONYMS

jaya gauracandra — all glories to Gaurahari; **jaya sri-krsna-caitanya** — all glories to Lord Sri Krsna Caitanya Mahaprabhu; **ei-mata** — in this way; **kolahala** — a tumultuous sound; **loke** — people in general; **dhanya dhanya** — began to chant, "Wonderful, wonderful!"

TRANSLATION

The crowd made a tumultuous vibration, chanting "Jaya Gauracandra! Jaya Sri Krsna Caitanya!" Then the people began to chant, "Wonderful! Wonderful!"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.60

dekhiya prataparudra patra-mitra-sange
prabhura mahima dekhi' preme phule ange

SYNONYMS

dekhiya — seeing; **prataparudra** — King Prataparudra; **patra-mitra-sange** — with his ministers and friends; **prabhura** — of Sri Caitanya Mahaprabhu; **mahima** — the greatness; **dekhi'** — by seeing; **preme** — in love; **phule** — eruptions; **ange** — on the body.

TRANSLATION

Seeing the greatness of Sri Caitanya Mahaprabhu, Prataparudra Maharaja and his ministers and friends were so moved by ecstatic love that the hair on their bodies stood on end.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.61

pandu-vijaya tabe kare sevaka-gane
jagannatha vasila giya nija-

SYNONYMS

pandu-vijaya — the getting down from the car; **tabe** — at that time; **kare** — do; **sevaka-gane** — all the servants; **jagannatha** — Lord Jagannatha; **vasila** — sat; **giya** — going; **nija-** — on His own throne.

TRANSLATION

All the servants of Lord Jagannatha then took Him down from the car, and the Lord went to sit on His throne.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.62

subhadra-balarama nija- aila
jagannathera snana-bhoga ha-ite lagila

SYNONYMS

subhadra-balarama — Subhadra and Balarama; **nija** — own; — on thrones; **aila** — arrived; **jagannathera** — of Lord Jagannatha; **snana-bhoga** — bathing and offering food; **ha-ite lagila** — began to take place.

TRANSLATION

Subhadra and Balarama also sat on their respective thrones. There followed the bathing of Lord Jagannatha and finally the offering of food.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.63

anginate mahaprabhu laña bhakta-gana
anande arambha kaila nartana-kirtana

SYNONYMS

anginate — in the yard of the temple; **mahaprabhu** — Sri Caitanya Mahaprabhu; **laña bhakta-gana** — with His devotees; **anande** — in great pleasure; **arambha kaila** — began; **nartana-kirtana** — chanting and dancing.

TRANSLATION

While Lord Jagannatha, Lord Balarama and Subhadra sat on their respective thrones, Sri Caitanya Mahaprabhu and His devotees began to perform sankirtana with great pleasure, chanting and dancing in the yard of the temple.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.64

anande mahaprabhura prema uthalila
dekhi' saba loka prema-sagare bhasila

SYNONYMS

anande — in great ecstasy; **mahaprabhura** — of Sri Caitanya Mahaprabhu; **prema** — love; **uthalila** — flooded; **dekhi'** — seeing; **saba loka** — all people; **prema-sagare** — in the ocean of love of Godhead; **bhasila** — were flooded.

TRANSLATION

While Sri Caitanya Mahaprabhu was chanting and dancing, He was overwhelmed with ecstatic love, and all the people who saw Him were also flooded in the ocean of love of Godhead.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.65

nrtya kari' sandhya-kale arati dekhila
aitota asi' prabhu visrama karila

SYNONYMS

nrtya kari' — after dancing; **sandhya-kale** — in the evening; **arati dekhila** — observed the arati ceremony; **aitota asi'** — coming to the place known as aitota; **prabhu** — Sri Caitanya Mahaprabhu; **visrama karila** — took rest for the night.

TRANSLATION

In the evening, after finishing His dancing in the yard of the Gundica temple, the Lord observed the arati ceremony. Thereafter He went to a place called Aitota and took rest for the night.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.66

advaitadi bhakta-gana nimantrana kaila
mukhya mukhya nava jana nava dina paila

SYNONYMS

advaita-adi — headed by Advaita Acarya; **bhakta-gana** — the devotees; **nimantrana kaila** — invited Lord Caitanya Mahaprabhu; **mukhya mukhya** — chief and important; **nava jana** — nine persons; **nava dina** — nine days; **paila** — got.

TRANSLATION

For nine days, nine chief devotees, headed by Advaita Acarya, got an opportunity to invite the Lord to their homes.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.67

ara bhakta-gana caturmasye yata dina
eka eka dina kari' karila bantana

SYNONYMS

ara bhakta-gana — the remaining devotees; **caturmasye** — in the four months of the rainy season; **yata dina** — all the days; **eka eka dina kari'** — one day each; **karila bantana** — shared.

TRANSLATION

During the four months of the rainy season, the remaining devotees extended invitations to the Lord for one day each. In this way they shared invitations.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.68

cari masera dina mukhya-bhakta banti' nila
ara bhakta-gana avasara na paila

SYNONYMS

cari masera dina — the days of four months; **mukhya-bhakta** — the chief devotees; **banti' nila** — shared among themselves; **ara bhakta-gana** — other devotees; **avasara** — opportunity; **na paila** — did not get.

TRANSLATION

For the four-month period, all the daily invitations were shared among the important devotees. The rest of the devotees did not get an opportunity to extend an invitation to the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.69

eka dina nimantrana kare dui-tine mili'
ei-mata mahaprabhura nimantrana-keli

SYNONYMS

eka dina — one day; **nimantrana** — invitation; **kare** — make; **dui-tine** — two or three persons; **mili'** — combining; **ei-mata** — in this way; **mahaprabhura** — of Sri Caitanya Mahaprabhu; **nimantrana** — invitation; **keli** — pastimes.

TRANSLATION

Since they could not get one day each, two or three devotees combined to extend an invitation. These are the pastimes of Lord Sri Caitanya Mahaprabhu's acceptance of invitations.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.70

pratah-kale snana kari' dekhi' jagannatha
sankirtane nrtya kare bhakta-gana satha

SYNONYMS

pratah-kale — in the morning; **snana kari'** — taking a bath; **dekhi'** — after seeing; **jagannatha** — Lord Jagannatha; **sankirtane** — in the performance of sankirtana; **nrtya kare** — dances; **bhakta-gana satha** — with the devotees.

TRANSLATION

After taking His bath early in the morning, Sri Caitanya Mahaprabhu would go see Lord Jagannatha in the temple. Then He would perform sankirtana with His devotees.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.71

kabhu advaite nacaya, kabhu nityanande
kabhu haridase nacaya, kabhu acyutanande

SYNONYMS

kabhu — sometimes; **advaita** — Advaita Acarya; **nacaya** — made dance; **kabhu nityanande** — sometimes Nityananda Prabhu; **kabhu haridase nacaya** — sometimes made Haridasa Thakura dance; **kabhu** — sometimes; **acyutanande** — Acyutananda.

TRANSLATION

By chanting and dancing, Sri Caitanya Mahaprabhu induced Advaita Acarya to dance. Sometimes He induced Nityananda Prabhu, Haridasa Thakura and Acyutananda to dance.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.72

kabhu vakresvare, kabhu ara bhakta-gane
trisandhya kirtana kare gundica-prangane

SYNONYMS

kabhu vakresvare — sometimes Vakresvara Pandita; **kabhu** — sometimes; **ara bhakta-gane** — other devotees; **tri-sandhya** — three times (morning, evening and noon); **kirtana kare** — performs kirtana; **gundica-prangane** — in the yard of the Gundica temple.

TRANSLATION

Sometimes Sri Caitanya Mahaprabhu engaged Vakresvara and other devotees in chanting and dancing. Three times daily — morning, noon and evening — He would perform sankirtana in the yard of the Gundica temple.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.73

vrndavane aila krsna — ei prabhura jñana
krsnera viraha-sphurti haila avasana

SYNONYMS

vrndavane — at Vrndavana; **aila krsna** — Krsna arrived; **ei prabhura jñana** — this was the consciousness of Lord Sri Caitanya Mahaprabhu; **krsnera** — from Lord Krsna; **viraha-sphurti** — feelings of separation; **haila avasana** — ended.

TRANSLATION

At this time Sri Caitanya Mahaprabhu felt that Lord Krsna had returned to Vrndavana. Thinking this, His feelings of separation from Krsna subsided.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.74

radha-sange krsna-lila — ei haila jñane
ei rase magna prabhu ha-ila apane

SYNONYMS

radha-sange — with Radharani; **krsna-lila** — pastimes of Lord Krsna; **ei haila jñane** — this was His consciousness; **ei rase magna** — merged in this mellow; **prabhu** — Lord Caitanya Mahaprabhu; **ha-ila apane** — remained personally.

TRANSLATION

Sri Caitanya Mahaprabhu was always thinking of the pastimes of Radha and Krsna, and He remained personally merged in this consciousness.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.75

nanodyane bhakta-sange vrndavana-lila
'indradyumna'-sarovare kare jala-khela

SYNONYMS

nana-udyane — in various gardens; **bhakta-sange** — with the devotees; **vrndavana-lila** — pastimes of Vrndavana; **indradyumna** — Indradyumna; **sarovare** — in the lake; **kare jala-khela** — performed sports in the water.

TRANSLATION

There were many gardens near the Gundica temple, and Sri Caitanya Mahaprabhu and His devotees used to perform the pastimes of Vrndavana in each of them. In the lake named Indradyumna, He sported in the water.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 14.76

apane sakala bhakte siñce jala diya
saba bhakta-gana siñce caudike bediya

SYNONYMS

apane — personally; **sakala bhakte** — all the devotees; **siñce** — sprinkles; **jala diya** — with water; **saba bhakta-gana** — all the devotees; **siñce** — sprinkle; **cau-dike bediya** — surrounding the Lord on all sides.

TRANSLATION

The Lord personally splashed all the devotees with water, and the devotees, surrounding Him on all sides, also splashed the Lord.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.77

kabhu eka mandala, kabhu aneka mandala
jala-manduka-vadye sabe bajaya karatala

SYNONYMS

kabhu eka mandala — sometimes one circle; **kabhu** — sometimes; **aneka mandala** — various circles; **jala-manduka-vadye** — like the croaking sound of frogs in the water; **sabe** — all of them; **bajaya** — play; **karatala** — cymbals.

TRANSLATION

While in the water they sometimes formed one circle and sometimes many circles, and while in the water they used to play cymbals and imitate the croaking of frogs.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.78

dui-dui jane meli' kare jala-rana
keha hare, keha jine — prabhu kare darasana

SYNONYMS

dui-dui jane — forming a party of two men; **meli'** — joining; **kare** — do; **jala-rana** — fighting in the water; **keha hare** — someone is defeated; **keha jine** — someone is victorious; **prabhu** — Sri Caitanya Mahaprabhu; **kare darasana** — sees.

TRANSLATION

Sometimes two would pair off to fight in the water. One would emerge victorious and the other defeated, and the Lord would watch all this fun.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.79

advaita-nityanande jala-phelapheli
acarya hariya pache kare galagali

SYNONYMS

advaita-nityanande — both Advaita Acarya and Nityananda Prabhu; **jala-phelapheli** — throwing water on each other; **acarya hariya** — Advaita Acarya, after being defeated; **pache** — at the end; **kare** — does; **galagali** — accusing.

TRANSLATION

The first sporting took place between Advaita Acarya and Nityananda Prabhu, who threw water upon each other. Advaita Acarya was defeated, and He later began to rebuke Nityananda Prabhu, calling Him ill names.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.80

vidyanidhira jala-keli svarupera sane
gupta-datte jala-keli kare dui jane

SYNONYMS

vidyanidhira — of Vidyanidhi; **jala-keli** — water sports; **svarupera sane** — with Svarupa Damodara; **gupta-datte** — both Murari Gupta and Vasudeva Datta; **jala-keli** — water sports; **kare** — do; **dui jane** — two persons.

TRANSLATION

Svarupa Damodara and Vidyanidhi also threw water upon each other, and Murari Gupta and Vasudeva Datta also sported in that way.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.81

srivasa-sahita jala khele gadadhara
raghava-pandita sane khele vakresvara

SYNONYMS

srivasa-sahita — with Srivasa Thakura; **jala khele** — performs this water sport; **gadadhara** — Gadadhara Pandita; **raghava-pandita sane** — with Raghava Pandita; **khele** — sports; **vakresvara** — Vakresvara Pandita.

TRANSLATION

Another duel took place between Srivasa Thakura and Gadadhara Pandita, and yet another between Raghava Pandita and Vakresvara Pandita. Thus they all engaged in throwing water.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.82

sarvabhauma-sange khele ramananda-rayā
gambhīrya gela donhara, haila sisu-praya

SYNONYMS

sarvabhauma-sange — with Sarvabhauma Bhattacharya; **khele** — sports; **ramananda-rayā** — Sri Ramananda Raya; **gambhīrya** — gravity; **gela** — disappeared; **donhara** — of both of them; **haila** — became; **sisu-praya** — like children.

TRANSLATION

Indeed, Sarvabhauma Bhattacharya engaged in water sports with Sri Ramananda Raya, and they both lost their gravity and became like children.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 14.83

mahaprabhu tan donhara cañcalya dekhiya
gopinathacarye kichu kahena hasiya

SYNONYMS

mahaprabhu — Sri Caitanya Mahaprabhu; **tan donhara** — of these two persons; **cañcalya** — restlessness; **dekhiya** — seeing; **gopinatha-acarye** — unto Gopinatha Acarya; **kichu** — something; **kahena** — says; **hasiya** — smiling.

TRANSLATION

When Sri Caitanya Mahaprabhu saw the exuberance of Sarvabhauma Bhattacharya and Ramananda Raya, He smiled and spoke to Gopinatha Acarya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 14.84

pandita, gambhira, dunhe — pramanika jana
bala-cañcalya kare, karaha varjana

SYNONYMS

pandita — learned scholars; **gambhira** — very grave; **dunhe** — both of them; **pramanika jana** — authoritative persons; **bala-cañcalya kare** — sport like children; **karaha varjana** — ask them to stop.

TRANSLATION

"Tell the Bhattacharya and Ramananda Raya to stop their childish play because they are both learned scholars and very grave and great personalities."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.85

gopinatha kahe, — tomara krpa-mahasindhu
uchalita kare yabe tara eka bindu

SYNONYMS

gopinatha kahe — Gopinatha Acarya replied; **tomara krpa** — of Your mercy; **maha-sindhu** — the great ocean; **uchalita kare** — rises; **yabe** — when; **tara** — of that; **eka bindu** — a drop.

TRANSLATION

Gopinatha Acarya replied, "I believe that one drop of the ocean of Your great mercy has swelled up upon them.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.86

meru-mandara-parvata dubaya yatha tatha
ei dui — ganda-saila, ihara ka katha

SYNONYMS

meru-mandara — Sumeru and Mandara; **parvata** — big mountains; **dubaya** — drowns; **yatha tatha** — anywhere; **ei dui** — these two; **ganda-saila** — very small hills; **ihara ka katha** — what to speak of these.

TRANSLATION

"A drop from the ocean of Your mercy can drown great mountains like Sumeru and Mandara. Since these two gentlemen are little hills by comparison, it is no wonder that they are being drowned in the ocean of Your mercy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.87

suska-tarka-khali khaite janma gela yanra
tanre lila-mrta piyao, — e krpa tomara

SYNONYMS

suska-tarka — of dry logic; **khali** — oil cakes; **khaite** — eating; **janma** — the whole life; **gela** — passed; **yanra** — of whom; **tanre** — him; **lila-amrta** — the nectar of Your pastimes; **piyao** — You caused to drink; **e** — this; **krpa** — mercy; **tomara** — Your.

TRANSLATION

"Logic is like a dry oil cake from which all the oil has been extracted. The Bhattacharya passed his life in eating such dry cakes, but now You have made him drink the nectar of transcendental pastimes. It is certainly Your great mercy upon him."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.88

hasi' mahaprabhu tabe advaite anila
jalera upare tanre sesa-sayya kaila

SYNONYMS

hasi' — smiling; mahaprabhu — Sri Caitanya Mahaprabhu; tabe — at that time; advaite anila — called for Advaita Acarya; jalera upare — on the surface of the water; tanre — Him; sesa-sayya — the Sesa Naga bed; kaila — made.

TRANSLATION

After Gopinatha Acarya finished talking, Sri Caitanya Mahaprabhu smiled and, calling for Advaita Acarya, made Him act like the Sesa Naga bed.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.89

apane tanhara upara karila sayana
'sesa-sayi-lila' prabhu kaila prakatana

SYNONYMS

apane — personally; tanhara upara — upon Advaita Acarya; karila sayana — lay down; sesa-sayi-lila — the pastimes of Sesaayi Visnu; prabhu — Sri Caitanya Mahaprabhu; kaila prakatana — demonstrated.

TRANSLATION

Lying down on Advaita Prabhu, who was floating on the water, Sri Caitanya Mahaprabhu demonstrated the pastime of Sesaayi Visnu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 14.90

advaita nija-sakti prakata kariya
mahaprabhu laña bule jalete bhasiya

SYNONYMS

advaita — Advaita Acarya; **nija-sakti** — His personal potency; **prakata kariya** — after manifesting; **mahaprabhu laña** — carrying Sri Caitanya Mahaprabhu; **bule** — moves; **jalete** — on the water; **bhasiya** — floating.

TRANSLATION

Manifesting His personal potency, Advaita Acarya floated about on the water, carrying Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 14.91

ei-mata jala-kṛida kari' kata-ksana
aitota aila prabhu laña bhakta-gana

SYNONYMS

ei-mata — in this way; **jala-kṛida** — sporting in the water; **kari'** — after performing; **kata-ksana** — for some time; **aitota** — to the place named Aitota; **aila** — came back; **prabhu** — Sri Caitanya Mahāprabhu; **laña bhakta-gana** — accompanied by the devotees.

TRANSLATION

After sporting in the water for some time, Sri Caitanya Mahāprabhu returned to His place at Aitota, accompanied by His devotees.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.92

puri, bharati adi yata mukhya bhakta-gana
acaryera nimantrane karila bhojana

SYNONYMS

puri — Paramananda Puri; **bharati** — Brahmananda Bharati; **adi** — beginning with; **yata** — all; **mukhya** — chief; **bhakta-gana** — devotees; **acaryera** — of Advaita Acarya; **nimantrane** — by the invitation; **karila bhojana** — accepted their lunch.

TRANSLATION

Paramananda Puri, Brahmananda Bharati and all the other chief devotees of Sri Caitanya Mahaprabhu took lunch at the invitation of Advaita Acarya.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.93

vaninatha ara yata prasada anila
mahaprabhura gane sei prasada khaila

SYNONYMS

vaninatha — Vaninatha Raya; **ara** — extra; **yata** — whatever; **prasada** — remnants of food; **anila** — brought; **mahaprabhura gane** — the personal associates of Sri Caitanya Mahaprabhu; **sei** — those; **prasada** — remnants of food; **khaila** — ate.

TRANSLATION

Whatever extra prasadam was brought by Vaninatha Raya was taken by the other associates of Sri Caitanya Mahaprabhu.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.94

aparahne asi' kaila darsana, nartana
nisate udyane asi' karila sayana

SYNONYMS

aparahne — in the afternoon; **asi'** — coming; **kaila** — performed; **darsana nartana** — visiting the Lord and dancing; **nisate** — at night; **udyane** — in the garden; **asi'** — coming; **karila sayana** — took rest.

TRANSLATION

In the afternoon, Sri Caitanya Mahaprabhu went to the Gundica temple to visit the Lord and dance. At night He went to the garden to take rest.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 14.95

ara dina asi' kaila isvara darasana
prangane nr̥tya-gita kaila kata-ksana

SYNONYMS

ara dina — the next day; **asi'** — coming; **kaila** — performed; **isvara darasana** — seeing the Lord; **prangane** — in the yard; **nr̥tya-gita** — chanting and dancing; **kaila** — performed; **kata-ksana** — for some time.

TRANSLATION

The next day, Sri Caitanya Mahāprabhu also went to the temple of Gundica and saw the Lord. He then chanted and danced in the yard for some time.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 14.96

bhakta-gana-sange prabhu udyane asiya
vr̥ndavana-vihara kare bhakta-gana laña

SYNONYMS

bhakta-gana-sange — with the devotees; **prabhu** — Lord Sri Caitanya Mahāprabhu; **udyane** — in the garden; **asiya** — coming; **vr̥ndavana-vihara** — the pastimes of Vr̥ndavana; **kare** — performs; **bhakta-gana laña** — with all the devotees.

TRANSLATION

Accompanied by His devotees, Sri Caitanya Mahāprabhu then went into the garden and enjoyed the pastimes of Vr̥ndavana.

PURPORT

Srila Bhaktisiddhanta Sarasvati Thākura has pointed out that this vr̥ndavana-vihara — the pastimes of Vr̥ndavana — does not refer to Kṛṣṇa's mixing with the gopis or the transcendental mellow of parakiya-rasa. Sri Caitanya Mahāprabhu's vr̥ndavana-līla in the garden of Jagannātha Puri did not involve association with women or with other people's wives in the fashion transcendently demonstrated by Sri Kṛṣṇa. In His vr̥ndavana-līla, Sri Caitanya Mahāprabhu conceived of Himself as the assistant of Srimatī Rādhārānī. When Srimatī Rādhārānī enjoyed the company of Kṛṣṇa, Her maidservants were very pleased. One should not compare Sri Caitanya Mahāprabhu's vr̥ndavana-vihara in the garden of Jagannātha with the activities of the gaurāṅga-nagaris.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.97

vrksa-valli praphullita prabhura darasane
bhrnga-pika gaya, vahe sitala pavane

SYNONYMS

vrksa-valli — trees and creepers; **praphullita** — joyful; **prabhura** — of Sri Caitanya Mahaprabhu; **darasane** — by the sight; **bhrnga** — bumblebees; **pika** — birds; **gaya** — chant; **vahe** — were blowing; **sitala** — cool; **pavane** — breezes.

TRANSLATION

There were multifarious trees and creepers in the garden, and they were all jubilant to see Sri Caitanya Mahaprabhu. Indeed, the birds were chirping, the bees were buzzing, and a cool breeze was blowing.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.98

prati-vrksa-tale prabhu karena nartana
vasudeva-datta matra karena gayana

SYNONYMS

prati-vrksa-tale — underneath each tree; **prabhu** — Sri Caitanya Mahaprabhu; **karena nartana** — dances; **vasudeva-datta** — Vasudeva Datta; **matra** — only; **karena** — performs; **gayana** — chanting.

TRANSLATION

As Sri Caitanya Mahaprabhu danced beneath each and every tree, Vasudeva Datta sang alone.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.99

eka eka vrksa-tale eka eka gana gaya
parama-avese eka nace gauraraya

SYNONYMS

eka eka vrksa-tale — under each and every tree; **eka eka** — a different; **gana** — song; **gaya** — sings; **parama-avese** — in great ecstasy; **eka** — alone; **nace** — dances; **gauraraya** — Sri Caitanya Mahaprabhu.

TRANSLATION

As Vasudeva Datta sang a different song beneath each and every tree, Sri Caitanya Mahaprabhu danced there alone in great ecstasy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.100

tabe vakresvare prabhu kahila nacite
vakresvara nace, prabhu lagila gaitē

SYNONYMS

tabe — thereafter; **vakresvare** — unto Vakresvara Pandita; **prabhu** — Lord Sri Caitanya Mahaprabhu; **kahila** — ordered; **nacite** — to dance; **vakresvara nace** — Vakresvara Pandita began to dance; **prabhu** — Sri Caitanya Mahaprabhu; **lagila** — began; **gaitē** — to sing.

TRANSLATION

Sri Caitanya Mahaprabhu then ordered Vakresvara Pandita to dance, and as he began to dance, the Lord began to sing.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 14.101

prabhu-sange svarupadi kirtaniya gaya
dik-vidik nahi jñana premera vanyaya

SYNONYMS

prabhu-sange — with Sri Caitanya Mahāprabhu; **svarupa-adi** — headed by Svarupa Damodara; **kirtaniya** — chanters; **gaya** — sing; **dik-vidik** — of time and circumstances; **nahi** — not; **jñana** — knowledge; **premera** — of ecstatic love; **vanyaya** — by the inundation.

TRANSLATION

Then devotees like Svarupa Damodara and other kirtana performers began to sing along with Sri Caitanya Mahāprabhu. Being inundated with ecstatic love, they lost all consideration of time and circumstance.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.102

ei mata kata-ksana kari' vana-lila
narendra-sarovare gela karite jala-khela

SYNONYMS

ei mata — in this way; **kata-ksana** — for some time; **kari'** — performing; **vana-lila** — pastimes in the garden; **narendra-sarovare** — in the lake known as Narendra-sarovara; **gela** — they went; **karite** — to do; **jala-khela** — sporting in the water.

TRANSLATION

After thus performing pastimes in the garden for some time, they all went to a lake called Narendra-sarovara and there enjoyed sporting in the water.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 14.103

jala-kṛida kari' punah aila udyane
bhojana-līla kaila prabhu laña bhakta-gane

SYNONYMS

jala-kṛida — sporting in the water; **kari'** — performing; **punah** — again; **aila** — came; **udyane** — in the garden; **bhojana-līla** — pastimes of accepting prasadam; **kaila** — performed; **prabhu** — Sri Caitanya Mahāprabhu; **laña bhakta-gane** — with all the devotees.

TRANSLATION

After sporting in the water, Sri Caitanya Mahāprabhu returned to the garden and accepted prasadam with the devotees.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.104

nava dina gundicate rahe jagannatha
mahaprabhu aiche lila kare bhakta-satha

SYNONYMS

nava dina — nine days; **gundicate** — in the temple of Gundica; **rahe** — stays; **jagannatha** — Lord Jagannatha; **mahaprabhu** — Sri Caitanya Mahaprabhu; **aiche** — in the above-mentioned way; **lila** — pastimes; **kare** — performs; **bhakta-satha** — with His devotees.

TRANSLATION

For nine continuous days His Lordship Sri Jagannatha-deva stayed at the Gundica temple. During this time Sri Caitanya Mahaprabhu also stayed there and performed the pastimes with His devotees that have already been described.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.105

'jagannatha-vallabha' nama bada pusparama
nava dina karena prabhu tathai visrama

SYNONYMS

jagannatha-vallabha — Jagannatha-vallabha; **nama** — named; **bada** — very big; **puspa-arama** — garden; **nava dina** — nine days; **karena** — does; **prabhu** — Sri Caitanya Mahaprabhu; **tathai** — there; **visrama** — resting.

TRANSLATION

The garden of His pastimes was very large and was named Jagannatha-vallabha. Sri Caitanya Mahaprabhu took His rest there for nine days.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 14.106

'hera-pañcami'ra dina aila janiya
kasi-misre kahe raja sayatna kariya

SYNONYMS

hera-pañcamira dina — the day of Hera-pañcami; aila — was nearing; janiya — knowing; kasi-misre — unto Kasi Misra; kahe — says; raja — the King; sa-yatna kariya — with great attention.

TRANSLATION

Knowing that the Hera-pañcami festival was drawing near, King Prataparudra attentively talked with Kasi Misra.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 14.107

kalya 'hera-pañcami' habe laksmira vijaya
aiche utsava kara yena kabhu nahi haya

SYNONYMS

kalya — tomorrow; **hera-pañcami** — the function of Hera-pañcami; **habe** — will be; **laksmira** — of the goddess of fortune; **vijaya** — welcome; **aiche** — such; **utsava** — festival; **kara** — perform; **yena** — as; **kabhu** — at any time; **nahi haya** — did not take place.

TRANSLATION

"Tomorrow will be the function of Hera-pañcami or Laksmi-vijaya. Hold this festival in a way that it has never been held before."

PURPORT

The Hera-pañcami festival takes place five days after the Ratha-yatra festival. Lord Jagannatha has left His wife, the goddess of fortune, and gone to Vr̥ndavana, which is the Gundica temple. Due to separation from the Lord, the goddess of fortune decides to come to see the Lord at Gundica. The coming of the goddess of fortune to Gundica is celebrated as Hera-pañcami. Sometimes this is misspelled as Hara-pañcami among the ativadis. The word hera means "to see" and refers to the goddess of fortune going to see Lord Jagannatha. The word pañcami means "the fifth day" and is used because this takes place on the fifth day of the moon.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.108

mahotsava kara taiche visesa sambhara
dekhi' mahaprabhura yaiche haya camatkara

SYNONYMS

mahotsava — the festival; **kara** — perform; **taiche** — in such a way; **visesa sambhara** — with great gorgeousness; **dekhi'** — after seeing; **mahaprabhura** — of Lord Sri Caitanya Mahaprabhu; **yaiche** — so that; **haya** — there is; **camatkara** — astonishment.

TRANSLATION

King Prataparudra said, "Hold this festival in such a gorgeous way that upon seeing it Caitanya Mahaprabhu will be completely pleased and astonished.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 14.109

thakurera bhandare ara amara bhandare
citra-vastra-kinkini, ara chatra-camare

SYNONYMS

thakurera — of the Deity; **bhandare** — in the storehouse; **ara** — and; **amara** — my; **bhandare** — in the storehouse; **citra-vastra** — printed cloth; **kinkini** — small bells; **ara** — and; **chatra** — umbrellas; **camare** — yak-tail whisks.

TRANSLATION

"Take as many printed cloths, small bells, umbrellas and camaras as there are in my storehouse and in the Deity's storehouse.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.110

dhvajavrnda-pataka-ghantaya karaha mandana
nana-vadya-nrtya-dolaya karaha sajana

SYNONYMS

dhvaja-vrnda — all kinds of flags; **pataka** — big flags; **ghantaya** — with ringing bells; **karaha** — make; **mandana** — decoration; **nana-vadya** — all kinds of musical parties; **nrtya** — dancing; **dolaya** — on the carrier; **karaha sajana** — decorate attractively.

TRANSLATION

"Collect all kinds of small and large flags and ringing bells. Then decorate the carrier and have various musical and dancing parties accompany it. In this way decorate the carrier attractively.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.111

dviguna kariya kara saba upahara
ratha-yatra haite yaiche haya camatkara

SYNONYMS

dvi-guna kariya — making a double portion; **kara** — make; **saba** — all kinds of; **upahara** — presentations; **ratha-yatra haite** — than the car festival; **yaiche** — so that; **haya** — it becomes; **camatkara** — more wonderful.

TRANSLATION

"You should also double the quantity of prasadam. Make so much that it will even surpass the Ratha-yatra festival.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 14.112

seita' kariha, — prabhu laña bhakta-gana
svacchande asiya yaiche karena darasana

SYNONYMS

seita' kariha — do that; prabhu — Sri Caitanya Mahāprabhu; laña bhakta-gana — taking with Him all the devotees; svacchande — freely; asiya — coming; yaiche — as; karena darasana — pays a visit to the temple.

TRANSLATION

"Arrange the festival in such a way that Sri Caitanya Mahāprabhu may freely go with His devotees to visit the Deity without difficulty."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 14.113

pratah-kale mahaprabhu nija-gana laña
jagannatha darsana kaila sundaracale yaña

SYNONYMS

pratah-kale — in the morning; **mahaprabhu** — Sri Caitanya Mahaprabhu; **nija-gana laña** — taking His associates; **jagannatha darsana** — visiting Lord Jagannatha; **kaila** — performed; **sundaracale** — to the Gundica temple; **yaña** — going.

TRANSLATION

In the morning, Sri Caitanya Mahaprabhu took His personal associates with Him to see Lord Jagannatha at Sundaracala.

PURPORT

Sundaracala is the Gundica temple. The temple of Jagannatha at Jagannatha Puri is called Nilacala, and the temple at Gundica is called Sundaracala.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 14.114

nilacale aila punah bhakta-gana-sange
dekhite utkantha hera-pañcamira range

SYNONYMS

nilacale — to Jagannatha Puri; **aila** — returned; **punah** — again; **bhakta-gana-sange** — with His devotees; **dekhite** — to see; **utkantha** — very eager; **hera-pañcamira range** — performance of the festival known as Hera-pañcami.

TRANSLATION

Then Sri Caitanya Mahāprabhu and His personal devotees returned to Nilacala with great eagerness to see the Hera-pañcami festival.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 14.115

kasi-misra prabhure bahu adara kariya
svagana-saha bhala-sthane vasaila laña

SYNONYMS

kasi-misra — Kasi Misra; **prabhure** — unto Sri Caitanya Mahāprabhu; **bahu** — very much; **adara kariya** — offering respect; **sva-gana-saha** — with His associates; **bhala-sthane** — in a nice place; **vasaila** — made seated; **laña** — taking.

TRANSLATION

Kasi Misra received Caitanya Mahāprabhu with great respect, and taking the Lord and His associates to a very nice place, he had them seated.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.116

rasa-visesa prabhura sunite mana haila
isat hasiya prabhu svarupe puchila

SYNONYMS

rasa-visesa — a particular mellow; **prabhura** — of Sri Caitanya Mahaprabhu; **sunite** — to hear; **mana haila** — there was a desire; **isat hasiya** — smiling mildly; **prabhu** — Sri Caitanya Mahaprabhu; **svarupe puchila** — inquired from Svarupa Damodara.

TRANSLATION

After taking His seat, Sri Caitanya Mahaprabhu wanted to hear about a particular mellow of devotional service; therefore, mildly smiling, He began to question Svarupa Damodara.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.118

yadyapi jagannatha karena dvarakaya vihara
sahaja prakata kare parama udara
tathapi vatsara-madhye haya eka-bara
vrndavana dekhite tanra utkantha apara

SYNONYMS

yadyapi — although; **jagannatha** — Lord Jagannatha; **karena** — does; **dvarakaya** — in Dvaraka-dhama; **vihara** — enjoyment; **sahaja** — natural; **prakata** — manifestation; **kare** — does; **parama** — sublime; **udara** — liberal; **tathapi** — still; **vatsara-madhye** — within a year; **haya** — becomes; **eka-bara** — once; **vrndavana dekhite** — to visit Vrndavana; **tanra** — His; **utkantha** — eagerness; **apara** — unlimited.

TRANSLATION

"Although Lord Jagannatha enjoys His pastimes at Dvaraka-dhama and naturally manifests sublime liberality there, still, once a year He becomes unlimitedly eager to see Vrndavana."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.119

vrndavana-sama ei upavana-gana
taha dekhigare utkanthita haya mana

SYNONYMS

vrndavana-sama — exactly resembling Vrndavana; **ei** — all these; **upavana-gana** — neighboring gardens; **taha** — those gardens; **dekhigare** — for seeing; **utkanthita** — very eager; **haya mana** — His mind becomes.

TRANSLATION

Pointing out the neighboring gardens, Sri Caitanya Mahaprabhu said, "All these gardens exactly resemble Vrndavana; therefore Lord Jagannatha is very eager to see them again.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.120

bahira ha-ite kare ratha-yatra-chala
sundaracale yaya prabhu chadi' nilacala

SYNONYMS

bahira ha-ite — externally; **kare** — makes; **ratha-yatra-chala** — an excuse to enjoy the car festival; **sundaracale** — to Sundaracala, the Gundica temple; **yaya** — goes; **prabhu** — Lord Jagannatha; **chadi'** — leaving; **nilacala** — Jagannatha Puri.

TRANSLATION

"Externally He gives the excuse that He wants to participate in the Ratha-yatra festival, but actually He wants to leave Jagannatha Puri to go to Sundaracala, the Gundica temple, a replica of Vrndavana.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.121

nana-puspodyane tatha khele ratri-dine
laksmidevire sange nahi laya ki karane?

SYNONYMS

nana-puspa-udyane — in the various flower gardens; **tatha** — there; **khele** — He plays; **ratri-dine** — both day and night; **laksmi-devire** — Laksmidevi, the goddess of fortune; **sange** — with Him; **nahi** — does not; **laya** — take; **ki karane** — what is the reason.

TRANSLATION

"The Lord enjoys His pastimes day and night in various flower gardens there. But why does He not take Laksmidevi, the goddess of fortune, with Him?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.122

svarupa kahe, — suna, prabhu, karana ihara
vrndavana-kridate laksmira nahi adhikara

SYNONYMS

svarupa kahe — Svarupa replied; **suna** — please hear; **prabhu** — O my Lord; **karana ihara** — the reason for this; **vrndavana-kridate** — in the pastimes of Vrndavana; **laksmira** — of the goddess of fortune; **nahi** — there is not; **adhikara** — admission.

TRANSLATION

Svarupa Damodara replied, "My dear Lord, please hear the reason for this. Laksmidevi, the goddess of fortune, cannot be admitted to the pastimes of Vrndavana.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.123

vrndavana-lilaya krsnera sahaya gopi-gana
gopi-gana vina krsnera harite nare mana

SYNONYMS

vrndavana-lilaya — in the pastimes of Vrndavana; **krsnera** — of Lord Krsna; **sahaya** — assistants; **gopi-gana** — all the gopis; **gopi-gana vina** — except for the gopis; **krsnera** — of Lord Krsna; **harite** — to attract; **nare** — no one is able; **mana** — the mind.

TRANSLATION

"In the pastimes of Vrndavana, the only assistants are the gopis. But for the gopis, no one can attract the mind of Krsna."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 14.124

prabhu kahe, — yatra-chale krsnera gamana
subhadra ara baladeva, sange dui jana

SYNONYMS

prabhu kahe — Sri Caitanya Mahāprabhu said; **yatra-chale** — on the plea of the car festival; **krsnera** — of Lord Kṛṣṇa; **gamana** — departure; **subhadra** — His sister; **ara** — and; **baladeva** — His brother; **sange** — with Him; **dui jana** — two persons.

TRANSLATION

The Lord said, "Using the car festival as an excuse, Kṛṣṇa goes there with Subhadra and Baladeva.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.125

gopi-sange yata lila haya upavane
nigudha krsnera bhava keha nahi jane

SYNONYMS

gopi-sange — with the gopis; **yata lila** — all pastimes; **haya upavane** — that are in those gardens; **nigudha** — very confidential; **krsnera** — of Lord Krsna; **bhava** — ecstasies; **keha** — anyone; **nahi** — does not; **jane** — know.

TRANSLATION

"All the pastimes with the gopis that take place in those gardens are very confidential ecstasies of Lord Krsna. No one knows them.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.126

ataeva krsnera prakatye nahi kichu dosa
tabe kene laksmidevi kare eta rosa?

SYNONYMS

ataeva — since; krsnera — of Lord Krsna; prakatye — by such a manifestation; nahi — there is not; kichu — any; dosa — fault; tabe — therefore; kene — why; laksmi-devi — the goddess of fortune; kare — does; eta — so much; rosa — anger.

TRANSLATION

"Since there is no fault at all in Krsna's pastimes, why does the goddess of fortune become angry?"

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.127

svarupa kahe, — premavatira ei ta' svabhava
kantera audasya-lese haya krodha-bhava

SYNONYMS

svarupa kahe — Svarupa Damodara Gosvami replied; **prema-vatira** — of the girl who is too afflicted by love; **ei** — this; **ta'** — indeed; **svabhava** — the nature; **kantera** — of the beloved; **audasya** — of negligence; **lese** — even by a fractional part; **haya** — there is; **krodha-bhava** — anger.

TRANSLATION

Svarupa Damodara replied, "It is the nature of a girl afflicted by love to become immediately angry upon finding any neglect on the part of her lover."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.128

hena-kale, khacita yahe vividha ratana
suvarnera caudola kari' arohana

SYNONYMS

hena-kale — while Svarupa Damodara and Lord Caitanya Mahaprabhu were talking; **khacita** — were bedecked; **yahe** — on which; **vividha** — varieties; **ratana** — gems; **suvarnera** — made of gold; **caudola** — a palanquin carried by four men; **kari' arohana** — riding upon.

TRANSLATION

While Svarupa Damodara and Sri Caitanya Mahaprabhu were talking, the procession of the goddess of fortune came by. She was riding upon a golden palanquin carried by four men and bedecked with a variety of jewels.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.129

chatra-camara-dhvaja patakara gana
nana-vadya-age nace deva-dasi-gana

SYNONYMS

chatra — of umbrellas; **camara** — and whisks; **dhvaja** — and flags; **patakara** — and big flags; **gana** — congregation; **nana-vadya** — varieties of musical parties; **age** — in front; **nace** — dance; **deva-dasi-gana** — dancing girls.

TRANSLATION

The palanquin was also surrounded by people carrying umbrellas, camara whisks and flags, and it was preceded by musicians and dancing girls.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.130

tambula-samputa, jhari, vyajana, camara
sathe dasi sata, hara divya bhusambara

SYNONYMS

tambula-samputa — boxes containing the ingredients for betel-nut preparation; **jhari** — water pitchers; **vyajana** — fans; **camara** — whisks; **sathe** — along with; **dasi** — maidservants; **sata** — hundreds; **hara** — necklaces; **divya** — valuable; **bhusambara** — dresses.

TRANSLATION

The maidservants were carrying water pitchers, camara whisks and boxes for betel nuts. There were hundreds of maidservants, all attractively dressed and wearing valuable necklaces.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 14.131

alaukika aisvarya sange bahu-parivara
kruddha hañā laksmidevi aila -dvara

SYNONYMS

alaukika — uncommon; **aisvarya** — opulence; **sange** — accompanied by; **bahu-parivara** — many members of the family; **kruddha hañā** — being angry; **laksmi-devi** — the goddess of fortune; **aila** — arrived; **-dvara** — at the main gate of the temple.

TRANSLATION

In an angry mood, the goddess of fortune arrived at the main gate of the temple accompanied by many members of her family, all of whom exhibited uncommon opulence.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.132

jagannathera mukhya mukhya yata bhrtya-gane
laksmidevira dasi-gana karena bandhane

SYNONYMS

jagannathera — of Lord Jagannatha; **mukhya mukhya** — the principal; **yata** — all; **bhrtya-gane** — servants; **laksmi-devira** — of the goddess of fortune; **dasi-gana** — maidservants; **karena bandhane** — arrested.

TRANSLATION

When the procession arrived, the maidservants of the goddess of fortune began to arrest all the principal servants of Lord Jagannatha.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.133

bandhiya aniya pade laksmira carane
core yena danda kari' laya nana-dhane

SYNONYMS

bandhiya — after binding; **aniya** — bringing; **pade** — make them fall down; **laksmira carane** — at the lotus feet of the goddess of fortune; **core** — a thief; **yena** — as if; **danda kari'** — after punishing; **laya** — take away; **nana-dhane** — all kinds of riches.

TRANSLATION

The maidservants bound the servants of Jagannatha, handcuffed them and made them fall down at the lotus feet of the goddess of fortune. Indeed, they were arrested just like thieves who have all their riches taken away.

PURPORT

When Lord Jagannatha starts His car festival, He gives assurance to the goddess of fortune that He will return the next day. When He does not return, the goddess of fortune, after waiting two or three days, begins to feel that her husband has neglected her. She naturally becomes quite angry. Gorgeously decorating herself and her associates, she comes out of the temple and stands before the main gate. All the principal servants of Lord Jagannatha are then arrested by her maidservants, brought before her and forced to fall down at her lotus feet.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 14.134

acetanavat tare karena tadane
nana-mata gali dena bhanda-vacane

SYNONYMS

acetana-vat — almost unconscious; **tare** — unto the servants; **karena** — does; **tadane** — chastisement; **nana-mata** — various kinds of; **gali** — amusement; **dena** — speaks; **bhanda-vacane** — various loose language.

TRANSLATION

When the servants fell down before the lotus feet of the goddess of fortune, they almost fell unconscious. They were chastised and made the butt of jokes and loose language.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.135

laksmi-sange dasi-ganera pragalbhya dekhiya
hase mahaprabhura gana mukhe hasta diya

SYNONYMS

laksmi-sange — in the company of the goddess of fortune; **dasi-ganera** — of the maidservants; **pragalbhya** — impudence; **dekhiya** — after seeing; **hase** — smile; **mahaprabhura** — of Sri Caitanya Mahaprabhu; **gana** — the companions; **mukhe** — on their faces; **hasta** — hands; **diya** — covering.

TRANSLATION

When Sri Caitanya Mahaprabhu's associates saw such impudence exhibited by the maidservants of the goddess of fortune, they covered their faces with their hands and began to smile.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.136

damodara kahe, — aiche manera prakara
trijagate kahan nahi dekhi suni ara

SYNONYMS

damodara kahe — Svarupa Damodara Gosvami said; aiche — such; manera — of egoistic pride; prakara — kind; tri-jagate — within the three worlds; kahan — anywhere; nahi — not; dekhi — I see; suni — I hear; ara — other.

TRANSLATION

Svarupa Damodara said, "There is no egoistic pride like this within the three worlds. At least I have never seen it or heard of it.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 14.137

manini nirutsahe chade vibhusana
bhume vasi' nakhe lekhe, malina-vadana

SYNONYMS

manini — proud, egoistic woman; **nirutsahe** — because of disappointment; **chade** — gives up; **vibhusana** — all kinds of ornaments; **bhume vasi'** — sitting on the ground; **nakhe** — with the nails; **lekhe** — marks lines; **malina-vadana** — with a morose face.

TRANSLATION

"When a woman is neglected and disappointed, out of egoistic pride she gives up her ornaments and morosely sits down on the ground, marking lines on it with her nails.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 14.138

purve satyabhamara suni -vidha mana
vraje gopi-ganera mana — rasera nidhana

SYNONYMS

purve — previously; **satyabhamara** — of Queen Satyabhama; **sunī** — I hear; **-vidha mana** — this kind of egoistic pride; **vraje** — in Vṛndavana; **gopi-ganera** — of the gopis; **mana** — pride; **rasera nidhana** — the reservoir of all transcendental mellows.

TRANSLATION

"I have heard of this kind of pride in Satyabhama, Kṛṣṇa's proudest queen, and I have also heard of it in the gopis of Vṛndavana, who are the reservoirs of all transcendental mellows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamṛta Madhya 14.139

inho nija-sampatti saba prakata kariya
priyera upara yaya sainya sajaña

SYNONYMS

inho — this; **nija-sampatti** — her opulence; **saba** — all; **prakata kariya** — manifesting; **priyera upara** — against her beloved husband; **yaya** — goes; **sainya sajaña** — accompanied by soldiers.

TRANSLATION

"But in the case of the goddess of fortune, I see a different kind of pride. She manifests her own opulences and even goes with her soldiers to attack her husband."

PURPORT

After seeing the impudence of the goddess of fortune, Svarupa Damodara Gosvami wanted to inform Sri Caitanya Mahāprabhu about the superexcellence of the gopis' loving affairs. He therefore said, "My Lord, I have never experienced anything like the behavior of the goddess of fortune. We sometimes see a beloved wife becoming proud of her position and then frustrated due to some neglect. She then gives up caring for her appearance, accepts dirty clothes and morosely sits on the ground and draws lines with her nails. We have heard of such egoistic pride in Satyabhama and the gopis of Vr̥ndavana, but what we see in the goddess of fortune here at Jagannatha Puri is completely different. She becomes very angry with her husband and attacks Him with her great opulence."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.140

prabhu kahe, — kaha vrajera manera prakara
svarupa kahe, — gopi-mana-nadi sata-dhara

SYNONYMS

prabhu kahe — the Lord said; kaha — please tell; vrajera — of Vrndavana; manera — of the egoistic pride; prakara — the varieties; svarupa kahe — Svarupa Damodara replied; gopi-mana — the pride of the gopis; nadi — like a river; sata-dhara — with hundreds of branches.

TRANSLATION

Sri Caitanya Mahaprabhu said, "Please tell me of the varieties of egoistic pride manifested in Vrndavana."

Svarupa Damodara replied, "The pride of the gopis is like a river flowing with hundreds of tributaries."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.141

nayikara svabhava, prema-vrtte bahu bheda
sei bhede nana-prakara manera udbheda

SYNONYMS

nayikara — of the heroine; **svabhava** — nature; **prema-vrtte** — in the matter of loving affairs; **bahu** — many; **bheda** — varieties; **sei** — that; **bhede** — in each variety; **nana-prakara** — various types; **manera** — of the jealous anger of a woman; **udbheda** — subdivisions.

TRANSLATION

"The characteristics and modes of love are different in different women. Their jealous anger also takes on different varieties and qualities.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.142

samyak gopikara mana na yaya kathana
eka-dui-bhede kari dig-darasana

SYNONYMS

samyak — fully; gopikara — of the gopis; mana — jealous anger; na — not; yaya — is possible; kathana — to speak; eka-dui — one, two; bhede — in different types; kari — I make; dik-darasana — indication.

TRANSLATION

"It is not possible to give a complete statement about the different types of jealous anger manifest by the gopis, but a few principles may serve as an indication.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.143

mane keha haya 'dhira', keha ta' 'adhira'
ei tina-bhede, keha haya 'dhiradhira'

SYNONYMS

mane — on the platform of jealous anger; **keha** — some women; **haya dhira** — are very sober; **keha ta'** — and some of them; **adhira** — very restless; **ei tina-bhede** — and there is a third division; **keha haya** — some are; **dhira-adhira** — a mixture of sober and restless.

TRANSLATION

"There are three types of women experiencing jealous anger: sober women, restless women and women both restless and sober.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.144

'dhira' kante dure dekhi' kare pratyutthana
nikate asile, kare asana pradana

SYNONYMS

dhira — the sober; **kante** — the hero; **dure** — from a distance; **dekhi'** — after seeing; **kare pratyutthana** — stands up; **nikate asile** — when the hero comes nearby; **kare** — does; **asana** — of a seat; **pradana** — offering.

TRANSLATION

"When a sober heroine sees her hero approaching from a distance, she immediately stands up to receive him. When he comes near, she immediately offers him a place to sit.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.145

hrdaye kopa, mukhe kahe madhura vacana
priya alingite, tare kare alingana

SYNONYMS

hrdaye — within the heart; **kopa** — anger; **mukhe** — in the mouth; **kahe** — speaks; **madhura** — sweet; **vacana** — words; **priya** — lover; **alingite** — when embracing; **tare** — him; **kare alingana** — embraces.

TRANSLATION

"The sober heroine conceals her anger within her heart and externally speaks sweet words. When her lover embraces her, she returns his embrace.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.146

sarala vyavahara, kare manera posana
kimva solluntha-vakye kare priya-nirasana

SYNONYMS

sarala vyavahara — plain dealings; **kare** — does; **manera** — of jealous anger; **posana** — maintenance; **kimva** — or; **solluntha** — smiling a little; **vakye** — by words; **kare** — does; **priya** — of the lover; **nirasana** — rejection.

TRANSLATION

"The sober heroine is very simple in her behavior. She keeps her jealous anger within her heart, but with mild words and smiles she rejects the advances of her lover.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.147

'adhira' nisthura-vakye karaye bhartsana
karnotpale tade, kare malaya bandhana

SYNONYMS

adhira — the restless heroine; **nisthura-vakye** — by cruel words; **karaye** — does; **bhartsana** — chastisement; **karna-utpale tade** — pulls the ear; **kare** — does; **malaya** — with a garland; **bandhana** — binding.

TRANSLATION

"The restless heroine, however, sometimes chastises her lover with cruel words, sometimes pulls his ear and sometimes binds him with a flower garland.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.148

'dhiradhira' vakra-vakye kare upahasa
kabhu stuti, kabhu ninda, kabhu va udasa

SYNONYMS

dhira-adhira — the heroine who is a combination of sobriety and restlessness; **vakra-vakye kare upahasa** — jokes with equivocal words; **kabhu stuti** — sometimes praise; **kabhu ninda** — sometimes blasphemy; **kabhu va udasa** — sometimes indifference.

TRANSLATION

"The heroine who is a combination of sobriety and restlessness always jokes with equivocal words. She sometimes praises her lover, sometimes blasphemes him and sometimes remains indifferent.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.149

'mugdha', 'madhya', 'pragalbha', — tina nayikara bheda
'mugdha' nahi jane manera vaidagdhya-vibheda

SYNONYMS

mugdha — captivated; **madhya** — intermediate; **pragalbha** — impudent; **tina** — three; **nayikara** — of heroines; **bheda** — divisions; **mugdha** — the captivated; **nahi jane** — does not know; **manera** — of jealous anger; **vaidagdhya-vibheda** — the intricacies of cunning behavior.

TRANSLATION

"Heroines may also be classified as captivated, intermediate and impudent. The captivated heroine does not know very much about the cunning intricacies of jealous anger.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.150

mukha acchadiya kare kevala rodana
kantera priya-vakya suni' haya parasanna

SYNONYMS

mukha acchadiya — covering the face; **kare** — performs; **kevala** — only; **rodana** — crying; **kantera** — of the lover; **priya-vakya** — sweet words; **sunī'** — hearing; **haya** — becomes; **parasanna** — satisfied.

TRANSLATION

"The captivated heroine simply covers her face and goes on crying. When she hears sweet words from her lover, she is very satisfied.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.151

'madhya' 'pragalbha' dhare dhiradi-vibheda
tara madhye sabara svabhava tina bheda

SYNONYMS

madhya — the intermediate; **pragalbha** — the impudent; **dhare** — contain; **dhira-adi-vibheda** — the three divisions of dhira, adhira and dhiradhira; **tara madhye** — among them; **sabara** — of all of them; **svabhava** — in nature; **tina bheda** — three divisions.

TRANSLATION

"Both the intermediate and impudent heroines can be classified as sober, restless and both sober and restless. All their characteristics can be further classified in three divisions.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.152

keha 'prakhara', keha 'mrdu', keha haya 'sama'
sva-svabhava krsnera badaya prema-sima

SYNONYMS

keha — some; **prakhara** — very talkative; **keha** — some; **mrdu** — very mild; **keha haya** — some of them are; **sama** — equipoised; **sva-svabhava** — by their own characteristics; **krsnera** — of Lord Krsna; **badaya** — increases; **prema-sima** — limit of loving ecstasy.

TRANSLATION

"Some of these heroines are very talkative, some are mild, and some are equipoised. Each heroine, according to her own character, increases Sri Krsna's loving ecstasy.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.153

prakharya, mardava, samya svabhava nirdosa
sei sei svabhava krsne karaya santosa

SYNONYMS

prakharya — talkativeness; **mardava** — mildness; **samya** — being equipoised; **svabhava** — nature; **nirdosa** — faultless; **sei sei svabhava** — in those transcendental qualities; **krsne** — Lord Krsna; **karaya** — they make; **santosa** — happy.

TRANSLATION

"Although some of the gopis are talkative, some mild and some equipoised, all of them are transcendental and faultless. They please Krsna by their unique characteristics."

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.154

e-katha suniya prabhura ananda apara
'kaha, kaha, damodara', — bale bara bara

SYNONYMS

e-katha suniya — hearing this description; **prabhura** — of Sri Caitanya Mahaprabhu; **ananda apara** — unlimited happiness; **kaha kaha** — please go on speaking; **damodara** — My dear Damodara; **bale bara bara** — He said again and again.

TRANSLATION

Sri Caitanya Mahaprabhu felt unlimited happiness upon hearing these descriptions, and He again and again requested Svarupa Damodara to continue speaking.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.155

damodara kahe, — krsna rasika-sekhara
rasa-asvadaka, rasamaya-kalevara

SYNONYMS

damodara kahe — Damodara said; **krsna** — Lord Krsna; **rasika-sekhara** — the master of transcendental mellows; **rasa-asvadaka** — the taster of transcendental mellows; **rasa-maya-kalevara** — whose body is made of all transcendental bliss.

TRANSLATION

Damodara Gosvami said, "Krsna is the master of all transcendental mellows and the taster of all transcendental mellows, and His body is composed of transcendental bliss.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.156

premamaya-vapu krsna bhakta-premadhina
suddha-preme, rasa-gune, gopika — pravina

SYNONYMS

prema-maya-vapu — body of love and ecstasy; **krsna** — Lord Krsna; **bhakta-prema-adhina** — always subordinate to the loving feelings of His devotees; **suddha-preme** — in pure uncontaminated love; **rasa-gune** — and in the qualities of transcendental mellows; **gopika** — the gopis; **pravina** — very much experienced.

TRANSLATION

"Krsna is full of ecstatic love and always subordinate to the love of His devotees. The gopis are very much experienced in pure love and in the dealings of transcendental mellows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.157

gopikara preme nahi rasabhasa-dosa
ataeva krsnera kare parama santosa

SYNONYMS

gopikara — of the gopis; **preme** — in the loving affairs; **nahi** — there is not; **rasa-abhasa** — of an adulterated taste of mellow; **dosa** — fault; **ataeva** — therefore; **krsnera** — of Lord Krsna; **kare** — they do; **parama santosa** — highest satisfaction.

TRANSLATION

"There is no flaw or adulteration in the love of the gopis; therefore they give Krsna the highest pleasure.

PURPORT

Rasabhasa occurs when one's relationship with Krsna is adulterated. There are different types of rasabhasa — first class, second class and third class. The word rasa means "mellow," and abhasa means "a shadow." If one tastes one kind of mellow and something extra is imposed, that is uparasa. If something is derived from the original mellow, it is called anurasa. If something is appreciated that is far removed from the original mellow, it is called aparasa. Uparasa, anurasa and aparasa are, respectively, first-, second- and third-class rasabhasas. As stated in the Bhakti-rasamrta-sindhu (4.9.1-2):

purvam evanusistena vikala rasa-laksana
rasa eva rasabhasa rasa-jñair anukirtitah
syus tridhoparasas canurasas caparasas ca te
uttama madhyamah proktah kanisthas cety ami kramat

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virajita nisah
sa satya-kamo 'nuratabala-ganah
siseva atmany avaruddha-sauratah
sarvah sarat-kavya-katha-rasasrayah

SYNONYMS

evam — thus; sasanka- — with rays of moonshine; virajitah — beautifully existing; nisah — nights; sah — He; satya-kamah — the Absolute Truth; anurata — to whom are attracted; abala-ganah — women; siseva — performed; atmani — in His own self; avaruddha-sauratah — His transcendental lusty desire was checked; sarvah — all; sarat — in autumn; kavya — poetic; katha — words; rasa-asrayah — full of all transcendental mellows.

TRANSLATION

"Lord Sri Krsna, who is the Absolute Truth, enjoyed His rasa dance every night during the autumn season. He performed this dance in the moonlight and with full transcendental mellows. He used poetic words and surrounded Himself with women who were very much attracted to Him."

PURPORT

This verse is a quotation from Srimad-Bhagavatam (10.33.25). The gopis are all transcendental spirit souls. One should never think that the gopis and Krsna have material bodies. Vrndavana-dhama is also a spiritual abode, and there the days and nights, the trees, flowers and water, and everything else are spiritual. There is not even a trace of material contamination. Krsna, who is the Supreme Brahman and Supersoul, is not at all interested in anything material. His activities with the gopis are all spiritual and take place within the spiritual world. They have nothing to do with the material world. Lord Krsna's lusty desires and all His dealings with the gopis are on the spiritual platform. One has to be transcendently realized before even considering relishing the pastimes of Krsna with the gopis. One who is on the mundane platform must first purify himself by following the regulative principles. Only then can he try to understand Krsna and the gopis. Sri Caitanya Mahaprabhu and Svarupa Damodara Gosvami are here talking about the relationship between Krsna and the gopis; therefore the subject matter is neither mundane nor erotic. Being a sannyasi, Sri Caitanya Mahaprabhu was very strict in His dealings with women. Unless the gopis were on the spiritual platform, Sri Caitanya Mahaprabhu would have never even mentioned them to Svarupa Damodara Gosvami. Therefore these descriptions do not at all pertain to material activity.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.159

'vama' eka gopi-gana, 'daksina' eka gana
nana-bhave karaya krsne rasa asvadana

SYNONYMS

vama — left wing; **eka** — one; **gopi-gana** — party of gopis; **daksina** — right wing; **eka** — another; **gana** — party of gopis; **nana-bhave** — in varieties of ecstatic love; **karaya** — cause to do; **krsne** — unto Krsna; **rasa asvadana** — tasting of transcendental mellows.

TRANSLATION

"The gopis can be divided into a left wing and a right wing. Both wings induce Krsna to taste transcendental mellows by various manifestations of ecstatic love.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.160

gopi-gana-madhye srestha radha-thakurani
nirmala-ujjala-rasa-prema-ratna-khani

SYNONYMS

gopi-gana-madhye — of all the gopis; **srestha** — the chief; **radha-thakurani** — Srimati Radharani; **nirmala** — purified; **ujjala** — brilliant; **rasa** — in mellows; **prema** — of ecstatic love; **ratna-khani** — the jewel mine.

TRANSLATION

"Of all the gopis, Srimati Radharani is the chief. She is a jewel mine of ecstatic love and the source of all purified transcendental conjugal mellows.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.161

vayase 'madhyama' tenho svabhavete 'sama'
gadha prema-bhave tenho nirantara 'vama'

SYNONYMS

vayase madhyama — grown up; **tenho** — Srimati Radharani; **sva-bhavete** — in character; **sama** — equipoised; **gadha** — deep; **prema-bhave** — in ecstatic love; **tenho** — She; **nirantara** — constantly; **vama** — of the group of the left-wing gopis.

TRANSLATION

"Radharani is grown up, and Her character is equipoised. She is always deeply absorbed in ecstatic love and always feeling in the mood of a left-wing gopi.

PURPORT

The left wing and right wing of the gopis has been explained by Rupa Gosvami in his Ujjvala-nilamani. The left wing is described in this way:

mana-grahe sadodyukta tac-chaithilye ca kopana
abhedyā nayake prayah krura vameṭi kiriyate

"A gopi who is always eager to be jealously angered, who is very enthusiastic for that position, who immediately becomes angry when defeated, who is never under the control of a hero, and who always opposes Him is called a vama, or a left-wing gopi."

Srila Rupa Gosvami describes the right-wing gopis in this way:

asahya mana-nirbandhe nayake yukta-vadini
samabhis tena bhedyā ca daksina parikirtita

"A gopi who cannot tolerate womanly anger, who speaks suitable words to the hero, and who is satisfied by His sweet words is called a daksina, or a right-wing gopi."

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vamya-svabhava mana uthe nirantara
tara madhye uthe krsnera ananda-sagara

SYNONYMS

vamya-svabhava — because of left-wing character; **mana** — womanly anger; **uthe** — awakens; **nirantara** — always; **tara madhye** — in that dealing; **uthe** — is awakening; **krsnera** — of Lord Krsna; **ananda-sagara** — an ocean of transcendental bliss.

TRANSLATION

"Because She is a left-wing gopi, Her womanly anger is always awakening, but Krsna derives transcendental bliss from Her activities.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.163

aher iva gatih premnah
svabhava-kutila bhavet
ato hetor ahetos ca
yunor mana udañcati

SYNONYMS

aher — of the snake; **iva** — like; **gatih** — the movement; **premnah** — of the loving affairs; **svabhava** — by nature; **kutila** — crooked; **bhavet** — is; **atah** — therefore; **hetoh** — from some cause; **ahetoh** — from the absence of a cause; **ca** — and; **yunoh** — of the young couple; **manah** — anger; **udañcati** — appears.

TRANSLATION

"The progress of loving affairs between a young boy and a young girl is by nature crooked, like the movement of a snake. Because of this, two types of anger arise between a young boy and girl — anger with a cause and anger without a cause."

PURPORT

This is a quotation from Srila Rupa Gosvami's Ujjvala-nilamani (Srngara-bheda-prakarana 102).

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eta suni' bade prabhura ananda-sagara
'kaha, kaha' kahe prabhu, bale damodara

SYNONYMS

eta suni' — hearing this; bade — increased; prabhura — of Sri Caitanya Mahāprabhu; ananda-sagara — the ocean of transcendental bliss; kaha kaha — go on speaking; kahe prabhu — Sri Caitanya Mahāprabhu continued to request; bale damodara — Damodara Gosvami continued to reply.

TRANSLATION

As Sri Caitanya Mahāprabhu heard these talks, His ocean of transcendental bliss increased. He therefore told Svarupa Damodara, "Go on speaking, go on speaking." And thus Svarupa Damodara continued.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.165

'adhirudha mahabhava' — radhikara prema
visuddha, nirmala, yaiche dasa-vana hema

SYNONYMS

adhirudha maha-bhava — highly elevated ecstatic love; **radhikara prema** — the loving affairs of Srimati Radharani; **visuddha** — completely uncontaminated; **nirmala** — purified; **yaiche** — as if; **dasa-vana** — ten times purified; **hema** — gold.

TRANSLATION

"Srimati Radharani's love is a highly advanced ecstasy. All Her dealings are completely pure and devoid of material tinge. Indeed, Her dealings are ten times purer than gold.

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Bhaktivedanta VedaBase: Sri Caitanya Caritamrta Madhya 14.166

krsnera darsana yadi paya acambite
nana-bhava-vibhusane haya vibhusite

SYNONYMS

krsnera — of Lord Krsna; **darsana** — interview; **yadi** — if; **paya** — gets; **acambite** — all of a sudden; **nana** — various; **bhava** — ecstatic; **vibhusane** — with ornaments; **haya** — is; **vibhusite** — decorated.

TRANSLATION

"As soon as Radharani gets a chance to see Krsna, Her body is suddenly decorated with various ecstatic ornaments.

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